An Etymological Dictionary of Pre-Thirteenth-Century Turkish

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PREFACE

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

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

3. As I pointed out in *Studies*, p. 53, an essential basis for any scientific study of the comparative etymology of the Turkish languages is a list of all genuine Turkish words which are known to have existed before the various medieval Turkish languages were subjected to a mass invasion of loan-words from the languages of the foreign peoples (mainly Arabs, Iranians, and later Mongols) with whom the Turkish peoples then came into contact. The present work contains just such a list. I have endeavoured to include in it all the words known to have existed in the earliest known standard Turkish languages, that is Türkü,

Uyğur, including Uyğur-A, Old Kırğız, Xākāni, Oğuz, Kıpçak, and some minor dialects, prior to the Mongolian invasion at the beginning of the thirteenth century, excluding, except in a few special cases, words borrowed directly or indirectly from the Indian, Iranian, and Semitic languages. All references to 'early Turkish' and 'the early period' relate to the Turkish languages as we know them in the eighth to twelfth centuries inclusive.

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

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

6. The only words which have been included in the list without at least one such quotation are a few which can first be traced in an actual Turkish text only in the medieval period, that is during the thirteenth to sixteenth centuries inclusive, but which demonstrably existed at an earlier period for such reasons as that they exist both in standard Turkish and in Chuvash (in a distinctive form peculiar to that language) so that they must already have existed before the split between standard and **l/r** Turkish, or that words derived from them are attested in the early period, or that they occur as loan-words in foreign languages in forms which indicate that they must have been borrowed in, or before, the early period. The texts which have survived from the early period are of course only a fraction of those which once existed and there are no doubt other words which existed in the early period but do not happen to occur in the texts which have survived. Some of these words occur in medieval texts or still exist in modern Turkish languages, but I have not attempted to identify and include them in the list, since the evidence that they were really early words is lacking.

7. A surprisingly large number of early words are *hapax legomena* (Hap. leg.), that is, occur only once, and have not so far been discovered elsewhere; they have, however, been included in the list because they seem to be genuine Turkish words and may later be discovered elsewhere; but the fact that they are Hap. leg. makes it impossible to determine whether they are correctly transcribed. Properly speaking the term implies one single occurrence, but it has been stretched to include verbs listed in *Kaş.* with an enumeration of the Perf., Aor., and Infin. forms, since experience shows that if a word is mis-spelt in the Perf. it may also be mis-spelt in the Aor. and Infin.

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

THE SYSTEM OF TRANSCRIPTION

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

10. *Vowels.* There are four back and five front vowels, all of which may be either short or long. The only additional letter is é for close e, a sound which

certainly existed in early Turkish and still survives at any rate in some dialects of Rep. Turkish.

Back { short **a i o u**
long **a: ı: o: u:**

Front { short **e é i ö ü**
long **e: é: i: ö: ü:**

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

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

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

	Plosive		Fricative		Nasal	Affricate		Sibilant		Semi-vowel
	v.	*u.*	*v.*	*u.*	*v.*	*v.*	*u.*	*v.*	*u.*	*v.*
Labial	**b**	**p**	**v**	**(f)**	**m**					**(w)**
Dental	**d**	**t**	**d̲**		**n**			**z**	**s**	
Denti-palatal						**c**	**ç**			
Palatal					**ñ**			**(j)**	**ş**	**y**
Post-palatal	**g̲**	**k**	**ʔ**		**ŋ**					
Velar	**ʔ**	**k**	**ğ**	**x**	**ŋ**					

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

The post-palatal sounds occur only in association with front vowels and the velar sounds only in association with back vowels, so only one letter, **k**, is required to represent both unvoiced plosives. The unvoiced labial fricative **f** probably did not exist in early Turkish as an independent sound, but seems to

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

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

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

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

(2) The Runic alphabet (see *Studies*, pp. 51 ff.) in which nearly all the Türkü texts have survived, the Manichaean Syriac alphabet, and the Brāhmī alphabet had different letters for **b** and **p** and for **g** and post-palatal **k**, the other early alphabets did not, and the Brāhmī spellings are very erratic; there is indeed some doubt regarding the phonetic value of some of the letters of this alphabet

in its Central Asiatic form. It is therefore almost impossible to decide how some words should be transcribed. In some cases assistance can be got from the modern languages, but some of these have undergone quite considerable phonetic changes.

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

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

THE ARRANGEMENT OF WORDS IN THE DICTIONARY

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

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

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

(2) Each of these fourteen groups is divided into sub-groups; in each case the first sub-group contains monosyllables ending in an open vowel; the order of the

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

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

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

Each sub-group is divided into the following parts:

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

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

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

u:	Mon. A
u:-	Mon. V. A-
ak, oğ, u:ğ, ok	Mon. AĞ
eg-, ek-, ög-, ük-	Mon. V. EG-
bu:	Mon. BA

çars	Mon. CRS
tüpi:, töpü:	Dis. DBA
tapın-, tevin-	Dis. V. DBN-
tüğü:nük	Tris. DGN
tıltağlığ	Tris. DLD
yarlıka:-	Tris. V. YRL-

17. Within each part of a sub-group the words are arranged in the following order, which is designed to make it as easy as possible to locate a word written in any of the various scripts:

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

(2) in Dis. and Dis. V.,

(*a*) all words ending in a closed syllable precede those ending in an open vowel, thus in Dis. V. ADL- **ütül-** precedes **atla:-**;

(*b*) if two words contain, in addition to the letters represented in the heading, further consonants belonging to different classes, these determine their order; thus in Dis. V. SCD- **sıçtur-** precedes **saçtaş-**;

(*c*) in other cases, subject to (*a*) above, the order is determined by the first vowel; thus under Dis. V. SCD- the order is **saçıt-, sıçıt-, suçıt-, süçit-**, and under Dis. V. ADL- **atla:-, ed̲le:-**, or, if the vowels are identical, by the order of the consonants following, thus under Dis. V. ADL- **o̊d̲ul, ud̲ul-, otul-**.

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

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

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

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

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

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

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

(6) VU Vocalization uncertain. This prefix is used when the vocalization of a word is uncertain but there is no doubt about its consonantal structure, e.g.

VU **eteç** indicates that this is the most probable pronunciation of the word but that it might be **ataç, atıç, atuç**, etc. Words are preceded by PU when there is some doubt about the pronunciation of one or more consonants in them whether or not the vocalization is certain.

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

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

AUTHORITIES QUOTED, WITH SHORT TITLES

1. EARLY TEXTS

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

A. *Türkü*

20. Two periods are distinguished:

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

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

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

(*c*) the funerary inscription of Bilge: Xağan, composed in A.D. 735, cited as *II* similarly followed;

(*d*) the funerary inscription of the Küli Çors at Ixe-Xuşotu in central Mongolia, roughly contemporary with the preceding, cited as *Ix.* followed by the line;

(*e*) the relatively brief inscription at Ongin, cited as *Ongin* followed by the line.

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

(*a*) a few minor inscriptions from Mongolia, of which the most convenient editions are those in the second volume of H. N. Orkun, *Eski Türk Yazıtları*, 3 volumes and index, Istanbul, 1936–41, (cited as *ETY* followed by the volume in roman and the page in arabic figures). These are occasionally cited under the names given in that volume followed by a reference to *ETY II*;

(*b*) those of the so-called Yeniseian (Yen.) inscriptions which were found in Khakassia and were probably erected by minor Western Türkü chieftains who escaped to Khakassia after the fall of the Türkü empire in the middle of VIII, see *Studies*, p. 69. The most convenient edition is that in S. Ye. Malov, *Yeniseiskaya pis'mennost' tyurkov*, Moscow, 1952; they are cited as *Mal.* followed by the number of the inscription and the line, but my readings sometimes differ from Malov's;

(*c*) a few inscriptions found at Ayrtam Oy near the town of Talas on the river of the same name and probably datable to IX or X (see *Studies*, pp. 72 and 256). The texts are almost illiterate and in a deplorable state, and I have quoted them only occasionally, citing them as *Talas* followed by the number of the inscription and the line;

(*d*) paper manuscripts in the Runic alphabet. The only substantial one is a book of divination called *Irk Bitig*, which I cite as *Irk B* followed by the number of the paragraph and not, as has usually been done, by the page, since the page numbers used do not correspond to those of the actual manuscript. The most convenient edition of the rest, which are rather miscellaneous in character, is in *ETY II*, but as Orkun's system of references is rather chaotic I have substituted my own, followed by a reference to the page in *ETY II*. It is commonly believed that these documents can be dated to about IX;

(*e*) Manichaean (Man.) texts in the Manichaean Syriac or Uyğur alphabets and what Prof. A. von Gabain in her *Alttürkische Grammatik*, Leipzig, 1941, p. 5 (cited as *v. G. ATG*) called 'the N-dialect', but which seems in fact, see *Studies*, p. 118, to be Türkü written in a non-Runic alphabet. The longest and most important of these texts is the 'Confession of Sins' known as the Chuastuanift (more correctly Xwāstwanēft). The best manuscript, almost complete, is in the British Museum, and there are other fragments, some of the beginning of the text missing in that manuscript, in Germany. The most convenient edition, with a facsimile of the B.M. manuscript, is still that by A. von Le Coq in JRAS 1911, pp. 279 ff., although the translation is not entirely accurate. I cite it as *Chuas.* followed by the line of the B.M. manuscript or, in the case of the first part, as *Chuas. I* followed by the line in von Le Coq's numeration. The other

Manichaean Türkü texts which I quote have all been published in the *Abhandlungen* or *Sitzungsberichte* of the Academy of Sciences in Berlin (originally the Königliche preussische, later Preussische, and later still Deutsche, Akademie der Wissenschaften). As these publications also contain Manichaean texts in Uyğur and Uyğur-A it is more convenient to list all the publications of Manichaean texts here to avoid additional references in subsequent paragraphs. The main bulk of them is in A. von Le Coq's *Türkische Manichaica aus Chotscho* I (AKPAW, 1912); II (APAW, 1919); III (APAW, 1922), cited as *M I, II*, and *III* followed by the page and line, the last followed by (i), (ii), etc. if the same line number appears more than once on the same page. Others were published in a series called *Türkische Turfantexte* (cited as *TT*), edited at one time or another by W. Bang, A. von Gabain, and G. R. Rachmati (later R. R. Arat), which also contains Uyğur Buddhist and Civil texts. Those parts which contain Manichaean texts (mostly not in Manichaean Türkü) are *TT II* (SPAW, 1929) cited by page and line, and *TT III* (SPAW, 1930) and *TT IX* (ADAW, 1958) both in Uyğur and cited by line. Other short Manichaean texts are in A. von Le Coq, *Ein manichäisch-uigurisches Fragment aus Idiqut-Schachri* (SKPAW, 1908) cited as *Man.-uig. Frag.* followed by page and line, and W. Bang and A. von Gabain, *Ein uigurisches Fragment über den manichäischen Windgott* (Ungarische Jahrbücher VIII, pp. 247 ff.), cited as *Wind.* followed by the line.

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

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

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

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

(3) VIII ff., that is, in this case, texts the earliest of which may go back as far as VIII, although the actual manuscripts are probably later, while the latest, apart from the XVIII manuscript of the *Suvarṇaprabhāsa Sūtra*, the composition of which was much earlier, is probably a Civil document dated firmly to the second

lines 1 to 324, the second lines 1763 to 2160, the rest being unpublished); and the Turkish translation of the *Suvarṇaprabhāsasūtra*, published by V. V. Radlov and S. Ye. Malov, St. Petersburg, 1913 ff., cited as *Suv.* followed by the page and line.

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

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

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

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

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

C. *Old Kırğız* (*O. Kır.*)

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

D. *Xākāni* (*Xak.*)

23. Xak. is a language closely related both to Türkü and to Uyğ., but sufficiently distinct from both to be regarded as a separate language. It was certainly not directly descended from the latter, indeed it existed side by side with Uyğ. for two or three centuries, and was perhaps not quite directly descended from the former, It is first identified in XI, and there are two Xak. XI texts of major

quarter of XIV. The actual date of composition of the remainder is quite uncertain; some of the legal and commercial documents are certainly not older than XIII and contain Mongolian, Arabic, and Persian loan-words, but I have taken them into account with suitable precautions, since it is quite impossible to divide these documents neatly into two categories, those anterior and those subsequent to A.D. 1200. These texts can be divided into the following classes:

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

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

(*c*) Buddhist (*Bud.*) texts. These have been published in substantial quantities; the following is a list of those which I have quoted. There are four volumes of *Uigurica*, the first three edited by F. W. K. Müller, the last by A. von Gabain. *U I* has already been mentioned under (*a*); *U II* (AKPAW, 1911), *U III* (APAW, 1922), and *U IV* (APAW, 1931) are cited by page and line. The following volumes of the *TT* series mentioned in para. 20 (2) (*e*) contain Buddhist texts: *TT IV* (SPAW, 1930); *TT V* (SPAW, 1931); *TT VI* (SPAW, 1934); *TT VII* (APAW, 1937); *TT VIII* (ADAW, 1954, the volume containing the texts in the Brāhmī alphabet), and *TT X* (ADAW, 1959). Of these *VI* and *X* are cited by the line, *IV* and *V* by page and line, and *VII* and *VIII* by document and line. There is a useful and complete *Analytischer Index zu den fünf ersten Stücken der TT* (SPAW, 1931) and *VI* contains a partial and *VII*, *VIII*, and *X* a complete index of words. Another AKPAW volume containing Buddhist texts is F. W. K. Müller, *Zwei Pfahlinschriften aus dem Turfanfunden*, 1915, cited as *Pfahl.* followed by the page and line. W. Radloff, *Uigurische Sprachdenkmäler*, Leningrad, 1928, cited as *USp.* followed by document number and line, contains *inter alia* a number of Buddhist texts. Other publications which I have quoted are the following: Paul Pelliot, *La Version ouigoure de l'histoire des princes Kalyāṇaṃkara et Pāpaṃkara*, T'oung Pao XV. 2, 1914, cited as *PP* followed by the page and line; W. Bang and G. R. Rachmati, *Türlü Cehennemler üzerine Uygurca Parçalar*, Türkiyat Mecmuasi IV, Istanbul, 1934, cited as *TM IV* followed by the line; Şinasi Tekin, *Kuanşi İm Pusar*, Erzurum, 1960 (superseding Radloff's partial edition, St. Petersburg, 1911) cited as *Kuan.* followed by the line; W. Radloff, *Ṭišastvustik, ein in türkischer Sprache bearbeitetes buddhistisches Sutra*, St. Petersburg, 1910, cited as *Tiş.*, followed by the manuscript page and line; A. von Gabain, *Die uigurische Übersetzung der Biographie Hüen-tsangs* (SPAW, 1935) and *Briefe der uigurischen Hüen-tsang-Biographie* (SPAW, 1938), both cited as *Hüen-ts.* followed by the line (the first containing

importance. The first is the earliest, and by far the most important, Turkish–Arabic dictionary, the *Dīwān Luğāti'l-Turk* of Maḥmūd al-Kāşğari, dating from the third quarter of XI and cited as *Kaş*. The quotations in the form *Kaş.* followed by a roman number and an arabic number and sometimes a second arabic number are from the Turkish translation by B. Atalay, *Divanü Lugat-it-türk Tercumesi*, 3 volumes and index, Ankara, 1940–3, since this edition is reasonably accessible, and the index is excellent and comprehensive. The principle which I have followed is to cite the volume and page for main entries and the line as well for quotations from other parts of the book. I have, I hope, included every word which it contains. Atalay's translation is not wholly satisfactory and I have in every case consulted the facsimile (the printed text contains many minor inaccuracies) and normally quote the original Arabic in my citations, so that the accuracy of the translation can be checked. In a number of cases I have altered Atalay's readings and spellings. The second major text is the *Kutaḍğu: Bilig* of Yūsuf Xaşş Ḥācib of Balasagun, the earliest surviving purely literary text in any Turkish language, also dating from the third quarter of XI. My quotations are taken from R. R. Arat's critical edition, Istanbul, 1947, cited as *KB* followed by the line in that edition. In cases of doubt I have also consulted the facsimiles of the three manuscripts; in some cases my spellings are slightly different from Arat's. As his index has not yet been published, I cannot guarantee that I have listed every word which occurs in this text, but I have searched it fairly thoroughly. I have classified all the words from these two sources as XI since this date is certain. The Verse Preface of *KB* is not part of the original text and its language is obviously a little later; quotations from it have therefore been entered under the heading of XII (?) *KBVP* followed by the line. The Prose Preface is later still and perhaps not really Xak. but a few quotations from it have been entered as XIII(?) *KBPP* followed by the line.

E. *Oğuz*

24. Kāşğarī lists a certain number of words in a language which he calls 'the language of *al-Ğuzziya*' and says that owing to long contact between the people who spoke it and Persian-speakers it had acquired a number of Persian loan-words, often in a rather corrupt form (see **ören** and **turma:**). It was no doubt the language spoken by the Oğuz tribes, who were then living in the neighbourhood of the Aral Sea and had to some extent lost contact with the other Turkish tribes. They were descendants of the Oğuz (Tokkuz Oğuz etc.) who had played quite an important part in history during VII and VIII and probably even earlier. There is no reason to suppose that during that period they spoke a language markedly different from that of the Türkü; but although even by XI the Oğuz language had undergone some phonetic decay and accepted a number of loan-words, it retained, and its modern descendants still retain, some characteristics more primitive even than those of Türkü, e.g. initial **d-** in certain words (see para. 14 (1)). Only a few specifically Oğuz words are listed in *Kaş.* but they are the earliest surviving specimens of the language.

F. *Kıpçak (Kıp.)*

25. Kāşğarī also cites a number of words in a language which he calls 'the language of Qifcāq', a language which he describes as similar to Oğuz. Several words are mentioned as being common to Kıp. and Oğuz but not known in Xak. In XI the Kıpçak were west of the Oğuz in southern Russia and *Kaş.* is the earliest authority for their language.

G. *Minor eleventh-century dialects*

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

II. MEDIEVAL TEXTS

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

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

29. What can perhaps be called the direct line of descent, or southern stream, evolved in the area called in the early medieval period Khorasan and the southern part of Mā warā'u'l-nahr (Transoxiana). By XV the literary language used in that area was what is commonly, if inaccurately, called Çağatay (*Çağ.*), but at any

rate three, and probably four, texts have survived which were written between XI and XV (both excluded) in languages intermediate between Xak. and Çağ. The spoken language in this area during this period seems to have been fairly homogeneous with the literary language, except that there was probably a greater concentration of Arabic and Persian, and perhaps from XIII onwards also Mongolian, loan-words in the literary than in the spoken language.

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

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

32. Next in time, and in much the same language, comes the *Qiṣaṣu'l-anbiyā* of Nāṣiru'l-dīn al-Rabğūzī composed in A.D. 1310. In this case, too, all the surviving

manuscripts are later than the work itself and have been subjected to a good deal of modernization. No index of the vocabulary has been compiled, but a number of words from a XIX printed edition are cited in Radloff's *Wörterbuch* and some of these citations have been included here as XIV *Rbğ.*, followed by a reference to Radloff.

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

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

(1) *Badā'i'u'l-luğat* written in Herat by Tā'lī'-i Harawī during the reign of the Timurid Sultān Ḥusayn (A.D. 1438–1506), a Çağ.–Persian dictionary of which the only(?) surviving manuscript, dated A.H. 1117 (A.D. 1705–6) was published in facsimile with a comprehensive index by A. K. Borovkov, Moscow, 1961.

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

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

Of these the *Sanglax*, although the latest, is much the most extensive and best, the author correcting a good many mistakes made in previous dictionaries, including the two mentioned above and others which have not survived. I have

cited the first occasionally as *Bad.* followed by the page, the second more frequently as *Vel.* followed by the page and the last, almost comprehensively, as *San.* followed by the page and line of the facsimile.

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

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

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

38. The oldest text from this area, if its colophon is to be relied on, was in fact composed not in Xwārazm but in the Crimea. It is the *Qiṣṣa-i Yūsuf* written by a certain 'Alī, of whom nothing further is known, in A.H. 630 (A.D. 1233). As usual the manuscripts are a good deal later and have been more or less modernized. D. Brockelmann listed a number of words from this work in *'Alī's Qissa-i Yūsuf, der älteste Vorläufer der osmanischen Literatur* (AKPAW, 1917). It has long been recognized that the language is not Osmanli and I have cited the words quoted in

this paper as Xwar. XIII *'Ali* followed by the page, but it may well contain more Oğuz elements than most other Xwar. texts.

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

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

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

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

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

44. Finally there is the free translation into Turkish of Sa'dī's *Gulistān*. Only one manuscript of this work has survived, and a facsimile of it, with a preface by

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

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

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

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

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

49. Until almost today it was generally accepted that the oldest of these vocabularies was the anonymous Arabic–Turkish vocabulary in Leiden manuscript

517, Warner, published in M. T. Houtsma, *Ein türkisch-arabisches Glossar*, Leiden, 1894, cited herein as XIII *Hou.* followed by the page and line of the Arabic text. But as this book was actually going to press an article by Barbara Flemming (Hamburg) was published in *Der Islam*, Band 44, Berlin, June 1968, pp. 226 ff., in which she announced that Houtsma, who purported to publish the exact text of this unique manuscript had converted the date in the colophon into the figures 643, whereas the facsimile published in her article shows quite clearly the words *ṯalāṯa wa arba'in wa sab'umi'ya* that is (Ša'bān) A.H. 743 equivalent to (January) A.D. 1343. Instead, therefore, of dating back to XIII and being the oldest of these vocabularies, it goes back only to the middle of XIV and comes chronologically between the two vocabularies mentioned in the following paragraphs. This announcement unfortunately appeared too late for it to be possible to correct the numerous references to *Hou.* in the dictionary.

50. There are two other XIV vocabularies. The *Kitābu'l-idrāk li-lisāni'l-atrāk*, the only list of Turkish words with Arabic equivalents, was written in Egypt, probably in A.D. 1313, by Aṯiru'l-dīn Abū Ḥayyān Muḥammad ibn Yūsuf, originally a native of Granada. A critical edition was published by A. Caferoğlu, *Abu Hayyân, Kitâb al-İdrâk li-lisân al-Atrâk*, Istanbul, 1931. It is cited as XIV *Id.* followed by the page in the Arabic text.

51. The *Kitāb Bulġati'l-muštāq fi luġati'l-turk wa'l-qifčāq* was written by Camālu'l-dīn Abū Muḥammad 'Abdullah al-Turki probably in the middle of XIV and perhaps also in the Mamluk dominions in Syria. The only manuscript, which is not quite complete, was published with a comprehensive index by A. Zajączkowski, *Manuel arabe de la langue des Turks et des Kiptchaks*, Warsaw, I, 1938; II (title in Polish), 1954. It is cited as XIV *Bul.* followed by the page and line of the printed text in I and the page of the manuscript in II (verbs).

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

53. *Al-qawānīnu'l-kullīya fi-ḍabṭi'l-luġati'l-turkiya* was compiled by an unknown author in Cairo by cross-questioning Turks living there. The book is undated, but a reference in it to Tamerlane makes it certain that it was written in XV, and probably early in the century. The text was published by Köprülüzade Mehmed Fuad (Prof. F. Köprülü), Istanbul, 1928. It is cited as *Kav.* followed by the page and line.

54. Quite recently Prof. Zajączkowski published an account of a short Arabic–Kıp. vocabulary entitled *al-Durratu'l-muḍī'a fī luğati'l-turkīya* discovered in Florence, with an extract from the text and an index to the extract, in *Rocznik Orientalistyczny* XXIX, Pt. *i*, pp. 39 ff. The work is anonymous and undated but clearly belongs to the first half of XV. It adds little to our knowledge of Kıp. but I have quoted a few words from it as XV *Dur.* followed by the page.

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

THE MODERN LANGUAGES

56. It would not be possible to include in this book all the evidence which could be assembled regarding the survival in modern languages of the early words listed herein without a much greater delay in its publication and a much greater increase in its bulk than would be regarded as advantageous. In any event it is sufficiently obvious to all students of the Turkish languages that common words like **at** 'a horse' and **al-** 'to take' still survive almost everywhere to make a detailed proof of the point unnecessary. Nor is it very important, when a basic word is known to survive in some or all modern languages, to know whether its various derivatives survive also. On the other hand, for the reasons stated in para. 8, the subject cannot be entirely neglected, and it is important to include at any rate some references to modern languages. This immediately raises the question how modern languages should be classified and grouped. A good many systems of classification have already been suggested; there are two quite different ones in *Fundamenta*; but for present purposes it is hardly necessary to use anything more elaborate than a simple geographical system. Even this is open to some objections, since there are no clear-cut geographical lines between the modern descendants of the early languages, and some modern languages

descended from different ancient languages have in the course of time developed characteristics which bring them closer to one another than to languages with which they are genetically related. After a good deal of reflection I finally decided upon a sixfold division: north-eastern (NE), south-eastern (SE), north-central (NC), south-central (SC), north-western (NW), and south-western (SW). Of these the NW languages are, genetically speaking, Kıp. and the SW Oğuz; the SC and probably SE are, broadly speaking, descended from Xak. but by different lines of descent.

57. In the NE group are included the languages spoken, but until recently not written, in eastern Siberia and adjacent areas. Yakut, however, which has been isolated from the rest so long that it has acquired very special characteristics of its own, is seldom cited, the authority used being E. K. Pekarsky, *Slovar' yakutskogo yazyka*, St. Petersburg, 1907–30, cited as *Pek.* The most important authority for the vocabulary of these languages is W. Radloff, *Versuch eines Wörterbuches der türk-Dialecte* (*Opyt slovarya tyurkskikh narechii*), 4 vols., St. Petersburg, 1888–1911, cited as *R* followed by the volume in roman, and the column in arabic numerals, individual languages being mentioned in the abbreviated forms used in that work with the minor alterations of spelling shown in the List of Abbreviations. I have also used the *Khakassko-russkii slovar'*, edited by N. A. Baskakov, Moscow, 1953, cited as *Khak.* sometimes followed by the page, the *Tuvinsko-russkii slovar'*, edited by A. A. Pal'mbakh, Moscow, 1955, cited as *Tuv.* sometimes followed by the page, and occasionally the modern Russian–Khakas, Russian–Tuvan, and Russian–Altay dictionaries.

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

59. In the NC group are included Kırğız (Kır.) and Kazax (Kzx.), called in *R* Kara Kırğız and Kırğız respectively. Historically Kır. belongs to the same family as the NE languages and Kzx. seems to be a Kıp. dialect, but the peoples talking

them have lived in close propinquity to one another for so long that they now have many common characteristics. The authorities which I have used principally are, for Kır., K. K. Yudakhin's *Kirgizsko-russkii slovar'*, Moscow, 1965, cited as *Yud.* followed by the page, and for Kzx. Kh. Makhmudov and G. Musabaev, *Kazakhsko-russkii slovar'*, Alma Ata, 1954, and B. N. Shnitnikov's *Kazakh–English Dictionary*, The Hague 1966, cited as *MM* and *Shnit.* respectively followed by the page. I have also occasionally used the equivalent Russian–Kır. and Russian–Kzx. dictionaries, and only occasionally quoted *R* since the modern authorities seem to be rather fuller and more reliable.

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

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

62. In the SW group are included only three languages, Azerbayjani (Az.), Osm. (including Rep. Turkish), and Tkm. For Az. I have used various authorities published in the Soviet Union, not citing them individually. There are many authorities for Osm., but those which I have generally used are Sir James Redhouse, *A Turkish and English Lexicon*, in the Constantinople, 1921, reprint, cited as *Red.* followed by the page; Şayx Sami, *Qāmūs-i Turkī*, 2 vols., Istanbul, A.H. 1318 (A.D. 1900–1) cited as *Sami* followed by the page; and occasionally the

A.H. 1306 (A.D. 1888) edition of the *Lehce-i Osmanīya*, cited as *Leh.* followed by the page. In noting the survival of words in modern languages I have not included those words which have recently been re-introduced into Rep. Turkish to replace Arabic and Persian loan-words. Some of these are genuine old words which had become obsolete in Osm., others are old loan-words like **acun** (for **a:ju:n**, a word borrowed from Sogdian) and **çağ** 'period' (a medieval loan-word from Mong.), but they have not had a continuous history in Osm.

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

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

(2) The standard, though now somewhat antiquated, dictionary of Classical Mongolian, J. E. Kowalewski, *Dictionnaire mongol-russe-français*, Kazan, 1841 ff., cited as *Kow.* followed by the page.

(3) A good dictionary of modern written Mongolian, *The Mongol–English Practical Dictionary*, compiled by M. Haltod and others and published by the Evangelican Alliance Mission (in the U.S.A.) 1949–53, cited as *Haltod* followed by the page.

OTHER MODERN AUTHORITIES

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

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

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

(3) G. Doerfer, *Türkische und mongolische Elemente im Neupersischen*; I *Mongolische Elemente*, Wiesbaden, 1963; II *Türkische Elemente, alif bis tā*, 1965; III ditto *jīm bis kāf* 1967, cited as *Doerfer*, followed by the volume and the number of the word.

(4) C. Brockelmann, *Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens*, Leiden, 1954, cited as *Brockelmann* followed by the number of the paragraph.

(5) A. M. Shcherbak, 'Nazvaniya domashnikh i dikikh zhivotnykh v tyurkskikh yazykakh' ('The names of domesticated and wild animals in the Turkish languages'), one of several articles in *Istoricheskoe razvitie leksiki tyurkskikh yazykov*, Moscow, 1961, cited as *Shcherbak*, followed by the page.

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

THE ARRANGEMENT OF INDIVIDUAL ENTRIES

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

66. In conclusion may I very humbly submit that this book contains a vast number of quotations, translations, and references, and that it is hard to believe

that in such a large flock there are no black sheep? May I plead, as the father of Turkish lexicography did nine centuries ago, that **yazmaːs atım yağmur yaŋılmaːs bilgeː yaŋkuː** 'the only shot that never misses is the rain, the only scholar who never makes a mistake is the echo' *Kaş. III* 379, 20, and present in advance my apologies for these and other shortcomings.

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

GERARD CLAUSON

August 1968

ABBREVIATIONS, SHORT TITLES, ETC.

A	Code letter, para. 15.
ADAW	*Abhandlungen*, etc., para. 20 (2) (*e*).
AKPAW	see ADAW.
A.N.	Abstract noun; cf. Conc. N.
APAW	see ADAW.
a.o.	another occurrence.
a.o.o.	and other occurrences.
Abl.	Ablative case.
Acc.; acc. to	Accusative case; according to.
Adj.	Adjective.
Adv.	Adverb.
'Ali	para. 38.
Alt.	Altay, NE dialect, later called Oyrot, now Gornoaltay (Mountain Altay), para. 57.
Aor.	Aorist.
Ar.	Arabic.
Ash.	Ashmarin, para. 2.
At.	*Atebetü'l-hakayık*, para. 30.
Aux.	Auxiliary (verb).
Az.	Azerbayjani, SW language, para. 62.
B	Code letter, para. 15.
BŞ	Burhan Şehīdi, para. 58.
Bad.	*Badā'i'u'l-luğat*, para. 34 (1).
Bar.	Baraba, NE dialect, para. 57.
Bas.	Prof. N. A. Baskakov, para. 57.
Bor.	Prof. A. K. Borovkov, para. 60.
Brockelmann	para. 64 (4).
Bud.	Buddhist (Uyğur), para. 21 (3) (*c*).
Bul.	*Bulğatu'l-muştāq*, etc., para. 50.
C	(1) Code letter, para. 15; (2) prefix 'Compound', para. 18 (1).
CAJ	*Central Asiatic Journal*.
CCG	Codex Cumanicus, German entries, para. 47.
CCI	Codex Cumanicus, Italian entries, para. 47.
cf.	(Latin) *confer*, 'compare'.
c. i. a. p. (a. l.)	common in all periods (and languages).
Caf.	Caferoğlu, para. 64 (1).
Caus.	Causative (form of verb).
Chin.–Uyğ. Dict.	Chinese–Uyğur Dictionary, para. 27.
Chr.	Christian (Uyğur), para. 21 (3) (*a*).
Chuas.	*Chuastuanift* (*Xwāstwanēft*), para. 20 (2) (*e*).
Civ.	Civil (Uyğur), para. 21 (2) (*d*).
Conc. N.	noun describing a concrete object, cf. A.N.
Co-op.	Co-operative (form of verb); cf. Recip.
Çağ.	Çağatay language, para. 29.
Çuv.	Chuvash language, para. 2.
D	(1) Code letter, para. 15; (2) prefix, 'Derived', para. 18 (2).
Dat.	Dative case.

Den.	Denominal, derived from a noun.
der.	derived.
Desid.	Desiderative (form of verb).
Dev.	Deverbal, derived from a verb.
Dict.	Dictionary.
Dim.	Diminutive (form of noun).
Dis.	Dissyllable.
do.	ditto, 'the same'.
Doerfer	Prof. G. Doerfer, para. 64 (3).
E	(1) Code letter, para. 15; (2) prefix, 'Error', para. 18 (8).
ETY	*Eski Türk Yazıtları*, para. 20 (2) (*a*).
e.g.	(Latin) *exempli gratia*, 'for example'.
Emph.	Emphatic (form of verb).
esp.	especially.
etc.	(Latin) *et cetera*, 'and others'.
F	prefix, 'foreign loan-word', para. 18 (3).
f.	form.
ff.	and following (pages, etc.).
Fam. Arch.	*Family Archive*, para. 64 (6).
fr.	from.
Fundamenta	para. 28.
Ğ	Code letter, para. 15.
G	Code letter, para. 15.
Gen.	Genitive case.
Ger.	Gerund.
Giles	H. A. Giles, *Chinese–English Dictionary*, London, 1912.
Gr.	Prof. K. Grønbech, para. 47.
H I, II	*Heilkunde*, etc., para. 21 (3) (*d*).
Haenisch	Prof. Erich Haenisch, para. 63 (1).
Haltod	Matthew Haltod, para. 63 (3).
Hap. leg.	*Hapax legomenon*, 'occurring only once', para. 7.
Hend.	Hendiaduoin, two words combined to give one meaning.
Hou.	M. Th. Houtsma, para. 49.
Hüen-ts.	*Hüen-tsang*, para. 21 (3) (*c*).
I	inscription of Kül Tégin, para. 20 (1) (*b*).
II	inscription of Bilge: Xağan, para. 20 (1) (*c*).
III	Karabalgasun inscription, para. 21 (2).
i.e.	(Latin) *id est*, 'that is'.
Id.	*Kitābu'l-idrāk*, etc., para. 50.
Imperat.	Imperative (mood of verb).
Inf.	Infinitive (of verb).
Instr.	Instrumental case.
Intrans.	Intransitive (verb).
IrkB	*Irk Bitig*, para. 20 (2) (*d*).
Ix.	Ixe-xuşotu inscription, para. 20 (1) (*d*).
JRAS	*Journal of the Royal Asiatic Society*.
Jarring	Dr. Gunnar Jarring, para. 58.
KB	*Kutaḍğu: Bilig*, para. 23.
KBPP	Prose Preface of KB, para. 23.
KBVP	Verse Preface of KB, para. 23.

Kaç.	Kaça, NE dialect, para. 57.
Kar.Krm.	Karaim, NW language, Crimean dialect, para. 61.
Kar. L.	ditto, Lutsk dialect, para. 61.
Kar. T.	ditto, Troki dialect, para. 61.
Karg.	Karagas, NE dialect, para. 57.
Kaş.	Kāşğarī, para. 23.
Kav.	*Qawānīnu'l-kullīya*, etc., para. 53.
Kaz.	(Kazan) Tatar, NW language, para. 61.
Khak.	Khakas, NE language, para. 57.
Kıp.	Kıpčak, NW language, para. 25, etc.
Kır.	Kırğız, NC language, para. 59.
Kız.	Kızıl, NE dialect, para. 57.
Kk.	Karakalpak, NW language, para. 61.
Koib.	Koibal, NE dialect, para. 57.
Kom.	Koman, NW language, para. 47.
Kow.	(1) T. Kowalski, para. 61; (2) J. E. Kowalewski, para. 63.
Krm.	Krım, the Crimea; (1) see Kar. Krm; (2) SW language, para. 61.
Kuan.	*Kuanşi Im Pusar*, para. 21 (3) (*c*).
Kum.	Kumyk, NW language, para. 61.
Kumd.	Kumandu, NE dialect, para. 57.
Küer.	Küerik, NE dialect, para. 57.
Kzx.	Kazax, NC language, para. 59.
L	Code letter, para. 15.
l.-w.	loan-word.
Leb.	Lebed, NE dialect, para. 57.
Leh.	*Lehce-i Osmaniye*, para. 62.
Ligeti	Prof. L. Ligeti, para. 27.
lit.	literal, literally.
Loc.	Locative case.
M	Code letter, para. 15.
M I, II, III	*Manichaica I*, etc., para. 20 (2) (*b*).
MM	Makhmudov and Musabaev, para. 57.
MN	*Muḥabbat Nāma*, para. 42.
MS., MSS.	manuscript, manuscripts.
Mal.	S. Ye. *Malov*, para. 20 (2) (*b*).
Man.	Manichaean (texts, dialects, etc.), paras. 20 (2) (*e*), 21 (3) (*b*).
Man.-A	Manichaean Uyğ.-A dialect.
Man.-uig. Frag.	para. 20 (2) (*e*).
Mel.	Melioranski, para. 33.
metaph.	metaphorical, metaphorically.
Mon.	Monosyllable (other than a verb), para. 15.
Mon. V.	Monosyllabic verb, para. 15.
Mong.	Mongolian (language).
Muh.	ibn Muhannā, para. 33.
N.	(1) Code letter, para. 15; (2) noun.
N./A.	noun/adjective, a word performing both functions.
N./A.S.	ditto connoting a situation or state.
N.Ac.	*Nomen actionis*, a noun describing an action.
N.Ag.	*Nomen agentis*, a noun describing one who performs an action.
NC	north-central language group, para. 59.
NE	north-eastern language group, para. 57.
N.I.	*Nomen instrumenti*, a noun describing an instrument or tool.

n.m.e.	no main entry.
n.o.a.b.	noted only as below.
N. of Assn.	Noun describing persons associated in some way.
N.S.A.	Noun describing a single action.
NW	north-western language group, para. 61.
Nahc.	*Nahcu'l-Farādīs*, para. 43.
Neg.	Negative (form of verb).
Nog.	Nogay, NW language, para. 61.
O. Kır.	Old Kırğız language, para. 22.
o.o.	other occurrences.
Oğ.	*Oğuz Nāme*, para. 39.
Ongin	Ongin inscription, para. 20 (1) (*e*).
Osm.	Osmanli, SW language, paras. 55, 62.
p., pp.	page, pages.
P.N.	Proper, or personal name.
P.N./A.	Possessive Noun/Adjective.
PP	Prof. Paul Pelliot, para. 21 (3) (*c*).
PU	prefix, 'pronunciation uncertain', para. 18 (4).
Pal.	A. A. Pal'mbakh, para. 57.
para., paras.	paragraph, paragraphs.
Particip.	Participle.
Pass.	Passive form of verb.
Pe.	Persian.
pec. to	peculiar to (a particular language, etc.).
Pek.	L. K. Pekarsky, para. 57.
Perf.	Perfect tense.
Pfahl.	para. 21 (3) (*c*).
phr.	phrase.
Pres.	Present tense.
Priv. N./A.	Privative N./A. connoting non-possession of something.
prob.	probably.
prov.	proverb quoted.
q.v.	(Latin) *quod vide*, 'see that (word, etc.)'.
Qutb	para. 41.
R	(1) Code letter, para. 15; (2) W. W. Radloff's *Versuch*, etc. paras. 16, 57.
Rbğ.	Rabğūzī, para. 32.
Recip.	Reciprocal form of verb, morphologically same as Co-op.
Red.	Sir James Redhouse, para. 62.
refce., refces.	reference, references.
Refl.	Reflexive form of verb.
Rep. Turkish	Republican Turkish, the language now spoken in Turkey.
Rif.	Kilisli Rif'at, para. 33.
S	(1) Code letter, para. 15; (2) prefix, Secondary form, para. 18 (5).
SC	south-central language group, para. 60.
SDD	*Söz Derleme Dergisi*, Istanbul, 1939 ff.
SE	south-eastern language group, para. 58.
SH	*Secret History of the Mongols*, para. 60 (1).
s.i.a.m.l.(g.)	survives in all modern languages (language groups).
s.i.m.m.l.(g.)	survives in most modern languages (languages groups).
SKPAW	*Sitzungsberichte*, etc., para. 20 (2) (*e*).

s.o.i.	survives only in.
SPAW	see SKPAW.
s.v.	(Latin) *sub voce*, 'under the word . . .'.
SW	south-western language group, para. 62.
Sag.	Sagay, NE language, para. 57.
Sami	Şeyh Sami, para. 62.
San.	*Sanglax*, para. 34 (3).
Sarığ Yuğ.	Sarığ Yuğur, modern SE language, para. 58.
Sec.	Secondary (form).
Shaw	R. B. Shaw, para. 58.
Shcherbak	A. M. Shcherbak, para. 64 (5).
Shnit.	B. N. Shnitnikov, para. 59.
sic	(Latin) *sic*, 'thus'.
Studies	*Turkish and Mongolian Studies*, para. 1.
Suci	Suci inscription, para. 21 (2).
Suff.	Suffix.
Suv.	*Suvarṇaprabhāsasūtra*, para. 21 (3) (*c*).
syn. w.	synonymous with.
Ş	Code letter, para. 15.
ŞS	Şeyh Süleyman, para. 35.
Şor	NE language, para. 57.
Şu.	Şine-usu inscription, para. 21 (1).
T	inscription of (VU) Toñukuk, para. 20 (1) (*a*).
TM IV	*Türkiyat Mecmuası IV*, para. 21 (3) (*c*).
TT	*Türkische Turfantexte*, para. 20 (2) (*e*).
TTS	*Taniklariyle Tarama Sözlüğü*, para. 55.
Talas	inscriptions near River Talas, para. 20 (2) (*c*).
Tar.	Tarançı, SE dialect, para. 58.
Tara	NE dialect, para. 57.
Tat.	Tatar, NW language, para. 61.
Tef.	*Tefsir*, para. 28.
Tel.	Teleut, NE dialect, para. 57.
Tiş.	*Tişastvustik*, para. 21 (3) (*c*).
Tkm.	Türkmen, SW language, paras. 47, 62.
Tob.	Tobol, NE dialect, para. 57.
Trans.	Transitive (verb.).
Tris.	Trisyllabic or longer word, other than verb, para. 15.
Tub.	Tuba, NE dialect, para. 57.
Türki	SE language, para. 58.
Türkü	early language, para. 20.
Tuv.	Tuvan, NE language, para. 57.
U I, etc.	*Uigurica I*, etc., para. 21 (3) (*c*).
USp.	*Uigurische Sprachdenkmäler*, para. 21 (3) (*c*).
Uyğ.	Uyğur language, para. 21.
Uyğ.-A	Uyğur A dialect, para. 21.
Uzb.	Uzbek, SC language, para. 60.
V.	verb.
v.	(Latin) *vide*, 'see'.
v. G. ATG	A. von Gabain, *Alttürkische Grammatik*, para. 20 (2) (*e*).
v.l.	(Latin) *varia lectio*, 'alternative reading'.
VU	prefix, vocalization uncertain, para. 18 (6).
VIII, etc.	the 8th, etc., century A.D.

Vam.	A. Vambéry, para. 60.
Vel.	V. de Véliaminov-Zernov, para. 34 (2).
w.	with
Wind.	para. 20 (2) (3).
XI, etc.	the 11th, etc. century A.D.
Xak.	the Xakani language, para. 23.
Xwar.	the Xwarazmian (Turkish) language, para. 37.
Y	Code letter, para. 15.
Yen.	the inscriptions on the River Yenisei, paras. 20 (2) (*b*), 22.
Yud.	Prof. K. K. Yudakhin, para. 59.
Z	Code letter, para. 15.
Zaj.	Prof. A. Zajączkowski.
Zam.	Zamaxşari, para. 36.

SUFFIXES

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

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

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

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

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

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

It should be noted that when a Suff. beginning with **-ğ-/-g-** is attached to a word ending with **-n** the two sounds are combined as **-ŋ-**, e.g. **yaŋak** (*yan-ğak*) and that when such a Suff. is attached to a word ending in **-ğ/-g** or **-k** in both cases the two sounds are combined as *-kk-*, which became in practice **-k-**, e.g. **baku:** (*bak-ğu:*), **tiken** (*tik-gen*), **yaku:** (*yağ-ğu:*).

I. NOMINAL SUFFIXES

(*a*) DENOMINAL (Den. N.)

-ça: about half a dozen words carry this Suff., which is more in the nature of an Equative Case-ending than a Suff. Most are Advs., like **ança:**, but at least one, **barça:** is used as a N./A. The Dim. Suff. **-ça:/-çe:**, which did not appear till the medieval period, was borrowed from Pe.

-ke: Dim. Suff., only(?) in **sıŋırke:**, **yipke:**, perhaps a crasis of **-kiñe:**.

-la:-le: very rare; forms Advs. in **ayla:**, **tünle:**, and perhaps **birle:**, and Adjs. in **körkle:/körtle:** if these are not l.-w.s.

-kıña:/kiñe: Dim. Suff.; very rare.

-ra:/-re: forms Loc. Advs., e.g. **içre:** 'inside, within'; very rare.

-ya:/ye: only in **bérye:**, **yırya:**, prob. Sec. f. of **-ra:/-re:**.

-çı:/-çi: forms N.Ag.s; see *Kaş. II* 48; very common.

-nçı:/-nçi: See **-nç**.

-tı:/-ti: forms Advs. from Adjs., e.g. **eḏgü:ti:**; very rare; ? also a Dev. Suff.

-nti: forms an Ordinal, only in **ékkinti:** 'second'; perhaps an earlier form of **-nç**.

-tirti:/-türti:, etc. forms Loc. Advs., e.g. **içtirti:** which is practically syn. w. **içre:**; very rare.

-kı:/-ki: forms N./A.s describing position in time or space, e.g. **aşnu:ki:** 'former'; **üze:ki:** 'situated on or above'; fairly common in the early period; later the practice grew up of attaching this Suff. only to words in the Loc., e.g. **evdeki:** 'in the house'.

-du: dubious; only(?) in **kardu:** which might be a Dev. N.

-ğu:/-gü very rare as a Den. Suff.; forms A.N.s like **énçgü:**, Conc. N.s like **tuzğu:**, and Adj.s like **buğra:ğu:**; also a Dev. Suff.

-a:ğu:/-e:gü: dominant; forms Collectives, usually fr. Numerals e.g. **üçe:gü:** 'three together', but see also **içe:gü:**, **yüze:gü:**.

-ŋü: only(?) in **esriŋü:** syn. w. **esri:** 'dappled'; also a Dev. Suff., but this word can hardly be a Dev. N./A.

-ru:/-rü: Directive Suff. meaning 'towards'; very rare; syn. w. **-ğaru:/-gerü:**.

-ğaru:/-gerü: Directive Suff. like **-ru:/-rü:**; hardly to be explained as that Suff. attached to the Dat., since it is attested in dialects earlier than those in which the Dat. Suff. **-ka:/-ke:** became **-ğa:/-ge:**; rather rare.

-layu:/-leyü: meaning 'like', e.g. **börileyü:** 'like a wolf'; properly Ger. in **-u:/-ü:** fr. a Den. V. in **-la:-/-le:-**, but usually the only recorded form of the V. concerned.

-ç (after vowels) **/-aç/-eç/-ıç/-iç** (after consonants) Dim. Suff.; very rare, esp. the last two.

-ğaç, etc. function obscure; only(?) in **odğuç, kuşğaç**, and perhaps **sügiç**; also a Dev. Suff.

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

-nç/-ınç/-inç/-unç/-ünç the ordinary early Suff. of Ordinals; replaced in the medieval period by **-nçı:/-nçi:**, etc.; see also **-ntı:**.

(F) **-t** a Sogdian Plur. Suff. found in **tégit, tarxat** Plurs. of **tégin, tarka:n** which are prob. very old l.-w.s.

(**-ta:ğ/-teg** in words like **antağ** 'thus' is not a Suff. but the Postposition **te:g** fused w. the stem of **ol**.)

-lığ/-lig/-luğ/-lüg forms Poss. N./A.s, see *Kaş. I* 500; very common.

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

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

-çak/-çek forms Conc. N.s, usually N.I.s, e.g. **ağırçak** 'spindle-whorl'; rare.

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

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

-ğa:k/-ge:k usually forms Conc. N.s, e.g. **eŋek, kiḍizge:k, müŋüzge:k, yaŋak**; very rare, but a common Dev. Suff.

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

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

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

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

-ñak perhaps Dim.; only(?) in **baka:ñak** 'the frog in a horse's hoof'.

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

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

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

-suk/-sük function obscure; forms Conc. N.s, e.g. **ilersük, bağırsuk, sıŋarsuk** and N.I.s, e.g. **taŋsuk**; perhaps Dev. Suff. in **-uk/-ük** fr. Simulative Den. V.s in **-sı:-/-si:-**.

-çıl/-çil forms N./A.s of addiction, e.g. **iǥçil** 'sickly' fr. **i:ǥ** 'disease'; rare.

-ğıl/-ǥil (*a*) attached to Numerals, e.g. **üçǥil** 'triangular'; (*b*) otherwise forms N./A.s relating to colour or shape, e.g. **başğil, tarğıl, kırğıl, yipǥil, yalğıl**; rare; also a Dev. Suff.

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

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

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

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

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

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

-ğa:n/-ǥe:n forms Conc. N.s w. a more restricted meaning than the basic N.; e.g. **arpağa:n, temürǥen**; very rare; also a Dev. Suff. and an Ending.

-ğun/-a:ǧun etc. (also **-ǥe:n** in **yettiǥe:n**) forms Collectives, e.g. **alkuğun, kaḏna:ğun, keliŋün**; very rare; cf. **-a:ğu:/-e:gü:**.

-ka:n/ke:n forms an Adj. in **teŋri:ken** 'devout', and Temporal Advs. in **amtıkan, ançağınçakan**; very rare; also an Ending.

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

-şin. See **-çin**.

-iŋ/-üŋ Adj. Suff. in **yéliŋ** 'windy'; Dim. Suff. in **kölüŋ** 'puddle'; also a Dev. Suff.

-daŋ/-duŋ, etc. forms Conc. N.s only(?) in **otuŋ, uldaŋ**, and perhaps **izdeŋ**.

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

-ş/-ış/-uş, etc. function obscure; see **öḏüş, bağış, 2 ba:ş, kökiş**; very rare; also a Dev. Suff.

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

-mış/-miş only in **altmış, yétmiş** 'sixty, seventy', a common Conjugational Suff.

-ǥey only(?) in **küçǥey** 'violent' fr. **kü:ç** 'violence'.

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

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

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

(*b*) DEVERBAL (Dev. N.s)

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

-ğa:/-ge: forms Adjs., e.g. **kısğa:**; N./A.s, usually Active, e.g. **öge:**, **bilge:**; and N.s either Intrans., e.g. **köli:ge:** or Pass., e.g. **tilge:**; rare and obsolescent; also an Ending.

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

-ğma:/-gme: properly a Conjugational Suff.; occasionally forms N.s like **tanığma:** 'riddle'.

-çı:/-çi: forms N.Ag.s, e.g. **ota:cı:**, **okı:çı:**; common Den. Suff., very rare as a Dev. Suff.

-ğu:çı:/-gü:çi: properly a Conjugational Suff., see *Kaş. II* 49, but occasionally forms N.Ag.s, e.g. **ayğu:çı**, **bitigü:çi:**.

-dı:/-di:, etc. a common Conjugational Suff., sometimes used to form Pass. N./A.s, usually attached to Refl. V.s, e.g. **üḏründi:**, occasionally to basic V.s, e.g. **ögdi:**, **alka:dı:**, **sökti:**.

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

-çu:/-çü: forms Pass. N./As; attached only to Refl. f.s; syn. w. **-dı:**, etc.; rare.

-du:, etc. in **eḡdü:**, **umdu:**, **süktü:** seems to be a Sec. f. of **dı:**.

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

(**-yu:**, etc.; see **-a:**, etc.)

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

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

-ğuç/-güç normally forms N.I.s, e.g. **bıçguç**; rare; also a Den. Suff.

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

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

-ğut/-güt usually describes persons, e.g. **alpa:gut**, **uruŋut**, **baya:ğut**, and (etymologically obscure) **ura:ğut**; also forms A.N.s, etc. in **ögüt**, **çapğut**, **kızğut**, etc.; very rare and obsolescent.

-ğ/-ığ/-iğ/-uğ/-üğ the commonest Dev. Suff.; forms a wide range of Dev. N.s and N./A.s, N.Ac.s, etc.; see *Kaş. I* 26–7.

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

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

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

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

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

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

-ğa:k/-ge:k usually forms N./A.s connoting habitual or repeated action; also a few Conc. N.s, e.g. **içgek, kuḏurğa:k**, and N.I.s, e.g. **bıçğa:k, tarğa:k** w. the same connotation implied; cf. **-ğa:n/-ge:n**.

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

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

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

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

-yuk/-yük properly a Conjugational Suff., see *v. G. ATG*, para. 218, but forms some Intrans. N./A.s; note the *-n-y-* crasis in **bulğañuk**, etc.; rare.

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

-ğıl/-ğil in **kızğıl** relates, like the Den. Suff., to colour; in **bıçğıl** forms a N.I.; very rare.

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

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

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

-ğın/-gin (after unrounded vowels) **/-ğun/-gün** (after rounded vowels) forms N.s and N./A.s, usually Intrans. or Pass.; not very common; **-ğun/-gün** also a Den. Suff.

-ma:n/-me:n forms N.I.s; very rare; also a Den. Suff.

-ŋ/-aŋ (in **çalaŋ**)**/-üŋ** (in **bürüŋ**) very rare; the full phonetic range is prob. wider; forms N.s and N./A.s, exact function obscure.

-çaŋ only(?) in **ayançaŋ**; perhaps connotes habitual action.

-ar/-er/-ır/-ir/-ur/-ür properly an Aor. Participial Suff.; forms a few N.s and N./A.s.

-mur only(?) in **yağmur** and perhaps **çağmur**.

-s only(?) in **öles**; ? Sec. f. of **-z**.

-ğas *only(?) in* **bıçğas**; perhaps Sec. f. of **-ğaç**.

-ş/-ış/-iş/-uş/-üş there are perhaps two different series here, cf. **-k**, etc. and **-uk/-ük**; in some cases a vowel is followed by **-ş** but in others the **-ış**, etc. are dominant, e.g. **alkış, ülüş, arviş, busuş**, fr. **alka:-, üle:-, arva:-, busa:-**, and, although these words are N.Ac.s, in some cases, e.g. **uruş** 'hitting one another', the action is reciprocal, in others, e.g. **ağiş** 'rising' it is neutral or at most co-operative; cf. the Dev. V. Suff. **-ş-**, etc. The connotation of 'a way of (doing something)', prevalent in Osm., is unknown in the early period. Common.

-z/-ız/-iz/-uz/-üz forms N.s and N./A.s, usually Intrans. or Pass., but precise function obscure; it is doubtful whether **ï ö:z** and **uz** should be regarded as Dev. N.s fr. **ö:-** and **u:-** as Bang suggested; very rare and obsolescent.

-duz forms an Intrans. N./A.; only(?) in **munduz**.

II. VERBAL SUFFIXES

(*a*) DENOMINAL (Den. V.s)

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

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

-ka:-/-ke:- very rare; only(?) in **ırınçke:-** and **yarlıka:-**, and, in the Refl. f., **ağrıkan-**; in the last two the **-k-** is a crasis of *-ğk-*.

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

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

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

-sıra:-/-sire:- forms Priv. Den. V.s meaning 'to be without, or deprived of, something', e.g. **öğsire:-**; cognate to the Den. N. Suff. **-sız**, etc.; rare and obsolescent.

-sa:-/-se:- forms Desid. Den. V.s; fairly common; these V.s form two classes: (1) those derived fr. basic N.s, e.g. **evse:-** 'to long for home'; (2) those derived fr. N.Ac.s, e.g. **barığsa:-** 'to wish to go'. Also a Dev. Suff., equally common; in *Kaş. I* 281, 11 it is said that **barsa:-** is permissible, but **barığsa:-** the more usual form. See also *I* 279 ff.

-lı:- (**-li:-**) very rare Sec. f. of **-la:-/-le:-**, e.g. **tumlı:-**.

-sı:-/-si:- forms Simulative Den. V.s, e.g. **açığsı:-**; very rare in the basic f. but see **-sın-/-sin-**; see *Kaş. I* 282; also a Dev. Suff.

-d̲- (after vowels)**/a:d̲-/-e:d̲-** (after consonants) these V.s are usually Intrans. and mean 'to be, or become (something)', but occasionally Trans., e.g. **köze:d̲-**; as in the Perf. the **-d̲-** merged with the Suff. **-tı:/-ti:** and became **-ttı:/-tti:**, *Kaş.* erroneously indexed some of these V.s w. final **-t-** but it is unlikely that this was the pronunciation except in the Perf.

-it- (? **-id̲-**) the nature of this Suff. in **töŋit-** and **terit-** is obscure.

-k- (only after vowels)**/-ık-/-ik-/-uk-/-ük-** forms Intrans., and occasionally Pass., V.s; see *Kaş. I* 20; *II* 118, 165; rather common.

-l- forms Intrans. V.s, e.g. **tusul-**; very rare; also a Dev. Suff.

-sın-/-sin- the Refl. f. of **-sı:-/-si:-** forming Intrans. Simulative V.s; rare when attached to basic N.s, e.g. **uluğsın-**, but fairly common when attached to N.S.A.s in **-m**, etc., e.g. **alımsın-** translated in *Kaş. I* 20 'to pretend to take, without actually taking'; see also *II* 202, 259; there are several hybrid forms like **beğimsin-** in which **-im-** is inserted between the basic N. and the Suff.

-r- (after vowels) **/-ar-/-er-** (the ordinary form after consonants) **/-ır-/-ir-** (very rare, after Dis. N.s in which the second vowel, **-ı-/-i-**, is elided, e.g. **kurğır-** fr. **kurığ**) forms Intrans. V.s; see *Kaş. II* 163; fairly common.

-ğar-/-ger-/-kar- (after **-**) **/(-ker-ŋ)** normally forms Trans. V.s, occasionally Intrans.; fairly common.

-ğır-/-gir- forms Inchoative V.s meaning 'almost to do (something); to be on the point of doing (something)', (see *Kaş. II* 200, which relates to Dev. V.s); e.g. **tazğır-**, **tozğır**; very rare; also a Dev. Suff.

-ş- identical w. the Dev. Suff. **-ş-**, etc.; noted only in **arkaş-**.

(*b*) DEVERBAL (Dev. V.s)

-sa:-/-se:- forms Desid. V.s; see *Kaş. I* 21; also a Den. Suff.; fairly common.

-sı:-/-si:- forms Simulative V.s, e.g. **emsi:-**; very rare; also a Den. Suff.

-d̲- Trans. and prob. Emphatic in **to:d̲-**, **ko:d̲-**, **yo:d̲-**, **yüd̲-**.

-t- (after vowels and **-r-**) **/-ıt-/-it/-ut-/-üt-** the only common Suff. of Caus. V.s fr. basic V.s ending in vowels; the other forms are rather rare. See *Kaş. I* 20.

-k- (after vowels and **-r-**)**/-ık-/-ik-/-uk-/-ük-** when attached to Intrans. V.s intensifies the meaning, e.g. **a:ç-** 'to be hungry'; **açık-** 'to be famished', see *Kaş. I* 20; when attached to Trans. V.s forms either Pass. V.s, e.g. **sanç-** 'to rout'; **sançık-** 'to be routed'; or Intrans. V.s, e.g. **böl-** 'to divide, separate' (Trans.); **bölük-** 'to separate, part' (Intrans.); rather rare.

-tık-/-duk- forms Emphatic Pass. V.s, only(?) in **bulduk-**, **bastık-**.

-sık-/-sik-/-suk-/-sük- forms Emphatic Pass. V.s, e.g. **bil-** 'to know'; **bilsik-** 'to be well known, notorious'; see *Kaş. I* 21; *II* 138, 237; rare.

-l-/-ıl-/il-/-ul-/-ül- the normal Suff. for Pass. V.s; see *Kaş. I* 21; *II* 138, 237; very common.

-n-/-ın-/-in-/-un-/-ün- forms Refl. V.s, which acc. to *Kaş.* had four shades of meaning 'to do something to oneself, for oneself, or by oneself; or pretend to do something but not actually do it' (the last practically unknown elsewhere); it was also used to form Intrans. and sometime Pass. V.s fr. Trans.; see *Kaş. I* 21, *II* 168, 254; very common.

-ırkan-/-irken- in **isirken-, kısırkan-**; function obscure; see Den. V.Suff. **-ırka:-**.

-r- (in one or two V.s, **ürper-, kurır, yélpir-**, etc.)**/-çır-/-çir-** (in **tamçır-külçir-**)**/-ğır-/-gir-** (perhaps occasionally **-ğur-/-gür-**; rare) **/-sir-** (in **külsir-**) all form Inchoative V.s; see the Den. Suff. **-ğır-/-gir-**.

(ar-)/-er-/-ur-/-ür-, attached only to consonants, the first two very rare, the second two fairly common, form Caus. V.s, see *Kaş. II* 87, 199.

-dur-/-dür-/-tur-/-tür-, attached only to consonants, the commonest Suff. for forming Caus. V.s; see *Kaş. I* 20; *II* 197.

-ğur-/-gür- attached only to a limited range of consonants, forms Caus. V.s; see *Kaş. II* 198; rather rare.

-şur-/-şür- (occasionally in the Sec. f. **-çur-/-çür-**) is not a primary Suff. but a combination of **-ş-** and **-ur-**, the preceding vowel often being elided, e.g. **tap-, tapış-, tapşur-**.

-ş- (only after vowels)**/-ış-/-iş-/-uş-/-üş-** forms Co-operative and Reciprocal V.s which, according to *Kaş.*, meant 'to do (something) together (with a Plur. Subject); to do (something) in every part (with a Sing. Subject); to do (something) to one another (with a Plur. Subject); to help (someone *Dat.*) to do (something *Acc.*); to compete with (**birle:**, someone) in doing (something *Acc.*). N. See *Kaş. I* 20; *II* 113 ff., 225; common.

-uz-/-üz- (dominant, e.g. **tüte:-, tütüz-**)**/-duz-/-düz-/-ğuz-/-güz-** form Caus. V.s; obviously cognate to **-ur-**, etc. (cf. **-sız, -sıra:-**); acc. to *Kaş. II* 87 **-duz-** was an Oğuz Suff.; see also *II* 164; all rare in the early period; became commoner, and in some languages almost standard, in the later period.

ENDINGS

-ğa:/-ge, which was a rare and obsolescent Dev. N. suffix, also appears at the end of a larger number of words which cannot be so explained. Some are pretty certainly not l.-w.s, others, like **sırıçğa:** 'crystal, glass' prob. are. The list includes one, perhaps significant, pair. **avıçğa:** 'old man', **kurtğa:** 'old woman', and several names of animals and insects **çekürge:**, (PU) **çınçırğa:, torı:ğa:, kumursğa:, karğa:, karınçğa:, kaşğa:, sarıçğa:**, etc.

-va:ç/-wa:ç in **sanduwa:ç, yala:vaç** is the Iranian word (and Suff.) *wāç* 'voice'.

-dıç occurs in **tardıç, savdıç, sağdıç.**

-la:ç/-lıç in **ıkı:la:ç, iŋliç, toğlıç, karğıla:ç, sokarlaç, sondıla:ç**, three of them names of birds, is prob., but not demonstrably, foreign.

-ğa:n/-ge:n (also Den. and Dev. Suffs.)/**-ka:n/-ke:n** occurs at the end of several names of animals: **tavışğa:n** (a very old word), **tayğa:n, sıçğa:n, sağızğa:n, sıkırkan**, etc., and of plants: **çıbıka:n, tuturka:n, kara:kan, kövürgen**, etc.

-la:n occurs at the end of the names of several animals **arsla:n, bakla:n, bula:n, bursla:n, kapla:n, kula:n, sırtla:n** ('hyaena', first noted in the medieval period), **yıla:n**, and one title **çoğla:n.**

-va:r in **çığılva:r, yala:var** is an Iranian Suff. *meaning* 'carrying'.

-z occurs at the end of three numerals: **ottuz, tokkuz, sekkiz**; several names of parts of the human or animal body: **ağız, boğuz, büñüz, tiz, köküz, köz**; *and* several names of animals and insects: **uyaz, toŋuz, kunduz**, etc., as well as miscellaneous words like **yıltız** and **yultuz**. None of these are likely to be I.-w.s.

Mon. A

Preliminary note. *There were never many Turkish words consisting of a single vowel, and all of them except* **a:** *became obsolete at a very early date. To Kaş., with his background of Arabic philology, the whole concept was strange, but he did devote a section, headed rather inscrutably* ḍawātu'l-arba'a, *'four-letter words', I 39–40, in the chapter containing two-letter words of which the first is* hamza *to such words. It originally contained one word* hamza alif, *four* hamza wāw, *and three* hamza yā, *but in the surviving M.S. some of the second group have had letters added to them. As* **w** *is not a genuine Turkish sound, the second group must all have been* **o:**, **u:**, **ö:**, *or* **ü:**. *Of the third group one was almost certainly* **ay**, *the others probably* **ı:** *or* **i:**. *The only common word,* **ı:**, *occurs in* Kaş. *as* **yı:**, *its true nature and meaning having already been forgotten.*

a: Exclamation, usually vocative in character, occasionally expressing surprise, in the early period usually affixed to the word qualified, later, perhaps under foreign influence, placed before it. The attachment of **-a/-e** *metri gratia* at the end of lines in *KB* and other poems is a Pe. trick, and perhaps not native Turkish. S.i.a.m.l.g., but also in contiguous non-Turkish languages. **Uyğ.** VIII ff. Bud. **tüzün oğlum-a** 'my good son' *U III* 35, 26; **anaçım-a** 'my dear mother' *U III* 9, 2 (ii); **baxşı-a** 'my teacher' *U IV* 28, 4; a.o.o.: **Xak.** XI **a:** an exclamation (*ḥarf*) of surprise (*al-taḥayyur*); hence one says **ol meni: a: kıldı:** 'he surprised me' *Kaş. I* 39: *KB* **-a** is a common verse-filler, e.g. **tuş teŋ-a** (or **-e**?) rhyming with **saŋa** 7: **Çağ.** XV ff. **a:** (*sic*) 'vocative' (*ḥarf-i nidā*) *San.* 27v. 1 (*quotn.* including **a: yigit** 'oh youth'; also described as an abbreviation of **an** in such words as **alar** for **anlar**): **Kom.** XIV **e** 'vocative exclamation' *CCG; Gr.* 84 (*quotn.*): **Kıp.** XV 'vocative' (*al-munādi wa'l-mufriğ*) **a** e.g. **a kiçi** (for **kişi**) 'oh man' *Tuh.* 60b. 2 (also 84b. 3; 85b. 7); *ḥarfu'l-nidā* **a** (also **é**) placed before the name of a person called, e.g. **a Altunbuğa** *Kav.* 52, 11.

1 ı: usually translated 'vegetation', but the contexts show that it meant something between a plant and a tree, probably 'bush' (singular or collective); n.o.a.b. **Türkü** VIII **ıda: taşda: kalmışı:** 'those of them who remained in the bush and stony desert' *T* 4; **atığ ıka: bayu:r ertimiz** 'we tied the horses to bushes' *T* 27: **Uyğ.** VIII **ıda: kavuşalım** 'let us assemble in the bush' *Şu. E* 10–11; VIII ff. Man.-A **béş törlüg ıda ığaçda** 'in the five kinds of bushes and trees' *M I* 8, 19–20; **kaltı ığ yaŋı yérden témin örtürürçe** 'as one can grow bushes almost immediately on newly planted ground' *M I* 14, 10; **bir narwan(?) atlığ ı** a bush called *narwan(?)* (Persian *nārwān* 'witch elm, *Ulmus montana*)' *Man.-uig. Frag.* 400, 4; **ol ı uçında olurdı** 'he sat on the top of that bush' *do.* 401, 1; Man. **ne tağları ı ığaç kaya kum barı** 'whatever mountains, bushes, trees, rocks, and sand there are' *M III* 8, 3–4 (*ii*): Bud. (fruits that grow) **ı ığacda** *U I* 27, 5; **ı tarığ** 'bushes and cultivated land' *U I* 27, 3; *U II* 77, 27; *TT IV* 10, 6; *VIII K.*4; a.o.o.: **Xak.** XI one says **yı: yığa:ç** for 'tangled trees' (*mā'ltaffa mina'l-şacar*), originally **yığı:** 'bushy' (*mutarāşş*) but contracted *Kaş. III* 216 (perhaps a false etymology); a.o. *III* 25 (**yığı:**).

PU **2 ı:** Hap. leg.; apparently so vocalized in MS. **Xak.** XI **ı:** 'a word used to express refusal' (*kalimatu'l-inkār*) alternative to **2 u:** *Kaş. I* 40.

PU ?F **3 ı:** Hap. leg.; like many names of fabrics prob. a l.-w., perhaps Chinese; apparently vocalized **ay**; if **ı:** or **l:** perhaps some Chinese word like *i* 'variegated, rainbow-coloured (clothing)' (*Giles* 5,434). **Xak.** XI **ı:** 'orange-coloured brocade' (*dībāc nāranciyu'l-lawn*) *Kaş. I* 40.

PU **1 o:** Hap. leg.; the word, no doubt *hamza wāw* was inadvertently omitted in the MS. and replaced in the margin by **o:ka:** presumably taken from the example; it is not clear whether this word is an abbreviation of **oğ**, which appears as below and elsewhere in the medieval period, or whether the latter is an expanded form, prob. the latter. **Xak.** XI ⟨**o:**⟩ *al-kafil*, 'surety, security, pledge'; one says **men anı: o:ka: aldım** 'I took him as security' (*kaffaltu bihi*) *Kaş. I* 40; (XIV *Muh.*(?) *ḍamana wa kafala* 'to stand surety' **o:ğlan-** *Rif.* III (only)): **Xwar.** XIV *man takallafa li* 'whoever has guaranteed to me' translated **kayu . . . maŋa oğ bolsa** *Nahc.* 346, 7; same phr. 162, 6 and 15.

PU **2 o:** Hap. leg.; originally *hamza wāw*, but later a *fatḥa* was placed over the *hamza and an alif* added in both places. **Xak. o:** 'an exclamation (*ḥarf*) in reply to a caller'. When *yā Muḥammad* is called out, the man who answers says **o:** meaning 'what are your orders?' *Kaş. I* 40 (see **2 u:**).

S **3 o:** See **ol**.

1 **u:** 'sleep'; the Dev. V. is exceptionally **uḍı:-**, which suggests that this word may originally have been ***u:ḍ**, but that word is nowhere noted in this sense; not noted later than XI. **Türkü** VIII **uda: basdımız** 'we surprised . . . in their sleep' *I E* 35, 37; *II E* 27; **uka** (*sic*) **basdımız** *T* 27; VIII ff. Man **usınta oḍunti** 'he woke from his sleep' *M I* 6, 21–1: **Uyğ.** VIII ff. Man. (gap) **uu** (*sic*) **üze uḍıyu** 'sleeping a . . . sleep' *TT III* 160: Bud. **uvlarındın** (? read **uularındın**) **oḍğurup** 'arousing . . . from their sleep' *U III* 11, 8; **u** *TT VIII A*.13 (see **uḍık**); Civ. **uda** *Usp.* 77, 14 (see **uḍ-**): **Xak.** XI **u:** (later altered to *uḍu:*) 'sleep' (*al-nawm*); hence one says **uḍı:dı:m** 'I slept', abbreviated from **u:ḍı:dı:m** *Kaş. I* 40; **u:dın** (MS. in error *u:dun*) **anı: oḍğura:** 'arousing him from sleep' *II* 193, 4; similar phr. *I* 46, 20; **ağır u:nı: uçursa:dım** 'I wished to drive away heavy sleep' *III* 247, 23: *KB* **u teg** 'like sleep' 1424; **kiterse usı** 'let him repel sleep' 2331; o.o. 3952, 4963, 6637.

PU **2 u:** (*bi-iṣbā'i'l-alif*) Hap. leg.; in *Kaş. iṣbā'* normally means 'back-vowels', e.g. both **1 to:z** and **tu:z** are so described to distinguish them from **tö:z** and **tü:z**, but, if some contrast with **2 o:** is intended, it might mean, as in *San.*, **u** not **o**, since **ü:** is not a very likely sound for an exclamation; see **2 ı:**. **Xak.** XI **u:** 'an exclamation of refusal (*ḥarf inkār*) to obey an order' (*Kaş. I.* 40).

Mon. V. A-

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

u:- there are a few early occurrences of this verb as an ordinary finite verb meaning 'to be capable' and the like, but it is normally used as an Aux. verb following a verb in the Ger. f. **-u:/-ü:**, or less often **-ğalı:/-geli:**, meaning 'to be able'. Even in this sense the word is rare after XI except in the Neg. f. The Pres. Particip. **uğa:n**, however, used as a N./A. meaning 'God; Almighty' survived rather longer. The later history of the Neg. f. is discussed by Mal. in *USp.*, pp. 224–5. Briefly the Ger. suff. **-u:/-ü:** and **u:-** coalesced to produce **-uma-/-üme-** the 'Impossible' f. of the verb. This stage was reached in Osm. in the early medieval period, but later, probably as the result of a general tendency to 'unround' round vowels, this became **-ama-/-eme-**, producing such forms as Osm. **seveme-** 'to be unable to love'. It has been suggested that in such forms the **-a-/-e-** is a reduced form of **al-** which is used as an Aux. verb in the same sense in some modern languages, but this is improbable. It is more plausible that the Osm. Continuous Pres. Suff. **-uyor** (not subject to phonetic harmony) is a survival of the positive form of **u:-**. **Türkü** VIII **étinu: yaratu:nu: umaduk** 'because they could not organize themselves (Hend.)' *I E* 10, *II E* 9; **usar** 'if possible' *T* 11: VIII ff. **kamışayu: uma:tı:n** 'without being able to move' *IrkB* 16 (and four o.o. of Neg. f.); **edğüsi: uyu:rı:** 'his good and capable men' *do.* 28: **otsu:z suvsu:z kaltı: uyı:n** 'how can I (get on) without fodder or water?' *do.* 45; (the fat horse's mouth became hard) **idi:si: uma:z** 'its master cannot (control it)' *do.* 65; **ada:rtu: uma:z** 'cannot endanger him' *Toyok* 25, 29 (*ETY II* 59): **Uyğ.** VIII ff. Man.-A **sözleyü umağay** 'will be unable to speak' *M I* 15, 2–3: Man. **yok kım ol umasar Şımnu küçiŋe kopuğ uğay** 'there is nothing that he cannot do; by the power of Ahriman he will be able to do everything' *M II* 5, 10–11: Bud. **bérü umadı** 'he could not give' *PP* 15, 8 (a.o.o. of Neg. f.); **kılu usar** 'if he can make' *PP* 35, 4; **ertini evdigeli uyur** 'he can collect jewels' *TT V* 26, 91–2; Sanskrit *abhavyatā* 'incapacity' **uma:-ta:çı bolma:k** *VIII A*.44 (a.o.o.); **körgeli udaçı bolğay** 'he will be able to see' *Suv.* 444, 4: Civ. **tın alu umasar** 'if he cannot draw breath' *H I* 141–2 (a.o.o. in *H II*): **Xak.** XI **uğan** 'having power over all things' (*al-qādir 'ala'l-aṣyā*), hence God is called **uğan teŋri:** 'almighty God' *Kaş. I* 77; (N.B. no occurrences of **u:-**) **u:ğança:** 'to the best of your ability' *I* 44, 2: *KB* **uğan bir bayat** 'the one almighty God' 2 (a.o.o.); **usa** 'if possible' 549, 721; **uğança** (mis-spelt *uğınça*) 4256: XIII(?) **uğan** 'God', common in *At.*: XIV *Rbğ.* **uğan** used both as a name and as an epithet of God. *R I* 1007; *Muh. qadara wa aṭāqa* 'to be mighty, to be able' **u:-** *Rif.* 114; *al-qādir* **u:ğa:n** *Mel.* 13, 1; *Rif.* 88; *al-qawi* 'powerful', one of the names of God **u:ğa:n** *Rif.* 137: **Çağ.** XV ff. **ukan** (*sic*) 'God' *Bad.* 100; **uğan** (also, incorrectly, *uğun*) 'a name of God' *Vel.* 108 (quotns.); **uğan** (spelt) 'a name of God' *San.* 76 v. 18 (quotn., points out that the word is once entered correctly in *Vel.* and is also split into *o ğan*, the latter being entered separately (*Vel.* 308) with the same meaning and quotns.): **Xwar.** XIII **uğan** 'God' *'Ali* 46; XIV ditto *Qutb* 195; *MN* 378: **Kıp.** XIII *Allāh* (**teŋri:**, and in a dialect (*luğa*) which only a few people know) **uğa:n** *Hou.* 3, 12; XIV **uğan** *Allāh, Id.* 15.

ö:- 'to think; to think of (something *Acc.*)', hence 'to remember' (something *Acc.*)'; often used in the Hend. **ö- sakın-**; common down to XI, not traceable thereafter. **Türkü** VIII **añığ bilig anta: öyü:r ermiş** 'they then seem to have thought evil thoughts' *I S* 5, *II N* 4 **a:çsar tosık ömezsen bir toḍsar a:çsık ömezsen** 'if you are hungry you do not remember being satiated, but if you are once satiated, you do not remember being hungry' *I S* 8, *II N* 6: VIII ff. **turuk at semrı:tı: yéri:n öpen** 'a lean horse remembering the place which fattened him' *IrkB* 16: **Uyğ.** VIII ff. Man.-A **bu savı . . . ömek sakınmak kergek** 'he must meditate (Hend.) on this word of his' *M III* 12, 7–8 (iii): Man. **amrağım öyürmen** 'I think of my beloved' *M II* 8, 8: Bud. **ajun** ödeçi Sanskrit *jātismara* 'remembering former

existences' *U II* 44, 34–5; **burxanlarığ öp sakınıp** 'meditating (Hend.) on the Buddhas' *U II* 80, 61; **eŋgü öglí** 'having good thoughts', and **ayığ öglí** 'having evil thoughts' *PP passim*; **ögeli köŋülgerip** 'thinking deeply' *U II* 8, 22; o.o. 9, 1; 9, 11–12 (mis-spelt *ongali*); 47, 73–4; *USp.* 102b. 22–3, a.o.o.: **Xak.** XI **ö:dí: ne:ŋní:** 'he understood (*faṭina*) the matter, after he had thought (*tafakkara*) about it' *Kaş. I* 11, 19; **öme:** 'do not (stop to) think' *I* 93, 3; n.m.e.: *KB* **eşitgü öglí** 'he will hear and think about (what the sage says)' 306; **öyü sakınu** (Hend.) 4334; **etözke ömiş berme yapğıl kapuğ** 'do not give the body what it thinks about [i.e. desires], close the door (on it)' 4560.

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1 ap/ep, etc. Reduplicative intensifying prefix, usually placed before N./A.s connoting colour or physical shape. Occasionally at later periods the two words are fused, and the compound thus formed entered in dicts.; in such cases the final consonant of the prefix is sometimes doubled. Other such prefixes are listed below. C.i.a.p.a.l. **Uyğ.** VIII ff. Bud. for a possible occurrence see **2 ap**: **Xak.** XI **ap/ep** 'a strengthening and intensifying particle' (*ḥarf ta'kíd wa mubālağa*); to describe something 'particularly good' one says **ep eŋgü:**, and in **Oğuz** for 'intensely white' **ap ak . . . up/üp** 'a strengthening particle for [words connoting] colours'; hence one says, in **Çığıl, üp ürüŋ** 'intensely white' *Kaş. I* 34: XIV *Muh. ṣadídu'l--bayāḍ* 'intensely white' **ap ak** *Mel.* 68, 5; *Rif.* 168: **Çağ.** XV ff. *San.* 16v. 8 ff. contains a short note on prefixes of this nature, enumerating several of them, **ap (ağ), sap (sarığ)**, etc.; some of these reappear in the lexicon, e.g. **ap** ('with p') **ağ/ak** 'very white' 27v. 7: **Xwar.** XIII(?) **ap ak** *Oğ.* 231: **Kıp.** XIII *Hou.* 31, 4 ff. has a note on such prefixes and lists several, **ap (ak), kap (kara:)**, etc.: XIV **appak** *ṣadídu'l-bayāḍ*, followed by a note and another example *Íd.* 7: XV *Kav.* 5, 4 ff. and *Tuh.* 85a. 6 ff. have similar notes with examples **appak**, etc.: **Osm.** XIV ff. Several examples, from all periods, **appak, apaŋsızda, apaŋsızına**, etc. *TTS I* 1, 32; *II* 44; *III* 30; *IV* 32.

2 ap a Conjunction unique in having a Neg. connotation and being used with the positive form of the verb (the meaning was not understood by F. W. K. Müller and he mistranslated *U II* 4, 2–3). There are two usages, (1) **ap . . . ap** 'neither . . . nor'; (2) Neg. verb . . . **ap** 'nor', sometimes followed by positive verb. Not traceable later than *Tef.* **Uyğ.** VIII ff. Bud. **bilmezler ap nomluğ(?) yoluğ ukarlar** 'they do not know [the way and direction], nor do they understand the way of the Law' *U II* 4, 2–3; **ap yeme közünür ajunda ap yeme ikinti ajunda** 'neither in this world nor the next' *U III* 86, 8–9; o.o. *Suv.* 528, 2–3; *Tiş.* 48a. 3; *USp.* 102, 38–9; in a long list in *TT VII* 40, 77 beginning 'if any monk or nun, lay brother.or lay sister' the words **ap ayağlığ ap ayağs:z uluğ kiçig** can hardly mean 'neither honourable nor dishonourable, great and small', and this must be a rather unusual use of **1 ap** 'very honourable, very dishonourable': **Xak.** XI **ap** a word taking the place of *lā*, 'not', as in **ap bu: ap ol** 'neither this nor that' *Kaş. I* 34: *KB* (the mind of an ignorant man is like a sand dune) **öğüz kirse tolmaz ap ot yem önür** 'if the river comes in it does not fill, nor do spices and fragrant herbs grow on it' 975; XIII(?) **ap yeme köni ol ap yeme yaruk bitig** 'neither is he upright nor is [his] writing clear'; **yétmes anlarka ziyān ap yeme asığ** 'no harm nor advantage comes to them' *Tef.* 35.

a:v originally prob. a Conc. N. 'wild game', but from the earliest period also used abstractly for 'hunting wild game'. S.i.a.m.l.g. except NE where the synonymous word **aŋ (3 eŋ**, q.v.) is used. From about XI onwards the sound change v > w took place in some languages, and in case of doubt it has been transcribed **aw**. In some modern languages **aw** represents **2 a:ğ. Türkü** VIII **av avlasar** 'when he goes hunting' *Ix.* 9; VIII ff. **er avka: barmi:ş** 'a man went hunting' *IrkB* 12; **xanlık süsi: avka: ünmi:ş** 'the army of the Khanate set out on a hunt' *do.* 63: **Uyğ.** VIII ff. Bud. **biçin avka barmaŋlar** 'do not go hunting monkeys' *U IV* 28, 25: **Xak.** XI **a:v** *al-ṣayd*, primarily 'hunting', also 'game caught hunting'; hence one says **beg avka: çıktı:** 'the *beg* went hunting' *Kaş. I* 81; 'the Turks call "hunting" **a:v**, but they [i.e. **Oğuz** and related tribes] call it **a:w**' *I* 32, 1: *KB* (if a chief has zeal and generosity, he becomes famous) **tileki yorır ötrü av** 'his wishes are fulfilled and his hunting [successful]' 2125; a.o. 3602: XIII(?) **av** 'hunting' *Tef.* 35; XIV *Muh.* 'the people of Turkestan call "hunting" **a:v** and those of our country **a:w**' *Mel.* 7, 19; *Rif.* 79: **Çağ.** XV ff. **aw** 'hunting' (*ṣayd wa ṣikār*) *San.* 53r. 27 (adding incorrectly that it also means 'a person' (*ṣaxṣ*); this was due to the mistaken belief that Collective numerals like **birew (bireğü:)** were two words **bir** 'one' and **ew** 'person'): **Xwar.** XIII(?) **aw** 'hunting' *Oğ.* 17, etc.: XIV **av** 'wild game, hunting' *Qutb* 16; *Nahc.* 155, 12–16: 116; **Kom.** XIV **uv** 'hunting' *CCG*; *Gr.*: **Kıp.** XIV **aw** 'hunting' *Íd.* 25; 'hunting' (*al-ṣayd wa'l--qanṣ*) do. *Bul.* 10, 5; XV *ṣayd* **aw** (also **awlak**) *Tuh.* 22a. 9.

S ep See **1 ap.**

e:v basically 'dwelling place', with the particular connotation of a *separate* dwelling place, the exact meaning, 'tent, house', etc. depending on local circumstances. In some literary texts it also has the same metaph. meanings as Ar. *bayt*, e.g. 'celestial mansion'. C.i.a.p.a.l. The phonetic history is unusual; the original form was **e:v**, but this had become **ew** in some languages by XI and from this followed the development **ew** > **üw** > **üwi** > **üy**; **üy**, less often **öy**, is the normal form in all modern language groups except NE, where it has undergone further distortions, and SW where

ev *still survives, as it does sporadically elsewhere.* The phr. **ev bark** 'dwelling and movable property' is common, particularly in the early period. **Türkü** VIII **ev** 'dwelling place', presumably 'tent' is very common and **ev bark** occurs 3 or 4 times, see *ETY Index* and **bark**: VIII ff. **ev** occurs in *IrkB* 5, 9 and 55, but not 8 (see **evin**): **Uyğ.** VIII ff. Man., Bud. **ev** and **ev bark** are common, see *Caf.* and *TT I–V Index*, etc.: **Xak.** XI the word is very common, but the main entry, *Kaş. I* 81 (53, 7 of the facsimile) is confused. It is in a section devoted to words beginning with long vowels and comes between **a:v** (*alif alif vā*) and **1 a:k** (*alif alif qāf*), but is spelt *alif vā* and translated *al-bayt, bi-iṣṭāmi'l-alif, wa'l-qaṣr fihi afṣaḥ* 'dwelling place, with a front vowel, the form with a short vowel is more correct', which clearly implies that it should be spelt **e:v** in this entry, though **ev** is more correct in current usage; 'the Turks call *al-bayt* **ev**, and they [i.e. the **Oğuz** and related tribes] **ew** *I* 32, 1; a.o. *II* 21 (**1 sök-**) q.v.; see **bark, kurşa:ğ**: *KB* **ev** (1) 'residence, dwelling place' 948, 1524 a.o.o. (2) **üŋürde evi** 'his home is in a cave' 6155; 'celestial mansion, i.e. sign of the Zodiac' 131, 132, 743, 744 (**evrül-**); (in the *MSS.* usually spelt *alif yā vā*, i.e. **év**, less often *alif vā* **ev**): XIV *Muh. al-bayt* **ew** *Mel.* 76, 4; *Rif.* 179: **Çağ.** XV ff. **üy** *ev, xāna ma'nāsina* 'house' *Vel.* 122 (quotn.); **üy** *xāna San.* 92r. 15 (quotn.): **Xwar.** XIII **ew** '*Ali* 40; XIII(?) **beğük bir üy** 'a large house' *Oğ.* 248; (he went back) **yurtıka üyke** 'to his country and home' *do.* 309: XIV **év** *Qutb* 52; *MN* 137; *Nahc.* 11, 10–14: **Kom.** XIV **ev** (5 or 6 spellings, see *Gr.* 96) 'house' *CCI, CCG*: **Kıp.** XIII *al-bayt* **ev** (*wāw*) *Hou.* 6, 3; *fi'l-bayt* **é:vde:** (*sic*) *do.* 15, 17: XIV **ev** (*wāw*) *al-bayt Id.* 25; *al-dār* 'house' **ev** (*wāw*), *sarāy* 'palace'(?) ditto *Bul.* 14, 9: XV *al-bayt* **ev** (*wāw*) *Kav.* 27, 14; 59, 9; *bayt* **üy**; **Tkm. ev** *Tuh.* 8a. 5: **Osm. ev** in various phr. fr. XIV onwards *TTS I* 284–5 (**ev bark**); *II* 407; *III* 271; *IV* 315–16.

S ip See **yıp.**

VU **o:b o:b** Hap. leg. **Xak.** XI 'one says to a man when he boasts about something and fails to carry it out **o:b o:b**' *Kaş. I* 43.

VU **1 op** survives in NC Kır. **op** 'a group of animals used to tread out the corn'. **Arğu** XI **op** 'with **-p**' *al-rākis mina'l-ṭīrān* 'an ox used on the threshing floor' *Kaş. I* 34.

PU **2 op** Hap. leg. **Xak.** XI **op op** an exclamation (*ḥarf*) used when a donkey stumbles; equivalent to Arabic *la'a(n)* meaning 'hold up' *Kaş. I* 34.

(S) up/1 üp See **1 ap (Xak.).**

***2 üp** See **üple:-.**

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E **ab-** read in **Uyğ.** VIII ff. Bud. **kan abıp üntı** 'the blood spurted out' *U II* 27, 22 is no doubt a misreading of **ak-**.

a:v- 'to crowd round (someone, etc. *Dat.*)'; not noted later than Xak.; see **2 avla:-**. **Uyğ.** VIII ff. Man. (in the end comes death and the descent into a dark hell; countless demons come) **tumanlığ yekler avar** 'foggy demons crowd round' *M II* 11, 10–11: **Xak.** XI **aŋa: kişi: a:vdı:** 'people crowded (*izdahama*) round him' *Kaş. I* 174 (**a:va:r, a:vma:k**); **körünçke: kişi: avdı:** 'people gathered round (*ḥaffa . . . ḥawl*) the thing to see it' *I* 167 (**ava:r, avme:k** in error); a.o.o.: *KB* (the people of the world hearing this, and longing for him) **ava yığlu keldi** 'came crowding together' 460; **ava yığlu térlür aŋar xalq éver** (correct transcription thus) 'they crowd together and assemble, people hurry towards him' 6107.

é:v- 'to be in a hurry, to hurry'; survives in SW (only?). **Xak.** XI **er évdi:** 'the man hurried' (*'acila*) *Kaş. I* 167 (verse; **éve:r, evme:k**); **er é:vdi:** 'the man hurried' (*'accala*) *III* 183 (**é:ve:r, é:vme:k**); a.o.o.; *KB* **év-** 'to hurry' is common, and usually described as a vice, 323, 538, 1107, 1998 a.o.o.: XIII(?) **évüp sözleme** 'do not speak in a hurry' *At.* 357; **év-** 'to hurry' *Tef.* 68: XIV *Muh. ista'cala* 'to be in a hurry' **ew-** *Mel.* 22, 8; **e:v-** *Rif.* 103; *asra'a* **terkle-**; in margin) **é:w-** *Mel.* 22, 10: [**Çağ.** XV ff. **évüŋ** 'hurry' *Vel.* 84, a dubious entry; *San.* 118v. 26 says specifically that the word is *Rūmi*]: **Xwar.** XIV **év-/ev-** 'to hurry' *Qutb* 23, 62; *Nahc.* 133, 8: **Kıp.** XIII '*accala* **é:w-** *Ilou.* 42, 12: XIV **éw-** (v.l. **ew-**) *ista'cala Id.* 25: **Osm.** XIV ff. **év-** (sometimes spelt **ev-**) c.i.a.p. *TTS I* 396; *II* 554; *III* 389; *IV* 445.

o:p- 'to gulp down, swallow'; the evidence for a back vowel is overwhelming; but the facts that 'to sip' is given as an alternative meaning of **öp-**, and that the der. f.s **öpül-, öpün-, öpür-, öprül-**, and **öprüş-** are all shown with Infin. in **-me:k** suggest that at any rate in Xak. (there is no trace of these words elsewhere) there may have been an alternative form with a front vowel with the attenuated meaning 'to sip', which has a slight semantic connection with **öp-** 'to kiss'. Survives in NE Tob. **up-** *R I* 1780: NC Kzx. **op-** *Shmit.* 153; NW Kar. T. **op-** *Kow.* 240; Kaz. **up-** *R I* 1780: SW Anat. **up-** *SDD* 1419. **Türkü** VIII ff. **azu: turu:k suv erser opa:yı:n** 'or, if it is clear water, I will swallow it' *Toy. III r.* 1–3 (*ETY II* 178): **Xak.** XI **er su:v o:pdı:** 'the man swallowed (*'abba*) the water' *Kaş. I* 172 (**o:pa:r, o:pma:k**); (after **1 öp-**), and one says **mü:n öpdı:** 'he sipped (*ḥasā*) the soup (etc.)' *I* 163 (**öpe:r, öpme:k**); **mü:n öpti:** (*sic*) *III* 122 (**so:r-**): **Kıp.** XIV **ob-** ('with back vowel') '*abba Id.* 7: XV ditto *Tuh.* 26a. 9: **Osm.** XVI **ob-/op-** translating '*abba TTS IV* 596.

uv- 'to crush, crumble, reduce to powder'. The word seems to have been extended to **uva-** in some languages in the medieval period, see **uvul-, uvun-**; a Caus. f. **uvat-** and a Dev. N. **ufak (uvak)** also appeared in

this period. Survives in NE **u:-** *R I* 1591: SE Türki **uwa-** *Shaw* 16: SW Az., Tkm. **ov-** Osm. **oğ-/ov-**, with some developments of meaning. **Xak.** XI **ol etme:k uvdı:** 'he crumbled (*fatta*) the bread' *Kaş. I* 167 (**uva:r, uvma:k** corrected from *uvme:k*); **uwdı:** (*sic*) *I* 11, 20 (**uwa:**): *KB* **elgin uva** 'wringing his hands' 5967; **Kom.** XIV 'to break up, crush' **uv-** *CCG*; *Gr.*: **Kıp.** XIV **uw-** (not vocalized) *fatta*, and in the *Kitāb Beylik* **uw-** (spelt *aw-*) *taḥana* 'to grind' *Id.* 25: XV *faraḳa* 'to rub (something) in the fingers' **u-** (or **uw-**?) *Tuh.* 28a. 13; *ḳabasa* 'to squeeze' *do.* 31b. 1.

1 öp- 'to kiss'; c.i.a.p.a.l.; the absence of citations prior to XI is fortuitous, der. f.s occur at an earlier date. **Xak.** XI **ol meni: öpdi:** *qabbalanī* 'he kissed me' (prov.; **öpe:r, öpme:k**) *Kaş. I* 163: *KB* **öp-** 'to kiss', usually 'to kiss the ground' as a token of respect, is common 451, 939 a.o.o.: XIV *Muh.* 'to kiss (*bāsa wa qabbala*) **öp-** *Mel.* 23, 14; *Rif.* 105; *al-taqbīl* **öpmek** 38, 8; 119: **Çağ.** XV ff. **öp-** ('with **-p-**') *būsidan* 'to kiss' *San.* 57 v. 11 (quotns.): **Xwar.** XIII **öp-** 'to kiss' *'Ali* 26: XIV ditto *Qutb* 120; *MN* 38, etc.: **Kom.** XIV 'to kiss' **öp-** *CCI*, *CCG*; Gr.

2 öp- See **o:p-**.

Dis. ABA

aba:/1 apa:/ebe:/epe: words of this form, connoting various terms of relationship abound in modern Turkish languages with meanings as various as (1) 'ancestor'; (2) 'grandfather'; (3) 'grandmother'; (4) 'father'; (5) 'mother'; (6) 'paternal uncle'; (7) 'paternal aunt'; (8) 'elder brother'; (9) 'elder sister'; (10) (presumably metaph.) 'midwife'. Some, e.g. **aba:** 'paternal uncle', an abbreviation of Mong. *abaga*, and other words beginning **ab . . .**, etc. are certainly foreign; others, often occurring in only one language group, are of unknown origin. The only early forms seem to be Türkü, etc. **apa:** 'ancestor' and Oğuz **ebe:** 'mother'. *Kaş.* does not record the former, but it occurs in *KB*. In this early period it is often impossible to be sure whether the vowels are back or front and the consonant voiced or unvoiced; the following are the likeliest transcriptions. **Türkü** VIII **eçü:m apa:m** 'my ancestors' *I E* 1, *II E* 3; *I E* 13, *II E* 12; **eçü:miz apa:mız** *I E* 19; *Ongin* 1; **apa:** also occurs as an element in P.N.s, possibly as a title, e.g. **apa: tarxan** *T* 34; this phr. occurs in Chinese refces. to the Türkü and seems to be interpreted as 'commander-in-chief', see Liu Mau-tsai, *Die chinesischen Nachrichten zur Geschichte der Ost-Türken, T'u-küe*, index, s.v. *A-po-ta-kan*: **Uyğ.** VIII ff. Man. (the god Zurvan who is) **eçesi** (*sic?*) **apası** 'the ancestor' (of all the other gods) *M I* 22, 3 (ii): Civ. **Tartış apam** possibly 'my ancestor Tartiş' *USp.* 12, 2: **Tibetan** (*sic*) XI PU **aba:** *al-ābb* 'father' *Kaş. I* 86 (said to be an Arabic l.-w., with an absurd pseudo-historical explanation; 'father' in Tibetan is *a-p'a*): **Xak.** XI *KB* **ajunka apa énmişinde berü** 'since our ancestors came down to earth' 219; **apa oğlanı** 'ancestors and their descendants' 1386, 1732, 1922, 1958, etc.; **apa yazdı erse** 'if an ancestor has sinned' 3520; a.o. 3522 (**evin**): **Çağ.** PU **ebe** *cadd*, 'ancestor' (and in *Rūmī*, *zan-i qābila* 'midwife'); **apa** ('with **-p-**') *xwāhar-i buzurg* 'elder sister', also called **égeçi** (Mong. l.-w.) *San.* 27v. 5; **ebem kömeci** a plant called *panirak* and *nān-i kulāğ* in Pe. and *xubbāzi* in Ar., 'the round-leafed mallow' *do.* 27v. 15: **Oğuz** XI **ebe:** *al-umm* 'mother', pronounced with **-p-** by the Karluk Türkmen *Kaş. I* 86: **Kıp.** XIV **ebe:** *al-umm wa aṣluhu li'l-cadda wa yuqāl li'l-umm 'alā ṭariqi'l-taḥannun* originally 'female ancestor', used for 'mother' as a term of respect *Id.* 7; **ebem eçkisin koştu:** *qaws quzaḥ* 'rainbow' (lit. 'my mother has collected her goats') *Id.* 7; *Bul.* 3, 1: XV *cadda* (**dede** in margin) **ebe** *Tuh.* 11a. 11: **Osm.** XIV ff. **ebe**; in XIV and XV **ebe** seems to mean 'grandmother' *TTS I* 252; *II* 357, by XVIII it meant 'midwife' (see **Çağ.**); it is also noted in one or two phr. including **ebem gömeçi** *II* 358; *IV* 274.

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

ava: an exclamation; as such Hap. leg.(?), but of a class common in Turkish. **Xak.** XI **ava:** *ḥarf ta'allum* 'exclamation of pain, equivalent to Ar. *wāwayli*'; a man who is in pain says **ava: ava:** *Kaş. I* 89.

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

oba: name of a small social unit, possibly 'clan', but prob. even smaller, 'extended family' and the like; from this the word came to mean 'the dwelling place of such a unit; small encampment or large tent', and thence more generally 'tent, hut', and the like; survives in these later senses in Osm., including Rep. Turkish and Anat. (*SDD* 1081, 1411), and Tkm. (**o:ba**) only(?). **Oğuz** XI **oba:** *al qabila* 'clan' (?, an imprecise word) *Kaş. I* 86: **Çağ.** XV ff. **oba** 'the small tents (*xaymahā*) which nomads pitch and in which they reside, when they stop

somewhere; and metaph. the place where they stop' *San.* 58r. 22: **Osm.** XIV ff. **oba** c.i.a.p., in XIV to XVI it seems to mean 'a small encampment', in a XIV text an **ev qawmı** 'the family living in one tent' is more important than one man, and an **oba qawmı** 'the families living in a small encampment' are more important than an **ev qawmı**; from XVI onwards it seems to mean 'a tent or hut', particularly a large one occupied by more than one family *TTS I* 533; *II* 713; *III* 530; *IV* 596.

D **uva:** Dev. N. in **-a:** fr. **uv-**; pec. to *Kaş.* **Xak.** XI **uva:** 'a kind of food' (*ṭa'ām*); to make it rice is cooked and thrown in cold water; then it is drained and mixed with ice (or 'snow'?, *camd*) and eaten to cool one (*li'l-burūda*) *Kaş. I* 90; 'a kind of food is called **uwa:** (*sic*) derived fr. the word **uwdı:** (*sic*), *fatta*, because sugar is crushed in it' *I* 11, 20.

VU ?F **opo:** 'a white cosmetic or face powder', contrast **eylik** 'rouge'; prob. a Chinese l.-w., the second syllable perhaps *po* 'white' (*Giles* 8,556); survives in NE Şor **oba** *R I* 1157; Tel. **obo** *R I* 1159: SE Türki **upa** *Shaw, Jarring*, etc. (and Tar. **upta** *R I* 1782): NC Kır. **upa**; Kzx. **opa**; cf. **kirşe:n**. **Uyğ.** VIII ff. Man.-A **opoça** *TT II* 17, 77 (**öpül-**): Civ. **kunçıt yağı** (PU) **opo katıp** 'mixing sesame-seed oil and white lead' *H I* 132, similar phr. *II* 12, 89: **Xak.** XI **opo:** *al-isfidāc* 'white lead' *Kaş. I* 86: **Çağ.** XV ff. **opa** ('with **-p-**') 'liquid white (*safid āb*) which women put on their faces' *San.* 58r. 23 (quotn.): **Kıp.** XV *isfidāc* (**kirşe:n** and) **opa** *Tuh.* 4b. 13.

Dis. V. ABA-

abı:- Hap. leg., but see **abıt-**, **abın-**. **Xak.** XI **ol anı: kişi:din abı:dı:** 'he hid him (*satarahu*) from the people'; also used of any thing that one conceals (*wārā*) from someone *Kaş. III* 250 (**abı:r**, **abı:ma:k**).

***avı:-** See **avıt-**, **avın-**, etc.

Dis. ABB

S **üpüp** See **üpgük.**

Dis. ABC

S **avuç** See **adut.**

D **avçı:** N.Ag. fr. **a:v**; 'hunter'; s.i.a.m.l.g.w. phonetic changes. **Uyğ.** VIII ff. Bud. **avçı** 'a hunter (of wild game)', included in a list of various kinds of hunters *PP* 1, 8; **avçı keyikçi** *U IV* 32, 2: **Xak.** XI **avçı:** *al-qānis* 'hunter' *I* 63, 12; 311 (**aŋdı:-**); *al-ṣā'id* 'hunter' *I* 425, 19; n.m.e.: *KB* **avçı it** 'hunting dog' 3601: XIV *Muh. al-ṣayyād* 'hunter' **awçı:** *Mel.* 57, 16; *Rif.* 156: **Çağ.** XV ff. **awçı** *ṣayyād San.* 53v. 1: **Xwar.** XIV **avçı** 'hunter' *Qutb* 16: **Kıp.** XV *ṣayyād* (**awlawçı**; in margin) **awçı** *Tuh.* 22a. 9.

D **evçi:** N.Ag. fr. **e:v** with the specific connotation of 'housewife', hence more generally, 'wife, woman'; s.i.s.m.l., mainly NE. **Uyğ.** VIII ff. Bud. **er evçi** 'man and woman' (or 'husband and wife'?) *Kuan.* 137, 138 (mistranscribed *içi* in *U II* 19, 19; 20, 20): Civ. **urı oğlanlığ evçi süti** 'the milk of a woman who has born a man child' *H I* 18, 65; **epçi karabaş bözçi** '[my] female slave, a weaver' *USp.* 73, 4; XIV *Chin.-Uyğ. Dict.* 'woman' **epçi** *R I* 923; *Ligeti* 134: **Xak.** (XI the word does not occur; 'woman' is **ura:ğut** or **i:şle:r**) XIV *Muh. al-mar'a* **ebçi:** *Mel.* 45, 4; 54, 14; *Rif.* 138: **Kom.** XIV 'woman, wife' **epçi**; 'domestic servant' **evdeki epçi** *CCI*; *Gr.*

Tris. ABC

?D **aba:çı:** Hap. leg.; morphologically a *N.Ag.* but not semantically connected with **aba:/apa:**; there is, however, a semantic connection with **aba:kı:** q.v. **Xak.** XI **aba:çı:** *al-cāṭūm* 'a bogy'; to frighten a child one says **aba:çı: keldi:** 'the bogy has come' *Kaş. I* 136.

(D) **avıçğa:** properly 'an old man', but with some extended meanings; an old word w. ending **-ğa:**, cf. **kurtğa:**; survives w. extensive phonetic changes in NE only, e.g. Khak. **apsax**; Sag. **apçax**; Tuv. **aşak. Türkü** VIII ff. Man. *M III* 11, 15 (i) (**ersı:-**): **Uyğ.** VIII ff. Bud. **avıçğa** 'old man' *PP* 25, 7; a.o.o.: Civ. **abuçğa** do. *USp.* 32,22: XIV *Chin.-Uyğ. Dict.* 'mother, nurse' (*sic*) **abuşka** *R I* 632; *Ligeti* 125: **Xak.** XI **avıçğa:** *al-şayx* 'old man' *Kaş. I* 143: *KB* **avıçğa** ditto 1638 a.o.o.: XIII(?) **avunça** ditto *Tef.* 36: XIV **abuşka** 'old man, husband' *Rbğ. R I* 632: **Çağ.** XV ff. **abuşka** term of address by a wife to her husband, meaning *şūy* 'husband' *Vel.* 5 (quotn.); **avuşka** same as **abuşka** *do.* 33 (quotn.); **abuğğa** 'husband' *San.* 27v. 17 (same quotn.): **Xwar.** XIV **abuşka** 'old man' *Nahc.* 69, 15; 285, 16 a.o.o.: **Kom.** XIV 'old man' **abuşka** *CCI*; **abışka** *CCG*; *Gr.*: **Kıp.** XIII *al-şayx* **abışka** *Hou.* 24, 16: XV (*al-şayx* **karı**) *wa'llaḍi akbar minhu* 'and for someone even older' **abışka** (and **kartay**) *Tuh.* 20b. 3; *haram* 'advanced old age' (**kart** and) **abışka** 37b. 8.

F **avujğu:n** Hap. leg.; the **-j-** suggests an Iranian l.-w. **Xak.**|XI **avujğu:n** *al-qaraz* 'the fruit of *Quercus aegilops* with which hides are tanned' *Kaş. I* 157.

Dis. ABD

S **awut** See **adut.**

S **1 evet** See **yemet.**

E **2 é:vet** is written quite clearly in a verse in **Xak.** XI **teğme: é:vet ışka: körüp turğıl ele:** 'look at everything which is hurried, stop and go gently' *Kaş. III* 26, 1, but is prob. a scribal error for **é:vek**, q.v.; **é:vek ış** is almost a stock phr. and the only other record of this word seems to be in SW XX Anat. **evet** *SDD* 558; **ivet** *do.* 802.

uvut 'modesty, shyness'; practically synonymous with **uyat**, q.v., with which it is often used in Hend.; nearly all modern languages use

uyat in this sense and there does not seem to be any certain survival of this word except in SW xx Anat., but SE Türki **uwat** *Shaw*; **uvat** *BŞ*; **ubat/uvat** *Jarring* seems to preserve some memory of it. Sometimes transcribed *ovut*, but **uvut** is certainly correct, cf. **uvtan-, uvutluğ. Türkü** VIII **arı:ğ uvutı: yeg** [a prov.] 'modesty in a pure man is better [than pride]' *T* 37: **Uyğ.** VIII ff. Bud. **uvut uyat üze çavıkmış** 'famed for his modesty' (Hend.) *Suv.* 489, 12; in *TT V* 24, 60–1 **uvut uyat** (mistranscribed *avyat*) 'modesty, humility' is one of the seven constituents of piety: Civ. **uvut içine sürtser** 'if one rubs [the ointment] into the sexual organs' *H I* 78; **uvut yanında** 'in the sexual organs' *TT VII* 21, 8; **uvut yérinde meŋ bolsar** 'if there is a mole on the sexual organs' *do.* 37, 4 (*USp.* 42, 3): **Xak.** XI **uvut** *al-ḥayā* 'modesty, shame'; **uvut** *al-da'wa ilā ṭa'ām awi'l-sulṭān* 'a summons to a meal or [the presence of] the Sultan' *Kaş. I* 51 (there is no other trace of the second meaning); **uwut** *luğa* 'dialect form' of **uvut** *li'l-ḥayā I* 83; o.o. *I* 116, 5; 131, 22 (see **utanç**), 469, 12, same translation: *KB* **uvut bérdi** '(God) gave [man] modesty' 149; o.o. 1660, 2290–2, 4981, 6474: XIII(?) **uvut/uğut** ditto *Tef.* 230, 232: **Xwar.** XIV **uvta** (*metri gratia* for **uvutta**) **tur-** 'to be shamed by (something *Abl.*)' *Quṭb* 201: **Kıp.** XIII **oıṭ** 'vegetables' is said also to mean 'fire; remedy' and *al-ḥayā Hou.* 8, 18 (presumably read **u:ṭ**): XIV **ud** *al-ḥayā* (also called **uyad**) *Id.* 9; **Tkm.** (**uyaṭ** and) **uṭ** *al-ḥayā do.* 27: **Osm.** XIV ff. **ud/ut** is common till XVI and **ut yeri** till XVII, both occur sporadically thereafter *TTS I* 730; *II* 934; *III* 718; *IV* 790; **ud/ut yeri** is mentioned in XIX dicts; in XX Anat. **ud** *SDD* 1412 occurs and **ut** is fairly common *do.* 1422.

Dis. V. ABD-

D **abıt-** Caus. f. of **abı:-** but with the same meaning; pec. to *Kaş.* **Xak.** XI **ol özin mendin abıttı:** 'he hid (*katama*) himself from me'; also used when one conceals and hides (*satara . . . wa katama*) anything *Kaş. I* 206 (**abıtur, abıtma:k**); **ol anı: kişi:din abı:ddı:** (*sic*) 'he hid and concealed him (*satarahu wa axfāhu*) from the people' also used of anything that you hide (*wāraytahu*) from someone else *I* 216 (**abıtur, abıtma:k,** *sic*); **ol er ol ö:zin kişi:din abıtğa:n** 'that man has a habit of hiding himself (*al-ixtifā'*) from the people' *I* 154, 14.

D **avıt-** Caus. f. of ***avı:-** 'to comfort (e.g. a crying child *Acc.*); to amuse or distract (someone *Acc.*)'; s.i.m.m.l.g., often in altered forms, e.g. NE Tel. **u:t-** *R I* 1702; Tuv. **a:d-/a:t-**; NW Kar. L. T. **uwut-** *R I* 1786, **uvut-** *Kow.* 276; see **yubat-. Xak.** XI *KB* **seve baktı erse sen özni avıt** 'if it looks lovingly at you, take comfort' 135; **yok erse miŋ edğün avıtğu kerek** 'if he is not [to blame] you must comfort him with countless kindnesses' 642; o.o. 628, 3574: XIII(?) **avut-** 'to console' *Tef.* 36: **Çağ.** XV ff. **awut-** (spelt) *tasallī dādan* 'to comfort' *San.* 53r. 4 (quotns.): **Xwar.** XIV **avıt-/avut-** 'to comfort, console', *Quṭb* 17; **oyut-** ditto 116; **avut-** *Nahc.* 107, 4; **Kom.** XIV **uwut-**(?) ditto *CCG*; *Gr.* 268: **Kıp.** XIV **awut-** 'to comfort' (*şāğala*) a crying child' *Id.* 25: **Osm.** XV **avıt-** 'to comfort' *TTS II* 68.

evdi:- 'to gather, pick up (things *Acc.*)'; pec. to Xak. and Uyğ., where it has been mistranscribed as E **idi:-**, q.v. **Xak.** XI **ol yinçü evdi:di:** 'he picked up, gathered (*laqaṭa*) pearls'; also used of fruit *Kaş. I* 273 (**evdi:r, evdi:me:k**): *KB* (I composed the whole of this book in eighteen months) **üğürdüm aḏırdım söz evdip tére** 'I chose, picked out, and collected what I had to say' 6624.

D **evdil-** Hap. leg.; Pass. f. of **evdi:-. Xak.** XI **evdildi: ne:ŋ** 'the thing was picked up' (*ultuqiṭa*) *Kaş. I* 246 (**evdilür, evdilme:k**).

D **evdin-** Refl. f. of **evdi:-**; survives only in SW xx Anat. **evtin-** (of a dying man) 'to pluck at the bedclothes' *SDD* 563; **ividin-** *do.* 802. **Xak.** XI ⟨**ol**⟩**ö:ziŋe: yemi:ş evdindi:** 'he gathered (*iltaqaṭa*) fruit for himself' *Kaş. I* 251 (no Aor.; **evdinme:k**); a.o. *II* 254, 15.

D **uvtan-** Refl. Den. V. fr. **uvut**; 'to feel shy, bashful; to be ashamed (of something *Abl.*); to be abashed (by something *Abl.*)'; generally abbreviated to **utan-** from an early date; survives in NW Kaz. **oftan-**; SW **utan-**; syn. w. **uyal-**, q.v. and **uvutlan. Xak.** XIII(?) *At.* **anıŋ baxşışındın bulıt uvtanur** 'the clouds are abashed by his generosity' 57: XIV *Rbğ.* **uftan-** do. *R I* 1784; *Muh. istaḥyā* 'to feel shy' **u:ṭa:n-** (?**uwṭa:n-**) *Mel.* 22, 8; *Rif.* 103 (in margin **ufta:n-**); *ḥacala* 'to be shamed' 25, 4; *al-ḥayā'* **u:ṭa:nmak** (?**uwṭa:nmak**) 38, 9; 125; **Çağ.** XV ff. **utğan-(-ıp)** *utan- Vel.* 91 (quotn.); **utğan-** (spelt) a Refl. V., *şarm kardan* 'to be bashful, ashamed' *San.* 60v. 25 (same quotn.): **Oğuz** XI **ol mendin utandı:** *istaḥyā minni* 'he felt shy of me' *Kaş. I* 199 (**utanu:r, utanma:k**); a.o. *I* 291 (**uvutlan-**): **Xwar.** XIII **utan-** 'to be shy, ashamed' '*Ali* 55: XIV **uvtan-** do. *Quṭb.* 201; (there is a word in my heart but) **aymakka uftanurmen** 'I am shy of saying it' *Nahc.* 360, 3: **Kıp.** XIV (after **uyat**) **Tkm. uṭan-** *istaḥyā Id.* 27; *istaḥyā* **uṭan-** *Bul.* 25r.; XV *istaḥyā* (**u:yal-** and also) **uṭan-** used chiefly by **Tkm.** *Kav.* 76, 9; *istaḥyā* (**uyal-** and) **uṭan-** *Tuh.* 6a. 10.

D **öptür-** Caus. f. of **1 öp-**; 'to order (someone *Dat.*, if mentioned) to kiss (someone *Acc.*)'; survives at least in SW; contrast **öpür-. Xak.** XI **ol anı: öptürdi:** *amarahu ḥattā qabbala ğayrahu* 'he ordered him to kiss him [i.e. a third party]' *Kaş. I* 217 (**öptürür, öptürme:k**): **Çağ.** XV ff. **öpdür-** Caus. f. *būsānidan* 'to order to kiss' *San.* 57v. 29.

Tris. ABD

D **evdindi:** Hap. leg.; Dev. N. in **-di:** (Pass.) fr. **evdin-. Xak.** XI **evdindi: ne:ŋ** 'gleanings (*luqāṭa*) of anything' *Kaş. I* 145 (hitherto misread as *avrındı:*, but **-d-** is clear in the MS.).

D **uvutluğ** P. N./A. fr. **uvut**; 'modest, ashamed'; survives only(?) in SW xx Anat. **utlu** *SDD* 1423. **Uyğ.** VIII ff. Man. **kamlar uluğı uvutluğ boldı** 'the chief of the magicians became ashamed' *Man.-uig. Frag.* 401, 9–10: Bud. Sanskrit *hrī* 'bashfulness, shame' **uvu:tluğ** (so spelt, but **uvu:tluk** intended) *TT VIII A.*33: **Xak.** XI **uvutluğ kişi:** *al-raculu'l-raqiqu'l-hayyi* 'a humble, modest person' *Kaş. I* 146: *KB* (of the Prophet) **uvutluğ** 'humble' 43; (of a girl) 'modest' 4476; a.o.o.: **Xwar.** XIV **uvutluğ** 'modest' *Qutb* 201: **Osm.** XIV to XVII **utlu** 'humble, modest', *TTS I* 731; *II* 935; *III* 718.

D **uvutsuz** Priv. N./A. fr. **uvut**; 'shameless, immodest', in the early period usually with a sexual connotation; n.o.a.b. **Türkü** VIII ff. Man. **uvutsuz bilig sürüp** 'having sexual intercourse' *M I* 5, 6; a.o. 6, 15: **Uyğ.** VIII ff. Man.-A **uvutsuz işig sürü umaz** 'cannot have sexual intercourse' *M I* 16, 19–20; **uvu[tsuz bi]lig** *do.* 35, 6: Bud. **uvutsuz biligin** *U II* 77, 23; 86, 40 (mis-spelt *uutsug*?); a.o. *U IV* 38, 143: **Xak.** XI *KB* **évek erse kılkı uvutsuz közi** 'if his character is hasty and his eye shameless' 849; (keep away) **uvutsuz kişidin** 'from a shameless man' 1309: XIV *Muh.*(?) *al-waqih* 'shameless, impudent' **u:tsız** *Rif.* 153 (only).

D **uvutsuzluk** A.N. fr. **uvutsuz**; 'immodesty, shamelessness'; n.o.a.b. **Xak.** XI *KB* **uvutsuzluk erke idi teŋsiz ig** 'shamelessness is a completely unparalleled disease in a man' 1662: **Osm.** XIV **utsuzluk** '(female) immodesty' *TTS I* 732.

Tris. V. ABD-

D **uvutğar-** Hap. leg.; Den. V. in **-ğar-** (Trans.) fr. **uvut. Xak.** XI **ol meni: uvutğardı:** *alca'ani ila'l-hayâ' hattâ hayitu* 'he put me to shame, so that I was ashamed' *Kaş. I* 290 (**uvutğarur, uvutğarma:k**)

D **uvutlan-** Refl. Den. V. fr. **uvut**; 'to be abashed, shy'; apparently survives only in SW xx Anat. **udlan-/utlan-** *SDD* 1412, 1423; cf. **uvtan-, uyal-. Xak.** XI **er uvutlandi:** *istahyâ'l-racul* 'the man felt shy'; the **Oğuz** say **utandı:**, leaving out several letters *Kaş. I* 291 (**uvutlanur, uvutlanma:k**).

Dis. ABĞ

S **aba:k** See **aba:kı:**.

?D **avağ** 'coquetry, affectation'; possibly a Dev. N. fr. **a:v-**; n.o.a.b. **Xak.** XI *KB* **avağlar neçe tutsa bérmez özin** 'however much [fortune] may play the coquette, it does not give itself' 403; (you must be frank with your Secretary and Vizier) **söz açsa avağları yüğü kerek** 'if you are frank, you must put up with their affectations' 2680: **Çağ.** XV *Zam.* **avağ** is quoted as an equivalent to **eda** in *Tarama Dergisi I* 203 and **naz** in *I* 615.

ıvık 'the female gazelle'; the male is VU **sukak**, q.v.; n.o.a.b.; it seems possible that the medieval word spelt **ayrak** and the like is a misreading of this word, and accordingly the occurrences are listed here, but this could be a Dev. N. fr. **ayır-** (**aḏır-**) in the sense of 'an animal with branching horns', the translations of it are somewhat different. **Xak.** XI **ıvık** *al-ẓabya* 'the female gazelle, which haunts hot places and deserts' *Kaş. I* 67; o.o. 239, 17 (**uḏlaş-**); 265, 17 (**avlat-**): *KB* **sukak yā ıvık** 5374: XIV *Muh.*(?) *al-ğazâl* 'gazelle' **ı:wuk** *Rif.* 175; (*Mel.* 72, 8 has **arğalı:**, a Mong. l.-w. meaning 'mountain sheep'): **Çağ.** XV *Zam.* **ı:vuk** 'gazelle', quoted in *Hou.*, p. 59 s.v. *aiwuk*: XV ff. **ayrak/ayrağ** (*sic*, spelt) *buz-i-kühi nar* 'the male mountain goat' and some say that it is an animal like the *marâl* deer, which has twisted (*piçida*) horns *San.* 57r. 16: **Xwar.** XIV **ıvık/ıvuk** '(female?) gazelle' *Qutb* 207; **bir tişi ıvuk** 'a female gazelle' *Nahc.* 295, 12: **Kıp.** XIII *al-ğazal* (**élik**, in) **Tkm. ı:vuk** (vocalized with *ḍamma* over *yā*) *Hou.* 11, 6; *kabşu'l-cabal* 'mountain sheep **ayrak** (unvocalized, ?read **ı:vuk**) *do.* 11, 8: XIV *al-ğazâl* (**keyik**, also called) **ı:wığ(k)** (*sic*, but vocalized *aywuğ*) *Bul.* 10, 7: **Osm.** XVI ff. **ayrık** (so transcribed) occurs in two XVI and one XVIII–XIX dicts. translating Ar. and Pe. words for 'antelope' and 'wild sheep' *TTS II* 84; *III* 54.

S **uvak** See **uvşak.**

Tris. ABĞ

aba:kı: an unusually shaped word but cf. **aba:çı:**, q.v.; as such Hap. leg., but survives as **abak** and the like as shown below and in NW Kar. T **abax** 'idol' *Kow.* 150; Krım. **abak** ditto. *R I* 621 (quotns.): SW xx Anat. **apak** 'jinn' *Tarama Dergisi I* 176 (*cin*); **abak** 'ghoul', *do. I* 259 (*gul*); **opak** 'jinn' *SDD* 1092. **Xak.** XI **aba:kı:** *al-xayâlu'llati tunşab fi'l-mabâqil tawaqqiya(n)* '*ani'l-'ayn* 'a figure put up in kitchen gardens to avert the evil eye' *Kaş. I* 136: **Kıp.** XIII (in a list of things connected with women, clothing, etc.) *al-lu'ba* 'doll' **aba:k** *Hou.* 18, 6: XV *şaxş* 'shape, figure, etc. (**sın/**) **abak** *Tuh.* 21a. 6 (with a side-note saying that **sın** can cast a shadow (in 22b. 5 it translates *şanam* 'idol') but **abak** cannot); *şûra* 'picture' **abak** 22b. 5.

Dis. EBG

PU **epek** Hap. leg.; but there are similar NW Kaz. childish words **epey/epi** in *R I* 919 and **i:pi** *do.* 1566; no doubt a mispronunciation of **epmek. Xak.** XI children call 'bread' (*al-xubz*) **epek** *Kaş. I* 68.

D **é:ve:k** N/A.Ac. fr. **é:v-**; 'hurry; hurrying, in a hurry'; survives in NE Kaç., Koib., Sag. **ébek** 'light, swift, daring' *R I* 927; Khak. **íbek** (of a horse) 'swift' and in Kaç. (of a man) punctual, attentive'. **Xak.** XI **éve:k** *al-raculu'l-'acûl* 'a man in a hurry' *Kaş. I* 122; **é:vek** '*acala* 'hurry' *I* 77, 10; n.o.o. usually spelt **é:vek**; see **2 é:vet**: *KB* **évek** 'hasty' 849 (**uvutsuz**); 1997: XIII(?) **évek** 'hurry' *Tef.* 68;

Xwar. XIV **andın évekrek işim bar** 'I have something more urgent than that to do' *Nahc.* 436, 3; a.o.o.: **Osm.** XIV–XVI **évek** 'hasty, urgent' in several texts *TTS I* 396; *III* 389; *IV* 444.

S **ibik/übük** See **üpgük**.

öpke: originally in a concrete sense 'lung'; by extension 'anger' an emotion supposed to originate in the lungs; originally prob. **öpke:** but **övke:** (?**öfke:**) occurs quite early, and a Sec. f. **öyke:** as early as XIII; in one form or another s.i.a.m.l.g. **Uyğ.** VIII ff. Man. **öpke bilig** 'anger' *TT II* 16, 35(?) and 46; 17, 54; **öpke nızbanı** 'the passion of anger' *do.* 17, 73, and 81; **övke nızvanı** *TT III* 29: Bud. (birds peck his entrails and) **öpkesin** 'his lungs' *U III* 79, 4—**öpke** 'anger' *U II* 25, 1; **övke** 'anger' *U II* 85, 25; **övke köŋül öritmeyük** 'not allowing angry thoughts to arise' *U III* 42, 12; a.o.o.: Civ. **tevenıŋ övkesin** 'the lungs of a camel' *H I* 60; **öpke:si** 'his lungs' *TT VIII I.*1: **Xak.** XI **öpke:** *al-ri'a* 'lung'; **öpke:** *al-ğayz* 'anger', so called because anger is generated in the lungs, and the two are closely connected *Kaş. I* 128; *I* 158, etc. (**ürül-**); 164 (**öç-**); 176 (**öçür-**); 233 (**öçrüş-**); *III* 392 (**taŋız-**); 428 (**amurt-**); **öfkesinde:** *I* 195 (**ürül-**): *KB* **öfke** (so spelt in Fergana MS.) 'anger' 322, 781: XIV *Muh. al-ri'a* **öpke:** (*bā*) *Rif.* 141: **Çağ.** XV ff. **öpke** (so spelt) *şuş* 'lung' *San.* 58r. 27; **öfke** *qahr wa xişm* 'rage, fury'; also spelt **öyke** 77r. 11; **öyke** (spelt) 'rage, fury' 92v. 16: **Xwar.** XIV **evke/öfke/övke** 'anger' *Quth* 23, 121, 125: **Kıp.** XIII *al-ri'a* **öyke:**; **Tkm. öyken** *Hou.* 21, 14 (neither vocalized): XIV **öpke:** (*bā*) *al-ri'a Id.* 7: XV *al-ri'a* **öfke:** *Kav.* 61, 10; *al-ri'a* **öpke** (*bā*), in margin **öyken** *Tuh.* 11b. 8: **Osm.** XIV ff. **öyke** 'anger'; **öyken** 'lung' c.i.a.p. *TTS I* 570; *II* 759, 760; *III* 569, 570; *IV* 632.

üpgük the earliest of several early onomatopoeic names for this bird; the others are assembled below; some s.i.s.m.l., occasionally with the extended meaning in Çağ. **Türkü** VIII ff. **kara: üpgü:k** 'the black hoopoe' *IrkB* 21: **Uyğ.** VIII ff. Civ. **üpüp kuşnuŋ süŋükin** 'the bones of a hoopoe' *TT VII* 23, 5: **Xak.** XI **üpüp** *al-hudhud* 'hoopoe'; dialect form of (*luğa fī*) **üpgük** *Kaş. I* 78; **Çigil** XI **üpgük** *al-hudhud Kaş. I* 110: XIV *Muh. hudhud* **übü:k** (not vocalized) *Mel.* 73, 4 (v.l. **ibi:k**); *Rif.* 176: **Çağ.** XV ff. **übük** 'the crest' (*tāc*) on the heads of such birds as the cock and the hoopoe (*hudhud*), and metaph. 'hoopoe'; the latter is also called **püpük** and **püpüş** and, in *Rūmī*, **ibik; übük kuşı** 'hoopoe' in Pe. *şānasar San.* 58v. 2: **Kıp.** XV *hudhud* **übük** *Tuh.* 37b. 10: **Osm.** XV ff. **ibik/ibük** c.i.a.p. *TTS II* 511; *III* 351; *IV* 405.

S **ipgin** See **yipgin**.

Dis. V. EBG-

PU **evük-** hitherto transcribed *bük-*; occurs only in **Türkü** VIII ff. *Yen.* and **O. Kır,** IX ff. where it is very common. With one dubious exception the only known form is **evükmedim** in a standard formula in funerary inscriptions. It takes the *Dat.* and is used in contrast to **adrıl-** 'to be separated from', e.g. **(xanımka:) élimke: evükmedim kuyda: kunçuyımka: adrıltım** *Mal.* 8, 1–2, which must mean something like 'I could not stay with my *xan* and realms; I have been separated from my wife in the women's quarters'. The object of **adrıl-** is nearly always a person, wife, son, etc., that of **evük-** more often an institution, ruler, realm, and the like. Radloff (*R IV* 1876) is prob. right in suggesting that it should be transcribed **evük-**; if so it can be taken as a Den. V. in **-ük-** (Intrans.) from **e:v** meaning 'to reside, stay'.

Tris. EBG

E **ebegü** 'rib', error for **eye:gü**.

D **öpkeçi:** (etc.) N.Ag. fr. **öpke:**; 'angry, bad tempered'; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **övkeçi** *Kuan.* 64; Civ. **terk öpkeçi** 'quicktempered' *TT VII* 17, 23.

D **éveklik** A.N. fr. **é:ve:k**; 'urgency, (undue) hurry'; n.o.a.b. **Xak.** XI **eveklik** *al-'acala fi'l-umūr* 'urgency in affairs' *Kaş. I* 153: *KB* **éveklik kişike isiz** 'undue hurry in a man is a vice' 629; o.o. 1996, 2078 (similar).

D **öpkelig** (etc.) P.N./A. fr. **öpke:**; usually 'angry, bad tempered'; s.i.s.m.l.: **Xak.** XI *KB* **öfkelig** 'bad tempered' 342, 780, 850: **Çağ.** XV ff. **öpkelig** *kināya az dilāwar* 'a metaphor for bold, bellicose' *San.* 58r. 27; **öykelig** *xaşmnāk wa qahrālūd* 'furious, enraged' 92v. 17: **Xwar.** XIV (the envious man) **menim faḍli:mka övkelig turur** 'is hostile to My grace' *Nahc.* 414, 4.

Tris. V. EBG-

D **öpkele:-** (etc.) Den. V. fr. **öpke:** in both meanings; (1) (?only Xak.) 'to wound in the lung'; (2) 'to be angry (with someone *Dat.* or *Abl.*)'; s.i.s.m.l. in various forms. **Türkü** VIII ff. **oğlı: öginte: kaŋı:nta: övkele:pen** 'a son, being angry with his mother and father' *IrkB* 58: **Uyğ.** VIII ff. Bud. **yérke teŋrike . . . yérinür övkileyür** (*sic*) he is disgusted and angry with earth, heaven . . .' *TT VI* 17–18; **övkelegülük** *Suv.* 228, 15 **(yérin-): Xak.** XI **ol aŋar öpkeledi:** *ra'āhu wa huwa an yaḍrib 'alā ri'atihi* 'he struck him in the lung' **(öpkele:r, öpkele:me:k); ol andın öpki:-le:di:** *'araḍa 'anhu limā ğaḍiba* 'he shunned him because he was angry' **(öpki:le:r, öpki:le:me:k)** *Kaş. I* 317 (the difference in spelling seems deliberate but is not confirmed elsewhere except once in Uyğ.): XIV *Rbğ.* **öpkele-** 'to be angry' *R I* 1310; *Muh.*(?) *ğaḍiba* **öpke:le:-** (*bā*) *Rif.* 113 (only; v.l. **öpke:len-**): **Xwar.** XIV **efkele-/öfkele-** 'to be angry' *Quth* 19, 121 (also **evkelen-/öfkelen-**): **Kom.** 'to be angry' **öpkele-** *CCI*; *Gr.*

D **öpügse-** Hap. leg.; Desid. Den. V. fr. a N.Ac. of **1 öp-**; cf. **öpse:-**. **Uyğ.** VIII ff.

Man. **öz amrakımın öpügseyürmen** 'I wish to kiss my own beloved' *M II* 8, 10 (ii).

Dis. ABL

D **evlig** P.N./A. fr. **e:v**; lit. 'possessing (one's own) dwelling', usually 'married', applied both to men ('the head of the household') and women ('living at home'); s.i.a.m.l.g.; in NE somewhat distorted. **Xak.** XI **evligni:** *rabbu'l--bayt* 'the master of the house' *I* 106, 1; *II* 176, 27; **evlüg** (*sic*) *al-zawca* 'the woman of the house' *I* 251, 9; n.m.e.: *KB* **aya evlig er sak** 'householder, beware!' 164; (there are twelve signs of the Zodiac) **kayu iki evlig kayu birke én** 'some occupy two celestial mansions (i.e. Ar. *bayt*), some have the width of one' 138; **kalı evlig almak tilese özüŋ** 'if you wish to take a wife' 4475: XIII(?) **Imrān evlügi** 'the wife of Imrān' *Tef.* 68: XIV *Rbğ.* **evlig** 'wife' *Tarama Dergisi I* 841 (s.v. *zevce*): *Muh. al-muta'ahhil* 'married' **ewli:g** *Rif.* 153: **Çağ.** XV ff. **üylük** ('with **-k**') *evlü*, in the sense of 'householder' (*ketxudā*) *Vel.* 122 (quotn.): **üylük** (spelt) *xānwāri* 'family, household' *San.* 92v. 18 (same quotn.; perhaps here really the A.N. in **-lik**): **Kıp.** XIII *al--muta'ahhil* (PU) **i:lü:** (so spelt, error either for **evlü:** or **üylü:**) *Hou.* 25, 4: XIV **ewlü:** ('with front vowels') *al-mutazawwac wa ma'nāhu ḏū'l--bayt* 'married', literally 'house-owner' *Id.* 25.

PU **abla:n** (unvocalized) Hap. leg. **Xak.** XI *duwaybba min cinsi'l-curdān* 'a small animal of the rat family' *Kaş. I* 120.

Dis. V. ABL-

D **é:vil-** Hap. leg.?; Pass. f. of **é:v-** used impersonally with the logical subject in the *Dat.* **Xak.** XI **i:şka: évildl** *'ucila li'l-amr* 'the affair was hurried' *Kaş. I* 271 (**é:vllür, é:vllme:k**).

D **opul-** See **uvul-**.

D **uvul-** Pass. f. of **uv-**; 'to be crushed, broken into small pieces'; s.i.a.m.l.g., usually as **uval-/uwal-/ufal-**, but **Osm.**, as well as **ufal-**, has **oğul-** (pronounced *ovul-*, *ovul-*) 'to be rubbed, kneaded', which seems to be a survival of this word. The rare Türkü word hitherto transcribed *opul-* might be a Pass. f. of **o:p-**, but the meaning 'to be swallowed' is awkward, and it is perhaps likelier that it should be transcribed **uful-** and taken as a Sec. f. of this word. **Türkü** VIII (gap) **binip oplayu: tegip sança: ıdıp at ufulu:**(?) **ünti: yana: ağıtıp** (gap) 'he mounted . . . and attacked, panting with fury and plying his lance; his horse was crushed(?); he got up, making it stand up again' *Ix.* 19; (gap) **ülügl: ança: ermiş erinç yağı:ka: yalŋu:s oplayu: tegip ufulu: kirip özi: kişğa: kergek bulti:** 'his fate was, it seems, this; panting with fury and attacking the enemy all alone, entering (the battle) and being crushed, he met his end at an early age' *Ix.* 23: **Xak.** XI **uvuldı: ne:ŋ** 'the thing was crushed' (*ǰuşiya ilayhi* 'to faint' **uvul-**, **Tkm. uğul-** *Tuh.* 27a, 11 (cf. **uvun-**). **Osm.** XVI (s.v. *ovundu*) **uvulan nesne** 'something which is crushed' *TTS IV* 615.

?S **öpel-** See **öpül-**.

D **öpül-** Pass. f. of **2 öp-** (see **o:p-**); the only modern form seems to be NW Kaz. **ubıl-** 'to be sucked in, swallowed; to collapse, subside'. **Uyğ.** VIII ff. Man-A (sinful human beings in the long cycle of rebirths) **otça öpelür** (*sic*) **opoça**(?) **kinlenürler tegzinürler** 'are swallowed [by the earth] like grass and crushed like white face powder(?) and go round and round' *TT II* 17, 77–9: **Xak.** XI **sü:t öpüldi:** *husiyati'l-maraqa wa ǧayruhu* 'the milk [*Kaş.*, in error, 'broth', etc.] was sipped' *Kaş. I* 193 (**öpülür, öpülme:k**).

D **1 avla:-** Den. V. fr. **a:v**; 'to hunt (wild game)'; s.i.a.m.l.g., with some phonetic changes. **Türkü** VIII **av avlasar** 'when he hunted wild game' *Ix.* 9: **Uyğ.** VIII ff. Bud. **avlap ölürdi** 'he hunted and killed' (innumerable wild animals) *U IV* 34, 57: **Xak.** XI **beg av avla:dı:** 'the beg hunted wild game' (*ṣāda . . . al-ṣayd*) *Kaş. I* 287 (**avla:r, avla:ma:k**): XIV *Muh. iṣṭāda* 'to hunt' **a:wla:-** *Mel.* 22, 11; *Rif.* 103: **Çağ.** XV ff. **awla:-** (spelt) (1) *şikār kardan* 'to hunt' (and (2) *mālidan*, in Arabic *dalaka*, 'to rub, polish', hardly to be regarded as a translation of **2 avla:-**; inexplicable) *San.* 52r. 21: **Xwar.** XIV **avla-** 'to hunt' *Qutb* 16; *MN* 271: **Kıp.** XIII *iṣṭāda mina'l-ṣayd* **awla:-** *Hou.* 34, 4; *ṣāda mina'l-ṣayd* **awla:-** (vocalized *u:la:-*) *do.* 41, 11: XIV (**awlu:** 'hunting grounds', the verb derived from it is) **awla-** *iṣṭāda Id.* 25: XV *ṣāda* **awla-** *Tuh.* 22b. 8: **Osm.** XIV **avla-** 'to hunt' (actually 'to fish') *TTS I* 53.

D **2 avla:-** 'to crowd round (someone *Dat.*), to surround'; **ava:** the Ger. of **a:v-**, q.v., is used almost as an Adv. and this seems to be an abbreviated form of **ava:la:-**, a Den. V. fr. that word noted only in *Kaş.* Survives only (?) in NE Khak. **abla-** 'to attack (someone) in large numbers; to surround (someone or something)'. **Uyğ.** VIII ff. Bud. (then the demons, seeing King Çastana . . .) **tegirmilleyü avlap** 'milling about and crowding round him' *U IV* 8, 19–20; same phr. *do.* 18, 192: **Xak.** XI **anıŋ tegre: kişi: ava:la:dı:** 'the people surrounded him (*ḥaffa ḥawlahu*); this word is used only of disorderly behaviour, in other cases the word used is **a:vdı:** *Kaş. I* 310 (**ava:-la:r, ava:la:ma:k**); **aŋar kişi: avla:dı:** 'the people crowded round him' (*izdaḥama 'alayhi*) *I* 287 (**avla:r, avla:ma:k**): **Osm.** XVI **sım ü zerle kemer avlayıp** 'wrapping his belt round with silver and gold' *TTS II* 69.

D **evle:-** Den. V. fr. **e:v**; survives in one form or another in NE Köer. *R I* 921; SE Türki *Shaw* 29; NC Kır., but usually meaning 'to live in a house; to marry'; the usual modern word for the meaning in Uyğ. is **evlendir-**. **Uyğ.** IX (I had seven younger brothers, three sons and three daughters) **evledim bağladım**

'I installed (my brothers and sons) in dwellings of their own and married (my daughters) into (other) clans' *Suci* 6 (translation from Grønbech, 'The Turkish System of Kinship', *Studia Orientalia . . . Johanni Pedersen dicata*, Munksgaard, 1953).

PU **opla:-** Den. V. fr. a word which survives in NC Kır. **op** 'a sigh' and SW Osm. **uf/u:f** 'an expression of impatience or disdain; an onomatopoeic for a puff of breath ' *Redhouse* 258; survives in **Osm. ufla-** 'to ejaculate *uf*' *do.* 259. **Türkü** VIII **oplayu: teg-** 'to attack panting with fury' is a stock phr. in descriptions of battles, *Ix.* 19 and 25 (see **uvul-**) o.o. *Ix.* 10, 11, (15); *I E* 32, 36; *N* 3, (4), 5.

VUD **üple:-** Den. V. fr. **2 *üp**, which seems to be identical with NE Tuv. **üp**, *Pal.* 54, citing the phr. **dayın üvü** 'trophies (of an enemy)'; the verb itself survives in Tuv. **üpte-** 'to pillage'. **Xak.** XI **ol anıŋ tava:rın üple:dl:** 'he stole (*nahaba*) his property' *Kaş. I* 284 (**üple:r, üple:me:k**).

D **avlat-** Caus. f. of **1 avla-:**; 'to order (someone *Dat.*) to hunt (something *Acc.*)': **Xak.** XI **ol maŋa: ıvık avlattı:** 'he ordered me to hunt (*aṣādanī*) the gazelle (etc.)' *Kaş. I* 265 (**avlatur, avlatma:k**): **Çağ.** XV ff. **awlat-** Caus. f.; (1) *ṣikār farmūdan* 'to order to hunt'; (and (2) *mālānidan* 'to order to rub', cf. **1 avla:-**) *San.* 52v. 14.

VUD **üplet-** Caus. f. of **üple:-**; survives in NE Tuv. **üplet-** 'to (let oneself) be pillaged'. **Xak.** XI **ol anıŋ tava:rın üplettl:** *anhaba mālahu* 'he ordered that his property should be stolen' *Kaş. I* 264.

D **avlan-** Refl. f. of **1 avla:-**; s.i.s.m.l., usually in a Pass. sense. **Xak.** XI **er ö:ziŋe a:vlandı:** (*sic*) 'the man busied himself with hunting for himself' (*bi'l-iṣṭiyād li-nafsihi*) *Kaş. I* 298 (**a:vlanur, a:vlanma:k**): **Çağ.** XV ff. **awlan-** Refl. f.; *ṣikār ṣudan* 'to be hunted' *San.* 52v. 15.

D **evlen-** Refl. f. of **evle:-** lit. 'to get a dwelling of one's own', normally (of a man) 'to get married', in this sense s.i.a.m.l.g.; the alternative translation is pec. to *Kaş.*; in modern languages 'to have a halo' is normally **ağıllan-** (not noted earlier than XV ff. Çağ.). **Xak.** XI **ay evlendı:** *ittaxaḍa'l-qamar dāra* 'the moon got a halo'; and one says **ol bu evnı: evlendı:** 'he got this house as a residence (*maskan*), and reckoned himself as one of the community of residents' (*min cumla qāṭinihi*) *Kaş. I* 259 (**evlenür, evlenme:k**); **ay kopup** (vocalized **kapup**) **evlenüp** 'the moon rose in a halo' *I* 258, 1: XIV *Muh. tazawwaca* (of a man) 'to get married' **ewlen-** *Mel.* 24, 5; **é:wle:n-** *Rif.* 106: **Çağ.** XV ff. **üylen-** (spelt) 'to be a householder' (*ṣāḥib-i xana*); and metaph. an expression for 'to take a wife, get married' (*zan giriftan wa tazawwuc kardan*) *San.* 91 v. 15 (quotns.): **Kıp.** XIV **ewlen-** *tazawwaca* (s.v. **evlü:**) *Id.* 25: XV *tazawwaca* **üylen-: Tkm. ewlen-** *Tuh.* 9b. 8.

D **avlaş-** Co-op. f. of **2 avla:-**; Hap. leg.?; the Co-op. f. of **1 avla:-** is noted only in Çağ.: **Xak.** XI **kişi: avlaşdı:** 'the people crowded together round (*izdahama 'alā*) something' *Kaş. I* 240 (**avlaşu:r, avlaşma:k**).

D **evleş-** Hap. leg.; Recip. f. of **evle:-**. **Xak.** XI **beg** ⟨**anıŋ**⟩ **birle: evleştl: oyna:p** (translated) 'the beg gambled with him (*lā'abahu*) and made the stake (*al-xaṭar*) between them a dwelling place (*bayt*)'; followed by a note on this use of the Recip. f. *Kaş. I* 240 (**evleşü:r, evleşme:k**, mis-spelt *-ma:k*).

VUD **üpleş-** Hap. leg.; Recip. f. of **üple:-**. **Xak.** XI **bo:ḍun**⟨**bi:r**⟩ **ekindi: tava:rın üpleşdi:** 'the people pillaged (*aġāra*) one another's property' *Kaş. I* 238 (**üpleşür, üpleşme:k**).

Tris. ABL

aba:lı: Hap. leg., but the kind of word often omitted from dicts. **Xak.** XI **aba:lı:** *ḥarf yuqāl 'inda'l-istiqlāl bi'l-ṣay'* 'an exclamation used to disparage a thing' *Kaş. I* 137.

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

Tris. V. ABL-

D **ava:la:-** See **2 avla:-**.

Dis. ABM

PU **apam/apaŋ** 'if', used with the Conditional mood. The earlier form is fairly common in Uyğ., the later is not traceable after XIV. In the early period the **-sar** form was not always strictly Conditional, and this word perhaps became superfluous and fell into disuse when its usage became more restricted; the word was sometimes used by itself and sometimes followed by **birök**. Von Le Coq in *Turan*, 1918, p. 457 stated, without giving a reference, that F. W. K. Müller described this word as an 'Aramaeo-Sogdian ideogram'; this is complete nonsense, apparently based on a misunderstanding of the Sogdian 'ideogram' '*P* 'and', sometimes followed by *zy*, which was formerly read *ny*. **Uyğ.** VIII ff. Man. **apam birök . . . kodmasar** 'if he had ceased (to preach, etc.)' *TT III* 64–5: Bud. **apam birök bu etözümin titsermen** 'if I renounce this body of mine' *Suv.* 614, 1–2; the word is common in *Suv.* see *TT I* 29, note 198: Civ. **apam bir aḍakın sısar** 'if he breaks one of his legs' *TT I* 198; **apam** (by itself) *USp.* 61, 13; 98, 19, etc.; **apam birök** *do.* 13, 13; 57, 16 etc.: **Xak.** XI **apaŋ** a conjunction (*ḥarf*) meaning *law* 'if'; one says **apaŋ sen barsa:sen** 'if you go' *Kaş. I* 133; o.o. *I* 399, 22; *II* 209, 20: *KB* **apaŋ iki ajun kolur erse sen** 'if you desire the two worlds' 226; o.o. 895, etc.: XII(?)

KBVP **apaŋ dostuŋ erse** 'even if he is your friend' 21: XIV *Rbğ.* **apaŋ** 'if' *R I* 623 (no quotns.).

VUD **öpüm** Hap. leg.; the translation suggests this rather than **opum**; N.S.A. fr. **2 öp-** (**op-**). **Xak.** XI **bir öpüm mün** *ḥaswa min maraqa* 'a sip of soup' *Kaş. I* 75.

?S **epmek** 'bread'; cf. **etmek** the older, and prob. the original, form; in some modern languages there is a third form **ekmek**; cf. also **epek**; survives only(?) in SW Az. **epmek/eppek** *R I* 925. **Yağma, Tuxsı,** and some **Oğuz** and **Kıp.** XI **epmek** *al-xubz* 'bread' *Kaş. I* 101.

Tris. ABM

PUF **abamu** 'endless, everlasting'; no doubt a l.-w. (Indo-European?) **Uyğ.** VIII ff. Bud. mentioned in *Hüen-ts. Briefe* 36, note 1990, as occurring in unpublished parts of that text, translating Chinese *yung*, same meaning (*Giles* 13,504), and in such phr. as **abamu kalpka teği** 'to endless ages'.

PUDF **abamuluğ** Hap. leg.?; P.N./A. fr. **abamu**. **Uyğ.** VIII ff. Bud. **buyanlığ bilge biliglig yiviğin béş tağlarka meŋzeti abamuluğ kéç kılzun** '*may* he *make* a provision of virtue and wisdom everlasting and enduring like the five mountains' *Hüen-ts.* 1990.

Dis. ABN

apaŋ See **apam**.

VUF **a:wan** (*wāw* unvocalized). **Sayram** XI (under **uvut**) 'similarly **a:wan** "a tree" (*al-ṣafṣāfa*) in the language of Sayram, that is Ispīkāb' (is also pronounced **a:wan**). *Kaş. I* 84, 4.

evin properly '*seed, grain*', less often 'berry, fruit'; the curious idiom whereby it is used in Uyğ. Bud. as a numerative is prob. due to over-literal translation; Pe. *dāna*, same meaning is also so used. Survives in NE Tel. **ebin** 'kernel' *R I* 931 and SW XX Anat. **efin** 'juniper berry' *SDD* 507; **evin** 'seed', etc. *do.* 598. **Türkü** VIII ff. **evintin** 'from the berries' (?) *IrkB* 8 (see **i:n**, might be **evintin** 'from its house'): **Uyğ.** *VIII ff. Man.*-**A kaltı uruğ evin . . . örürçe** 'just as a grain or seed springs up' (in fertile ground) *M I* 17, 15: Bud. **buğday evininçe** 'the size of a grain of wheat' *Pfahl.* 6, 6 (on this passage see Clauson, 'Turkish Ghost Words', *JRAS*, 1955, p. 134); **tü evini sayu** 'each individual hair' *TT V* 12, 117 (for o.o. see note thereon, p. 19); **bir evin tüsiŋe** 'a single one of his hairs' *U IV* 20, 259: Civ. **evini** (*misread evisi*) '*her seed*' (*i.e.* foetus) *H I* 22; **üc tört evin yarma monçuk murç** 'three or four split peppercorns' *do.* 149: **Xak.** XI **evin** *al-ḥabb* 'seed' *Kaş. I* 77; **ewin** 'dialect form of **evin**' *I* 84, 5: *KB* **apa uçmak içre yédi kör evin** 'our ancestor (i.e. Adam) eat the seed (i.e. fruit) in paradise' 3522: (**Xwar.** XIV (a net to catch birds is useless) **evünsüz** 'without seed in it' *Qutb* 17): **Osm.** XV **evin suyu** 'semen' *TTS III* 260 (*s.v.* **erlik**); (*of a* plant) **evin bağla-** 'to form seed' *IV* 316.

D **avınç** N.Ac. in **-ç** fr. **avın-**, 'friendliness, kindliness'; survives in NW Kar. L. **uvants**; T. **uvunç** *R I* 1786, *Kow.* 276; became a l.-w. in Persian as *uwanc* (*Steingass* 122), and thence back into Osm. as *üvenç*, described as a Persian l.-w. (*Redhouse* 271); cf. **avınçu:**. **Xak. avınç** *al-mu'ānasa bi'l-şay'* 'friendliness, kindness about something' *Kaş. I* 132 (and see **avın-**); *III* 449 (duplicate entry): *KB* (may his rule continue) **sevinçin avınçın küvençin** 'in happiness, kindliness, and pride' 123; o.o. 937 (similar) 1424, 1849, 3629: XIV *Muh.*(?) *al-mu'ānasa* **avınç** 'in Turkestan', **awınç** 'in our country' *Rif.* 79 (only); *mu'nis* **avınça:** (*sic*) *do.* 148.

EF **avant** See **anvant**.

Dis. V. ABN-

D **abın-** Hap. leg., Refl. f. of **abı:-**; mis-vocalized *uban-*. **Xak.** XI ⟨ol⟩**mendin abındı:** *ixtafā minni* 'he hid himself from me' *Kaş. I* 198 (**abınu:r, abınma:k**).

D **avın-** Refl. f. of ***avı:-**; 'to enjoy oneself, be happy'; to be friendly, kind (to someone *Dat.*); to take pleasure in (something *Dat.*)'; s.i.m.m.l. g. with phonetic changes. **Xak.** XI **ol maŋa: avındı:** *ista'nasa bi* 'he was friendly, kind to me' *Kaş. I* 202 (**avınu:r, avınma:k**); (after **avınç**) same phr. translated *ānasa bi*, same meaning *I* 132, 22; **baḍram kılıp avnalım** 'let us hold a festival and enjoy ourselves' (*nata'allal*) *I* 263, 14: *KB* **avın-** is common; 'to enjoy oneself' 49, 95, 1427 (**avınçu:**), 2694 a.o.o.; 'to take pleasure in (something *Dat.*)' 1424, 2093 (see **oyun**); a.o.o.: XII (?) *Tef.* **aŋar avındı** 'was friendly to him' 36: XIV *Rbğ.* **çifti birle avunıp** 'enjoying himself with his wife' *R I* 70: **Çağ.** XV ff. **awun-** *tasalli yāftan* 'to find comfort' and the like *San.* 52v. 17 (quotns.): **Xwar.** XV **avın-** 'to be comforted, consoled' *Qutb* 17: **Osm.** XIV **avın-** 'to take comfort' *TTS II* 68.

D **évin-** Refl. f. of **é:v-**; pec. to *KB*? **Xak.** *KB* (prefer quiet deliberation in all things) **magar tā'at erse évingil yügür** 'but if you receive an order, hurry and run' 1999.

D **uvun-** Refl. f. of **uv-**; survives in fewer modern languages than *uvul-* with the same phonetic changes, most having **uvan-/ufan-**, but SW Osm. has both that form and **oğun-** in different meanings; the first is usually used in a Pass. sense 'to be crushed, broken into small pieces', the second for 'to faint', i.e. feel oneself to be crushed; the meaning in *Kaş.* is not traceable elsewhere. **Xak.** XI **ol özine: etme:k uvundı:** 'he occupied himself with crumbling (*bi-fatt*) bread for himself'; and one says **ol eligin uvundı:** *faraka yadayhi* 'he wrung his hands', because of a calamity which had overtaken him or because of distressing

news or pain' *Kaş.I* 202 (**uvunur, uvunma:k**); *II* 147 (**tevin-**): XIII(?) *Tef.* **uvunur iki ayasın** 'he wrings his hands' 230; **Xwar.** XIII VU **uğun-** 'to faint' *'Ali* 56: **Kıp.** XIV **uğun-** *uğmiya 'alayhi* 'to faint' *Id.* 26: XV *ğuşiya 'alayhi* 'to faint', in margin **uğun-** *Tuh.* 27B. 11 (see **uvul-**); *inqaşafa* 'to be broken, split', in margin **uwan-** *do.* 6a. 8 (see **kertil-**); *tafattata* 'to be crushed', in margin **uwan-** *do.* 10a. 3 (these three side-notes prob. in a SW hand): **Osm.** XIV–XVI **uvan-** 'to be broken up, crushed; to disintegrate' *TTS I* 732; *II* 938; *III* 720; *IV* 792; **ufan-** do. till XIX *I* 712, *III* 697; and **uğun-** (once in XV **uvun-**) 'to faint, lose consciousness' till XIX *I* 716; *II* 921; *III* 707; *IV* 777; XVIII **uwan-** (spelt) in *Rūmī, bi-ḥiss şudan* 'to be unconscious' *San.* 89r. 15.

D **öpün-** Refl. f. of **2 öp-** (**o:p-**); n.o.a.b. **Uyğ.** VIII ff. Man.-A **kaltı arslan öküzüg böri koynka öpünü kelirçe** 'just as a lion comes to swallow up an ox or a wolf a sheep' *M III* 11, 8–10 (i) (thus in MS. but obviously both objects should be in the same case, *Acc.* (with **öpün-**) or *Dat.* (with **kel-**)): **Xak.** XI **ol mü:n öpündi:** 'he pretended to sip (*yaḥsū*) the soup, without actually sipping it' *Kaş. I* 198 (**öpünür, öpünme:k**).

Tris. ABN

D **avınçu:** Dev. N. in **-çu:** (Intrans.) fr. **avin-**; lit. 'something which gives pleasure', but normally 'concubine'; n.o.a.b. **Türkü** VIII ff. **avı:nçu: xatu:n bolzu:n** 'may the concubine become a queen' *IrkB* 38: **Xak.** XI **avınçu: ne:ŋ** *al-şay'u'lladi uta'allal bihi wa yusta'nas* 'a thing which gives enjoyment and pleasure'; hence 'concubines' (*al-cawāri*) are called **avınçu:** *Kaş. I* 134: *KB* **avınçu sevügler bile avnur öz** '(now) he enjoys himself with the love of a concubine' (soon he will be lying flat hidden beneath the ground) 1427: **Xwar.** XIV **köpül avunçası** 'the comfort of his heart' *Qutb* 16, a.o.c.

D **evinlig** P.N./A. fr. **evin**; survives in SW XX Anat. **evinli** (crops) 'in which the seeds have formed' *SDD* 559. **Uyğ.** VIII ff. Bud. **adınağunuŋ korığlığ evinlig uzuntonluğka yaztım yaŋıltım erser** 'if I have sinned against another man's private pregnant woman' A. von le Coq *Chuastuanift* (AKPAW, 1911) 27, 8–9.

Dis. ABR

D **evre:** Ger. in **-e:** of **evir-**; occasionally used as an Adv. meaning 'again, in return', and the like; n.o.a.b. **Xak.** XI *KB* (whatever a man plants in the ground comes up) **negü bérse evre anı ok alır** 'whatever he gives he receives back' 1394; o.o. 638: XIII(?) *Tef.* **evre** (occasionally spelt **ebre**) is common, translating Ar. *fa-* 'then, again' and in such phr. as **evre yan-** 'to turn back', **evre çık-** 'to come back out' 67, 68.

PU? D **opru:** prob. Dev. N. in **-ı:** fr. ***opur-**, Caus. f. of **o:p-**; 'hollow, valley', and the like. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 29, 10–11 *(sışlığ)*: **Xak.** XI **opru:** *al-ḥufra* 'a hollow' *Kaş. I* 125; *III* 134 (**ko:l**): *KB* (Thou hast created all things) **yazı tağ teŋiz kötki opru yérig** 'plains, mountains, seas (or lakes?), high ground and valleys' 21; **yazı ta:ğ kır opru** 'plains, *mountains*, *high* ground, and valleys' 69, 96.

S **avurt** See **adurt.**

D **opra:k** N./A.S. fr. **opra:-**, q.v.; originally 'shabby, ragged', esp. of clothing; hence later 'clothing' in general; also *anything* 'old, disintegrated'; survives in SC, NW, and SW in several forms both with back and front vowels. **Xak.** XI **opra:k** *al-ṭawbu'l-xalaq wa ğayruhu* 'shabby clothing, etc.', hence **opra:k to:n** 'shabby clothing' *Kaş. I* 118; **oprak yasık** 'a shabby bow-case' *III* 16, 25; **neçe:me: oprak keğük erse:** 'however shabby a felt cap (*sic*) may be' *III* 38, 21: *KB* **toğur aç yalıŋnı ham oprak bütür** 'feed the hungry and clothe the naked' 3923; **bütür oprakığ** 4527: XIII(?) *At.* **yarağ bulsaŋ oprak yalıŋnı bütür** 'if you find an opportunity, clothe the naked' 330: **Çağ.** XV ff. **eprik** ('with **-p-**') *kuhna wa mundaris* 'old, worn-out'; and metaph. *ādam-i pīr-i musinn* 'an old man' *San.* 27v. 12; **ofrağ** (spelt) *raxt wa libās* 'clothing' *San.* 77r. 10 (quotn.) **Kıp.** XIV **aprak** (*bā*, so vocalized) *al-qumāş* 'linen' or 'rubbish'? *Id.* 7 (the word has both meanings): XV *qumāş* **aprak** (*bā*) *wa huwa'l-xalaq* (and **şüprek**) *Tuh.* 29a. 10 (see **çüprek**): **Osm.** XV–XVI **yıprak** 'shabby' *TTS II* 1051; *IV* 884.

S **ovruğ** See **oğruğ.**

S **evrek** See **ördek.**

?E **evrik** Error? for **1 irig.**

PUD **iprük** Hap. leg.; so vocalized, but prima facie Dev. N. in **-ük** (Pass.) fr. **öpür-**, to be read **öprük. Xak.** XI **iprük** 'a mixture of curdled and fresh milk which is drunk; it *is a laxative* (*dawā' mushil*) for anyone who has been constipated by drinking sour milk or butter milk' *Kaş. I* 101.

D **evren** presumably Dev. N. fr. **evir-**; if so, the general connotation is of something which revolves; hence 'the firmament' which was regarded as a revolving dome; and thence *in Kaş.* 'a dome-shaped oven'; in NW, SW it was used for 'snake', presumably because it coils its body; n.o.a.b. **Xak.** XI **evren** *şay' yubnā 'alā hi'a kūri'l-ḥaddād yuxbaz fihi* 'a thing built in the shape of a blacksmith's oven in which bread is baked' *Kaş. I* 109: *KB* **yarattı kör evren tuçı evrülür** '(God) created the firmament which revolves continuously' 126; o.o. 92, 119, 344, 1642, etc.: XIV *Muh. al-falak* 'the firmament' **ewren** (mis-spelt *üwzen*)/**evren** (mis-spelt *akran*) *Mel.* 78, 16; **evre:n** (mis-spelt *evz:en*) *Rif.* 183:

Kıp. XIII *al-ṭu'bān* 'adder' **ewre:n** (unvocalized) *Houn.* 11, 17: **Osm.** XIV ff. **evren** 'large snake, dragon'; n.i.a.p. *TTS I* 285; *II* 408; *III* 272; *IV* 316.

Dis. V. ABR-

evir- basically 'to turn (something *Acc.*)', with various special applications like 'to turn (a wheel *Acc.*); to overturn (a cup *Acc.*); to turn (the face, *Acc.*, towards someone, *Dat.*, or away from someone, *Abl.*)', and, in the early period, 'to translate (something, *Acc.*, from one language, *Abl.*, into another, **-çA/-çe**)'. S.i.a.m.l.g., sometimes in forms so distorted that they are hard to distinguish from modern forms of **eğir-**. Often associated, and syn., w. **çevür-** and **tevür-**, q.v.; in Ar. script easily confused w. **I ör-** which has a similar meaning. **Türkü** VIII (we travelled for ten days) **yantakı: toğ evirü:** 'skirting the spurs on the side (of the mountain)' *T* 26 **kögmen yışığ evlrü:** 'skirting the Kögmen mountain forest' *T* 28: **Uyğ.** VIII ff. Bud. **nom tilgenin evirgey** (v.l. **tevirgey**) 'he will turn the wheel of the law' *TT VI* 455; (the acts of the body, the mind, and the tongue) **ajunlar berü evirdeçi** 'which cause the (various) states of existence to alternate' *U II* 7, 9; similar phr. *do.* 80, 64; 81, 69—**enetkek tılıntın tavğaç tılınça evirmiş** 'he translated from Sanskrit into Chinese' *U I* 14, 1–2; similar phr. *U IV* 6 *passim*;—(my mother and father, my wives) **evirü uluğlarım** 'my various great ones' *TT VII* 40, 144: **Xak.** XI **ol menı: yo:ldın evürdı:** 'he turned me aside (*ṣarafanī*) from the road'; and one says **ol aya:k evürdı:** (*sic*) 'he overturned (*qalaba*) the cup' (etc.) *Kaş. I* 178 (**evüre:r, evürme:k**); **bu: er ol ı:şığ evürge:n tevürge:n** 'this man is constantly upsetting and disturbing (*ḥuwwāl . . . wa qullāb*) the business' *I* 157, 17; similar phr. *I* 521, 24; *II* 81, 24 (**tevür-**): *KB* **evür-** is common; **evrer yüzın** 'he turns his face away' 403; similar phr. 628, 649, 718, etc.; **isiznıŋ kını birle kılkın evür** 'reform the wicked man's character with punishment' 5548: XIII(?) *At.* **yüz evrüp** 424; *Tef.* **için evürse** 'if you turn (the fabric) inside out'; **yüz evür-** (both 'away from' and 'towards') 69: **Çağ.** XV ff. **ewür-** (spelt) *gardānidan* 'to turn (away)' *San.* 118r. 14 (quotns.); **Xwar.** XIV **evür-** 'to turn (towards or away)' *Qutb* 23; *MN* 377; *Nahc.* 323, 2: **Osm.** XV **evir-** 'to turn' (the eyes *Acc.*, away from something *Abl.*) *TTS I* 285.

VUD **öpür-** Caus. f. of **2 öp-** (o:p-); pec. to *Kaş.* **Xak.** XI **ol maŋa: mü:n öpürdı:** *aḥsānī'l-maraqa* 'he made me sip the soup' (etc.) *Kaş. I* 176 (**öpürür, öpürme:k**); **bu: er ol sü:t öpürge:n** 'this man is in the habit of giving many sips (*iḥsā' . . . kaṯīra(n)*) of milk to someome' *I* 157, 7.

opra:- 'to grow old, decay', and esp. (of clothes) 'to wear out' (Intrans.). S.i.a.m.l.g. in a surprisingly wide variety of forms, including NE, NC **ura-/u:ra-** and SW Osm. **ipra-, ipri-, yepre-, yipri-**. The oldest form seems to be **apra-**, but this is noted only once, and the basic form can be taken as **opra:-**. **Uyğ.** VIII ff. Man. (as the poison takes hold of him) **aḍ[urt]ı(?) erni yérup eŋeki tamğakı aprap** (*sic*) 'his cheeks(?) and lips split, his chin and his throat decay' *TT II* 16, 14–16: Civ. (gap) **opratı öl[ür](?)** (gap) *TT I* 201 (unintelligible, possibly **oprat-**): **Xak.** XI **to:n opra:dı:** 'the garment wore out' (*baliya*) *Kaş. I* 273 (**opra:r, opra:ma:k**); **kéŋ to:n opra:ma:s** 'a loose-fitting garment does not wear out' *III* 358, 15: *KB* **bu eḍgü karımaz yéme opramaz** 'this good man does not get old or decrepit' 1640: XIV *Rbğ.* **ötükleri opradı** 'their boots wore out' *R I* 1163: *Muh.*(?) *'ataqa wa qaduma* 'to become, or be old' (**eskı-**; in margin) **o:pra:-** *Rif.* 112 (only); *al-daṯūr* 'to be decrepit' **o:pra:-** 123: **Çağ.** XV ff. **öpre-** (spelt)/**öpren-** *kuhna wa mundaris ṣudan* 'to be old and worn out'; in *Rūmī* **epri:-** *San.* 57v. 29; **ofra-/ofran-** 'identical with **opra-/opran-** (*sic*)' same translation *do.* 77v. 7: **ıpre-** (spelt)/**ıpren-** 'identical with **öpre-/öpren-**', same translation *do.* 93r. 3.

VUD **öpürt-** Hap. leg.; Caus. f. of, but syn. w., **öpür-**. **Xak.** XI **men aŋar su:v öpürttüm** *ḥamaltuhu 'alā ṣurbi'l-mā' wa ǧayrihi* 'I urged him to drink water (etc.)' *Kaş. III* 427 (**öpürtür, öpürtme:k**).

D **oprat-** Caus. f. of **opra:-**; 'to wear out (clothes)' and the like. S.i.s.m.l.g. w. the same phonetic changes as **opra:-**. **Xak.** XI **ol to:nın oprattı:** 'he wore out (*ablā*) his garment (etc.)' *Kaş. I* 261 (**opratur, opratma:k**): **Çağ.** XV ff. **opartmas** (*sic*) *pirenmez ve eskinmez* 'imperishable' *Vel.* 86 (quotn.): **ıpret-** Caus. f., *kuhna kardan* 'to make (something) old' *San.* 93r. 5: **Xwar.** XIV **oprat-** 'to destroy'(?) *Qutb* 194.

D **evril-** Pass. f. of **evir-**; usually 'to revolve', sometimes 'to turn (Intrans.) away from (something *Abl.*)': S.i.a.m.l.g. w. the same phonetic changes as **evlr-**. **Uyğ.** VIII ff. Bud. **sansarnıŋ berü evrilmekin ukup** 'understanding the constant revolution of *saṃsāra*' (i.e. the alternations of birth, death, rebirth, etc.) *U II* 11, 10–11; **ölüt ayığ kılınçtın evrilmeser** 'if he does not turn away from the evil deed of killing' *U III* 4, 12–13; (if the passion of lust rises in their minds) **ayığ törü éyin evrilürler** 'they constantly behave (?)in accordance with evil practices' *do.* 79, 4 (*ii*); o.o. *U II* 40, 102–3 (**1 yan-**); *USp.* 43, 7; 100, 2; *Suv.* 192, 6; 348, 5: **Xak.** XI **er evrüldı:** *raca'a'l-racul min wachihi* 'the man turned back from his course'; also used of anyone who departs (*inṣarafa*) from his course *Kaş. I* 248 (**evrülür, evrülme:k**): *KB* (the moon is in the constellation of Cancer) **bu ev evrülur, evi evrülür ham özi çevrülür** 'this celestial mansion revolves; its celestial mansion revolves and it itself revolves' 744; o.o. 119, 126 (**evren**): XIII(?) *Tef.* **evrül-** 'to turn back' 69: **Çağ.** XV ff. **ewrül-** (spelt) *gardidan* 'to revolve' *San.* 118r. 29 (quotns.): **Xwar.** XIV **evrül-** 'to

turn towards; to turn downwards' (Intrans.) *Qutb* 23; 'to be mixed with' *Nahc.* 179, 6.

VUD **öprül-** Pass. f. of **öpür-**; the equivalent form with back vowels, **obrul-**, survives in SW Osm. *Red.* 234 and xx Anat. *SDD* 1081 meaning (of ground) 'to subside, collapse'. **Xak.** xi **mü:n öprüldi:** *ḫusiyati'l-maraqa* 'the soup was sipped' *Kaş. I* 245 (**öprülür, öprülme:k**). **Osm.** xiv, xv **obrul-** 'to subside, collapse' in several texts *TTS I* 534; *II* 714; *III* 530 (vocalization fixed by Dev. N. **obruk** 'chasm', etc.).

D **evriş-** Co-op. f. of **evir-**; with a curiously wide range of meanings. S.i.s.m.l.g. w. phonetic changes. **Xak.** xi **anıŋ birle: telim evrişti:** *mārasahu kaṯīra(n)* 'he often wrestled with him'; and one says **anıŋ kaçmı:ş atın evrişti:** 'he helped to turn the horse's course back towards him (*fi radd wachi'l-xayl ilayhi*) after it had run away from him'; and one says **ol maŋa: tawa:r** (*sic*) **evrişti:** 'he helped me to turn over (*fi taqlib*) the goods (etc.), that is to turn them upside down' (*yuʿal ẓahruhā li-baṭn*) *Kaş. I* 235 (**evrişü:r, evrişme:k**); (of a poor man in winter) **odğuç bile: evrişü:r** *yataʿallal bi-qabasi'l-nār* 'he comforts himself with a firebrand' *I* 248, 6 (the form must be right, as it rhymes with other similar words, but a der. f. of **avıt-** might have been expected): **Çağ.** xv ff. **évrüş-** *pirāmūn-i çizi gardidan* 'to surround, or encircle, something', and metaph. *kāwiş kardan* 'to meditate, turn (something) over in one's mind' *San.* 118v. 11 (quotns.).

D **opraş-** Hap. leg.; Co-op. f. of **opra:-**. **Xak.** xi **to:nla:r opraştı:** *axaḏati'l-aṯwāb fi'l-bilā* 'the garments began to wear out'; also of other things *Kaş. I* 232 (**opraşu:r, opraşma:k**; prov.).

VUD **öprüş-** Hap. leg.; Co-op. f. of **öpür-**. **Xak.** xi **ol maŋa: mü:n öprüşdi:** 'he helped me to sip (*ʿalā ḫasw*) the soup (etc.)', also used for 'to compete' *Kaş. I* 232 (**öprüşü:r, öprüşme:k**).

Tris. ABR

PU ?F **avurta:** (*?avırda:*) 'foster-mother, wet-nurse'; in Osm. (only?) 'midwife'; the word looks foreign (?Iranian). N.o.a.b. **Uyğ.** viii ff. Bud. Sanskrit *dhātri* 'wet-nurse' **a:vırda:** *TT VIII D.*11: **Xak.** xi **avurta:** *ẓi'r* 'foster-mother' *Kaş. II* 144 (**tutun-**); n.m.e.: *KB* (if you have children) **avurtası eğgü kişi tut arığ** 'engage a good cleanly woman as their foster-mother' 4505: xiv *Muh. ẓi'ru'l-ṣabi* **oğla:n awurta:sı:** *Mel.* 11, 7–8; *Rif.* 85: **Osm.** xiv to xvi **avurda** 'midwife' in two or three texts *TTS II* 69; *III* 47; *IV* 51.

D **evrilinçsiz** Priv. N./A. fr. a Dev. N. fr. the Refl. f. of **evril-**; 'which cannot be turned back (or aside)'; an epithet applied usually to the believer's mind; sometimes used in Hend. with **-ağınçsız** 'unshakeable', q.v. Pec. to Uyğ. Bud. **Uyğ** viii ff. Bud. **evrilinçsiz . . . köŋül** *TT V* 22, 35; **ağınçsız evrilinçsiz . . . köŋüllüg** *Pfahl.* 6, 3; **evrilinçsiz töröi** *Suv.* 190, 16–17; **evrilinçsizin** (mis-spelt *evrinügsüzin*) **ağınçsızın** *do.* 488, 13.

E **avrındı:** See **evdindi:**.

E **evrinügsüz** See **evrilinçsiz.**

F **avru:zı:** Hap. leg.; indexed under **Z** as the last consonant; l.-w. fr. Pe. *afrūsa*, same meaning. **Xak.** xi **avru:zı:** (MS. *avzu:rı:*) *al-maġlūṯ mina'l-ṭaʿām* 'mixed food', e.g. wheat and barley flour mixed and baked together *Kaş. I* 145.

Dis. V. ABS-

evü:s- 'to winnow'; very scantily attested; survives only in SW xx Anat. **efis-, evis-, evse-, evs-** *SDD* 508, 559, 561, 562. **Xak.** xi **evŭ:s-** n.m.e.; (in the Grammatical Introduction) **evü:sgü:** (q.v.) is derived from the expression **evü:sd:ı** *nasafa'l-ṣay'* 'he winnowed the thing' *Kaş. I* 13, 18: **Kıp.** xv *nasafa* **üyüs-** *Tuh.* 37a. 10: **Osm.** xvi ff. **evs-** occurs in three xvi and one xviii Pe. dicts. in translations of words meaning 'winnowing basket'.

D **1 evse:-** Desid. Den. V. fr. **e:v**; pec. to *Kaş.* **Xak.** xi **er evse:di:** *iştāqa'l-racul ilā baytihi wa tamannā* 'the man longed for his home' *Kaş. I* 277 (**evse:r, evse:me:k**); a.o. 279, 18.

D **2 évse:-** Hap. leg.; Desid. f. of **é:v-**. **Xak.** xi **er évse:di:** *tamannā'l-raculu'l-ʿacala* 'the man wished to hurry' *Kaş. I* 277 (**évse:r, évse:me:k**).

D **öpse:-** Desid. f. of **1 öp-**; pec. to *Kaş.* **Xak.** xi **men anı: öpse:dim** *tamannaytu taqbilahu* 'I wished to kiss him' *Kaş. I* 275 (**öpse:r, öpse:me:k**); **er kı:zın öpse:di:** 'the man wished to kiss his daughter' *I* 280, 13.

D **evset-** Hap. leg.; Caus. f. of **1 evse:-**. **Xak.** xi **oğlum meni: evsetti:** 'my son made me long (*mannāni wa ṣawwaqani*) for home' *Kaş. I* 262 (**evsetür, evsetme:k**).

Tris. ABS

D **evü:sgü:** Hap. leg.; N.I. fr. **evü:s-**. **Xak.** xi 'the word **evü:sgü:** *limā yunsaf bihi'l-ṣay'*' for 'the thing with which something is winnowed' is derived from **evü:s-**, q.v. *Kaş. I* 13, 18; n.m.e.

Dis. ABŞ

D **uvuş** Dev. N. fr. **uv-**; as such Hap. leg., but **oğuş**, which is etymologically identical, survives in SW Osm. meaning 'a way of rubbing with the hands', *Red.* 257. **Xak.** xi **uvuş** *futāt* 'fragments' of anything hence *duqāqu'l-xubz* 'bread-crumbs' are called **uvuş etme:k** *Kaş. I* 61.

D **öpüş** Dev. N. fr. **1 öp-**; 'a kiss', S.i.s.m.l. **Xak.** xi **öpüş** *al-taqbil* 'a kiss', *wa huwa*

bayna'l-itnayn 'with **-p-**' *Kaş. I* 60: XIV *Muh. al-būsa* 'a kiss' **öpü:ş**(*pā*) *Mel.* 83, 5; *Rif.* 188.

D **uvşa:k** Dev. N./A.S. fr ***uvşa:-**; very rare in its original form and soon replaced by **uşak** which s.i.a.m.l.g. A more or less synonymous word **uvak**, a similar Dev. N./A.S. fr. **uva-** (< **uv-**) is noted as early as XIV in Osm. and s.i.s.m.l.g., in Osm. since XVII as **ufak**. Basically 'crushed, broken up small', but in most languages hardly more than 'small', 'something small', e.g. 'a boy'; 'slander' which occurs from an early period and in several languages is an obscure metaph. meaning. Uyğ. VIII ff. Man. (gap) **ufşak** (*sic*) **kılınçlığ ikirçgü köŋülliüg yalŋuklarka** 'to men who make slanders(?) and have undecided minds' *TT III* 117: Civ. (if a mouse) **uvşak ısırsar** 'bites (a garment) into small pieces' *TT VII* 36, 4–5; **uvşak yumğaklar** 'broken (i.e. varicose) veins' *II II* 31, 196 and 198—**uşak kart** 'a small swelling' *H I* 68; **uşak toğrap** 'slicing it up fine' *do.* 76: **Xak.** XI *şiğāru'l-şay'* 'small things' are called **uşak ne:ŋ**; hence *al-ṣibyān* 'boys' are called **uşak oğla:n**; and *duqāqu'l-ḥaṭab* 'bits of wood' are called **uşak o:tuŋ**; this word is not used in a singular sense (*lā yufrad*) but only in the plural (*li'l-cam'*) *Kaş. I* 67; **uşa:k** *al-namīma* 'slander', one says **uşa:k so:z** 'slanderous words' (*kalām*) *I* 122; **sa:v uşa:k** *al-namīma II* 20, 6; **uşa:k ne:ŋ** *III* 279 (**tovra:-**): *KB* **yégü alsa tişle uşak tançula** 'if you take food, bite it and chew it up small' 4601: XIII(?) *At.* **uşak taş** 'small pebbles' 60: XIV *Rbğ.* **uşak kıl-** 'to grind' (grain); **uşak** 'as small' (as ants) *R I* 1149 (quotns.): *Muh. samak ṣiğār* 'small fish' **uşak ba:lı:k** *Mel.* 77, 6; *Rif.* 180 (**u:şak**); *si'atu'l-xalq* 'the lower classes' **u:şak** 149 (only): **Çağ.** XV ff. **uşağ/uşak** *riza wa ḥaqīr* 'crushed, small' *San.* 75v. 26 (quotns.): **Xwar.** XIV **uşak** (**taş**, etc.) *Qutb* 201; **uşak taş** *Nahc.* 73, 17: **Kom.** XIV **uşax** '(bread-)crumbs'; **uyşax** (*sic*) 'deformation' *CCG*; *Gr.*: **Kıp** XIV **uşak** *ṣiğār cidda*(*n*) 'very small (things)' *Id.* 15: **Osm.** XIV ff. **uşak** (1) 'small' (without connotation of plurality); (2) 'small boy' c.i.a.p. *TTS I* 729; *II* 933; *III* 717; *IV* 778.

evşük Hap. leg.; *al-'āriḍa* has several widely divergent meanings, of which the likeliest is 'cross-beam, lintel'. **Xak.** XI **evşük** *al-'āriḍa Kaş. I* 105.

Dis. V. ABŞ-

D **é:viş-** Co-op. f. of **é:v-**; 'to hurry', sometimes with a connotation of group action or competition; survives only(?) in SW XX Anat. **eviş-** *SDD* 559. **Xak.** XI **kişi:le:r ı:şka: é:vişdi:** 'the people hurried (*'acila*) about the business' *Kaş. I* 186 (**é:vişü:r, é:vişme:k**): **Osm.** XIV–XVI **éviş-/eviş-** same meaning, in several texts *TTS II* 554; *III* 389; *IV* 445.

D **uvuş-** Co-op. f. of **uv-**; s.i.s.m.l. w. phonetic changes e.g. NE, NW **u:ş-**, SW **oğuş-/ovuş-**, and some variations of meaning. **Xak.** XI **ol maŋa: etme:k uvuşdı:** 'he helped me to crumble(*fi fatt*) the bread (etc.)'; also for 'to compete' *Kaş. I* 185 (**uvuşu:r, uvuşına:k**).

D **öpüş-** Recip. f. of **1 öp-**; 'to kiss one another'; s.i.s.m.l.g. **Uyğ.** VIII ff. Bud. (the two brothers) **öpişti** (sic) **kuçuştı** 'kissed and embraced one another' *PP* 52, 8: **Xak.** XI **ol menin birle: öpüşdi:** *qabbalanī wa anā qabbaltuhu* 'he kissed me and I kissed him' *Kaş. I* 180 (**öpüşür, öpüşme:k**): **Çağ.** XV ff. **öpüş-** (spelt) Recip. f., *yakdigarrā būsidan* 'to kiss one another' *San.* 57v. 27: **Xwar.** XIV **öpüş-** ditto *Qutb* 120.

D ***uvşa:-** Den. V. fr. **uvuş**; lit. 'to become crumbled, crushed', etc.; the only trace of this verb itself is dubiously in *Muh.*, but it forms several derivatives. (**Xak.**) XIV *Muh. tafattata* 'to be crushed, crumbled' (mis-spelt *taġattata*) (**u:şan-** (or **uwşan-**) *Mel.* 24, 7); **u:şa:-** (or **uwşa:-**) *Rif.* 106.

D **uvşat-** Caus. f. of ***uvşa:-**, 'to crush, crumble' (something *Acc.*); s.i.m.m.l.g. usually as **uşat-**. As in the case of **uvşa:k** there is a more or less synonymous verb **uvat-**, Caus. f. of **uva:-** (< **uv-**), noted as early as XIII in Kip. (*Hou.* 42, 20) and s.i.m.m.l.g. with phonetic variations, e.g. NE **a:t-, o:t-** SW **ufat-**. The Refl. f. **uşan-** is common from XIV onwards, but there is no trace of a parallel verb **uvan-**. Uyğ. VIII ff. Bud. (if people find gold ore, break it up, smelt and purify the gold, and make ornaments out of it) **uvşatmış** (misprinted *uyşatmış*) **altun tözi yeme teğşilmez** 'the basic character [lit. 'origin'] of the crushed gold (ore) does not alter' *Suv.* 71, 20–1; **Xak.** XI **ol etme:k uvşattı:** 'he crumbled (*tafattata*) the bread (etc.)'; this is the correct (form, *al-ṣaḥīḥ*), also pronounced **uşat-** *Kaş. I* 262 (**uvşatur, uvşatma:k**); **ol etme:k uşattı:** he crumbled (*fatta*) the bread (etc.)'; also used when one crushes and crumbles (*raḍḍa . . . wa fatta*) anything *I* 211 (**uşatur, uşatma:k** misprinted *-me:k* in printed text): *KB* **tılı sözde yazsa uşatur tışın** 'if his tongue makes a mistake in speaking it breaks his teeth' 2515: **Çağ.** XV ff. **uşat-(-mak)** *uvat-* 'to break' (one's bonds) *Vel.* 107 (quotn.); **uşat-** *şikastan* 'to break' *San.* 75r. 25 (quotns.): **Xwar.** XIV **uşat-** 'to break' (a bottle, etc.) *Qutb* 201; *MN* 12; *Nahc.* 216, 10: **Kıp.** XIV **uwşaṭ-** *kasara* 'to break *Id.* 26 (in one MS. only, vocalized *awṣat-*): XV *faqaṣa* 'to crack (an egg, nut, etc.)' **uşat-** *Tuh.* 28a. 12; *mafqūş* **uşatıptır** *do.* 34b. 4: **Osm.** XIV–XVI **uşat-** 'to break' in several texts *TTS I* 730; *II* 934; *III* 717; *IV* 790; and **yuvat-** (*sic*) in one XIV text *IV* 909.

Tris. ABŞ

S **abuşka** See **avıçğa:**.

Dis. ABY

S **avya:** See **ayva:**.

Dis. ABZ

D **opuz** Dev. N. fr. **o:p-** 'rough, uneven ground'; survives only in SW XX Anat. **obus,**

obuz *SDD* 1082; **öbüz** *do.* 1100; **ubuz** *do.* 1411. **Xak.** XI **opuz** *kull ǧalz fi'l-ard* 'any uneveness in the ground'; hence one says **o:y opuz** *ḫā'iṭ wa fadfad* 'hollows and rough ground' *Kaş. I* 54.

Dis. V. ABZ-

evze:- Hap. leg.; but cf. SW XX Anat. **evzil-/evzin-** 'to be flurried, confused, distressed', *SDD* 563. **Xak.** XI **ol sö:zni: aŋar evze:di:** *waṣā ilayhi bi-hāḏā'l-kalām* 'he told him this story embellished with falsehoods' *Kaş. I* 275 (**evze:r, evze:me:k** MS. *evze:-* but indexed under *Z*).

Tris. ABZ

F **abızan** Hap. leg.; l.-w. fr. Persian *ābzan* 'a bath filled with medicated water'. **Uyğ.** VIII ff. Civ. **abızan kılmış kerğek** 'you must give him a medicated bath' *H II* 22, 131–2.

E **avzu:rı:** See **avru:zı:**.

Mon. AC

1 a:ç (a:c) 'hunger, hungry'; early forms are all **a:ç** but the word is **a:c** in SW (Oğuz) languages from the earliest period; homophonous w. **2 a:ç-** (**a:c-**). Originally 'hungry' in a physical sense, hence metaph. 'covetous' and the like. S.i.a.m.l.g.; Çuv. **vyç (visy)**, *Ash. V* 217. **Türkü** VIII **Türkü boğun a:ç** (*sic*) **erti:** 'the Türkü people were hungry' *II E* 38; **Uyğ.** VIII ff. Bud. **aç bars** 'a hungry tigress' *Suv.* 609, 17; a.o.o.: Civ. **aç karınka** 'on an empty stomach' *H I* 19; **aç bağırsuktın** ditto *H II* 6, 11: **Xak.** XI **a:ç** *al-ǧarṯān* 'hungry' *Kaş. I* 79 (prov.); six o.o. spelt **aç** and translated *al-ǧarṯān* or *al-cā'i'* 'hungry': *KB* **men aç men saŋa** 'I am hungry for you' 923; 'every hungry (**aç**) man if he eats and drinks is then satisfied, and if a covetous (**közi aç**) man dies he lays aside his covetousness (**açlık**)' 2003; a.o. 3923 (see **opra:k**): XIV *Muh. al-cāyi'* **a:c** (*sic?*) *Mel.* 54, 16; *Rif.* 152: **Çağ.** XV ff. **ac** *gurusna* 'hungry' *San.* 32r. 25: **Xwar.** XIV **aç** 'hungry' *Qutb* 3; *Nahc.* 257, 7: **Kıp.** XIII *al-cāyi'* **aç** *Hou.* 26, 5: XIV **aç** (*cim*) *al-cāyi' Id.* 8: XV *ciyān* 'hungry' (**acık**; in margin) **aş** *Tuh.* 11b. 13: **Kom.** XIV 'hungry' **aç** *CCI*; *Gr.* (phr.): **Osm.** XIV ff. **ac** 'hungry', and various derivatives, **acın, acıla**, etc., c.i.a.p. *TTS I* 1–3, *II* 2, *IV* 2.

VU **2 aç** an exclamation pec. to *Kaş.*; the form with **h-** is prob. der. fr. Ar. **Xak.** XI **aç** *kalima taqūm bi-maqām yā'i'l-nidā'* 'a word equivalent to the (Arabic) word *yā'* used to summon (someone)'; one says **aç berü: kel** 'Hi! Come here' *Kaş. I* 35: (VU) **haç haç** *kalima tuzcar bihi'l-xayl* 'a word used to make a horse go faster', originally **aç aç**, with *hā* substituted for *hamza*; this agrees with the Arabic, when one says *hachactu bi'l-ġanam* 'I shouted *hac hac* to the sheep, when riding ahead of them' *II* 282.

iç 'the interior, or inside (of something)'; originally, and often still, in a concrete sense. The word early acquired a number of specific connotations, esp. in its derivatives :- (1) 'the interior of the human body' (cf. **içe:gü:**); (2) 'inner', as opposed to outer, clothing (cf. **içton**); (3) 'the interior of a household, esp. a royal household' (cf. **içre:ki:**); (4) secret, or mental processes, as opposed to physical. With the 3rd Pers. Suffix in the *Dat.*, *Abl.*, and *Loc.* it serves as a Postposition meaning 'into, from within, within'. In a few phr., the older of which are listed as *main* entries, it has been fused with another word to form a compound word. S.i.a.m.l.g., with some variations in final consonant. **Türkü** VIII **içi:n taşı:n** 'the interior and exterior (of the tomb)' *I S* 12, *II N* 14; **iç buyruk** 'court official' *II S* 14; VIII ff. **kere:kü içi: ne:teg ol** 'what is the interior of the tent like?' *IrkB* 18: Yen. **Türgeş el içinte: beg ben** 'I was a chief in the Türgeş realm' *Mal.* 37, 3: **Uyğ.** VIII ff. Man. **kaş içinte törümiş** 'created in the *Kaş.*(?)' *TT III* 115: Bud. the word, usually in the form **içinte**, is common, e.g. **karam içinte** 'within the ditch' *PP* 39, 5; **balık içine** 'into the town' *do.* 41, 7; **kaç kün içinte** 'within a few days' *do.* 33, 6: Civ. **kar içinte ig kirdi** 'disease entered the upper arm' *TT I* 18; common in *H I* and *II*, *TT VII*, and *Usp.* (in 12, 11; 47, 15, mis-spelt in **iştin taştın** 'at home and abroad')—**yiç** 'the bowels' *H I* 67 (see **ki:r**): **Xak.** XI **iç** 'the interior (*bāṭin*) of anything'; hence 'a belt' (*al-wiśāḥ*) is called **iç kur** because it is a girdle for the stomach (*al-bāṭin*); and 'a secret' (*al-sirr*) is called **iç sö:z**, that is *kalām fi'l-bāṭin* 'words (hidden) within': **iç et** 'tender meat from near the liver' *Kaş. I* 35; four o.o.; *KB* **ay iç taş biligli** 'oh (God) who knowest the inside and the outside (of everything)' 11; **kamuğ iş içinde yitiğ tutsa köz** 'a man must keep a sharp eye on everything' 329; (if it were not for the merchants) **kaçan keğgey erdi kara kiş içi** 'when would you wear a *lining of* black sable?' 4425: XIII(?) *At.* **içi** 'the inside' (of a man) 383; (of a snake) 214; **içine** 'into' 308; **içinde** 'in' 53, 218: **Çağ.** XV ff. **iç** *andarūn wa bāṭin* 'interior, inside' *San.* 96v. 10 (quotn.); followed by several phr. beginning w. **iç: Xwar.** XIII(?) *Oğ.* **oşol orman içinde** 'in that forest' 22; **içike** 'into' 233: XIV **iç** 'inside' *Qutb* 56; **içinde** 'in' *MN* 74, etc.; **awwal bābı . . . içinde** 'in its first chapter' *Nahc.* 2, 13; a.o.o. **Kom.** XIV 'interior, inside' **iç** *CCI*, *CCG*; *Gr.* 104 (phr.): **Kıp.** XIV **iç** (*cim*) *cawwānī* 'interior' *Id.* 9 (also **içkur, içton**); *fī* 'in' **içinde:** (*cim*) *Bul.* 15, 9: **Osm.** XIV ff. **iç** in various forms, e.g. **için** 'secretly', and phr., c.i.a.p. *TTS I* 363–4; *II* 514–5; *III* 353–5; *IV* 407–10.

1 u:ç (u:c) 'extremity, end, tip', primarily in a physical sense, w. some metaph. extensions, e.g. 'the frontier' (of a country)'. The voiced consonant survives in the SW (Oğuz) languages. S.i.a.m.l.g. with some variations in the final consonant. **Türkü** VIII **bizinte: eki: uçı: sıŋarça: artuk erti:** 'their two wings were one and a half times as numerous as us'

T 40: VIII ff. **uc:ŋa: begeḏmekke: teḡi:r** 'he achieves his object of becoming a *beg*' *Toy.* 24 (*ETY II* 59): **Uyḡ.** VIII [gap] **uç: Seleŋeke: teḡi: çerig étdi:** 'their . . . wing disposed its forces up to the Selenga River' *Şu. E* 4: VIII ff. Man.-A (from the top of the head) **aḏaknaŋ tıraŋak uçıŋa** 'to the tips of the toe-nails' *MI* 17, 20; **ol ı uçında olurdı** 'he settled on the top of that bush' *Man.-uig. Frag.* 401, 1: *Man.* **orukuŋuz uçın bulmadın** 'without reaching the end of your path' *TT III* 46; a.o. *do* 24: Bud. **tuğ uçında** 'on the point of a standard' *U II* 38, 77; (stretch out the two middle fingers of both hands and) **uçı bilen tegür** 'bring them together at the tips' *TT V* 8, 56; **yér orun uç kıdıḡ** 'a borderland' *Hüen-ts.* 177: Civ. **biçek uçında** 'on the point of a knife' *H I* 117; a.o. *TT VII* 20, 17: XIV *Chin.–Uyḡ. Dict.* 'the tip of a branch' **uç** *Ligeti* 172: **Xak.** XI **u:ç** 'the extremity (*ṭaraf*) of anything'; hence **buta:k u:çı:** 'the tip of a branch': **u:ç é:l** *al-ṭaḡr* 'borderland' *Kaş. I* 44; a.o. *III* 426 (**çert-**): *KB* (death is a sea) **uçı yok tübi** 'with no limits or bottom' 1140: XIII(?) *Tef.* **uç** 'end, limit' 333: XIV *Muh. ra'su'l-lisān* 'the tip of the tongue' **ti:l u:çı:** (*cim*) *Mel.* 47, 4; *Rif.* 140: **Çağ.** XV ff. **uc** ('with -c') 'the tip, edge or summit (*nawḥ wa dam wa sar*) of anything' *San.* 65r. 6 (quot.): **Oğuz** XI **u:ç** *nafāḏu'l-şay'* 'a shortage of something'; hence **bo:yda: ne: u:ç wa:r** 'there is no serious shortage in the clan' (*qawm*) *Kaş. I* 44: **Xwar.** XIV **uç** 'end, extremity' *Qutb* 194; *MN* 72: **Kom.** XIV 'end' (physically, or of time) **uç** *CCG*; *Gr.* 263 (phr.): **Kıp.** XIII **u:c erl:** *raculu'l-ṭaraf* 'frontiersman' *Hou.* 30, 2: XIV u:c ('with back vowels') *ṭaraf kull şay'*; also used for 'the rump' (*al-alya*), hence **ucun tepretgil** *alyatak huzz wa ḥarrik* 'move over your rump' *Id.* 8 (there is a v.l. **ucaŋ**, which suggests that the second meaning is an error for **uçu:**): XV *ṭaraf* **uc** *Tuh.* 23b. 4 (in Kıp. consistently with *cim*, but this might represent **-ç**): **Osm.** XIV ff. **uc** 'end, edge, frontier' noted in various phr. fr. XIV onwards *TTS I* 708–10; *II* 915–7; *III* 695–7; *IV* 772; **ucundan** 'because of' also occurs at all periods, but can hardly be derived either from this word or from **üçün**; the likeliest explanation is that **uc** here is an early corruption of Ar. *wach* which has such a meaning.

VU **2 uç** Hap. leg.; a kind of tree; this entry follows that of **Uç** 'with back vowels, the well-known town', i.e. Uç Turfan. **Xak.** XI **uç** 'a mountain tree (*şacar*), from which are made the pens with which the Turks write, and also distaffs and walking sticks' (*al-maḡāzil wa'l-'işşi*) *Kaş. I.* 35.

1 ö:ç (**ö:c**) originally 'malice, spite', but from quite an early date 'revenge, vengeance', in which meaning it s.i.a.m.l.g. The final **-c** survives in the SW (Oğuz) languages in this word and its derivatives. Practically synonymous with **kek**, q.v. **Uyḡ.** VIII ff. Man. **öç kek alışu** 'taking revenge on one another' *TT II* 17, 84–5: Bud. **öŋre ajuntakı öç** (spelt *ooç*) **kek özü** [gap; **tı]ltağınta** 'because she felt malice and spite (inherited) from a previous incarnation' *U II* 23, 13–14: **Xak.** XI. **ö:ç** *al-ḥiqd* 'malice'; **ö:ç kek kamuğ kişi:nıŋ yalıuk ü:ze: alım bll** translated *al-ṭa'r maṭlūb bihi ka'l-dayn* 'vengeance is a thing sought after like a debt' *Kaş. I* 43; **öḡleg ö:çin aldı:mu:** 'has time taken its revenge on him?' *I* 41, 17; **ö:çin kekin irteşür** 'they seek to take revenge on one another' *I* 230, 4; a.o. *II* 103, 27: *KB* öç in 145, 369, 1053, 2290, 2311 means 'malice, spite'; (a good army commander) **titir buğrası teg kör öç sürse kek** 'must act as maliciously and spitefully as a stallion camel with a herd of females' 2312; (do good) **isizke öçün** 'in return for evil' 929: XIII(?) *Tef.* **öç** 'vengeance' 252; XIV *Muh. al-diya wal-qaṣaṣ* 'blood money, retribution' **ö:ç** *Mel.* 83, 7; *Rif.* 188: **Çağ.** XV ff **öc** ('with -c') *intiqām* 'vengeance' *San.* 65r. 7: **Kom.** XIV 'vengeance' **öç** *CCG*; *Gr.* 181 (phr.): **Kıp.** XIV **ö:c** ('with front vowel') *al-ṭa'r Id.* 9: XV *ṭa'r* **öc** *Tuh.* 11b. 11; 90b. 10–11: **Osm.** XV ff. **öc** 'vengeance' occurs occasionally *TTS I* 557; *II* 742.

2 ö:ç 'a stake in gambling' is not noted before **Kıp.** XIII ff *Hou.* 22, 3–4 etc. and **Osm.** XV ff. *TTS I* 557, etc. It can hardly be taken as a sec. meaning of **1 ö:ç**, but was an old word, see **öçeş**.

üç 'three'; c.i.a.p.a.l. with some variations of the final consonant. **Türkü** VIII and VIII ff. common: **Uyḡ.** VIII ff., all varieties, common: **Xak.** XI **üç** 'the number three', hence **üç yarma:k** 'three silver coins' (*dirham*) *Kaş. I* 35: XIII ff. *Tef.*, *At.* noted: XIV *Muh. ṭalāṭa* 'three' **ü:ç** (*sic*) *Mel.* 81, 7; 82, 4; *Rif.* 188: **Çağ.** XV ff. **üç** ('with -ç') 'three' *San.* 65r. 8: **Kom.** XIV 'three' **üç** *CCG*; *Gr.*: **Kıp.** XIII *ṭalāṭa* **ü:ç** *Hou.* 22, 3: XIV ditto *Id.* 8; *ṭalāṭa* **üç** (*cim*) *Bul.* 12, 10: XV ditto *Tuh.* 60b. 7; **üş** (*sic*, as usual for **-ç**) *Kav.* 65, 6.

Mon. V. AC-

1 aç- 'to open' (Trans.), originally in a physical sense, with some extensions, physical, e.g. 'to untie (a knot), to clear (the sky)', and metaph., e.g. 'to disclose, explain'. C.i.a.m.l. **Türkü** VIII [gap] **süpügün açdımız** 'we opened (a way?) with our lances' *T* 28. **Uyḡ.** VIII ff. Man.-A (then the great king) **açḡay belgürtgey** 'will disclose and display (his beauty)' *M I* 11, 5; **kapaḡın açdı** 'he opened his door' *M I* 13, 7; a.o. 13, 12: Bud. **temir son açtı** 'he untied the iron chain' *PP* 33, 2–3; **kapiḡ açıp** *U II* 76, 1; **közin açıp** 'opening his eyes' *U III* 35, 29; **ayağ kılınçımızını . . . açа** 'disclosing our evil deeds' *TT IV* 4, 18; a.o.o.: **Xak.** XI **knpuğ açdı:** 'he opened (*fataḥa*) the door' *Kaş. I* 163 (**açа:r, açma:k**); **kara: bulıtıḡ yél açar urunç bile: él açar** 'the wind clears away (*tuqši*) the black clouds, with a bribe one opens the door (*taftaḥ bāb*) of the kingdom' *I* 354, 9; **aḡzı: açıp** 'opening his mouth' *II* 188, 11; a.o.o.: *KB* **açtı uştmax yolı** 'He opened the way to Paradise' 63; **mnŋa ay aç-a** 'speak

and explain to me' 267, 1000; **sözüg açsamu yég** 'would it be better to make a statement?' 1018; a.o.o.: XIII(?) *Tef.* **aç-** (1) 'to open'; (2) 'to conquer (a city, etc.); **açmak** 'victory' 64, 65; *At.* **yüz açar** 'it reveals its face' 221: XIV *Muh. fataḥa* **aç-** *Mel.* 7, 17–18; 19, 11 etc.; *Rif.* 79, 99, etc.; *awḍaḥa* 'to explain' **aç-** 23, 12; 105; *naṣara* 'to disclose, publish' **aṣ-** (*sic*) *Rif.* 115: **Çağ.** XV ff. **aç-** (**-kuŋ**, etc.) *aç- Vel.* 10; **aç-** ('with **-ç-**') *kuṣūdan* 'to open' *San.* 31r. 2 (quotn.): **Xwar.** XIII **aç-** 'to open' *'Ali* 28: XIII(?) **sen munda kal aç kalık** 'stay here and open the window' (?) *Oğ.* 254: XIV **aç-** 'to open', etc. *Quṭb* 36 *MN* 265; *Nahc.* 88, 8 etc.: **Kom.** XIV 'to open, to reveal' **aç-** *CCI, CCG*; *Gr.* (phr.): **Kıp.** XIII *fataḥa* **aç-** *Hou.* 34, 9: XIV ditto. *Id.* 8; *fataḥa wa kaṣafa* ('to reveal') **aç-** *Bul.* 58r.: XV *qadafa* ('to pour out') *wa fataḥa* **aç-** *Tuh.* 30a, 13; *kaṣafa wa fataḥa wa 'addā* ('to cross a river, etc.)' **aç-** *do.* 31b. 1; **aç-** *aghara muta'addi* 'as a Trans., to cause to be conquered' *Kav.* 9, 5 (cf. **2 a:ç-**): **Osm.** XIV ff. **aç-** c.i.a.p. in various metaph. meanings, esp. 'to conquer, to publish, to polish' *TTS I* 2; *II* 4; *III* 2; *IV* 3.

2 a:ç- (**a:c-**) 'to be hungry'; homophonous w. **1 a:ç** (**a:c**); s.i.s.m.l., in SW (Oğuz) languages as **ac-**, but in others displaced by **acık-**, q.v. **Türkü** VIII **a:çsa:r** (*sic*) 'if a man is hungry' *I S* 8, *II N* 6: VIII ff. Man. **aça suvsamak-a** [gap] '(I have suffered?) hunger and thirst' *TT II* 8, 37: **Uyğ.** VIII ff. Bud. **açmak suvsamak emgekl** 'the pangs of hunger and thirst' *Suv.* 118, 4: **Xak.** XI **er a:çtı:** 'the man was hungry' (*cā'a*) *Kaş. I* 172 (**a:ça:r, a:çma:k**): *KB* **sukun açmış özler** 'souls starved by greed' 5384: XIII(?) *Tef.* **Maryamnıŋ karnı acdı** 'Maryam was hungry' 64: XIV *Muh. cā'a* **a:c-** *Mel.* 24, 16; *Rif.* 152: **Xwar.** XIV ditto *Quṭb facsimile* 49v. 15; *Nahc.* 269, 7: **Kom.** XIV 'to be hungry' **aç-** *CCI*; *Gr.*: **Kıp.** XIV **ac-** *cā'a Id.* 8: XV ditto *Tuh.* 12a. 5; *Kav.* 9, 5 (after **1 aç-**) (in all Kıp. entries *cim*, but **-tı:** in XV): **Osm.** XIV–XV **ac-(-dı)** 'to be hungry' is common *TTS I* 2; *II* 2; *III* 1; *IV* 3.

içـ 'to drink' primarily of animated beings, but also of porous objects, earth, etc, 'to absorb'; used without an Object the implication is often 'to drink to excess'. C.i.a.p.a.l. **Türkü** VIII ff. **suv içi:pen** 'drinking water' *IrkB* 17: **Uyğ.** VIII ff. Bud. **kanıŋızlarnı içgell** 'to drink your blood' *U IV* 12, 108; a.o.o.: Civ. **içـ** 'to drink' is common, esp. in medical texts, in *H I, II*; *T T VII, VIII*: **Xak.** XI **er su:v içdı:** 'the man drank (*şariba*) water (etc.)'; also used of anything that drinks or absorbs (*şariba aw naṣifa*) anything *Kaş. I* 164 (**içe:r, içme:k**); seven o.o., two with Perf. in **-tı:** : *KB* **suv içer** 73; **bor içse** 'if a man drinks wine' 339; a.o.o.: XIII(?) *Tef.* **içـ** 'to drink' 127; *At.* **yémez içmez** '(God) does not eat or drink' 262: XIV *Muh. ḥalafa* 'to swear an oath' **and içـ** *Mel.* 25, 10 (*Rif.* 108 is corrupt, perhaps read **antık-**); *şariba* **i:çـ** 27, 12 (110 *ü:çـ* in error): **Çağ.** XV ff. **içـ** ('with **-çـ**') *şarab wa nūṣidan* 'to drink' *San.* 95v. 24 (quotns.) **Xwar.** XIII(?) **içـ** 'to drink', common in *Oğ.*: XIV ditto *Quṭb* 56; *MN* 84, etc.: **Kom.** XIV 'to drink' **içـ**; to swear an oath' **and içـ** *CCI, CCG*; *Gr.* **Kıp.** XIII *şariba* **içـ** (*cim*) *Hou.* 34, 6; ditto (*çim*) 53, 2; XIV ditto *Id.* 8: XV ditto *Tuh.* 21b. 7, a.o.o. *şariba* **içـ** (*sic*) *Kav.* 7, 13; **iş-** 9, 8; *al-maṣrūb* 'a drink' **işmek** 63, 3.

uçـ basically (of a bird) 'to fly', with various metaph. extensions. The oldest is, as an honorific (of a superior), 'to die'; others are 'to go with great speed; to disappear; to twitch; (of colours) to fade', and, at any rate in recent Osm., 'to be dissolute'. C.i.a.p.a.l. **Türkü** VIII **Kül Tégin . . . uçdı:** 'Kül Tégin . . . died' *I NE*; **eçlm xağan uça: bardı** 'my (paternal) uncle, the *xağan*, died' *II E* 20; a.o.o. of **uça: bar-**: VIII ff. (the young bird) **uça: azt:** 'lost its way in flight' *IrkB* 15; **uça: uma:tın** 'because it could not fly' 61: **Uyğ.** VIII **kaŋım xağan uçdı:** 'my father, the *xağan*, died *Şu. N* 12; VIII ff. Bud. **uçuğma tınlığlarığ** 'flying creatures' *TT IV* 8, 57: Civ. **kök kalıkda uçar küş** 'birds flying in the sky' *TT I* 23; **kuğu kuş uçtı** 'the swan has flown away' *ditto* 215; **bu yılda ağa uçup** 'as my elder brother died this year' *USp.* 22, 53–4 (post-XIII): **Xak.** XI **kuş uçdı:** 'the bird flew' (*ṭāra*); **anıŋ kutı: uçdı:** 'his luck deserted him' (*ḍahaba*); **er attın koḍı: uçdı:** 'the man fell (*saqaṭa*) off the horse' . . . **er tı:nı: uçdı:** *inqaṭa'a nafsu'l-racul* 'the man's breath failed' *Kaş. I* 163 (**uça:r, uçma:k**; two phr. not quoted here belong to **öçـ**, q.v., the last, however, seems to belong here); and four o.o.: *KB* **uçـ** (of birds) 'to fly' 23, 74, etc.; **tirlglik uçar** 'life is fleeting' 231; (if a stool collapses) **uçar ol erl** 'the man on it falls off' 803: XIII(?) *Tef.* **uçar kuşlar** 334; *At.* **uçğan yügürgen neŋ-e** 'beings that fly or walk' 6; a.o.o.: XIV *Muh. ṭāra* **u:çـ** (*sic*) *Mel.* 28, 12; *Rif.* 111; *al-ṭirān* **uçmak** 36, 12; 122: **Çağ.** XV ff. **uçـ** (**-mak**, etc.) connotes movement, e.g. (of the eye) 'to twitch', (of the heart) 'to flutter', (of a bird) 'to fly', (of sleep) 'to desert one' *Vel.* 94–6 (quotns.); **uçـ** ('with **-çـ**') (1) *ṭirān wa paridan* 'to fly'; (2) *ixtilāc* 'to quiver, twitch'; (3) *maḥw wa ma'dūm şudan* 'to perish' *San.* 62v. 19 (quotns.): **Xwar.** XIV **uçـ** 'to fly away' *Quṭb* 194, *MN* 351: **Kom.** XIV 'to fly' **uçـ** *CCI, CCG*; *Gr.*: **Kıp.** XIII *ṭāra* **uçـ** (*cim*) *Hou.* 41, 20: XIV ditto *Id.* 8, *Bul.* 60r.: XV ditto *Tuh.* 24a. 3; **uş-** *ṭāra Kav.* 9, 9; 78, 8: **Osm.** XIV ff. **uçـ** (XV, once **uş-**) is noted in metaph. meanings in *TTS I* 710; *II* 934; *III* 696.

öçـ (of a fire) 'to go out, be extinguished', with some metaph. extensions. In Ar. script indistinguishable fr. **uçـ**, so that its separate existence was not recognized in *Kaş.* or XIX Osm. dicts. S.i.a.m.l.g. w. various phonetic changes, including SW XX Anat. **öçـ**, *SDD* 1100. Cf. **sön-**. **Uyğ.** VIII ff. Bud. **bilığsiz bilig öçser** 'if ignorance is extinguished' (and so on, 24 occurrences) *U II* 12, 24 ff.; **alku aḍa tuḍa barça öçer alkınur** 'all dangers completely disappear and come to nothing' *TT V*

10, 87; o.o. *IV* 20, note 42; *VIII A*.18 and 43: Civ. **ot yalını öçti** 'the flame was extinguished' *TT I* 124: **Xak.** XI (among examples of **uç-**) **o:t öçdi:** 'the fire went out (*sakana*); **ernin öpke:si: öçdi:** 'the man's anger died down' (*sakana*) *Kaş. I* 164: *KB* (in old age) **tatığ bardı öçti kuruğsak otı** 'the savour of life has gone and the fire in the belly died down' 375; **bu dawlat otı barça öçgü turur** 'the fire of good fortune is all extinguished' 5324: XIII(?) *At.* **öcer mihnat otı** 'the fire of affliction dies down' 351: **Çağ.** XV ff. **öç- (-tI)** if used of a candle, means 'to go out' (*söyün-*) *Vel.* 95 (quotn.): **öç-** ('with **-ç-**') *xawāmūş şudan şama' wa ātaş* 'of a candle or fire to be extinguished' *San.* 62v. 23 (quotns.): **Xwar.** XIV **öç-** 'to be extinguished' *Qutb* 120 (*öş-*), 194 (*uç-*), 202 (*üç-*).

Dis. ACA

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

eçe: both this word and **eke:**, q.v., seem to have meanings straddling the generations (see **içi:**), this word meaning both 'one's mother's younger sister' and 'one's own elder sister' and **eke:** both 'one's father's younger sister' and 'one's own elder sister'; this would explain why this word survives in residual form in NW and SW attached to **tay** (**tağa:y**, q.v.) to give the meaning 'maternal aunt' (Osm. **teyze**). As an independent word survives only(?) in SW XX Anat. **ace, ece, ede, ici** *SDD* 67, 503–5, 780 which all mean, *inter alia*, 'elder sister'. **Xak.** XI **eçe:** syn. w. **eke:**, that is *al-uxtu'l-kubrā* 'elder sister'; the **-ç-** was changed from **-k-** as in Ar. *carm* from *garm* and *cunbad* from *gunbad Kaş. I* 86 (this phonology is absurd; both words with initial *g-* (so marked in the text) are Pe. l.-w. and the sound change is normal in such cases): **Çağ. eçe**('with **-ç-**') *zan-i musinna*'anelderly woman' *San.* 32v. 4.

1 içi: as pointed out in K. Grønbech, 'The Turkish System of Kinship', in *Studia Orientalia . . . Johanni Pedersen dicata*, Munksgaard, 1953, this word means 'a close male relative younger than one's father and older than oneself', i.e. both '(junior) paternal uncle and 'elder brother'. It soon lost its first meaning, and in the medieval period was displaced almost everywhere by the synonymous Mong. l.-w. *ağa* (*aka*); it survives, however, in SW XX Anat. in forms like those quoted under **eçe:**. **Türkü** VIII **eçi:m xağan olurtı:** 'my (junior) paternal uncle ascended the throne' *I E* 16, *II E* 14, o.o. in this sense; **ini:li: eçi:li: kikşü:rtüki:n üçü:n** 'because (the Chinese) aroused mutual enmity between younger brothers (and nephews) and elder brothers (and uncles)' *I E* 6, *II E* 6; a.o.o. of **eçi:** and **ini:** in apposition: VIII ff. Yen. **inim eçimiz** *Mal.* 29, 4; **üç eçime:** 32, 1 and 13: Man. **inili eçili** *Chuas. I* 31; **ini eçi** *M III* 6, 6 (iii); **in(i) eçilerin** *do.* 22, 10 (ii): **Uyğ.** VIII ff. Bud. **eçi** specifically 'elder brother' is common in *PP*; a.o. *U III* 82, 13 (in *U II* 19, 18; 20, 21 **eçi** is a misreading of **evçi**): Civ. **ini eçi** *TT I* 137; **eçi** is common in *USp.*, prob. only 'elder brother': **O. Kır.** IX ff. **eçi:/içi:** is fairly common, and might have *either* meaning *Mal.* 6, 2 etc.: **Xak.** XI **eçi:** *al-axu'l-akbar sinna(n)* 'elder brother' *Kaş. I* 87; *III* 7 (**yurç**): *KB* **ata bardi éş tuş eçi yā ini** 'your father has gone and your comrades and elder and younger brothers' 3784 (prob. spurious): XIII(?) *Tef.* **eçi** synonymous with Ar. *'amm* 'paternal uncle' 86: **Kıp.** XIV **eçi:** *al-'amm Id.* 9; *al-'amm* **eççi:** *Bul.* 9, 3 (*cim* in both).

VU **2 eçi:** Hap. leg.; prob. a Sec. f. of **eçü:**. **Barsğa:n** XI **eçi:** *al-şahla* 'an old man (or woman)' *Kaş. I* 87.

eçü: seems to mean rather vaguely 'ancestor'; very rare; perhaps survives in SW XX Anat. **acu** 'grandfather' (also 'elder brother') *SDD* 69. **Türkü** VIII **eçü:m apa:m**, etc. see **1 apa:**: **Uyğ.** VIII ff. Man. **eçesi** (*sic*) *do.*: **Xak.** XI *KB* (in an invocation of God) **ay mengü eçü** 'oh everlasting ancestor' 10.

uça: (**?uca:**) an anatomical term used both for men and animals, 'the loins, haunches, rump', and the like; s.i.m.m.l.g., with voiced consonant in some NE languages and SW Osm., perhaps the original pronunciation. **Uyğ.** VIII ff. Civ. **tört yapıda uçada** 'on the fourth day of the month (the soul is) in the loins' *TT VII* 20, 6–7: XIV *Chin.–Uyğ. Dict.* 'the back' **uça** *R I* 1734; *Ligeti* 273: **Xak.** XI **uça:** *al-ẓahr* 'the back' *Kaş. I* 87: **Çağ.** XV ff. **uça** 'the back' (*arka*), more specifically the backbone (*omurğa kemigi*) in the middle of the back, and more generally 'the back parts' (*arka maḥallinda*); with a note on the Turkish custom of regarding the loins as the most honourable joint at a feast *Vel.* 96 (quotns.); **uca** ('with **-c-**') (1) *puşt* 'the back'; (2) *malcā' wa panāh* 'protection, support' *San.* 65r. 9 (quotns.): **Xwar.** XIV **uça** 'back' *Qutb* 194: **Kom.** XIV 'the back' **uça** *CCG*; *Gr.* 263 (quotn.): **Kıp.** XIV **u:ca:** *al-kafal* 'the haunches' *Id.* 26: XV *al-xāṣira* 'the haunches' **uca** *Tuh.* 14a. 5; *al-'acaz* 'the buttocks' ditto 24b. 7 (*cim* everywhere): **Osm.** XV ff. **uca** 'buttocks' c.i.a.p. *TTS I* 708–9; *II* 914; *III* 694; *IV* 771; *San.* 65r. 16 gives *surin* 'buttocks' as a specifically *Rūmi* meaning of the word.

Dis. V. ACA-

açı:- (**?acı:-**) originally 'to be bitter' in a physical sense, later also 'to be sour'; at a very early date developed several metaph. meanings, the commonest (of a disease, etc.) 'to be painful', hence (of a person) 'to feel pain', and hence

'to feel the pain of others, to feel compassion'; in most languages the original physical meaning is lost; *Sami*, 22, says that in Osm. **ağrı:-** connotes deep-seated pain, **acı:-** superficial, but more acute and lasting pain, and **sız-** intermittent muscular or nervous pain. S.i.a.m.l.g., with voiced consonant in some NE languages and the SW (Oğuz) languages. **Uyğ.** VIII ff. Civ. **iğlıŋ ağrığıŋ açıdı** 'your disease and pain have become acute' *TT I* 49: **Xak.** XI **sirke: açı:dı:** *ḥamuḍa'l-xall* 'the vinegar (etc.) was sour'; also used of the pain (*waca'*) of a wound when it aches (*amaḍḍa*) *Kaş. III* 252 (**açı:r, açı:ma:k**): *KB* **urağun içer teg açır körse men** 'I taste bitterness, see, like one who drinks *urağun* (q.v.)' 815; (Ögdülmiş) **keçmiş tirilikke açıp** 'regretting his past life' (begins to repent) Chap. 73 *title* (5631-2): XIV *Muh. ḥamuḍa* **acı:-** *Mel.* 25, 10: *Rif.* 108: **Çağ.** XV ff. **acı-** ('with **-c-**') *talx şudan* 'to be bitter' *San.* 31r. 18: **Kıp.** XV *ḥaraqa* 'to have a burning feeling' **acı-** *Tuh.* 13b. 8.

D **1 öçe:-** (**öce:-**) Den. V. fr. 1 **ö:ç**; 'to feel hostile, desire revenge'. Rare, but survives in several NE languages, *R I* 1285, 1286, 1289, 1876, and Tuv. **öje-**. **Xak.** XI *KB* **öçep kek sorar ölse** 'if he dies seeking revenge' 4651: (**Kom.** XIV 'to incite, goad on' **öçü-** *CCG*; *Gr.* might be a survival of this word).

D **2 *öçe-** (**öce:-**) See **2 öçeş-**.

Dis. ACD

D **öçüt** Hap. leg.; Dev. N. fr. **1 öçe:-**. **Xak.** XI **öçüt** *al-ṭa'r wa'l-ḥiqd* 'revenge, malice'; its origin is **1 ö:ç** *Kaş. I* 50.

C **içton** compound of **iç** 'inner' and **to:n** 'garments', used specifically for 'drawers', hence more generally 'trousers'. S.i.m.m.l.g., an early loan-word in Russian as *shtany*. The form in some modern NE, SE, and NC languages, **ıştan**, suggests that some of these may be reborrowings from Russian but SW Osm. **içdon** is a direct survival. **Uyğ.** VIII ff. Civ. **tişi kişiniŋ ictonınıŋ ağında** (*so read*) 'in the gusset of the woman's trousers' *TT VII* 26, 9–10: (**Xak.**) XIV *Muh.*(?) *al-sarāwil* 'trousers, drawers' **ışton** *Rif.* 167 (only); *al-tikka* 'trouser band' **uşta:n ba:ğı:** (*sic*) *Mel.* 67, 7 (*Rif.* **ile:rsük**): **Çağ.** XV ff. **ıştan** *diz donu* 'knee-length drawers' *Vel.* 63 (quotn.); **ıştan** corruption (*muḥarraf*) of **iç ton** *zir cāma* 'under-garment', in Ar. *izār San.* 106v. 6 (quotn.): **Kıp.** XIII *al-sarāwil* (**könçe:k** and **i:m** and) **içton** *al-qumāṣu'l-dāxil* 'underlinen' *Hou.* 18, 13: XIV **içton** (*cim*) *al-sarāwil*, that is, *ṯawb cawwāni* 'inner garment', compounded of **iç** 'inner' and **ton** 'garment' *Id.* 9: XV *libās* 'clothing' (**könçek** and) **içton** *Tuh.* 31b. 11.

Dis. V. ACD-

D **açıt-** (**?acıt-**) Caus. f. of **açı:-**; lit. 'to make (something *Acc.*) bitter, or sour'; metaph. 'to cause pain or grief to (someone *Acc.*)'. S.i.a.m.l.g., almost always in a metaph. sense in SW and lit. sense elsewhere. **Türkü** VIII ff. Man. **teŋrig neçe açıt(t)ımız ağrıt(t)ımız erser** 'inasmuch as we have pained and grieved God' *Chuas.* 57; a.o. 90: **Xak.** XI **ol sirke: açıttı:** *ḥammaḍa'l-xall* 'he made the vinegar (etc.) sour'; and one says **ol anıŋ köŋlin açıttı:** *amaḍḍa qalbahu bi-faci'a* 'he pained his heart with misfortune'. *Kaş. I* 207 (**açıtur, açıtma:k**); **ol küp ol süçigni: açıtğa:n** 'that jar always makes the wine (in it) sour' *I* 154: *KB* **kaşı közi tügmiş açıtmış yüzin** 'he knitted his brows and his eyes and made his face grim' 770: XIII(?) *At.* **açıtma ağız** 'do not make your mouth [i.e. words] bitter' 162: **Çağ.** XV ff. **acıt-** Caus. f.; (1) *talx kardan* 'to make bitter'; (2) metaph. *sūznāk kardan bā xāriş* 'to make inflamed (or painful) with an itch' *San.* 31r. 29 (quotns.): **Osm.** XVI **acıt-** 'to cause pain' *TTS II* 2; *III* 1; *IV* 3.

D **açtur-** Caus. f. of **1 aç-**; 'to order (someone *Dat.*) to open (something *Acc.*).' S.i.s.m.l. **Xak.** XI **ol kapuğ açturdı:** 'he ordered the opening (*bi-faṯḥ*) of the door', also used for opening anything else *Kaş. I* 218 (**açturur, açturma:k**): **Çağ.** XV ff. **açtur-** Caus. f. (of **1 aç-**) *San.* 31r. 18: **Kıp.** XIV **açtur-** *aftaḥa* 'to cause to open' *Id.* 8.

D **içtür-** Caus. f. of **iç-** 'to give (someone *Dat.*, something *Acc.*) to drink'. Very rare alternative to **içür-**, q.v. **Xak.** XI **ol maŋa: su:v içtürdi:** *aṣrabani'l-mā'* 'he gave me water (etc.) to drink'; **içürdi:** is also used in this sense *Kaş. I* 218 (**içtürür, içtürme:k**): **Kıp.** XV 'they sometimes omit the letter **-d-** and say for *asqā* 'to give to drink' **içir-**, the original form being **içdir-** *Tuh.* 83a. 3–4

Tris. ACD

D **ictinsiz** Hap. leg.; Priv. N./A. fr. the *Abl.* of **iç**; 'having no interior'. **Uyğ.** VIII ff. Bud. Sanskrit *nirantarabāhya iti kṛtvā* 'having made it completely external' **içtinsiz** (gap) *TT VIII A*.4.

D **içtirti:** Adv. in **-tirti:** fr. **iç**; properly 'inside', but in practice 'inside one another, interlocked'. Pcc. to Uyğ. **Uyğ.** VIII ff. Bud. **atsız erŋek kiçig erŋek içtirti sola** 'interlock the ring and little fingers (of both hands)' *TT V* 8, 55; **on erŋek içtirti solap** 'interlocking the ten fingers' *do.* 10, 95.

Tris. V. ACD-

DC ***içtonlan-** Hap. leg.; Refl. Den. V. fr. **içton**. **Xak.** XI **er ıştonlandı:** 'the man wore trousers' (*al-sarāwil*); originally **içtonlandı:**, but the **-ç-** was changed into **-ş-** because of the proximity of the points of utterance (*al-maxrac*) *Kaş. I* 314 (**ıştonlanur, ıştonlanma:k**).

Dis. ACĞ

D **1 açığ** (**?acığ**) N./A.S. fr. **açı:-**; originally 'bitter' in a physical sense, in some languages 'sour', although this is properly **ekşig**; it soon

acquired metaph. meanings 'grievous, painful', and in some languages 'anger, angry'. S.i.a.m.l.g. w. phonetic changes; in some NW and SW languages there is a curious development, **acı** being used for 'bitter, painful', and **acık** for 'anger'. The latter might be taken as a Dev. N. in **-k** but there is no early trace of such a word. **Uyğ.** VIII ff. Man.-A **açığ emgek** 'grievous pain' *M I* 9, 6: Bud. **açığ ünin sığta[yu]** 'sobbing in a doleful voice' *U III* 13, 5 (i); **ağazımtakı tatağlar . . . açığ bolup** 'the sweet tastes in my mouth becoming bitter' *U III* 37, 30–2; **açığ emgek** *U IV* 30, 34; 40, 188: o.o. *TT VII* 40, 25–6; *Suv.* 514, 15 (**tarka:**): Civ. **açığ nara** 'a bitter pomegranate' *H II* 16, 2; (when two hearts are linked as one) **éldin xandın açığ bolur mu** 'can there come distress from the realm or ruler?' *TT I* 179: **Xak.** XI **açığ** 'anything bitter' (*murr*) *Kaş. I* 63; o.o. *murr II* 75, 13; *ḥāmiḍ* 'sour' *II* 311, 15 and 19; *III* 272, 23; *al-ḥāmiḍ wa'l-murr II* 299, 25: *KB* **açığka tatığ** 'sweet for bitter' 1087; **açığ bu ölüm** 'death is grievous'; 1170; **ağuda açığ** 'more bitter than poison' 3913; a.o.o.: XIII(?) *Tef.* **açığ** (1) 'bitter'; (2) 'pain, grief' 64: *At.* **süçüg tattıŋ erse açığka anun** 'if you have tasted sweetness, prepare yourself for bitterness' 209; a.o. 436: XIV Muh. *al-murr* **acığ/acı** *Mel.* 56, 6; *Rif.* 154; ditto **acı:ğ** 66, 3; 165; *al-ḥāmiḍ* **a:cı:** 66, 3; 165; *al-hirrif* 'pungent' **acığ** *Rif.* 154 (in 165 **ekşl:**); *al-mā'u'l-māliḥ* 'salt water' **acı: su:** 76, 17; 180 (**acığ**): **Çağ.** XV ff. **acığ/acık** ('with **-c-**') *talx* 'bitter'; *ḥayf wa ta'assuf* 'oppression, grief' *Vel.* 10; **acığ** ('with **-c-**') (1) *xaşm wa ġayẓ* 'anger, wrath'; (2) *talx San.* 32v. 5 (quotn.): **Xwar.** XIV **açığ** 'bitter' *Qutb* 3; *MN* 341; *Nahc.* 135, 5 etc.: **Kıp.** XIII *al-murr* **açı:** *Ḥou.* 27, 10; *al-maḍaḍ* 'pain, inflammation' **açık** (unvocalized) 32, 20: XIV **acı:** *al-murr Íd.* 9: XV *ḥāmiḍ* (**ékşl** and) **acı** *Tuh.* 13a. 11 *laban* 'milk' is translated *inter alia* by **acı** 'sour' 31b. 12; *al-mā'u'l-māliḥ* **a:cı: su:** *Kav.* 58, 15: **Osm.** XV ff. **acığ** 'anger' in *Dede* (XV) *TTS II* 2; **acığ/acık** 'pain, painful' in XV and XVI and **acı** 'bitter' (physical and metaph.) fr. XV onwards *TTS I* 1, 2; *II* 2; *III* 1; *IV* 1, 2.

D 2 **açığ**, although the semantic connection is tenuous, presumably a Dev. N. fr. 1 **aç-** cf. **açın-**; 'a gift' and more specifically 'a gift from a ruler'; *Kaş.*'s second meaning is not noted elsewhere. N.o.a.b. **Uyğ.** VIII ff. Chr. **yüklerin açtılar ertütin açuğın ötündiler** (the Magi) 'opened their packages and presented their gifts (Hend.)' *U I* 6, 12–13 (mistranscribed and mistranslated): Civ. (if the base of his ear twitches) **beglerdin açığ ayağ alır** 'he will receive gifts and honours from the *beg*'s' *TT VII* 34, 10–11: **Xak.** XI **açığ** the word for 'a gift from the Sultan' (*câ'izatu'l-sulṭān*); hence **xa:n maŋa: açığ bé:rdi:** *acāzani'l-malik* 'the king gave me a gift': **açığ** *al-tana"um* 'contentment, well-being', hence **ö:züːŋni: açığlığ tut** 'make yourself comfortable (*na"im*) with good food' *Kaş. I* 63: *KB* (the king speaks) **meniŋdin açığ bolsu séndin tapuğ** 'let there be gifts from me and service from you' 596; **él(l)igme açığ birle açtı kapuğ** 'and the king opened the door with a gift' 616; o.o. 1035, 2399, 2495, 5218.

D **açuk** N./A.S. (Pass.) fr. 1 **aç-**; lit. 'open' with metaph. extensions, esp. (1) 'clear' (sky); (2) 'frank, friendly' (disposition); (3) 'obvious, manifest'; (4) in recent Osm. 'an open financial account, deficiency, bankruptcy'. S.i.a.m.l.g. usually as **açık** and the like. **Uyğ.** VIII ff. Bud. **açuk aġırtlığ** 'clearly distinguishable' *TT VI* 383 (v.l.); **açuk** (gap) *U III* 35, 16: **Xak.** XI **açuk** 'anything open' (*maftūḥ*); hence **açuk kapuğ** 'an open door'; **açuk kö:k** 'a cloudless (*muṣhiya*) sky'; and anything obvious (*bayyin*) is called **açuk ı:ş** *Kaş. I* 64: *KB* **açuk tuttı yüz** 'he maintained a friendly attitude' 500; **açuk** 'friendly' 691, 2122; XIII(?) *Tef.* **açuk** 'obvious, clear' 65: XIV *Muh. al-maftūḥ* **açuk** (*cim*) *Mel.* 56, 4; 82, 16; *Rif.* 154, 188: **Çağ.** XV ff. **açuk** ('with **-ç-**') *kuşāda* 'open' *San.* 32v. 2 (quotn.): **Xwar.** XIV **açuk** 'open, clear' *Quth* 3; *Nahc.* 2, 16; 23, 6 etc.: **Kıp.** XIV **açuk** (*cim*) *al-maftūḥ Íd.* 8: XV *maftūḥ* **açık** *Tuh.* 48b. 7: **Osm.** XIV ff. **açuğ/açuk** 'open, clear', fr. XVI onwards **açık** *TTS II* 3, 5; *III* 2.

oçok/oçak (?**ocok**) originally 'hearth, fireplace', and the like; hence esp. in SC, SW 'a building of which the hearth is the centre', and hence 'a group of persons assembling in such a building', that is 'family, guild, regiment of Janissaries', etc. S.i.a.m.l.g.; in some NE and NC languages **oçok** and the like; in the SW (Oğuz) languages **ocak**. The evidence points to **ocok** as the original form. **Uyğ.** VIII ff. Bud. (in a list of parts of the house) **oçok taş** 'hearthstone' *TT VI* 86: **Xak.** XI **oçak** *al-kānūn* 'fireplace' *Kaş. I* 64; **köçürme: oçok** (*sic*) 'a fireplace which is transported from place to place' *I* 490, 26: XIV *Muh. al-micmara* **o:ca:ğ** (*cim*) *Mel.* 68, 15; *Rif.* 169: **Çağ.** XV ff. **ocağ/ocak** (1) *ātaşdān-i maṭbax* 'a kitchen fireplace' on which they put cooking-pots; hence metaph. *dūdmān wa xānadān-i buzurg* a large family or clan'; (2) 'an iron ring' (*tawq*) which they put on a prisoner or criminal *San.* 65r. 19 (quotn.; there is no other trace of the last meaning): **Kom.** XIV 'fireplace' **oçak** *CCG*; *Gr.*: **Kıp.** XIII *al-kānūn* **o:ca:k** (misspelt *wcca:k*) *Ḥou.* 6, 15: XV *kānūn* **ocak** *Tuh.* 31a. 5; *Kav.* 64, 6: **Osm.** XV ff. **ocak** is recorded for 'fireplace' fr. XV and with metaph. meaning fr. XVII *TTS I* 534; *III* 530; *IV* 596.

VU ?D **uçuk** assuming, as seems reasonable, that it is not **oçok**, there is one early occurrence of this word, which might, in the context be taken as a Dev. N. fr. **uç-**. There is one certain survival of such a word, **Kom.** XIV **uçux** 'chaff' *CCG*; *Gr.*, no doubt so called because it flies about. This meaning survives in NW Kaz., *R I* 1327. It is difficult, if not impossible, to connect **uç-** with **Çağ.** XV ff. **uçuğ/uçuk** ('with **-ç-**') (1) *tabxāl* 'fever spots';

(2) metaph., *xāl* 'a mole (or stye?) which grows in the eye' *San.* 65v. 18, or **Osm.** XIV ff. **uçuk** 'epilepsy' *TTS I* 712; *II* 917; *III* 696; *IV* 773 (and *San.* 65v. 20). The early passage might possibly (other alternatives have been suggested) be translated as follows: **Türkü** VIII (we lived in the Çoğay kuzı: and Kara: kum, eating gazelles and hares; the people's bellies were full) **yağımız tegre: uçuk teg erti:** 'our enemies were all round us like a flock of birds' *T* 8.

VU **açkı:** 'elder brother, (junior) paternal uncle'; cf. **éçi:**. The Xak. entry follows **oçak** and might imply a basic form ***açık**, but the Kıp. forms point to **açkı:**. N.o.a.b. **Xak.** the Xākānī (Turks), addressing an elder brother (*al-axi'l-akbar*) say **açkım**; the *qāf* is inserted only with the 1st Pers. Poss. Suff.; it is not permissible to say **açkıŋ** *Kaş. I* 64: **Kıp.** XIII *al-'amm* 'paternal uncle' **açkı:** (*sic*; also **ata: karındaşı:**) *Id.* 31, 19: XIV **açğı:** (*cim*, unvocalized) *al-şağir yuxāṭibu'l-kabir* 'a junior thus addresses a senior' *Id.* 9.

D **uçğuk** Hap. leg.?, possibly the earlier form of some medieval words mentioned under **uçuk**; presumably Dev. N. fr. **uç-**. **Xak.** XI **uçğuk** *al-zukām* 'catarrh, cold in the head' *Kaş. I* 98.

C **içkur** compound of **iç** 'inner' and **1 kur** 'belt'. Survives in some NE, SE, NC, and SW languages as **ıçkır, uçkur**, and the like. **Xak.** XI *Kaş. I* 35 (**iç**): XIV *Muh. al-kamarrān* 'belt' **uçkur** *Mel.* 67, 8; **Xwar.** XIII *'Ali* **içkur** 'belt' 47: **Kom.** XIV 'belt' **içkır** *CCG*; *Gr.*: **Kıp.** XIV **içkur** *al-kamarrān* 'a Pe. word' *Id.* 9: **Osm.** XVIII **uçğur** *in Rūmī, band-i izār wa band-i şalwār* 'the belt of the trousers or drawers' *San.* 65r. 29.

Dis. V. ACĞ-

D **açık-** (**a:cık-**) Intensive form of **2 a:ç-**; originally stronger than the latter, 'to be famished', but now the normal word for 'to be hungry' in a.m.l.g.; SW Osm. **acık-**, Tkm. **a:cık-**. **Xak.** XI **er açıktı:** *tadawwara'l-racul mina'l-cū'* 'the man writhed with hunger' *Kaş. I* 190 (**açıka:r, açıkma:k**); the suffix **-k-** is used in a Pass. (or Intrans.) sense when a man is overcome by something, e.g. **er açıkdı:** *cā'a'l-racul li-kawnihi maḥbūs aw maḥṣūr 'alayhi* 'the man was hungry because he was imprisoned or put under restraint' *I* 21, 2: **Çağ.** XV ff. **acık-** *gurusna şudan* 'to be hungry' *San.* 32 r. 12: **Xwar.** XIV **açıkmış börü** 'a hungry wolf' *MN* 76: **Kom.** XIV 'to be hungry' **açık-** *CCG*; *Gr.*

D **uçuk-** (? **ucuk-**) Den. V. (Intrans.) fr. **1 u:ç.** N.o.a.b. **Xak.** XI **ı:ş uçukdı:** *balağa'l amr āxirahu* 'the matter reached its conclusion *Kaş. I* 190 (**uçuka:r, uçukma:k**): *KB* **uçukmış tün-e** 'the night was coming to an end' 6216: **Osm.** XIV **göğe erlşmege burcu uçukmış** 'his star had finally reached the (height of) heaven' *TTS I* 712.

(D) **içğın-** 'to allow (someone or something *Acc.*) to disappear; to let (something) slip'; morphologically a Refl. f. but with no known basic form. Survives in NE Alt., Tel. **içkın-/ıkçın-**; Sag. **ıskın-** *R. I* 1355, 1384, 1391; Khak. **ısxın-**; Tuv. **ışkın-**; NW Kaz. **içkın-**. **Türkü** VIII **Türkü boğun élledük éll:n içğınu: ıdmış** 'The Türkü people let the realm which they had created completely disappear' *I E 6*, *II E 7* (with **ıd-** as Aux. V.); **törü:sü:n içğınmış boğunığ** 'the people who had allowed the Türkü customary law to disappear' *I E* 13 (*II E* 11); o.o. *Ongin* 1 and 2 (derived from *I*); VIII ff. **uzu:nto:nlu:ğ közğü:si:n kölke: içğınmi:ş** 'a woman let her mirror fall in a lake' *IrkB* 22: Man. **birök ol kişi öğin köğülin içğınsar** 'if that man loses his understanding and senses' *M III* 17, 10–11 (ii); 18, 9–10 (i): **Uyğ.** VIII ff. Bud. **birer birer ögümin köğülümin içğınurmen** 'I lose my understanding and senses one by one' *U III* 37, 1; **erdemlig etözüm içğınsarmen** 'if I lose my (present) virtuous body' (when shall I be born again with another as good?) *U II* 88, 79: Civ. (if a man has a mole on his lip, *it means* that) **tavar içğunguçı bolur** 'he is going to lose his money' *TT VII* 37, 9–10: **Xak.** XI **ol kuşnı: eligden içğındı:** 'he let the bird slip (*aflata*) out of his hand'; (prov.); **er içğındı:** 'the man broke wind (*radama*) in a public gathering, and to his confusion could not restrain himself' *Kaş. I* 253 (**içğınu:r, içğınma:k**); o.o. *I* 447, 7; *III* 307, 2: *KB* **til içğınmasa** 'if he does not lose control of his tongue' 2350: XIII(?) *Tef.* **dīn içğınğaylar** 'they will abandon the (true) faith' 130: **Çağ.** XV ff. **içkın-** *mutaḥayyar ol-* 'to be confused' *Vel.* 49 (quotn.; a mistranslation, the phr. means 'letting the fish slip from his hand'); **içğın-** ('with -ç-') *San.* 96v. 8 (same quotn. and mistranslation): **Xwar.** XIV **içğın-** (once **uçğun-**) 'to release, let go, lose' *Qutb* 194, 205: **Kom.** XIV **içkın-** 'to escape' (*sic*) *CCG*; *Gr.*: **Kıp.** XV *tafallata* 'to escape' (*sic*) **ışkın-** *Tuh.* 9b. 1.

Tris. ACĞ

D **1 açığlığ** (**acığlığ**) P.N./A. fr. **1 açığ**; s.i.m.m.l.g. with a wide range of meanings including NE 'miserable, unhappy'; NC 'angry'; NW usually 'angry'; SW 'distressing, tragic, distressed, grieved'. **Xak.** XI **açığlığ küp** *dann dū ḥumūdāt muḥammid mā şubba fihi* 'a jar containing sour things which turns whatever is poured into it sour' *Kaş. I* 147: **Çağ.** XV ff. **acığlığ** *xişmnāk* 'angry' *San.* 32v. 8.

D **2 açığlığ** P.N./A. fr. **2 açığ**; pec. to *Kaş.* **Xak.** XI **açığlığ er** *al-raculu'l-muna''am* 'a comfortable, contented man' *Kaş. I* 147 (prov.) I 63 (**2 açığ**).

D **açığlık** (**acığlık**) A.N. fr. **1 açığ**, 'bitterness'. S.i.m.m.l.g., normally retaining this meaning and only occasionally having the metaph. meanings of **1 açığ** and **1 açığlığ**. **Xak.** XI **açığlık** *al-marāra* 'bitterness' *Kaş. I* 150: XIII(?) *Tef.* ditto. 65: **Xwar.** XIV ditto. *Qutb* 3; *Nahc.* 164, 9; 338, 6.

D **açukluğ** P.N./A. fr. **açuk**, N.o.a.b. **Xak.** XI **açukluğ** (MS. *açuğluğ*) **kişi:** *al-insānu'l-ṭalq ḥasanu'l-xulq* 'a generous, good-natured man' *Kaş. I* 147: *KB* **ayu bérdim emdi açukluğ saŋa** 'I have now spoken frankly to you' 851; similar phr. 2176.

D **açukluk** A.N. fr. **açuk**; 'openness (lit. or metaph.), clearness, frankness', and the like. S.i.s. NE, NW, SW languages. **Xak.** XI **yü:z açukluğı:** *ṭalāqatu'l-wach* 'cheerfulness of countenance'; **kapuğ açukluğı:** 'means that the door is open' (*maftūḥ*) *Kaş. I* 150 (so spelt in MS., but in the list of words ending in **-luk**): XIII(?) *Tef.* **açukluk** 'clear utterance' 65: **Osm.** XIV **açukluğ** 'friendliness, kindness' *TTS I* 3; XVI **açukluk** (unvocalized) 'clearness (of utterance)' *IV* 3.

D **oçaklığ (ocaklığ)** P.N./A. fr. **oçak**; survives only(?) in SW Osm., where it has extended meanings. **Xak.** XI **oçaklığ ev** 'a house with a fireplace' (*al-kānūn*) *Kaş. I* 147.

D **oçaklık (ocaklık)** A.N. (Conc. N.) fr. **oçak**; survives only(?) in SW Osm. where it has extended meanings. **Xak.** XI **oçaklık yé:r** 'the place for a fireplace' (*al-kānūn*); and one says **oçaklık titig** for any material for making a fireplace, clay and the like *Kaş. I* 150.

Tris. V. ACĞ-

D **oçaklan-** (**ocaklan-**) Hap. leg.; Refl. Den. V. fr. **oçak**. **Xak.** XI **ev oçaklandı:** 'the house had a fireplace' (*kānūn*) *Kaş. I* 293 (**oçaklanur, oçaklanma:k**).

D **açığsa:-** Hap. leg.; Desid. Den. V. fr. **1 açığ**. **Xak.** XI **er açığsa:dı:** 'the man longed for something sour' (*al-ḥumūḍa*) *Kaş. I* 302 (**açığsa:r, açığsa:ma:k**); same phr. *I* 279, 25.

D **açığsı:-** Hap. leg.; Simulative Den. V. fr. **1 açığ**, quoted in a grammatical section; n.m.e. **Xak.** XI **üzüm açığsı:dı:** 'the grapes turned sour (*ḥamuḍa*), and the sourness increased at the expense of the sweetness' *Kaş. I* 282, 7.

Dis. ECG

içük 'fur-skin', hence later 'fur-coat'. Recorded in *Vam.* 231 (?XIX. Uzb.) as **içik**; survives in NC Kzx. **işik. Xak.** XI **içük** 'any fur-skin (*farw*) taken from a sable, sqirrel, and the like' *Kaş. I* 69: **Kom.** XIV 'a fur overcoat' **içik** *CCG*; *Gr.*

F **üjek** 'written character, letter, syllable'. The word has a Sogdian look and may have reached Turkish through that language, but seems ultimately to go back to Chinese *tzŭ* (*Giles* 12,324; Old Chinese (Pulleyblank) *dzyiy*), same meaning; the spelling varies greatly, the final sound is always *kāf* or the equivalent, but in Uyğ. the initial is more often *u-* than *ü-*. Survives with much the same meanings in NE Tel. **üzük** *R I* 1895; Tuv. **üjük** *Pal.* 428; NW Kaz. **icik** *TT V* 12, note A 5; SW XX Anat. **üzük** *SDD* 1442. **Uyğ.** VIII ff. Bud. **bir ujek** (*sic*) a 'single letter' *U III* 76, 12 (i); **ujek boşğurğalı bérürler** 'they teach them the alphabet' *ditto* 80, 1; **v ujek** 'the letter *v*' *TT V* 4, 5 (and other similar phr., see p. 12, note A 5); in *TT VII* 41 (*passim*) **uzik** (?**ujik**) means 'a Chinese character', and in *Suv.* 27, 21; 272, 10, etc. **usik** (**ujik**) means 'syllable': **Xak.** XI **üjük** *al-hijā'* 'the alphabet' . . . and each letter (*ḥarf*) of the alphabet is called **üjük**; hence one says **bu: ne: üjük ol** 'what is this letter?' *Kaş. I* 71: **Kom.** XIV **ol sözniŋ uşuğın** *CCG*; *Gr.* 267; prob. 'the spelling of that word', not as there translated: **Kıp.** XIII *al-qalam* 'a pen' **üşük** *Hou.* 23, 8.

eçkü: generic term for 'goat', but in some languages, since there are special words, **koçna:r** (q.v.), etc., for 'ram', specifically 'female goat'. S.i.a.m.l.g. with wide variations in pronunciation; the earliest form was **eçkü**, and **keçi:** an Oğuz corruption which survives in the SW (Oğuz) languages, although **eçki** and **işk** survive in SW XX Anat. *SDD* 505, 799. **Uyğ.** VIII ff. Civ. **eçkü öti** 'the gall of a goat' *H I* 24; **eçkü**, esp. in the phr. **eçkü süti** 'goat's milk' is common in *H II*; (in a list of livestock) **iki sağlık éçkü** 'two milch goats *USp.* 36, 2; **bukanı éçküni** (*sic*) 'cattle and goats' 68, 3: **Xak.** XI **eçkü:** *al-'anz* 'goat' *Kaş. I* 128; four o.o.: **Çağ.** XV ff. **üçkü** ('with **-k-**') *keçi Vel.* 97 (quotn.); **üçgü** (so spelt) *buz* 'goat' *San.* 65v. 4 (quotn.): **Oğuz** XI **keçi:** *al-mi'zā* 'goats' *Kaş. III* 219: **Xwar.** XIV **éçkü** *Qutb* 156 (*içegü*): **Kom.** XIV '(male) goat' **eçki** *CCI*; *Gr.*: **Kıp./Tkm.** XIII *al-ma'z muṭlaqa(n)* 'goat', generic term **eçki:** (*sic*), also called **keçi:** (*sic*) *Hou.* 15, 7: XIV **eçki:** (*cim*) *al-mi'zā' Id.* 9; **keçi:** ('with **-ç-**') *al-mi'zā*; and in **Kıp. eçki:** ('with **-ç-**') 79; *al-mā'iz* **ke:çi:** (*cim*) *Bul.* 7, 13: XV *al-ma'z* **ékşi** (in margin **eçki, keçi**) *Tuh.* 11a. 4; *xarrūb* 'carob bean' **éşke münüzi** 14a. 11; *ma'z* **éşki** 37b. 10; *al-ma'iz* **keşi:** *Kav.* 62, 1.

D **içgü:** Conc. N. fr. **iç-**; originally quite neutrally 'drink', usually in association with **1 a:ş** 'food'. S.i.a.m.l.g., except NC, but usually meaning 'strong drink, intoxicant', or even 'orgy', by about XVI became **içki** nearly everywhere. **Uyğ.** VIII ff. Man.-A **aş içgü** 'food and drink' *M III* 13, 20 (i): Bud. **aş içgü** *PP* 71, 7; *U IV* 38, 117: Civ. **aş içgü** *TT VII* 24, 8 and 22; [gap] **içgü** *TT I* 211: **Xak.** XI **içgü:** 'anything that is drunk' (*al-maṣrūb*) *Kaş. I* 128; XIII(?) *Tef.* **içgü** 'drink' 127: XIV *Muh. al-maṣrūb* **i:çgü:** (*sic*) *Rif.* 164; *al-ṣarba* 'a drink' **i:çgü:** *Mel.* 83, 10; *Rif.* 189: **Çağ.** XV ff. **içgü** *ṣurb wa tacarru'* 'drinking and imbibing' (with some implication of excess) *San.* 96v. 21 (quotn.): **Xwar.** XIV **içgü** 'drink' *Qutb* 56 (*içgü/içkü*): **Osm.** XIV **içgü et-** 'to carouse' *TTS II* 515: XV **icki eyle-** ditto *III* 355.

D **içgek** Dev. N. in **-gek**, connoting habitual action, fr. **iç-**; only in conjunction with **ye:k** 'demon', q.v. **Ye:k** is the older word, and **içgek** was prob. coined to use in conjunction

with it to describe another kind of demon; in some Bud. texts **ye:k** corresponds to Sanskrit *yakṣa* and **içgek** to *bhūta*, 'ghost' and the like. **Türkü** VIII ff. Man. **yekke içgekke** *Chuas.* 144–5: **Uyğ.** VIII ff. Bud. **yek içgek** *TT V* 10, 84; *VI* 131; common in *VII, X*; in *VII* 13 **yek** is *yakṣa* in l. 3 and **içgek** *bhūta* in l. 10; **ye:k içge:k** *VIII O*.9: Civ. **yek içgek** *TT I* 38.

D **üçgil** Den. N./A. fr. **üç**; 'triangle, triangular'. Survives in NC Kzx. **üşkil** 'triangle' and SW xx Anat. **üçgül** 'triangular; trefoil' *SDD* 1427. **Uyğ.** VIII ff. **üçgil** *Caf.* 210, quoting two minor texts: **Xak.** XI **üçgil** *al-ṣay'u'l-muṭallaṭ* that is a thing which has three sides (*arkān*) *Kaş. I* 105: **Kıp.** XV in a list of words of this form, including *muṭallaṭ*, in *Tuh.* 62a. 3 ff. the text is corrupt, passing straight from **ikigül** to **beşgül**, but the form was no doubt **üçgül**.

D **içkin** Hap. leg.; presumably Dev. N. in **-In** (Intrans.) fr. **içik-**. **Xak.** XI **içkin er** *al-raculu'lladi daxala mina'l-'aduww mustaslima(n) wa āmamihu*, 'a man who comes over from the enemy asking for peace and is granted asylum' *Kaş. I* 108.

Dis. V. ECG-

D **içik-** Intrans. Den. V. fr. **iç**; 'to submit to an enemy or foreign ruler'. Fairly common in Türkü; not noted after XI. **Türkü** VIII (having revolted, they were unable to organize and establish themselves and) **yana: içikmiş** 'submitted again' (to the Chinese) *I E* 10, *II E* 9; seven o.o.: **Uyğ.** VIII **sıŋarı: bodun içikdi**: 'half the people submitted' *Şu. E* 6–7; three o.o.: **Xak.** XI **er içikti:** *istaslama'l-racul fi'l-ḥarb wa daxala ilā'l-ḥarbi'l-āxir ṭā'i'a(n)* 'the man asked for peace in a war and obediently submitted to the other side' *Kaş. I* 192 (**içike:r, içikme:k**); **eri: atı: içikti:** 'his men and horses asked us for peace' (*istaslama ilaynā*) *II* 118, 16.

D **öçük-** Emph. f. of **öç-**; pec. to Xak. **Xak.** XI **er tı:nı: öçükdi:** 'the man's voice failed (*xafat*) in battle, and his breathing was interrupted (*inqaṭa'a nafsuhu*) because of a douche of cold water or a heavy blow' *Kaş. I* 192 (**öçüke:r, öçükme:k**); same phr. *II* 118, 15: *KB* (he went to sleep a little and then woke up again) **öcükmiş kömür teg** 'like a dying ember' 3951.

D **içger-**. Trans. Den. V. fr. **iç**; 'to bring (something *Acc.*) into (something *Dat.*); to subdue (an enemy)'; for the second meaning cf. **içik-**. Not noted after XI. **Türkü** VIII (I campaigned against the Basmıl . . . *gap*) **içgertim** 'I subdued them' *II E* 25: **Uyğ.** VIII [gap] **içgerip** *Şu. N* 7; **an[ı: iç]germedim** *S* 4: VIII ff. Bud. **kız bérişip kelin içgerip** 'giving one another daughters in marriage and receiving daughters-in-law (from each other's families)' *TT VI* 311; Sanskrit *anugṛhṇiyām* 'we will favour, treat graciously' **i:çge:re:lim** *VIII A*.41; in *IV* 12, 53 **tört içgermek** represents 'the four *smṛtyupasthāna* 'the four things on which the mind should concentrate': **Xak.** XI **ol atın evke: içgerdi:** 'he brought (*adxala*) the horse into the house'; **ol anı: begke: içgerdi:** 'he falsely accused (*waṣā*) him to the *beg*' *Kaş. I* 227 (**içgerür, içgerme:k**).

Tris. ECG

D **içe:gü:** Den. N. fr. **iç** with the Collective Suff. **-e:gü:**, cf. **yüze:gü**, q.v.; 'intestines, entrails'. S.i.a.m.l.g. in a rather wide range of forms, both shorter, **içeg** and the like, and with altered final vowel, e.g. NE **içege**. **Uyğ.** VIII ff. Bud. (when after death) **içi içegüsi teşilser** 'his internal organs and intestines split' *U III* 78, 2–3; o.o. *do.* 43, 24; *TT X* 548: XIV *Chin.–Uyğ. Dict.* 'entrails' **içegü** *R I* 1520; *Ligeti* 155: **Xak.** XI **içe:gü:** *ism mā taḥūt 'alayhi'l-ḍulū'* 'a word for what is enclosed by the ribs' *Kaş. I* 137: **Xwar.** XIII(?) *Oğ.* (a falcon was eating) **içegüsin** 'his entrails' 41: **Kom.** XIV 'entrails' **içeg** *CCI*; *Gr.*: **Kıp.** XV *muṣrān* 'intestines' **işegi** *Tuh.* 33b. 7; the word also occurs in 23b. 7 where there is an omission in the MS.; it should read *ṭabīb* 'physician' (**otaçı**; *ṭalaq* 'bowels') **içegi**: **Osm.** XIV and XV **içegü** 'intestines' in several texts *TTS II* 514; *IV* 407.

D **üçe:gü:** Collective f. of **üç**; 'all three, three together'. S.i.a.m.l.g. except SW usually in abbreviated form with **-g-** elided. The forms with **-len-/le** attached, which appear from Çağ. onwards (*San.* 65r. 26) are Turco-Mong., the Mong. Collective Suff. *-e'ülen* having been substituted for **-e:gü:**. **Türkü** VIII (the Chinese, Oğuz, and Kıtañ) **bu üçegü: kavış(s)ar** 'if these three assemble' *T* 12; **üçegü:n kavışıp sülelim** 'let us all three assemble and launch a campaign' *T* 21: **Uyğ.** VIII ff. Civ. **bu üçegü** and **biz üçegü** is fairly common in *USp.* in contracts to which three persons are parties, e.g. 25, 9: **Xak.** XI. *KB* **üçegü turur tüz** 'all three (legs of a stool) stand level' 802: **Çağ.** XV ff. **üçegü** ('with **-g-**') *üçünci* 'third' (*sic*, in error); **üçew** *üçi* 'the three of them' *Vel.* 94; **üçew** (spelt) *sih tā* 'three together' *San.* 65r. 25 (quotn.): **Xwar.** XIII(?) *Oğ.* **üçegüsi** 'the three (persons named) together' 337, 338: **Kom.** XIV 'three together' **üçöv** *CCG*; *Gr.*: **Kıp.** XV in a list of Collective numerals **üçew** *Tuh.* 61b. 10.

D **içiglig** Hap. leg.; if correctly read P.N./A. fr. a N.Ac. of **iç-**. **Uyğ.** VIII ff. Man. **ötrü içiglig[g] yaraşı sevíglig bolur** 'thereupon it becomes fit to drink, palatable, and pleasant' *Wind.* 250, 42–3.

D **içgerü**: Directive f. of **iç**; properly an Adv. of motion 'inwards'; s.i.m.m.l.g., usually as a N./A. 'the inside, interior', the **-g-** being elided in the SW and devoiced in most other languages. **Türkü** VIII ff. Man. **içgerü kirip** 'entering within (the tomb)' *M I* 5, 3: **Uyğ.** VIII ff. Man. (gap) **içkerü** (*sic*) *TT III* 84: Bud. **ötrü içgerü kapı él(l)i(g)ke ötük bérdi** 'thereupon (going) into (the palace) he

presented a petition to his father the king' *PP* 15, 4–5; similar phr. 23, 2; **içgerü balıkka kirgeysiz** 'you will enter the town', 39, 8: Civ. (in a list of penalties, to the king a gold ingot, to the princes a silver ingot) **içgerü ağılıkka bir yastuk içgerü ağılıkka bir at** 'to the court (or government?) treasury a *yastuk* [q.v.] and a horse' *USp.* 78, 14–15: XIV *Chin.–Uyğ. Dict.* 'within' **içgeri** *R I* 1518; *Ligeti* 155: **Çağ.** XV ff. not listed, but in *San.* 96v. 19 ff. **içkerrek** *andarūntar* 'more internal' (quotn.); **içkeriki** *andarūnī* 'situated inside': **Kom.** XIV 'within, among' **içkeri** *CCI, Gr.*: **Kıp.** XV *cawwa(n)* 'inside' **işkeri**; **Tkm. işeri** *Tuh.* 11a, 10 a.o.o.

D **içgerülüg** P.N./A. fr. **içgerü:**; the word must have survived until fairly recently as ŞS. 47 lists **içkewilik** (*wāw* error for *rā*) *muṣāḥib* 'a gentleman-in-waiting on the Sultan' (with other synonyms). **Uyğ.** VIII ff. Bud. **içgerülüg eḍgü yémişig** 'the good fruit belonging to the palace' *PP* 72, 7.

Tris. V. ECG-

D **öçüktür-** Hap. leg.; Caus. f. of ***öçük-**, Intrans. Den. V. fr. **1** ö:ç. There is no early record of such a verb but it survives, with phonetic variations, in NC Kır., Kzx. *R I* 1306; and NW Kaz. *R I* 1873 **(Xak.)** XIII(?) *Āt.* **öçüktürme erni tilin** 'do not arouse feelings of revenge (or anger?) in men with your tongue' 139.

D **içükle:-** Hap. leg.; Den. V. fr. **içük. Xak.** XI **ol to:nuğ içükle:dı:** 'he covered (*alṣaqa*) his garment with the fur (*furw*) of sables, squirrels and the like' *Kaş. I.* 305 **(içükle:r, içükle:me:k).**

DF **üjükle:-** Den. V. fr. **üjük (üjek).** Survives in NE Tuv. **üjükle-** 'to read letter by letter' *Pal.* 428. **Xak.** XI (after **üjük**) hence one says **bitig üjükle:dı:** *hacā'l-ḥurūf wa'l--kitāb* 'he spelt out the letters and the document' *Kaş. I* 71, 27; n.m.e.

Dis. ACL

VUD **üçleç** Hap. leg.; Conc. N. fr. **üç** with the rare suffix **-leç.** The arrow presumably had a trident-shaped head joined to the shaft by an iron collar. **Xak.** XI **üçleç** (*lām* not vocalized) 'a featherless arrow (*al-mi'rāḍ*) used for shooting hares'; *wa huwa ṭalāṭa quḍbān yuḍamm ra'suhā bi-ḥadida* 'it consists of three rods joined together with a piece of iron' *Kaş. I* 95.

D **a:çlık (a:clık)** A.N. fr. **1 a:ç**; 'hunger, famine'. S.i.a.m.l.g. except NE; in SW (Oğuz) languages **aclık** (Tkm. **a:clık**). **Xak.** XI **a:çlık** (*sic*) *al-macā'a* 'extreme hunger' *Kaş. I* 114: *KB* 2003 **(1 a:ç)**: XIII(?) *Tef.* **açlık** (1) 'hunger'; (2) 'covetousness' 65: **Xwar.** XIV **açlık** 'hunger' *Qutb* 3; *Nahc.* 28, 8.

D **uçluğ (u:cluğ)** P.N./A. fr. **1 u:ç**; 'pointed, sharp'. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. **süvri uçluğ trisul** 'a sharp-pointed trident' *TM IV* 255, 138.

D **içlig** P.N./A. fr. **iç**; lit. 'having an inside'. S.i.s. NE, NW, SW languages with various extended meanings. **Uyğ.** VIII ff. Bud. **ol ok kéçe içlig bolup** 'becoming pregnant that very night' *TT VII* 26, 16; o.o., same meaning *X* 36; *USp.* 102a. 3.

D **içlik** A.N. (Conc. N.) fr. **iç**; survives in NE Tuv. **iştik** and SW Osm. **içlik. Xak.** XI **içlik** *waliyatu'l-sarc* 'the stuffing of a saddle' *Kaş. I* 102; **içlik bolsa: at yağrı:ma:s** 'if the saddle is stuffed, the horse is not galled' *I* 104, 25.

D **öçlüg (ö:clö:g)** P.N./A. fr. **ö:ç**; 'spiteful revengeful'. S.i.s. NE, NC, NW languages with phonetic changes. **Uyğ.** VIII ff. Bud. öclög (*sic*) **keklig** 'malicious and revengeful' *TT VIII N.*8; a.o. *Hüen-ts.* 2095 **(urundı). Xak.** XI (after **kek**) hence one says **öçlüg keklig kişi:** *ṣāḥibu'l-ḥiqd wa'l-ṭa'r* 'a spiteful and malicious man' *Kaş. II* 283, 14; n.m.e.

VUF **ajlaŋ** (unvocalized) Hap. leg. As it comes between **uldaŋ** and **izdeŋ** and is preceded by **L**, indicating the second consonant, its general form is certain; no doubt one of the numerous Iranian l.-w. in Oğuz, see **ören. Oğuz** XI **ajlaŋ** *al-ḥirbā'* 'chameleon' *Kaş. I* 116.

Dis. V. ACL-

D **açıl-** Pass. f. of **1 aç-**; lit. 'to be opened', with various extended and metaph. meanings. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. **köŋülleri açıldı** 'their minds were enlightened'(?) *TT VI* 303; in the Chinese date formula in *Suv.* 199, 19 *k'ai* 'to open, be opened' (*Giles* 5,794) is translated **açılmak: Civ. teŋri kapığı açıldı** 'the gate of heaven was opened' *TT I* 144; **açıl-** (of a blocked ear) 'to be unblocked' *H I* 57, 58, 59; (of a sore throat) 'to be relieved' *ditto* 154; a.o. *H II* 12, 90: **Xak.** XI **kö:k açıldı:** *infataha'l-amr* 'the thing opened' (*sic*); also used when *taqaṣṣa'ati'l-samā'* 'the sky cleared'; and one says **köŋül açıldı:** *inṣaraḥa'l-ṣadr* 'the heart was gladdened'; also used of anything that is opened *Kaş.* I 193 **(açılu:r, açılma:k); tüpürme:zinçe: açılma:s** 'unless (the wind) blows, (the sky) does not clear' *II* 71, 14: *KB* **okısa açılğay** 'if you read, it will be explained' 358, 927; **açıldı tanuk** 'gifts were presented' 5951 (for meaning cf. **2 açığ**): XIII(?) *Tef.* **açıl-** (of the sky) 'to clear'; (of a town) 'to be conquered' 65: XIV *Muh.*(?) *futiḥa* **açıl-** (*cīm*) *Rif.* 130 (only); **Çağ.** XV ff. **açıl-** *kuşāda şudan* 'to be opened' *San.* 31r. 14 (quotn.): **Xwar.** XIV **açıl-** 'to be opened' *Quth* 3; (of spring) 'to begin' *MN* 86: **Kom.** XIV 'to be opened' **açıl-** *CCG*; *Gr.*: **Kıp.** XIV **açıl-** (*cīm*) *infataḥa Id.* 8; *Bul.* 33r.: **Osm.** XIV ff. **açıl-** 'to be explained, disclosed', etc. *TTS I* 2; *II* 4; *III* 2.

D **içil-** Pass. f. of **iç**; 'to be drunk'. S.i.m.m.l.g. **Xak.** XI **su:v içildi:** 'the water was drunk'

(*şuriba*) *Kaş. I* 194 (**içilür, içilme:k**): **Çağ.** xv ff. **içil-** Pass. f.; *mūşida şudan* 'to be drunk' *San.* 96v. 7.

D **öçül-** Pass. f. of **öç-**; 'to be extinguished'. Technically ungrammatical, since **öç-**, which has the same meaning and is also used in Hend. with **alkın-**, is Intrans. and should not have a Pass., but survives in NE Tel. **üçül-** *R I* 1874. **Uyğ.** VIII ff. Bud. (if our sins) **öçülmedi alkınmadı erser** 'have not been extinguished and wiped out' *TT IV* 20, note B 42, l. 10; similar phr. *Suv.* 164, 15.

D **içle:-** Den. V. fr. **iç**; 'to line (a garment)'. Survives only(?) in NE Bar. **etsle-** *R I* 869; Tuv. **işte-** *Pal.* 196. **Xak.** XI **ol to:nuğ içle:di:** *ca'ala li'l-ṭawb biṭāna* 'he lined the garment' *Kaş. I* 286 (**içle:r, içle:me:k**).

D **açlın-** Hap. leg.; Refl. f. of **açıl-** and syn. w. it. **Xak.** XI **kapuğ açlındı:** 'the door (etc.) opened' (*infataḥa*); an alternative form (*luğa*) of **açıl-** *Kaş. I* 256 (**açlınur, açlınma:k**).

D **içlen-** Refl. f. of **içle:-**; survives in NE Tuv. **işten-** (1) (of a house, etc.) 'to be occupied'; (2) 'to be pregnant' *Pal.* 196, and has recently been revived, with a different meaning, in SW Rep. Turkish. **Xak.** XI **tarığ içlendi:** *in'aqada ḥabbatu'l-zar'* 'the grains of the cereal crop swelled'; also used of any commodity of which the inner parts (*wasaṭ*) are eaten when they are mature (*maṭ'ūm*) *Kaş. I* 257 (**içlenür, içlenme:k**).

D **uçlan-** Hap. leg.; Refl. Den. V. fr. **1 uç. Xak.** XI **uçlandı: ne:ŋ** *şāra'l-şay' ḍa aṭrāf* 'the thing became pointed' *Kaş. I* 256 (**uçlanur, uçlanma:k**).

D **üçlen-** Hap. leg.; Refl. Den. V. fr. **üç. Xak.** XI **üçlendi: ne:ŋ** *şāra'l-şay' ṯalāṯa* 'the thing turned into three'; e.g. one says **ikl: ka:z üçlendi:** *taṯallaṯa'l-battān* 'the two ducks [*sic*, but read 'geese'] became three' *Kaş. I* 256 (**üçlenür, üçlenme:k**).

D **açlış-** Co-op. f. of **açıl-**; n.o.a.b. **Xak.** XI **kapuğla:r açlışdı:** *infataḥati'l-abwāb* 'the doors opened (together)'; also used of things that are locked (*munğaliqa*) *Kaş. I* 239 (**açlışu:r, açlışma:k**): **Çağ.** xv ff. **açılış-** (*spelt*) Co-op. f.; *ba-ham wā şudan wa şikāftagi wa inbisāṭ kardan* 'to be open, to expound, and to be glad, together' *San.* 311. 17.

Tris. ACL

D **içle:gü:** Hap. leg.; Conc. N. fr. **içle:-. Uyğ.** VIII ff. Civ. (the invalid) **ya:ra:şı içla:ğu:la:r** (*sic*, in error) **üze: işle:miş** (?error for **içle:miş**) **tonla:rığ kedmiş kere:k** 'must wearing clothes made (or lined?) with serviceable linings' *TT VIII I.*20.

Dis. ACM.

D **açım** Hap. leg.; occurs in a rather difficult passage in *KB* (see **yör-**) and seems to be a N.S.A. fr. **aç-**; it might mean 'the amount revealed by a single act of husking'. **Xak.** XI *KB* (eat any kind of food and drink to satisfy your stomach) **kerek arpa yör tut toğurğu açım** 'or husk barley and take enough husked barley to satisfy you' 4769.

D **içim** N.S.A. fr. **iç-**; properly 'a single drink, or act of drinking', as opposed to **içgü** 'drink'; survives in NE Tuv. **ijim** 'a single brew' (of tea, etc.) *Pal.* 187 and in SW. **Uyğ.** VIII ff. Bud. (if we have consumed) **yém içim** 'food and drink' (or 'a meal'?, destined for a religious community) *TT IV* 6, 38: **Xak.** XI *KB* **yém içimdin tatığ** 'sweeter than food and drink' 4402; o.o. 4769, 6005: **Xwar.** XIV **içim** 'drink' *Qutb* 56: **Kıp.** XV in a miscellaneous list of verbs and Dev. N.s **içim içti** *Tuh.* 84r. 13.

F **üjme:** 'mulberry'; the **-j-** suggests that it is an Iranian l.-w. Survives only in SE Türki, **ücma** (*sic*) *Shaw* 19; **ücme/üjme** *BŞ* 795, 800; **ücme** *Jarring* 329; Tar. **üjüme** *R I* 1907; see **üjmelen-, çüsüm. Xak.** XI **üjme:** *al-tūt* 'mulberry', 'with **-j-**' *Kaş. I* 130.

VUF **ajmuk** 'white alum'; the **-j-** suggests that it is an Iranian l.-w. Spelling uncertain; in the six occurrences here and in the Refl. Den. V. the *hamza* is vocalized three times with *fatḥa* and twice with *kasra* and is once unvocalized, while the *mim* carries *ḍamma* twice here, and *fatḥa* four times in the verb; pec. to *Kaş.* **Xak.** XI **ajmuk** *al-şabbu'l-abyaḍ* 'white alum'. The baldness of a bald man (*qara'u'l-aqra'*) is described metaph. with the phr. **ajmuk ta:z** meaning that his head seems to be smeared (*mulaṭṭax*) with alum; 'with **-j-**' *Kaş. I* 99.

SF **uçmak** See **uştmax.**

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

Tris. V. ACM-

VUDF **ajmuklan-** Hap. leg.; Refl. Den. V. fr. **ajmuk**, q.v. **Xak.** XI **ta:z başı: ajmuklandı:** 'the head of the bald man, and his baldness, was unhealthy' (or unsightly?, *fasada*); and one says **yé:r ajmuklandı:** 'there was an abundance of alum in the ground (etc.)' *Kaş. I* 313 (**ajmuklanur, ajmuk-lanma:k**).

D **içmeklen-** Hap. leg.; Refl. Den. V. fr. **içmek. Xak.** XI **er içmeklendi:** *labisa farw baraqān* 'the man wore sheepskin (clothing)'; also for 'to own sheepskin' *Kaş. I* 313 (**içmek-lenür, içmeklenme:k**).

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

etc. are of the form here reconstructed. **Xak.** XI **yığa:ç üjmelendi:** 'the tree had a crop of mulberries' (*şāra . . . dut tūt*) *Kaş. I* 297 (**üjmelenür, üjmelenme:k**).

Dis. AGN

F **a:ju:n** the Sogdian word *"zwn* (*ājūn*) 'life, living being', and the like, used as a Buddhist technical term to mean 'state of existence; one of a series of lives in the process of birth, death, re-incarnation'; was also used as a l.-w. with the same meaning in Turkish Bud. and Man. texts. On the adoption of Islam it came to be used as a translation of Ar. *al-dunyā* '(this) world', as opposed to *al-āxira* 'the next world', when *dunyā* was not itself used as a l.-w. Survived in Çağ. until about XV and, although not traceable in Old Osm., has recently been adopted in Rep. Turkish as **acun** under the false belief that it was a real Turkish word suitable to take the place of *dunyā*. **Uyğ.** VIII ff. Man. **közünür ajunta** 'in their present life' *TT II* 16, 28; **béş ajun** 'the five forms of existence' *TT III* 1, 31, 47, etc.: Bud. **közünür ajunda** *Suv.* 474, 20; **béş ajun** *TT IV* 6, 20; 12, 33, and 38; **bir otuz katın ajunlarda** 'in the twenty-one layers of worlds' *Tiş.* 47b. 8; **öŋre ajundakı kılınç** 'deeds performed during a previous incarnation' *TT VIII F.*15; and many o.o.; in *TT VIII* spelt *a:jun/a:şun/a:sun*. **Xak.** XI (described in the main entry as 'Çigil' but common in Xak. quotns.) **ajun** *al-dunyā*; hence **bu: ajun** *al-dunya*; **ol ajun** *al-āxira*; a Çigil word, 'with **-j-**' *Kaş. I* 77; 16 o.o., usually translated *al-dunyā*, but sometimes in verses, e.g. I 160, 5; 407, 27; 420, 6 *al-zamān* 'time' (as the enemy of man): *KB* **ajun** 'this world' is common, 63 (é:t-) 81, 125, 231, 1044, etc.: XIII(?) *Tef.* **bu ajun/acun** 'this world' 40, 66: *At.* **ajun** '(this) world' is common: XIV *Rbğ.* **bu ajun** *R I* 526: *Muh. al-dunyā* is called **aju:n** in Turkistan and **acu:n** in 'our country' *Mel.* 7, 13; *Rif.* 79; *al-dunyā* **aju:n** 44, 13; 137 (followed by **bu: aju:n, ol aju:n**): **Çağ.** XV ff. **acun** ('with **-c-**') *al-dunyā Vel.* 9 (quotns. fr. *Lutfī* and *Mīr Haydar*, adding that in the MSS., esp. of *Lutfī*, it is usually spelt **ocun**); **ocun** *dunyā wa 'ālim* ('world') *San.* 65v. 29 (quotn. *Mīr Haydar*, followed in the same para. by **üçün**, with quotn.). As *Nawā'ī* is not quoted, the word was probably obsolete in his time): **Xwar.** XIV **ajun** ('this) world' (and **ajunluğ** 'belonging to this world') *Qutb* 18; **acun** *MN* 34 etc. (not in *Nahc.*).

ıçın Hap. leg.; 'torch'; ?Chinese l.-w.; cf. **yula:**. **Uyğ.** VIII ff. Bud. **İkileyü tamdurmış erdi bilge biliglig ıçınığ** 'he has kindled again the torch of wisdom' *Hüen-ts.* 1908–9.

D **için** Instr. of **iç** used as an Adv.; 'inside, mutually', and later 'secretly'. Survives in NE Tuv. *Pal.* 187; NC Kzx. *MM* 418 and became obsolete in SW Osm. only recently, see *Red.* 291. **Uyğ.** VIII ff. Man.-A (they curse and abuse one another) **takı için yontuşu okışurlar** 'and quarrel and shout at one another' *M I* 9, 10–11: XIV *Chin.-Uyğ. Dict.* 'inside' **için** *R I* 1521: **Xak.** XI **için** a Particle (*ḥarf*) used to express *bayn* 'between'; one says **ola:r için é:tişdile:r** *taṣālaḥū fi mā baynahum* 'they reached a mutual understanding' *Kaş. I* 76: *KB* **yaraşık tadular karıştı için** 'the harmonious natural elements in man were in mutual conflict' 1053: **Çağ.** XV ff. **için ara** ('with **-ç-**') *dar waşt wa dar miyāna* 'in the middle, between' *San.* 96v. 28 (quotns.): **Osm.** XIV to XVI (only) **için** 'within, between themselves, secretly' in several texts *TTS I* 364; *II* 515; *III* 314; *IV* 408.

D **uça:n** Pres. Particip. (in Western form, for **uçğa:n**) of **uç-** used as a Noun, 'sailing ship, or boat'. Definitions of size vary; n.o.a.h.; cf. **kayğık, kemi:. Çağ.** XV ff.(?) **uçan** (spelt) *kaşti-yi buzurg* 'a large ship', just as a medium sized (*mutawassiṭ*) ship is called **kéme** and a small (*küçik*) one **kayık** *San.* 65r. 24 (prob. an XVIII word, not Classical Çağ.): **Kıp.** XI **uça:n** *kull safīna dāt canāḥayn* 'any ship with two sails' *Kaş. I* 122: XIV **uçan** *al-safinatu'l-ṣağīra* 'a small ship' *Id.* 9; *Bul.* 4, 14: XV *safīna* (**keme**) *wa'l-ṣağīra* **uçan** *Tuh.* 19a. 7 (*cīm* everywhere).

üçün one of the four primeval Turkish Postpositions (see K. Grønbech, *Der türkische Sprachbau*, Kopenhagen, 1936, p. 35), and one of the two never used as an Adv. After a noun 'because of, for the sake of, for'; after a verb usually 'because', less often 'in order to'. The form of the verb to which it is attached varies, even within the same text, apparently without affecting the meaning, see *v. 'G. ATG*, para. 301. C.i.a.p.a.l., consistently as **üçün** and the like; Yakut **isin**, *Pek.* 967 and Osm. **içün/için** (from about XVI?) being comparatively recent aberrations. **Türkü** VIII **teŋri: yarlıkaduk üçü:n özim kutım bar üçü:n** 'because heaven so decreed, and because I myself enjoyed the favour of heaven' *I S* 9, *II N* 7; **anı: üçu:n** 'because of that' *I E* 3; **begleri: boḍunı: tüzsiz üçü:n** 'because their *begs* and common people were undisciplined' *I E* 6; *II E* 6; and many o.o. in *I*, *II*, *T.*, *Ongin*, and *Ix.*, mostly with verbal forms in **-duk/-dük**, and always 'because (of)'; VIII ff **İsi:g Saŋu:n İte:çük üçü:n biti:dim** 'I wrote (this) for Isig Saŋun (and?) Iteçük' *IrkB Colophon*: Yen. **erdemim üçün** 'because of my manly qualities' *Mal.* 29, 6; a.o.o.: Man. **ne üçün** 'why?' *M III* 6, 7 (i): **Uyğ.** VIII ff. Man. **anı üçün** 'therefore' *TT II* 6, 7; **küseyür erti birkerü** (read **birgerü**) **küntⁱemⁱek tı sizni körgü üçⁱünⁱ]** 'because they unanimously wished to see you daily(?) and continuously' *TT III* 96: *Bud.* **üçün** is very common, e.g. **ne üçün** *PP* 4, 5; **oğlı üçün** 'for the sake of his son' *PP* 8, 5; o.o. *TT V* 24, 69 (**turğur-**) and 70 (**oḍğur-**) etc : Civ. **öŋ bitig yok bolmış üçün** 'because the original document has disappeared' *USp.* 5, 3; **temiş üçün** 'because they said' 21, 5; a.o.o.: **O. Kır.** IX ff. **er erdemim üçün** 'because of my manly qualities' *Mal.* 11, 9; 24,

5 etc.; a.o.o.: **Xak.** XI **üçün** a Particle (*harf*) used to express *acl* '(for) the sake (of)'; one says **seniŋ üçün keldim** 'I came for your sake' (*li-aclik*) *Kaş. I* 76: *KB* **ummat üçün** 'for the sake of the people' 40; **yaŋluk üçün** 'because of error' 197; **ukuş birle kılmış üçün** 'because he had acted with understanding' 304; and many o.o.: XIII(?) *Tef.* **üçün** 'for the sake of, because of' 342: *At.* **Dād İspahsālār Beg üçün** 'for Dād Ispahsālār Beg' 69: **Çağ.** XV ff. (after **ocun**, see **a:ju:n**) **üçün** *kalima-i ta'lil*, 'a particle of cause', that is *az birāy-i ān* 'because of that'; also pronounced **içün** *San.* 66r. 1: **Xwar.** XIII(?) *Oğ.* **anuŋ üçün** 'therefore' 200–1; a.o.o.; XIV **üçün** 'because of', etc. *Qutb* 202: *MN* 260, etc.: **Kom.** XIV 'because of, for the sake of' **üçün** *CCI, CCG*; *Gr.* 269 (quotns.): **Kıp.** XIII *li-acl* **üçün** *Hou.* 54, 20 (with several examples): XIV **üçün** (*cim*) *acl Íd.* 9; *Bul.* 15, 7 (ü:çü:n): XV *şa'n* 'sake' **üçün** *Tuh.* 21a. 11; *'alāmatu'l-acl* 'mark of sake' **üçün** 89b. 13; *li-acl* **üçün** *Kav.* 33, 10.

D **üçünç** Ordinal f. of **üç**; 'third'. The only form up to *Kaş.* inclusive; **üçünçi** which s.i.a.m.l. except one or two in NE, with minor phonetic variations, first appears in *KB* and then only *metri gratia*. **Türkü** VIII **üçünç** *I E* 33; *I N* 6: VIII ff. **üçü:nç** *IrkB* 5 and 15: **Uyğ.** VIII ff. **üçünç** Man.-A *M III* 12, 4 (ii); Man. *TT II* 6, 28: Bud. *PP* 17, 6; *Suv.* 199, 12: Civ. common in *H II* and *USp.*: **Xak** XI. **ücünç** *al-ṯālit fi'l-'adad* 'third' *Kaş. I* 131; *III* 448: *KB* **üçünçi** 133, 789: XIII(?) *At.* **üçünç** 33: XIV *Muh. al-ṯālit* **ü:çunçi:** (*cim*'s) *Mel.* 82, 8; *Rif.* 187: **Çağ.** XV ff. **üçünc** *üçünci Vel.* 94; **üçünc** (so spelt) *siyyum*; **üçünci** *siyyumin San.* 66r. 3: **Xwar.** XIII(?) *Oğ.* **üçünçüsüke** 'to the third of them' 68: XIV **üçünç** *Qutb* 202: **Kom.** XIV **üçünçi** *CCI, CCG*; *Gr.*: **Kıp.** XIV **üçünçi** (*cim*'s) *Íd.* 8: XV, ditto *Tuh.* 61b. 2; **üşinci** *Kav.* 67, 13.

Dis. V. AGN-

D **açın-** Preliminary note. *In the early period the Refl. f.'s of* **1 aç-** *and* **açı:-** *would have been homophonous, and it is difficult to decide which form the early occurrences represent, but on balance they all seem to represent the former. If so the earliest occurrence of the latter is in a side-note (prob. in a SW hand) to* **Kıp.** *XV* ta'allama *'to feel pain'* **awurun-** (*for* **ağrın-**) Tuh. *9b. 4 with* **acın-** *in the margin. On the other hand, at the present day the only survival of the Refl. f. of* **1 aç-** *seems to be NE Sag., Şor* **adın-** (sic) *'to open the mouth'*; **acın-** (*with a wide range of phonetic variations*) *'to feel pain, grief, anger, or compassion; to grudge; to be pitied', etc., which s.i.a.m.l.g., is clearly the Refl. f. of* **açı:-**.

D **açın-** Refl. f. of **1 aç-**; the meaning in some of the passages below is linked with those of **2 açığ, 2 açığlığ** and, partly, **açıl-**. **Uyğ.** VIII ff. Man. **evin barkın açınığlı [kü]digli kişi** 'people who look after and tend the houses and property' (of kings, *beg*'s and notables) *Wind.* 32–3: Bud. (the ox-herd took him to his house and) **açındı** 'tended him, or made him comfortable'; (he entrusted him to those in the house, saying) **artuk edgü açınıglar** 'tend him very well'; **bir ay artuk açındı** 'he tended him for more than a month' *PP* 67, 6–68, 2; **isig özüŋde artukrak açınu köyü közedü tutduŋ** 'you have kept him tending and watching over him more carefully than your own life' *U IV* 36, 81–3; **ökünürmen bilinürmen açınurmen yadınurmen** 'I repent, admit, disclose, and publish' (all my misdeeds) *Suv.* 137, 23: Civ. [*gap*] **suvın açınmış kerek** 'you must treat . . . with water' *H II* 25, 65: **Xak.** XI **beg erin açındı:** *al-amir akrama wa na''ama cundahu* 'the *beg* showed regard and granted favours to his army (etc.); and one says **er atın açındı:** *aḥsana'l-racul li-farasihi qadim wa 'alaf* 'the man gave his horse barley and fodder'; and one says **er ko:yın açındı:** 'the man pretended to open (*yaftaḥ*) his bosom'; also used of a sick man or a child in the cradle when he throws off his bed-clothes (*kaşafa 'an diṯārihi*) *Kaş. I* 199 (**açınu:r, açınma:k**): *KB* **açın-** occurs (1) without an Object, e.g. (may these my good qualities be useful to the king) **açınsun** 'may he show favour' (and may my pains disappear) 468; (2) governing the *Acc.*, e.g. **tapuğsuz ağırlap açındım séni** 'although you were undutiful I honoured you and showed favour to you' 646.

?E **içan-** this word is read four times in *TT I*, but nowhere else, and translated 'to avoid, take care'. The text is, however, very badly written, and it may well be a misreading of **ınan-** 'to trust, rely on'; if not, it is perhaps an earlier form of **işen-**, same meaning. **Uyğ.** VIII ff. Civ. (there is a deceitful official in the realm; he impedes your efforts) **örki kişilerke içanğıl (?ınanğıl) edremlig kişilerig ayağıl** 'rely on(?) highly placed people, and honour virtuous people' *TT I* 65; in 196–7 and 214–15 the word is in coordination with **saklan-** 'to protect oneself' instead of **aya:-**; a.o. 207.

Tris. ACN

DF **a:ju:nçı:** N.Ag. fr. **a:ju:n**; n.o.a.b. **Xak.** XI *KB* **ajunçıka erdem kerek miŋ tümen anın tutsa élgün kéterse tuman** 'a world ruler must have countless good qualities, he must hold the realm by them and disperse the fog' 285; (if you desire a kingdom, be cautious, oh) **ajunçı kişi** 446: XIV *Muh. ṣāḥibu'l-dunyā* 'lord of the world' **aju:nç:** *Mel.* 50, 4 (misvocalized *oju:nçı:*); *Rif.* 145.

Dis. ACR

D **uçar** Aor. Particip. of **uç-** used as a N./A.; survives in NE, SE, and SW usually for 'a bird on the wing' but in NE Tel. *R I* 723; Tuv. *Pal.* 418 only for 'waterfall' and in SW XX Anat. *SDD* 1411 with this additional meaning. **Xak.** XI *KB* (if he praises a horse) **yügrür uçarığ yeter** 'it gallops and overtakes a bird

ıe wing' 2401; **uçarığ uçurmaz senig arıg** 'your (hunting) birds do not let on the wing escape' 5379.

re: iç with Suff. **-re:**; used both as an 'within, inside' and as a Postposition oting both motion into and rest within thing). Survives only(?) in SE and SW. **tü** VIII **içre: aşsız taşra: tonsız** 'with od in their stomachs and no clothes on backs' *I E* 26, *II E* 21; **Apa: Tarxan- : içre: sav ıdmiş** 'he sent word tly to Apa Tarxan' *T* 34: VIII ff. (the army went out hunting) **sağı:r içre: kéyi:k kirmiş:** 'roedeer and antelopes ed the ring of beaters' *IrkB* 63: Man. **rğan içre** 'inside the *stūpa*' *M I* 6, 3; **aruk ordu içre oluruğma** *Chuas.* 14-*)yğ.* VIII **icre: ben bulğayı:n** 'I will stir ternal trouble' *Şu. S* 4: **Xak.** XI n.m.e., nine occurrences as postposition, e.g. **içré:** 'in the cooking pot' *I* 223, 25: *KB* **ak icre** 'in paradise' 3522 (**evin**): XII(?) *VP* **bu Buğra Xan ol waqtı içre** 'in ime of this Buğra Xan' 23: XIII(?) *Tef.* **lin** 'from inside'; **içre** Postposition 127: **içre** Postposition 8, 122, 486: **Xwar. çre** 'in, within' *Quth* 56; *MN* 15, etc.; 360, 13: **Osm.** XIV **içre** Postposition less often 'into'; c.i.a.p. *TTS I* 364; *II III* 355; *IV* 409.

ruğ N.Ac. fr. **uçur-**; 'causing to fly' with ph. extensions. Pec. to Uyğ. **Uyğ.** VIII ff. **tuğ uçruğ töpö tartığda ulatı étig ekler üze** 'with ornaments and adorn-s(?) such as flying flags, hair ribbons and ke' *U II* 40, 107–8; (the Buddha who is) **içruğlar él(l)igi** 'the king of perfume rings' *U II* 57, 1 (ii); a.o. *Suv.* 490, 23.

çrer Hap. leg.; 'three each', prob. only a il error for **üçer** the regular Distributive of üç, of which there is no early occur-, but possibly a longer form parallel to r. Uyğ. VIII ff. Civ. **üçrer** 'three each' 32, 16.

Dis. V. ACR-

çur- (a:cur-) Caus. f. of 2 a:ç-; pec. to later replaced by **acıktur-** first noted *in.* 32r. 25. **Xak.** XI **ol anı: a:çurdı:** *ahu* 'he starved him' *Kaş. I* 268 (**a:çurur, -ma:k**); **bu aş ol kişi:ni: açurğa:n** food is quickly digested and quickly s a man hungry again' (*sarī'u'l-haḍm wa 'l- icā'a*) *I* 136, 18; **açrup özüg** 'starving elf' *III* 68, 2.

ür- Caus. f. **ıç-**; 'to give (someone something *Acc.*) to drink', with some ded meanings. S.i.a.m.l.g., cf. **içtür-**. VIII ff. Civ. **tıkta:k ya:ğ içürmiş :k** 'you must give him bitter oil to drink' *VIII I* 24 (**tıkta:k** is a Sanskrit l.-w.): XI **ol aŋar su:v içürdi:** *aṣrabahu'l-mā'* ave him water (etc.) to drink' *Kaş. I* 177 **ür, içürme:k**); **ö:lü:m o:tın içü:rdü:m** 'I made him drink (*asqaytuhu*) a deadly potion' *I* 47, 16; o.o. *I* 157, 10; 218 (**içtür-**): XIII(?) *KBVP* (God never leaves mankind **hungry**) **yétürür içürür** 'he gives them food and drink' 5: XIV *Muh. saqā'l-mā'* **su: i:çür-** *Mel.* 27, 6 (*Rif.* **tart-**): **Çağ.** XV ff. **içür-** ('with -ç-') Caus. f.; *nūšānīdan* 'to give to drink' *San.* 96r. 21: **Xwar.** XIII ff. **içür-** ditto *'Ali* 25: XIV **içir-/içür-** ditto *Quth* 56: **Kom.** XIV **içir-** ditto *CCG*; *Gr.* 105 (quotn.): **Kıp.** XIII *asqā* **içir-** *Hon.* 34, 6: XIV ditto *Id.* 8: XV ditto. *Tuh.* 54b. 10 (*cīm*, everywhere); *asqā* **i:şir-** *Kav.* 69, 2.

D **uçur-** Caus. f. of **uç-**; 'to make, or *let* (a bird etc.) fly', with some metaph. extensions. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. Sanskrit *vāhamāna* (read *vāhayamāna*) 'driving, propelling' and the like **uçu:ru** *TT VIII A.*32: **Xak.** XI **ol kuş uçurdı:** *aṭāra'l-ṭayr* 'he made the bird fly'; and one says **ol anı: attın uçurdı:** 'he made him fall (*asqaṭahu*) off his horse' (etc.) *Kaş. I* 176 (**uçurur, uçurma:k**); a.o.o. *I* 156, 16 etc.; *KB* 5379 (**uçar**): XIII(?) *Tef.* **uçur-** 'to make (dust) fly' 334: **Çağ.** XV ff. **uçur-** (**-dı**, etc.) *at-, partāb et-* 'to throw'; 'to throw something light to the winds' *Vel.* 95–6 (quotns.); **uçur-** ('with -ç-') Caus. f. of **uç-**; *pārānidan* 'to cause to fly'; *muxtalic sāxtan* 'to cause to quiver or twitch'; *ma'dūm kardan* 'to destroy' *San.* 63v. 5 (quotns.): **Osm.** XV ff. **uçur-** occurs with various meanings *TTS I.* 712; *II* 918; *IV* 774.

D **öçür-** Caus. f. of **öç-**; 'to extinguish' (a fire, etc.), with some metaph. extensions. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. **ot öçürí(?)** 'extinguishing a fire' *U II* 9, 4; **nızvanılarığ . . . öcürüp** 'suppressing the passions' *TT IV* 12, 56–7; o.o. *TT VII* 40, 71 (to extinguish debts); *Suv.* 96, 22 ('to wipe out the evil deeds of others'): Civ. **öçürgülük** in a damaged passage *H II* 29, 172: **Xak.** XI **ol otuğ öçürdi:** 'he extinguished (*aṭfa'a*) the fire'; **anıŋ öpke:sin öçürdi:** 'he calmed (*askana*) his anger'; and one says **ol anı: urup tı:nı: öçürdi:** 'he beat him until he reduced him to silence' (*askata na'matahu*) *Kaş. I* 176 (**öçürür, öçürme:k**); a.o. *I* 522, 4: *KB* **bu erlik otın öçürmek üçün** 'in order to suppress this manly ardour' 3608 (and see 3609): XIII(?) *Tef.* **öçür-** 'to extinguish' (a fire) 252: *At.* **ol otnı öçür** 340: XIV *Rbğ.* **bu otnı öçürüg** *R I* 1287: **Çağ.** XV ff. **öçür-** (**-se**, etc.) *söyündür-* 'to extinguish' *Vel.* 95–6 (quotns.); **öçür-** ('with -ç-') Caus. f. of. **öç-**, *muntafī' sāxtan* 'to extinguish' *San.* 63v. 7 (quotns.)

D **içrüş-** Hap. leg.; Co-op. f. of **içür-**. **Xak.** XI **ol maŋa: su:v içrüşdi:** 'he helped me to give water to drink' (*fī saqyī'l-mā'*); also used for 'to compete' *Kaş. I* 233 (**içrüşü:r, içrüşme:k**).

D **uçruş-** Co-op. f. of **uçur-**; pec. to *Kaş.* **Xak.** XI **ol maŋa: kuş uçruşdı:** 'he helped me to make the bird fly' (*'alā iṭārati'l-ṭayr*); also used for 'to compete' *Kaş. I* 233 (**uçruşu:r, uçruşma:k**); **erkek tişi: uçruşu:r**

nale and female (birds) mate' (*yatazāwac*) , 4; *III* 178, 16.

crüş- Hap. leg.; Co-op. f. of öçür-. XI **ol anıŋ öpke:sin meniŋ birle: şdi:** 'he helped (should be 'competed) me to calm (*fi taskin*) his anger'; also for 'to help in extinguishing (*fi itfā'*) a *Kaş. I* 233 (**öçrüşü:r, öçrüşme:k**).

Tris. ACR

cırğa See **aḏğır.**

çru:ğlu:ğ Hap. leg.; P.N./A. fr. **ḏçruğ.** vhole paragraph is very cryptic and may rrupt, but even if **atlığ** is inserted, the has no obvious meaning. **Türkü** VIII ff. **ş atlığ öğrünçü:ŋ yok kovı: atlığ ınçı:ŋ yok uçru:ğlu:g(atlığ) kutu:ŋ** if you have many titles you get no pleasure then; if you have a reputation for being ky, you have no (reason to) fear; if you a reputation for being) . . . you do not the favour of heaven' *IrkB* 36.

irğü: N.I. fr. **öçür-**; *lit.* 'an extinguisher' he like, but actually 'horse blanket, sha- '. Survives in one form or another, some- with initial **i-** in NE (including Khak. 257), SE and NC *R I* 869, 1517, 1876. **ü** VIII ff. **toku:z kat öçürgü:ŋ topu:** (*sic*, obviously corrupt, ?read **toplağu:- ança: teritzü:n** 'pile(?) nine layers of ets on it and so make it sweat' *IrkB* 50: XV ff. **öçergü** (so spelt) *takaltū-yı zirin* nder horsecloth or shabrack' *San.* 65r. **çirğü** (so spelt) *do.* 96v. 17.

re:ki: N./A.S. fr. **içre:**; *lit.* 'situated n', but sometimes metaph. 'belonging to oyal court'. N.o.a.b. **Türkü** VIII **anta: d: boḏun** 'the people living therein' *I S N* 2; **Tavğaç xağan(n)ıŋ içreki:** çığ 'the Chinese Emperor's court r' *I S* 12, *II N* 14: VIII ff. *Yen.* **Kara: çregl:** (*sic*) **ben** 'I was Kara Xan's court berlain(?)' *Mal.* 37, 1; Man. **köŋül** iç- (gap) 'in the mind' *M III* 19, 11 (ii): VIII ff. Man.-A **içreki az** 'internal lust' 17, 8: Bud. (in a list of names) **içreki çılar** 'the court officials' (*lit.* 'place- rs') *Pfahl.* 23,24: **Xak.** XIII(?) *Tef.* **içreki** ted in' 127: **O. Kır.** IX ff. **Küç Kıyağan** d: Küç Kuyağan the court chamberlain' *al.* 4 (a *balbal*); similar name 11, 1.

Tris. V. ACR-

ursa:- Desid. f. of **uçur-**; pec. to *Kaş.* XI **ol kuş uçursa:dı:** 'he wished to make bird fly' *Kaş. I* 280, 20; **ağır u:nı: sa:dım** 'I wished to drive away (*ista-* heavy sleep' *III* 247, 23; n.m.e.

Dis. ACS

çsık (a:csık) Hap. leg.; prob. Dev. N. **:çsı:-** Simulative f. of **2 a:ç-. Türkü** VIII (if once you are satisfied) **a:çsık ömezsen** 'you do not remember having been hungry' *I S* 8, *II N* 6.

D **uçsuz (u:csuz)** Priv. N./A. fr. **1 u:ç** 'having no tip, point, boundaries', and the like. Survives in NW Kar. T., Kaz. *R I* 1330, 1732 and SW Osm. **Uyğ.** VIII ff. Bud. **uçsuz kıḏığsız ülgüsüz** 'boundless (Hend.) and immeasurable' (merits and good deeds) *Suv.* 584, 12.

Dis. V. ACS-

D **açsa:-** Hap. leg.; Desid. f. of **1 aç-. Xak.** XI **er kapuğ açsa:dı:** 'the man wished to open (*yaftaḥ*) the door'; also for opening anything else *Kaş. I* 276 (**açsa:r, açsa:ma:k**).

D **içse:-** Hap. leg.; Desid. f. of **iç-. Xak.** XI **ol su:v içse:di:** 'he wished to drink (*şurb*) water (etc.)' *Kaş. I* 276 (**içse:r, içse:me:k**).

Dis. ACŞ

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

Dis. V. ACŞ-

D **1 açış-** Co-op. f. of **1 aç-**; survives in NE Khak. *Bas.* 37 and SE Türki *Shaw* 3. **Xak.** XI **ol maŋa: kapuğ açışdı:** 'he helped me to open (*fi fatḥ*) the door'; also for 'to compete' *Kaş. I* 180 (**açışu:r, açışma:k**).

D **2 açış-** (**? acış**) Co-op. f. of **açı-** and almost synonymous with it in its literal and metaph. meanings except that this word tends to connote plural or group, rather than individual, action. Survives in NE Khak. *Bas.* 37; SE Türki *Shaw* 3; Tar. *R I* 1511; SW Osm., etc. **Xak.** XI in a note on the use of the Suff. **-ş-** to connote simultaneous action by members of a group and the like, **sirke: açışdı:** *ḥamaḍa'l-xall ba'ḍuhu fi ba'ḍ* 'the whole of the vinegar was (or became) sour' *Kaş. I* 181, 16; n.m.e. **Çağ.** XV ff. **acış-** *sūznāk şudan zaxm wa cirāḥat ki bā xāriş bāşad* 'to ache, of a sore or wound which irritates' *San.* 31 v. 6 (quotns.).

D **içiş-** Co-op. f. of **iç-**; 'to drink together', etc. Survives in NE Khak. *Bas.* 66, 69 and SW Osm., Tkm. **Xak.** XI **ol meniŋ birle: sü:t içişdi:** 'he competed with me in drinking (*fi şurb*) milk'; also used for 'to help' *Kaş. I* 181 (**içişü:r, içişme:k**); **to:n terni: içişdi:** 'the garment (completely) absorbed (*naşafa*) the sweat' *I* 181, 18: **Çağ.** XV ff. **içiş-** Co-op. f.; *bā-ham nūşidan* 'to drink together' *San.* 96v. 6: **Kom.** XIV **içiş-** 'to help (someone) to drink' *CCG*; *Gr.*: **Osm.** XIV **içiş-** 'to have a drinking competition' *TTS II* 516.

D **öçeş-** Preliminary note: *There are two verbs of this form, the Recip. f.s of* **1** *and* **2** **öçe:-** *respectively. The first seems to s.i.a.m.l.g. except NW and SW and the second only in SW, but it is not always easy to decide which verb is concerned since such meanings as 'to wrangle, argue' might come from either.*

D **1** **öçeş-** (**öceş-**) Recip. f. of **1** **öçe:-**; 'to be hostile to one another' and the like. **Türkü** VIII ff. Man. **yaruk künler tünerig tünlerke utrunğalı öçeşgeli turdılar** 'the bright days arose to resist and fight with the dark nights' *M III* 19, 9 (i): **Uyğ.** VIII ff. Man. **nızvanılar birle süğüşmek öçeşmek** 'to fight (Hend.) with the passions' *M III* 12, 13–14 (ii): **Xak.** XI *KB* **öçeşme bu begler bile** 'do not enter into conflict with these *begs*' 4086; **öçeşme bu dawlat bile sen yaraş** 'do not enter into conflict with fortune, come to terms with it' 4299: **Çağ.** XV ff. **öceş-** ('with **-c-**', spelt and conjugated as *ocaş-*) *kāwiş wa mu'āraḍa kardan*; the latter means 'to oppose, resist'; *kāwiş k.* means 'to dig, investigate' and is not appropriate; it may be a translation of Ar. *baḥṯ*; in Pe. *baḥṯ kardan* means 'to argue, wrangle, wager' which looks more like **2** **öçeş-** *San.* 64r. 23 (quotns.; the mis-spelling suggests that the author was not really familiar with the word): **Kıp.** XIV *kābara* 'to treat scornfully, try to overcome' **içiş-** (*sic, with cim*; perhaps an error for **öçeş-**) *Bul.* 78r.

D **2** **öçeş-** Recip. f. of **2** ***öçe:-** 'to wager, or bet, with one another'. **Türkü** VIII ff. **[bir ikinti:]si:ke: savı:n öçeşmişler** 'they argued (or wagered?) with one another' (and one said 'I maintain that the stars have authority over everything' and the other said—rest lost) *Toy. IIr.* 1–3 (*ETY II* 179): **Xak.** XI **ol menig birle: öçeşdi:** *bārāni fi şay'* 'he bet with me about something' *Kaş. I* 181 (**öçeşü:r, öçeşme:k**); (after **öçeş**) same phr. translated *xāṭara ma'i fi şay'* 'he bet with me about something' *I* 61, 9: XIV *Muh.*(?) *rāhana* 'to bet' **oxşa:-** (*sic*, error for **öçeş-**) *Rif.* 109 (only): **Kom.** XIV 'to bet' **öçeş-** *CCG*; *Gr.*: **Kıp.** XV *rāhana* **oçeç-** (*sic*, with *cim*'s) *Tuh.* 17b. 5.

Dis. ACZ

uçuz (**ucuz**) basically 'not requiring effort', hence in the earliest period (of actions) 'easy', of persons 'not worthy of respect', and of concrete objects 'easy to get' and so 'cheap, worthless' Survives only(?) in NW **uçuz/uçsuz** *R I* 1328, 1330, 1729, 1732, 1738 and SW Az., Osm. **ucuz**; *Tkm.* **ucı:z** 'cheap, despicable', and the like. **Türkü** VIII **yuyka: erkell: toplağalı: uçuz ermiş** 'when a thing is thin, it is easy to crumple it up' *T* 13; VIII ff. Man. (various things) **közümde idi uçuz yénik boldı** 'have become quite worthless (Hend.) in my eyes' *TT II* 8, 44: **Uyğ.** VIII ff. Bud. **uçuz yénik** *TT IV* 10, 16; *U II* 77, 18; 86, 35; **éçim . . . ağırlığ bolğay, men takı uçuz bolğaymen** 'my elder brother . . . will respect' *PP* 29, 4; **ayağsız tot uçuz** 'unworthy of honour or respect' *U II* 77, 19; 86, 36; **tot uçuz** (of 'words') *U IV* 8, 31–2; **ol oğlan ögin emgetmedin uçuz tuğğay** 'that boy will be born easily without causing pain to his mother' *TT VI* 278; similar phr. *VII* 27, 10 and 13: **Xak.** XI **uçuz ne:ŋ** 'a cheap (*raxiş*) thing'; and anyone 'base and despicable' (*al-ḏalīlu'l-muhān*) is called **uçuz** *Kaş. I* 54: *KB* **bu tört neŋ uçuz tutma** 'do not regard these four things (fire, an enemy, illness, and wisdom) as unimportant' 308; o.o. 540, 901, 1245, 1603, 6452: XIII(?) *Tef.* **uçuz**(?) 'despised' 334: *At.* **uçuz** 'cheap' 480: XIV *al-raxiş* **u:çu:z** (*cim*) *Mel.* 55, 12; *Rif.* 153: **Çağ.** XV ff. **ucuz** *arzān* 'cheap' *San.* 65v. 14. **Xwar.** XIII **uçuz** 'cheap' *'Ali* 49 (once **uçsuz**): XIV ditto *Qutb* 195: **Kom.** 'worthless' **uçuz** *CCI*; *Gr.*: **Kıp.** XIII *al-raxiş* **uçuz** (*cim*) *Hou.* 27, 2: XIV ditto *Id.* 9; **uçuz bol-** *raxuṣa wa sahula* 'to be, become cheap, or easy' *ditto*; (under **c-z**) **çuz bol-** (*cim*) *hāna* 'to become easy; to become contemptible, base' 43: XV *raxiş* **uşuz** (*sic*) *Tuh.* 17a. 9: **Osm.** XIV **ucuz tut-** 'to despise' *TTS I* 710.

Tris. ACZ

D **uçuzluk** (**ucuzluk**) A.N. fr. **uçuz** and surviving in the same languages; 'cheapness, disrespect', and the like. **Xak.** XI **uçuzluk** *al-ruxṣa fi'l-as'ār* 'cheapness of price'; **uçuzluk** *al-maḏalla wa'l-ṣağğār* 'vileness, worthlessness' *Kaş. I* 149: *KB* (do not go near a *beg* when he is angry; if you do) **uçuzluk anuk** 'humiliation awaits you' 783); a.o. 2118: XIII(?) *Tef.* **uçuzluk** (1) 'low prices'; (2) 'contempt, humiliation' 334: **Xwar.** XIV **uçuzluk** 'cheapness' *Qutb* 195.

Trls. V. ACZ-

D **uçuzla:-** (**ucuzla:-**) Den. V. fr. **uçuz**; 'to treat with disrespect', etc.; survives in SW. **Uyğ.** VIII ff. Bud. Sanskrit *svalābham nāvamanyeta* 'one should not disparage one's own gains' **öz bulunçı neŋ uçuzlağulu:k ermez** *TT VIII E.*9; **nomuğ uçuzladaçı** 'treating the doctrine with disrespect' *Hüen-ts.* 101; o.o. *do.* 165; *Suv.* 136, 10 (**tota:-**): **Xak.** XI **beg anı: uçuzla:dı:** 'the *beg* treated him with disrespect' (*ahānahu*) *Kaş. I* 301 (**uçuzla:r, uçuzla:ma:k**); (after **uçuz**) same phr. and translation *I* 54, 21: *KB* **kişig tıl uçuzlar** 'his tongue brings a man into disrespect' 163.

D **uçuzlan-** (**ucuzlan-**) Refl. f. of **uçuzla:-**; survives in NW, SW. **Xak.** XI **ol bu: ne:ŋni: uçuzlandı:** *'adda hāḏā'l-şay' raxiş* 'he reckoned that this thing was cheap' *Kaş. I* 292 (**uçuzlanur, uçuzlanma:k**).

Mon. AD

1 **a:t** (**a:d**) 'name'; originally perhaps clan, rather than personal, name (see **adaş**); by extension 'title' and 'good name, reputation'. S.i.a.m.l., SW Az., Osm. **ad**; *Tkm.* **a:t** (before vocalic suffixes **a:d-**). **Türkü** VIII **Türkü a:tı:n** 'the name Türkü' *I E* 7 (**atı:n** *II E* 7):

a:tığ *I W* 2; *Ix.* 1; [*gap*] **a:t bértim** 'I gave him the name (or title) of . . .' *II E* 41; (we gave him) **xağan at** 'the title of *xağan*' *I E* 20 (**atığ** *II E* 17); **atı: küsi:** 'his good name and reputation' *I E* 25, *II E* 21; *II E* 22 and 36: VIII ff. **bir kişi: a:tı:** 'one man's name' *Tun. IIIa.* 5 (*ETY II* 94); **a:tı:** *Tun. IV* 6 (*do.* 96): **a:tı:m** *do.* 12: Yen. **er atım** 'my name as an adult' (as opposed to a child) *Mal.* 38, 3: **Uyğ.** VIII ff. Man.-A **teŋri atıŋa** 'in the name of God' *M I* 25, 2; **atı éştilmiş küsi sorulmış** 'whose name has been heard, and whose fame has been asked about' (in all quarters) *M I* 26, 27–8: Bud. **eḍgü kü at** *PP* 7, 1; **burxan atın** 'the Buddha's name' *U I* 29, 16; **at yol** *Suv.* 444, 5 (**yo:l**); many o.o.: Civ. **eḍgü at** *TT VII* 29, 10; **at yol** *ditto* 37, 11; **atıŋ küŋ** *TT I* 43, 146; **birer atın meŋizin sözlelim** 'we will enumerate their names and physical appearances one by one' *H II* 22, 16: **O. Kır.** IX ff. **atım** 'my name is' (common beginning of an inscription) *Mal.* 1, 2, etc.; **er atım** ditto 2, 5, etc.; **oğlan atım** 'my name as a child' 45, 1; a.o.o.: **Xak.** XI **a:t** *al-ism* 'name'; **a:t** *al-laqab* 'title'; hence one says **beg a:ŋa:r a:t bé:rdi:** 'the *beg* gave him a title' (*alqabahu*) *Kaş. I* 78; *III* 77, 17 (**yoḍul-**); 250, 19 (**ata:-**); a.o.o.: *KB* **bu at** 6; a.o.o.: XIII(?) *Tef.* **at** 'name' 62: *At.* ditto, common: XIV *Muh. al-ism* 'name' **a:d** *Mel.* 50, 5; **at** *Rif.* 145: **Çağ.** XV ff. **at** *ism Vel.* 6 (quotn.); **at** *nām* 'name' *San.* 30r. 27 (quotn.): **Xwar.** XIII(?) **at** (or **ad**) 'name', and **at** (or **ad**) **koy-** 'to name' *Oğ.* common: XIV **at** 'name' *Qutb* 14; *MN* 1, etc.; **at bér-** 'to name' *Nahc.* 2, 16, etc.: **Kom.** XIV 'name; noun' **at**; 'to name' **at tak-** *CCI, CCG*; *Gr.*: **Kıp.** XIV **ad** *al-ism Id.* 9: XV *al-ism* **ad/at** *Kav.* 57, 17: **Osm.** XIV ff. **ad** in various phr., c.i.a.p. *TTS I* 3, 4; *II* 5, 6; *III* 3, 4; *IV* 4, 5.

2 at 'horse'; nearly always with the implication of 'riding horse'; cf. **yılkı:, yunt**; in a few modern languages **at** means 'gelding', as opposed to **aḍğır** 'stallion'. C.i.a.p.a.l. **Türkü** VIII, VIII ff.: **Uyğ.** VIII ff.: **O. Kır.** IX ff. **at** 'horse' is common: **Xak.** XI **at** *al-faras* 'horse', *bi-iṣbā'i'l-alif* 'with back vowel' *Kaş. I* 34 (prov.); many o.o.: *KB* **bu Aytoldı éttі kör at ton tolum** 'Aytoldı put his horse, clothing and weapons in order' 474; a.o.o.: XIII(?) *Tef.* **at** 'horse' 62: XIV *Muh. al-faras* **at/at** *Rif.* 81, 170: **Çağ.** XV ff. **at** *asb* 'horse' *Vel.* 6; **at** *'umūm asb* 'generic term for horse; the name for one of the chess-men' *San.* 30r. 25: **Xwar.** XIV **at** 'horse' *Qutb* 15; *MN* 69; *Nahc.* 408, 17 etc.: **Kıp.** XIII *al-faras muṭlaqa(n)* 'generic term for horse' **at** *Hou.* 12, 6: XIV **a:ṭ** (*sic*) *al-faras Id.* 15: XV *faras* **at** *Tuh.* 27b. 10; *Kav.* 17, 2; 31, 21; 61, 19.

e:ḍ acc. to *Kaş.* 'a manufactured article', but this may arise fr. a supposed, but impossible, etymological connection with **ét-**; in practice the word generally means 'movable property, other than livestock' and most commonly occurs in the phr. **e:ḍ tavar** 'movable property and livestock'. An early l.-w. in Mong. as *ed* (*Haenisch* 47 (*et* in error); *Kow.* 197, *Haltod* 45); as there is no trace of the word in Turkish between XI and XX the NE forms **es/és** (before vowels **ez**) *R I* 870, 871; Khak. *Bas.* 57, 63; Tuv. **et** *Pal.* 589, 590 may be reborrowed fr. Mong. **Uyğ.** VIII ff. Man. **kaltı uz kişi uzlanğu eḍ bulmasar** 'just as a craftsman, if he cannot find raw material for his craft' *M I* 17, 1: Bud. **eḍ tavar** *U I* 27, 2; 29, 2; *U II* 10, 15; *U III* 80, 19; *TT V* 24, 55; *VIII D.*33; *X* 383; *Suv.* 135, 22; 195, 17 **eḍler** 'useful goods' *Suv.* 530, 2 (**tayaklık**): Civ. **eḍ tavar** *TT I* 10; *VII* o.o.; **el(l)iğ yastukluğ eḍni** 'goods to the value of fifty *yastuks*' *USp.* 62, 7; (in a will) **eyimni** 'my personal property' *ditto* 78, 5 (the only occurrence in this form): **Xak.** XI **e:ḍ** *kull şay' maṣnū'* 'any manufactured article', e.g. brocade and the like; *wa qad yuqṣar fa-yuqāl* **eḍ** *wa hāḍā aṣaḥḥ* 'also pronounced **eḍ** with a short vowel, and this is more correct; and one says **eḍgü: eḍ** 'good manufactured article'; **e:ḍ** *al-fālu'l-cayyid* 'good luck'; hence one says **iğliğ tutruğı: e:ḍ bulu:r** 'it is lucky for a sick man to make a will' (*waṣiya*); this is said to any sick man to urge him to make a will *Kaş. I* 79 (the second word seems to be merely the first in a metaph. meaning): *KB* **tavğaç eḍi** 'Chinese merchandise' 68; **arttı eḍ** 'his property increased' 618.

et 'flesh', including both '(living) flesh' and '(butchers') meat'; occurs in various phr. of which the most important, **etöz** 'the human body' (lit. 'flesh and spirit') is listed separately. S.i.a.m.l.g. (**Türkü** VIII **eti:da:** in *I N* 11 is an error for **tılda:**): **Uyğ.** VIII ff. Man.(? -A) **balık etin yémişler** '*they* eat the flesh of fish', *M I* 35, 16: Bud. **et aşlığlar** 'meat eaters' *U II* 60, 2 (iii); **ıt etin satğuçı** 'sellers of dog's flesh' *TT IV* 8, 58–9; **etin kanın satar** 'he sells their flesh and blood' *PP* 3, 4–5 (but the reading **közünür et burxan** in 11, 3 is an error for **k. ajun b.**); **et yin** see **1 yi:n**: Civ. **yığ etler** 'raw meat' *TT I* 192; **burun içinde et önüp** 'the flesh in his nose swells' *H I* 141; **et** is 'living flesh' in seven occurrences in *H I* and *II* and 'meat' in six; o.o. *USp.* 91, 5 and 30; *TT VII* 25, 11: XIV *Chin.–Uyğ. Dict.* 'flesh' **et** *R I* 833; *Ligeti* 136: **Xak.** XI **et** *bi-iṣmāmi'l-alif* 'with front vowel', *al-laḥm* 'meat'; and 'level ground' (*al-sahl mina'l-arḍ*) is called **et yé:r** *Kaş. I* 35 (there is no other trace of the second meaning, 'level' is normally **tüz**); nearly 100 o.o.: *KB* **etiŋni yégey** 'he will eat your flesh' 194: XIV *Muh. al-laḥm* **ét** *Mel.* 6, 16; *Rif.* 78 (in a list of words containing **é**, some of which are not normally considered to contain **é**); 65, 11; 164: *Rbğ.* **et** *R I* 833: **Çağ.** XV ff. **ét** *et gūšt ma'nāsına* 'meat' *Vel.* 43 (quotn.); **ét** *gūšt San.* 95v. 8: **Xwar.** XIII(?) **yığ et** 'raw meat' *Oğ.* 10: **Kom.** XIV 'flesh' **et** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-laḥm* **et** *Hou.* 15, 16 (see **bış-, kesek**): XIV **et** ('with front vowel') *al-laḥm Id.* 7; *Bul.* 7, 15: XV ditto *Tuh.* 31b, 5; *Kav.* 62, 18.

S **ıḍ/ıḍ** See **yı:ḍ**.

ıt 'dog'; used in a number of phr., normally to connote inferior quality, but in some for obscure reasons, e.g. **ıt dirsegi** 'a stye in the eye' (lit. 'dog's elbow'). The vowel was a back one in Türkü and Xak. and still is in NE Tuv., *Pal.* 571, but is a front one elsewhere. S.i.a.m.l.g. **Türkü** VIII **ıt yıl** 'the Dog Year' (in the 12-year cycle) *II S* 10; VIII ff. Man. **ıt ürdüki** 'the barking of a dog' *M III* 45, 1 (i): **Uyğ.** VIII ff. Bud. **ıtnıŋ** *U II* 31, 52 (in a list of obnoxious animals); a.o. *TT IV* 8, 58 (**et**): Civ. **ıt sütin** 'dog's milk' *H I* 21; a.o.o. **ıt yıl** *TT VII* common; **ıt burnıça** 'the size of a rose-hip' (lit. 'dog's nose') 22,7: XIV *Chin.–Uyğ. Dict.* 'dog' **ıt** *R I* 1498, *Ligeti* 158: **Xak.** XI **ıt** *al-kalb* 'dog' *Kaş. I* 35; many o.o. including **ıtığ** (4 o.) **ıtka:** (3 o.): *KB* **esriŋ ıtıŋ** 'your hunting panther and your dog' 5379: XIV *Muh. al-kalb* **i:t** *Mel.* 72, 7; 81, 1; *Rif.* 174, 186: **Çağ.** XV ff. **ıt** *kelb Vel.* 43; **ıt** *sag* 'dog' *San.* 95v. 5 (quotn. and several phr.): **Xwar.** XIV **ıt** 'dog' *Qutb* 62; *MN* 230; *Nahc.* 14, 16, etc.: **Kom.** XIV 'dog' **ıt** *CCI, CCG; Gr.*: **Kıp.** XIII *al-kalb* **ıt** *Hou.* 11, 8 (and see **köpek**): XIV ditto *Id.* 8; *Bul.* 10, 10: XV ditto *Tuh.* 30b. 10; *Kav.* 62, 4.

u:d, etc. Preliminary note. *There are seven basic words in this group of which the original pronunciations can be firmly fixed* as **u:d, o:d, ot, ö:d, ö:d, öt,** *and* **ü:d,** *which are not easy to keep apart since in the early period* **-d** *was pronounced* **-t.** *There may also at one time have been a second* ***u:d** *'sleep', see* **1 u:.** *In some medieval languages* **uvut** *has become* **ut/ud** *and* **uğut u:t.**

u:d 'bovine, ox', without reference to sex, not 'bull', which was **öküz** or **buka:**, nor 'cow', which was **iŋek**; almost syn. w. **sığır.** It early became the word for 'ox' in the twelve-animal cycle, and lingered on in this meaning in the west long after it had become obsolete as a common noun. The entries in some Osm. dicts., *Sami* 208 (**ot**), *Red.* 242 (**od**), 249 (**oz**), 255 (**ot**) are muddled reminiscences of this. Survives as **uy**, a common noun, in some NE, SE, and NC languages. Sporadic spellings with **-d** are errors. See *Doerfer* II 584. **Uyğ.** VIII ff. Man.-A (they kill and destroy) **kentü sürüg uduğ koyanığ** 'oxen and sheep of their own herd' *M I* 8, 8: Bud. **yérin ud mayakı üze suvatıp** 'moistening its ground with ox-dung' *U I* 29, 6–7 (*Suv.* 519, 6); **amarı tınlığlar yunt ud çokar** 'some men slaughter horses and cattle' *PP* 2, 8; o.o. *do.* 65, 2 and 6; *Suv.* 341, 22: Civ. (one kid, one horse) **bir ud bir iŋek** 'one ox, one cow' *USp.* 55, 10: **ud yıl** 'ox year' *USp.* 63, 1; 107, 1; *TT VII* (common); *VIII P.*34: **ud** in such phr. as **ud ötl** 'ox-gall' is common in *H I, II*: **Xak.** XI *al-baqar* 'ox' is called **u:d** (*MS. u:d*) in **Çigil** and one says **u:d** (*u:d*) **yılı:** for one of the twelve Turkish years *Kaş. I* 45; o.o. in ordinary Xak. *II* 358 (*al-ţawr* 'bull', **müŋret-**); *II* 293, 1 and *III* 364, 15 (*al-baqar*, **süs-**); *III* 403 (*al-ţawr*, **müŋre:-**): *KB* **ud** 'the constellation Taurus' 139; **ud teg yatur** 'he lies down like an ox' 988; **ud iŋek öküz** 'cattle, cows, and bulls' 5372: **Çağ.** XV ff. **uy** (?, *imāle ile* should indicate *o-*) **sığır** 'ox' *Vel.* 122 (quotns.); (**öd** 'gall' and) 'the Ox Year (*sāl-i gaw*), which the people of Iran write as **ud yıl**; this is an obvious error; they should write **uy yıl**, because it means 'Ox Year', and the Turks call 'the ox' (*gāw*) **uy** *San.* 66v. 14; **uy** (1) *gāw*, either male or female (quotns.); (2) the name of the constellation Taurus (*al-ţawr*); (3) 'Ox Year' (previous statement repeated) *San.* 92r. 16: **Xwar.** XIII(?) **ud buzağları** (*sic*) **köp** 'it had many oxen and calves *Oğ.* 263; **at ka:tır** (MS. *kağatır*) **ud** 'horses, mules, and oxen' 273.

1 o:t (o:d) 'fire'; normally lit., occasionally metaph. for 'anger'. Sometimes spelt *oot* in Uyğ., ? to represent the long vowel or distinguish it fr. **2 ot.** S.i.a.m.l.g.; SW Az., Osm. **od**; Tkm. **o:t (o:d . . .** before vowels). **Türkü** VIII **biriki: boğunığ ot suv kılmadım** 'I did not make the united people discordant' (lit. 'fire and water') *I E* 27, *II E* 22; a.o. *do.* 37; 27 (**borça:**): **Uyğ.** VIII ff. Chr. **oot yalını birle** 'with a blaze of fire' *U I* 8, 12: Bud. **ot yalın** *TT V* 6, 44; 8, 91; a.o. *U II* 8, 27 (**2 tamıt-**); the word spelt *od, odh, ot* occurs several times in *TT VIII*: Civ. **otka kömüp** 'burying it in the fire' *H I* 35; a.o.o.; **oot** *TT I* 19, etc.; **oot yalını** 123; **oot** 'the element of fire', common in *TT VII*: XIV *Chin.–Uyğ. Dict.* **oot** see **çakıl-**: **Xak.** XI **o:t** *al-nār* 'fire' *Kaş. I* 43 (prov.); *I* 164 (**öç-**) and nearly 30 o.o., sometimes spelt **ot**: *KB* **ot** 'fire' as one of the elements 143; 249 (**ütül-**); 375 (**öç-**); a.o.o.: XIII(?) *Tef.* **ot** 'fire' 239; *At.* ditto, common: XIV Muh. *al-nār* **o:d** *Mel.* 17. 6; 23, 2; *Rif.* 95; **o:t** 68, 17; 169: **Çağ.** XV ff. **ot** *ātiş* 'fire' Vel. 86; **ot** 'a generic term for fire' *San.* 62r. 1 (quotn.): **Xwar.** XIV **ot** 'fire' *Qutb* 120: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-nār* **o:t** *Hou.* 8, 18; 17, 15: XIV ditto *Id.* 15; **oţ** *Bul.* 4, 11: **Osm.** XIV ff. **od** c.i.a.p. *TTS I* 535–6; *II* 714–17; *III* 531–3; *IV* 597–9.

2 ot 'grass, vegetation', usually that growing naturally as opposed to a cultivated crop (**tarığ**); the basic word and its derivatives soon acquired three special connotations:—(1) 'medicinal herb, remedy'; (2) 'useless vegetation, weeds'; (3) occasionally 'poisonous herb, poison' (normally **agu:**); there seems to be a difference between **ot em** 'curative herbs' and **ot yem** (see **1 yem**) but the two are often confused and may be identical. C.i.a.m.l.g. **Türkü** VIII ff. **yaş ot** 'fresh grass' *IrkB* 17, 53: Man. (the five kinds of) **otuğ ığaçığ** 'vegetation and trees' *Chuas.* 318: **Uyğ.** VIII ff. Chr. **birök otaçı emçi erser ot yem alğay** 'if he is a physician (Hend.) he will accept the fragrant herbs and spices' *U I* 7, 3–4 (but **ot em** 'curative herbs' must have been intended): Man.-A (however many physicians come) **otın birle** 'with their curative herbs' *M I* 15, 7: Man. II **ığaç ootlar** (so spelt) 'shrubs, trees and vegetation' *Wind.* 7–8; **otça** *TT II* 17,

77–9 (**öpül-**): Bud. **otı yaşı yaş** 'its vegetation and fresh grass is fresh' *TT V* 28, 124; **ot em** 'curative herbs (Hend.)' *Suv.* 598, 2; **ot yem** *TT X* 326 (damaged): Civ. **ankabuş çurnı otı** 'a remedy of assafoetida powder' *H I* 6; **ot** 'remedy' common in *H II*; **béş bağ ot** 'five bales of hay' *USp.* 91, 10–11; occurs several times in *TT VIII* spelt *odh* and *ot*: XIV *Chin.-Uyğ. Dict.* '(medicinal) herb' ot *Ligeti* 88: **Xak.** XI **ot** *al-nabt* 'vegetation', hence **ot ündi:** *nabata'l-nabt* 'the vegetation sprang up'; **ot** a word used for all kinds of 'fodder' (*cami'i'l-'alaf*), hence **atka: ot bé:rgil** *i'lifi'l-faras* 'feed the horse'; **ot** *al-dawā'*, 'remedy, medicine', hence **ot içtim** 'I drank the medicine' . . .; **ot** *al-summ* 'poison', hence **beg aŋa:r ot bé:rdi:** 'the *beg* gave him poison to drink' *Kaş. I* 35; **ot yem** *III* 5 (see **1 yem**); 12 o.o.: *KB* **ot em kalmadı** 'no remedy (Hend.) remained (untried)' 1061; (if he cultivates it) **orar er térilgü otı** 'the man reaps the crop ready to be gathered' 1393; **ot yem** 975 (**2 ap**): XIII(?) *Tef.* **ot** 'grass, vegetation' 239: XIV *Muh.* (in a note on the difference between **o** and **u**) if pronounced **o:t** it is a Singular Noun meaning *al-ḥaşiş awi'l-dawā' awi'l-qayd*(?) 'fresh vegetation or remedy or?' *Mel.* 7, 1; *Rif.* 78 (*al-qayd* has no appropriate meaning and may be corrupt): *al-kadis* 'haystack' **o:t gü:n** 60, 5; 159 (prob. an error for **örtgü:n**): **Çağ.** XV ff. **ot** *yerde biten ot* 'vegetation growing in the ground' *Vel.* 86: **ot** *giyāh wa 'alaf* 'vegetation, fodder' *San.* 62r. 2; **ot yém** *dawā'i wa ġadā'i* 'drugs and provisions' *San.* 62v. 19 (quotn.): **Xwar.** XIV **ot** 'grass' *Qutb* 120: **Kom.** XIV (1) 'vegetation, herbage'; (2) 'medicine'; (3) 'ointment' **ot** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥaşiş* **oṭ**, which is also *al-dawā' Hou.* 8, 18; (after **o:ṭa:çı:**) *al-dawā'* **o:ṭ**; *al-'aqqār* 'drug, aromatic plant' **yem** 23, 10: XIV **o:t** *nabāt Id.* 8; **oṭ** *al-dawā'* 15 and *Bul.* 5, 13; *al-diryāq* 'medicine, antidote' **o:ṭ** *Bul.* 11, 6: XV *dawā'* **ot** *Tuh.* 15b. 10: **Osm.** XIV ff. **ot** 'remedy', c.i.a.p.; **ot yem** XVI (*IV* 613) translates Pe. *abrāz* 'spices' and a syn. Ar. word *TTS I* 550; *II* 736; *III* 549; *IV* 612; XVIII **ot** in *Rūmī, nūra* 'depilatory' *San.* 62r. 3.

ö:d 'time', both as 'a point in time' and 'a period of time'; in astronomical terminology apparently 'an hour'. Survives in NE Tel. **öy** *R I* 1172; Tuv. **öy** *Pal.* 319; SE Tar. **öt** *R I* 1259; SW XX Anat. **öd** *DD* 1101. See **ödleg, kolu. Türkü** VIII **ol öḍke:** 'at that time' *I E* 21; *II E* 18; **antağ öḍke:** 'at a time like that' *I E* 40; a.o. *I N* 10 (**ay-**) (note that **bu öḍke:** in *I S* 1 was corrected to **böḍke:** in *II N* 1); VIII ff. Man. **ol öḍün** 'at that time' *Chuas. I* 6–7: **Uyğ.** VIII ff. Chr. **ol öḍün** *U I* 5, 2: Man.-A **üküş öḍte berü** 'for a long time' *M I* 11, 17; **ol öḍke** 11, 3; **eḍgü öḍke koluka** 'at a good time and moment' 26, 20: Man. **ol öḍün** 'at that time' *TT II* 6, 33: Bud. **ol öḍün** *PP* 4, 2; **ölgülük öḍi** 'the time when he must die' *U II* 28, 7; **ötrü yaylı kışlı tört öḍ bolur** 'then the four seasons, summer and winter (etc.) come into existence' (within each of the four seasons (**öḍ**) two periods (**öḍ**) are distinguished and eight first days (**yaŋı kün**) come into existence) *TT VI* 324–6; (in the fortunate earth-monkey year) **üḍrülmiş eḍgü öḍke kutluğ koluka** 'at a chosen good time and an auspicious moment' *Pfahl.* 6, 1; (in the Türk Türgeş country) **öḍi kolusı tumlığ** 'their seasons are cold' *Hüen-ts.* 106; (since the seven planets cannot conceal themselves from them) **öḍ kolular étiğin yaratmışlar ol** 'they have constructed instruments for (measuring) time' 132; **öḍ kolu ermez** 'this is not the time (Hend.)' (to speak at length) *TT X* 27; **kimniŋ kurtulmakliğ öḍin kolusın oḍğurak bilser** 'if he knows intimately the moment of anyone's liberation' 273–4: Civ. **küntüz iki** öḍte 'twice daily' *H II* 8, 32; **üküş öḍün isig** 'a recurring fever' *ditto* 10, 65; **tünle tokuzunç öḍte** 'in the ninth hour of the night' *TT VII* 9, 32–3; **yunt öḍinde . . . sıçğan öḍinde** 'in the (Chinese style) double hour of the horse . . . of the mouse' do. 25, 23 and 25; o.o. *TT I* 3, *USp.* 70, 5; in the astronomical text *TT VIII L.* the word occurs several times spelt *üt*, there are other similar apparent mis-spellings in these texts due to a shift in the phonetic values of Brāhmī letters: XIV *Chin.-Uyğ. Dict.* 'the four seasons' **tört öḍ** *R I* 1259; *Ligeti* 189: **Xak.** XI **ö:ḍ** (spelt *ö:d* in error) *al-zamān* 'time'; *bi-ṣammati'l-wāw* 'with front vowel' *Kaş. I* 44; eleven o.o.: *KB* (God created) **öḍ öḍleg** 'times and seasons' 3; many o.o.: XIII(?) *Tef.* öz (*sic*?) 'time' 242; *At.* (the wise man knows) **iş öḍin** 'the time for action' 113: XIV *Rbğ.* **ö:ḍ** 'time' *R I* 1259: *Muh. al-waqt* 'time' **ö:y** *Mel.* 79, 15; *Rif.* 184.

1 ö:t (ö:d) 'bile, gall; the spleen, the gall-bladder'; both the liquid and the organs secreting it. As the spleen was supposed to be the organ connected with fear, and less often anger (usually associated with the lungs, see **öpke:**), the basic word and its derivatives sometimes connote cowardice and other emotions. S.i.a.m.l.g.; SW Az., Osm. **öd**; Tkm. **ö:t** (**ö:d-** before vowels). **Türkü** VIII (because heaven and earth were in disorder and) **ödlı:ŋe: künl: teŋdük üçün yağı: boltı:** 'because envy entered their spleens they became hostile' *II E* 29 (an almost unique example of intervocalic **-d-** in Türkü): **Uyğ.** VIII ff. Civ. **öt** in such phr. as **uḍ ötı** 'ox-gall' is common in *H I* and *II*; **öt tamarı** 'the gall-duct' *II* 32, 11: **Xak.** XI **ö:t** *al-marāra* 'gall'; *aqall ṣamma minhu* 'the front enunciation of the vowel is less than that of it' (i.e. the preceding entry **ü:t**) *Kaş. I* 43 (the difference noted seems to be that between **ö:-** and **ü:-**): *KB* **öt ağu** 779 (see **ağu:**, reading uncertain): XIV *Muh.* (in a phonetic note on the difference between ö and ü) 'and if the *ḍamma* of the *hamza* inclines (*amalat*) moderately to *kasra* its (*Mel.* **ö:d**, *Rif.* ö:t) meaning is *al-marāra Mel.* 7, 5; *Rif.* 78; *al-marāra* **ö:t** 48, 1; 142: **Çağ.** XV ff. **öd** *zahr* 'poison, bitterness' in Ar. *marāra San.* 66v. 14: **Kıp.** XIII *al-marāra* **ö:t** *Hou.* 21, 18: XIV **öt** ditto *Id.* 8: XV ditto *Tuh.* 32b. 8; *Kav.* 61, 10: **Osm.** XIV ff. **öd** is noted

in various idioms *TTS I* 558; *II* 742; *III* 554; *IV* 619.

D **2** öt presumably Dev. N. in **-t** fr. ö:-; seldom used by itself, usually in the phr. **öt sav** 'advice and counsel', or in association with **1 erig** 'advice'. In *TT VIII* spelt *üt*, cf. **ögüt**. N.o.a.b. **Türkü** VIII ff. **ögü:m öti:n alayı:n kaŋım savı:n tıŋlayı:n** 'I will accept my mother's advice and listen to my father's words' *IrkB* 58; Man. **sizler olar savınça ötinçe yorıŋlar** 'act in accordance with their advice and counsel' *TT II* 10, 77–8: Bud. **bu ötlerig savlarığ alıp** 'deigning to accept this advice and counsel' *U II* 49, 31–2; **öt erig** see **1 erig**: **Xak.** XI *KB* **öt sav** 1356; **öt sav erig** 1548, 2617, 3984; **tusulğaymu erki saŋa ötlerim** 'will my advice really be of value to you?' 5121.

ü:t (ü:d) 'hole, aperture'. *Kaş.*'s and *Muh.*'s remarks point clearly to an initial **ü:-**, and the Oğuz form and long vowel to an original final **-d**. Survives only in NE **öt** Koib., Sag. *R I* 1260; **üt** Alt., Şor, Tel. *R I* 1862; Khak. *Bas.* 257; Tuv. *Pal.* 435. **Uyğ.** VIII ff. Bud. **iki burun ütl** 'his two nasal apertures' *TT VI* 407: Civ. **burun ütinde** *H II* 16, 2 and 11; a.o.o.; (if a mouse) **bir ök üt kılsar** 'makes just one hole' (in a garment) *TT VII* 36, 7: **Xak.** XI **ü:t** *al-ṭaqb fi'l-cidār wa'l-xaṣab* 'a hole in a wall or piece of wood', *bi-ṣammati'l-wāw* 'with a front vowel' *Kaş. I* 43 (contrast phonetic note on **1 ö:t**); *I* 382, 18 (see **1 karak**) and five o o: XIV *Muh.* in a phonetic note on the rounded vowels **ü:t** 'the hole' (*ṭaqb*) of the ear, or a needle or the like is distinguished in character from **ut-**, **ot**, and ö:t, but only by length from **üt-** *Mel.* 7, 2; *Rif.* 78; *ṭaqbu'l-ṭadā* 'the aperture in a nipple' **emçe:k ü:tl**: 141: **Oğuz** XI (in a phonetic note) similarly the Turks call *al-ṭaqb* **ü:t** and they the Oğuz) **ü:d** *I* 31, 22.

Mon. V. AD-

***1 aḍ-** See **aḍın, aḍır-**, etc.

***2 aḍ-** See **2 aḍığ, aḍıl-**, etc.

at- basically 'to throw, to shoot', with a very wide range of extended and metaph. meanings. (*Red.* for examples lists 22). There is a wide variation in the cases of the direct and indirect object; the original usage seems to have been to put the object thrown in the *Acc.*, the target (if mentioned) in the *Dat.*, and the weapon (if mentioned) in the *Abl.*; another usage is to put the target in the *Acc.*, and the weapon in the *Instr.*, and another to mention only the weapon in the *Acc.* In some phr., e.g. **taŋ at-** 'of the dawn, to break' there is no stated Object; and in some languages **at-** has almost become an Aux. V. C.i.a.m.l.g. **Uyğ.** VIII ff. Man.-A **ağu Xormuzda teŋrlke atğaymen** 'I will discharge poison at the god Hormuzd' *M I* 19, 15–16; **atmış ağusı** 'the poison which he had discharged' 20, 1; **taş alıp Zruşç burxanağ at(t)ılar** 'they took stones and threw them at Zoroaster the Prophet' *Man.-uig. Frag.* 400, 9–10; a.o. 401, 7: Bud. **ya kurup ok atıp** 'stringing a bow and shooting arrows' *U II* 78, 31; **okın atıp** 'shooting with arrows' *TT IV* 10, 12 (the two texts are strictly parallel): **ya kurup ok atkalır** 'stringing his bow he constantly shoots arrows' *TT I* 162: **Xak.** XI **er ok attı:** 'the man shot (*ramā*) an arrow' (etc.); and one says **taŋ attı:** *inbalaca'l-ṣubḥ* 'the dawn broke'; and one says **ol attı: ne:ŋnı:** 'he threw (*taraḥa*) the thing' *Kaş. I* 170 (**ata:r, atma:k**); **yaşın atıp yaşnadı:** 'the lightning flashed' *I* 236, 1; *I* 403, 27 (**karın**); **ıtka: uvut atsa:** 'if one instils discipline (*duffa'l-ḥayā'*) in a dog' *I* 116, 4; about 20 o.o.: *KB* **özüŋ otka atma** 'do not throw yourself in the fire' (for the sake of this world) 1284; a.o.o.: XIII(?) *Tef.* **cādūnı otka atmak** 'to throw the magician in the fire'; **menl atsunlar** 'let them shoot me'; **taŋ at-** 62; *At.* **erni otka yüzin atğuçı tıl ol** 'it is the tongue that throws a man's honour in the fire' 159: XIV *Muh. ramā bi'l-niṣāb* 'to shoot an arrow' **ok at-**, *ramā ba'ida(n)* 'to shoot a long distance' **ı:ra:k** (*Rif.* **u:za:k**) **at-** *Mel.* 26, 14; *Rif.* 109; *al-ramā* (*Rif. wa'l-ḥadf*) 'to shoot (and hit)' **atmak** 34, 13; 120: **Çağ.** XV ff. **at-** *at-biy-andāz ma'nāsına* 'to throw, shoot' *Vel.* 6 (quotn.); **at-** (1) *andāxtan* 'to throw, shoot'; (2) *tāli' ṣudan* 'to dawn' in the sense of the dawn breaking (*ṭulū'-i ṣubḥ*), but in this sense 'dawn' must be mentioned *San.* 27v. 8 (quotns.): **Xwar.** XIII(?) **at-** 'to shoot', and in idioms *Oğ.* 112, etc.: XIV **at-** 'to throw'; (of dawn) 'to break' *Qutb* facsimile 44v. 1, etc.; *MN* 149, etc.; *Nahc.* 17, 5 etc.: **Kıp.** XIII *ramā* **aṭ-** *Hou.* 34, 10: XIV **aṭ-** ('with back vowels') *ramā Id.* 7: XV **aṭ-** in grammatical section *Tuh.* 53a. 5; *ramā 'ani'l-qaws* 'to shoot from a bow' **aṭ-** *Kav.* 74, 1.

é:t- (é:d-) has a long semantic history; it originally meant 'to organize, put in order' (a meaning surviving only(?) in NE Tuv. *Pal.* 576), then 'to ornament, adorn' (cf. **étlğ**), then 'to create' (as part of an organized plan), then by a gradual process of attenuation simply 'to make', and finally 'to do'. This attenuation occurred chiefly in the Western languages; the Eastern languages, perhaps for the colourful reason given by *Kaş.*, rather avoided the word and continued to use **kıl-** for 'to make, do.' S.i.a.m.l.g., nearly always for 'to make, do', but in most languages used chiefly to form compound verbs out of foreign, esp. Ar. nouns. The consonant of this verb, unlike that of **at-**, is **-d-** before vowels in the SW (Oğuz) languages and this no doubt represents the earliest form. The intervocalic **-d-** in the NE languages is not significant as it occurs universally. **Türkü** VIII the word is common (over a dozen occurrences) usually in the phr. **boḍun ét-** 'to organize a people (group of clans or tribes) into a realm (**é:l**)', often with an implication of conquering them first; e.g. **Suğdak boḍun éteyl:n téyin** 'saying "I will organize the Sogdian people" ' (I crossed the Pearl River) *I E* 39; another phr.

is **çerig ét-** 'to marshal troops in battle order'; e.g. **süŋüş bolsar çerig éter erti:** 'when there was going to be a battle, he used to marshal the troops' *Ix.* 9; the later meaning perhaps occurs in **bark étgü:çi: beḍiz yaratıgma bitig taş étgü:çi** 'ornamenting the grave goods, having the painted decoration carried out, and ornamenting the memorial stone' *I N* 13; also occurs in the Hend. **ét- yarat-**; e.g. **Az boḍun étip yaratıp** 'organizing the Az people' *I E* 19; the proper name or title **Él étmiş** 'having organized a realm' first occurs in *Ongin* 4: VIII ff. **éli:g étml:ş men** *IrkB.* 48; Man. **biz aḍruk aḍruk étip yaratıp nomka kigürsüg törö bar erti** 'there was a rule that we should organize (Hend.) various things and introduce them into the doctrine' *Chuas.* 228–9 (exact meaning obscure): **Uyğ.** VIII **çerig étdi** *Şu. E* 4; **Él etmiş** (*sic*) *N* 1: VIII ff. Man.-A. (various gods) **yérig teŋrig yaratğalı étgeli anuntılar** 'prepared themselves to organize (Hend.) heaven and earth' *M I* 14, 4–5: Man. (like the servants of kings and *begs* who sweep and clean their dwellings and household goods and) **éter tölteyür** 'arrange them and provide them with cushions(?)' *Wind.* 35: Bud. **ölutlük etlik étdimiz turğurdumuz erser yağışığ teŋrilik étdimiz erser** 'if we have organized and set up slaughterhouses and butcher's shops, and erected temples where libations are poured' *TT IV* 6, 45–6; o.o. *VI* 35; 290; *VII* 28, 35: **Xak.** (and **Oğuz**) XI **teŋri: meniŋ ı:şım é:tti:** *aṣlaḥa'llāh amri* 'God put my affairs in order'; and in **Oğuz** they say **ol yükünç é:tti:** *ṣallā* 'he prayed', and they (the Oğuz) use **é:tti:** for anything that they do(*fa'alū*), while the Turks say **kıldı:** for 'make, do' (*'amila*) except that this word is in current use for 'copulation' (*yacri 'alā'l-mucāma'a*), so they avoid (*hādū*) it in favour of another, so as not to embarrass (*yastaḥyi*) the ladies by using it. And this word may be used *min bābi'l-miṯal* 'in examples' (i.e. of compound verbs?) *Kaş. I* 171 (**é:te:r, é:tme:k**); about 20 o.o., all in compound verbs with onomatopoeics **2 bo:k, 1 çak**, etc.: *KB* **ét-** is common for 'to organize, set in order' and the like; e.g. (opened the way to paradise) **ajun étgüke** 'for (the ruler) who sets the world in order' 63; (the earth seeks to adorn itself) **körkin étip** 'setting its form in order' (smartening itself up) 64; o.o. 146, 303, 474 (**2 at**) etc.: XIII(?) *Tef.* **et-** 'to prepare (food); erect (a castle)' and in compound verbs 65: *At.* **ét-** is common, e.g. (1) **but étip** 'making an idol'; (2) **éter bolsaŋ işni sanıp saknıp ét** 'if you are performing a task, perform it after due reflection' 367; (3) in compound verbs, e.g. **sabr ét** 'be patient' 349: XIV *Muh.* the texts of *Mel.* and *Rif.* differ widely; *Mel.* 16, 14 has **eygü:lük éderlsen ta:puk étgemen** 'if you do good, I will serve you', *Rif.* 94 has a similar phr. but with **kıl-** for **ét-**; *Mel.* has a number of compound verbs with **ét-/é:t-** in 22, 12; 23, 2; 24, 2, etc.; most do not appear in *Rif.* which does, however, have *talafa* ''to perish' **ṭas é:t-** 106, *ṣallā wa ta'abbada* 'to pray' **namāz ét-** 111, and *ḍayyaqa* 'to constrict' **da:r et-** 111: **Çağ.** XV ff. **ét-** *Vel.* 41–7 lists various conjugational forms translating them *eyle-* (**eḍle:-**) and sometimes adding *fi'l* 'to make, do'; **ét-** ('with é-') *kardan* 'to make, do' (also used in compound verbs) *San.* 93r. 15 (quotns.): **Oğuz** XI see Xak.: **Xwar.** XIII **ét-/éḍ-** 'to make, do' *'Ali* 34: XIV **ét-** 'to make' *Qutb* facs. 57r. 18; in compound verbs *MN*, 44 etc.: **Kom.** XIV **et-** (1) 'to do (something *Acc.*, to someone *Dat.*); (2) in compound verbs *CCI, CCG; Gr.* 95 (quotns): **Kıp.** XIV **ét-** *fa'ala Id.* 8; **et-/ét-** in compound verbs *Bul.* 30v., 40r., 53r., etc.: XV *'amila* **ét-** (and **eyle-**) *Tuh.* 26a. 7.

ı:ḍ- 'to send (something *Acc.*)'; and by extension 'to allow to go, to release'; in the early period also an Aux. V. with Gerund in **-u:/-ü:** connote completed action. As a basic verb survives in NE **ıs-/ı** *R I* 1385, 1409; Khak. **ıs-/ız-** *Bas.* 332; Tuv. **ıd-** *Pal.* 569; NC Kzx. **ıs-** *R I* 1384 (not in *MM*); NW Kar. L., T. **ı:-/iy-** *R I* 1409; *Kow.* 193; but mostly replaced by later forms of the compound verb **ıḍu: bér-** like **ibar-, é:ber-, é:ver-, yeber-, yiber-** which s.i.a.m.l.g. except perhaps SW. **Türkü** VIII **ıḍ-** is fairly common; the **-ḍ-** is assimilated before **-s-**, e.g. **ıs(s)ar** and **-t-** e.g. **ıt(t)ı:**; normally 'to send'; e.g. **arkış tirkiş ıs(s)ar** 'if you send envoys and missions' (to China) *I S* 8, *II N* 6; less often 'to abandon'; e.g. **Türkü beğler Türkü a:tın ıt(t)ı:** *I E* 7, *II E* 7; as Aux. V. **xağanladuk xağanı:n yitürü: ıḍmiş** 'they completely lost the *xağan* whom they had made their ruler' *I E* 7; *II E* 7; o.o. *I E* 6; *II E* 7 (**ıçğın-**), *Ix.* 19 (**uvul-**): VIII ff. **ıḍmı:ş** 'sent' *IrkB* 19: Man. **teŋri küçin ögrünçülügün teŋri yérıŋerü ıḍur** 'he sends divine strength and joy to the country of the gods' *M III* 17, 1–3 (ii); a.o. *Chuas.* 241; **unıtu ıtdı** (*sic*) 'he completely forgot' *Chuas. I* 15: **alkunı ölürgey bir tirig ıḍmağaylar** 'they will kill them all and not leave one of them alive' *TT II* 6, 16–17: **Uyğ.** VIII **Kırkız tapa: er ıḍmiş** 'he sent a man to the Kırğız' *Şu. E* 10; a.o.o.: VIII ff. Man.-A **teŋri yériŋerü ıḍtı** *M I* 13, 20 ff.: Bud. **koptin sıŋar nom bilḍeçilerke arkış [tir-] kiş ıḍıŋlar** 'send envoys and missions in every direction to those who know the doctrine' *U III* 29, 2–3; a.o.o. (common in this sense); **saçların artlarında ıḍıp** 'letting their hair down on their backs' *U IV* 8, 38; a.o.o.; in *Hüen-ts.* as an Aux. V. seems rather to connote humility, e.g. **ayıtu ıḍur biz** 'we venture to ask' 1826; a.o.o.: Civ. **ıḍ-** 'to send' is common *USp.* 9, 3; 24, 14 etc.: **Xak.** XI **ol maŋa: at ı:ḍtı:** 'he sent (*ba'aṯa*) me a horse'; and one says **teŋrı: yala:waç ı:ḍtı:** 'God sent an envoy (or 'prophet', *arsala . . . rasūla(n)*)' *Kaş. III* 438 (**ı:ḍu:r, ı:ḍma:k**); **ıḍu: bé:rip boşuttım** *aṭlaqtuhu li-yaḍhab* 'I released him and let him go' *I* 210, 21; *II* 312, 24 (**tonat-**); and four o.o.: *KB* **ıḍ-** 'to send' is common, 34, 93, etc.; **ıḍayın tése ıḍ kalı tutsa tut** 'if he says "I will release" him, if "hold" bold him' 750: XIII(?) *Tef.* **ıḍ-** (occasionally **ız-**) (1) 'to send'; (2) 'to

stretch out' (a hand); **ıḍu ber-** 'to release' 128–9: *At.* **ıḍ-** 'to send' 31, 36, 79; **sözüŋ boşlağ ıḍma yığa tut tılıŋ** 'do not let words loose at random, keep a firm hold on your tongue' 135: XIV *Muh. arsala* **ıy-** (or **ı:-**) *Mel.* 22, 5; *Rif.* 102; *şamara* (? read *şamaza*) *wa taraka*, 'to hurry (? to shrink from) and abandon' **ıy-** (or **ı:-**) 27, 11; 110: (**Çağ.** XV ff. **ıḍ-** is not listed; **yiber-** 'to send' *Vel.* 412; *San.* 347v. 22): **Xwar.** XIII **ıḍ-** (*sic* ?) *'Ali* 47: XIV **ıḍ-** *Qutb* 58, **ıy-** 58, **ıḍ-** (*sic*) 205; (VU) **ıy-** *MN* 129; **ıḍ-** 'to send' *Nahc.* 19, 8; 30, 16; 230, 16; 315, 2–3 etc.: **Kom.** XIV 'to send; to admit(?)' **ı-/ıy-** *CCI, CCG; Gr.* 272: **Kıp.** XIV **ı-** *arsala*, with a note saying that **ıdı:** is conjugated but **ıdl:** *kana* not except in the Perf. *Id.* 7: XV *arsala* **ı-** *Tuh.* 5a. 7.

1 it- 'to push, or shove (something *Acc.*), to push (it) over'. S.i.a.m.l.g., except perhaps NC and SC, where it seems to have been displaced by **iter-** a der. f. of recent formation. **Xak.** XI **ol anı: ittl:** *şadamahu wa dafa'ahu bi-yadihi aw riclihi ḥattā asqaṭahu ilā'l-arḍ* 'he bumped against him and pushed him with his hands or feet so that he threw him to the ground' *Kaş. I* 171 (**ıte:r, ıtme:k**); (if the waves rise in my lake) **ta:mığ ite:r** translated 'they beat on the walls of my castle as if they were going to shift it (*yuzilu-hu*) from its place and knock it down' (*yadfa'uhu*) *III* 137, 5: **Çağ.** XV ff. **ite sal-** and **it-** both translated *iti vér- Vel.* 42–3: **ıt-** ('with **ı-**') *çizi-rā bā dast zadan wa afgandan* 'to strike something with one's hands and knock it down' *San.* 93r. 16 (quotns.); **ite sal-** *dast zadan wa pas afgandan* 94r. 25 (quotn.): **Kom.** XIV **ite ber-** 'to bump against' *CCG; Gr.*: **Kıp.** XIV **ıt-** *dafa'a Id.* 8: XV *dafa'a* **ıt-/ite bér-** *Tuh.* 16a. 2.

S 2 it- 'to stray'. See **yıt-**.

S 3 it- 'to smell'. See **yıḍı-**.

E 4 it- 'to make, do'. Mistranscription of **é:t-**.

***oḍ-** See **oḍuğ, oḍğur-, oḍun-**, etc.

u:ḍ- 'to follow', with metaph. extensions 'to conform to; (of a garment) to fit', and the like. There is no doubt of the existence of this verb, which survives as **uy-** in SW Az., Osm., Tkm., and some NW languages, but the only forms noted in the early period are the Gerund **uḍu:** used as an Adv. sometimes meaning 'then, thereafter' and, in *Kaş.*, the Infin. **uḍmak** (*sic* ?) used as a noun. Another form occurs in *KB* and more in *Tef.* **Türkü** VIII **Élteriş xağan kazğanmasar uḍu: ben özim kazğanmasar** 'if Élteriş Xağan had not striven to succeed, and I myself, following him, had not striven to succeed' (there would never have been a (Türkü) realm or people) *T* 55: VIII ff. (the dawn broke) **uḍu:** 'then' (the land got light) **uḍu:** 'then' (the sun rose) *IrkB* 26: Man. (the sacred king Bögü Xan—*gap*—) **kamağ dındarlar uḍu atlantılar** 'all the Elect rode behind him' *TT II* 8, 63; **Uyğ.** VIII (I said 'you are my people') **uḍu: kelip** 'come and follow me' *Şu. E* 2; (many of them went down the Selenga) **ben Seleŋe: keçe: uḍu: yorı:dım** 'I crossed the Selenga and marched following them' *E* 4; o.o. *E* 3 and 6: (VIII ff. Civ.; the word has been erroneously read in *USp.* 77, 14, the correct reading seems to be **biz bitigke uda kirmışçe** 'as we were put on the register in our sleep' (i.e. without being informed about it)): XIV *Chin.-Uyğ. Dict.* 'to follow' **uḍu** (mis-spelt *uḍup*) **kel-** *R I* 1702; *Ligeti* 273: **Xak.** XI **uḍu:** *ḥalfa* 'behind, following'; hence one says **men anıŋ uḍu: keldim** 'I came behind him' (*ḥalfahu*); and **men seniŋ uḍu: bardım** *iqtafaytuka* 'I followed you' *Kaş. I* 87; **uḍmak** *al-tābi'wa'l-şākiri* 'follower, servant' *I* 99; **eren kamuğ artadı: neŋler uḍu:** 'mankind have been ruined, when they have coveted wealth' (*lammā ṭami'at fi'l-amwāl*) *II* 17, 16; (God created the world) **çığrı: uḍu:** (MS. *uḍ* in error) **tezginür** 'and thereafter the firmament revolves' *II* 303, 9; (the supposed form *uy-* in Brockelmann's and Atalay's Indices is an error for **2 uya:**, see **ka:b**): *KB* **uḍu:** occurs in the phr. **uḍu bar-** 571, 2710, etc. and **uḍu çık-** 5444; (the *begs* are the leaders; wherever the leaders go) **uḍula barır barça uḍmış kişi** 'all the followers follow' 5202 (for **uḍula** see **uḍu:la:-**): XIII(?) *Tef.* (**uḍ-**)**/uz-/uy-** 'to follow' (someone *Dat.*) 'occur in several conjugational forms' 321, 323: *At.* (God created night and day) **uḍu** (written *uḍuu*, misread *uḍup*) **biri birke yorır öŋ soŋ-a** 'they follow one another in front and behind' 14: **Çağ.** XV ff. **uy- (-up)** *mutāba'at et-* 'to follow' *Vel.* 124; **uy-** *muwāfaqat wa mutāba'at kardan* 'to conform; to follow' *San.* 89r. 19: **Xwar.** XIV **uy-** 'to follow' *Qutb* 196: **Kıp.** XIV **uy-** *taba'a*; **uyğan** *al-tābi' Id.* 26: XV *taba'a* **uy-** *Tuh.* 9b. 4; *ṭāwa'a* 'to agree with (someone)' **uy-** 24a. 9; *wāfaqa* 'to conform' **uy-** 28b. 7: **Osm.** XV **uy-** 'to follow' *TTS I* 735.

ut- (1) 'to win (something *Acc.*) at gamhling'; (2) 'to beat, defeat (someone, various cases)' (*a*) at gambling; (*b*) in battle, etc. S.i.a.m.l.g. nearly always in meaning (1), less often in 2(*a*), rarely in 2(*b*). **Türkü** VIII ff. (a gambler) **tokuzo:n boş koñ utmı:ş** 'won ninety ownerless sheep' *IrkB* 29; (if a man wears a reddish white stone) **kopka: utğay** 'he will beat everyone' (or 'win everything'? at gambling) *Toy.* 18 (*ETY II* 59): **Uyğ.** Man.-A **yégeḍmek utmak boizun** 'may they have success and victory' *M I* 28, 18; 29, 32–3; **utmış**(?) **yégeḍmiş vréştl**[**ler**] 'the victorious and successful angels' 27, 1: Bud. (oh my daughter, by your wisdom) **utduŋ yégeḍtiŋ** 'you have won and succeeded' (in an argument) *U II* 21, 11–12; similar phr. (of a competition in unselfishness) *U III* 46, 18; 69, 21; **tört törlüğ şımnu süsin utup yégeḍlp** 'successfully conquering the army of four kinds of demons' *TT IV* 12, 55; o.o. *USp.* 104, 21; *Hüen-ts.* 2062–3; *TT X* 80 and 252: Civ. **utmak yégeḍmek** *TT I* 2: **Xak.** XI **ol anı: uttı:** *qamarahu fi'l-la'ib wa ġayrihi* 'he beat him at gambling and other things' *Kaş. I*

170 (**uta:r, utma:k**; *verse*); **andağ erig kim uta:r** 'who can beat (*yağlib*) a man like that?' *I* 200, 20; **bizke: kelip** ö:ç **uta:r** 'coming to us they wreak (*yaqdū*) their vengeance' *II* 103, 27: *KB* **yağığ utğuçı** '*conquering* the enemy' 2141; same meaning 2641, 4883; **sözümni utup** 'trying to defeat my arguments' 4004: XIII(?) *Tef.* **ut-** 'to defeat' (in a contest of skill) 332: XIV *Muh. ğalaba fi'l-qimār* **u:t-** *Mel.* 6, 18; *Rif.* 78 (in a phonetic note on the rounded vowels, saying that this is the meaning in the normal Ar. pronunciation): **Cağ.** XV ff. **ut-** 'to win' of a gambler *Vel.* 87 (quotn.); **ut-** ('with **-u-**') *burdan qimār wǫ giraw* 'to win at gambling or betting' *San.* 58v. 8 (quotns.): **Xwar.** XIV **ut-** 'to win', esp. 'to win (a game *Acc.*)' *Qutb* 201; *MN* 35: **Kıp.** XIII *ğalaba* **uṭ-** *Hou.* 38, 8: XIV **ut-** *qamara Id.* 8; **uṭ-** *ẓafara* 'to be victorious' 15; *ğalaba wa ẓafara wa qadara bi-ma'nā rabaḥa* ('to overcome in the sense of gaining') **uṭ-** *Bul.* 67r.: XV *ẓafara wa ğalaba* **ut-** *Tuh.* 24b. 1 (and 27a. 2): **Osm.** XIV ff. **ut-** 'to win', esp. at gambling; 'to acquire (something *Acc.*) by conquest'; c.i.a.p. *TTS I* 731; *II* 935; *III* 718; *IV* 790; a pronunciation **üt-**, peculiar to Osm. and still surviving in XX Anat., *SDD* 1439, is recorded as early as XVI.

VU **üd-** Hap. leg.; previous editors have read **öd-**, taking the word as connected with **2 öt**, and translated it 'to give advice', but this is etymologically impossible; it seems in fact to be the basic verb of **üdig** 'sexual passion', q.v.; but the text may be corrupt. Cf. **üdlen-**. **Türkü** VIII ff. **kara: üpgü:k yıl yaru:maz-kan tedi: üdmeŋ körmeŋ ürkittiŋ** 'the black hoopoe, before the year became bright, said, "Do not get excited (?), do not look, you frightened me"' *IrkB* 21 (the double **-tt-** is unusual in Runic script, and the word may be an error for **ürkitmeŋ**).

1 öt- the basic connotation is movement through or over; it is both Trans. and Intrans., in the latter case almost always with 'time' of some sort as the Subject. If Trans. it can govern several cases, with different shades of meaning; with the *Acc.* it usually means 'to cross', e.g. a river, the movement being over rather than through; with the *Dat.* it means 'to penetrate into (something)'; and with the *Abl.* (and/or *Loc.*) 'to pass right through (something)' and come out the other side. There are various metaph. meanings, e.g. 'to pass over, forgive (sins, etc., *Abl.*)'; 'to give up, renounce (something)'; and, if Intrans., (of the bowels) 'to be purged'; (of goods) 'to move freely, be easily marketed'. S.i.a.m.l.g.; in SW only Tkm. and XX Anat. *SDD* 1120. Cf. **üŋ-, 2 i:r-, keç-**. **Türkü** VIII *T* 3 (ölüt-): **Uyğ.** VIII ff. Bud. (they fall on sharp spits, and these) **bütün etözlerinde** (or **-den**?) **arkuru turkuru ötüp üner** 'pass right through their whole bodies and emerge (the other side)' *TM IV* 253, 57–8; (I wish to go home) **nemen ötgeymü men** 'how shall I get through?' *Hüen-ts.* 27; (he loves the aged, he knows the wise) **takı artukrak biligleri ötmiş**(?) **ol** 'and he has penetrated their superior wisdom' 125–6; **syoşıŋ nomta ötmiş ol** 'he has become completely familiar with Hīnayāna doctrine' 1792–3: **sav söz ötmeyükçe** 'as no message (Hend.) has come through' 2040; in a list of devils in *U II* 61 **ötmişig yédeçiler** (12) which comes after 'eaters of pus, tears, moisture, spittle, mucus, vomit', no doubt means 'eaters of faecal matter'. Civ. **tın buzğak ötür** 'the shortness of breath passes off' *H I* 164; **kan ötüp edgü bolur** 'the bleeding ceases and he recovers' *ditto* 183–4; similar phr. *H II* 8, 23; **karın ötmez isigliğ** 'suffering from constipation and fever' *ditto* 10, 57; **karın ötmeser** 'if he is constipated' *TT VII* 22, 16: **Xak.** XI **ok keyikten ötti:** 'the arrow passed through (*nafaḍa*) the antelope' (etc.); also used of anything which passes through anything; and one says **karı:n ötti:** *uṭliqa'l-baṭn wa maṣā* 'the stomach was purged and suffered from diarrhoea' *Kaş. I* 171 (**öte:r, ötme:k**); (the stream) **ta:ğığ öte:r** 'passes through (*yanfiḍ*) the mountain' *I* 424, 17; **sü:sı: kalın kim öte:r** *fa-min kaṯrati'l--cund lam akid a'buru* 'and because of the density of his army I cannot contrive to pass through' (*sic*, not a lit. translation) *I* 371, 2; *I* 473, 5 (**kuḍruk**; this might belong to **2 öt-**): XIII(?) *Tef.* öt- (with *Abl.*) 'to pass through' (a place, or time) 251: XIV *Muh. al--'ubūr* 'to cross' **ö:t- (-mak**, in error); *al-qaṭ'* (normally 'to cut, sever', here perhaps 'to separate from someone') **ö:t- (-mak**, in error) *Rif.* 122 (only); *al-ishāl* (*Rif. al-insihāl*) 'diarrhoea' **ö:z ö:tmek** *Mel.* 65, 2; *Rif.* 164 (both texts corrupt, *Mel.* has *ö:ze:tmek*, *Rif. ö:ze: ö:tmek*): **Çağ.** XV ff. **öt- (-ti** etc., 'with **ö-**') variously translated *geç-* 'to cross'; *git-* 'to go'; *farāğat et-* and *vāz geç-* 'to give up, cede'; *te'ṯir ve sirāyat* 'to spread, penetrate' *Vel.* 87–8 (quotns.); öt- (by implication 'with **ö-**') *guḍāştan* 'to pass, pass over, cross', etc. *San.* 58v. 5 (quotns.): **Xwar.** XIV **balta takı ötmedi** 'and an axe could not cut through it' *Nahc.* 30, 2: **Kom.** XIV **öte**, as a Postposition, 'through' *CCG*; *Gr.* 184 (quotns.): **Kıp.** XV *nafaḍa* **öt-** *Tuh.* 21b. 10; 37b. 2; *manfūḍ* **ötüptür** 34b. 5: *Osm.* XIV ff. **öt-** 'to pass over, or through', common in XIV and occurs sporadically till XVII *TTS I* 569; *II* 759.

2 öt- basically (of a bird) 'to sing'; hence metaph. of other animals or inanimate objects 'to emit some kind of sound'; never (of human beings) 'to sing', but in SW 'to chatter, talk nonsense'. Survives only(?) in NE Tuv. **et-** *Pal.* 576 and SW Osm. öt-. Cf. **sayra:-. Xak.** XI **tatlığ öter sanduwa:ç** 'the nightingale sings (*yuṭrib . . . bi-ilḥānihi*) sweetly' *I* 529, 7; *III* 178, 16; and four o.o.; n.m.e.: *KB* **ünin ötti keklik** 'the partridge sang his song' 76; o.o. 77, 78: XIV Muh. *saca'a'l-ṭayr* (of a bird) 'to sing' **ö:t-** *Mel.* 78, note 8 (not in all MSS. or *Rif.*): **Xwar.** XIV **öt-** (of a bird) 'to sing' *Qutb* 124: **Osm.** XVI **öt-** (of a goat) 'to bleat' *TTS IV* 631: XVIII **öt-** ('with **ö-**') in *Rūmī, xwānandagi wa sarāyidan* 'to sing', and

metaph. *bi-hūda-gū'i wa jâj-xā'i* 'to talk nonsense, babble' *San.* 58v. 6.

üt- 'to singe'; rather rare and sometimes misspelt owing to a supposed connection with **1 o:t** (e.g. **ot-** *Red.* 236). Survives only(?) in NC Kzx. **üt-** *R I* 1863; **üyt-** *MM* 481; NW Kaz. **üt-** *R I* 1343; SW xx Anat. **üt-** *SDD* 1439. **Xak.** xi **ol ba:şığ ütti:** *aşâta ṣa'ra'l-ra's wa aḥraqahu* 'he set fire to the hair of the head and burnt it off'; also used of other things *Kaş. I* 171 (**üte:r, ütme:k**): xiv *Muh.* (in a phonetic note on the rounded vowels) 'and if you do not pronounce the word with a *wāw* (i.e. long *ū*) and join the *hamza* to the *tā'* with a slight lengthening (*bi-madd ḫafif*) you have the 2nd Pers. Sing. Imperat. of *iḥrâqu'l-ğanam* 'to singe a sheep' *Mel.* 7, 3; *Rif.* 78: **Çağ-** xv ff. **üt-** (*ba-išbā'-i ḍamma* i.e. 'with **u-/ü-**', but erroneously with back vowel) 'to pass a flame rapidly over the head and hide of an animal or an ear of wheat to remove the hairs and the like' *San.* 58v. 9: **Kom.** xiv 'to singe' **üt-** *CCG*; *Gr.*: **Kıp.** xiv **üt-** *azâla bi-nār ṣa'ra'l-ğanami'l-muḏkā* 'to burn off the hair of a slaughtered sheep' *Id.* 8: xv *ṣawwaṭa* (misspelt, *ṣawaṭa*) *bi'l-nār* 'to singe' **üt-** *Tuh.* 21b. 9.

Dis. ADA

aḍa: not noted later than Uyğ., where it is often used in the Hend. **aḍa: tuḍa:**; the contexts indicate that it means 'danger' or the like; a l.-w. in Mong. as *ada* 'devil, evil spirit' (*Kow.* 64, *Haltod* 14), which reappears as a reborrowing in NE and NC *R I* 477 (**ada**), 557 (**aza**); not connected, or to be confused, with the Ar. l.-w. *aḍā*, 'injury, damage, pain', and the like. Cf. **aḍart-**. **Türkü** viii ff. Man. **uluğ aḍa ıyınç basınç bolğay** 'there will be great danger and persecutions (Hend.)' *TT II* 6, 15; a.o. 22: **Uyğ.** viii ff. Man.-A **aḍa tuḍa** (MS. *tüz*, an easily corrected error) **bizni ara yok** 'there are no dangers (Hend.) among us' *M I* 10, 1–2: Man. (may all men be saved) **alp aḍalarıntın** 'from their grievous dangers' *TT III* 168; a.o. *M I* 31, 3–4 (i): Bud. both **aḍa** and **aḍn tuḍa** are common; e.g. (when you go to sea) **béş törlüğ aḍa bar** 'there are five kinds of danger' (sea monsters, rocks, demons, waves, winds) *PP* 17, 1; o.o. *PP* 18, 5 etc.; *U II* 51, 5; 64, 8; 73, 5 (iii); *Tiş.* 48a. 7; b. 4; **ig ağrığ ölüm ulatı aḍa tuḍa bolur** 'there are dangers (Hend.) like disease (Hend.), death, and so on' *TT VI* 232–3; o.o. *V* 10, 87 (öç-); *VIII K.*12 (**aḍa: tu:ḍa: ig a:ğrağ**); *O.*6 (**ig ağrığ a:ḍa: tuḍa:**); *Kuan.* 15, 86; **ig a:ḍa:** *TT VIII K.*9; Civ. **aḍa bolmaz** 'there is no danger' *H II* 8, 28; [*ğaṗ*] **aḍa ig bolsar** 'if there is a dangerous illness' 30, 160; both **aḍa** and **aḍa tuḍa** are common in *TT I* and *VII*.

ata: 'father'; this word and **ana:** 'mother' first appear, instead of **kaŋ** (q.v.) and **1 ö:g** (q.v.) in Uyğ. Bud., but are still rare in that language C.i.a.m.l. **Uyğ.** viii ff. Bud. **badra kız atası beğke ınça tép tédi kaŋım uluğ él(l)ig busuşluğ sakınçlığ bolmazun** 'the maiden Bhadrā said to her father, the *beg*, "Let the great king my father not be sorrowful and anxious" ' *U II* 20, 2 ff; o.o. *do.* 25, 19; *Hüen-ts.* 120: **Xak.** xi **ata:** *al-āb* 'father'; **ata: sa:ğu:n** *al-ṭabib* 'physician' *Kaş. I* 86, and 403, 5 (**sağun**); about 20 o.o.: *KB* **ata** 'father' 37, 110, 3784 (**éçi:**) a.o.o.: xiii *Tef.* **ata** 'father' 62: *At.* **ata** 'father' 291, 495: xiv *Muh. abūhu* **ata:sı:** *Mel.* 11, 9; *Rif.* 85 (mis-spelt); *al-āb* **ata:** 49, 5; 143; *al-cadd* 'grandfather' **ulu:ğ ata:** 49, 5; 143; and other phr.: **Çağ.** xv ff. **ata** *pidar* 'father', and they call *Ṣûfi* sheikhs and ascetics (*maşâyix-i ṣûfiya wa zuhâd*) **ata** *San.* 30v. 1; **ata beğ/béğ** 'great father' and metaph. *lâlâ wa rabbi-yi awlâd-i salâṭîn* 'a princes' tutor' 30v. 2 (quotns. and note on the Atabeg dynasty): **Xwar.** xiii **ata** 'father' *'Alî* 36: xiii(?) ditto *Oğ.* 183, etc.: xiv ditto *Quth* 15; *Nahc.* 14, 12: **Kıp.** *al-āb* **ata:** *Hou.* 31, 19: xiv **ata:/aṭa:** *al-āb Id.* 8 (**ata** (*sic*) *ādam* 7 may be a corruption of something like 'the father of all mankind' Adam); *al-'amm* 'paternal uncle' **aṭa: karında:ş** *al-'amma* **aṭa: kız karında:ş** *Bul.* 9, 3 (there is a gap in the MS. where **aṭa:** should be): xv *āb* **ata** *Tuh.* 3b. 11; **biynin aṭa:sı:** 'the *bey*'s father' *Kav.* 27, 5; a.o. 44, 16: **Osm.** xiv ff. **ata** 'father'; c.i.a.p. *TTS I* 51; *II* 64; *III* 45; *IV* 48–9.

atı: 'the son of one's younger brother or of one's own son', that is '(junior) nephew' or 'grandson'; cf. **éçi:** (and see Grønbech, op cit. therein) and **yégen.** L.-w. w. the same meaning in Mong. as *açi* (one of the very few Turkish terms of relationship so borrowed). Survives only in NE Sarığ Yuğ. 19, **atı** 'grand-child; small child'. **Türkü** viii (after him his younger brother became *xağan*) **oğlı: atı: xağan bolmiş erinç** 'his son and grandson became *xağan*' *I E* 5, *II E* 5; **Kül Tégin atı:sı: Yoluğ Tégin bitì:dim** 'I Yoluğ Tégin, Kül Tégin's nephew, wrote (this inscription)' *I SE*; **[Bilge: Xa]ğan atı:sı: Yoluğ Tégin** *II SW* (as Y. T. was the **atı:** of both of these brothers, he must have been the son of a younger brother, and could not have been the grandson of either): viii ff. **Atı: Öz Apa: Tutuk** proper name? *Tun. IV* 6–7 (*ETY II* 96; **atı:** might here mean 'his name is'): **Uyğ.** ix **yegenimin atımın körtim amtı: öltim** 'I saw my daughters' (and younger sisters'?) daughters and my sons' (and younger brothers'?) sons, and now I have died' *Suci* 8.

E **ı:ḍu:** a word read in *Kaş. I* 110, 10, and translated 'trouble, distress' by Brockelmann with a query and by Atalay without one. It occurs in a verse, *Kaş.*'s translation of which is too free to help, spoken by a man in a lovers' quarrel, **aydı: senlŋ u:ḍu:, emgek tellm ı:du:** (or **ı:ḍü**), **yumşar katığ u:ḍu:, köŋlüm saŋa: yüğrük.** The first **u:ḍu:** is the Gerund of **uḍ-** and the second is **1 uḍu:** 'sand-dune'. The word after **tellm** might be the Gerund of **uḍ-** used in a slightly different meaning as a

Postposition meaning 'after', or it might be the Gerund of **ı:d-** although that verb has no obviously appropriate meaning. In any event it cannot be a noun. It must mean something like 'He said, |"I went|. following you, and after(?) many sufferings, the hard sand-bank softened, and my heart hastened to you".'

1 iḍi: properly 'master, owner', but in Moslem texts often 'the Lord' (God). The phonetic history of this word is exceptionally complicated. The original form must have been **iḍi:**, but the syn. word **ige/iye/i-e** is so old that its independent existence cannot be completely excluded. It seems, however, more probable that this is merely a Sec. f. with an unusual vowel change in the final. The position is complicated by the existence of a syn. Mong. word *ece(n)* which is as old as the XIII SH (*Haenisch* 42), and looks like a Turkish loan-word. **İdi:** could have become *ici* in Mong., but **ige/iye** could hardly have become *ece*, so if the two words are identical the word must have been borrowed before the vocalic change took place and later altered to conform with it. It survives in a wide range of Sec. f.s, which are not always easy to identify:—NE **e:** *R I* 657; **i:** 1407; **ie** 1411; Khak. **e:** *Bas.* 334; Tuv. **e:** *Pal.* 591: SE Tar. **ege** *R I* 694; Türki **iga** *Shaw*; **ége** *BŞ*; **ige** *Jarring*: NC Kır. **e:, ege** Kzx. **iye** *MM, Shmit.*: SC Uzb. **ega**: NW Kaz. **iye** *R I* 1434, 1578; Kk., Nogay **iye**; Kum. **es**: SW Az. **yiye**; Osm. **is**; Tkm. **eye**; XX Anat. **eye, iye, ez**. Has sometimes been mistaken for **2 iḍi:** the existence of which was not at first realized. See *Doerfer* II 636. **Türkü** (VIII only **2 iḍi:** occurs); VIII ff. (the fat horse's mouth has become hard) **iḍi:si: umaz** 'its master is powerless (to control it)' *IrkB* 65: **Uyğ.** VIII ff. Bud. **buşı iḍisi tirti kuvrağı** 'the community of Tirthakas who own (i.e. receive) alms' *USp.* 103, 19–20:—the normal Uyğ. forms are **ige, iye, i-e**, different MSS. of *TT VI* having different forms in the same passage; **ezrwalarnıŋ i-esi** 'oh Lord of of the Brahmas' *U I* 23, 10; **ol él uluş iyesi** 'the master of that realm and country' *Suv.* 90, 15; **yér suv iyesi** 469, 4; **ev iyesi** (v.l. **igesi, i-esi**) 'master of the house' *TT VI* 65, 346; **ev igesi** *VII* 28, 17; **ev iye:si** *VIII O.*8: **Xak.** XI **iḍi:** *al-sayyid wa'l-mawlā* 'lord, master'; hence one says **iḍim nc: té:r** 'what does my master say?'; and God (*allāh ta'ālā*) is called **iḍi:**; they say **iḍimiz yarlığı:** *amr rabbinā* 'Our Lord's commands' *Kaş. I* 87; four o.o.: *KB* **idi:** is common; (1) of God, e.g. **iḍim** 'my Lord' 124, etc.; (2) in the same usages as Arabic *al-ṣāḥib* 'owner, possessor' e.g. **ay dawlat iḍisi** 'Oh fortunate one' 551: XII(?) *KBVP* **uluğluk iḍisi** 'Lord of greatness' 2; **ay yér kök iḍisi** 'Oh Lord of earth and heaven' 3: XIII(?) *Tef.* **i:si:** (? **iyisi**) 'his master' (that is his elder brother) 121; **iḍisi** 122: *At.* **iḍi** (1) 'Lord'; (2) 'owner' is common: XIV *Muh.* (in a passage on pronunciation) 'they call *al-ṣāḥib* **i:ḍi:** in Turkestan and **i:yi:** (MSS. in error *i:ti:*) in our country' *Mel.* 7, 11; *Rif.* 79; *al-ṣāḥib wa'l-malik* **i:ḍi:** (spelt *i:di*) 44, 9; 137: *Rbğ.* **iḍi** 'Lord (God)' *R I* 1508: **Çağ.** XV ff. the position is complicated; *Vel.* 40 has **eye** (*sic*) *ṣāḥib* (quotn.); *San.* 57r. 1 adds, after **ayā**, 'and, spelt **iye**, *ṣaḥib*'; this word is not, however, entered under *alif maksūr ma'a'l-yā*, but **iyele-** and **iyelen-** are—*Vel.* 68 has **igesi** ('with **-g-**') translated *ṣāḥibi* (quotn.) and *San.* 108v. 2 has **ige** ('with **-g-**') *mālik wa ṣāḥib* (same quotn.)—*San.* 97r. 13, under a single entry has **idi** *xudā wa xudāwand* 'the Lord; master' with a quotn. fr. *Nāṣir*, **édi** 'was', and **idi** 'its smell', and also 97r. 18 **idi kut** translated *ṣāḥib-i sa'ādat* 'lord of felicity' (a false etymology of **iḍuk kut**): **Xwar.** XIII **iḍi** 'Lord; master' *'Ali* 11, 47; **iye** 51; XIV **iḍi** ditto *Qutb* 56; **év iḍileri** *Nahc.* 107, 1; **iḍi** 'Lord (God)' 249, 4; 251, 2: **Bulğar** XIV the sound **ḍ** does not occur in the language of most of the Turks but it does occur in Bulğar in **iḍi:** *al-rabb İd.* 9 (also in **aḍak, uḍu-**): **Kıp.** XIV (after **aya:** 'with back vowels') *wa'l-mālik wa'l-ṣāḥib* 27 (presumably **eye:**): XV *mālik wa ṣāḥib* **iye** *Tuh.* 35a. 12 (and 90a. 7): **Osm.** XIV ff. **eye** (sometimes mistranscribed *aya*) and, less often, **iye** 'master, owner' is noted in over a dozen XIV to XVI texts *TTS I* 287; *II* 41; *III* 274; the synonymous word **is** is c.i.a.p., sometimes as **is** and **isleri** *III* 382, but usually with the Poss. Suff. as **issi** *I* 388; *II* 546; *III* 381; *IV* 437; the two words occur side by side in **'aql iyesi fikret issi** (XIV, *III* 382).

2 iḍi: Intensifying Adv., originally used only to qualify Neg. verbs and expressions, meaning (not) 'at all' and the like; later more generally to qualify any Adj., meaning 'very, extremely'. Not noted later than Xak. unless NC Kır. **ındı** 'very', e.g. **ındı kara** 'pitch black' is a reminiscence. Replaced in the West in the medieval period by **iŋen** (possibly an Old Oğuz word) as shown below. This, too, is now obsolete. **Türkü** VIII (I campaigned in all kinds of country). **Ötüken yışda: yég iḍi: yok ermiş** 'there was no better (place) at all than the Ötüken mountain forest' *I S* 4 (*II N* 3); (my ancestors campaigned as far as the Kadırkan mountain forest to the east and the Iron Gate to the west) **ekı:n ara: iḍi: oksız kök Türkü ança: oluru:r ermiş** 'between the two the original(?) Türkü lived thus with no tribal organization(?) at all' *I E* 2–3, *II E* 4: **Türkü sır bodun yeri:nte: iḍi: yorımazu:n usar iḍi: yok kısalım** 'on no account let the Türkü *sir*(?) people move out of their own territory, if possible let us completely wipe them out' *T* 11; (up to that time the Türkü people) **teğmiş iḍi: yok ermiş** had never at all reached' (the Iron Gate, etc.) *T* 47; **iḍi yok erteçi: erti:** 'there would positively not have been' *T* 60: VIII ff. Man. **iḍi sevmezmen** 'I do not at all like' (living the life of an ordinary man) *TT II* 8, 42; **idi uçuz yénik** 8, 44 (**uçuz**): **Uyğ.** VIII ff. Bud. **iḍi yok** is fairly common *TT IV* 6, 25; 12, 56 (see **1 yo:k**); *VI* 54 (v.l.), 247, etc.: **Xak.** XI *KB* (understanding and wisdom) **iḍi eḍgü neŋ** 'are very good things' 215, 453; **iḍi artuk erdem** 'very great virtue' 281; **iḍi ters** 'very

perverse' 491; and many o.o. (the word does not occur in *Kaş.*): (**Xwar.** XIV **içen** 'very' *Qutb* 60; **içen üküş** 'very many' *Nahc.* 6, 3; 231, 10; a.o.o.: **Kom.** XIV 'very' **içen** *CCG*; *Gr.*: **Kıp.** XIV **inen** (*sic*) *cidda(n)* 'very' *Id.* 24; (in one MS.) **içen** (spelt *ingen*) **körklü:** *fī ḥaddihi malīḥ* 'extremely beautiful' 25: **Osm.** XIV ff. **içen**, and sometimes **içende**, 'very' common up to XVII, noted once in XIX *TTS I* 366; *II* 518; *III* 357–8; *IV* 410).

S **itl** 'sharp'. See **yitig**.

S **oda** See **ota:ğ**.

VU **1 uḍu:** pec. to *Kaş.* **Xak.** XI **uḍu:** *al-akama* 'mound, heap'; hence *al-kaṯīb* 'a sand-dune' is called **kum uḍu:**; and a town in Arğu is called **Uḍu: Kent** *Kaş. I* 87; *a.o.* 110, 11 (**iḍu:**).

S **2 uḍu:** See **uḍ-**.

E **3 uḍu:** See **1 u:** (Xak.).

Dis. ADA-

D **ata:-** (**a:da:-**) Den. V. fr. **1 a:t** (**a:d**); primarily 'to call out (someone's *Acc.*) name; to call out to (someone *Acc.* or *Dat.*); to call (someone *Dat.* or *Acc.* something, *unsuffixed case*)'; later in extended meanings, esp. 'to nominate (someone *Acc.*) to a post; to betroth (i.e. name someone as prospective husband or wife); to dedicate (something *Acc.*) to God or some sacred place'; from this finally developed 'to promise (something).' S.i.a.m.l.g. in SW Osm. **ada:-**, Tkm. **a:da:-**. **Uyğ.** VIII ff. Chr. **méni atasar** 'if he calls out to me, calls my name' *M III* 48, 2 (v); **maŋa atayu** 'calling out to me' *do.* 49, 6–7: Man.-A (the unhappy people because of their sufferings) **atayurlar** 'call out names' (and curse one another) *M I* 9, 8: Man. **sizni atayu** 'calling out your names' *TT III* 97: Bud. **anı témin edgü öglü atın** (mistranscribed *öz-e*) **atağalı teğilmlig bolur** 'it is seemly to call him immediately by the name of "well-disposed" ' *U IV* 46, 57–8; **anı adaş böşük atın atağalı teğilmsiz bolur** 'it is not seemly to call him by the name of "kinsman or relation by marriage" ' *do.* 64–5; o.o. *Suv.* 190, 12; *Hüen-ts.* 305; Civ. **atıŋ atayu kut kıv özin keltl** 'on calling your name divine favour (Hend.) came of its own accord' *TT I* 116: **Xak.** XI **ol aŋar a:t ata:dı:** *laqqabahu bi-laqab* 'he gave him a title', also used for *sammāhu bi'sm* 'he gave him a name' *Kaş. III* 250 (**ata:r, ata:ma:k**): *KB* (for this reason) **atım Aytoldı tép atadı** 'he named me Aytoldı' 748: **biligsiz kişig bilge yılkı atar** 'a wise man calls an ignorant one "animal" ' 985: XIII(?) *KBPP* **Çınlığlar Adabu'l-mulūk atadılar** 'the Chinese called (the Kutadğu: Bilig) "the education of kings" ' 19: *Tef.* **ata-** 'to call (someone *Acc.* or *Dat.* something *unsuffixed case* or *Acc.*) **atamuş waqt** 'a predetermined time 63: XIV *Muh.*(?) *sammā* **ata:-** *Rif.* 110 (only): **Çağ.** XV ff. **ata-** (**-dı** etc.) (1) *ata-, adla-, ad koy-* 'to name'; (2) *ada-, ya'ni nāmzād* (*sic*) *eyle-* 'to betroth' *Vel.* 6–7 (quotns.); **ata:-** (1) *nāmidan* 'to name'; (2) *nāmzad kardan*, in Ar. *xaṭba* 'to betroth' *San.* 28r. 19 (quotns.): **Xwar.** XIV **ata-** 'to name' *Qutb* 15: **Kıp.** *XV sammā* (**aṭla-** and) **ada-** *Tuh.* 20a. 6: **Osm.** XIV and XV **ada-** (once mis-spelt *adı-*) 'to name; to dedicate' in three texts *TTS I* 3, 4; *II* 5.

E **idi:-** error (**-v-** misread as **-i-**) for **evdi:-**, q.v.; 'to collect, gather up'. Pec. to Uyğ. The statement in *TT V* 34, note B90, that there is a Dev. N. *idiş* fr. this V. in *Kaş.* is an error; see *Kaş. III* 62, footnote. **Uyğ.** VIII ff. Bud. (just as a man who has hands, if he reaches a jewel island) **köŋül éyin ertini evdigeli** (*idigeli*) **uyur** 'can pick up jewels to his heart's content' (but if he has no hands) **ötrü ertini evdiyü** (*idiyü*) **umadın kuruğ kalır** 'then remains frustrated because he cannot pick up jewels' *TT V* 26, 91–3; **evdidiler** (*ididiler*) **yığdılar** 'picked up and collected' *Suv.* 627, 17; 642, 4.

D **1 ota:-** Den. V. fr. **1 o:t**; survives only(?) in NE Tuv. **oda-** *Pal.* 299; the alternative form **otla:-**, first noted in **Çağ.** XV ff. as **otla-** *San.* 61r. 27 survives in NE Tuv. **otta-** *Pal.* 314; SW Osm. **odla-**. **Yağma:-, Yemek** XI **ol otuŋ ota:dı:** *iṣṭalā bi'l-nār wa aḥraqa'l-ḥaṭab* 'he warmed himself at the fire and burnt firewood'; this is a rare word but used in these dialects *Kaş. III* 252 (**ota:r, ota:ma:k**).

D **2 ota:-** Den. V. fr. **2 ot**; has developed two meanings; (1) 'to cut grass, *etc.*', in modern times usually more specifically 'to pull up weeds'; (2) 'to treat with medicinal herbs'. S.i.a.m.l.g., usually in the first sense; in SW only in Tkm. and XX Anat. *SDD* 1095; cf. **otla:-**. **Uyğ.** VIII ff. Man.-A (and however many physicians come with their remedies) **anı otayu umağay** 'they will be unable to treat him (successfully)' *M I* 15, 7: Civ. **ota-** 'to treat (a patient)' *H II* 26, 84 and 93: **Xak.** XI **ol tarığ ota:dı:** *ṣarnaqa'l-zar'*, *wa huwa an yaqṭa' ṣirnāqahu kaylā yufsidahu* 'he cut the grain (crop), that is cut the crop so that it should not spoil'; also used of plough-land (*al-ḥarṯ*) when the ears (of corn) are cut off (*ḫuṣidati'l-ru'ūs*) *Kaş. III* 250 (**ota:r, ota:ma:k**): *KB* (oh ignorant man, go and) **iğiŋni ota** 'have your disease treated' 158; **otağıl dārū birle** 'treat him with drugs' 5244: XIII(?) *Tef.* **ota-** 'to weed' 239: **Oğuz** XI (after **1 ota:-**) and one says in Oğuz **emçi: aŋar ot ota:dı:** *al-ṭabīb 'alacahu bi'l-dawā'* 'the physician treated him with medicine' *Kaş. III* 252 (**ota:r, ota:ma:k**).

D **uḍı:-** unusual Den. V. fr. **1 u:** q.v.; basically 'to sleep', with several metaph. meanings; the earliest (of blood, milk, etc.) 'to clot, curdle, coagulate' must have existed in Xak., see **uḍıt-, uḍış-**, etc.; later (of a limb) 'to become numb', (in colloquial English 'to go to sleep'); also, more generally, 'to become negligent or slothful'. S.i.a.m.l.g. usually meaning 'to clot, curdle'; 'to sleep' only in

NE and SW (elsewhere displaced in this meaning by der. f.s like **uykula-**). It is sometimes possible to be confused between der. f.s of this verb and those of ***oḍ-**, which has the opposite meaning 'to be awake'. **Türkü** VIII (for the sake of the Türkü people) **tün uḍımadım küntüz olurmadım** 'I did not sleep by night or rest by day' *I E* 27, *II E* 22; **tün uḍımatı: küntüz olurmatı:** 'without sleeping at night or sitting down during the day' *T* 51–2: VIII ff. **uḍı:ğmağ oḍğu:ru: yatığlı:ğ turğuru: yorı:yu:rmen** 'I go about waking the sleepers and rousing those who are lying down' *IrkB* 40: **Uyğ.** VIII ff. Man. *TT III* 160 (**1 u:**): Bud. **az uḍıŋ** 'sleep a little' *PP* 55, 5; **uḍıyu yatmış oğulı** 'his son who lay asleep' *U III* 64, 1; **yatıp uḍıyur erken** *Suv.* 620, 16–17: Civ. (he must drink the medicine and) **uḍığu ol** *H I* 20; **uḍıyu umasar** *II* 8, 41: **Xak.** XI **er uḍı:dı:** 'the man (etc.) slept' (*nāma*) *Kaş. III* 259 (**uḍı:r, uḍı:ma:k**); *KB* (God does not walk about or lie down or) **uḍımaz** 17; many o.o.: XIII *Tef.* **uḍı-, uzı-, uyu-** 'to sleep' 321, 322, 324: XIV *Muh. na'asa* 'to doze' **u:y-** (**?u:yu-**) *Mel.* 31, 15; *Rif.* 116; *al-na'ās* **u:yumak** 37, 3; 123; *nāma* **u:yu-** 41, 7; **uyu:-** 131; *nāma* **u:dı:-** (*sic*) 115 (only): **Çağ.** XV ff. **uyu-(-p)** *uyu-Vel.* 124 (quotn.); **uyu-** (spelt) *xwāb kardan* 'to sleep', also called **uykula-** *San.* 90r. 2 (*quotns.*); **uy-** (in the same entry as **o:y-**) *zaxm bastan wa māst bastan* 'to form a scab; to coagulate' 89r. 18: **Xwar.** XIII **uy-** (or **uyu-**?) 'to sleep' *'Ali* 29: XIII(?) (he pitched his tent and) **şük bolup uyu turdı** 'settled down quietly to sleep' *Oğ.* 136: XIV **uḍı-, uyı-, uyu-** 'to sleep' *Qutb* 195, 197; **hīç uḍımassen** 'you never sleep' *Nahc.* 289, 9; **'āqılnıŋ uḍımakı** 'the sleep of a wise man' (is better than the wakefulness of a fool) 423, 4: **Kom.** XIV 'to sleep' **uyu-** *CCI, CCG*; *Gr.* 264 (quotns.): **Kıp.** XIII *nāma mina'l-nawm* **u:yı:-** *Hou.* 44, 1: **Bulğar.** XIV **uḍu-** *nāma* and in other languages **uyu-** *Id.* 9 (see **1 iḍi:**): **Kıp.** XIV **uyı-** *nāma*, and in the Turkistāni language (*sic*) **uḍı-**, as we said above *Id.* 26: XV *xadara* (of a limb) 'to go numb' **uyu-** *Tuh.* 15a. 9.

öte:- (**öde:-**) basically 'to carry out an obligation', hence (1) 'to carry out one's obligations to God', e.g. by offering prayer at proper times; (2) 'to carry out one's obligations to superiors' by giving what is due to them; (3) 'to pay a debt'. Survives in some SE, SC (**üta-**), NW, and SW languages; Az., Osm. **öde-**, Tkm. **ö:de-**. **Uyğ.** VIII ff. Man. (these wicked men) **üç yavlak yolta öz ötek öteyür** 'repay their debts (*metaph.*) in the three evil ways' *TT II* 16, 22–4; **ötek bérim ötemekleri erser** 'as for their paying their debts (Hend.)' *ditto* 17, 85–7: **Xak.** XI **ol anıŋ alımın öte:dı:** *qaḍā daynahu* 'he paid his debt to him'; (in a verse) **teŋrı:gerü: tapğin öte:r** 'he performs his duty to God' *Kaş. III* 252 (**öte:r, öte:me:k**): *KB* **munıŋ şukrı emdi neteg öteyın** 'how can I now give (adequate) thanks for this?' 390; similar phr. 1033; **tapınsa öter beg tapuğçı ḫaqqın** 'if a servant is obedient, his master gives him his due' 597; a.o.o. of **ḫaqq öte-** 1478, 1560, 1593, etc.: XIII(?) *Tef.* **öde-/öte-** 'to pay (a debt); to perform one's duty (to God)' 242, 251: XIV *Muh. addā'l-dayn* 'to pay a debt' **borc ö:de-** *Mel.* 22, 4 (*Rif.* 102 **bo:rc bér-**); *inqaḍā'l-dayn* 'to settle a debt' **bo:rc ö:de:-** 23, 8; **ö:te:-** 104: **Çağ.** XV ff. **öte-** *idā kardan* 'to pay (a debt), fulfil (a duty)' *San.* 61r. 10: **Xwar.** XIII **öte-** 'to pay' *'Ali* 49: XIII(?) **kök teŋrike men ötedim** 'I have given what was due to high heaven' *Oğ.* 75: XIV (whoever borrows money and fails) **borcını ötemekke** 'to repay his debt' *Nahc.* 409, 15: **Kıp.** XIV *awfā* 'to pay a debt' **ö:de-** *Bul.* 30v.: XV *awfā* **öte-** *Tuh.* 5b. 11; *wafā* ditto. **öte-** 38b. 8: **Osm.** XVIII **öde-** (and **ödeş-**) *in Rūmī, idā kardan*; also metaph. *mukāfāt* '(to give) compensation, recompense' *San.* 66v. 13.

üti:- Hap. leg.; the connection of this word with **üt-** is obvious, but cannot be explained morphologically; *Kaş.* clearly distinguished between the two verbs, and regarded **ütüg** as derived from **üti:-**, not **üt-**. **Xak.** XI **ol to:nuğ üti:di:** *aḥraqa zi'bira'l-ṯawb bi-ḥadida wa mallasahu* 'he ironed the nap of the garment with an iron and pressed it flat' *Kaş. III* 252 (**üti:r, üti:me:k**).

Dis. ADC

D **ataç** Dim. f. in **-ç** fr. **ata:**; 'little, i.e. dear, father'; in the first two passages below the word has been read as a proper name, *Taçam*, but this is almost certainly an error. **Türkü** VIII **bilge: ataçım yoğıŋ korığınnı: ko-[rıdı]m** 'my wise, dear father, I held your funeral feast and enclosed(?) your grave plot' *Ongin* 12; the word has also been restored in line 1 of the Supplementary Inscr.: VIII ff. Yen. **amtı: ataçımka: aḍrındım** (?read **aḍrıldım**) 'I have now been parted from my dear father' *Mal.* 32, 14: **Xak.** XI **ataç oğu:l** *ṣabī mutaṣayyix ka'annahu abū'l-qawm* 'a boy who behaves like an old man, as if he was the father of the clan' *Kaş. I* 52.

VU **eteç** Hap. leg.; neither this nor the A.N. (Conc. N.) are vocalized in the MS., but as the Suff. of the latter is **-lik** the vowels must be front ones. **Xak.** XI **eteç** *al-mardah, wa hiya'l-ḫufratu'llatī ya'ab fihā'l-ṣibyān bi'l-cawz* 'the target for throwing things, that is the hole in which children throw when playing the nut game' *Kaş. I* 52.

D **etçi:** N.Ag. f. **et;** 'butcher'; this word was read *atçı* by Arat in *KB*, but the context strongly suggests that this is an error; **atçı:** is otherwise unknown, and **etçi:** n.o.a.b. **Xak.** XI *KB* (I dreamt that I was climbing a staircase and) **başında bir etçi maŋa suv bérür** 'at the head of it a butcher gave me water to drink' (I drank it down and then flew off to heaven) 6035; (in the interpretation) **ol etçi turur kör atalığlarığ atasız kılığlı ay**

kılkı arığ; ol etçi turur kör étilmişleriğ buzuğli yorıtmağlı canlığ tirig 'that butcher, oh virtuous man, is the one who makes those who have fathers fatherless; that butcher is the man who destroys what has been set in order and does not leave mortals alive' 6055-6: XIV *Muh.*(?) *qaṣṣāb* **etçi:** (*cim*) *Rif.* 157 (only): **Kıp.** XIII *al-qazzār* 'butcher' **etçi:** *Hou.* 23, 21; *al-laḥḥām* 'meat-seller' **etçi:** 50, 20.

D **uḏçı:** N.Ag. fr. **u:ḏ**; 'ox-herd'; survives as **uyçı/uyçu** in NE *R I* 1604 and NC **Kır. Uyğ.** VIII ff. Bud. **xan uḏçısı** 'the king's ox-herd' *PP* 65, 1; **uḏçı er** 66, 3.

D **otçı:** See **ota:çı:**.

Tris. ADC

D **ota:çı:** Dev. N.Ag. fr. **2 ota:-**; 'physician'. L.-w. in Mong. as *otaçi/otoçı* (*Kow.* 383, *Haltod* 79), which is prob. the origin of NE Tuv. **oduçu** *Pal.* 300; otherwise survives only(?) in SW XX Anat. **otacı/otçu** *SDD* 1094-5. **Uyğ.** VIII ff. Chr. **otaçı emçi** *U I* 7, 3 (**2 ot**): Man.-A **otaçı** 'physician' *M I* 15, 6: Bud. **bütün balıktakı otaçılar** 'all the physicians in the town' *U III* 41, 5; a.o. *Suv.* 591, 5: Civ. **otaçılar baxşılar** 'physicians and religious teachers' *H II* 8, 25: XIV *Chin.–Uyğ. Dict.* 'physician' **otçı** *R I* 1119; *Ligeti* 189: **Xak.** XI (after **2 ot** *al-dawā'*) hence *al-ṭabib* 'physician' is called **ota:çı:** *Kaş I* 35, 8; *I* 299, 22 (**enüçle:-**): *KB* **otaçı téridi** 'the physicians assembled' 1057; o.o. 1065, 2109, 4631: XIV *Muh. al-ṭabib* **o:ta:çı:** (*cim*) *Mel.* 58, 6; *Rif.* 156: **(Çağ.** XV ff. **otaçı** *yaylāq* 'summer station'; **otaçı Xıtay** the name of an Özbeg clan (*ūrūğ*) *San.* 62r. 8; **otoçı** in the Mongolian language means *şikastaband* 'bone-setter' 62v. 7; the first entry seems to be an attempt to explain the first word of the clan name, in this context it may have meant 'pastoralist'; the last entry is the Turkish word reborrowed from Mong.): **Xwar.** XIV **otaçı** 'physician' *Qutb* 120: **Kom.** XIV 'physician' **otaçı** *CCG*; *Gr.*: **Kıp.** XIII *al-ṭabib* **o:ta:çı:** *Hou.* 23, 9: XIV **otçı:** (one MS. **oṭaçı:**, *cīm*) *al-ṭabib Id.* 15: XV *Tuh.* 23b. 7 (see **içe:gü:**): **Osm.** XIV ff. **otaçı** (perhaps sometimes to be read **otçı**) occurs in several texts down to XVII, *TTS I* 550; *II* 736; *III* 549; *IV* 613; XVIII **otçı** ('with **-ç-**') *ṭabib wa carrāh*, ('surgeon') in Pe. *bizişk San.* 62r. 11.

VUD **eteçlik** Hap. leg.; A.N. (Conc. N.) fr. **eteç**, q.v. **Xak.** XI **eteçlik** *al-mawḍi'u'llaḏī yuḥfar fihi'l-mardah li'l-lu'bi'l-cawz* 'the place in which the target for throwing things is dug for the nut game' *Kaş. I* 151.

D **otaçılık** A.N. (Conc. N.) fr. **ota:çı:**; n.o.a.b. **Uyğ.** VIII ff. Man.-A **Mrdaspnt teŋrilerniŋ otaçılıkı** 'the place of healing of the Mardāspent gods' *M I* 27, 33: **Osm.** XIV ff. **otacılık** (or **otçılık**?) 'medical treatment' in one XVII and one XVIII text *TTS I* 550; *II* 737.

Dis. ADD

aḏut basically 'a handful', but sometimes used for 'the palm of the hand', which is properly **aya:**; had a very unusual phonetic history; under the influence of the **-u-** the **-ḏ-** became **-v-/-w-** instead of **-y-**, and, perhaps as compensation, the **-t** became **-ç** as early as XI (*KB*). S.i.a.m.l.g. in a wide variety of forms, one NE Tuv. **adış**, *Pal.* 42, very archaic; some much abraded NE **auts, o:s, o:ş, u:ş** *R I* 81, 1138, 1149, 1772; SE Tar. **o:ç** *R I* 1133; NC **Kır. u:ç**; Kzx. **uıs**; elsewhere usually **avuç** or the like. **Uyğ.** VIII ff. Bud. **ayaça aş bérmiş aḏutça suv tuttmış** 'giving a palmful of food or holding a handful of water' *Suv.* 168, 23; Sanskrit *muṣṭinā* 'with a handful' **a:ḏut** (spelt *a:tudh*) **üze:** [gap] *TT VIII C.*14: **Xak.** XI **aḏut** *al-ḥafna* 'a handful'; one says **bi:r aḏut ne:ŋ** 'a handful of something', that is what will fill the palm (*mil'u'l-kaff*) *Kaş. I* 50; **awut** dialect form (*luġa*) of **aḏut** for 'handful' *I* 82: *KB* **ukuşsuz kişi bir avuççа tetik** 'a man without understanding is only a trifle intelligent' 207: XIII(?) *Tef.* **awuç** 'handful' 36: **Çağ.** XV ff. **awuç** *kaff-i dast* 'the palm of the hand' *San.* 53v. 2 (quotn.); in a Qaṣīda in the Vienna MS. of *KB*, Malov *Pamyatniki drevnetyurkskoi pis'mennosti* 342 ff. **bir avuç yalka** 'as trifling wages' (God gave man a soul) 27: **Xwar.** XIV **avuç** 'handful' *Qutb* 16: **Kom.** XIV **ouç** (? for **owuç**) 'handful' *CCI*; *Gr.*: **Kıp.** XIV *al-ḥafna* **awuç** (*cim*) *Bul.* 9, 13: XV *qabḍa wa ḥafna* 'handful' **awuç** (*cim*) *Tuh.* 28b. 11; *qabṣa* ditto 30b. 9; *rāḥatu'l-kaff wa'l-qabṣa ayḍa(n)* 'palm of the hand', also 'handful' **awç** (*sic*, *cim*) *Kav.* 61, 2: **Osm.** XIV ff. **avuç** 'palm of the hand' in several texts *TTS I* 54; *II* 69; *IV* 289; XVIII **avuc oyunı**, in *Rūmī*, a kind of gambling game (*qimār*) which consists in taking some things in one hand and asking 'odd or even'. If the other guesses wrong he loses *San.* 53v. 3.

Dis. V. ADD-

D **atat-** (**ataḏ-**) Hap. leg.; Den. V. in **-aḏ-**, Intrans., fr. **2 at. Xak.** XI **ta:y atattı:** 'the foal grew to maturity (*tafarrasa*), that is was reckoned to be a horse'; (prov.) **ta:y atatsa: at tınu:r oğu:l ereḏse: ata: tınu:r** 'when the foal grows to maturity, the horse has a rest; when the son grows to maturity the father has a rest' *Kaş. I* 206 (verse; no Aor. or Infin.).

D **eḏeḏ-** Hap. leg. (?) ; Den. V. in **-eḏ-**, Intrans., fr. **e:ḏ**; 'to thrive' or the like. **Uyğ.** VIII ff. Man. (plants and trees come into existence) **koluŋaları ulğaḏur eḏeḏür ögirer** 'their young shoots grow, thrive, and rejoice' *Wind.* 249, 8–9.

(D) **etet-** Hap. leg. **Xak.** XI **ol anı: etetti:** *awqa'ahu fi muqāsāti'l-milna* 'he put him in a serious difficulty' *Kaş. I* 207 (**ete:tür** (*sic*); **etetme:k**).

D **étit-** (**édit-**) Caus. f. of **é:t-**, N.o.a.b., cf. **étür-**. **Uyğ.** VIII **örḏin anta: étitdim** 'I had

my throne set up there' *Šu. E* 8; a.o. *S* 10 (**örgi:n**).

D uḍıt- Caus. f. of **uḍı:-**; lit. 'to put (someone *Acc.*) to sleep'; with various metaph. meanings like 'to extinguish (a fire); to make (milk) curdle'. S.i.a.m.l.g., usually as **uyut-**, but NE Koib., Kaç., Sag., Şor **uzut-** *R I* 1770; Khak. ditto; Tuv. **udut-**. **Uyğ.** VIII ff. Civ. **iglig uḍıtmış kergek** 'you must put the sick man to sleep' *H II* 33, 222: **Xak.** XI **ol meni: uḍıttı:** *anāmani* 'he put me to sleep'; and one says **ol yuğrut uḍıttı:** *rawwaba'l-rā'ib* 'he curdled the *yoğurt*'; and one says **ol uḍıtma: uḍıttı:** *cabbana'l-cubunn* 'he made the curd cheese'; and one says **ol ot uḍıttı:** 'he extinguished (*aṭfa'a*) the fire' *Kaş. I* 207 (no Aor. or Infin.); **bu ot ol kişi:ni: uḍıtğa:n** 'this drug always puts (people) to sleep' (*yurqid*) *I* 154, 20: *KB* **otuğ suv uḍıtsa yana tirlümez** 'if water extinguishes the fire it cannot come to life again' 2396; (carelessness) **uḍıtur kişig** 'puts a man to sleep' 5267; o.o. 2373, 5266, 5448: XIV *Muh.* (*nāma* **uyu:-**); *nawwama ğayrahu* **u:yu:t-** *Mel.* 41, 7; **uyu:t-** *Rif.* 131: **Çağ.** XV ff. **uyut-** *xwābāndan* 'to put to sleep' *San.* 90r. 21 (quotn.): **Kom.** XIV **uyut-** 'to let (someone) sleep' *CCG*; *Gr.*: **Kıp.** XIII *nawwama ğayrahu* **u:yıt-** *Hou.* 44, 1: XV (*raqada* **yat-**) *raqqada* [*? wa rawwaba* omitted] *'l-laban* 'to put to sleep, [and to curdle ?] milk' **uyut-** *Tuh.* 17a. 11–12: **Osm.** XVI **uyut-** (**-y-** written with *kāf*) 'to curdle (milk)', in one text *TTS III* 725.

Tris. ADD

D uḍıtma: Pass. Dev. N. fr. **uḍıt-**. Pec. to *Kaş.* **Xak.** XI **uḍıtma:** *al-cubunnu'l-raṭb* 'moist curd cheese' *Kaş. I* 143; a.o. *I* 208, 3 (**uḍıt-**).

Tris. V. ADD-

D aḍutla:- Den. V. fr. **aḍut**. Like that word s.i.a.m.l.g. in a wide range of Sec. f.s, often meaning 'to grasp, or squeeze, in the palm of the hand'. **Xak.** XI **ol yarma:k aḍutla:dı:** *ḥafana'l-raculu'l-dirham fi kaffihi* 'the man took a handful of money'; also used for *ğarafa'l-mā' fi yadihi* 'to scoop up water with one's hands' *Kaş. I* 299 (**aḍutla:r, aḍutla:-ma:k**): **Çağ.** XV ff. **awucla-** (so spelt) *ba-kaff-i dast giriftan* 'to take in the palm of the hand' *San.* 53r. 11 (quotn.).

Dis. AḌĞ

aḍak originally rather indefinitely 'leg, foot'; in some contexts one meaning seems to be required to the exclusion of the other, in others vice versa. Became a l.-w. in Mong. as *adak* (*Kow.* 68, *Haltod* 15) but apparently only in the metaph. meanings 'the foot (of a mountain) the end, or mouth (of a river); end; final'. S.i.a.m.l.g., usually as **ayak** or the like, in its original meaning; but in some languages *adak* was reborrowed fr. Mong. with the meanings current in that language. **Türkü** VIII **Türkü boğun aḍak kamşatdı:** 'the Türkü people let their feet waver' (and began to panic) *I N* 7; same phr. but **kamşat(t)ı:** *II E* 30: VIII ff. Man. (seeing with our eyes . . . touching with our hands) **aḍakın yorıp** 'walking with our legs' *Chuas.* 314; (his clothing) **bastan** (*sic*) **aḍak(k)a teği** 'from head to foot' *M I* 5, 13: **Uyğ.** VIII ff. Man.-A. (as the eye is dear) **aḍakka** 'to the legs' (and the hand to the mouth) *M I* 23, 5; a.o. 17, 19 (**I u:ç**): Man. **baştın berü aḍakka teği** '*from* head *to* foot' (perhaps metaph. 'from beginning to end') *M I* 30, 24–5: Bud. **eligin aḍakın beklep** 'binding him hand and foot' *PP* 63, 5; (of a bull) **tört aḍakın** 'his four legs' *do.* 65, 5; o.o. *U II* 24, 2; *U III* 35, 10; *TT VIII* (several): Civ. **aḍak ağrığka em** 'a remedy for a pain in the legs' *II I* 137; a.o. *TT I* 198 (**apam**); (in certain circumstances) **Bulmışka ton etük aḍak baş bérmezmen** 'I shall give Bulmiş no clothing or footwear at all' *USp.* 51, 7 (**aḍak baş** seems to be attached ungrammatically to the previous words); o.o. *H II* 30, 189; *TT VII* 21, 4; 25, 4: XIV *Chin.-Uyğ. Dict.* 'his foot' **aḍakı** *Ligeti* 125: **Xak.** XI **aḍak** *al-ricl* 'leg, foot' *Kaş. I* 65; **ayak** *al-qadam* 'foot' dialect form (*luğa*) of **aḍak** *I* 84; in the Chapter on phonetics *I* 32, 3 ff. it is said that the Çigil and other (genuine) Turks call *al-ricl* **aḍak** and some Kıpçak, the Yeme:k, Suwa:r, Bulğa:r, and other peoples stretching to al-Rūs and al-Rūm call it **azak**, and (by implication) the Yağma:, Tuxsi:, (other) Kıpçak, Yaba:ku, Tata:r, Ka:y, Çumul and Oğuz **ayak**; about 40 o.o. of **aḍak**, usually *al-ricl* or *al-qadam*, nearly always spelt **aḍa:k**: XIII(?) *At.* (by fate the thorn pierces) **aḍakka** 'the foot' 455; *Tef.* **aḍak/ayak** 'leg, foot' 40, 44: XIV *Rbğ.* **aḍağ** (mis-spelt *adağ*) 'foot' *R I* 478; *Muh. al-ricl* **aya:ğ** *Mel.* 48, 6; **aya:k** *Rif.* 142; in the phonetic passage *Mel.* 7, 9–11; *Rif.* 79 (which is corrupt and should be restored as follows) it is said that the Turkistānīs call *al-qa'b* 'leg' **aḍa:ğ/aḍa:k** and the Turks of our country **aya:ğ/aya:k**: **Çağ.** XV ff. **ayağ/ayak** *pāy* 'foot' *Vel.* 39; **ayağ/ayak** *pā* *San.* 57r. 5 (quotn.); **aḍak** (*sic*) 'a wooden object (*çūbī*) like a cart which they make for children, so that they may be put into them and learn to walk' 33r. 29 (no doubt the Mong. l.-w. reborrowed): **Xwar.** XIII **ayak** 'foot' *'Ali* 13: XIII(?) **aḍakı uḍ aḍakı teg** 'his legs were like an ox's legs' *Oğ.* 12; a.o.: XIV **aḍak** 'leg, foot' *Qutb* 3; **ayak** *do.* 6; **aḍak** *MN* 106; **ayak** *do.* 115, etc.; (he walked looking at) **aḍakına** 'his feet' *Nahc.* 237, 12: **Kıp.** XIII (after a list of parts of the leg) *macmū'u'l-ricl* 'the leg as a whole' **aya:k** *Hou.* 21, 9; XIV **aḍak** *al-ricl* in **Bulğar**, elsewhere pronounced **ayak** *Id.* 9 (cf. **1 ıḍı:, uḍı:-**): XV *al-ricl* **aya:ğ** *Kav.* 61, 9: *ricl* **ayak** *Tuh.* 16b. 8: **Osm.** XIV ff. **ayak** in numerous phr. and idioms *TTS I* 54–7; *II* 71–5; *III* 48–51; *IV* 51–6.

1 aḍığ 'bear' (animal). S.i.a.m.l.g. in various forms, usually **ayı/ayu**, cf. *Shcherbak*, p. 130; sometimes also with metaph. meanings like 'the constellation of the Great Bear', and, in Osm. 'a clumsy fellow'. Cf. **2 apa:**. The Mong. equivalent *ötege* is mentioned, as such, in

San. 62r. 19 but does not seem to have been used as a l.-w. in Turkish. **Türkü** VIII ff. **aḍığlı: toŋuszlı:** 'a bear and a boar' *IrkB* 6: **Uyğ.** XIV *Chin.-Uyğ. Dict.* 'bear' **aḍığ** *Ligeti* 125: **Xak.** XI **aḍığ** *al-dubb* 'bear' *Kaş. I* 63 (prov., which also occurs in *I* 332, 12): (*KB* **aḍığlayu** 'like a bear' 2311): XIV *Muh. al-dubb* **ayuğ/ayu** *Mel.* 72, 4; **ayı:ğ** *Rif.* 174: **Çağ.** XV ff. **ayığ/ayık** 'the animal called *ayı*' *Vel.* 39–40 (quotns.); **ayığ/ayık** *xirs* 'bear', in Ar. *dubb San.* 57v. 7 (quotn.): **Oğuz, Kıp., Yağma:** XI **ayığ** *al-dubb*, dialect form (*luğa*) of **aḍığ** *Kaş. I* 84: **Xwar.** XIII(?) (the infant Oğuz's) **kögüzü aḍuğ kögüzü teğ** 'chest was like a bear's chest' *Oğ.* 13–14; a.o.o.: **Kom.** XIV 'bear' **ayu** *CCI*; *Gr.*: **Kıp.** XIV **ayu** *al-dubb Id.* 26; *Bul.* 10, 13: XV ditto. *Tuh.* 15b. 3; *Kav.* 62b. 6.

D **2 aḍığ** Dev. N./A.S fr. **2 *aḍ-**, which survived as **ay-** 'to make (someone) sober' in SW Osm. *TTS II* 82; *III* 54; originally lit. 'sober', that is not drunk; later sometimes metaph. 'sober-minded, sensible'. S.i.a.m.l.g. usually as **ayık** or the like, except SE, SC where it has been displaced by Pe. *huşyār*. **Xak.** XI **aḍığ** *al-ṣāḥī mina'l-sukr* 'sober (free) from intoxication'; hence one says **esrük aḍığ** 'drunk and sober' *Kaş. I* 63: XII(?) *Tef.* **aḍuğ** 'cautious' 41: XIV *Muh. al-ṣāḥi* **ayık/ayuk** *Mel.* 55, 1; in *Rif.* 152 *wa'l-ḥāzim* 'and resolute' is added and the word mis-spelt *'aṣık* **Çağ.** XV ff. **ayık** *huşyār* 'sober' *Vel.* 39; **ayığ/ayık** *huşyār San.* 57v. 10: (**Xwar.** XIV **ayığlık** 'sobriety' *Qutb* 6): **Kıp.** XIII *al-ṣāḥi* (opposite to 'drunk' **esrü:k**) **ayık** *Hou.* 26, 15: XIV **ayuk** *al-ṣāḥi Id.* 26: XV *ṣāḥi* **ayık** *Tuh.* 22b. 4; 47b. 12: **Osm.** XIV ff. **ayığ/ayık** 'sober' in several texts *TTS II* 78; *IV* 57.

S **aḍuk** See **ağduk**.

D **ıḍuk** Dev. Pass. N./A.S. fr. **ı:ḍ-**; lit. 'sent', but used only in the sense of 'sent, i.e. dedicated, to God', hence 'sacred' in a more general sense; the phr. **ıḍuk kut** 'the sacred favour of heaven' was early adopted as a royal title by some tribes; in course of time its origin was forgotten, and in *San.* it is spelt **idi kut** and given a false etymology (see **1 iḍı:**). Survives in various forms, **ıyık, ı:k, ızık**, etc. in NE, NC, and SW xx Anat. *SDD* 777, 1098. **Türkü** VIII (the Türkü divinity on high thus set in order) **türkü ıḍuk yéri: suvı:** 'the sacred Türkü territory' *I E* 10, *II E* 10; **ıḍuk yer suv** *II E* 35; *T* 38: **ıḍuk Ötüken yış** 'the sacred Ötüken mountain forest' *I E* 23 (*II E* 19); **Basmıl ıḍuk(k)ut** 'the Iḍuk kut of the Basmıl' *II E* 25: **ıḍuk baş** a place name *II E* 25: **Uyğ.** VIII **ıḍuk baş kédınte:** 'west of Iḍuk Baş' *Şu. E* 9: VIII ff. Man. **ıḍuk kaŋımız** 'our sacred father' *TT III* 18, 20; o.o. *do.* 57, 108; **él(l)igimiz ıḍuk kut** 'our king the Iḍuk kut' *M III* 35, 9, 14 and 19; **ıḍuk örgin** 'the sacred throne' *do.* 35, 18: Bud. **ıḍuk** 'sacred' is fairly common, *Suv.* 349, 3; 447, 15; *USp.* 43, 8: Civ. *USp.* 40 and 41 are documents of a late period addressed to **İḍuk kut teŋrikenimiz**: **O. Kır.** IX ff. **öz yerim ıḍuk yerim** 'my own land, my sacred land' *Mal.* 42, 1: **Xak.** XI **ıḍuk** *kull şay' mubārak* 'anything blessed'; its origin is that any animal which is set free (*yusayyab*) is called **ıḍuk**; its back is not loaded nor its udders milked nor its fleece shorn because of a vow incumbent on its owner: **ıḍuk ta:ğ** *al-cabalu'l-māni'u'l-fawil* 'an inaccessible long mountain' *Kaş. I* 65: *KB* **iduk kut** 'the blessed favour of heaven' (not as a title) is fairly common, 343, 354, 1335, etc.; **ıḍuk** also occurs in other contexts, e.g. of **beğlik** 1960: XIV *Muh.*(?) *al-qaḍā wa'l-qadr* 'destiny, fate' **ıyı:k** *Rif.* 189.

?D ota:ğ (?**oda:ğ**) originally 'a small temporary building'. S.i.a.m.l.g., the idea of temporariness prevailing in NE and SE, and smallness elsewhere. Morphologically a Dev. N. in **-ğ**, possibly fr. **1 ota:-** with the connotation of a place to light a fire in (see *Muh.* below). The Osm. form **oda** suggests a connection with **1 ota:-** and so **1 o:t (o:d)**. See *Doerfer* II 489. **Xak.** XI **ota:ğka: öpkele:p süke: sö:zle:me:dük** (*sic*, ?read **sö:zle:me:dı:**) *ğaḍiba 'alā'l-aqrānihi fi'l-xayma fa-mā takallama ba'dahu ma'a'l-cund* 'he got angry with his neighbours in the tent and thereafter did not talk to the army' *Kaş. III* 208, 13; n.m.e.: *KB* (he became acquainted with people and) **otağ tutdı özke** 'took a small house for himself' 499; **étse otağı işi** 'if he puts his domestic affairs in order' 2562: XIV *Rbğ.* (if you leave Joseph) **otağda** 'in the tent' *R I* 1104: *Muh. al-mawqid* 'fireplace' **o:ta:ğ** *Mel.* 76, 10; *Rif.* 180 (there may be a small omission here, **o:ca:ğ** translating *al-mawqid* and some Ar. word to be translated by **o:ta:ğ**); **Çağ.** XV ff. **otağ/otak** *sarāy-i nişiman* 'dwelling house' abbreviated in *Rūmī* to **oda** *San.* 62r. 8: **Xwar.** XIII **otağ** 'tent' *'Ali* 12; XIV ditto *Qutb* 120: **Kıp.** XIV **oṭak** is used for *al-xayma* 'tent' and *al-waṭan fi'l-barriya* 'a place where one lives in the desert'; they say **otakın kanı:** *ayna manziluk* 'where do you live?' *Id.* 15: **Osm.** XIV ff. **otağ/otak** (possibly taken from some cognate language) occurs at all periods with the specific meaning of a 'tent belonging to a distinguished person' *TTS I* 551; *II* 737; *III* 550; IV 613: **oda** (sometimes in XIV **odağ** *II* 716) meaning more vaguely 'tent, dwelling, is also common *I* 535; *II* 715–16; (but most of the occurrences of **oda** in *TTS* are the *Dat.* of **1 o:t (o:d)**): XVIII **oda** (spelt both with final *alif* and final *hā*) in *Rūmī*, abbreviation and corruption of **otağ** *xāna wa sarāy* 'house, dwelling' *San.* 66v. 15 (quotn.).

D **uḍık** N./A.S. fr. **uḍı:-** 'sleepy, asleep'. N.o.a.b.; in the medieval period displaced by **uyku** (a contraction of ***uḍı:ğu:** or the like) which occurs in Xwar., Çağ., Kom., Kıp., and Osm. fr. XIII onwards and s.i.a.m.l.g. Not to be confused with **oḍuğ** which has exactly the opposite meaning. **Uyğ.** VIII ff. Man. **A katığlanan kim ürke uḍukun saklanmakan ereŋler bu bir oḍguruğlı dınkutı teŋrike** 'strive to keep yourselves from long sleep for this one God of the majesty of the

faith who rouses (men)' *M III* 9, 6–8: Bud. Sanskrit *styānamiddhaṃca* 'inertia and apathy' **uḍık** (spelt *utik*) **u yeme** *TT VIII A*.13; (another danger is this) **talım balık uḍuk erken saklamadin tuşar alkını kemi birle sıŋırür** 'you may inadvertently bump into a predatory fish (Sanskrit *makara*) when it is asleep, and it will swallow everyone including the ship' *PP* 17, 1: **Xak.** XI *al-raculu'l--wasnān*, 'a sleepy man' is called **uḍık er** *Kaş. I* 65: *KB* **negü ol iglıŋ emdi uḍkuŋ neteg** 'how is your illness, and how are you sleeping?' 1069 (the two best MSS. read **uykuŋ** and this may be the right reading).

D **oḍuğ (oḍoğ)** N./A.S. fr. ***oḍ-**; 'awake, alert'. Apparently survives only in NE Tuv. **oduğ**. There must have been an alternative form ***oḍğak** which survives, perhaps in Xwar. XIV **oyağ** *Quth* 115; *Nahc.* 15, 9 and certainly in SC Uzb. **uyğok**. **Uyğ.** VIII ff. Bud. Sanskrit *jāgarato* 'for the man who is awake' **oḍoğ** (spelt *otog*) **ermekte: éyen** *TT VIII E*.24–5 (damaged); Sanskrit *pratijāgareta* 'let him be awake' **oḍoğ** (spelt *odhauh*) **erkülük ol** *do. E*.41: **Xak.** XI **oḍuğ er** *al--raculu'l-yaqẓān* 'a man who is wide awake'; and they call a man with an alert mind (*al--raculu'l-mutayyaqiẓu'l-qalb*) **oḍuğ köŋüllüg er**, that is 'an intelligent man' (*al-raculu'l--faṭin*) *Kaş. I* 63: *KB* **sak tur oḍuğ** 'stand up alert and wakeful' 1452; a.o. 2354: XIII(?) *Tef.* **oḍağ** 'wakeful' 233.

D **uḍuğ** N. A. fr. **u:ḍ-**; 'obedience, respectful service', or the like. N.o.a.b. in the Hend. **tapığ uḍuğ. Uyğ.** VIII ff. Bud. (then for seven days the prince) **lular tapağın uḍuğın aşadı** 'enjoyed the service and obedience of the dragons' *PP* 50, 4–5; **tapağın uḍugın egsütmeser** 'if he does not diminish his service and obedience' *U II* 15, 12–13; **ötledi erigledi tapığ uḍuğ kılğuka** 'he advised and exhorted them to give service and obedience' *TT VII* 14, 3; o.o. *U I* 26, 1; *U IV* 48, 76.

D **oḍğuç** N.I. fr. **1 o:t (o:d)**. Survives only(?) in S.E. Türki **otkaç** 'dry shavings, etc. sold ready packed for kindling material', *Shaw* 17. **Xak.** XI **oḍğuç** *al-şu'la mina'l-nār* 'a firebrand' *Kaş. I* 95; **otuğ oḍğuç birle: öçürme:s** 'you cannot put out a fire with kindling material' *I* 177, 5; a.o. *I* 248, 6 (**evriş-**); in the last two occurrences mis-spelt *oḍğuç*.

D **aṭğa:k** Hap. leg.; Dev. N. fr. **aṭ-** but with no close semantic connection; as according to *Brockelmann*, para. 52a., this suffix is particularly used for plant names, the second may be the original meaning and the others metaph. extensions. **Xak.** XI **aṭğa:k** *al-şufār wa'l-qawlanc* 'bile, colic'; and a plant (*nabt*) with yellow flowers is called **aṭğa:k**; used metaph. for any face which is yellow with grief (*iṣfarra mina'l-ḥuzn*) *Kaş. I* 118.

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

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

aḍğır 'stallion'. A very early (First Period) l.-w. in Mong. as *acirğa*. S.i.a.m.l.g., usually as **ayğır** or the like, see *Shcherbak*, p. 87. **Acırğa** is listed in *San.* 32v. 5 specifically as a Mong. word meaning *nar* 'male' that is *faḥl* 'stallion'; the latter word was corrupted to *fucl* 'horse-radish' in some intermediate authority, and the word with that meaning appears in some later authorities *ŞS.* 5; *R I* 510; *Sami* 22, etc. See *Doerfer* II 648. **Türkü** VIII **ak aḍğırığ** 'a white stallion' *I E* (35), 36: VIII ff. **ögürl:ŋe: kutlu:ğ aḍğır men** 'I am a stallion fortunate in his stud' *IrkB* 56: **Uyğ.** VIII ff. Civ. **aḍğırnıŋ siŋirin alıp** 'take the sinew of a stallion' *H I* 76: XIV *Chin.–Uyğ. Dict.* 'stallion' **ayğır** *R I* 15; *Ligeti* 127: **Xak.** XI **aḍğır** *fahlu'l-xayl*, 'stallion' *Kaş. I* 95; many o.o.: *KB* **aḍğır** is mentioned as the name of a star, possibly Sirius, in 5676, 6220: XIII(?) *Tef.* **aḍğır** 'stallion' 40: XIV *Muh. al-ḥiṣān* 'stallion' **ayğır** *Mel.* 69, 12; *Rif.* 170; *al-farqadān*, '*β* and *γ* in Ursa Minor' **ak ayğır** 79, 10; 184: **Çağ.** XV ff. **ayğır** *faḥl-i nar* 'stallion' *San.* 57r. 28: **Oğuz** XI (in an Oğuz proverb) **ayğır** *faḥl Kaş. III* 122, 16: **Xwar.** XIII(?) **ayğır** 'stallion'. *Oğ.* 373, and o.o. of **ak ayğır**: **Kıp.** XIII *al-faḥl* **ayğır** *Hou.* 12, 6: XIV **ayğır** *al-ḥiṣān. Id.* 27; *al-şi'rā'l-yamāniya*. 'Sirius' **ak ayğır** *Bul.* 2, 14; XV *al-faḥl* **ayğır** *Kav.* 61, 20; *ḥiṣān* **ayğır** *Tuh.* 13a. 3.

Dis. V. ADĞ-

D **atık- (adık-)** Intrans. Den. V. fr. **1 a:t (a:d)** lit. 'to be named', but usually 'to have a (good or bad) reputation'. Survives only(?) in SW XX Anat. **adık-/atık-** 'to have a good, or bad, reputation' *SDD* 71, 124: **Xak.** XI *KB* **atıkmiş isiz ölse** 'if a notorious sinner dies' 246; similar phr. 928: **Çağ.** XV ff. **atığıp** *adlanup* 'named' *Vel.* 6: **atık-** *nām āwardan wa maşhūr şudan* 'to have a name, be famous' *San.* 30r. 11 (quotns.).

***atka:-** See **atka:ğ, atkan-**.

D **atkan-** Refl. f. of ***atka:-**; a Bud. (and hence Man.) technical term for 'to be attached' (to this world). N.o.a.b. **Uyğ.** VIII ff. *Man.* (gap) **ilkiteberü atkanıp** 'being attached (to this world) from the beginning' *TT III* 43: Bud. (they enter the five states of existence and) **béş ajun ol tép atkanmazlar yapşınmazlar** 'and so far as the five states of

existence are concerned they are not attached, and do not cling to them' *TT VI*, p. 82, note 462, l. 5; a.o.o. in the same note; *Suv.* 595, 7.

S **utğan-** See **uvtan-**.

D **atğar-** Trans. Den. V. fr. **2 at**; 'to help (someone *Acc.*) to mount a horse'. Survives with the same and extended meanings like 'to see off (an honoured guest)' as **atkar-** in NE Leb., Tel. *R I* 464; NC Kır. **Xak.** XI **ol meni atğardı:** 'he helped me to mount (*'alā rukūb*) the horse (etc.); and made me mount' (*arkabani*) *Kaş. I* 225 (**atğarur, atğarma:k**): XIII(?) *Tef.* (Pharaoh) **çerig atğardı** 'made his troops mount' 63.

(?D) **oğğar-** prima facie a Den. V. in **-ğar-**, but there is no trace of ***oğ**; 'to recognize (someone *Acc.*)'. Survives, with much the same meanings, as **oyğor-** in NE Tel. *R I* 971, and NC Kır. and **uyğar-** in Kzx. **Xak.** XI **ol anı: ké:dln oğğardı:** *'arafahu ba'd tafakkur wa mudda* 'he recognized him after a moment of reflection' *Kaş. I* 225 (**oğğarur, oğğarma:k**).

D **otğar-** Trans. Den. V. fr. **2 ot**; 'to pasture (an animal *Acc.*), to drive (it) out to pasture'. Survives in NE **otkar-/ottar-** *R I* 1111, 1115; Khak. **otxar-** *Bas.* 132; and SW (all) **otar-**. **Xak.** XI **ol at otğardı:** *ra'ā'l-faras* 'he pastured the horse (etc.)' *Kaş. I* 225 (**otğarur, otğarma:k**): XIII(?) *Tef.* **otğar-** 'to pasture' 239: **Osm.** XIV ff. **otar-** 'to pasture' and occasionally, fr. XVII onwards, 'to poison'; c.i.a.p. *TTS I* 552; *II* 738; *III* 550; *IV* 614.

D **oğğur-** Caus. f. of ***oğ-**; 'to wake (someone *Acc.*)'. Survives only in NE **uskar-/uskur-** *R I* 1747–8; Khak. **usxur-** *Bas.* 252 and SW Osm. **uyar-**; Tkm. **oyar-**. Other languages use some form of ***oğğat-** (Caus. Den. V. fr. **oğuğ**) which first appears as **oyğat-(/oyat-)** in Xwar. XIV *Qutb* 115; Çağ. XV ff. *San.* 90v. 26; Kıp. XV *Tuh.* 6a. 5. **Türkü** VIII ff. *IrkB* 20 (**uğı:-**): **Uyğ.** VIII ff. Man.-A **katağlanturdı saklanturdı oğğurdı** 'he made them strive and be vigilant and woke them' *M I* 13, 4–5; **özütlerig oğğuruğlı** 'rousing the souls' *do.* 26, 12; a.o. *M III* 9, 8 (**uğık**): Bud. **köŋülgermek basa basa** (*sic*) **oğğurdaçı üçün** 'because he rouses the thinking process more and more' *TT V* 24, 70: **Xak.** XI **ol meni oğğurdı:** *ayqaẓani mina'l-manāmi* 'he aroused me from sleep' *Kaş. I* 225 (**oğğurur, oğğurma:k**); about a dozen o.o. mainly as examples of conjugation; **ol meni: oyğurdı:** 'he woke me', dialect form (*luğa*) of **oğğurdı:** *I* 269 (**oyğurur, oyğurma:k**): *KB* (the warning of time) **méni oğğuru bérdi** 'roused me' 5690; a.o. 6637.

Tris. ADĞ

D **ata:kı:** Den. N. fr. **ata:**; pec. to *Kaş.* **Xak.** XI **ata:kı:** *ya abati* 'father!'; *kalima isti'ṭāf* 'a respectful word' *Kaş. I* 136; **-kı:** a suffix expressing respect (*'aṭf*) attached to terms of relationship (*asmā'u'l-qarāba*); hence one says **ata:kı:** *yā ubbayy* (and **ana:kı:** *yā ummayma*) *III* 212.

D **uğuğçu:** Hap. leg.(?); N.Ag. fr. **uğuğ**. **Uyğ.** VIII ff. Bud. **men tapağçıŋ uğuğçuŋ bolayın men** 'let me become your obedient servant (Hend.)' *U III* 83, 9.

D **atkağlığ** P.N./A. fr. **atka:ğ**. Survives in NE Tuv. **atkaktığ** 'barbed' (hook, etc.) *Pal.* 71. **Uyğ.** VIII ff. Man. **atkağlığ tışaylığ megiler** 'pleasures of the senses which attach (men to this world)' *TT III* 121.

D **aḍaklığ** P.N./A. fr. **aḍak**; 'having legs, or feet'; usually with a qualifying word 'having (so many) feet', etc. In one form or another s.i.a.m.l.g. **Türkü** VIII ff. Man. (if I have offended against) **eki aḍaklığ kişike** 'two-legged human beings' (or four-legged (**tört butluğ**) animals) *Chuas.* 8o: **O. Kır.** IX ff. **tört aḍak(lığ) yılkım sekiz aḍaklığ barımım** 'my four-footed livestock and my eight-footed goods' *Mal.* 10, 10; **seklz aḍaklığ barim** *do.* 11, 3; 42, 6 (the reference is perhaps to eight-wheeled wagons or eight-strutted tents): **Xak.** XI **aḍaklığ ne:ŋ** *şay' dū ricl* 'a thing possessing legs' *Kaş. I* 147: *KB* **kamuğ üç aḍaklığ** 'everything with three legs' (is stable) 802, 804: XIV *Muh. ḏawātu'l-arba'a* 'four-legged (animals)' **dö:rd aya:ğlu:** Mel. 45, 6; *Rif.* 138 (second word corrupt).

D **aḍaklık** A.N. (Conc. N.) fr. **aḍak**. Survives in SW Osm. **ayaklık** 'stilt; anything used as a foot or leg'. **Xak.** XI **aḍaklık** *al-xaṣabu'llati yutaxxaḍ minhā sūqu'l-'ariş fi'l-kurūm* 'wood used to make vine-trellises in vineyards' *Kaş. I* 149.

D **aḍığlığ** P.N./A. fr. **1 aḍığ**; 'possessing, or full of, bears'. In one form or another s.i.m.m.l.g. **Xak.** XI **aḍığlığ ta:ğ** 'a mountain with many bears' (*dibaba*) *Kaş. I* 147.

D **ıdukluk** Hap. leg.; A.N. (conc. N.) fr. **ıduk**. **Türkü** VIII ff. (a cow . . . gave birth to a white dappled bull-calf) **ıduklu:k yara:ğay** 'it will be suitable as (an animal for) dedication to heaven' *IrkB* 41.

D **oḍuğluk** A.N./fr. **oḍuğ**; 'wakefulness, alertness'. Survives only (?) in NW Kaz. **uyawlık**. **Xak.** XI **oḍuğluk** *al-tayaqquẓ fi'l-umūr* 'alertness in affairs' *Kaş. I* 149: *KB* **oḍuğluk bu saklıknı öğdi eren** 'men praise this alertness and watchfulness' 442; o.o. 440 (?spurious), 2353: **Xwar.** XIV **tünle oyağlık kılmaklık** 'keeping watch at night' *Nahc.* 313, 7.

D **uḍukluk** Hap. leg.?; A.N. fr. **uḍuk** (**uḍık**). **Xak.** XI **uḍukluk** (mis-spelt with *-d-*) *ğaflatu'l-insān 'ani'l-şay' wa tanāwum 'anhu* 'a man's negligence and inertia regarding something' *Kaş. I* 149.

D **atkançsız** Hap. leg.; a dubious word which occurs as a v.l. of **alkınçsiz** un **Uyğ.** VIII ff. Bud. *TT VI* 362, and is prob. only a scribal error for that word.

D **atkanğu:** N./A.S. fr. **atkan-**; 'attachment (to this world)'; practically syn. w. **atka:ğ**. N.o.a.b. Uyğ. VIII ff. Bud. **altı kaçığlarnıŋ altı atkanğularnıŋ ezükin iğiḍin** 'the deceitfulness and falseness of the six objects of sensual perception and the six attachments (to this world)' *Suv.* 371, 7 ff.; o.o. *U II* 10, 19, and 26 (mis-spelt and mistranslated); *TT VI* 189 (v.l.).

D **atkanğuluksuz** Priv. N./A. fr. an A.N. of **atkanğu:**. N.o.a.b. Uyğ. VIII ff. Bud. **atkanğuluksuz yokuğ blidiler uktılar** 'they knew and understood the nothingness (Sanskrit *śunyatā*) which is free from attachment (to this world)' *TT VI* 462 (and see note thereon); a.o. *Suv.* 60, 8 (**1 bo:ḍ**).

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

D **adğıra:k** Dim. f. of **adğır**; properly 'a young stallion'. Survives in NE Alt., Leb. **ayğırak** *R I* 16, 17; Bar. **ayğrak** *do.* 17; NC Kır. **ayğırak** *do.* 16, in this meaning. *Kaş.*'s meaning is otherwise unknown. **Xak.** XI **adğıra:k** *al-aʿṣam mina'l-wuʿūl, wa huwa bi-manzilati'l-kabṣ li'l-ṣiyāh* 'the white-footed antelope'; it is in the same relation (to the doe) as the ram to the nannygoat *Kaş. I* 144.

D **oḍğurak** N./A.S. fr. **oḍğur-**, sometimes used as an Adv., cf. **oḍğuratı**, q.v.; the two words appear as alternative readings in the MSS. of *TT VI*. Basically the meaning must be 'rousing' or the like; applied both to human actions (preaching, etc.) and human sensations (perception, feeling, etc.), in the latter case perhaps best translated 'vividly, convincingly', or the like. Pec. to Uyğ. Hitherto transcribed *uğurak*, or more recently *oğurak*, and translated 'completely', but these seem to be errors. Uyğ. VIII ff. Man. (thus long and continuously you have wrought great benefits; by virtue of your good deeds) **oḍğurak burxan [kutın bultuŋuz**?] 'you have convincingly [attained the blessed status of?] Prophet' *TT III* 105: Bud. (then after reflection) **oḍğurak tuydum** 'I vividly perceived' *U II* 5, 16 and 4, etc. **(tuy-)**; (my dear son hear) **menıŋ oḍğurak sözlemiş savımın** 'my rousing words' *U III* 82, 11–12; o.o. *U I* 34, 18; *U III* 80, 25; *Tiş.* 50b: 6 (see note); *TT VI* 279 (see note for o.o.); *Hüen-ts.* 318; 2084: Civ. **oḍğura:k** (spelt *otğura:k*) **çıvşa:ğun şor ya:ğlağ kuru:ğ a:şla:r** 'startlingly acid, salt, oily, and dry foods' *TT VIII I.*19.

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

Tris. V. ADĞ-

D **aḍakla:-** Den. V. fr. **aḍak**. S.i.a.m.l.g. as **ayakla-**, etc. with a wide range of meanings, 'to fit legs (to furniture); to trample on; to wade; to give (someone) a leg up on to a horse; to measure in paces', etc. **Xak.** XI **ol anı: aḍakla:dı:** 'he struck him on the leg' (*'alā riclihi*) *Kaş. I* 304 (**aḍakla:r, aḍakla:ma:k**).

D(S) **aḍukla:-** Den. V. fr. **aḍuk (ağduk)**. Pec. to Kaş. **Xak.** XI **ol anı: aḍukla:dı:** *istaṭrafahu li-kawnihi machūl* 'he found him strange because he was] unknown to him' *Kaş. I* 304 (**aḍukla:r, aḍukla:ma:k**); **körüp sü:nı: aḍukla:dı:** translated *nazala 'alayhi ğaflata(n) ta'accaba minhu wa'staṭrafa* 'he stopped suddenly before it, and was astonished by it, and found it strange' *III* 339, 19 (mis-spelt *aḍıkla:dı:*; the translation should be 'when he saw the army, he was astonished').

D **uḍıkla:-** Den. V. fr. **uḍık**; 'to be sleepy, drowsy', as opposed to **uḍı:-** 'to sleep, go to sleep'; later in languages in which **uḍı:-** became obsolete it took the meaning of that verb. S.i.a.m.l.g., except NW?, often in much abbreviated forms like **uxla-, ukta-**. Uyğ. VIII ff. Civ. (his stomach swells) **ba:şı teğzinür uḍı:kla:r** 'he is dizzy and drowsy' *TT VIII I.*8: **Xak.** XI **yağı: beğdin uḍıkla:dı:** *al-ʿaduwwa axaḍathu sina min ḥuḍūri'l-amīr* 'the enemy were drowsy and unaware of the presence of the *beg*' *Kaş. III* 339, 18; **men uḍıkladım** *wasantu* 'I was drowsy' *III* 349, 3 (a.o.o. in a conjugational para.); n.m.e.: XIII(?) Tef. **ukla-** 'to sleep' 325: **Kıp.** XV *nâma* 'to sleep' **uyukla-** *Tuh.* 37a. 5.

D **aḍaklan-** Refl. f. of **aḍakla:-**; 'to have legs; to stand, or move on one's feet'. Survives in NE Khak. **azaxtan-**: NC Kzx. **ayaktan-** SC, NW, SW **ayaklan-**. **Xak.** XI **aḍaklandı: ne:ŋ** 'the thing possessed legs' (*ricl*); prov. **alım ké:ç kalsa: aḍaklanur** 'if a debt remains unpaid for a long time, it acquires legs' (*ricl*); that is the creditor sends to ask for it *Kaş. I* 293 (**aḍa:klanur, aḍa:klanma:k**—*sic*).

D **atakımsın-** Hap. leg.; occurs in a very late Uyğ. text in a prov. in which it is parallel to **beğimsin-**, also Hap. leg.; morphologically Refl. f. of a Simulative Den. V. fr. a Dev. N.S.A. in **-m**; but the parallel form suggests that both words were felt to be Den. V.s in **-msın-**. If so, the word must be regarded as

a Den. V. fr. **atak** a Dev. N. fr. **ata:-** meaning 'reputation' and the like, which s.i.a.m.l.g. but is first noted only in Çağ. xv ff. **adak** *Vel.* 11; *San.* 33v. 1. **Uyğ.** viii ff. Civ. **atakımsınmayuk atığ bulsar** 'if a man who is not accustomed to being famous gets a reputation' (he defecates on every mountain pass) *TT VII* 42, 5.

D **aḏğırlan-** Refl. Den. V. fr. **aḏğır**. Survives only(?) *in* SW Osm. **aygırlan-** 'to become, or behave like, a stallion'. **Xak.** xi **ta:y aḏğırlandı:** *fa'ala'l-muhr fi'la'l-faḥl* 'the colt performed the functions of a stallion'; also used of mares when they acquire (*ṣārat ḏawāt*) a stallion *Kaş. I* 313 (**aḏğırlanur, aḏğırlanma:k**): **Osm.** xvi **aygırlan-** (of a colt) 'to become a stallion' *TTS II* 77.

Dis. EDG

etek originally 'the skirt' (of a garment); hence 'the edge' (of a skirt) and metaph. 'the edge' (e.g. of a plain, the shore, etc.). S.i.a.m.l.g. **Xak.** xi **etek** *al-ḏayl* 'skirt' *Kaş. I* 68: *KB* **kara tün kötürmiş etekin örü** 'the black night lifted its skirts' 3952: xiv *Muh. al-ḏayl* **é:tek** *Mel.* 66, 15; **ete:k** *Rif.* 166: **Çağ.** xv ff. **étek** *qaftān eteki dāman ma'nasina* 'the skirt of a robe' *Vel.* 47; **étek** *dāman*, and metaph. *dāmana-i kūh wa kanāra-i ṣaḥrā* 'the skirts of a mountain, the edge of a plain' *San.* 95v. 7 (quotn): **Xwar.** xiv **étek** 'hem' *Qutb* 53; (the child) **seniŋ etekiŋde ulalğay** 'will grow up under your care' *Nahc.* 178, 12: **Kıp.** xiii *al-ḏayl* **etek** *Hou.* 19, 1: xiv ditto *Id.* 8: xv ditto *Tuh.* 15b. 7: **Osm.** xiv ff. **etek** 'skirts; edge' *in* one or two typical contexts *TTS I* 284; *II* 406.

étig (édig) Dev. N. fr. **ét- (éd-)**; like that verb it has more than one meaning. Survives only(?) in NE Tel. **edü:** 'act, action' *R I* 860; Tuv. **edig** 'correction, rectification' *Pal.* 576; SW xx Anat. **edi** 'performances, events; method of construction' (and other meanings) *SDD* 505. **Uyğ.** viii ff. Bud. **étig**, by itself, normally means 'ornament' e.g. **etözindeki étigleri barça yaŋkıra turur** 'all the ornaments on her body tinkled, jingled' *U II* 24, 5; a.o. *do.* 40, 108 (**uçruğ**); *Suv.* 71, 19; but in *Hüen-ts.* 132 (**ö:ḏ**) 'machine'—**étığ yaratığ**, too, normally means 'ornament' e.g. (baths, perfumes) Sanskrit *vibhūṣana* 'personal ornaments' **étég yara:tığ** *TT VIII D.13*; Sanskrit *bharaṇabhūṣana* 'adornments and ornaments' ditto, *do.* 38–9; (you appear) **étigin yaratığın étinmiş yaratınmış** 'adorned (Hend.) with ornaments (Hend.)' *TT X* 476; but has other meanings; **etöz ulatı éḏiz étmiş étig yaratığ tüşmek kamılmak tüblüg tétir** 'all created things, the body and so on, which have been exalted are said to be destined by nature to fall and lie on the ground' *U III* 33, 14–16; in two phr. *in TT VI* the meaning is less certain, **ne törlüg étig yaratığ bar erser . . . éter ertiler** 133–4; and **étig yaratığ kılğalı sakınsar** 452–3 possibly 'whatever the undertaking was, they undertook it' (without consulting soothsayers and astrologers), and 'if you contemplate some undertaking' (you must first recite this scripture), but they might mean 'whatever (manufactured) article they made', etc.: Civ. **altun étig élgiŋde tutğaysen** 'you will hold a gold ornament in your hand' *TT VII* 30, 9; **taş tört uluğnıŋ étigi** 'the external ornaments of the four great ones' *do.* 41, 17–18:—**étüg** (*sic*) **tilek bulğulukı sarp** 'it is difficult to achieve one's undertakings or desires' *TT I* 221–2 (perhaps an error for ötüg): **Xak.** xi *KB* **étig** is fairly common in the phr. **étig étin-** 'to attend to one's business, carry out one's undertakings' 462, 475, and **étig kıl-** 258, 6091, etc., and occasionally occurs by itself with the same meaning, e.g. 777.

etük (edük) normally a professionally made 'boot' (cf. **çaruk**); the meaning 'slipper' seems to be pec. to SW. S.i.a.m.l.g.; *in* SW Osm., Tkm. **edik. Uyğ.** viii ff. Civ. *TT VII* 42, 1 (**uldaŋ**); *USp.* 51, 7 (**aḏak**): **Xak.** xi **etük** *al-xuff* 'boot' *Kaş. I* 68; 10 o.o. same translation; *in III* 283,9 (**siğza:-**) mis-spelt *etik*: xiii(?) *Tef.* **etük** 'boot' 86: xiv *Muh. al-xuff* **é:dük** *Mel.* 67, 10; **etü:k** *Rif.* 167: **Çağ.** xv ff. **ötük** ('with **-k**') *ayağa gelen edik Vel.* 90 (quotn.); **ötük** *kafş wa mūza* 'shoe, boot' *San.* 62v. 13 (quotn.): **Kom.** xiv 'boot' **etik** *CCI*; *Gr.*: **Kıp.** xiii *al-xuff* **etü:k** *Hou.* 19, 4: xiv **etik** *al-xuff, wa huwa turkiya*; **Tkm. edük** *Id.* 8: xv *al-xuff* **etik** *Kav.* 64, 2; **étik** *Tuh.* 14b. 5: **Osm.** xiv ff. **edük** is the only form down to xvi, thereafter **edik** gradually displaces it; in the early period the meaning is clearly 'boot, top-boot'; it is impossible to say when it came to mean 'shoe, slipper' *TTS I* 253; *II* 359; *III* 236; *IV* 275.

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

VUD **üḏig** Dev. N. fr. **üḏ-**; 'passion, sexual desire'. N.o.a.b., **Xak.** xi **üḏl:g** (*sic*; ?error) *hayacānu'l-şawq wa'l-'işq* 'intensity of passion and love' *Kaş. I* 69; **üḏig** *al-şawq ilā'l-maḥbūb awi'l-watan* 'passion for one's beloved or one's home' *II* 311, 25 (**komıt-**) 4 o.o. translated *al-şawq*: *KB* **üdiglerim uçsun** 'may my passions fly away' 6300: xiv *Muh.*(?) *tawaccu'u'l-'isq* 'the pangs of love' **üyig** *Rif.* 144 (only): **Xwar.** xiv **üḏüg** 'passion' *Qutb* 121.

D **1 ötüg** N./A. Ac. fr. **1 öt-**; w. various meanings. Survives in NE Kumd. **edü:**; Tel. **ödü:** *R I* 860, 1279; Khak. **ötïg** *Bas.* 138, 'sharp, pointed', and perhaps SW xx Anat. **ötük** (so many) 'times' *SDD* 1120. **Xak.** xi **ötüg** *al-ḥayḍa* 'diarrhœa'; hence one says **aŋa:r ötüg tuttı:** 'he was seized with diarrhoea' *Kaş. I* 68: **Çağ.** xv ff. **ötük** ('w. **-k'**) *geçmiş* 'past' *Vel.* 90 (dubious, not in *San.*).

D **2 ötüg** 'request, memorial to a superior', etc.; cf. **ötün-**. N.o.a.b., but a l.-w. in Pe. as *ötūk*, see *Doerfer* II 574. Etymologically obscure. Doerfer points out that the V. fr. which it is derived is a l.-w. in Mong. as *öči-* (for **öti-*), 'to report, propose', etc. w. Dev. N.s *öčig, öčil* (*Haenisch* 120, *Kow.* 541, etc.). It is possible that there was a Turkish V. **ötl:-** or **ötü:-**, now lost, fr. which this word and **ötün-** were derived. Alternatively it might be taken as a Dev. N. fr. **1 öt-**, distinguished both phonetically and semantically fr. **ötek**. **Türkü** viii **yalavaçı eḏgü: savı: ötügi: kelmez** 'no envoys, friendly messages, or memorials come from them' *II E* 39: viii ff. *IrkB* 19 (**1 ağan**): Man. **alkışımız ötügümüz** 'our praises and prayers' *Chuas.* 216: **Uyğ.** viii ff. Man.-A **takı üküş törlüg muntağ ötügler ötüŋey** 'and he will pray many such prayers' *M I* 11, 1–2: Bud. **burxanka inça tép ötüg ötündi** 'he humbly addressed the Buddha in these terms' *U II* 16, 21–2; same phr. *TT VI* 012, 364, 377; o.o. *PP* 15, 5 (**içgerü:**); *Hüen-ts.* 247, 310 (**ükşürüg**): Civ. **Tuğluk Temürke bağçılarnıŋ ötüg** 'the memorial of the vine-growers to Tuğluk Temür *USp.* 22, 38; **meniŋ ötüg bitigim** 'my memorial in writing' *do.* 45, 13: **ötüg savka yorıma** 'do not accede to requests' *TT I* 35: **Xak.** xi **ötüg** *al-qiṣṣa wa'l-ḥācatu'l-lati turfa' ilā'l-sulṭān, wa aṣluhu ḥikāyatu'l-ṣay* 'a memorial and request submitted to a Sultan, originally a narrative about the matter' *Kaş. I* 68; *I* 199, 18 (**ötün-**): *KB* **ötüg ötnümezmen** 791; (if a poor man, widow, or orphan) **qıṣṣa bérse ötüg anı barça tınlap ötünse ötüg** 'presents a request or memorial (to the Chief Minister), let him listen to everything and present the memorial (to the king)' 2498: xiii(?) *Tef.* **ötüg** 'request, prayer' 251: **Çağ.** xv ff. **ötüg** *ṭümār-i abwāb-i waqā'i' wa sarguḏaşt* 'a book of narratives of events and happenings' *San.* 62v. 13 (translation doubtful, Persian quotn. fr. *Waṣṣāf*): **Kıp.** xiii *al-qiṣṣa* **ötüg** *wa huwa ṣarḥu'l-ḥāl* 'that is an exposition of circumstances' *Hou.* 23, 7.

D **ütüg** Dev. Conc. N. fr. **üt-**, 'flat iron'; hence Russian *utyug*; survives in NW Kaz. **ütük**; Kk. **ütik**; Kum. **itiv**; Nog. **iytüv**: SW Az., Osm. **ütü**; Tkm. **ütük**; the forms with **-k** possibly influenced by Russian. See *Doerfer* II 420. **Xak.** xi **ütüg** *ḥadīda ka'l-miṭyān tuḥmā fa-yuḥraq bihā zi'biru'l-ṭawb li-yatamallaṣ* 'an iron implement like a trowel which is heated, so that the nap of a garment may be rubbed with it to flatten it' *Kaş. I* 68.

eḏgü: 'good' in every sense of the word, (of people) 'morally good'; (of things) 'qualitatively good, serviceable'; (of fortune, etc.) 'good'. Older than the more or less synonymous **yaxşı:**, q.v. S.i.a.m.l.g. except SC, but rare in NE (only? Tuv. **eki**) and SE. Modern forms vary **ezgi, izgi, eyi, iyi**, etc. **Türkü** viii **eḏgü: bilge: kişi:g** 'good, wise men' *I S* 6, *II N* 4; **eḏgü: ağı: bérü:r** 'they give goodly treasures' *I S* 7, *II N* 5; a.o.o.: viii ff. **eḏgü:** 'good', and **yavlak** or **yavız** 'bad' are the terms used to classify the omens in *IrkB*; Man. **eḏgüg anığağ** 'good and evil' *Chuas. I* 27–8; **eḏgü kılınçlığ** 'doers of good' *Chuas.* 70: **Uyğ.** viii ff. Man. **eḏgü** 'good' is common *TT III* 38, etc.: Bud. **eḏgü** 'good', usually in a moral sense is very common; **eḏgü öglı** 'having good thoughts' is a common laudatory phr. *U I* 17, 6; *PP* 4, 2 and *passim*; *TT VIII B.*2; *O.*10, etc.: Civ. **eḏgü** 'good' qualifying a remedy, the state of a patient, etc., common in *H I* and *II*; **eḏgü bor** 'good wine' *USp.* 71, 4; a.o.o.: **Xak.** xi **eḏgü:** *al-ḥasan* 'good' of anything *Kaş. I* 114 (verse); about 20 o.o. translated *ḥasan* and *xayr* 'good': *KB* **eḏgü** common: xiii(?) *At.* **eḏgü** common; *Tef.* **eḏgü, eygü** common, **ezgü** once(?) 70, 72: xiv *Rbğ.* **éḏgü** *R I* 844, 899: *Muh. al-cayyid* 'good' is pronounced **eḏgü:** (so read) in Turkistan and **eygü:** in our country *Mel.* 7, 10; *Rif.* 79; *al-ṣāliḥ* 'virtuous', upright' **eygü:** (**-ğ-** marked) 54, 15 (v.l. **eyyü:**), 152: **Xwar.** xiii **eḏgü/eygü** *'Ali* 10: xiv **eḏgü** *Qutb* 19; **eḏgü** (v.l. **eygü**) *MN* 39, etc.; **eḏgü** *Nahc.* 2, 15 and *passim*: **Kom.** xiv 'good' **eygi/egi** (? for **eyi**) *CCI, CCG*; *Gr.* 85 (quotns.): **Kıp.** xiii *al-cayyid* **eygi:** *Hou.* 25, 10: xiv **eygü** *xayr* (MS. *xayyir* 'generous, fine') *Id.* 27; (**key** *cayyid*) in Kıp. **eygü** *do.* 86: xv *xayr* **eygi** (in margin **eyi**) *Tuh.* 14a. 9: **Osm.** xiv ff. **eygü** once in xiv *TTS I* 287; **eyü** fr. xiv to xviii *I* 290; *III* 278; *IV* 322; **eyi** fr. xv onwards *III* 275; **iyi** (?**éyi**) ditto *I* 396; **iyü** (?**éyü**) in xvi *IV* 447.

D **öḏki:** Hap. leg.?; N./A.S. fr. **ö:ḏ.** **Türkü** viii ff. Man. **üç öḏki nomuğ** 'the doctrine relating to the three times' (past, present, future) *Chuas.* 159.

(D) **ötki:** the form is certain but morphologically obscure; semantically connected with **öte:-**. Survives in SW xx Anat. **ötkü** same meaning *SDD* 1120. **Çiğil** xi **ötki:** *al-'iwāḍ* 'equivalent exchange'; one says **bu atka: ötki: bé:rdim** 'I gave an equivalent (in exchange) for this horse' *Kaş. I* 128.

D **ötgek** Dev. N. fr. **1 öt-**; cf. **1 ötüg**; the basic meaning seems to be 'diarrhoea' or the like; survives in this meaning in NE Tel., Kumd. **ötkök**; Sag.; **Şor öttek** *R I* 1269, 1294. The Kom. entry is quite clear, but the word seems to be confused with a later word for 'cough', cf. NW Kk. **cötel-**; Nog. **yötkir-** 'to cough'. **Uyğ.** viii ff. Civ. **kan ötgek** 'diarrhoea with bleeding' *H I* 83 (the remedy, a daily draught of an infusion of mulberries

and raisins, is consistent with such a translation): **Kom.** XIV 'cough' **ötkek** *CCG*; *Gr.*

D **ötgünç** Dev. N. fr. **ötgün-**, q.v.; survives only (?) in SW XX Anat. **ödgönç, ödgüç, ötküç** 'story, narrative' *SDD* 1101, 1120. **Xak.** XI **ötgünç** *al-ḥikāya* 'a story'; hence one says **ötgünç ötgündi:** 'he told a story' *Kaş. I* 161: *KB* (there are two kinds of good men; one is hereditarily (**anadın tuğup**) good, and acts uprightly because he is good) **takı biri edgü kör ötgünç bolur, isizke katılsa ol isiz bolur** 'and one is good (only) by imitation; if he consorts with wicked men he becomes wicked' 874; similar phr. regarding wicked men 877.

Dis. V. EDG

D **edik-** Intrans. Den. V. fr. **e:d**; 'to thrive, prosper, succeed', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (thus if a man has not faith) **ol kişi edikü umaz** 'than man cannot prosper' *TT V* 26, 118: Civ. (the strength of ancient kings will not be beneficial (**tusulmağay**) and the methods of modern sages) **edikmegey** 'will not succeed' *TT I* 107; o.o. 76, 118, 147 (**ağzan-**): **Xak.** XI *KB* **isizlik edikmez neçe eglese** 'wickedness does not prosper however hard it works' 347: XIV *Muh.*(?) *cāda* 'to be excellent' **edi:k-** *Rif.* 107 (only).

D **etik-** Hap. leg.; Intrans. Den. V fr. **et.** **Xak.** XI **oğla:n etikti:** *tarabbala'l-ṣabi wa kabura* 'the boy put on flesh and grew bigger' *Kaş. I* 192 (**etike:r, etikme:k**).

(D) **ötgün-** (**ötgön-**) presumably Refl. Den. V. fr. **2 ötüg**; *Kaş.*'s etymology of **ötün-**, q.v., though implausible, confirms the connection; Ar. *ḥakā* has the same double meaning 'to narrate' and 'to imitate'; the basic meaning in both cases may be 'to tell (a story) with illustrative gestures'. Survives in NE Şor, Sag. **ökten-**; Tel. **öktön-** *R I* 1182–3; Khak. **öktın-** 'to imitate'; SW Osm., Tkm. **öyküm-** ditto. **Xak.** XI **ol maŋa: ötgündi:** *ḥakāni fi amri wa bārāni* 'he imitated (Hend.) me in my affairs'; *prov.* **karğa: ka:zka: ötgünse: butı: sınur** 'if a crow imitates (*ḥākā*) a goose (*Kaş.*, as usual, 'duck') its legs are broken' *Kaş. I* 254 (**ötgünü:r, ötgünme:k**); **ötgünç ötgündi:** *ḥakā ḥikāya* 'he told a story' *I* 161, 9: *KB* (whoever reads this writing to-day, knows it well) **aŋar ötgünür andın edgü kelir** 'and imitates it (i.e. acts in conformity with it) and from that good comes' 259; **ukuş ötgünür kör bilig bildürür** 'understanding expounds and knowledge makes known' 398: **Çağ.** XV ff. **ötken-** ('with **-k-**', **-lp, -dı**) *öyküm- ve taqlid eyle-* 'to imitate'; *öyküm- ve benze-* 'to resemble' *Vel.* 89, 90 (quotns.); **ötgen-** (spelt, 'with **-g-**') *taqlid kardan*; *Firāği* translated it *sabaqat kardan* 'to take the lead' and *Tālı'-i Harawi nāzidan* 'to give oneself airs'; both were wrong *San.* 60r. 20 (quotns.): **Xwar.** XIII **öykun-** 'to imitate' *'Ali* 51: **Osm.** XIV ff. **öykün-** (once in XV **öyken-**) c.i.a.p. *TTS I* 571; *II* 761; *III* 570; *IV* 633; XVIII **öykün-** (spelt) in *Rūmi, taqlid kardan*, in Çağ. **ötgen-** *San.* 92r. 14.

D **edger-** Trans. Den. V. fr. **e:d**; survives only (?) in NW Kar. L. **etker-** *R I* 844. **Xak.** XI **ol kiçig sö:züg edgerdi:** 'he heard the trivial (*al-xasis*) statement, exaggerated its importance and acted on it' (*wa kabbarahu wa 'amila bihi*); this V. is usually used in the negative form (*maḫūdata(n)*); one says **ol anıŋ sö:zin edgermedi:** *mā'ḥtafala bikalāmihi wa mā bālāhu* 'he did not think much of his statement and paid no attention to him'; and one says **ol yavuz ne:ŋni: edgerdi:** 'he repaired (*aṣlaḥa*) the damaged article' *Kaş. I* 227 (**edgerür, edgerme:k**); **edgermedip ok ata:r** 'they discharge arrows paying no attention to the danger (lit. 'death') from them' (*lā yubāli bi'l-mawt fihi*) *I* 237, 27; **edgermedip** *iḍā lam yuḥḍar 'anhu wa turika muḥmala(n)* 'if you do not beware of him (an enemy) and disregard him' *II* 29, 13.

D **ötgür-** Caus. f. of **1 öt-**; 'to cause to pass through', with various metaph. meanings. S.i.s.m.l.g. (not SC, SW); cf. **2 ötür-**. **Uyğ.** VIII ff. Bud. **ötgür-** in *Hüen-ts.*, note 2104, 2 (**arğu:**) means 'to let (water) pass into (a lake)'; otherwise it is used only of mental processes, and has been translated 'to get to the bottom (of a problem), understand it thoroughly', and 'to explain' (something to others); both meanings seem to occur; in *TT VI* 162–88 **ötgürü usar** occurs six times and must mean 'if he can thoroughly understand' (something *Acc.*); **bilgeler alku muni bilmez ukmaz ötgürü umazlar** 'wise men do not know or understand and cannot get to the bottom of all this' *do.* 211; but in *do.* 146–9 (if good men and women read and preach this scripture for the sake of all mankind) **teriŋ yörügün ukturşar ötgürser** (and understand the very deep doctrine of the root) the central phr. must mean 'and make them understand and penetrate its deep significance' in *PP* 74, 1 ff. (the prince interrogated certain wise men) **kim yeme ötgürü umadılar** 'who were, however, unable to explain'; and see **ötgürü:: Xak.** XI **ötrüm karın ötgürdi:** *al-mushil aṭlaqa'l-baṭn* 'the purge loosened the bowels'; and one says **ol evke: bitig ötgürdi:** 'he got a letter through (*anfaḍa*) to his home'; also used of getting anything through something (*anfaḍa ṣay' 'an ṣay'*) *Kaş. I* 226 (**ötgürür, ötgürme:k**): **Çağ.** XV ff. **ötker-** ('with **-k-**', **-dı**, etc.) *geçür-* 'to cause to pass through'; *firāğat etdir-* 'to cause to abandon'; *aṯar etdir-* 'to cause to make an impression' *Vel.* 88 (quotns.); (**ötgüz-** (**-ıp**) *geçür- do.* 89 seems to be an error for **ötgür-** but might be a Sec. f.); **ötger-** (spelt) Caus. f., *guḍarānidan* 'to cause to pass through' *San.* 59v. 21 (quotns.): **Kıp.** XV *naffaḍa* 'to transmit, send through' **ötger-** *Tuh.* 55a. 7; (**ötker-** translating *sa'ala* 'to cough' in *do.* 20a. 9 and *'aṭasa* 'to sneeze' in 26a. 5 is the different and later word referred to under **ötgek**).

Tris. EDG

(D) **ite:gü:** Hap. leg.; prima facie a Dev. N. in **-gü:**, but there is no trace of ***ite:-**. **Xak.** XI **ite:gü:** *al-xaṣabatu'llati yurkab 'alayhā falaku'l-ṭāḥūn* 'the beam on which the upper millstone is mounted'; it is raised if coarse flour is wanted and lowered if fine flour and the like are wanted' *Kaş. I* 137.

D **etükçi:** (**edükçi:**) N.Ag. fr. **etük**; 'bootmaker'. S.i.a.m.l.g.; in SW Osm., Tkm. **edikçi. Xak.** XI (in a grammatical section; **etük** means 'boot' and) **etükçi:** *al-xaffāf* 'bootmaker' *Kaş. II* 49, 5; n.m.e.: *KB* (in a list of craftsmen, blacksmith, decorator, bowmaker, etc.) **etükçi** 4458: **Kom.** XIV 'bootmaker' **etikçi** *CCI*; *Gr.*

D **ötekçi:** N.Ag. fr. **ötek**. N.o.a.b. **Türkü** VIII ff. Man. **ötegçi bérimçi biz** 'we are debtors (Hend.)' *Chuas.* 309 (mistranslated; the meaning clearly is 'we have not carried out our religious obligations'): **Uyğ.** VIII ff. Civ. *USp.* 55, 27 (**ortuk**).

D **ötügçi:** N.Ag. fr. **2 ötüg**. N.o.a.b. **Türkü** VIII ff. (in a prov.) **uni:tma:z ötü:gçi:** 'an intercessor who does not forget' *Tun. III* A.9–10 (*ETY II* 95): **Uyğ.** VIII ff. Bud. **ötügçi bolu teginürbiz** 'we venture to be petitioners' (to all the Buddhas) *Suv.* 159, 17: **Xak.** XI **ötügçi:** *şafī' ilā'l-malik* 'an intercessor with the king' *Kaş. II* 144 (**tutun-**); n.m.e.: *KB* **mazālim öḏinde ötügçilerig körü alsa** 'in times of injustice (the Chief Minister) should see and receive petitioners' (or 'intercessors'?) 2499; **ötügçi kereksiz muŋadsa özüm** 'if I am a petitioner and distressed unnecessarily' (he listens to my words without interrupting) 3767: XIV *Muh.*(?) *'āriḍu'l-kalām* 'a petitioner' **ö:tü:gçi:** *Rif.* 156 (only).

D **eḏgü:ti:** Adv. fr. **eḏgü:**. N.o.a.b. **Türkü** VIII **bu savımın eḏgü:ti: eşi:d** 'listen carefully to these words of mine' *I S* 2: **yelme: karğu: eḏgü:ti: urğıl** 'organize reconnoitring patrols and signal towers efficiently' *T* 34: VIII ff. **katığtı: ba: eḏgü:ti: ba:** 'fasten it firmly and well' *IrkB* 14 **eḏgü:ti: ötü:n . . . eḏgü:ti: yalvar** 'pray fervently . . . plead fervently' *do.* 19; **eḏgü:ti: sakı:nmı:ş** 'she thought carefully' *do.* 42: Man. **eḏgüti tüketi alkanmadımız erser** 'if we have not praised (God) properly and comprehensively' *Chuas.* 212; o.o. 257, 285: **Uyğ.** VIII ff. Bud. **eşitip eḏgüti köŋülgerdi** 'he heard and carefully considered' *Suv.* 596, 23: Civ. **eḏgüti kesip** 'cutting it up finely' *H II* 18, 68.

D **eteklig** P.N./A. fr. **etek**; 'having a skirt' (and later a hem, etc.). S.i.s.m.l. **Xak.** XI **eteklig** ('with **-g**') **to:n** *al-ṭawb iḏā cu'ila mawṣūf bi'l-ḏayl* 'a garment provided with a skirt' *Kaş. I* 152.

D **eteklik** A.N. (Conc. N.) fr. **etek**. S.i.s.m.l. in NW and SW. **Xak.** XI **eteklik bö:z** *kirbās mu'add li-yutaxxaḏ minhu'l-ḏayl* 'linen designated to make a skirt' *Kaş. I* 152.

D **étiglig** (**édiglig**) P.N./A. fr. **étig**; with various meanings derived fr. that word. **Türkü** VIII ff. Man. (the Hearers) **tonlar yumşak inçge étiglig** [y]**aratığlığ tilemez kolmaz** 'do not desire or ask for clothes that are soft, fine, and ornamented (Hend.)' *M III* 22, 3–5 (ii): Bud. **tükel étiglig közüŋü körklüg burxan** 'the completely adorned mirror-shaped Buddha' *TT VI* 410–411; o.o. *TT VIII A*.35; *I*.17 (**yiviglig**)—**kanyu tınlığ étiglig yaratığlığ iş küḏüg kent uluş ev bark étgeli yaratğalı sakınç sakınsar** 'whoever contemplates organizational or constructive work (Hend.), (that is organizing) a town or country or (making) a house and household goods' *TT VI* 79–80—in some passages, e.g. *Suv.* 262, 24 ff. (see *TT VI* note 386) it corresponds to Chinese *yu wei* (*Giles* 13,376 12,521) which translates the Bud. technical term *saṃskṛta* 'active, creative, functioning, productive, causative, subject to cause, condition, or dependence', contrast **étigsiz**, q.v.; **nomluğ etözleri étiglig nom ermez üçün** 'because the *dharmakāyas* are not active (or 'moving', Chinese *hsing* (*Giles* 4,624)) *dharmas*' *Suv.* 62, 6: **Xak.** XI *KB* (a man like this attains his desires; in both worlds) **étiglig işi** 'his work is constructive' 331; similar phr. 345; **étiglig az eḏgü üküşte kör-ü** 'a small well-organized (army), see, is better than a mob' 2340; **asığ kılmadı sü étiglig tolum** 'an army and well-organized armaments brought no advantage' 4830 (or ?read **étiglik** 'equipment'); **étiglig sarayığ buzuğli ölüm** 'death which destroys the well-equipped (or 'ornamented'?) palace' 1180: XIII(?) *At.* **bu étiglig erke āzād öz kul ol** 'compared to a man who behaves like this (even) the free man himself is a slave' 344.

D **etüklük** A.N. (Conc. N.) fr. **etük**. S.i.s.m.l. **Xak.** XI **etüklük sağrı:** *zarğab mu'add li-yutaxxaḏ minhu'l-xuff* 'leather designated to make boots' *Kaş. I* 152.

VUD **üḏiglig** P.N./A. fr. **üḏig**. N.o.a.b. **Xak.** XI *KB* (the nightingale sang in the flower garden) **üḏiglig eşitti** 'he heard it with passionate longing' 5972: XIV *Muh.*(?) *al-'āşiq* 'lover' **ü:yiglig** *Rif.* 144 (only).

D **ötüglüg** Hap. leg.; P.N./A. fr. **2 ötüg**. **Xak.** XI **ötüglüg kişi:** 'a man who has a request (*ḏū ḥāca*) to make to the Sultan' *Kaş. I* 152.

D **eḏgü:lük** A.N. fr. **eḏgü:**; 'goodness, benevolence, kindness', and the like. S.i.m.m.l.g. with the same phonetic changes as **eḏgü:**. **Uyğ.** VIII ff. Bud. **eḏgülük işimke basutçı boluŋlar** 'be a helper to my deeds of benevolence' *U III* 14, 15 (ii); similar phr. *USp.* 43, 7; 100, 3; **eḏgülük Sumeru tağ** 'a Mount Sumeru of benevolence' *do.* 102a. 26: Civ. **kişi ara eḏgülük yoluŋ alp** 'your way of benevolence among men is difficult' *TT I* 160: **Xak.** XI **eḏgü:lü:kü:g . . . kıl** *aḥsin* 'do good deeds' *Kaş. I* 44, 2; **eḏgü:lüküg körmeḏip** 'before he sees the good' (*al-xayr*) *I* 420, 6;

bakkıl apa:r edgü:lükün 'look on him benevolently' (*bi'l-iḥsān*) *I* 129, 5; five o.o.; n.m.e.: KB **kamuğ edgülük kıl** 'do all kinds of good' (by deed and word) 230; many o.o.: XIII(?) *At.* (the Prophet compared this world to a cultivated field; labour in it and) **tarı edgülük** 'plant good deeds' 192; two o.o.; *Tef.* **edgülük** 'good deeds' 70: **Xwar.** XIV ditto *Qutb* 19; *Nahc.* 50, 5, etc.

D **ötgürü:** Gerund of **ötgür-** connoting thoroughness or completeness. It is described in v. *G. ATG* para. 280 as a Postposition after the *Loc.* or *Abl.* meaning 'because of', but it often occurs in other contexts, and even in this context does not seem to have this meaning. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **negüde ötgürü karımak ölmek törüyür** 'why exactly do old age and death come about?' *U II* 5, 14; (the dead man's corpse begins to stink and his parents) **ötgürü . . . tezerler** 'incontinently run away' *U III* 43, 21; (the evil spirits) **ötgürü artukrak bulğanıp** 'being all the more thoroughly confused' *U IV* 8, 35; (from time immemorial) **ötgürü bu künki künke tegi** 'right down to the present day' *TT VI* 015; **bu üçegünüŋ kavışmakındın ötgürü ötrü kölige belgürer** 'precisely because these three unite a shadow then appears' *Suv.* 52, 18–20; a.o.o.: Civ. (if he is satisfied, he may keep it himself, if not) **aḍın kişike ötgürü satsun** 'he may sell it outright to a third party' *USp.* 13, 11; a stock phr. in contracts 30, 15; 56, 16; 57, 12; 61, 11, etc.

D **ötgürgü:** Dev. N. (Conc. N.) in **-gü:** fr. **ötgür-**. Pec. to *H II*; prima facie it should mean 'aperient, purge', but is used more generally for 'remedy'. **Uyğ.** VIII ff. Civ. **bu orunlarda ünmiş kartlarka** (or **kartlarnıŋ**) **ötgürgüsin sözlelim** 'let us describe the remedy for ulcers which come up in these places' *H II* 8, 6–7, 14 and 21; a.o. *do.* 8, 28.

D **étigsiz (édigsiz),** Priv. N./A. fr. **étig;** Bud. technical term opposite to **étiglig,** normally used to translate Chinese *wu wei* (*Giles* 12,753 12,521) which translates Sanskrit *asaṃkṛta* 'not subject to cause, condition, or dependence; out of time; inactive; supramundane'; see *TT VI*, note 386. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **tayşıŋ étigsiz buldukmaz teriŋ yörügin** 'the profound definition of the Mahāyāna as not subject to condition and unattainable' *TT VI* 386; **étigsiz meŋülük taluyda** 'in the ocean of supra-mundane joy' *Suv.* 354, 7; a.o. *do.* 647, 5 (**aşat-**).

Tris. V. EDG-

D **ötekle:-** Hap. leg.; Den. V. fr. **ötek. Uyğ.** VIII ff. Bud. (when the time has come) **ötük** (*sic*) **bérim öteklegülük** 'to repay debts' (Hend.) *Suv.* 6, 17–18.

D **eteklen-** Refl. Den. V. fr. **etek.** N.o.a.b.; the basic form is first noted in Çağ. (*Vel.* 47; *San.* 95r. 12) and s.i.m.m.l.g. **Xak.** XI **to:n eteklendi:** 'the garment had a skirt' (*dayl*) *Kaş. I* 294 (**eteklenür, eteklenme:k**): **Çağ.** XV ff. **eteklen-** Refl. f. (1) (of a fire) 'to be fanned with the skirts' (*dâman*); (2) 'to be made into a skirt' *San.* 95v. 4.

D **etüklen-** (**edüklen-**) Refl. Den. V. fr. **etük.** Pec. to *Kaş.* **Xak.** XI **er etüklendi:** 'the man owned boots' *Kaş. I* 294 (**etüklenür, etüklenme:k**); a.o. *III* 348, 12.

D **edgüleş-** Recip. Den. V. fr. **edgü:** N.o.a.b. **Uyğ.** VIII ff. Bud. **edgüleşmişniŋ utlısın sevinçin** 'the reward and joy of benefiting one another' *U IV* 46, 56: **Xak.** XI *KB* **katılğıl bularnıŋ bile edgüleş** 'associate with these people (the *'ulamā*) and benefit one another' 4354.

D **ötgürüş-** Recip. f. of **ötgür-.** N.o.a.b. **Xak.** XI **ötgürüşdi:** *Kaş. I* 232, 19 (**ötrüş-**): **Çağ.** XV ff. **ötgeriş-** Co-op. f.; 'to pass (something) through (*guḏarānidan*) together' *San.* 60r. 18 (quotn.).

Dis. ADL

D **ötül** Hap. leg.; Dev. N. fr. **1 öt-**; a rather dubious word. **Uyğ.** VIII ff. Civ. (a remedy for chronic fever and) **yél tözlüg ötül** 'windy(?) diarrhoea' *H II* 10, 54 (but see **yél**).

utlı: syn. w. and usually used to translate Chinese *pao* (*Giles* 8,731) 'requital, recompense, reward', that is something given or received in return for something done. Not noted later than Uyğ. and possibly foreign. The first vowel is fixed by **utlısız** in *TT VIII*. **Türkü** VIII ff. Man. (the five pure gods) **kim yégedmek edgü utlı** (spelt *ütli*) **elitirler** 'who bring the good rewards for success' *M III* 6, 2–3 (iii): **Uyğ.** VIII ff. Man.-A (whoever endures sufferings for the sake of the body will find that) **anıŋ utlısı** 'the recompense for that' (is death and dissolution) *M III* 11, 12 (ii); o.o. *do.* 11, 16 (ii); 12, 6 (i): Man. [gap] **utlı sevinç** [gap] *TT III* 17 (see below): Bud. **edgü kılınç utlısı** 'the reward for good deeds' *Kuan.* 218; similar phr. *USp.* 106, 51; **edgü kılınçıŋnıŋ tüşin utlısın** 'the fruit and reward for your good deeds' *U I* 27, 15 (and see **utlı,** p. 59); similar phr. *TT X* 220; **men ınçıp utlı bildeçi bolu teginürmen neŋ utlı bilmedeçi ermezmen** 'I venture to know my obligations in this matter, I am not one who does not know his obligations' *U II* 41, 13–14; **utlı sevinç** and **sevinç utlı** 'the reward and pleasure' (of doing good, etc.) *U IV* 46, 38, 52, 56 (**edgü:leş-**), 63; 48, 78.

D **1 a:tlığ (a:dlığ)** P.N./A. fr. **1 a:t**; properly 'named', and often so used after a proper name or title; but more often 'having a (good) name, famous, distinguished'. C.i.a.p.a.l.; SW Az.; Osm. **adlı**; Tkm. **a:tlı. Türkü** VIII ff. **a:tlığ yüzlü:g otu:z er** 'thirty notables' (Hend.) *Tun. IV* 8 (*ETY II* 99); *IrkB* 36 (**uçru:ğlu:ğ**): Man. (princesses, high ministers) **ulug atlığlar** 'great notables' *TT II* 8, 64; **atlığ yüzlüg**

begler *M III* 10, 3 (i): **Uyğ.** VIII (because of the wickedness of Tay Bilge Totok and) **bir eki: atlığ yavlakın üçün** 'because of the wickedness of one or two notables' *Şu. E* 5: VIII ff. Man.-A **ayağlağ tapağlağ** (so read) **atlağ teŋri** 'his honoured, respected, and famous holiness' (followed by proper name) *M I* 27, 2: Bud. **atlığ yüzlüg** *PP* 12, 5; 20, 3; *U II* 19, 18; *Kuan.* 136, 138; *TT VII* 40, 75 (v.l.); **atlığ yolluğ** 'famous and fortunate' *TT V* 26, 103; **atlığ** 'famous' *U II* 36, 47; **Naranda atlığ lu kanı** 'the dragon king named Naranda' *PP* 50, 5; o.o. of **atlığ** 'named' *Suv.* 99, 14; *TT IV* 6, 26; *TT VII passim*: Civ. **ayığ atlığ** 'with a bad reputation' *TT VII* 12, 8; **atlığ** 'named' common in *TT I, VII, USp., H II.* **Xak.** XI (after **1 a:t**) hence 'the head of a clan' (*kabiru'l-qawm*) is called **atlığ** *Kaş. I* 79, 2; n.m.e.: *KB* **bir atlığ kişig** 'a distinguished person' 501: XIII(?) *Tef.* **adlu/atlığ** 'named' 39, 63: XIV *Muh. al-musammā* 'named' **a:dlığ** *Mel.* 50, 7; *al-muḥtaṣaṁ* 'distinguished' **atlığ** *Rif.* 145: **Çağ.** XV ff. **atlığ/atlık** *nāmdār* 'famous' *Vel.* 7 (quotn.); **atlığ** . . . (2) they say **fulān atlığ** that is 'named (*mawsūm*) so-and-so'; (3) metaph. *nāmdār wa maṣhūr* 'famous' *San.* 30v. 22 (quotns.): **Xwar.** XIV **atlığ/atlı** 'named' *Qutb* 15; *Nahc.* 3, 3 etc.: **Osm.** XV **adlu** 'famous' (once) *TTS II* 6.

D **2 atlığ** P.N./A. fr. **2 at**; 'horseman, mounted'. C.i.a.p.a.l. **Türkü** VIII **[Tavǰgaç atlığ süsi:** 'the Chinese army of cavalry' *II S* 1; **eki: ülügi: atlığ erti:** 'two-thirds of them were mounted' (and one-third on foot) *T* 4; **bir atlığ** 'one horseman' *T* 24: VIII ff. **a:la: atlığ** 'with a dappled horse' *IrkB* 2; a.o.o.: **Xak.** XI **atlığ er** *al-raculu'l-fāris* 'a mounted man' *Kaş. I* 97; five o.o.: XIV *Muh.* **atlığ** *bi-faras* 'mounted' *Rif.* 77; *al-fāris* **atluğ** *Rif.* 146, 153: **Çağ.** XV ff. **atlığ/atlık** *atlu suwār ma'nāsina* 'horseman' *Vel.* 7; **atlığ** (1) *suwār San.* 30v. 21 (quotn.): **Xwar.** XIV **aṭlığ/aṭlı** (*sic*) 'mounted' *Qutb* 15: **Kom.** XIV 'cavalry-man' **atlu** *CCI*; *Gr.*: **Kıp.** XIII *al-fāris* **aṭlu:** *Hou.* 26, 14; *ḏū faras* **aṭlu:** 51, 20; *fāris* **aṭlu:** 55, 10: XIV **aṭlu:** *al-fāris ay ḏū'l-faras İd.* 15: XV *fāris* **aṭlı** *Tuh.* 27b. 10: **Osm.** XIV both **atlı** and **atlu** are noted *TTS II* 67; *IV* 50.

D **1tlığ** P.N./A. fr. **1t.** S.i.s.m.l. with front vowels. **Xak.** XI **1tlığ ev** 'a house owning a dog (*kalb*)' *Kaş. I* 98.

D **uḏluk** A.N. (Conc. N.) fr. **u:ḏ**, which suggests an original meaning of 'a joint of beef', but in practice 'thigh' of any man or beast. Survives only(?) in SW Osm., Tkm. **uyluk**; cf. **1 bu:t.** **Türkü** VIII (of a horse) **uḏluku:n sı:yu:** 'breaking its thigh-bone' *I E* 36: **Uyğ.** VIII ff. Civ. (on the 29th day of the month the soul is situated) **uḏlukta bélte** 'in the thigh and waist' *TT VII* 21, 10: **Xak.** XI **uḏluk** *mustağlaẓ 'aẓmi'l-ḏirā'* 'the thick part of the bone of the foreleg' *Kaş. I* 98: XIV *Muh.*(?) *'aẓmu'l-faxḏ* 'thighbone' **uyluk** (misvocalized *i:lik*) *Rif.* 142 (only): **Çağ.** XV ff. **uyluk** (spelt 'with **u-**') *rān* 'thigh', in Ar. *faxḏ San.* 92v. 17

D **1 otluğ** (o:dluğ) P.N./A. fr. **1 o:t.** S.i.m.m. l.g.; in SW Az., Osm. **odlu**; Tkm. **o:tlı.** **Uyğ.** VIII ff. Bud. **otluğ çakir tilgen** 'a fiery *cakra* wheel' *TT V* 6, 43; **otluğ ırğağ** 'a fiery hook' *do.* 12, 118: **Çağ.** XV ff. **otluğ/otluk** *ātişin* 'fiery' *Vel.* 91; **otluğ/otluk** *ātişin wa ātişnāk* ditto *San.* 62r. 26 (quotn.).

D **2 otluğ** P.N./A. fr. **2 ot.** S.i.m.m.l.g.; in SW Osm. **otlu**; Tkm. **otlı**; but note that in Osm. 'poisonous', a meaning belonging to this word is also pronounced **odlu** owing to some confusion with **1 otluğ.** **Xak.** XI **otluğ ta:ğ** *cabal mu'şib* 'a mountain covered with vegetation' *Kaş. I* 98.

D **otluk** A.N. (Conc. N.) fr. **2 ot.** S.i.m.m.l.g.; in NC 'manger', elsewhere usually 'pasture'. In some languages there is a homophonous A.N. fr. **1 o:t** meaning 'a strike-a-light' and the like. The text of the MS. of *Kaş.* is as shown below; the printed text has *atluk* and *oḏluk* in error; but the Arğu form is peculiar and some confusion with **uḏluk** may have occurred. **Xak.** XI **otluk** *al-ārī fī luğatihim* 'manger' in one of their dialects *Kaş. I* 98: **Arğu:** XI **odluk** *mabaytu'l-baqar mina'l-ārī* 'a place where cattle spend the night', (derived) from 'manger' *Kaş. I* 98. **Çağ.** XV ff. **otluğ /otluk** *makāni ki giyāh wa 'alaf dāşta bāşad* 'a place that has much grass and fodder' *San.* 62r. 25.

D **eḏlig** P.N./A. fr. **e:ḏ**; 'possessing property; having value, useful, convenient'. Survives only(?) in NI Koib., Sag. **éstig** 'having property, rich' *R I* 885; Khak. **istig** 'convenient, comfortable, sympathetic'. **Uyğ.** VIII ff. Civ. **eḏlig sanlığ bolup yorımakıŋ** (?**sarp**) 'if you have property and treasure(?) your course is (?difficult) *TT I* 84 (the editors suggest reading *atlığ sanlığ* and translating 'distinguished' but (1) **eḏlig** is quite clear in the text; (2) **sanlığ**, q.v., does not have this meaning except in SW; **san** here is prob. a Sec. f. of **saŋ** for **tsaŋ**, q.v.): **Xak.** XI **eḏlig ne:ŋ** *kull şay' yuntafa' bihi* 'anything which can be used to advantage' *Kaş. I* 103.

D **etlig** P.N./A. fr **et**; 'fleshy, fat'. S.i.m.m.l.g. **Xak.** XI (after **etlik**) and a corpulent man (*al-raculu'l-ḍaxm*) is called **etlig kişi:**, with a **-g**; and a man who owns meat (*al-laḥm*) is also called **etlig kişi:** *Kaş. I* 101: XIII(?) *Tef.* **etlig** 'corporeal' 86.

D **etlik** A.N. (Conc. N.) fr. **et.** Survives only (?) in NW Kaz. **itlik**; SW XX Anat. **etlik** *SDD* 555 'fat stock'. **Uyğ.** VIII ff. Bud. *TT IV* 6, 45 (é:t-): **Xak.** XI **etlik** *mi'lāqu'l-laḥm* 'a meat hook'; and a sheep prepared for slaughter is called **etlik ko:y** that is 'sheep for meat' (*şāt lahm*) *Kaş. I* 101.

D **öḏleg** Dev. N. fr. ***öḏle:-** Den. V. fr. **ö:ḏ.** There is no obvious difference in meaning between **ö:ḏ** and **öḏleg** in Xak.; *Kaş.* translates

both *al-zamān* 'time'. Elsewhere **öğleg** consistently means 'noon, midday'. Survives only (?) in SW Osm. **öğle (öyle)** 'noon'; Tkm. **öyle** 'afternoon'. **Xak.** XI **öğleg** *al-zamān* 'time' *Kaş. I* 102 (verse); ten o.o., usually in the context of time taking its revenge: *KB* **törütti xalāyıq öğ öğleg bu kün** '(God) created living beings, time (Hend.), and today' 3; (a child when born) **mindi öğleg atı** 'mounts the horse of time' 1388; **keçtl öğleg kün ay** 'time, days, and months passed' 5950; o.o. 1582–4–6: XIV *Rbğ.* **özleg namāzı** 'the midday prayer' *R I* 1304 (quotns.): *Muh. al-ẓuhr* 'mid-day' **ö:yle:** *Mel.* 80, 3; *Rif.* 184: **Çağ.** XV ff. **öyle** *waqt-i ẓuhr San.* 92v. 19: **Oğuz** XI **öyle:** *al-ẓuhr Kaş. I* 113: **Kıp.** XI the Kıpçak make the **-y- -z-** and say **özle:** *Kaş. I* 113 **Xwar.** XIV **ertedin öğleğke tegl . . . öğleğdin kéçeke** 'from dawn to midday . . . from midday to night' *Nahc.* 210, 11; **öğleg namāzı** *do.* 30, 1: **Kıp.** XIII *al-ẓuhr* (**düş**, also called) **öyle:n** *Hou.* 26, 15: XIV *waqtu'l-ẓuhr* **öylen** (mis-spelt *eylen*) *Bul.* 13, 13.

D **ötlük** Hap. leg.; A.N. fr. **2 öt. Xak.** XI **ötlük** *al-'iẓa* 'advice, admonition'; and **öwüt** is also used for *al-'iẓa*, its original form was **öğüt** *Kaş. I* 102.

D **ü:tlüg (ü:dlüg)** P.N./A. fr. **ü:t**; 'pierced, perforated'. Survives only(?) in NE Khak. **üttig** *Bas.* 257; Tuv. **üttüg** *Pal.* 435. **Xak.** XI (under **yinçü:**) **ü:tlüg yincü:** *al-lu'lu'u'l-maṯqūb* 'a pierced pearl' *Kaş. III* 30, 17; n.m.e.: **Kom.** XIV 'pierced' **ütlü** *CCG*; *Gr.*

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

Dis. V. ADL-

D **aḍıl-** Pass. f. of **2 *aḍ-**, see **2 aḍığ**; properly 'to sober up, recover from drunkenness'; more generally, 'to recover consciousness'. Survives as **ayıl-** in NE *R I* 34, 221; Khak. and SW Az., Osm., Tkm. **Xak.** XI **esrük aḍıldı:** *afāqa'l-sakrān wa'l-mughmā 'alayhi* 'the drunk man, and the man who had fainted, recovered consciousness' *Kaş. I* 194 (**aḍılur, aḍılma:k**): *KB* (do not let good fortune intoxicate you) **aḍıldukta** 'when you come to your senses' (your eyes will fill with tears) 6137; a.o. 6142: **Çağ.** XV ff. **ayıl-** *huşyār şudan* 'to come to one's senses', in *Rūmī* **ayın-** *San.* 55r. 20 (quotns.): **Kıp.** XIV **ayıl-** *ṣaḥā min sakra wa bari'a min marḍa* 'to come to one's senses from drunkenness and recover from an illness' *Id.* 26: XV *ṣaḥā* **ayıl-** *Tuh.* 22b. 12.

D **atıl-** Pass. f. of **at-**; 'to be thrown, shot', etc. S.i.m.m.l.g.; with a wide range of meanings in Osm. **Xak.** XI **ok atıldı:** 'the arrow was shot'; and one says **çeçe:k ağzı: atıldı:** *tafaṭṭarati'l-camā'a* 'the bud burst open'; also used of any blossom or flower (*zahra wa nawr*), and of anything that opens without disintegrating (*infaraca min ġayr baynūna*) *Kaş. I* 193 (**atılur, atılma:k**): **Çağ.** XV fl. **atıl-** *andāxta şudan* 'to be thrown' *San.* 28r. 17: **Xwar.** XIV **atıl-** 'to be thrown; (of an arrow) to be shot' *Quth* 16: **Kıp.** XV *hamaza* (?read *humiza* 'to be repelled'; the verb has several other meanings) **aṭıl-** *Tuh.* 38a. 1.

D **étil-** (**édil-**); Pass. f. of **é:t-** with the same range of meanings as **é:t-**. S.i.a.m.l.g. but usually only to form compound V.s w. N.s, generally foreign. **Uyğ.** VIII ff. Man.-A **[teŋ]rilik étilmiş** 'a temple was built' *Man.-uig. Frag.* 401, 13; a.o. *M I* 8, 11–12 (**ol**): Bud. (crops) **bışarlar étilür** 'ripen and mature' *TT VI* 327: Civ. **yıl ay étilü elgiŋde kirdi** 'years and months in due order(?) came into your hands' *TT I* 127: **Xak.** XI (after **itil-**) and one says **oğla:n étildi:** *tara'ra'a'l-ṣabī wa tazaḥḥafa* 'the boy grew up (Hend.)' *Kaş. I* 193 (**étilü:r, étilme:k**); **bu er ol étilge:n sapılğa:n** (mis-spelt *sayılğa:n*) *hādā'l-racul xarūc walūc fī'l-umūr* 'this man is always busily engaged in affairs'; **étilge:n** (?; *alif* unvocalized, perhaps a different word) 'a disease of horses in which boils (*ğudad*) break out and then heal up', called *xunām* ('farcy') in Pe.; **meniŋ ı:şım eğgü:lükün etilge:n** (*sic*) **ol** *amrī abada(n) yanṣalīḥ bi'l-xayr* 'my affairs are always kept in good order' *I* 158; o.o. *I* 53, 18 (**uğur**); *I* 442, 7 (*II* 209, 21): *KB* **işi barça étlür** 'his affairs are all well organized' 429; o.o. 497, 6056 (**etçi:**): **Çağ.** XV ff. **étil-** ('with **é-**') *karda şudan* 'to be done' *San.* 94r. 17 (quotn. illustrating compound verb): **Kom.** XIV 'to be made, created' **etil-** *CCG*; *Gr.*: **Osm.** XIV **edil-** 'to be raped, violated' (and 'to be done') *TTS I* 253.

D **ıḍıl-** Pass. f. of **ı:ḍ-**. Survives only(?) in NW Kar. L. **iyil-** 'to be sent' *R I* 1435; *Kow.* 193. **Uyğ.** VIII ff. Bud. Sanskrit *praśrabdhi* 'confidence, trust' (here ?'entrusted') **ıtılma:kı bolor** *TT VIII A.*26 (**-t-** often represents **-ḍ-** in these texts): **Xak.** XI **tutğun ıḍıldı:** *utliqa'l-asīr wa'l-muqayyad* 'the prisoner (Hend., etc.) was released' *Kaş. I* 194 (**ıḍılur, ıḍılma:k**): XIII(?) *Tef.* **ıḍıl-** 'to be sent' 128.

D **itil-** Pass. f. of **it-**; 'to be pushed, upset', etc. S.i.s.m.l. **Xak.** XI **itildi: neːŋ** 'the thing was pushed' (*dufi'a*) *Kaş. I* 193 (**itilü:r, itilme:k**); *II* 139, 10 (**itin-**): XIII(?) *Tef.* **itül-** (of a bird) 'to hover in the air (without moving the wings)' 127 (seems to belong here): **Çağ.** XV ff. **itil-** ('with **i-**') *afganda şudan wa mafqūd şudan* 'to be thrown down; to be lost, missing' *San.* 94r. 17 (the second meaning may be connected with **yit-**, q.v., which is not noted in Çağ.).

D **oḍul-** Hap. leg.?; Pass. f. of ***oḍ-**; 'to wake up' (Intrans.). **Xak.** XI *KB* (See, my son (**oğul**, rhyme), in what a state I am, look at me and) **oḍul** 'wake up' 1215.

D **uḏul-** Pass. f. of **u:ḏ-**; 'to be followed, conformed with', etc. Survives only(?) in SW Osm., Tkm. **uyul-**. **Xak.** XI *KB* **uḏula** in 5202 (**u:ḏ-**) seems to be a Ger. of this verb: **Çağ.** XV ff. **uyul-** Pass. f. . . . (3) *muwāfaqat karda şudan* 'to be followed, conformed with' *San.* 89v. 23.

VUD **otul-** (?mis-spelling of **otal-**) Hap. leg.; Pass. f. of **2 ota:-**. **Xak.** XI **tarığ otuldı:** *quṭi'a şiryāfu'l-zar'*, *wa huwa kull nabt yu'ṭibuhu fa-yufsiduhu* 'the weeds, that is any plant which they destroy and get rid of in the standing corn, were cut' *Kaş. I* 193 (**otulur, otulma:k**).

D **ötel-** (**ödel-**) Pass. f. of **öte:-**. N.o.a.b. **Xak.** XI **ol bu: işta: öteldi:** *ta'annā fi hāḏā'l-amr wa mārasa'l-şidda* 'he worked hard at this matter and exerted his strength' *Kaş. I* 193 (**ötelür, ötelme:k**); an odd meaning, but must belong here): *KB* **seniŋdin ötelsün maŋa: söz takı** 'let a statement be submitted from you to me and' (a statement from me to you) 2670: XIII(?) *Tef.* **kaçan ödelse iş** 'when the task is ordained' 242; **ötelmesde öŋdin saŋa anıŋ waḥı** 'before his (Gahriel's) inspiration is conveyed to you' 251 : **Çağ.** XV ff. **ötel-** Pass. f.; *adā şudan* 'to be paid' *San.* 61r. 24 (quotn.).

D **ütül-** Pass. f. of **üt-**; 'to be singed, scorched; (of grain) to be parched'. Survives in NC Kzx. **üytil-**, NW Kaz. **ötel-**, SW Osm., Tkm. **ütül-**. **Xak.** XI **ko:y başı: ütüldi:** 'the sheep's head (etc.) was singed' (*uḥriqa*) *Kaş. I* 193 (**ütülür, ütülme:k**;) *KB* **isizlik ot ol ot küyürgen bolur yolında keçiğ yok ütülgen bolur** 'wickedness is a fire; fire constantly burns (people); there is no means of getting along the road, it is constantly being scorched' 249 (Arat reads *ötülgen*, but this word is not recorded and makes no sense).

D **eḏle:-** Den. V. fr. **e:ḏ**; in the early period 'to turn (something *Acc.*) into something useful', hence, e.g. 'to cultivate (a garden, etc.)', and also 'to deem (something *Acc.*) to be useful', hence 'to esteem (someone)'. Later it came to mean simply 'to make, create', and finally, like **é:t-**, it came to be little more than an Aux. V., used to form compound V.s w. N.s, usually foreign. In this sense it seems to have been regarded as more graceful than **é:t-**. Survives as **eyle-** in SE Türki, *Shaw* 37, *BŞ.* 807, *Jarring* 40 (also in its earlier sense); NW Kaz.; SW Osm., Tkm. **Uyğ.** VIII ff. Civ. (in a text about a vineyard, 'I will give a rent of 60 measures of wine') **toŋuz yıl eḏlemişke** 'for cultivating it during the Swine Year' *USp.* 6, 5; **eḏlegücl bir erklük kişi** 'a responsible person to cultivate (the vineyard)' *do.* 21, 5; **bağnı eḏlep** 'cultivating the vineyards' *do.* 22, 41; **bağlarımızını eylep** (*sic*) *do.* 22, 47–8 (a XIV text): **Xak.** XI **ol eḏle:di: ne:ŋni:** *ṣana'a'l-ṣay'* '*araḍa(n)* 'he made use of the thing' *Kaş. I* 286 (**eḏle:r, eḏle:di:**); **tavar üçün teŋri: eḏlemeḏip** 'for the sake of money not respecting God' (*lā yubāli mina'llāh*) *I* 86, 2; **eḏgü: savığ eḏlese:** 'if a man esteems (or values, *rabbā*) good advice' *III* 155, 4: *KB* **elig ursa begler kimi eḏlese** 'if the *begs* stretch out their hands and esteem someone' 1630; a.o. 347 (**eḏik-**): XIII(?) *At.* **tiken eḏlegen er** 'a man who cultivates thorn bushes' (does not get grapes from them) 376; *Tef.* **eḏle-/éḏle-** 'to cultivate' 70, 123: **Çağ.** XV ff. **eyle-(-y,** etc.) *eyle- Vel.* 37–8; **eyle-***kardan* 'to make, do' *San.* 56r. 7 (quotns. containing compound V.s): **Xwar.** XIII **eyle-** 'to make, do' *'Ali* 26: XIV **éyle-** ditto *MN* 36: **Kıp.** XIII *'amala* 'to make, do' **eyle:-** *Hou.* 33, 15 (in compound verb 41, 18): XIV ditto *Id.* 26: XV ditto *Tuh.* 26a. 7 (in compound verb 15b. 13): **Osm.** XIV ff. **eyle-** 'to construct (an artifact, etc.); to appoint (an official)' noted down to XVI *TTS I* 288; *III* 276; *IV* 321.

D **etle:-** Hap. leg.?; Den. V. fr. **et. Xak.** XI **ol ko:yığ etle:dl:** *ca'ala'l-şāt laḥma(n)* 'he fattened(?) the sheep' *Kaş. I* 284 (**etle:r, etle:me:k**).

D **ıtla:-** Hap. leg.; Den. V. fr. **ıt. Xak.** XI **ol anı: ıtla:dı:** *sabbahu wa ahānahu wa 'addahu min cumlati'l-kilāb* 'he reviled and scorned him and reckoned him to belong to the dog family' *Kaş. I* 285 (**ıtla:r, ıtla:ma:k**).

D **uḏla:-** Hap. leg., perhaps used only in Ger.; Den. V. fr. **u:ḏ. Xak.** XI *KB* **yédi arzu ni'mat özüm uḏlayu** 'my soul devoured desirable things and luxuries like an ox' 5635.

D **otla:-** Den. V. fr. **2 ot.** S.i.a.m.l.g., usually for 'to graze, browse'. Cf. **2 ota-**; the parallel Den. V. fr. **1 o:t** is not noted before XV; see **1 ota:- Xak.** XI **at otla:dı:** 'the horse grazed' (*i'talafa*) *Kaş. I* 285 (verse; **otla:r, otla:ma:k**); XIII(?) *Tef.* **otla-** 'to graze' 239: XIV *Rbğ.* ditto *R I* 1113 (quotns.); *Muh. dâwā* 'to treat medically' **o:tla:-** *Mel.* 26, 3; **otla:-** *Rif.* 108; *ṭabba wa 'alaca* ditto *Rif.* 111 (only): **Çağ.** XV ff. **otla-** *çarîdan* 'to graze' *San.* 61r. 28 (quotns.): **Kıp.** XIV **otla-** *ra'ā* 'to graze' *Id.* 8: (**Kom.** XIV 'to treat medically' **otala-**; 'a hay field' **otalamak** *CCI*; *Gr*: **Osm.** XIV **otala-** 'to treat medically' in two texts *TTS I* 551, but, in *Kel., Zaj.* reads **otla-**).

VUD **öḏle:-** Pec. to *KB*; if thus read Den. V. fr. **ö:ḏ**, but perhaps the basic form of **üḏlen-**, q.v. **Xak.** XI *KB* **kalı él(l)ığ öḏlep tilese séni** 'if the king desires you, choosing his time (?, or passionately)' 1504; a.o. 1588 (*sic* in best MSS.).

D **ötle:-** Den. V. fr. **2 öt**; 'to advise (someone *Dat.*, rarely *Acc.*) to do (something *Dat.*)'. N.o.a.b. **Türkü** VIII **inime: oğluma: ança: ötledim** 'I gave my younger brothers and sons the following advice' *Ongin* 11: VIII ff. Man. **ol kamağ boḍunka edgü kılınç kılmakka turkaru ötleyür tavratur katığlanturur** '(the king) continuously advises all the people to do good deeds and urges them on and makes them exert themselves' *TT II* 10, 88–90: **Uyğ.** VIII ff. Bud. **biz kendüke eḏgüke ötleyürbiz**

'we advise him to do good' *PP* 20, 7–8; **ayığ ögli téginig ötlep** 'advising Prince Pāpaṃkara' *do.* 35, 5; Sanskrit *samādāpayati* (translated 'causes to give'; ?error) **ötle:dі** (spelt *útle:ti*) *TT VIII G.*6; *o.o. Hüen-ts.* 179, 2113— **[yum]şak savın ötleyü erig[leyü]** 'advising (Hend.) him with mild words' *U III* 15, 11; *o.o.* of **ötle:- erigle:-** *U III* 89, 18–19; *TT VII* 14, 3 (**uḍuğ**); 40, 86; Suv. 597, 6–7 (**ya:ğlığ**): **Xak.** XI *KB* **saŋa ötler** 'he advises you' 2204, 5713; **meni ötlegil** 'advise me' 5128.

D **eḍlet-** Caus. f. of **eḍle:-**; n.o.a.b. **Xak.** XI **ol tawa:rın** (*sic*) **eḍletti:** *amara bi-iṣlāḥ mā kāna muhmal min mālihi* 'he ordered that any part of his property that had been neglected should be put in order' *Kaş. I* 264 (**eḍletür, eḍletme:k**): XIII(?) *Tef.* **eyletür bezelürler** 'they are ornamented' (with gold bracelets) 72: **Çağ.** XV ff. **eylet-** Caus. f.; *kunānidan* 'to order to be made or done' *San.* 56v. 7.

D **etlet-** Hap. leg.?; Caus. f. of **etle:-**. **Xak.** XI **ol ko:y etletti:** *amara ḥattā cu'ilati'l-ṣāt laḥm* 'he ordered that the sheep should be fattened(?)' *Kaş. I* 264 (**etletür, etletme:k**).

D **uḍlat-** Hap. leg.; apparently abbreviated Caus. f. of **uḍu:la:-** cf. **uḍlaş-**. **Xak.** XI **ol oğlın maŋa: uḍlattı:** *atba'a waladahu xalfi* 'he sent his son after me' *Kaş. I* 264 (**uḍlatur, uḍlatma:k**).

D **eḍlel-** Hap. leg.; Pass. f. of **eḍle:-**. **Xak.** XI **eḍleldi: ne:ŋ** *uṣliḥa'l-ṣay'* 'the thing was put in order'; also used when anything is inspected (or examined, *uftuqida*) *Kaş. I* 295 (**eḍlelü:r, eḍlelme:k**).

D **etlel-** Hap. leg.; Pass. f. of **etle:-**. **Xak.** XI **ko:y etleldi:** *cu'ila'l-ğanam laḥm* 'the sheep was fattened(?)'; also used of other (animals) *Kaş. I* 295 (**etlelü:r, etlelme:k**).

D **atlan-** Refl. Den. V. fr. **2 at**; it is not certain whether **atla-**, a verb which first appears in Xwar. XIII(?) *Oğ.* and occurs in other medieval and most modern languages, is connected with **2 at**; it seems to mean 'to set out, march against' (in *Oğ.*) and more usually 'to stride' cf. Osm. **adım** 'a step, pace', and so prob. has some other origin. S.i.a.m.l.g., in NE usually **altan-**. **Türkü** VIII ff. Man. *TT II* 8, 63 (**u:ḍ-**): **Xak.** XI **er atlandı:** 'the man rode (*rakiba*)' *Kaş. I* 255 (**atlanur, atlanma:k**); **ol at atlandı:** 'he rode a horse' *I* 285 (erroneously inserted between **otla:-** and the illustrative verse, in which **atlanu:r** occurs); two o.o.: XIV *Muh.*(?) 'I hope our *beg* will not ride today' **begimi:z bu: kü:n atla:nma:su:n** *Rif.* 93–4 (only); **Çağ.** XV ff. **atlan-** *suwār ṣudan* 'to ride' *San.* 29v. 28 (quotns.; not described as Refl. f. of **atla:-**): **Oğuz** XI **ol ta:ğka: atlandı:** *ṣa'ida'l-cabal* 'he climbed the mountain', also used of climbing (*fī ṣu'ūd*) anything *Kaş. I* 256 (**atlanur, atlanma:k**): **Xwar.** XIV **aṭlan-** 'to ride' *Quṭb* 15: **Kom.** XIV 'to ride' **atlan-** *CCJ*; *Gr.*: **Kıp.** XIV **aṭlan-** *rakiba ay ittaxaḍa faras* 'to ride, that is take a horse' *Id.* 15: **Osm.** XIV ff. **atlan-** 'to ride; to mount'; c.i.a.p. *TTS I* 52; *II* 67; *III* 46; *IV* 50.

D **eḍlen-** Refl. f. of **eḍle:-**; not noted later than XVI. **Xak.** XI **eḍlendi: ne:ŋ** *uttuxiḍa'l-ṣay' 'araḍa(n)* (MS. in error *ğaraḍa(n)*) *wa lam yutrak muhmala(n)* 'the thing was made use of and not left on one side'; as, for example, a fur coat is made from a skin or boots from a piece of felt *Kaş. I* 257 (**eḍlenür, eḍlenme:k**): **Osm.** XIV–XVI **eylen-** 'to be constructed', or as Aux. V. in three or four texts *TTS I* 288; *II* 413; *IV* 321 (in Osm. the word is normally a Sec. f. of **eğlen-**).

D **etlen-** Refl. f. of **etle:-**; survives only(?) in NE Khak. **itten-** *Bas.* 65, same meaning. **Xak.** XI **oğul etlendi:** *tarabbala 'l-ṣabī* 'the boy put on flesh'; also used of anything that gets fat (*samina*) after being lean *Kaş. I* 256 (**etlenür, etlenme:k**).

D **itlin-** Hap. leg.; Refl. f. of **itil-**. **Xak.** XI **ta:ş itlindi:** 'the stone (etc.) was pushed on one side' (*indafa'a*); also used of a child when it begins to crawl (*tazaḥḥafa*); hence one says **meniŋ yü:zdin itlin** *uğrub 'anni* 'get out of my sight'; this is said in a fit of anger (*al-ğaḍab*) *Kaş. I* 256 (**itlinür, itlinme:k**).

D **o:tlan-** (**o:dlan-**) Refl. Den. V. fr. **1 o:t**; see **1 ota:-**. Survives only(?) in SW Az., Osm. **odlan-**; Tkm. **o:tlan-** 'to blaze up (lit. or metaph. in anger); to be burnt', etc. **Xak.** XI **at o:tlandı:** *iltahaba'l-faras carya(n)* 'the horse went at a fiery pace'; similarly one says **er o:tlandı:** *iltahaba'l-racul ğaḍaba(n)* 'the man blazed with anger' *Kaş. I* 297 (**o:tlanur, o:tlanma:k**; in a special section for verbs with initial long vowels): **Çağ.** XV ff. **otlan-** Refl. f. *ātiş dargiriftan* 'to catch fire' *San.* 61 v. 17A.

VUD **üḍlen-** apparently Refl. Den. V. fr. ***üḍ**, a noun cognate to **üḍ-** q.v.; see also **öḍle:-**. N.o.a.b. **Uyğ.** VIII ff. Bud. **öz köŋülümin üḍlenip sevinçlenip** 'being excited and delighted in my own mind' *Hüen-ts.* 215: **Xak.** XI **yılkı: üḍlendi:** *ḍabi'ati'l-dawâbb wa'ştahati'l-fuḥūl* 'the mares were on heat and the stallions excited' *Kaş. I* 257 (**üḍlenür, üḍlenme:k**).

D **atlaş-** Recip. Den. V. fr. **2 at**. Survives only(?) in SW XX Anat. **atlaş-** (of two men) 'to ride on the same horse' *SDD* 125; **Çağ.** **atlaş-** Co-op. f. 'to bustle about and jump together' *San.* 29v. 19 is prob. not connected, see **atlan-**. **Xak.** XI (in a grammatical section) **oyna:dım atlaşu:** *la'ibtu wa ca'altu'l-xaṭar fihi'l-faras* 'I gambled and made the stake on it a horse' *Kaş. II* 114, 23; similar phr. *II* 226, 5; n.m.e.

D **eḍleş-** Hap. leg.; Recip. f. of **eḍle:-**. **Xak.** XI **ola:r bi:r ikindi:ni: eḍleşdi:** 'they esteemed (or respected, *tafaqqada . . . ḥurma*) one another' *Kaş. I* 239 (**edleşür, eḍleşme:k**).

D **itliş-** Hap. leg.; Co-op. f. **itil-**. **Xak.** XI **itlişdi: ne:ŋ** *indafa'ati'l-aşyā'* 'the things

were pushed together' *Kaş. I* 139 (**itlişü:r, itlişme:k**).

D **uḍlaş-** Hap. leg.; abbreviated Recip. f. of **uḍu:la:-** cf. **uḍlat-**. **Xak.** XI **ıvık bi:r bi:rke: uḍlaşdı:** *maṣati'l-ẓibā'* *xilfata(n)* 'the female gazelles walked one behind the other (in a line)' *Kaş. I* 239 (**uḍlaşu:r, uḍlaşma:k**).

D **ütleş-** (**üdleş-**) Recip. Den. V. fr. **ü:t.** Survives only(?) in NW Kaz. **ütleş-** (of a needle) 'to pass through (something)' *R I* 1867. **Xak.** XI **ütleşdi: ne:ŋ** *inṭaqabati'l-aṣyā'* (MS. in error *intaqabat*) 'the things were pierced' *Kaş I* 238 (**ütleşü:r, ütleşme:k**); *wa hādā fi'l-nahb* 'and this (is said) in regard to plundering'; and one says **alpla:r ütleşdi:** *talāḥamati'l-abṭāl wa tacādalū* 'the warriors smote one another and fought' (**ütleşü:r, ütleşme:k**; 'and one says' usually introduces a new V.; this V. was prob. **itliş-**, misvocalized; this would suit the translation better, but in that case **itliş-** was entered twice w. two different meanings).

Tris. ADL

D **aḍalığ** P.N./A. fr. **aḍa:**; n.o.a.b. **Uyğ.** VIII ff. Man. **aḍalığ orunlartın ozğuluk** 'in order to escape from dangerous places' *TT III* 139 Bud. **ol taluy suvı ertiŋü korkınçığ aḍalığ ol** 'that ocean is extremely terrible and dangerous' *PP* 26, 4–6: Civ. **aḍalığ eviŋde** 'in your house which is exposed to danger' *TT VII* 30, 1.

D **atalığ** P.N./A. fr. **ata:**; 'having a father'. S.i.s.m.l. **Xak.** XI *KB* 6055 (**etçi:**).

D **atalık** A.N. (and later Conc. N.) fr. **ata:**; 'the position or duties, of a father; someone in the position of a father, e.g. tutor or step-father'. S.i.m.m.l.g. **Xak.** XI *KB* (if your father is dead, I will be a father to you) **atalık kılayın** 'I will perform the duties of a father' 1552: **Çağ.** XV ff. **atalığ/atağlığ** *atalik Vel.* 8 (quotn.; in *San.* 30v. 12 the second form is said to be an error); **atalığ** (1) *ubuwwat* 'fatherhood' (quotn.); (2) the name of a hereditary office in Turkistan and Xwarazm *San.* 30v. 13: **Kom.** XIV 'stepfather' **atalıx** *CCG*; *Gr.*

D **utlı:lığ** P.N./A. fr. **utlı:**; n.o.a.b. **Uyğ.** VIII ff. Civ. (your sons and people are lucky; your elder sisters and sisters-in-law are joyful) **kunşı** (?Sec. f. of **kunçuy**) **kız utlılığ** 'your wives(?) and daughters are grateful(?)' *TT I* 156.

D **utlı:sız** Priv. N./A. fr. **utlı:**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *akṛtajñatayā* 'owing to ingratitude' **utlısız bolma:kı üze:** *TT VIII D.*14; a.o. *U IV* 40, 184–5 (**sevinçsiz**).

Tris. V. ADL-

D **aḍa:la:-** Den. V. fr. **aḍa:**; existence doubtful, the word quoted might be merely the Plur. of **aḍa:** but see **aḍalan-**. **Uyğ.** VIII ff. Civ. (if one cuts out a garment on an unlucky day) **ol toŋ birlen ök aḍalar** 'it is dangerous (or 'there are dangers') with that garment' *TT VII* 38, 10–11.

(D) **ıḍala:-** 'to give up, renounce (something *Acc.*)'; rare and prob. pec. to Uyğ. where it usually occurs in Hend. with **I tlt-**, q.v. Morphologically obscure; perhaps, like **uḍu:la:-** Den. V. fr. a Gerund ***ıda:** (not known otherwise); perhaps survives in NE Tuv. **ıdala-** 'to send, dispatch' *Pal.* 563. **Uyğ.** VIII ff. Bud. **isig öz yeme ıḍalap aḍınağunı ölürmeyin** 'I will give up my own life (but) not kill others' *U III* 4, 2–3; same phr. *do.* 57, 2 (i); 71, 27; *U IV* 22, 274; 40, 187—**bu üçeğüde birisin birisin titğülük ıḍalağuluk kezigi** 'the order for giving up (Hend.) these three things one by one' *TT V* 26, 107–8; **amtı bu kızığ munda ok titeyin ıḍalayın** 'I will renounce (Hend.) this maiden here and now' *TT X* 543 (see note for several o.o. of **tit- ıḍala-**).

D **uḍu:la:-** Hap. leg.; Den. V. fr. **2 uḍu:** Ger. of **u:ḍ-**; cf. **uḍlat-, uḍlaş-**. **Xak.** XI **ol anı: uḍu:la:dı:** *ittaba'ahu wa'qtafāhu* 'he followed (Hend.) him' *Kaş. I* 308 (**uḍu:la:r, uḍu:la:-ma:k**).

S **otala:-** See **otla:-**.

D **aḍalan-** Hap. leg. and rather dubious; Refl. of **aḍala:-** q.v. **Uyğ.** VIII ff. Bud. (various misfortunes happen) **ol kapığ tonur andağ aḍalanur** 'the door is closed, thus one is in danger' *TT VI* 234 (a v.l. only; some MSS. omit the phr. and others read **andağ aḍrılur** 'thus one is parted (from one's family)').

D **atlandur-** Caus. f. of **atlan-** 'to mount (someone), give (someone) a horse to ride'. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (gap) **taşğaru ilinçüke atlandurdı** 'they mounted (the prince) for a pleasure excursion outside (the city)' *PP* 1, 1: **(Xak.)** XIII ff. *Tef.* **atlandur-** 'to mount (cavalrymen)' 63: **Çağ.** XV ff. **atlandur-** Caus. f. *suwār kardan* 'to mount (someone)' *San.* 30r. 8 (quotn.): **Xwar.** XIV **aṭlandur-** ditto *Qutb* 15: **Osm.** XIV ff. **atlandır-** ditto in several texts *TTS II* 66; *III* 46; *IV* 50.

Dis. ADM

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

D **ıḍma:** Hap. leg.; Pass. Dev. N./A. fr. **ıḍ-**. **Xak.** XI **ıḍma: yılkı:** *al-sā'iba mina'l-ḥayawān* 'an animal which is allowed to go free' *Kaş. I* 129 (see **ıḍuk**).

D **uḍmak** 'servant'. See **u:ḍ-**.

etmek/ötmek the oldest of three similar words for 'bread', the others being **epmek**, q.v., and **ekmek**, noted in NC, NW, and SW and prob. a recent Sec. f. due to a supposed connection with **ek-**. **Ötmek** seems to be the earlier of the two forms. Although **-mek** is normally an Infinitive Suff. it is not possible to connect the word semantically with any verb, and it should be noted that *Kaş.* in his main entry spells it with **-mek**, not **-me:k**. Survives with initial **ö-** (occasionally **ü-**) in some NE languages, *R I* 1275, 1868, and NW Kar. T., and with initial **e-** or **i-** (?é-) in other NE languages, NC, NW, and SW. **Uyğ.** VIII ff. *Man.-A* **bir ötmekeŋ** 'one of your loaves of bread' *M III* 12, 5 (i); XIV *Chin.-Uyğ. Dict.* 'bread' **ötmek** *R I* 1275; *Ligeti* 190: **Xak.** XI **etmek** *al-xubz* 'bread' *Kaş. I* 102; 26 o.o. of **etme:k** and three of **ötme:k**: *KB* **tuz etmekni kéŋ tut** 'have a liberal supply of salt and bread' 1328: XIII(?) *Tef.* **etmek/ötmek** 'bread' 86, 251: XIV *Muh. al-xubz* **etmek** (? unvocalized) *Mel.* 66, 2; *Rif.* 165: **Çağ.** XV ff. **ötmek** *etmek . . . nān ma'nāsina Vel.* 90; **ötmek** *nān bī rawğan* 'bread without fat' *San.* 62r. 29: **Xwar.** XIII **ötmek** 'bread' *'Ali* 46: XIV **étmek/ötmek** *Quth* 53, 124; **etmek** *Nahc.* 301, 4: **Kom.** XIV **etmek/ötmek** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-xubz* **etmek** (unvocalized) *Hou.* 15, 19; **etmek** (*sic*) 50, 20: XIV **etmek** *al-xubz Id.* 7; *al-nayda* 'a kind of wheat cake' **kara: etmek** *Bul.* 8, 15: XV *xubz* **etmek** *Kav.* 44, 14; 62, 17; **ötmek** *Tuh.* 14a. 10: **Osm.** XIV ff. **etmek** 'bread'; c.i.a.p. *TTS I* 284; *II* 406; *III* 270; *IV* 314; XVIII **etmek** (spelt) the *Rūmī* word for *nān*, 'bread', in Çağ. **ötmek** *San.* 30v. 25.

Tris. V. ADM-

D **etmeklen-** Hap. leg.; Refl. Den. V. fr. **etmek**. **Xak.** XI **er etmeklendi:** *kaṭura xubzu'l-racul ya'ni aṭrā* 'the man's bread was abundant, that is he was rich' *Kaş. I* 314 **(etmeklenür, etmeklenme:k)**.

D **uḍmaklan-** Hap. leg.; Refl. Den. V. fr. **uḍmak (u:ḍ-)**. **Xak.** XI **er uḍmaklandı:** *ṣāra'l-racul ḍā taba' wa ṣākiri* 'the man had (many) servants and retainers' *Kaş. I* 313 **(uḍmaklanur, uḍmaklanma:k)**.

Dis. ADN

atan 'a gelded camel'; a l.-w. in Mong. as *atanatay* (*Kow.* 60, *Haltod* 13). S.i.m.m.l.g. **Xak.** XI **atan** *al-xaṣī mina'l-ibil* 'a gelded camel' *Kaş. I* 75 (prov.): XIV *Muh.* (under 'camels') *al-xaṣī* **ata:n** *Rif.* 172 (*Mel.* 70, 10 **axta**, a Pe. l.-w.): **Kıp.** XIV **aṭan** (misvocalized *aṭın*) *al-camalu'l-xaṣī Id.* 15.

D **aḍın** Intrans. Dev. N./A. fr. **1 *aḍ-**; 'other, another'. Common down to XIV but not traced later; almost syn. w. **aḍruk, öŋi:, özge:**; later displaced, usually by Pe. *digar*. **Uyğ.** VIII ff. Man.-A **aḍın yérlig er** 'a man from another country' *M I* 24, 10: Man. **aḍın tümge köŋüller** 'other simple minds' *TT III* 164: *Bud.* **aḍın** is common, e.g. **aḍın ağılık** 'another treasure' *PP* 7, 3–4; **aḍın bir toyun** 'another monk' *U III* 35, 19: Civ. **aḍın kişi** 'a third party', see **ötgürü:**; **aḍın aḍın köz ağrığı** 'various eye diseases' *H II* 18, 60: **Çiğil (Xak.)** XI **aḍın** *ḥarf bi-ma'nā ğayr* an Indeclinable meaning 'other' *Kaş. I* 76; *I* 98, 20 **(aḍruk)**: 3 o.o. in Xak. texts: *KB* **yaramaz seniŋdin aḍınka bu at** 'this name is not fitting for anyone other than Thee' 6; **on aḍın iki ay** 'ten and another two months' 132; o.o. 1781, etc.: XII(?) *KBVP* **aḍınlar éver** 'others hasten' 47: XIII(?) *At.* **anda aḍın** 'other than that' 116; three o.o.; *Tef.* **aḍın** 'other' 40: XIV *Rhğ.* **aḍın** 'other' *R I* 490: **Xwar.** XIV ditto *Quth* 4.

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

D **otuŋ** *(o:dduŋ)* Den. N. fr. **1 o:t**. S.i.a.m.l.g.; NE Khak. **odıŋ**: SW Az., Osm. **odun**; Tkm. **o:dun**: elsewhere **otun**. See *Doerfer* II 585. Cf. **çava:r. Uyğ.** VIII ff. Bud. **kuruğ otuŋ** 'dry firewood' *U II* 8, 26; *do.* 9, 28 **(ötrü)**: Civ. **üç bağ otuŋ** 'three bundles of firewood' *USp.* 91, 12: **Xak.** XI **otuŋ** *al-ḥaṭab* 'firewood' *Kaş. I* 134; *I* 67, 3 **(uvşak)**, nearly 20 o.o., spelt **otu:ŋ** twice and **o:tuŋ** once: XIII(?) *Tef.* **otun/otuŋ** 'firewood' 240: XIV *Muh. al-ḥaṭab* **o:dun** *Mel.* 78, 8; *Rif.* 182: **Çağ.** XV ff. **otun** ditto *R I* 1106 (quotn. fr *Babur*; not in *San.*): **Kıp.** XIII *al-ḥaṭab* **o:dun** *Hou.* 17, 16: XIV **oṭun** *al-ḥaṭab Id.* 15; *Bul.* 4, 11: XV ditto *Tuh.* 13a. 8.

VU **utu:n** 'wicked, shameless, vile'; not noted after XIII unless SW XX Anat. **utun** 'calamity, misfortune' *SDD* 1423 is a survival. **Uyğ.** VIII ff. Bud. **utun nızvanılar** 'the evil passions' *U II* 77, 15; **utun yavız** 'wicked and evil' *U III* 17, 11; *o.o. do.* 20, 3; 42, 31; **utun savlığ** 'foul-mouthed' *TT VI* 119: **Xak.** XI **utu:n** *al-waqiḥ wa'l-la'im* 'shameless, vile' *Kaş. I* 123; **u:tu:n** *al-waqihu'l-safih* 'wicked, insolent', in antithesis to **tüzü:n** 'good' in prov. *I* 414, 13: *KB* **utun** 'wicked, shameless' is common 121, 341, 1670, 1923, etc.: XIII(?) At. **utun** 'wicked' 108, 261.

D **ötnü:** abbreviated Ger. of ***öten-** Refl. f. of **öte:-**. Survives in SE Türki **ötne** '(temporary) loan' *Shaw* 18; *Jarring* 220 (also in phr. **ötne bér-**). **Xak.** XI **ötnü:** *ḥarf yusta'mal fi'l-qirāḍ* 'an Indeclinable used with respect to loans'; one says **men yarma:k ötnü bé:rdim** 'I gave the money as a loan' *(qarḍa(n))* *Kaş. I* 130.

D **u:tanç** N./A.S. fr. **utan-** (**uvtan-**); 'shame; shameful', and the like. Survives only in SW

Osm., Tkm. **utanç**. **Xak.** XI *al-mundiya wa'l-ma'āyir mina'l-umūr*, 'something calamitous and disgraceful' is called **u:tanç** (misvocalized *u:tunç*) **i:ş**; its origin is from **uvut** *al-ḥayā* 'shame' *Kaş. I* 131: **Oğuz** XI **utanç** (*tā'* carries both *fatḥa* and *ḍamma*) **i:ş** *al-amru'lladi yustaḥyā minhu* 'a thing of which one is ashamed' *III* 448.

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

D **ötenç/1 ötünç** (ödenç) Dev. N. in **-ç** fr. ***öten-** (**öden-**); 'loan, debt', and the like. **Xak.** XI **ötünç** (?; see above) *al-qarḍ* 'a loan'; one says **men aŋa:r yarma:k ötünç** (?) **bé:rdim** *aqraḍtuhu'l-dirham* 'I lent him money' *Kaş. I* 131: XIV *Muh. al-dayn* 'debt' **ödünç** *Mcl.* 83, 5; **ö:tünç** *Rif.* 188: **Çağ.** XV ff. **ötünç** (mis-spelt *ötnüç*, and misplaced) *ödünç qarḍ ma'nāsına Vcl.* 121; **ödünc** (spelt) *qarḍ wa dayn San.* 66v. 20: **Oğuz** XI **ötünç** *al-qarḍ*, one says **men aŋa:r yarma:k ötünç bé:rdim** *a'ṭaytuhu'l-dirham qarḍa(n)* 'I gave him the money as a loan' *Kaş. III* 448: **Kom.** XIV 'loan' **ötünç** *CCI*; *Gr.* 185 (quotn.): **Kıp.** XIII *iqtaraḍa* 'to borrow' **ödünç al-** *Hou.* 36, 18: XIV *al-qarḍ* **ö:dınç** *Bul.* 6, 3.

D **2 ötünç** Dev. N. in **-ç** fr. **ötün-**. **Türkü** VIII **xağanı[m ben özüm] bilge: Tonukuk ötüntük ötünçimin eşidü: berti:** 'my *xağan* deigned to hear the representations which I myself, the Counsellor Toñukuk, submitted to him' *T* 15.

Dis. V. ADN-

D **a:tan-** (**a:dan-**) Refl. f. of **ata:-**; generally used in Pass. sense, 'to be named, called; to be famous'. Survives in NE; SE; SC Uzb. (**atan-** not *otan-*); SW Az., Osm. **adan-**. **Türkü** VIII ff. (when he goes home) **özi: a:tanmı:ş** 'he himself is famous' *IrkB* 55: **Uyğ.** VIII ff. Bud. **atanmış künde** translates a Chinese phr. meaning 'on a day on which one is nominated to a higher office' *TT VI* 435: (three months are the spring period; three months are called (**tétir**) the summer period) **üç aylar atanur küz oğler tép** 'three months are named the autumn period' *Suv.* 589, 11–12: **Xak.** XI *KB* **kim eğgü atansa kişi** 'whoever is called a good man' 253; **yorı uğ atanma** 'go, do not (let yourself) be called an ox' 1599; a.o. 6454: XIII(?) *At.* (be upright, act uprightly) **atan köni** 'get a reputation for being upright' 165 (the metre requires the pronunciation *a:tan*): *Tef.* **atan-** 'to be named' 63: **Xwar.** XIV ditto *Qutb* 15: **Kıp.** XIV **adan-** *tasammā* 'to be named' *Id.* 9: XV ditto **aṭan-/adan-** *Tuh.* 9b. 4.

D **1 aḍın-** Refl. f. of **2 *aḍ-** (see **2 aḍığ**); 'to sober up, recover from drunkenness'; practically syn. with **aḍıl-**. Survives as **ayın-** and the like in some SE, NW, and SW languages. **Türkü** VIII ff. Man. **ol tüzün er esrüki aḍıntı** 'that good man's drunkenness passed off' *M I* 6, 20–1: **Uyğ.** VIII ff. Bud. (they wander about like drunken men) **aḍınu umatın** 'being unable to sober up' *TT VI* 215–16 (v.l.; most MSS. have **oŋulu**): **Xak.** *KB* **bir ançа aḍın** 'sober up a little' 2374: **Osm.** XVIII **ayın-** (spelt), *in Rūmī, same as* (Çağ.) **ayıl-** *huşyār şudan* 'to come to one's senses' *San.* 56v. 24 (quotn. *Fuḍūlī*).

D **2 aḍın-** n.o.a.b; in the Hend. **aḍın- muŋaḍ-** which is directly parallel to the phr. **aḍınçığ muŋaḍınçığ** (see **aḍınçığ**), and must mean something like 'to be surprised and disturbed'; it might be a Refl. f. of **1 *aḍ-**. **Uyğ.** VIII ff. Bud. (then the supreme god Indra, hearing these words and) **ertiŋü aḍınu muŋaḍu** 'being extremely surprised and disturbed' *U II* 31, 47; a.o. *Suv.* 16, 18.

D **atın-** Refl. f. of **at-**; survives only(?) in NE Khak. **atın-** 'to shoot oneself' *Bas.* 35; Tuv. **attın-** 'to be shot' *Pal.* 73: NW Kaz. **atın-** 'to swing oneself in a swing'. See **ıtın-**. **Xak.** XI **ol ok atındı:** 'he pretended to shoot (*yarmi*) an arrow without actually shooting it' *Kaş. I* 199 (**atınu:r, atınma:k**).

D **étin-** (**édin-**) Refl. f. of **é:t-**; with the same range of meanings as **é:t-**. S.i.m.m.l.g.; in SW **edin-**. **Türkü** VIII (they became hostile to China but) **étinu: yaratu:nu: umaduk** 'because they could not organize (Hend.) themselves' *I E* 10, *II E* 9. **Uyğ.** VIII ff. Bud. Sanskrit *maṇḍanavidhau* 'according to the rules for ornamenting (the body)' **étenmek yaratınmaklığ törösinde:** *TT VIII D.*8: **ağuluğ yılanın etözlerin étinip yaratınıp** 'ornamenting (Hend.) their bodies with poisonous snakes' *U IV* 8, 12–13; o.o. *Hüen-ts.* 230 (**tímen-**); 319 (**time:-**): **Xak.** XI **kışka: étin** *ista'idd li'l-şitā'* 'prepare yourself for the winter' *Kaş. I* 82, 13; n.m.e.: *KB* (in spring the earth) **étindi kolı kaşı** 'adorns its arms and eyebrows' 69; o.o. 462, 475 (**étlg**): XII(?) *KBVP* (it explains) **negü teg étingü ḫīla** 'how to prepare strategems' 45; o.o. 46: **Osm.** XIV **edin-** 'to make for oneself' *TTS I* 253.

D **ıtın-** Refl. f. of **ıt-**; s.i.s.m.l. See **itinçu:, itindi:**. **Xak.** XI **ol na:ru: itindi:** (*MS. etindi:*) *tazaḥḥafa ilā ḍālika'l-cānib* 'he set off in that direction'; also used when *tadahraca'l-şay' bi-quwwa ğayrihi* 'a thing is moved by

some external force' *Kaş. I* 199 (**itinu:r** (altered in second hand to **et-**), **itin-me:k** (in MS. **et-**); (as a result of these scribal errors and the substitution of *-ma:k* for *-me:k* in the printed text, hitherto transcribed *atın-*); (in a grammatical para.) **er itindi:** *tazahhafa'l--racul*, alternative form (*luğa fihi*) **itildi:** *II* 139, 7.

S **utan-** See **uvtan-**.

D **uḍın-** Refl. f. of **uḍı:-**; survives only(?) in Osm. **uyun-** 'to sleep quietly, go to sleep'. **Xak.** XI **o:t uḍındı:** *xamadati'l-nār wa ṭafi'at* 'the fire died down and went out'; and one says **yula: uḍındı:** 'the lamp (etc.) went out' (*ṭafi'a*); and once says **anıŋ kutı: uḍındı:** *ṭafi'a caddahu* 'his good luck died away' *Kaş. I* 200 (**uḍınur, uḍınma:k**; this must be the right spelling but the *ḍāl* is usually marked with *ḍamma* or left unmarked); (if you strike a light in a hurry) **uḍınu:r yula:** 'the lamp goes out' (*yanṭafi'*) *III* 26, 2: *KB* **avınçın küvençıŋ uḍınğay** (**-n-** undotted, Arat erroneously restores *-t-*) **u teg** 'your joy and pride will fade away like sleep' 1424; **uḍınmış otuğ** 4412; **uḍınur bu ot** 4694.

D **oḍun-** (**oḍon-**) Refl. f. of ***oḍ-**; 'to wake up (Intrans.)'. Survives only in NE Tuv. **odun-**. In the medieval period displaced by ***oḍğan-** (Refl. Den. V. fr. **oḍuğ**) which first appeared in (**Xak.**) XIII(?) *Tef.* **oyan-/oyğan-/ozan-** 234, and is noted as **oyan-** in XIV *Muh.*, **oyğan-** in Çağ. XV ff. and Xwar. XIII *'Ali* 47; XIV *Qutb* 115, and as **oyan-** (sometimes spelt **uyan-**) in Xwar. XIV *Qutb* 196; Kom. XIV; Kıp. XIII *Hou.* 35, 16; XIV *Id.* 26; XV *Tuh.* 5a. 9; 6a. 5 and Osm. fr. XIV onwards; cf. **oḍğur-**. **Türkü** VIII ff. Man. *M I* 6, 21 (**u:**): **Uyğ.** VIII ff. Bud. Sanskrit *suprabuddham prabudhyante* 'they wake up completely' **uz oḍonma:kın oḍonorlar** *TT VIII E*.36 and 40; a.o. *Suv.* 16, 15: **Xak.** XI **er oḍundı:** *istayqaẓa'l-racul min manāmihi* 'the man woke from his sleep' *Kaş. I* 200 (**oḍunur, oḍunma:k**; followed by **uḍın-** and then verse illustrating **oḍun-**): *KB* **oḍunğıl ay kökçin** 'wake up, greybeard!' 376: **oḍunmış kişi** 'a man who has woken up' 1398; o.o. 1523, 3951, 4963: XIII(?) *At.* **oḍun** 'wake up!' 11.

D **uḍun-** Refl. f. of **u:ḍ-**; 'follow, obey', and the like. Always(?) used in association with **tapın-**. N.o.a.b. **Türkü** VIII ff. Man. **iglıḍ nomka uḍuntumuz tapıntımız erser** 'if we have followed and worshipped false doctrines' *Chuas.* 148–9: **Uyğ.** VIII ff. Bud. **ayamak ağırlamak tapınmak uḍunmak kılıp** 'respecting, honouring, worshipping, and obeying' *U II* 40, 105; **tapın- uḍun-** is very common in *TT VI* and *VII*; the Bud. texts in *USp.*; *Kuan*, etc.

D ***öten-** (**öden-**) See **ötnü:, ötenç**.

D **ötün-** a Refl. f. cognate to **2 ötüg**, q.v.; 'to submit a statement or request to a superior; to request, pray'; with preceding Ger. in **-u:/-ü:** sometimes hardly more than 'to venture to'. Survives, usually for 'to request', in NC Kır. **ötün-**; Kzx. **ötin-**: SC Uzb. **ütin-**; NW Kaz. **üten-/jütin-** Kk. **ötın-**: SW Tkm. **ötün-**. **Türkü** VIII **xağanıma: ötüntim ança: ötüntim** 'I made reprentations to my *xağan*; this is what I represented' *T* 12; o.o. *do.* 14, 15 (**ötünç**), 25; *Ongin* 8: VIII ff. **eḍgü:tı: ötü:n** 'pray well' *IrkB* 19; **kul savı: beğı:ɲerü: ötü:nü:r** 'the slave addresses his master' *do.* 54 (in both cases with parallel clauses containing **yalvar-**): Man. the refrain at the end of each section of *Chuas.* is **ökünürmen yazukda boşunu ötünürmen** 'I repent and beg to be freed from sin'; **yükünü ötüntiler** 'they ventured to pray' *TT II* 10, 81; **sevinç ötüntiler** 'they prayed for (their) favour' *do.* 83: **Uyğ.** VIII ff. Man.-A *M I* 11, 2 (**2 ötüg**): Man. **ötünü tekinürmen** 'I venture to ask' *TT IX* 54: Chr. **ögmek alkış ötündiler** 'they presented their praises' *U I* 6, 15–16; a.o. *do.* 6, 12–13 (**2 açığ**): Bud. **inça tép ötündi** 'this is what he represented' *PP* 4, 7; 5, 3 etc.; *U III* 35, 32; o.o. *U II* 16, 21–2 etc. (**2 ötüg**); *U II* 79, 52; *TT IV* 4, 14, etc.: **Xak.** XI **ol xa:nka: ötüg ötündi:** *rafa'a'l-qiṣṣa ilā'l-malik* 'he submitted a petition to the king (etc.)'; its origin is **ötgündi:** *ḥakā ka-mā sami'a* 'he spoke as he had heard' *Kaş. I* 199 (**ötünü:r, ötünme:k**); **ötnür yapı: tapuğ** 'presents (*yuhdī*) his duty afresh' *I* 376, 12: *KB* **ötündüm munu** 'I represented this' 85; **ötünse sözüm** 'if he presents my statement' 529; o.o. 791 (**2 ötüg**), etc.: XIII(?) *At.* **aya tıl törüt madḥ ötüngil kanı** 'oh tongue! compose praises and present them, pray' 41: Tef. **ötün-** 'to pray' 251: XIV *Muh.* '*araḍa* 'to present, submit' **ö:tün-** *Rif.* 112 (*Mel.* 29, 1 mis-spelt): **Çağ.** XV ff. **ötün-** *iltimās kardan* 'to request' *San.* 61 v. 17: **Xwar.** XIII **ötün-** 'to pray, represent' *'Ali* 46: XIV ditto *Qutb* 125.

D **aḍna:-** Intr. Den. V. fr. **aḍın**; 'to become different, to change'; later with extended meanings, 'to change colour or flavour, to putrefy', etc. S.i.m.m.l.g. in various forms, usually **aynı-**. **Xak.** XI **yé:r aḍna:dı:** *taġayyarati'l-arḍ* 'the land (etc.) changed' *Kaş. I* 288 (**aḍna:r, aḍna:ma:k**): XIII(?) *Tef.* **ayna-** ditto 72: XIV *Rbğ.* **aḍna-** 'to change for the worse; (of meat) to putrefy' *R I* 491 (quotns.); *Muh.* (?) *taġayyara lawnuhu* 'his colour changed' **aḍna:tı:** (*sic*, perhaps **adna:ttı:** intended) *Rif.* 106 (only): **Çağ.** XV ff. **aynı-** (mis-spelt *eyni-*) *mutaġayyaru'l-ḥāl şudan* 'to be changed in condition', also called **çaş-** and **şaş-** (mis-spelt *çeş-, şeş-*) *San.* 56v. 7 (quotns.): **Xwar.** XIV **ayna-** 'to change (Intrans.)' *Qutb* 6: **Kom.** XIV 'to change character' **aynı-** *CCG*; *Gr.* 32 (quotn.).

D **aḍnat-** Caus. f. of **aḍna:-**; 'to change, alter (something)'. Survives in same languages as **aḍna:-**. **Xak.** XI **er aḍnattı:** *taġayyara'l-racul 'ammā kāna 'alayhi* 'the man changed what was on him'; also used of anything that changes what is on it *Kaş. I* 266 (**aḍnatur, aḍnatma:k**; *sic* in MS., not *-me:k* as in printed text): **Çağ.**

xv ff. **aynıt-** (mis-spelt *eynit-*) Caus. f.; *muxbaṭ wa mutağayyaru'l-ḥāl sāxtan* 'to disturb(?), to alter the condition (of something)' *San.* 56v. 23: **Xwar.** xiv **aynat-** 'to change (Trans.)' *Qutb* 6.

Tris. ADN

D **atınçu:** Hap. leg.; Pass. N./A.S. fr. **atın-**. **Xak.** xi **atınçu: ne:ŋ** *al-şay'u'l-maṭruḥ* 'a thing which is thrown away, discarded' *Kaş. I* 133.

D **ıḍınçu:** Hap. leg.; Pass. N./A.S. fr. ***ıḍın-** Refl. f. of **ı:ḍ-**; cf. **ıḍma:**. **Xak.** xi **ıḍınçu: saç** *ṣa'ru'l-raculi'llaḍi arsala baʿḍa'l-awl wa kaḍalika li-ğayrihi* 'hair which a man lets loose after it has been confined(?)'; also used of other things; and *al-sā'iba mina'l-ḥayawān* 'an animal which is allowed to go free' is called **ıḍınçu: yılkı:** *Kaş. I* 133.

D **itinçü:** Hap. leg.; Pass. N./A.S. fr. **itin-**; cf. **itindi:**. **Xak.** xi **itinçü: ne:ŋ** *al-şay'u'l-madfū'* 'a thing which is pushed' *Kaş. I* 133.

D **aḍınçığ/aḍınsığ** Den. N./A. fr. **aḍın**. The two words, n.o.a.b., seem to be synonymous and to mean 'different' with various shades of meaning 'special, exceptional, various'; used to translate Middle Iranian *vižīd* 'chosen, elect', see *TT III*, note 18. **Türkü** viii **aḍınçı:ğ bark . . . aḍınçı:ğ beḍiz** 'special grave goods . . . special decoration' (for a tomb) *I S* 12, *II N* 14: **Uyğ.** viii ff. Man. **aḍınçığ ıḍuk kaŋımız** 'our elect holy father' *TT III* 18; **iki y(e)girmi törlüg aḍınçığ muŋaḍınçığ belgü körtgürdi** 'he showed twelve special and disturbing signs' *M III* 39, 1–3 (ii); **aḍıncığ amrak** (gap) 'my special beloved(?)' *M II* 8, 3: **aḍınçığ türkçe başık** 'another (or 'a special') Turkish hymn' *do.* 10, 1 (ii): Bud. **teŋ aḍınçığ erteni yincü** 'various jewels and pearls' *PP* 34, 1; o.o. of **teŋ aḍinçığ** *do.* 71, 5; *Kuan* 149 (see **2 teŋ**); **aḍınçığ eḍgü** 'specially good' *U IV* 44, 31; **aḍınçığ muŋaḍınçığ** *TT V* 20, 9; **aḍınçığ ıḍuk xağan xan** (*sic*) **süsi** 'the army of the elect holy ruler' *TT VII* 40, 123–4—**kişide aḍınsığ** 'different from (other) men(?)' *USp.* 105b. 7; **teŋrim yarlığın aḍınsığ kılmağaymen** 'I will do nothing different from my god's commands' *do.* 106a. 41–3; **birök munı ukmadın aḍınsığrak aḍıra tutsar** 'if, because they do not understand this, they take things for entirely different(?)' *TT VI* 195: **Xak.** xi *KB* **erende aḍınsığ kişide öŋi** 'exceptional among men and different from ordinary people' 562; **aḍınsığ bolur barça kılkıŋ sözüŋ** 'your whole character and language become different' 718; a.o. 777.

E **adunçsuz** in *Chuas. I* 35 is an error; the correct reading is **boşunçsuz**, q.v.

D **itindi:** Hap. leg.; Pass. N./A.S. fr. **itin-**; cf. **itinçü:**. **Xak.** xi **itindi: ne:ŋ** *al-şay'u'l-madfū'*, 'a thing which is pushed' *Kaş. I* 140.

D **aḍna:ğu:** (**aḍına:ğu:**) Den. N./A. fr. **aḍın**; 'other people, others'. N.o.a.b. **Uyğ.** viii ff. Bud. **aḍınağunı ölürmeyin** 'I will not kill other people' *U III* 4, 3; (I will first seek the right road, and then become a guide) **aḍnağuka** 'to others' *U II* 5, 13; o.o. *U II* 78, 31; 87, 49; *TT IV* 8, 69 and 72; 10, 10 and 13: **Xak.** xi *KB* (do not load your own heavy burdens) **aḍna:ğu:ka** *'alā ğayrik* 'on other people'; (do not starve yourself and satiate) **aḍna:ğu:-nı:** *ğayrak* 'other people' *Kaş. III* 68, 1–2; n.m.e.

D **atanlığ** Hap. leg.?; P.N./A. fr. **atan**. **Xak.** xi **atanlığ er** 'a man who owns a gelded camel' (*ba'ir xaṣi*) *Kaş. I* 148.

D **otuŋluk** (**o:ddu**ŋ**luk**) A.N. (Conc. N.) fr. **otuŋ**; 'woodpile' and the like. S.i.s.m.l.g.; in SW Osm. **odunluk**, Tkm. **o:dunlık**. **Xak.** xi **otuŋluk** *al-muḥtaṭab* 'woodpile' *Kaş. I* 162.

VUD **utunluk** A.N. fr. **utu:n**; 'vileness, wickedness'. Pec. to *KB* but therein common; syn. with **isizlik**. **Xak.** xi *KB* **utunluk kılur buşsa kılkı silig** 'if a man of good character loses his temper, he behaves wickedly' 335; o.o. 931, 1155, 2078, 2653, 3780, etc.

S **aḍınsığ** See **aḍınçığ**.

Tris. V. ADN-

D **uḍuntur-** Hap. leg.?; Caus. f. of **uḍun-**. **Uyğ.** viii ff. Bud. **tapıntururlar uḍunturarlar** 'they make them worship and obey' (demons) *TT VI* 266.

D **otuŋla:-** (**o:ddu**ŋ**la:-**) Dev. V. fr. **otuŋ**; 'to gather firewood' and the like. S.i.s.m.l. in NE. **Uyğ.** viii ff. Man. (gap) **otuŋlayu** 'collecting firewood' (gap) *M III* 28, 2 (iii) (the context confirms this meaning).

D **atanlan-** Hap. leg.; Refl. Den. V. fr. **atan**. **Xak.** xi **er atanlandı:** 'the man owned a gelded camel' (*ba'ir xaṣi*) *Kaş. I* 295 (**atanlanur, atanlanma:k**).

Dis. ADR

eḍer 'saddle'. S.i.a.m.l.g., usually as **eyer** but also NE **ezer**, **e:r**; SE Türki **iğer**; NC **e:r**; SC Uzb. **egar**. **Xak.** xi **eḍer** *al-sarc* 'saddle' *Kaş. II* 224, 25 (**2 kökleş-**), 4 similar o.o.; n.m.e.: xiv *Muh. al-sarc* **éyer** *Mel.* 71, 8; *Rif.* 173; *al-ğāṣiya* 'saddle-housing' **eyer ya:puğı:** 71, 12 (*Rif.* 173 uses this phr. to translate *al-namraqa wa'l-namāriq* 'saddle-pad, saddle-pads' (*?sic*; text has *al-ma'rifa wa'l-namāzin*)): **Çağ.** xv ff. **éger** ('with **-ğ-**') *eyer zin ma'nāsina* 'saddle' *Vel.* 68 (quotn.); **éger** (spelt) *zin*, in Ar. *sarc San.* 108v. 12 (quotn.): **Xwar.** xiv **éyer** 'saddle' *Qutb* 49; **eḍer** ditto *al-sarc* **Kıp.** xiii *al-sarc* **eyer** *Hou.* 14, 1: xiv ditto *Id.* 26: xv ditto *Tuh.* 19b. 3; *sarcu'l-faras* **eyer** *Kav.* 64, 3; 77, 2: **Osm.** xiv ff. **eyer** 'saddle'; c.i.a.p. in phr. *TTS II* 411; *III* 274; *IV* 319.

D **aḍrı:** Dev. N./A. fr. **aḍır-**; 'forked, a forked object'. S.i.a.m.l.g., usually as **ayrı**, but in NE also **azra/azrı** *R I* 578; Khak. **azır**; Tuv. **adır**. **Ayru:** in *Kaş.*, see below, is

cognate but has a different meaning. **Xak.** XI **aḏrı:** *al-miḏrā* 'a pitchfork', that is (an implement) with which wheat-stalks are tossed (*yuḏrā*) to winnow them; and anything with two branches (*lahu ṣu'batān*) is called **aḏrı:** hence a man is called **aḏrı: butluḫ**, that is *munfariću'l-faxḏayn* 'having divergent legs' *Kaş. I* 126; **aḏrı: yığa:ç** *şacara lihā ṣu'batan* 'a forked tree' *II* 331, 21; a.o. *II* 22, 26 (**tul-**); (misplaced between **otra:** and **aḏrı:**, perhaps an incorporated side-note) **ayru:** *ḥarf wa ma'nāhu in lam* an Indeclinable meaning 'if not'; hence one says **munı: tilemese:sen ayru: ne: kerek** 'if you do not want this', *fa-mā ḏā tabtaġī* 'then what do you want?' *I* 126: *KB* **bu kursi aḏakı üç aḏrı turur** 'this stool has three divergent legs' 771: **Çağ.** XV ff. **ayru** (spelt) *cidda(n) wa munfaṣil* 'extremely', and 'separated' *San.* 57r. 18 (quotn.); **ayrı** ('with -ı') (1) *cidda(n) wa munfaṣil*, also pronounced **ayru**; (2) *dū ṣāxa* 'a forked piece of wood', which they put on the necks of criminals; (3) *şutur-i dū kūhān* 'a two-humped camel' *do.* 57r. 23: **Kom.** XIV 'forked' **ayrı** *CCG*; *Gr.* 32 (quotn.): **Kıp.** XIV **ayrı:** *al-ṣa'b* (*sic*) *wa'l-wādi* 'a side valley(?); *a* valley'; **ayru:** (vocalized *oyuru*) *al-wādi ld.* 27; *al-ṣa'b wa'l-wādi* **ayrı:** *Bul.* 3, 10: XV *ġayr* 'other' (**özge, ayruk**) **ayrı** (**ayrik**(?) and **başka**) *Tuh.* 89b. 13: **Osm.** XIV **ayru** 'parting, separation' *TTS I* 62; *IV* 62; XV 'other, different' *II* 85.

S **otra:** See **ortu:**.

D **utru:** abbreviated Ger. of ***utur-** used as Adv. or Postposition (see *v. G. ATG* para. 289) meaning 'opposite, facing, against', with or without an implication of opposition or hostility. S.i.a.m.l.g. except SC and SW. Not to be confused with **ötrü.** **Türkü** VIII ff. **utru: ekı: aylığ kişi: oğlı:n soku:şmi:ş** 'I met a two-month-old child' *IrkB* 2; **utru: yérde: oğrı: soku:şu:p** 'a thief met him' *do.* 16; (a falcon went hunting water-birds; a predatory eagle) **utru: . . . kopu:pan barmi:ş** 'rose to meet him' *do.* 43: Man. **yüzümüz utru** 'facing us' (there are great difficulties) *TT II* 6, 6: **Uyğ.** VIII **ben utru: yorı:d[ım]** 'I went to meet him' *Şu. S* 3: VIII ff. Bud. (then his younger brother . . .) **Kilimbi yek utru bardı** 'advanced against the demon Hiḍimba' *U II* 26, 17; **él(ı)ig begke utru yorıyu keldi** 'came to meet the king' *U III* 63, 6–7; (gods, men, demons, whoever they may be) **anıŋ utru turdaçı yok** 'there is no one who can stand up against him' *U IV* 22, 283; a.o. (obscure) *Hüen-ts.* 2005–6: Civ. **utru kel-** 'to come to meet' *TT I* 96, 112, 175; **utruŋda . . . keldi** 'came to meet you' *do.* 113; **Bu-sıŋ tağı uturu borlukın** 'his vineyard facing the Bu-sıŋ mountain' *USp.* 2, 4: **Xak.** XI **utru:** *qubāla kull şay'* 'opposite, or facing, anything'; one says **o:l maŋa: utru: keldı:** *cā'a bi-qubālati* 'he came to meet me' *Kaş. I* 126; seven o.o. with similar meaning: *KB* (neither behind, in front, to the right nor the left, below, above nor) **utru orun** 'facing' 18; (the moon) **yaşık birle utru** 'in opposition (in the astronomical sense) to the sun' 137; **keldi utru** 193; many o.o.: XIII(?) *At.* **ne iş utru kelse** 'whatever work comes your way' 369; *Tef.* **utru kel-** and such phr. as **anlarıŋ utruda** 'in front of them' 333 (and see **ötrü**): **Çağ.** XV ff. **utru** *karşu* 'opposite' *Vel.* 91 (quotns.); **utru** *muqābil wa bar-ā bar* 'opposite, facing' *San.* 62r. 12 (quotns.): **Xwar.** XIV **utru/uturu** 'in order to meet (someone); facing (something *Dat.*)' *Quṭb* 201: **Kom.** XIV 'opposite, against' **utru** (once spelt *ortu*) is common *CCI*; *CCG*; *Gr.* 267 (quotns.).

D **ötrü/ötürü** (the latter rare) Ger. of **2 ötür-** used as Adv. or Postposition (see *v. G. ATG*, para. 281). As an Adv. begins the sentence and means 'then, thereupon'; as a Postposition follows the *Abl.* (and *Loc.*?) and means 'because of, following on'. Survives only in SW Az. **ötrü**, Osm. **ötürü**, Tkm. **ötrı** (with *Abl.*) 'because of, concerning'. Not to be confused with **utru:.** **Türkü** VIII **anta: ötrü:** 'thereupon' (or 'therefore'?) *T* 12, 16: VIII ff. Man. **nede ötrü** 'why?' *Chuas.* 165, 170; **béş törlüg savdan ötrü** 'because of (or 'by means of') five kinds of speeches' *M III* 20, 8 (ii) (mis-spelt *utru*); **tınça aydukta ötrü** 'because (the king) had thus spoken' *TT II* 8, 53; **anta ötrü** *do.* 10, 86—**ötrü** 'then, thereupon' *do.* 8, 55 and 56: **Uyğ.** VIII **anta: ötrü:** *Şu. S* 5: VIII ff. Man.-A **béş teŋrilerde ötrü** (spelt *utru*) 'because of (or through the intervention of?) the five gods' *M I* 8, 19 (*and* 9, 1–2); **anta ötrü** (spelt *utru*) *do.* 9, 3: Chr. **ötrü** (starting sentence) 'then, thereupon' *U I* 6, 9; 8, 8; 10, 4: Bud. **nızvanılığ otuŋda ötrü** 'because of the fuel provided by the passions' *U II* 9, 28–9—**ötrü** (in *TT VIII C.*3 **ötrü**; *do. II.*8 **ötrö**; occasionally **ötürü**) and **anda ötrü** are very common: Civ. (starting a sentence) **ötrök** (?crasis of **ötrö ök**) 'thereupon' *TT VIII I.*7: **(Xak.)** XIII(?) *At.* **neŋdin ötrü** 'for the sake of material things' 167; **bu bir 'aybdın ötrü** 'because of this single fault' 363: *Tef.* **andın ötrü** 'thereupon' 333 (listed as *utru*): **Xwar.** XIV **ötrü** (1) 'thereupon'; (2) (with *Abl.*) 'after, because of' *Quṭb* 124: **Kıp.** XV *ṣa'n* 'for the sake of, because of' **ötrı** (and **üçün**) *Tuh.* 21a. 11 (and, only **ötrı**, 89b. 1).

D **aḏırt** Dev. N. fr. **aḏır-**; 'distinction, difference' (between things *Gen.*). Survives only(?) in SW Osm. **ayırt.** See **aḏırtla:-**, ***üḏürt.** **Uyğ.** VIII ff. Man. [gap] **aḏırtın ukıttıŋız** 'you have explained the difference between . . .' *TT III* 118: Bud. (since it is fully elucidated in an extensive commentary in the *Wei-shih-lun*, he has not elucidated here) **on törlüg eḏgülerniŋ üç törlüg tétrü çıŋaru sakınmak kolulamaknıŋ aḏırt** 'the difference between the ten kinds of good things and the three kinds of deep and searching meditation (Hend.)' *TT V* 22, 21: Civ. [gap] **ayığlı savıŋnıŋ aḏırtı yok** 'there is no difference between your [good and] bad speeches' *TT I* 81.

aḍurt 'cheek-pouch'; judging by the analogy of **aḍut**, q.v., there is little doubt that this was the original form of **avurt**, but this form occurs only in one damaged passage. S.i.m.m.l.g. as **avurt, a'urt, ort, urt**, and the like. **Uyğ.** VIII ff. Man. (as the poison takes hold) **aḍ[urt]ı erni yérüp** 'his cheek-pouches and lips split' (his chin and throat decay) *TT II* 16, 14–15: **Çağ.** XV ff. **awurt** *puri-yi dahan* 'mouthful', in Ar. *ṣidq San.* 53v. 5 (quotn.): **Kıp.** XIII *al-car'a mina'l-mā' wa ġayrihi* 'a mouthful of water', etc., **oğurt** (perhaps miscopying of **ovurt**) *Hou.* 38, 18 (after *tacarra'a* **oğurtla:-**): XV *ṣidq* 'cheek-pouch' **owurt** *Tuh.* 20b. 7: **Osm.** XV ff. **avurt** in various phr. in several texts *TTS II* 70; *III* 47; *IV* 51.

D ***üḍürt** Dev. N. fr. **üḍür-**; cf. **aḍırt**. Not *itself recorded* but see **üḍürtlüg, *üḍürtle:-**. These words occur in association with similar der. forms of **aḍırt**, and the two words must have had comparable meanings, this one 'choice, selection', and the like.

D **aḍrık** Conc. N. fr. **aḍır-**; morphologically parallel with **aḍruk** but semantically distinct, although some modern forms of the two words are *identical*; 'a grass *with* divergent (**aḍır-**) creeping rhizomes; couch-grass', and the like. Survives in SE Türki **acrık** 'dhub-grass' *Shaw* 3, 'couch-grass' *BŞ* 4; SW Osm. **ayrık** 'couch-grass'. The form with **-c-** suggests a reborrowing fr. Mong., but the word is not traceable as a l.-w. in Mong. See *Doerfer* II 424. **Xak.** XI **aḍrık** 'a plant (*nabt*) called *al-ṭil* '*Cynodon dactylon*' in Ar. *Kaş. I* 98: **Çağ.** XV ff. **acrığ** (so spelt) *rişa-i giyāh-i xuşk* 'the fibre of a dry plant', also called **çayır** (not an ancient word) *San.* 32r. 29 (quotn.): **Oğuz** XI **ayrık** *al-ṭil*; it is a useful (*nā'im*) plant; the Turks call it **aḍrık** and the Oğuz change it (**-ḍ-**) into **-y-** *Kaş. I* 113: **Osm.** XVIII **ayruk** (spelt) . . . (3) in *Rūmī* the name of a plant which is extremely tender and moist and fattens the cattle that eat it, called in Pe. *fariz*/*faris* 'perennial meadow grass' *San.* 57r. 20.

D **aḍruk** Pass. N./A.S. fr. **aḍır-**; cf. **aḍrık**; basically 'divided, separated', hence usually 'different, other', and esp. 'different from, superior to (*others*)'; *in comparisons* the word compared with it is in the *Acc.* in Türkü VIII ff. Man., the *Loc.* (unless this is a misreading of the *Abl.*) in Uyğ. Bud. and the *Abl.* elsewhere. S.i.a.m.l.g. except SC; in *NE* **ayrık, azrık, azırık**; Khak. **azırıx**; Tuv. **adırık**; elsewhere **ayrık**. Cf. **aḍın, öŋı:, özge:. Türkü** VIII ff. Man. (we do not do what is) **teŋrī yarlığın aḍruk** 'different from (i.e. contrary to) God's commands' *TT II* 6, 5; **aḍruk aḍruk** 'various (things)' *Chuas.* 228 (**é:t-**): **Uyğ.** VIII ff. Bud. **aḍruk uzlar** 'various craftsmen' *PP* 2, 5; **aḍruk aḍruk** *do.* 2, 7; *Suv.* 118, 6 (**2 taŋ**), 328, 6 a.o.o.— **kişilde aḍruk begrek er** 'a more distinguished person, superior to (ordinary) people' *PP* 66, 4–5; **alku sığunlarda keyiklerde aḍrukrak** 'superior to all (other) maral deer and stags' *U IV* 34, 61—(as for being brought together by contact) **köŋül köŋüldeklıer birle bürtüşüp yég aḍruk tıltağlarka tuş kılur üçün** 'it is because the mind, when it comes into contact with what is in the mind, encounters better and superior influences' *TT V* 24, 71–2; o.o. of **yég aḍruk** *do.* 26, 82; *TT VII* 40, 135: **Xak.** XI **aḍruk** *kalima wa ma'nāhā ġayr* a word meaning 'other', in Oğuz (*sic*); the Turks use **aḍın** for 'other' (prov.) *Kaş. I* 98 (this is obviously a muddle; the Oğuz form was **ayruk**, see below): *KB* **kişide kişi aḍrukı bar telim bu aḍruk biligdin ayur bu tilim** 'among men there are many who are superior to (other) men; from this superior knowledge my tongue speaks' 201: XIII(?) *Tef.* **ayruk** 'another'; **ayruk ayruk** 'different' 45: XIV *Muh. bi-ġayr amīrihim* 'excluding their chief' **begınden ayru:k** *Mel. 18, 8; Rif. 97; ġayr wa ayḍa(n)* 'other, and likewise' **ayruk** *Rif.* 188 (only; the preceding entry *al-mālik* 'owner' **ayruk** is an inexplicable error): **Çağ.** XV ff. **ayruk** (spelt) (1) *bigāna* 'strange, stranger'; (2) *digar* 'other', which they also call **dağı** and **daxı** *San.* 57r. 19: **Oğuz** XI **ayruk** *luġa bi-ma'nā ġayr Kaş. I* 113: **Xwar.** XIII **ayrık/ayrı** 'other' *'Ali* 12: **Kıp.** XIII *ġayr* **ayru:k**; *ġayrak* **senden ayruk** *Hou.* 54, 13 ff. (with other examples): XIV **ayruk** *ġayr Id.* 27: XV *mufarraq* 'divided' **ayrık** (perhaps for **aḍrık**) *Tuh.* 34b. 12; *mafrūq* 'separated' **ayrik** (*sic*, with *kāf*) *do.* 48b. 10; *lā tarci'* 'not returning, non-recurrent (?)' **ayruk** *do.* 39a. 1; 90b. 1; *ġayr* **ayruk . . ayrik** 89b. 13 (and see **aḍrı:**): **Osm.** XIV to XVI (only) **ayruğ/ayruk**, occasionally **ayrık** (1) 'other, another'; (2) (usually with Neg. verb) 'again' *TTS I* 61; *II* 82; *III* 54; *IV* 60 (*common*).

(D) **otruğ** 'island'; *too old to be* a Dev. N. *fr* **2 otur-** 'to sit', as has been suggested, since this form did not evolve fr. **olur-** until the medieval period; possibly a Den. V. fr. **1 otur-**, with the connotation of something cut *off from* the mainland. Survives in various forms in one or two NE languages and NW Kaz. **utraw**. A Dim. f.(?) **otraç** was current in Kom. and Kıp. (*Id., Bul., Tuh.*), and survives in NW Kar. T., *Kow.* 442. Most SC, NW, and SW languages use some form of **atağ/adağ** first noted in *Muh.* and also noted in Kom. and Kıp. (*Id., Bul., Tuh.*), which it is difficult to connect morphologically with this word. **Uyğ.** VIII ff. Bud. **otruğ** 'island' *PP* 33, 7; 36, 6; *TT V* 26, 91, and 94; *Suv* 211, 19 and 22 (spelt **oturuğ**); *Hüen-ts.* 1915; *Kuan.* 20–1 (**ergü**): **Xak.** XI **otruğ** *al-cazira* 'island' *Kaş. I* 97.

etrek Hap. leg. **Oğuz** XI **etrek** *al-aṣqar mina'l-ricāl* '(of a man) red-haired' *Kaş. I* 101.

?D **ıdrığ** Hap. leg.; possibly an *earlier form* of **2 irig**; morphologically a Dev. N. in **-g**, but there is no trace of ***ıdır-**. **Arğu:** XI **ıdrığ** *al-şay'u'l-ṣaşin* 'anything hard'; originally **irig** *Kaş. I* 102.

D **üdreg** Hap. leg.; Dev. N./A. fr. **üdre:-**. **Xak.** XI **üdreg ne:ŋ** *kull şay' rā'i', wa huwa'l-zā'id ba'da'l-qilla* 'anything thriving, that is which increases after being scarce' *Kaş. I* 103.

D **ötrük** originally 'crafty, wily'; later 'untruthful, a lie'; presumably Dev. N./A. fr. **2 ötür-** but hard to connect semantically. Survives only(?) in NC Kır., Kzx. **ötrük/ötürük**. Cf. **igid, ezük, yalğa:n. Oğuz** XI **ötrük** *al-muḫtāl* 'crafty, wily' *Kaş. I* 101 (verse): **Çağ.** XV ff. **ötrük** ('with **-k**') *yalan söz* 'a lie' *Vel.* 90; **ötrük** *darūğ* 'lie' *San.* 62r. 14: **Kıp.** XIII *al-kaḏib* 'a lie' **ötrük** (also **yala:n**) *Hou.* 27, 4 (and see **ezük**); *kaḏaba* 'to lie' (**ötüğle:-**(?) also) **ötrük söyle:-** (also **yala:n söyle:-**) *do.* 36, 4: XIV **ötrük** *al-kaḏib Id.* 8.

S **edrem** See **erdem.**

D **eğrim** Den. N. fr. **eğer**; 'saddle-pad'. Survives only(?) in SW Osm. **eyrim** (often spelt **egrim**). **Xak.** XI *mā taḥta'l-ḥanwayi'l-sarc mina'l-cānibayn* 'that which is beneath the saddle-tree on both sides' is called **eğrim**; it is (made of) leather and felt *Kaş. I* 107: XIV *Muh. mixaddatu'l-sarc* 'saddle-pad' **éyrim** *Mel.* 71, 12; *Rif.* 173; *al-cadya* ditto **eyrim keçesi:** *Mel.* 78, note 2: **Çağ.** XV ff. **eyrim** *namad-zin* 'saddle-pad'; also called **térlik**; Naşīri translated it 'whirlpool' *San.* 57r. 27 ('whirlpool' is **egrim**): **Osm.** XV ff. **eyrim** 'saddle-pad' c.i.a.p. *TTS I* 289; *II* 414; *III* 278; *IV* 321; XVIII **égrim** . . . and, in *Rūmī* 'the pad which they put below a saddle' *San.* 109r. 7.

D **üğrüm** N.S.A. fr. **üğür-**; 'a single choice; one specially chosen'. N.o.a.b. **Xak.** XI **üğrüm** *xiyāru'l-aşyā'* 'the choicest of things' *Kaş. I* 107: *KB* **basa Fārūq erdi kişi üğrümi** 'then there was Fārūq, the choicest of men' 53; o.o. 50, 279, 417, 900, 1689 (habitually rhymes with **küğrüm**, q.v.).

D **ötrüm** N.S.A. fr. **2 ötür-**; 'purgative medicine, purge'. N.o.a.b. Cf. **ötürük. Xak.** XI **ötrüm** *al-dawā'u'l-mushil* 'a purgative medicine'; and *al-şubrum* 'spurge, *Euphorbia*', (a plant with milky sap) is called **süt ötrüm**; and this is close to the Ar. *Kaş. I* 107 (meaning of last clause obscure): *KB* (another said) **ötrüm içürgü kerek** 'we must give him a purge to drink' 1059.

PU **otran** Hap. leg.; a dubious word entered, out of alphabetical order, between **ürkün** and **içgin.** XI **otran** *al-sarāwil* 'trousers'. I heard this in **Yağma:** *Kaş. I* 108.

D **ağrış** Dev. N. fr. **ağır-**; 'parting, parting place'. Survives as **ayrış/ayırış** only(?) in SE Türki *BŞ* 12 and NC Kır. **Xak.** XI **ağrış** *ra's kull ṭariqayn* 'the starting point of any two roads' *Kaş. I* 96.

D **üğrüş** Hap. leg., Dev. N. fr. **üğür-. Xak.** XI **üğrüş** *al-muxāyara bayna'l-aşyā'* 'a choice between things' *Kaş. I* 96.

Dis. V. ADR-

D **ağır-** Caus. f. of **1 *ağ-**; basically 'to separate (two things *Acc.*, or something *Acc.*, from something else *Abl.*)'; hence 'to distinguish (between things *Acc.*)' and even 'to single out, prefer (something)'; cf. **üğür-**, q.v. Became a l.-w. in Mong. as *ajira-* 'to part from (people), return home' (*Haenisch* 4) with further developments of meaning (*Kow.* 124, *Haltod* 26). S.i.a.m.l.g., usually as **ayır-**, but NE Khak. **azır-**; Tuv. **adır-**; in NC Kır., Kzx. **acıra-** 'to part from (people)', reborrowed fr. Mong. also occurs. In some texts it is difficult to distinguish between the Perf., etc. of **ağır-** and **ağırt-**, q.v. **Türkü** VIII ff. Yen. **altı: yaşımta: kaŋ ağırdım bilinmedim üç éçime: ayıta: ağırdım** (the last word is prob. an error for **ağrıldım**) 'at the age of six I was parted from my father and did not get to know him; I said farewell(?) and was parted from my three elder brothers' *Mal.* 32, 16; Man. (in order to release the five gods and) **yarukuğ karağ ağırğalı** 'to separate the light and darkness' *Chuas.* 9–10: **Uyğ.** VIII ff. Man. **özüg yadığ ağırtıŋız** 'you separated yourself and strangers' *TT III* 108; **kaltı kişi bu munça savığ ağıru bilmeser ukmasar** 'just as a man does not know and understand how to distinguish between sayings like these' *M I* 18, 3 (i): Bud. **ışığ özlerinte ağırdımız erser** 'if we have separated (living beings) from their lives' *TT IV* 8, 63; similar phr. *do.* 10, 13, and 14; (relying on) **eğgüsin ayığın ağıra bilmekke** 'ability to distinguish between its good and evil' *Suv.* 297, 9; (meditating and thinking) **ağara ukar** 'he understands how to distinguish' *U II* 9, 2; *TT VI* 195 **(ağınçığ); alkuda ağrumış** 'more distinguished than all others' *Hüen-ts.* 1902 (dubious, perhaps an error for **üğrümiş**): Civ. in contracts for the sale of land, *USp.* 13, 107, 108, and 109 **ağır-** occurs in stock phr. like **bu borluknıŋ sıçısı öŋdüni yerke Karatemürniŋ borluk ağırır** 'the boundaries of this vineyard; on the east Karatemür's vineyard delimits it' 13, 7; (in a document about slaves of different owners who had married without permission) **ağırmatın** 'without parting them' *do.* 73, 7: **Xak.** XI **ol eğgüni: yavla:ktan ağırdı:** *axtāra'l-xayr mina'l-şarr wa mayyazahu* 'he preferred the good to the bad and distinguished between them' **(ağırur, ağırma:k,** mis-spelt *-me:k*); in a prov. **etli: tırnaklı: ağırma:s** 'the flesh and the nail are not (i.e. cannot be) separated' (*lā yufarraq*) *Kaş. I* 177 (and see **üğür-**); (I sought wisdom and chose a wise teacher) **özümni ağırdım** *mayyaztu nafsi min bayna'l-nās* 'I set myself apart from other people' *III* 228, 14: *KB* **ağırsa üğürse seçe bilse öz** 'if a man singles out, selects and can pick' (the right people) 329; **üğürdi ağırdı kötürdi méni** 'he selected, singled out and raised me' 385; **ağırğan yarağlığ yarağsız kişig** 'distinguishing between useful and useless people' 2236; o.o. 797, 3534: XIII(?) *Tef.* **ağır-/ayur-** (*sic*) 'to part, separate (something *Acc.*, from some-

thing *Abl.*)' 40, 46: **Çağ.** XV ff. **ayır-** (spelt) Trans. (lit. Caus.) V.; *cudā kardan* 'to part'; also pronounced **ayr-** *San.* 54v. 11 (quotns.): **Xwar. aḍır-** 'to separate' *Quṭb* 4; (go and suckle your child and) **kaçan kim sütdin aḍırsaŋ** 'when you cease to suckle him' *Nahc.* 349, 4: **Kom.** XIV **ayır-/ayr-** 'to separate, to distinguish between' *CCI, CCG; Gr.* 33 (quotn.): **Kıp.** XIV **ayır-** *farraqa*, 'to part, separate' *Id.* 27: XV ditto. *Tuh.* 28a. 11: **Osm.** XIV ff. from the earliest times two forms **ayır-** and **ır-** existed side by side, meaning (1) 'to separate (two things, or one from another)'; (2) 'to split (something into two)'; (3) 'to distinguish, single out, choose'; (4) 'to withdraw, release (someone fr. something)'; **ayır-** is not listed in *TTS* but occurs in a XIV quotn. (*I* 355) when it rhymes with **ır-**; **ır-** occurs in all periods down to XIX, *I* 355; *II* 503; *III* 345; *IV* 397, and survives in XX Anat. *SDD* 774, but is hardly mentioned in XIX dicts.

D **attur-** Caus. f. of **at-**; with a range of meanings similar to those of **at-**. S.i.m.m.l.g. **Xak.** XI **ol ok atturdı:** 'he ordered (someone) to shoot (*bi-ramy*) an arrow, and he shot it'; also when he tells him to throw away (*aṭraḥahu*) something, and he throws it away *Kaş. I* 217 (**atturur, atturma:k**): XIII(?) *Tef.* **atdur-** 'to order to throw' 63: **Çağ.** XV ff. **attur-** Caus. f. *andāzāndan* 'to order to throw, or shoot' *San.* 28r. 18.

éḍer- 'to pursue', primarily in the sense of chasing game or pursuing an enemy; hence more vaguely 'to follow'. Survives only(?) in NE Tuv. **eder-**; NW Kaz., Nog. **iyer-**; there is a NE Khak. Caus. f. **ízert-**. **Türkü** VIII ff. Man. **muyğak sığunuğ uvu[tsuz bl]lig üçün éḍerür ermiş** 'the maral doe was pursuing the maral stag for sexual reasons' *M I* 35, 5–7: **Uyğ.** VIII ff. Bud. [gap] **éyin éḍerip** 'following his wishes' *U II* 40, 10; a.o. *Suv.* 16, 7: **Xak.** XI **men anı: eḍerdim** *iqtafaytuhu wa'ttaba'tu iṯrahu* 'I followed him and followed his tracks' *Kaş. I* 178 (**eḍe:rur, eḍerme:k**; vocalization chaotic, *fatḥa* apparently changed to or from *damma* and also *kasra* on the *alif*); **bu ıt ol keyikni: eḍerge:n** 'this dog habitually chases (*yilāb*) wild game'; also used of a man who habitually demands his rights (*yaṭlub ḥaqqahu*) *I* 157; **eḍergeli:** *iḍā xaracta li-taṣid* 'if you go to hunt' *I* 447, 6; o.o. *III* 11, 4; *III* 228, 12 (**éḍerdim** *ṭalabtu*); *KB* (this world is like a shadow) **eḍerse kaçar** 'if you chase it, it flees' 1409; (if your enemy flees, be satisfied) **eḍerme uḍu** 'do not chase after him' 2395; o.o. 3536, 3970, 4301: XIII(?) *At.* **biliglig biligni eḍergen bolur** 'the wise man constantly pursues wisdom' 105; *Tef.* **éḍer-/ézer-** ditto 122: **Xwar.** XIV **éyer-** 'to hunt' *Quṭb* 58: **Kıp.** XV *taba'a* 'to follow' **éyer-** *Tuh.* 10a. 8.

D **éttür-** Caus. f. of **é:t-**; with a range of meanings similar to those of **é:t-**. S.i.a.m.l.g. In Kaş. included in a section for verbs with short initial vowels, which perhaps indicates that the initial *alif maksūr yā* was intended to represent é-. Cf. **étlt-**. **Uyğ.** VIII ff. Bud. **étdürdimiz** 'if we have had constructed'; v.l. for **étdimiz** in *TT IV* 6, 46 (**ét-**): **Xak.** XI **ol meniŋ i:şi:m é:ttürdi:** 'he gave orders for putting my affair in order' (*bi-iṣlāḥ amrī*); and one says **ol etük é:ttürdi:** 'he gave orders for the repair (*bi-iṣlāḥ*) of his boot' *Kaş. I* 217 (**éttürür, é:ttürme:k**): XIII *Tef.* **aş etdürdi** 'he had food prepared' 86: **Çağ.** XV ff. **éttür-** Caus. f.; *ba-digarī kunānidan* 'to make someone else make, or do (something)' *San.* 94r. 22.

VU(D) **i:ttür-** Hap. leg.; between **ö:tür-** and **a:çur-** in a section for verbs with long initial vowels; prima facie a Caus. f. in **-tür-**, but there is no verb ***i:t-** with an appropriate meaning; 'to twist, spin' is normally **eğir-**, q.v., which cannot be connected with this word. **Xak.** XI **ol aŋar bilik i:ttürdi:** *aftalahu'l-fatīla* 'he made him twist (or spin?) the wick'; also used for anything that is twisted (or spun?) *Kaş. I* 267 (**i:ttürür, i:ttürme:k**).

S **otar-** See **oṭğar-**.

VU **1 otur-** Hap. leg., but see **otrul-, otruş-**. Certainly with back vowels and, if **oṭruğ**, q.v., is etymologically connected, with **o-**. **Xak.** XI **ol saç oturdı:** *qaṣṣa'l-ṣa'r wa'l-ṭawb wa naḥwahu* 'he cut hair', (cut out) clothes and the like *Kaş. I* 176 (**oturur, oturma:k**, *sic* in MS.).

S **2 otur-** See **olur-**.

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

uḍur- 'to choose (one of several *Acc.*); to part, separate, scatter (things, etc. *Acc.*); to separate (something *Acc.*, fr. something *Abl.*)', with or without **öŋi**, see *v. G. ATG* para. 279. Practically syn. w. **aḍır-** (*Kaş.* uses the same range of words to translate both) and perhaps an 'attenuated' form of it. Survives only(?) in NE Khak. **üzür-**, same meaning, which fixes the first vowel as **ü-**, not **ö-** as normally used to transcribe this verb and its der. f.s. Cf. also **seç-**. **Uyğ.** VIII ff. Man. **béş ajuntakı tınlığlarığ biligsiz bi[ligtin] öŋi uḍurtuŋuz** 'you separated the mortals in the five states of existence from ignorance' *TT III* 31–2: **Xak.** XI **ol uḍurdı:** (so read) **ne:ŋni:** *ixtāra'l-ṣay'* 'he choose the thing' *Kaş. I* 177 (**uḍurür, uḍurme:k**; follows the entry of **aḍır-** and erroneously vocalized *eḍir-* in all 3 places); **bu: er ol teğme: ne:ŋni: uḍurğe:n** 'this man is constantly making a choice between things' (*yuxayyir bayna'l-aṣyā'*) *I* 157; (Buḍraç returned and) **alpa:ğutın uḍurdı:** *ixtāra abṭālahu* 'chose his (best) warriors' *I* 144, 8; **alp erenni: uḍurdum** 'I scattered (*farraqtu*) (the enemies') warriors' (and twisted their

necks) *I* 370, 21; (treat your comrade well and) **aḍın üḍürme:** 'do not choose (*lā taxtār*) another' *III* 11, 3; **bögü:ni: üḍürdüm** 'I choose (*ixtārtu*) a wise (teacher)' *III* 228, 13 (cf. **aḍır-**): *KB* **bu iki beḍütür üḍürmiş kuluḡ** 'these two things make a chosen servant great' 152; **kayusın tilese üḍürgil birin** 'choose one of them whichever you wish' 244; o.o. 148, 327, 329 (**aḍır-**), 2342 (**tutğa:k**), 3534: XIII(?) *Tef.* **üḍür-** 'to choose; to prefer' 242 (*öḍür-*), 321 (*uḍur-*): **Xwar.** XIV **üḍür-** 'to choose' *Quṭb* 121 (*öḍür-*), 195 (*uḍur-*), 202 (*üḍür-*); **arayızda bir kaçnı üḍrüḍ** 'pick out one or two of yourselves' *Nahc.* 365, 13; a.o. 282, 11: **Tkm.** XIII (after a list of Kıp. meanings) **ür-** (vocalized *ewr-*) *intaxaba'l-şay' mina'l-aşyā'* 'to pick one thing out of several' *Hou.* 36, 1: **Osm.** XIV (PU) **ür-** 'to choose, pick out', 3 quotns. fr. one text *TTS I* 747.

D **ötür-**, etc. Preliminary note. *There are three early verbs of this form, and in some modern languages verbs of similar form which are Sec. f.s of other verbs like* **öltür-**; *it is not always easy to identify the original forms of some of these verbs.*

D **1 ö:tür-** Hap. leg.?; Caus. f. of **ö:-**. **Xak.** XI **ol maŋa: sö:z ö:türdi:** *dakara li'l-kalām* 'he reminded me of the statement (etc.)' *Kaş. I* 267 (**ö:türür, ö:türme:k**).

D **2 ötür-** Caus. f. of **1 öt-**; with a range of meanings similar to those of **1 öt-**; cf. **ötğür-** which is more or less synonymous. Survives in NE Kaç., Koib., Sag. as **üttür-** *R I* 1868; Khak. **öttir-**; in NW Kaz. as **ötür-**; in SW Tkm. and in XX Anat. as **ötür-** *SDD* 1121 and perhaps **üttür-** 1439. **Xak.** XI **ol ta:m ötürdi:** 'he pierced (*ṭaqaba*) the wall' *Kaş. I* 176 (**ötürür, ötürme:k**): **Çağ.** XV ff. **ötür-** (spelt) Caus. f.; *guḍarānidan* 'to cause to pass through'; abbreviation of **ötğer-** *San.* 59v. 14 (quotn.; pointing out that *Vel.* 79 gave the same quotn. with the mis-spelling *ötüz-*): **Kıp.** XIV **ötür-** *ṭaqaba Id.* 8: XV *naffaḍa* 'to transmit, send through' **öttür-** *Tuh.* 54b. 11: **Osm.** XIV **göğsün ötürdi** 'he sighed deeply, i.e. forced (the breath) through his chest' *TTS I* 570.

D **3 ötür-/öttür-** Caus. f. of **2 öt-**. Survives only(?) in SW Osm. **öttür-**, similar meaning. **Xak.** XI **ol sıbızğu:** (misvocalized) **ötürdi:** *şayyaḥa bi'l-mizmār* 'he played the flute' *Kaş. I* 176 (**ötürür, ötürme:k**); **sıbızğu: öttürdi:**, same translation; also used of anything from which a sound comes as the result of your action (*ḥadaṯa minhu'l-şiyāḥ bi-fi'lik*) *I* 217 (**öttürür, öttürme:k**).

üḍre:- 'to increase, multiply, flourish', and the like. Survives only(?) in SW Osm. **üre-**, same meaning. **Xak.** XI **üḍre:di: ne:ŋ** *kaṯura ray'u'l-şay'* 'the yield of the thing increased' *Kaş. I* 273 (**üḍre:r, üḍre:me:k**): *KB* (at table—stretch out your right hand and pronounce the name of God) **yégü üḍregey** 'your food supplies will increase' 4597.

D **aḍart-** Caus. f. of ***aḍar-**, Intrans. Den. V. f. **aḍa:**. N.o.a.b. **Türkü** VIII ff. (if you wear a clear blue stone) **yat kişi: a:ḍa:rtu:** (*sic*) **uma:z** 'a stranger cannot endanger you' *Toy.* 23–4 (*ETY II* 58); similar phr. *do.* 29 (**aḍğu:luğ**): **Uyğ.** VIII ff. Bud. *Suv.* 73–4 describes the ten stages through which virtuous beings pass on their way to perfection, in each of which they remove obstacles and dangers which 'endanger' certain things (*Dat.*) e.g. **belgüg öçürmekke aḍartdaçı tıḍığ aḍalarığ** 'the obstacles and dangers which endanger the suppression of visible signs'.

D **aḍırt-** Caus. f. of **aḍır-** and practically syn. w. it. In some forms difficult to distinguish fr. **aḍır-**; both the early occurrences might belong to **aḍır-**. Survives, with the same phonetic changes in most of the same languages as **aḍır-**. **Türkü** VIII ff. Yen. *Mal.* 28, 5 (**inilgü:**): **Uyğ.** VIII ff. Bud. **bilge biligdin aḍrutaçı** (?read **aḍ(ı)rttaçı**) 'distinguished by wisdom' *TT V* 24, 67 and 75: **(Xak.)** XIV *Muh.* in *Mel.* 38, 6; *Rif.* 125 **ayı:rtmak** is used to translate a word spelt *al-infāḍ* 'to (cause to) pierce through, transmit' (cf. **2 ötür-**) in *Mel.* and *al-ittiqād* 'to burn' in *Rif.*; neither meaning seems appropriate and some words may have fallen out between the Ar. and Turkish entry. *Anfaḍa* does not occur in *Muh.*, *ittaqada* is (correctly) translated **yalına-** (cf. **aḍrıl-**).

D **üḍret-** Caus. f. of **üḍre:-**. Survives only(?) in SW Osm. **üret-**, same meaning. **Xak.** XI **ol tava:rığ üḍretti:** *ṭammara'l-māl wa nammāhu* 'he increased (Hend.) the property' *Kaş. I* 261 (**üḍretür, üḍretme:k**).

D **aḍrıl-** Pass. f. of **aḍır-**; 'to be separated, parted; to break away from (someone *Abl.*, occasionally *Dat.*)'. S.i.a.m.l.g. w. the same phonetic changes as **aḍır-**. **Türkü** VIII **Türkü boḍun xani:n bulmayin tavğaçda: aḍrıltı:** 'the Türkü people, because they had no *xan* of their own, broke away from China' *T* 2; **kaŋ yorıp Élteriş Xağanka: aḍrılmaduk yagılmaduk teŋri: Bilge: Xağanda: aḍrılmalım** 'just as father marched and did not break away from Élteriş Xağan or misbehave, let us not break away from the holy Bilge Xağan' *Ongin* 11: VIII ff. Yen. **bağım boḍunımka: aḍrıltım** 'I was parted from my clan and people (by death)' *Mal.* 27, 7; o.o. *do.* 27, 3; 28, 2 (?), 3 (?), 6 (**aḍrılu: bardı:**), 9; 29, 3; cf. O. Kır.: Man. **yaruk teŋrilerde aḍrılti** 'he was separated from the gods of light' *Chuas. I* 16; **yaruklı karalı kaltı aḍrılğay** 'how will the light and darkness be separated?' *do.* 170–1: **Uyğ.** VIII ff. Man.-A **sizinte aḍraltukda berü** 'since being parted from you' *M I* 10,5: Man. **aḍrılmalım** 'may we not be parted' *M II* 8, 17 (ii): Bud. **amrak yeme aḍrılur** 'friends, too, are parted' *PP* 78, 5: O. Kır. IX ff. **aḍrıltım** 'I have been parted from' (my wife, children, people, etc. *Dat.*, less often *Abl.*) occurs in nearly every funerary inscription; cf. Türkü VIII ff. Yen.: **Xak.** XI **yo:l aḍrıldı:** *tafarraqa'l-ṭarīqān* 'the two roads

parted'; also used of two friends (*alifayn*), or two teeth (*sinnayn*) which have a gap (*tazāyal*) between them *Kaş. I* 247 (**aḏrılur, aḏrılma:k**): *KB* **aḏrılurmen seniŋdin** 'I am parting from you' 1276: XIII(?) *Tef.* **aḏrıl-, aḏrul-, azrıl-, ayrıl-** 'to be separated, parted (from *Abl.*)' 42, 43, 45; XIV *Muh. al-infirād* 'to seclude oneself, be isolated' **ayrılmak** *Mel.* 37, 8; *Rif.* 123: **Çağ.** XV ff. **ayrıl-** (*spelt*) Pass. f.; *cudā şudan* 'to be parted' *San.* 54v. 28 (quotn.): **Xwar.** XIII **ayrulam bizler** 'let us part' *'Ali* 28: XIV **aḏrıl-** 'part' *Qutb* 4; **ayrıl-** *do.* 6; *MN* 371; **oğul kızlarıdın xatunlarıdın aḏrılıp** 'parting with their sons, daughters, and wives' *Nahc.* 256, 10; a.o. 271, 8: **Kıp.** XIII *fāraqa* 'to forsake' **ayrıl-** *Hou.* 42, 21: XIV **ayırla-** (*sic*) *tafarraqa Id.* 27: XV *faraqa* (**ayır-** and) **ayırla-** *Tuh.* 28a. 11 (perhaps a Sec. f., not scribal error).

VUD **otrul-** Hap. leg.; Pass. f. of **1 otur-**. **Xak.** XI **saç otruldı:** 'the hair (etc.) was cut' (*quṣṣa*) *Kaş. I* 246 (**otrulur, otrulma:k**).

D **üḏrül-** Pass. f. of **üḏür-**; 'to be picked out, chosen, set apart'. Survives only(?) in NE Khak. **üzürül-**. **Uyğ.** VIII ff. Man.-A **tüzü üḏrülmiş arığ dındarlar** 'all the picked pure Elect' *M I* 28, 16: Man. *TT III* 31–2 (**öŋl:**): Bud. **yok çığay bolmaklık tıltağındın öŋi üḏrülür** 'he is separated from the cause of being poor and destitute' *TT V* 22, 40–1; o.o. *Pfahl.* 6, 1 (**ö:ḏ**); *U II* 42, 8 (mis-spelt **ötrül-**); *Suv.* 166, 7; 618, 4: **Xak.** XI **üḏrüldi: ne:ŋ** *xuyyira'l-şay' wa muyyiza* 'the thing was picked out and set apart'; also when a detachment and its men are set apart on one side (*inḥāzati'l-fi'a wa ricāluhu cāniba(n)*) one says **anıŋ ere:nl: üḏrüldi:** *imtāza ricāluhu cāniba(n)* 'his men were set on one side' *Kaş. I* 247 (**üḏrülür, üḏrülme:k**).

D **ötrül-** Hap. leg.; Pass. f. of **3 ötür-**. **Xak.** XI **sıbızğu: ötrüldi:** 'the flute was played' (*şuyyiḥa*) *Kaş. I* 246 (**ötrülür, ötrülme:k**).

D **utrun-** Refl. f. of ***utur-**; 'to oppose, resist, approach' (someone *Dat.*). N.o.a.b. **Türkü** VIII ff. Man. *M III* 19, 9 (i) (**1 öçeş**): **Uyğ.** VIII ff. Bud. **uluğka utrundum totadım öznedim erser** 'if I have opposed, disparaged or rebelled against the great one' *U II* 77, 17; a.o. *do.* 86, 34; (the five kinds of sin called) **utrunmak** 'opposition, rebellion' (Chinese texts *ni*, same meaning (*Giles* 8,227)) *Suv.* 134, 16: Civ. **saŋa utrundaçı kişiler** 'the people who oppose you' *TT I* 50: **Xak.** XI **ol maŋa: utrundı:** *qāwamanī* 'he opposed me'; and one says **yé:l yığa:çka utrundı:** *istaqbalati'l-rīḥu'l-şacara* 'the wind blew against the tree' *Kaş. I* 251 (**utrunur, utrunma:k**).

D **aḏrış-** Recip. f. of **aḏır-**; 'to part from one another' and the like; usually Intrans., occasionally Trans. S.i.a.m.l.g., w. the same phonetic changes as **aḏır-**. **Xak.** XI **ola:r i:kl: aḏrışdı:** *tafāraqa'l-rafiqān wa tazāyalā* 'the two comrades parted and went separate ways'; in a verse **yé:rde: kopa: aḏrışu:r** (the flowers) 'spring from the ground and open' (*yanfaric*) *Kaş. I* 233 (**aḏrışu:r, aḏrışma:k**)—**ola:r ikki: ayrışdı:** *tazāyalā wa tafarraqā*; *luğa fi'l-dāl* 'alternative form with **-ḏ-**' *I* 270 (**ayrışu:r, ayrışma:k**; prob. Oğuz): **Çağ.** XV ff. **ayrış-** (**-dı**) *ayrıl- Vel.* 41 (quotn.) (*San.* 55v. 2 spells this word **ayrılış-** *az ham cudā şudan* 'to be parted from one another', with two quotns, one the same as *Vel.*'s).

VUD **otruş-** Hap. leg.; Co-op. f. of **1 otur-**. **Xak.** XI **ol maŋa: kesme: otruşdı:** 'he helped me to cut (*fi cazz*) the forelock'; also used of anything of which the excess quantity is cut off with scissors (*yuqta' ziyādatuhu bi'l-miqrāḍ*) *Kaş. I* 233 (**otruşu:r, otruşma:k**).

D **utruş-** Recip. f. of ***utur-**; 'to oppose one another; to meet one another'. Survives only (?) in NE Tel. **uduraş-** *R I* 1714 and forms like **uçraş-** (*San.* 64v. 28) which are reborrowings fr. Mong. **Xak.** XI **ol aŋar utruşdı:** *qāwamahu fi amr* 'he opposed him over something'; and one says **ol maŋa: utruşdı:** *wācahanī* 'he confronted me' *Kaş. I* 232 (**utruşu:r, utruşma:k**); **okta:ğalı: utruşu:r** 'each of them was on the point of shooting the other with an arrow' (*kāda . . . an yarmi . . . bi-sahm*) *II* 97, 16.

D **üḏreş-** Hap. leg.; Co-op. f. of **üḏre:-** with the connotation of cumulative action. **Xak.** XI **keŋe:şli:ğ bili:ğ üḏreşü:r** *al-tadbīr idā kāna mulaqqaḥa(n) bi'l-şūrā yazdād kull yawm ḥusnuhu* 'when knowledge is fertilized by counsel, its goodness increases every day' *Kaş. I* 232, 4; n.m.e.

D **üḏrüş-** Co-op. f. of **üḏür-**. Survives only in NE Khak. **üzürüş-**. **Xak.** XI **ol maŋa: tawa:r** (*sic*) **üḏrüşdi:** 'he helped me to choose (*'alā taxyīr*) the wares (etc.)'; also used for competing *Kaş. I* 234 (**üḏrüşü:r, üḏrüşme:k**).

D **ötrüş-** Hap. leg.(?); Recip., etc. form of **2 ötür-**; cf. **ötgürüş-**. **Xak.** XI **ola:r bir bi:rke: bitiğ ötruşdi:** 'each of them got a letter through (*anfaḍa . . . al-kitāb*) to his comrade'; its origin (*aṣluhu*) is **ötgürüşdi:**; also used for helping and competing in getting anything through (*fi tanfiḍ kull şay'*) *Kaş. I* 232 (**ötrüşür, ötrüşme:k**).

Tris. ADR

PUD **otura:** N.o.a.b.; meaning clear, etymology doubtful; perhaps best explained as a Dev. N. fr. **1 otur-**. **Uyğ.** VIII ff. Civ. (in a prescription for a sore throat) **bir sunça budanı tüz otura yarıp oturasın azkıya oyup oy kılıp** 'split a liquorice root about an inch long into (two) equal parts; hollow one part out a little making a hole in it' (and insert various drugs) *H I* 146–7; a.o. *do.* 152.

D **ötürü:** See **ötrü:**.

PUD **iterçi** Hap. leg.; inexplicable in this spelling; perhaps to be read as **éḏerçi** Dev. N.Ag. fr. **éḏer-**, 'hunter'. **Uyğ.** VIII ff. Bud. (in

a list of men regarded as disreputable because they take life) (butchers, poultry keepers, swineherds, fishermen, hunters, trappers, fowlers) **iterçi**(?) (killers of flying and creeping things) *TT IV* 8, 57. (See **çıvğaçı:.**)

D **adırtıklığ** Hap. leg.; occurs in **Uyğ.** VIII ff. Bud. in *TT VIII G*.67 translating a lost Sanskrit word. Presumably P.N./A. fr. a Dev. N. in **-k** fr. **adırt-** and more or less synonymous with **adırtlığ.**

D **adırtlığ** P.N./A. fr. **adırt**; 'possessing discrimination, able to discriminate; distinguishable; detailed'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **üçöḑki adırtlaḡ üḑürtlüg yörüglüg tirig öz** 'a living soul able to discriminate and choose (between good and evil) and provide explanations in the three times' *M I* 26, 16–17: Bud. **anı biziŋe adırtlığ yarlıkazun** 'let him communicate it to us in detail' *U III* 68, 25; **ay emdi adırtlığ sözlegil** 'speak to us now (and explain) in detail' *USp.* 105b. 8; a.o. *TT VI* 383 **(açuk).**

D **üḑürtlüg** Hap. leg.; P.N./A. fr. ***üḑürt**; 'able to choose' **Uyğ.** VIII ff. Man.-A *M I* 26, 15–17 (**adırtlığ**).

D **adırtsız** Priv. N./A. fr. **adırt**; n.o.a.b. **Uyğ.** VIII ff. Bud. **menŋ yürekimte lslg özümte adırtsız köŋülin olurğıl** 'sit with thoughts inseparable from my heart and soul' *U III* 83, 5–7; (they had a form and body) **kamağ yalaŋuklarda adırtsız** 'indistinguishable from (those of) all men' *TT VI* 356 (with **adruksız** v.l. for **adırtsız**).

D **utrukı:** N./A.S. fr. **utru:**. Survives only(?) in NE Tuv. **udurğu** 'front' (teeth). **Xak.** XI *KB* **kişi utrukı aşka sunma elig** 'do not stretch out your hand to food in front of other people' 4130; o.o. 2716, 4598: XIII(?) *Tef.* **yüzi utrukını** 'what is in front of his face' 333.

D **adruksuz** Hap. leg. (?); Priv. N./A. fr. **adruk**; 'indistinguishable'; synonymous with **adırtsız**, q.v. **Uyğ.** VIII ff. Bud. *TT VI* 356.

D **ötürük** Pass. Dev. N./A. fr. **2 ötür-**; 'diarrhoea, suffering from diarrhoea'; cf. **1 ötüg, ötrüm**; morpbologically identical, but semantically quite distinct, fr. **ötrük.** Survives, w. the same meaning, only in SW XX Anat. **ötrük, ötürek, ötürü, ötürük** *SDD* 1120–1. **Uyğ.** VIII ff. Civ. **ötürük** 'diarrhoea' *II I* 2; **ötürke** (?error for **ötürükke** or **ötüğke**) **em** 'a remedy for diarrhoea' *do.* 190.

D **eḑerlig** P.N./A. fr. **eḑer**; s.i.a.m.l.g. with the same phonetic changes as **eḑer. Xak.** XI (after **eḑerlik**) and with **-g** (i.c. **eḑerlig**) *ṣāḥibu'l-sarc* 'owning a saddle' *Kaş. I* 151.

D **eḑerlik** A.N. (Conc. N.) fr. **eḑer**; 'saddletree'. S.i.s.m.l.g. **Xak.** XI **eḑerlik** 'the piece of wood (*al-xaṣab*) on which the saddle is placed' *Kaş. I* 151.

S **edremlig** See **erdemlig.**

D **üḑründi:** Pass. N./A.S. fr. Refl. f. of **üḑür-**; 'chosen, choice, select'. Survives only(?) in SW Osm. **öründü/öründi** *Red.* 247. **Xak.** XI **üḑründl: ne:ŋ** 'a choice (*al-muxtār*) thing' *Kaş. I* 145: *KB* **bayat kullarında eŋ üḑründüsi** 'the choicest of the servants of God' 2598: XIII(?) *KBPP* **yalavaçlarda üḑründüsi** 'the choicest of the Prophets' 6: **Xwar.** XIV **teŋrinin üḑründi kulı** 'the chosen servant of God' *Nahc.* 90, 12; **xalâyıqlarnıŋ mâllarınıŋ üḑründüsi** 'the choicest of the people's property' *do.* 250, 4: **Osm.** XIV ff. **öründü** (*sic?*) 'chosen, select'; c.i.a.p. down to XVII *TTS I* 747; *II* 955; *III* 733; *IV* 805: XVIII **öründü** (spelt) in *Rūmī, intixāb* 'choosing, choice' *San.* 71v. 22.

D **utrunuk** Hap. leg.; Pass. N./A.S. fr. **utrun-. Uyğ.** VIII ff. Civ. (gap) **a:y te:ŋri ya:rokın utrunuk értürmiş ke:re:k** 'he must spend his time exposed to the moonlight' *TT VIII I*.18.

Tris. V. ADR-

D **adırtla:-** Den. V. fr. **adırt**; 'to distinguish between (two things *Acc.*)', with various extended meanings later. Survives only(?) in NW Kar. **artla-** *R I* 316; Krım **ayırtla-** *R I* 32; and SW Osm. **ayırtla-.** Considering the constant parallelism between **adır-** and **üdür-** and their respective der. f.s, a parallel form ***üḑürtle:-** must have existed but only its SW Osm. form **üyürtle-** seems to be noted. It still survives in Rep. Turkish as **öğürtle-** (**öyürtle-**) but in XX Anat. where the recorded forms are **örtle-** *SDD* 1, 116; **üyükle-, üyütle-** 1, 441; **üğürtle-** 1707; **üğütle-** 1708, initial **ü-** prevails. **Uyğ.** VIII ff. Bud. Sanskrit *vicayo* 'investigation' **nom a:tırtla:ma:k** *TT VIII A*.21; Sanskrit *bhinneṣu* 'in the divided' **a:tırtla:mışla:rda:** *do. F*.4 (in these texts **-t-** prob. pronounced **-ḑ-**); **eḑgü ayığ kılınçığ adırtlağalı uyur** 'he can distinguish between good and bad deeds' *U III* 5, 12–13; (wisdom) **eḑgüll ayığlı nomlarığ çıŋğarıp adırtlap** 'investigating good and bad doctrines and distinguishing between them' *TT V* 24, 76; a.o. *Suv.* 302, 12: Civ. **ot küyürdl altunuğ adırtlağuluk belgü bar** 'there is an indication of refining fire-smelted gold' *TT I* 70–1: **(Xak.)** XIV *Muh.*(?) *ixtāra* 'to choose' (**özle:-**; in margin of one MS.) **üyürtle-** *Mel.* 22, 3 (perhaps a SW gloss): **Çağ.** XV ff. **ayırtla-** (spelt) *az ham cudā kardan* 'to separate from one another'; and metaph. *tafriq wa tamyiz-i nik u bad* 'to distinguish and discriminate between good and bad' *San.* 55r. 6: **Osm.** XIV ff. **ayırtla-** 'to choose, select; refine (metal); investigate (a matter), settle (a dispute); weed, clean (a field)' c.i.a.p. *TTS I* 58; *II* 78; *III* 52; *IV* 58; once (XIV) **ayıtla-** *I* 59 (?mis-spelling)—**üyürtle-**, sometimes spelt **üğürtle-** 'to pick out, choose, select', in all periods *I* 742; *II* 949; *III* 727; *IV* 801: XVIII **üyürtle-** *intixāb* 'to choose' *San.* 92r. 13.

D ***üḑürtle:-** See **adırtla:-.**

D **eḍerle:-** Den. V. fr. **eḍer**; 'to saddle (a horse, etc. *Acc.*)'. S.i.a.m.l.g. w. same phonetic changes as **eḍer**. **Xak.** XI **er at eḍerle:dI:** 'the man saddled (*asraca*) the horse' *Kaş. I* 300 (**eḍerle:r, eḍerle:me:k**): XIV *Muh. asraca'l-dābba* **eyerle:-** *Mel.* 22, 7; *Rif.* 103 (in margin **eḍerle:-**); . . . *isrāchā* 'to saddle it' **eyerlemek** (spelt *-mah* in error) *Mel.* 39, 4; *Rif.* 126: **Xwar.** XIII **eyerle-** ditto *'Alī* 55: XIV **eḍerle-** ditto *Quṭb* 18: **Kıp.** XIII *asraca min isrāci'l-faras* **eyerle:-** (misvocalized) *Hou.* 36, 14: XIV **eyerle-** *asraca Id.* 26: XV ditto *Kav.* 77, 1; *Tuh.* 76b. 1 and 3.

D **utru:lan-** Refl. Den. V. fr. **utru:**. Survives only(?) in NE Khak., Tuv. **udurlan-**; but the basic and Recip. f.s s.i.s.m.l.g. **Xak.** XI **ol agar utru:landI:** *wācahahu* 'he confronted him' *Kaş. I* 296 (**utrulanur, utrulanma:k**, *sic*).

Dis. ADS

D **atsız (a:dsız)** Priv. N./A. fr. **1 a:t**; 'nameless', used particularly in the phr. **atsız erŋe:k** 'nameless (i.e. ring) finger'. S.i.a.m.l.g. In some contexts, e.g. the Proper Name **Atsız**, it is hard to decide whether this is the word concerned or the parallel Priv. N./A. fr. **2 at** 'horseless' (first noted in Kıp. XIII *Hou.* 52, 3). **Uyğ.** VIII ff. Bud. *TT V* 8, 55 (**içtirti:**); **(Xak.)** XIV *Muh. al-banşar* 'the ring finger' **atsız** *Mel.* 47, 12 (mis-spelt *ana:sı:*); *Rif.* 141 (mis-spelt *ata:sı:*): **Çağ.** XV ff. **atsız** *bī-nām* 'nameless' *San.* 30v. 15 (with a note on the P.N. **Atsız**): **Kıp.** XIII *al-banşar* **adsı:z parmak** (*bā*) *Hou.* 20, 15: XIV **aţşız parmak** (*bā*) ditto *Id.* 12 (after **orta: parmak**): XV *al-banşar* **aḍsız parmak** (*bā*) *Kav.* 61, 4: **Osm.** XV–XVI **adsız** 'of evil repute' in three texts *TTS I* 4; *IV* 4.

D **eḍsiz** Hap. leg.; Priv. N./A. fr. **e:ḍ. Uyğ.** VIII ff. Man.-A (just as craftsmen (**uzlar**) cannot use) **eḍsiz neŋ** 'an unserviceable thing' (i.e. as a raw material) *M I* 16, 14.

D **etsiz** Priv. N./A. fr. **et**; 'fleshless, lean'. Survives only(?) in SW Osm. **Xak.** XI *KB* (*if you see the face of a shameless man*) **etsiz söŋük** 'it is a bone with no flesh on it' 2206: **Çağ.** XV ff. in *San.* 30v. **étsiz** *bi-gūşt* 'fleshless' mentioned as an alternative form of the P.N. Atsız.

D **otsuz** Priv. N./A. fr. **2 ot**; 'without grass or vegetation'. S.i.s.m.l. **Türkü** VIII ff. **otsu:z suvsu:z kaltI: uyI:n** 'how can I get on without grass or water?' *IrkB* 45: **Uyğ.** VIII ff. Civ. **otsuz** [gap] *TT VII* 17, 7.

D **öḍsüz** Priv. N./A. fr. **ö:ḍ**; 'timeless; untimely, premature'. N.o.a.b. **Türkü** VIII ff. Man. (if you lawlessly sin) **öḍsüzke** 'against the Timeless One' (i.e. Zurvan) *TT II* 6, 8: **Uyğ.** VIII ff. Bud. **öḍsüz kolusuz ölmez** 'he does not die prematurely (Hend.)' *TT VI* 348–9: **Xak.** XI *KB* **kişi öḍsüz ölmez** 2288; (death) **busuğdın çıkar teg çıkar öḍsüzün** 'comes unexpectedly, like (someone) coming out of an ambush' 4826.

Dis. V. ADS-

D **atsa:-** Hap. leg.; Desid. f. of **at-**. **Xak.** XI **ol ok atsa:dI:** 'he wished to shoot (*ramy*) an arrow' *Kaş. I* 275 (**atsa:r, atsa:ma:k**).

D **etse:-** Hap. leg.; Desid. Den. V. fr. et. **Xak.** XI **er etse:dI:** *qarima'l-racul ilā'l-laḥm* 'the man craved for meat' *Kaş. I* 275 (**etse:r, etse:me:k**).

D **ıḍsa:-** Hap. leg.; Desid. f. of **I:ḍ-**. **Xak.** XI **ol kulın maŋa: ıḍsa:dI:** 'he wished to send (*yab'aṯ*) his slave to me' *Kaş. I* 276 (**ıḍsa:r, ıḍsa:ma:k**).

D **itse:-** Hap. leg.; Desid. f. of **it-**. **Xak.** XI **ol ta:şığ itse:dI:** 'he wished to move (*yudaḥ-ric*) the stone' *Kaş. I* 276 (**itse:r, itse:me:k**).

D **ötse:-** Hap. leg.; Desid. f. of **1 öt-**. **Xak.** XI **ol ü:ttin ötse:dI:** 'he wished to get out (*yaxruc*) of the hole'; also used of (wishing to) pass through anything (*fi nufūḍ min kull şay'*) *Kaş. I* 276 (**ötse:r, otse:me:k**).

D **etset-** Hap. leg.; Caus. f. of **etse:-**. **Xak.** XI **ol meni: etsetti:** *aqramani ilā'l-laḥm wa şahhāni* 'he made me crave for meat and whetted my appetite' *Kaş. I* 262 (**etsetür, etsetme:k**).

D **utsuk-** Emphatic Pass. f. of **ut-**; 'to be defeated by (someone *Dat.*); to lose at gambling'. N.o.a.b. **Uyğ.** VIII ff. Man. **bu yok tözlüg öpke nızvanı éyin utsukup** 'being overcome by this passion of anger rooted in nothingness' *TT II* 17, 80–3: Bud. **aḍınlarka utsukmaksız** 'unconquerable by others' *U II* 51, 6; o.o. *U II* 58, 3 (i); *Hüen-ts.* 1802: **Xak.** XI **ol yarma:kın utsuktI:** *qūmira darāhim fi'l-la'ib* 'he lost his money at gambling'; also of losing other things; prov. (**utsuka:r** *yuğlab* 'he is defeated') *Kaş. I* 242 (**utsuka:r, utsukma:k**).

Tris. ADS

D **uḍısık** Intrans. Dev. N. fr. **uḍI:-**; 'sleep'. N.o.a.b. **Türkü** VIII (when I heard *this news*) **tün uḍısı:kım kelmedI:** 'sleep did not come to me at night' *T* 12 same phr. but with **uḍısıkım** *T* 22.

C **ata:sa:ğu:n** 'physician'; compound of **ata:** 'father' and **sa:ğu:n** a title(?). N.o.a.b. **Xak.** XI (after **ata:**) **ata:sa:ğu:n** *al-ṭabib* 'physician' *Kaş. I* 86, 5; (after **sağun**) 'and the Turkish physician (*al-ṭabību'l-turkī*) is called **ata:sağun** *I* 403, 5.

D **aḍasız** Priv. N./A. fr. **aḍa:**; 'free from danger, in safety'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **iğsizin aḍasızın turalım** 'may we remain free from illness and danger' *M I* 28, 27; Man. (**aḍ**)**asızın tuḍasızın** 'free from danger' *M III* 36, 2 (ii) (and *M I* 31, 1 (i)): Bud. **aḍasız uzun yaşamak** 'a long life free from danger' *TT VII* 40, 129; **aḍasız tuḍasız** *PP* 33, 6; *Suv.* 192, 1.

D **atasız** Priv. N./A. fr. **ata:**; 'fatherless'. N.o.a.b. but prob. s.i.s.m.l. **Xak.** XI *KB* 6055 **(etçi:)**.

D **iḍi:siz** Priv. N./A. fr. **1 iḍi:**; 'without a master; ownerless'. Survives only(?) in NC Kır. **e:siz**; Kzx. **iyesiz**, and SW Osm. where it is now spelt **ıssız. Türkü** VIII (may the country which our ancestors held) **iḍisiz kalmazu:n** (v.l. **bolmazu:n**) 'not remain (v.l. become) ownerless' *I E* 19, *II E* 16; *I E* 20, *II E* 17: **Osm.** XIV and XV **isiz/ısız** 'owner-less, desolate' in several texts; also A.N.s **isizlik** and **ısızlık** *TTS I* 390; *II* 549; *III* 384.

Dis. ADŞ

D **adaş/addaş** N. of Assn. fr. **1 a:t (a:d)**. Abdülkadir İnan in *Türk Dili, Belleten 3rd Series*, No 1, pp. 41 ff. argued that the original meaning was 'friend, comrade', and that 'namesake' was a later, secondary meaning. This is etymologically impossible, but the meaning 'comrade' is so prevalent in the early period as to suggest that in this context **1 a:t** meant 'clan (rather than personal) name', so that **addaş** meant primarily 'fellow clansman'; cf. **kadaş**. S.i.a.m.l.g. See *Doerfer* II 437. **Türkü** VIII ff. Man. **yavlak éş tuş adaş kadaş** 'evil comrades (Hend.) and kinsmen (Hend.)' *Chuas.* 197–8: **Uyğ.** VIII ff. Bud. Sanskrit *sahāyatā* 'comradeship' **éş a:daş bolma:k** *TT VIII B.*4; **éş adaş** 'comrades' is the term used for the hare, the monkey, and the beaver in the Hare Jātaka, *U IV* 44 ff., 'kinsman' would not here be strictly appropriate; on p. 46 **adaş** occurs twice, 52 and 66, once in **adaş éş** 62, once in **eş adaş** 69; and twice in **adaş böşük** (q.v.) 55 and 64, while **éş** appears once by itself, 48 and once in **éş tuş** 59; in all cases except **adaş böşük** the obvious meaning is 'comrade' or the like: **O. Kır.** IX ff. *Mal.* 11, 8 **(andlığ)**: **Xak.** XI **adaş** *al-xidn* 'friend, comrade, contemporary' *Kaş. I* 61: *KB* **adaş koldaş erdeş tutundı kalın** 'he acquired a crowd of friends and comrades (double Hend.)' 1697; o.o. 317, 502, 524, 2276, 3485, 4542, often in association with **kadaş**: XIII(?) *Tef.* **attaş** 'namesake' 62 (II *at*): XIV *Muh.*(?) *mu'āhid wa muwāxī* 'ally, brother' **aya:ş** (error for **ata:ş** or **ada:ş**) *Rif.* 145 (only): **Çağ.** XV ff. **adaş** *hamnām* 'name-sake' *San.* 33r. 23 (quotns.): **Xwar.** XIV **adaş** 'friend' *Quth* 3: **Kom.** XIV 'namesake' **ataş** *CCG*; *Gr.*

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

iḍiş 'cup, vessel', and the like. Survives as **idiş** in some NE languages, including Khak. and Tuv.; NC Kır. and SC Uzb. **Türkü** VIII ff. **uzu:nto:nlu:ğ iḍi:şi:n ayaki:n ko-ḍu:pan barmi:ş** 'a woman left behind her her cup and bowl and went away' *IrkB* 42 a.o.o.: **Uyğ.** VIII ff. Bud. (the minds, thoughts, and bodies of mankind) **burxanlarnıŋ nom iḍişi tétir** 'are called the vessels of the doctrine of the Buddhas' *TT VI* 200–1; **kara iḍiş** (so read) **éliginde kötürüp** 'carrying a black cup in your hand' *USp.* 105b. 4; a.o. *Suv.* 28, 10: Civ. **altun küzeç erser ornağlığ iḍiş ol** 'as for the gold jug, it is a vessel on a solid base' *TT I* 189: **Xak.** XI **idiş** (*sic*) *al-qadaḥ* 'cup' *Kaş. I* 61 (and see Oğuz); **ıvrık iḍiş tizildı:** 'the pitcher and cups (*al-aqdāḥ*) were arranged' *III* 131, 22; a.o. *III* 232, 27 **(tolu:**; in both these places spelt *iḍiş*): XIV *Rbğ.* **idiş** 'cup' *R I* 859 (quotns.): *Muh. aṯāṯu'l-bayt* 'household goods, utensils' **i:yiş** *Mel.* 68, 11; *Rif.* 168: **Çağ.** XV ff. **idiş** *ẓarf* 'cup' *Vel.* 61 (quotn.); **idiş** *ẓurūf wa awānī* 'cups and vessels' *San.* 97r. 16 (quotn.): **Yağma:, Tuxsı:, Yeme:k, Oğuz** XI **idiş** (*sic*) is used (in these languages) for *kull qidr aw tawr aw inā'* 'any earthenware pot or small vessel or vase' *Kaş. I* 161: **Xwar.** XIV **iḍiş** (*sic*) 'cup' *Quth* 57.

D **iṯiş** N.Ac. fr. **iṯ-**. Survives only(?) in SW Osm. and XX Anat. *SDD* 801. **Xak.** XI **iṯiş** *al-mudāfa'a bayna ṯnayn bi'l-yad* 'of two people, pushing one another with their hands' *Kaş. I* 61.

D **öḍüş** Hap. leg.; Den. N. fr. **ö:ḍ**; the context suggests a meaning of 'a period of 24 hours'. **Türkü** VIII **tünli: künli: yéti: öḍüşke: suvsız keçdim** 'I made my way without water for a period of seven days and nights' *II SE*.

D **ötüş** N.Ac. fr. **1 öt-**. Survives in SC Uzb. **ūtiş**, and perhaps, somewhat distorted, in some NE languages. **Uyğ.** VIII ff. Civ. (the root of his tongue, his throat, his lungs, his gullet) **su:v ö:l ö:tüş** (spelt *öḍüş*) **a:lta:çı ta:marla:rı** 'his internal passages lit. "veins" which allow the passage of water and (other) liquids' *TT VIII I.*1: **Xak.** XI **ötüş** (*bi-iṣmāmi'l-alif* 'with front vowels') used when boys sit in a circle, and one of them bumps (*yuqammiṣ*) against the boy next to him and says **ötüş ötüş**, that is *'add 'anka'l-qamṣ ilā man fi canbik* 'pass on the bump to the boy next to you' *Kaş. I* 60 (listed as a noun, but prob. Imperat. of the Recip. f. of **1** öt-).

Dis. V. ADŞ-

D **aḍış-** Hap. leg.; Recip. f. of **1 *aḍ-**. **Xak.** XI **er aḍa:kı: aḍışdı:** *fahica'l-raculi bi-riclayhi* 'the man straddled his legs'; also used of any things which are separated (*infaraca*) one from the other *Kaş. I* 181 **(aḍışu:r, aḍışma:k)**.

D **atış-** Recip. f. of **at-**; with a range of meanings similar to those of **at-**. **Xak.** XI **ol menıŋ birle: ok atışdı:** 'he competed with me in shooting (*fi'l-ramy*) arrows'; also used of throwing (*fi ṭarḥ*) something *Kaş. I* 180 **(atışur, atışma:k)**: **Çağ.** XV ff. **atış-** Recip. f. *andāxtan* 'to throw or shoot, stones, arrows,

or spears at one another' *San.* 28r. 16: **Osm.** XIV **atış-** 'to shoot (arrows) at one another' *TTS I* 52.

D **étiş-** (**édiş-**) Recip. f. of **é:t-**; with a range of meanings similar to those of **é:t-**. Survives in NE Khak. **ídıs-** *Bas.* 56 and SW Osm. **ediş-**. **Xak.** XI **ola:r için é:tişdi:le:r** *taṣālaḥū fimā baynahum* 'they reached a settlement on matters of mutual interest' *Kaş. I* 76, 6 (**için**); n.m.e.: Çağ. XV ff. **étiş-** (with **é-**) Recip. f.; *bā yak-digar kārī kardan* 'to do something together' *San.* 94r. 21.

D **ıdış-** Recip. f. of **ı:d-**; n.o.a.b. **Xak.** XI **ol maŋa: ertüt ıdışdı:** *hādāni wa inni ayḍa(n) ahdaytuhu ṣay'* 'he gave me a present and I, too, gave him something'; also used of anything when you compete with someone else in giving it (*fi iṭlāqihi*) *Kaş. I* 182 (**ıdışu:r, ıdışma:k**): **Kıp.** XV **élçi keleçi ıyışıp** 'sending envoys and messengers to one another' 'Golden Horde letter dated' A.D. 1428 4, 6, 14 a.o.o. (Kurat, *Altın Ordu, Kırım ve Türkistan Hanlarına Ait Yarlık ve Bitikler*, İstanbul, 1940, p. 8).

D **itiş-** Recip. f. of **it-**; 'to push one another', hence later 'to quarrel'. S.i.s.m.l. **Xak.** XI **ol anıŋ birle: itişdi:** *dafa'a ma'ahu* 'he pushed against him'; also used of helping or competing in pushing something (*fi mudāfa'a ṣay'*) *Kaş. I* 180 (**itişü:r, itişme:k**): **Çağ.** XV ff. **itiş-** (with **i-**) Recip. f.; *ham-digar-rā bā dast afgandan* 'to knock one another down with the hands' *San.* 94r. 21.

D **uḍış-** C-op., etc. f. of **uḍı:-**. S.i.a.m.l.g. as **uyuş-** (NE Khak. **uzus-**) except SE, where **uyuş-** (*Jarring* 322) is a Sec. f. of **uruş-**. **Xak.** XI **ol meniŋ birle: uḍışdı:** *bārāni fi'l-nawm ayyuna anwam* 'he competed with me in sleeping to see which of us slept best'; and one says **aḍa:k uḍışdı:** *xadirati'l-ricl* 'the leg went to sleep, became numb'; and one says **yuğrut uḍışdı:** *tarawwaba'l-laban wa xaṯara* 'the milk (*yoğurt*) curdled and clotted' *Kaş. I* 181 (**uḍışu:r, uḍışma:k**): **Osm.** XVI ff. **uyuş-** 'to clot, coagulate' in several texts *TTS II* 942; *III* 724: XVIII **uyuş-** (spelt, with *-mek* in error) in *Rūmī, afsurda şudan-i xūn dar 'uḍw* 'of blood, to clot in a limb'; hence they say **ayak uyuş-** *pā xuftan* 'of a leg, to go to sleep', in Ar. *xadira San.* 92r. 12.

D **uḍuş-** Recip. f. of **u:ḍ-**; survives as **uyuş-** 'to come to a mutual understanding, unite' in SE Türki: NC Kır. and SW Osm. The only supposed early occurrence is dubious, see **uḍuşur-**. Çağ. XV ff. **uyuş-** Recip. f.; *hucūm kardan wa mutāba'at-i yak-digar namūdan* 'to crowd together and follow one another' *San.* 89v. 29: **Osm.** XVI **uyuş-** 'to reach a mutual understanding' *TTS III* 724.

D **utuş-** Recip. f. of **ut-**. Survives in NW Kaz. **utuş-** *R I* 1325 and SW XX Anat. **uduş-** *SDD* 1413. **Xak.** XI **ol meniŋ birle: yarma:k utuşdı:** *qāmarani wa xaṭarani fi'l-dirham* 'he gambled and betted with me for money (etc.)' *Kaş. I* 180 (**utuşur, utuşma:k**).

D **ötüş-** Recip. f. of **1 öt-**. See **ötüş**.

Tris. ADŞ

D **ıdışçı:** N.Ag. fr. **ıdış**. N.o.a.b. **Xak.** XI *KB* (the steward must supervise) **ıdışçı tōşekçi yéme aşçıka** 'the cupbearer, bed-maker, and cook' 2557; a.o. 4047.

D **adaşlık** A.N. fr. **adaş**. Survives in SW Osm. **adaşlık** 'having the same name' *Sami* 25. **Xak.** XI **adaşlık** *al-ṣadāqa* 'friendship' *Kaş. I* 149; a.o. *I* 149, 3 (translated *al-muwadda*' friendship).

D **ıdışlig** P.N./A. fr. **ıdış**. Survives in NE Khak. **ídıstig**. **Xak.** XI *KB* **ıdışlig suvuğ** 'the water in the cup' 6045, 6057, 6060, 6062.

Tris. V. ADŞ-

D **uḍuşur-** Caus. f. of **uḍuş-**. N.o.a.b. The word concerned has hitherto been misunderstood; Thomsen connected it with **utru:** and translated it 'in the encounter'; Atalay derived it directly from **uḍuş-** which is morphologically difficult; Malov followed him. But to take it as a Ger. of the Caus. f. of **uḍuş-** gives it exactly the right sense. As such, the word is Hap. leg. but the parallel Caus. f. in **-tur-** survives as **uyuştır-** in SC Uzb. and prob. elsewhere. **Türkü** VIII **bir erig oku:n urtı: eki: erig uḍuşuru: sançtı:** 'he shot one man with an arrow and speared two men sending them one after the other' *I E* 36; similar phr. *I N* 2.

Dis. ADZ

atız survives meaning 'a small field' and the like in SE Türki **atız** *Shaw* 3; **étiz** *BŞ* 581; Tar. **etiz** *R I* 843: NC Kzx. **atız** *R I* 460. Became a First Period l.-w. in Mong. as *atar* 'uncultivated ground'. **Xak.** XI **atız** *kull ṣuṭba mina'l arḍ bayna'l-'arimayn* 'any strip of land between two dykes' *Kaş. I* 54.

éḍiz/éḍi:z 'high, lofty'. Survives in NE Tel., Tub. **e:s** *R I* 870: SE Türki **igiz** *Shaw* 37; **égiz/igiz** *Jarring* 123; NC Kır. **egiz** Cf. **yüksek**. **Uyğ.** VIII ff. Bud. **yüksek éḍiz orunluktın** 'from his lofty (Hend.) throne' *PP* 61, 5; (a fire) **éḍiz küyer örtenür** 'blazes (Hend.) high' *U II* 8, 27; *o.o. U III* 33, 14 (**étig**); *Hüen-ts.* 2091; *Suv.* 620, 16 (**kalık**): Civ. (earth mounted on earth) **éḍiz boltı** 'became high' . . . **éḍiz turur** 'is high' *TT I* 46–7: **Xak.** XI **eḍiz** *kull murtafi'* 'anything high' of land, etc.: **eḍiz ta:ğ** *cabal māni'* 'an inaccessible mountain' *Kaş. I* 55; **eḍi:z** *al-murtafi'*, of anything *I* 122: *KB* **ay sırrka yakın ay köŋülke eḍiz** 'oh (God) near to the secret and high above the mind' 20; (if the moon is full and) **ağsa eḍiz** 'rises high' 733; **eḍiz arş** 'the lofty throne' 4776: XIII(?) *At.* **eḍiz** 'lofty' 60, 76; **sımāktın eḍizrek** 'higher than Arcturus' 49: XIV *Rbğ.* **éḍiz** 'high' *R I* 859 (described as Çağ.): **Xwar.** XIV ditto *Qutb* 19.

C **etöz** (often written as two words **et öz**, but not declined separately) lit. 'flesh spirit', but used as a technical term in Bud. (and Man.) scriptures for 'a live body' as opposed to a corpse or a spirit; very common in early texts, but not adopted for Moslem terminology and not surviving later than about XIV. Uyğ. VIII ff. Man. **etöz ertimlikin sakınıp** 'meditating on the transitoriness of the body' *TT III* 137: Bud. **bu suyluğ etözde ozalım** 'may we escape from this sinful body' *PP* 51, 8; **etöz koḍup aḍın ajunka barsar** 'if he lays down this body and goes to another state of existence' *U III* 43, 12; numerous o.o., *U IV* 28, 10; *Suv.* 446, 15; 613, 19; *TT VIII* (spelt *etöz, e:töz, etüz, e:tüz*), etc.: Civ. [gap] **ka:yınturup içse:r etözke:** [gap] 'if one boils . . . and drinks it, [it is good?] for the body' *TT VIII M.*30; o.o. *H II* 24, 53, and 61: **Xak.** XI *KB* (anger and bad temper are bad for a man; with these two) **tutçı emğer etöz** 'the body is in constant pain' 332; o.o. 990 (**yavrıt-**), 991, 1194, 1438, etc. (common): XIII(?) *At.* see **1 ö:z**: XIV *Muh.*(?) *al-nafs* 'the self(?)' **etö:z** *Rif.* 139 (only, see **1 ö:z**): **Kom.** XIV **söz etlz** (*sic*) **bolup turur** 'the word became flesh' *CCG*; *Gr.*

uḍuz 'the itch' and other skin diseases. Survives only(?) in SW Osm. **uyuz.** Cf. **kotur.** Uyğ. VIII ff. Bud. *TT VI* 443 (**örmen**): **Xak.** XI **uḍuz** *al-carab* 'itch, scab' *Kaş. I* 54 (prov.); six o.o., in three **uḍu:z**: XIV *Muh.*(?) *al-carab* (**kotur**, v.l. in one MS.) **u:yuz** *Mel.* 65, 1: **Çağ.** XV ff. **uyuz** (spelt) *'illat-i carab* 'a disease, itch' *San.* 92v. 27.

ottuz (**ottoz**) 'thirty'. For the double **-tt-** which was the original pronunciation but is seldom written, see Clauson, 'The Turkish Numerals', *JRAS*, April 1959. S.i.a.m.l.g., usually as **otuz. Türkü** VIII (Kül Tégin in that battle) **otu:z yaşayu:r ertl:** 'was thirty years of age' *I N* 2; **otuz** *II E* 28; *II S* 2: **Uyğ.** VIII ff. Man. **otuz** *M III* 25, 4 (v); *TT III* 18, *page number*: Bud. **otuz** is common in *TT VII*: Civ. **otoz**, consistently so spelt, is common in *TT VIII* (and *USp.*): **Xak.** XI (in a Section headed *bāb fa"ūl*) **ottuz yarma:k** *ṭalāṭūna dirham* 'thirty silver coins (etc.)'. This word is also used for 'three'; I heard them say at (VU) Kinüt in Yağma: **ottuz içelim** meaning 'let us have three drinks', although the word means 'thirty'; and in my presence they drank three times three (verse) *Kaş. I* 142: XIII(?) *Tef.* **otuz** 'thirty' 240: XIV *Muh. ṭalāṭūna* **otu:z** *Mel.* 82, 4; *Rif.* 187: Çağ. XV ff. **otuz** 'the number thirty' *San.* 62v. 10 (quotn.) (this is not one of the numerals with double consonants discussed in 20v. 9 ff.): **Kom.** XIV 'thirty' **otuz** *CCG*; *Gr.*: **Kıp.** XIII *ṭalāṭīn* **oṭuz** *Ilon.* 22, 10: XIV ditto *Id.* 15; *Bul.* 12, 12; XV ditto *Kav.* 39, 5; 65, 8; *Tuh.* 60b. 9.

Dis. V. ADZ-

PUD **atız-** N.o.a.b.; 'to play' (a musical instrument); as the first letter in one place looks like **a-** and in the other **é-/i-/ı-** its origin is doubtful, but perhaps a Caus. f. of **é:t-** is the likeliest. **Uyğ.** VIII ff. Bud. (bring me a lute and) **eligim atızu(?) ağzım yırlayu öz igiḍeyin** 'I will support myself by playing it with my hand and singing with my mouth' *PP* 70, 1–2; **eligi kopuz atızu(?) ağzı yırlayu olurdı** 'he sat, his hand playing the lute and his mouth singing' *do.* 71, 1–2.

D **uḍuz-** Caus. f. of **u:ḍ-**; 'to lead, or conduct (someone *Acc.*)'. N.o.a.b. **Türkü** VIII **yeti: yüz kişi:g uḍuzığma: uluğı: şaḍ erti:** 'their chief, who led the 700 men, was a *şaḍ*' *T* 5; **köŋlüŋçe: uḍuz** 'lead them as you think best' *T* 15: **Uyğ.** VIII ff. Chr. (an angel appeared and) **uḍuzup andın** 'leading them from there' *U I* 9, 7: Bud. **uḍuzup** 'leading him' *PP* 64, 2; 70, 4; o.o. *U II* 33, 9; *U III* 16, 20: **yérçileyür uḍuzur erdi** 'he guided and led' *Hüen-ts.* 1938.

D **utuz-** Caus. f. in **-z-** (cf. **atız-**) fr. **ut-**. Survives only in SW XX Anat. **utuz-/ütüz-** *SDD* 1423, 1440. Like the later Caus. f.s, **utğuz-** first noted in Çağ. *Vel.* 92; *San.* 60v. 11 and surviving in SE, SC, and **utturfirst noted in Kıp. *Bul.* 67r. 7 and surviving in NE, NW, and SW XX Anat. **ütür-**, it has the unusual Caus. meaning of 'to allow others to beat oneself, to lose'. **Türkü** VIII ff. (a gambler) **oğlı:n kisi:si:n utu:zmaduk** 'did not lose his son and wife' *IrkB* 29 (and see **ut-**): **Uyğ.** VIII ff. Bud. Sanskrit *gaṇāpārihareṇa* 'by losing the community' **kuvra:ğığ utuzma:k üze:** *TT VIII C.*5: **Çağ.** XV ff. **utuz-** (and **utkuz-, -dı,** etc.) *utul-, ya'nī yenil-, elinde olanın aldır-* 'to be beaten, to lose what you have in hand' *Vel.* 92 (*San.* 59v. 18 erroneously corrected **utuz-** in one quotn. to *otur-* 'to sit'): **Kıp.** XV *xasira* 'to lose' *Tuh.* 15a. 2.

Tris. ADZ

D **éḍizlik** A.N. fr. **éḍiz**. N.o.a.b. **Xak.** XI **eḍizlik** *al-irtifā'* 'height, elevation' *Kaş. I* 152: *KB* **eḍizlik tiledi süzük cān turuğ** 'his pure soul sought the heavenly height as his resting place' 1521: XIV *Rbğ.*(?) **éḍizlik** (spelt *édizlik*) *R I* 859 (listed as Çağ. but prob. *Rbğ.*).

DC **etözlüg** P.N./A. fr. **etöz**. N.o.a.b. **Uyğ.** VIII ff. Man. **üküş [törlüg] özütlüg etözlük** (*sic* in error) [gap] 'many kinds of deceased and still living(?) . . .' *M III* 36, 7 (iii) (*M I* 31, 6 (i)): **Xak.** XI *KB* **etözlüg kişike kereki bu ol** 'this is what a human being needs' 1023.

D **otuza:r** (**ottuza:r**) Distributive f. of **ottuz**; 'thirty each, thirty at a time'. Survives in SW Osm. **Uyğ.** VIII ff. Civ. (beginning with that sign of the zodiac) **otuza:r sa:n bér** 'give them thirty numbers(?) each' *TT VIII L.*20; **otuzar tenbln süçüğni bir kap** 'a wine skin containing thirty *tenbin* of wine' *USp.* 10, 8.

Tris. V. ADZ-

D **atızla:-** Hap. leg.; Den. V. fr. **atız. Xak.** XI **er yé:rin atızla:dı:** *ittaxaḍa'l-racul fi*

arḍihi dibār wa musannāt li'l-zirā'a 'the man made irrigation ditches and dikes on his land to cultivate it' *Kaş. I* 301 (**atızla:r, atızla:ma:k**).

D **uḍuzla:-** Hap. leg.; Den. V. fr. **uḍuz**. **Xak.** XI **ol anı: uḍuzla:dı:** *dāwāhu mina'l-carab* 'he cured him of the itch' *Kaş. I* 301 (**uḍuzla:r, uḍuzla:ma:k**).

D **atızlan-** Hap. leg.; Refl. f. of **atızla:-**. **Xak.** XI **yé:r atızlandı:** *cu'ilati'l-arḍ muşārāt* 'the land was made saleable' (i.e. provided with ditches and dikes). *Kaş. I* 292 (the Aor. and Infin. were originally **eṭözlenür, eṭözlenme:k**, and the **-me:k** was altered to **-ma:k**; this is prob. a case of haplography, the Aor. and Infin. of **atızlan-** and a sentence illustrating **eṭözlen-** (not recorded elsewhere) having been omitted by the scribe).

D **éḍizlen-** Hap. leg.; Refl. Den. V. fr. **éḍiz**. **Xak.** XI **ol ta:ğnı: eḍizlendi:** *'adda'l-cabal māni' ṭawil* 'he reckoned that the mountain was inaccessible and high' *Kaş. I* 292 (**eḍizlenür, eḍizlenme:k**).

Mon. AĞ

D **1 a:ğ** 'the space between the legs, crotch'; hence also 'the gusset in a pair of trousers'. Survives in the latter meaning only(?) in NW Krım **aw** *R I* 66 and SW XX Anat. **ağ** *SDD* 72, 1601. **Uyğ.** VIII ff. Civ. (if a pregnant woman cannot give birth, you must burn *kısırın* seed) **ağı arası arasında** 'in the space between her legs' *H I* 23; a.o. *TT VII* 26, 9–10 (**içton**): **Xak.** XI **a:ğ** *al-masāfatu'llati bayna'l-faxḍayn* 'the space between the thighs'; and one says **yü:z at meniŋ ağdın keçti:** 'a hundred horses have passed between my thighs'; *wa huwa bi-manzilati'l-fitr bayna'l-ishi'ayn* 'and it is of the same order(?) as the space between two fingers' *Kaş. I* 80: *KB* 6536 (**arkun**): **Kıp.** XI **a:ğ** *sarcu'l-sarāwil* 'the gusset of a pair of trousers' *Id.* 16: **Osm.** XV Ar. *nayfaq* ditto **ağ** *TTS I* 376 (s.v. **im (üm)**).

D **2 a:ğ** 'net', more particularly hunting or fish net. S.i.a.m.l.g. except SE, SC usually as **ağ** or **aw**. Cf. **to:r**. **Xak.** XI *KB* (the third is disease) **tiriglik ağı** 'a net for (catching) life' 307; (the body is a dangerous enemy) **kamuğ yérde yaḍmış tuzakı ağı** 'it has spread its snares and nets everywhere' 3637; a.o. 4224: XIV *Muh.*(?) *al-şabaka* 'net' **ağ** (*altan*, unvocalized, and prob. corrupt follows) *Rif.* 160 (only): **Çağ.** XV ff. **ağ** *dām wa şibāk* 'nets' *San.* 43v. 12 (quotn. in *Rūmi*): **Xwar.** XIV **ağ** 'net' *Quth* 4; **Kom.** XIV 'net, fish-net' **ağ** *CCI*; **aw** *CCG*; *Gr.*: **Kıp.** XIII *al-şabaka* **ağ** *Hou.* 10, 18: XIV **a:ğ** *al-şabaka li'l-samak* 'fish-net' *Id.* 16; *al-şabaka* **a:ğ** *Bul.* 5, 2: XV ditto **aw** *Tuh.* 20b. 11: **Osm.** XIV **av** 'spider's web' *TTS I* 53: XVI **ağ** ditto *II* 7; *IV* 8.

1 a:k 'white' originally as the colour of an animal's coat as opposed to the more general word **ürüŋ**, q.v., later 'white' in all senses. C.i.a.p.a.l. It occurs, often with a metaph. meaning in numerous phr. of which, e.g., *San.*, *TTS*, and *R* give long lists. See *Doerfer* II 504. **Türkü** VIII **ak aḍğır** 'a white stallion' *I E* 35, 36; **ak at** 'a white horse' *I E* 40; **ak** 'white horse' *I N* 2, 3, 5, 6, 9: VIII ff. **a:k bésı:** 'his white mare' *IrkB* 5; **a:k at** *do.* 19: **Uyğ.** VIII ff. Civ. **ak kışıŋ az** 'your white winters are rare' *TT I* 159 (the only such occurrence noted in Uyğ., while **ürüŋ** is common). **Xak.**, **Oğuz** XI **a:k** in Oğuz *al-abyaḍ min kull şay* 'white' of anything; and among the Turks it is used in relation to the colour of a horse(*fī şiyāti'l-xayl*), and one says **a:k at** *al-farasu'l-aşhab* 'a white horse' (and two place-names **A:k Sa:y, A:k Tere:k**) *Kaş. I* 81; **ak bulıt örlenüp** *yartafi'u'l--muzn* 'a rain cloud rises' *I* 258, 2; **kerip tuta:r ak tor:n** (the clouds) 'spread their net over the sky', that is a rain cloud *III* 39, 13: XIII(?) *Tef.* **ak** 'white, transparent' 47: XIV *Muh. al-abyaḍ* **a:k** *Mel.* 68, 2; *Rif.* 168; a.o. (**aḍğır**): **Çağ.** XV ff. **ak öy** *çadır* 'tent' *Vel.* 24 (quotns.); **ağ/ak** *safid* 'white' *San.* 43v. 14; 45r. 21 and numerous phr., **ağ** being the preferred form: **Oğuz** XI see Xak.; **a:k saka:l er** *al-raculu'l-asyab* 'a grey-bearded man' *Kaş. I* 81: **Xwar.** XIII **ağ** 'white' *'Ali* 12: XIII(?) **ak koyun** 'a white sheep' *Oğ.* 363; **ak sakallu ğ** *do.* 312; **ap ak** 'quite white' 231, 343: XIV **ak** 'white, whiteness' *Qutb* 9; (**akrak** 'whiter' *Nahc.* 57, 7): **Kom.** XIV 'white' **ak/ax** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-abyaḍ* **ak** *Hou.* 31, 2: XIV ditto *Id.* 17 (and phr.); *Bul.* 2, 15 (phr.): XV ditto *Tuh.* 4a. 1 etc.; to emphasize white (*fi ta'kīd'l-abyaḍ*) they say **appak**, originally **ap ak** *Kav.* 5, 7; a.o. 58, 18: **Osm.** XIV ff. **ağ** and **ak** both occur in XIV; **ağ** survives until XVI and thereafter only in popular verse *TTS I* 5 ff.; *II* 6 ff.; *III* 4 ff.; *IV* 12.

F **2 ak** 'hateful'. Hap. leg.; Pelliot considered this to be an idiomatic use of **1 a:k**, pointing out that Chinese *pai* 'white' (*Giles* 8,556) has a similar meaning in some contexts; but it seems more reasonable to suppose that it is a l.-w. fr. Chinese *wu* (Ancient Chinese **âk*) 'to hate, hateful' (*Giles* 12,779). Cf. **akla:-**. **Uyğ.** VIII ff. Bud. **ayığ kılınçlığ ak oğlın** 'his wicked hateful son' *PP* 62, 5.

***ığ** 'weeping, sobbing', the base of **ığla:-**, q.v.; not noted in the early period, but survives in NE Şor 1 *R I* 1351; Khak. **ı:**; Tuv. **ı:** (only with Poss. Suff. **ı:sı:**); NC Kır. **ıy.**

ık 'hiccough'; an onomatopoeic, possibly but prob. not identical with ***ığ**. Survives only(?) in NC Kır. and SW Osm. *Sam.* 244 (only) Cf. **ıhla:-**. **Xak.** XI **ık** 'the hiccough (*al-rabw*) which rises from the chest when cold water is drunk and bread eaten on the top of it'; hence one says **anı: ık tuttı:** *axaḍahu'l-rabw* 'he was seized with hiccoughs' *Kaş. I* 37.

1 oğ 'disengaged, idle'; not noted before XIV but cf. **ağla:-**. Survives only(?) in SW XX Anat. *SDD* 1085 (also with a phr. relating to a mill); Anat. **uğu** *do.* 1414 and **oŋ** *do.* 1091

are synonymous. **Kıp.** XIV **oğ** *xāl fārīğ* 'free, disengaged'; one says **bey oğmudur** 'is the chief disengaged (*fi'l-xalwa*)?'; and **teyirmen oğmudur** 'is the mill disengaged (*xāliya*)?' *Id.* 16: XV *xalwa* (**yawlak**; in margin) **oğ** *Tuh.* 14b. 7.

S **2 oğ** See **1** o:.

u:ğ 'a tent rib, wooden strut forming part of the framework of a tent of the *yurt* type'; sometimes confused with **1 ok**, see Çağ. below. Survives in NC Kzx. **u:k**, same meaning, *R I* 1606 (not in *MM*), and possibly NE Şor **uğ** '*yurt*' *R I* 1617 and SW Osm. **huğ** 'a hut made of reeds or rushes' *TTS I* 346; *Red.* 2174. See *Doerfer* II 602. Cf. **uyuğluğ. Xak.** XI **u:ğ** *kull ḍil' min aḍlā'i'l-xibā' fī a'lāhā* 'a rib in the upper part of a tent' *Kaş. I* 48: **Çağ.** XV ff. **uğ** *ẓūbhā-yi fawkānī-yi alāçuq* 'the upper ribs of a tent' *San.* 76v. 15 (quotn.); the same entry is made in 77v. 17 after the second meaning of **1 ok: Kıp.** XIV **u:ğ** *'ūd min 'idāni'l-xarkāti'llati tuğraz fi qubbatihā* 'one of the beams of a tent which are fixed in its roof' *Id.* 16.

1 ok 'arrow'. Owing to the use of arrows for various ritual and ceremonial purposes it came to be used at a very early date in the sense of 'suh-trihe' (and as such forms part of such tribal names as **On ok**) and also of 'a lot' in casting lots. **O:k** (so spelt) 'a share of an inheritance', noted in *Kaş.* is, no doubt, another special sense of this word. Later it came, like **i:k**, to mean 'a long piece of wood', usually round in section, like an axle, rolling-pin, and the like, and so tended to be confused with **u:ğ**. S.i.a.m.l. See *Doerfer* II 605–6. **Türkü** VIII **oku:n urtı:** 'he hit with an arrow' *I E* 33, 36; **On ok** the tribal name of the Western Türkü occurs several times in *I*, *II*, *T*: **Uyğ.** VIII ff. Man.-A **ok ya altı** 'took bows and arrows' *Man.-uig. Frag.* 401, 7: Bud. (I will cause excruciating pain to that demon) **vacırlığ okın tuşğuru tokıp** 'smiting him and causing him to meet a *vajra*-like arrow' *U II* 26, 14; **okın ursukmış kişi teg** 'like a man struck by an arrow' *Suv.* 623, 17; a.o. *do.* 621, 8–9; o.o. *TT IV* 10, 12; *U II* 78, 31: Civ. *TT I* 162 **(at-): Xak.** XI **ok** *al-sahm* 'arrow'; **ok** *cā'izatu'l-bayt* 'the cross-beam of a house'; hence one says **ev oki:** *sahmu'l-bayt* 'the main beam (lit. arrow) of a house'; **ok yıla:n** 'the adder (*al-af'ā*) which throws itself at a man' (also *III* 29, 27); **ok** *al-qur'atu'llati yuqsam bihā'l-arḍ wa'l-ansibā'* 'the lots which are used in dividing up land and shares (of anything)' *Kaş. I* 37; **o:k** *al-nasīb mina'l-mīrāṯ* 'a share of an inheritance'; **apa:r bi:r o:k teğdi:** 'one share of the inheritance came to him' *I* 48; about 60 o.o.: *KB* **boḍum erdi ok teg** 'my body was as (straight as) an arrow' 371, 1099; **bolur ok yaçı** 'he becomes an archer' 4046: XIII(?) *At.* **büter ok başı** 'an arrow wound heals' 140; **ya okun** 228: *Tef.* **ok** 'arrow; share, portion' 235: XIV *Muh.*(?) *al-nuṣṣāb* 'arrows' **o:k** ('with o-') *Rif.* 76, 173 (only): **Çağ.** XV ff. **ok** (1) *tīr* 'arrow' (quotn.); (2) metaph. *qūbhā-yi dirāz ki bālā-yi 'imārat-rā ba-dūn pūşand* 'the long beams which cover the roof of a building on the outside' (*quotn.*; the refce. to **u:ğ** follows): **Xwar.** XIII **ok** 'arrow' *'Ali* 15: XIII(?) (they fought) **ok birle** 'with arrows' (swords and spears) *Oğ.* 160; a.o.o.; XIV **ok** 'arrow' *Quṭb* 117; *MN* 91, etc.: **Kom.** XIV **ox** 'arrow' *CCG*; *Gr.*: **Kıp.** *al-nuṣṣāb* **ok** *Hou.* 13, 16: XIV **o:k** ditto *Id.* 17: XV ditto **ok** *Kav.* 64, 1; *Tuh.* 36b. 5: **Osm.** XIV ff. **ox** 'arrow' in several texts down to XVI *TTS I* 536; *II* 720; *III* 536; XIV **ok bırak-** 'to cast lots' *I* 537.

***2* ok/ök** enclitic particle, the vowel quality of which conforms to that of the word to which it is attached, and to which it adds emphasis. Attached to Personal and Demonstrative Pronouns it means ('I', etc.) 'and no other'; in a context of time it means 'exactly (then) and not earlier or later'. S.i.a.m.l.g. except SE, where it is now obsolete, and SW where it was apparently never used. **Türkü** VIII **özüm ök** 'I myself' *T* 6; **ben ök ertim** 'it was me (and no one else)' (that was his Counsellor and Field-Marshal) *T* 7; **üküş ök ölürti:** 'he killed very many' *T* 7: **Uyğ.** VIII ff. Man. **ol ok o:t teŋri:** 'that same Fire God' *M I* 20, 14: Bud. **ok** is common, esp. after **bu** and **ol**; **anda ok** 'immediately thereupon' *U II* 20, 2; **témin ök** 'immediately' see **té:min**: **Xak.** XI **ok** *ḥarf ta'kid fi'l-fi'l* a particle adding emphasis to a verb; hence one says **barğıl ok** *iḍhabanna* 'go!'; **ok** *ḥarf yuṣhabu'l-ḥāl* 'a particle accompanying expressions of time'; hence one says **baya: ok keldim** *ataytu qabl hāḍihi'l-sā'a ḥaqīqata(n)* 'I really did come a short time ago'; and one says **amdı: ok aydım** *qultu sā'ata'iḍi* 'I said this very moment' *Kaş. I* 37; a.o. *I* 71, 16 (**özük**): *KB* **ok/ök** are common, e.g. **bayat ok** 90; **uluğluk ok-a** (**-a** *metri gratia*) 552: XIII(?) *At.* **men ök** 90; (fine brocades are scarce) **uçuzı böz ök** 'it is just cotton cloth that is common' 480: *Tef.* **ol ok**, etc. 235, 243: **Çağ.** XV ff. **ok** *hamān* 'exactly' *Vel.* 109; **ok** . . . (3) *hamāndam wa fi'l-favr* 'immediately, instantly' (quotn.); (4) *hamān* 'exactly' (quotn.); (5) *ham* 'also' (quotn.) *San.* 77v. 17; *Vel.* 109 also translates **ok** *naqd* 'for spot cash' as opposed to *nasīya* 'on credit'; *San.* 77v. 23 quotes the verse differently, eliminating the supposed **ok**, and says that this and other translations by other authors are errors: **Xwar.** XIV **ok** as Suff. is common *'Ali* 16: XIV ditto *Quṭb* 117 (always **ok** never **ök**); *MN* 75; **özi yök** (*sic*) **tüşti** 'fell off of its own accord' *Nahc.* 104, 10; **alımlar ok** 233, 4; **özi ök** 355, 12; a.o.o.: **Kom.** XIV **ok/ox** emphatic particles *CCI*, *CCG*; *Gr.* 178 (quotns.): **(Kıp.** XV the Kıp. verbal suffix **-gaş/geş** (**-ğaç/-geç**) corresponds to **ok** *fi'l-luğati'l-Turk*, as in **emdi ok, anda ok, kündüz ok, kece ok** *Tuh.* 75a. 13 ff.).

Mon. V. AĞ-

a:ğ- Preliminary note. **A:ğ-** '*to rise* (*from somewhere* Abl.)*; to climb* (*something* Dat.)' *is*

common in the early period but seems to survive only in some meanings of NC Kır. o:-*: SW Osm.* **ağ-** *'to rise, evaporate', etc. and Tkm.* **a:ğ-** (inter alia) *'to climb (over); to overflow; to exceed (a stated period)'. Kaş. gives* **a:ğ-** *in the same para., a meaning which cannot be connected with 'to rise', is, as such, unrecorded elsewhere, and is entered here as* **2 a:ğ-**. *In modern times there is a verb* **ağ-** *meaning (e.g. of a horse's load, or a pair of scales) 'to lean over to one side' and the like, which, though not recorded earlier, is very common in modern times appearing as SE Türkı* **ağ-** Shaw *II*/BŞ 7, Jarring *14; NC Kır.* **o:-** *(some meanings)* Yud. *593; Kzx.* **aw-** R I *67*, MM *50; SC Uzb.* **oğ-***; NW Kaz.* **aw-** R I *67; SW Osm. XVIII ff.* **ağ-** TTS I *12 and 53 (s.v.* **avrıl-**); II *13; XX Anat.* **ağ-** SDD *1603;* **av-** do. *130; Tkm.* **a:ğ-**. *In some languages the word also means 'to faint' and has other cognate meanings. It is difficult to connect this modern word with 'to rise', but it might have arisen from* Kaş.*'s second meaning. See* **ak-Osm.** *XIV and* **ağınçsız**, *which is also connected with this modern meaning.*

1 a:ğ- 'to rise (from somewhere *Abl.*); to climb (up something *Dat.*)'. **Türkü** VIII (gap) **yışka: ağdı:** 'climbed the . . . mountain forest' *II E* 37: VIII ff. **yaylağ tağıma: ağıpan** 'climbing the mountain where I spend the summer' *IrkB* 62: **Uyğ.** VIII ff. Man.-A **tamudan yokaru ağdukta** 'after climbing up from hell' *M I* 13, 15: Man. **ağmak énmek ajunlarığ körgittiŋiz** 'you have shown the rising and descending states of existence' *TT III* 58; (he put the souls in a balance) **t[arazu]ğ ağ[sar]** 'if the (pan of the) balance rises' *M II* 12, 10: Bud. *TT IV* 6, 20 **(tagıl-)**: Civ. **ağıp kelir soğık suv** 'the rising cold water' *TT I* 104: **Xak.** XI **ol ta:ğka a:ğdı:** *ṣa'ida'l-cabal* 'he climbed the mountain'; and one says **bulıt a:ğdı:** *naṣa'ati'l-saḥaba* 'the cloud rose' *Kaş. I* 173 **(a:ğa:r, a:ğma:k)**; and over a dozen o.o. mainly in grammatical examples with **ta:ğka:**, and often spelt **ağ-**: *KB* **ağ-** is common, both with an Indirect Object, e.g. **törke ağar** 'he rises to a place of honour' 1661, and without, e.g. **ukuşun ağar ol** 'he rises by (possessing) understanding' 289; o.o. 731 **(yoka:ru:)**, 733 **(édlzlik)**, 903, 1049 **(én-)**, *etc.*: XIII(?) *Tef.* **ağ-** 'to climb', etc. 36: XIV *Muh. ṣa'ida wa raqā* 'to climb, ascend' **ağ-** *Mel.* 28, 1; *Rif. III*: **Çağ.** XV ff. **ağ-** *bālā raftan wa 'urūc kardan* 'to rise, ascend' *San.* 42r. 9 (quotns.): **Xwar.** XIV **ağ-** 'to rise, climb' *Qutb* 4: **Kıp.** XIV **a:ğ-** *ṣa'ida Id.* 15; *Bul.* 55v.: **Osm.** XIV ff. **ağ-** 'to rise', esp. in the phr. **göge ağ-** 'to ascend to heaven'; c.i.a.p. *TTS I* 11; *II* 12; *III* 7; *IV* 8.

2 a:ğ- see Preliminary note. **Xak.** XI (after **1 a:ğ-**) and they say **anıŋ yü:zi: a:ğdı:** *tağayyara lawnuhu* 'his colour changed' *Kaş. I* 173; **ölüm körüp yüzi: ağdı:** (*sic*) *fa-lammā laqā'l-mawt ḥatma(n) ṣaḥaba lawnuhu wa tağayyara wachuhu* 'when he met death inauspiciously, his colour became wan and his face changed' *III* 327, 18; a.o. *I* 65, 9 **(ağduk)**.

ak- primarily 'to flow' of any kind of liquid from tears to rivers. In Uyğ. Bud. it and its derivatives, **akığlığ, akığsız**, are used in a very technical sense to translate Sanskrit *srū-* and its derivatives. Later it was used for the movement of raiding parties and in some modern languages for 'to float', esp. downstream. S.i.a.m.l.g. as **ak-** with some traces of a Sec. f. **ık-** (see Kom.). **Uyğ.** VIII ff. Bud. (tears) **aktı** 'flowed' *U III* 66, 5 (ii); **akmaz akıtmaz** lit. 'not flowing or causing to flow', for Sanskrit *anāsrava TT VI* 136 (and note): Civ. **suv akar** 'water flows' *TT VII* 29, 13; **üküş telim yaş aksar** 'if the eyes water copiously' II I 65; **yiriŋ aka** 'running with pus' *H II* 26, 85: **Xak.** XI **su:v akdı:** *sāla'l-mā'* 'the water (etc.) flowed'; and one says **yağı: akdı:** *cā'at katā'ibu'l-'aduww* 'enemy raiding detachments came (pouring in)' *Kaş. I 168* **(aka:r, akma:k)**; about 16 o.o. in one meaning or the other: *KB* **akar suv** 669; **aka kelsü arzū** 'may what you desire come in abundance' 943; a.o.o.: XIII(?) *Tef.* **ak-** 'to flow' 47: XIV *Muh. al-iğāra* 'to raid' **akmak** *Mel.* 34, 7; *Rif.* 119; *ağāra* **ak-** 104 (only); *al-caryān* 'to flow' **akmak** 34, 11; 119; *carā* **ak-** 107 (only); *al-mā'u'l-cāri* **aka:r su:** 76, 17; 180: **Çağ.** XV ff. **ak-/akıl-** (spelt) *rawān ṣudan-i āb* 'of water, to flow' *San.* 44r. 25 *(quotns.)*: **Xwar.** XIII **ak-** (of blood, etc.) 'to flow' *'Ali* 35: XIV ditto *Qutb* 9; *MN* 251, etc.; (two canals) **āşikār akar** 'flow in the open' (and two) **örtüglüg akar** 'flow underground' *Nahc.* 57, 5; **käfirlarnı akıp bulun kılıp** 'raiding the infidels and taking prisoners' 161, 4: **Kom.** XIV **ax-** 'to flow' *CCG*; *Gr.* 30 (quotn.); **ıx-** 'to float with the stream' *CCG*; *Gr.* 272 (quotn.): **Kıp.** XIII *al-mā'u'l-cāri* **aka:r su:** *Hou.* 7, 3: XIV **ak-** *sāla Id.* 17; **akdılar** *carū li'l-ğāra* 'they streamed out on a raid' *do.* 18; *al-nahr* 'river' *(inter alia)* **akar** *Bul.* 4, 13: XV *sāla* **ak-** *Tuh.* 20a. 8: **Osm.** XIV ff. **ax-** (XIV and XV only) / **ak-** c.i.a.p. in a wide range of meanings *TTS I* 14; *II* 17, 18, 21; *III* 9; *IV* 12; the meaning 'to lean to one side' (*I, II*) belongs to **(2) a:ğ-**.

S ığ- pec. to *H II*; prob. a Sec. f. or *mis*transcription of **yığ-**. **Uyğ.** VIII ff. Civ. (if blood flows **(ünser)** rub honey on various parts of the head and) **kan ığğay** 'it will coagulate the blood' *H II* 39, 4 and 7; o.o. *do.* 18 and 19.

S ık- See **ak-**.

S oğ- See **uv-**.

uk- 'to understand (something *Acc.*); hence in some modern languages 'to find out; to hear'. Survives in NE, SE, NC.; an early l.-w. in Mong. as *uka-* (*Haenisch* 160, *Kow.* 257). In some forms, esp. in unvocalized texts, liable to be confused with **okı:-**. In the

early period often in the Hend. **bil- uk-**. **Türkü** VIII ff. Man. **bilmetin ukmatın** 'because (we) do not know or understand' *Chuas.* 132: **Uyğ.** VIII ff. Man. *M I* 18, 4 (i) (**aḍır-**): Bud. **uk-** is common, e.g. **tétrü ukar** 'he completely understands' *U II* 7, 6; o.o. *do.* 8, 22; 9, 12; 11, 11; *TT V* 26, 96; *VIII O.* 1; *PP* 68, 5—**bil- uk-** *U III* 35, 22; *TT IV* 4, 11; *VI* 331: Civ. **ış bolmışın uka yarlıkap** 'deigning to understand what has occurred' *USp.* 88, 11: **Xak.** XI **er i:şın ukdı:** *ḍālika'l-raculfaṭana amrahu* 'that man understood his business' *Kaş. I* 168 (**uka:r, ukma:k**); three o.o.: *KB* **uk-** 'to understand' is common, esp. for 'to understand what has been said', e.g. **él(l)ig aydı uktum** 'the king said "I understand" ' 714; o.o. 155, 282, 657, 660, 680, etc.: XIII(?) *At.* **eşit uk munı** 'hear and understand this' 62; a.o.o.: *Tef.* **uk-** ditto 324: XIV *Muh.* *'arafa wa 'alima* 'to know' **u:k-** *Rif.* 112: **Xwar.** XIII(?) **ukğuluk tüzün bir er** 'an understanding and gentle man' *Oğ.* 314 (reading doubtful): XIV **uk-** 'to understand' *Quṭb* 117 (*ok-*); 199 (*uk-*): **Kıp.** XIV **uk-***fahima* 'to understand' *Id.* 17.

Dis. AĞA

ağı: from XI onwards consistently translated 'silk brocade' and the like; earlier contexts suggest the meaning 'treasure', and cf. **ağı:çı:, ağı:lık**; 'silk brocade', as the main component of early Turkish treasures, may, however, have been the original meaning. N.o.a.b. The word **ağ/ağı** prob. used only in such phr. as **ağı kurdu** 'caterpillar' noted in Osm. XVI *TTS II* 9 and surviving in XX Anat. *SDD* 74, 76, 78, 131, 1602 prob. has nothing to do with 'silk' (worm); it seems to be a Sec. f. of **ağu:**. Cf. **barçın. Türkü** VIII **ağı:** occurs 5 times in *I S* 5–7, *II N* 4–5, and several times elsewhere in the context of gifts given by the Chinese to the Turks; in *I S* 5, *II N* 4 it summarizes a list of such gifts 'gold, silver', and two words prob. meaning silken fabrics of some kind, so prob. means 'treasure'; in a list of booty in *T* 48 **sarığ altu:n ürüŋ kümüş kız koḍuz egri: teve: ağı:** 'yellow gold, white silver, girls, *femmes soles*, humped camels' . . . it looks more like 'brocade'; in other occurrences it could be either, but 'treasure' is more probable: VIII ff. Man. [gap **katı]ğlanmaz inçıp ağı bulur; yeme [ne t]örlüg ağı barım elgínerü kelser esirgenü kısğanu tutmaz kizlemez** 'he makes no efforts but still acquires treasures; and whatever treasures and property come into his hands he does not retain and hide them in miserliness and greed' *M III* 21, 1–4 (i) (here, esp. in the Hend., 'treasure' must be the meaning): **Uyğ.** VIII ff. Man. **ağı baram** *M I* 15, 4–5; *III* 11, 20; 13, 6–7 (i): Bud. **ağı barım** *U II* 76, 2; *PP* 7, 6 and 9; 9, 2; *TT VI* 101, 233, 266; *Tiş.* 19a. 4: Civ. **ağı barım** *TT VII* 34, 3: **Xak.** XI **ağı:** *al-dibāc* 'silk brocade' *Kaş. I* 89; (do not rejoice) **altun kümüş bulnupan ağı: tava:r** *iḍḍa wacadta . . . fiḍḍa wa ḍahab wa dibāc* 'if you acquire gold and silver and silk brocade' *II* 153, 8 (but **tava:r** (untranslated) suggests 'treasure' would be better): *KB* **ağı çuz ağır boldı** 'silk brocades (Hend.) are valuable' 902; **açtı ağı kaznakı** 'he opened his treasury' (and distributed many things to the poor) 1034; **çığayka üledi kümüş ham ağı** 'he distributed silver and treasure (or silk brocade?) to the poor' 1564; **ağı çuz** 1426, 4773, 5367: XIII(?) *Tef.* **altun kümüş ağu** (*sic*) **barçın** ('brocade') 39: XIV *Muh.*(?) *al-ṭawbu'l-ibrisami* 'silken clothing' **ağı:** *Rif.* 167 (only): **Kıp.** XIV **ağı:** 'a kind of silk' (*al-ḥarir*) *Id.* 17: **Osm.** XIV (when a boy grows up he must marry, and you must give him) **ağı atlas at katır** 'brocade, damask, a horse, and a mule' *TTS I* 7; **bağışladı altun kızıl u ağı** 'he gave red gold and brocade' *II* 9.

akı: 'generous, openhanded'. *TT VI* 57, note 4 suggests that this is a Dev. N. in **-ı:** fr. **ak-**, which is possible but improbable. Survives only(?) in NE Bar. **ağu:** *R I* 172; SW Osm. **axı** 'a member of a charitable religious order'. It has been suggested that the latter is der. fr. Ar. *ax* 'brother', but this is improbable, see **akı:lık**. See *Doerfer* II 435. **Uyğ.** VIII ff. Bud. **buşı bérgeli akı tınlığlar az** 'generous people who gives alms are scarce' *TT VI* 4: **Xak.** XI **akı:** *al-cawād* 'generous'; hence 'a ripe walnut' (*al-cawzu'l-farik*) is called **akı: yağa:k** 'that is a generous walnut' *Kaş. I* 90 (presumably because it is split open like a hand): *KB* **akı kép ellg** 'generous and openhanded' 43, 55; o.o. 104, 257, 948, etc.: XIII(?) *At.* **axı** 'generous', always so spelt in Ar. script is common: **Xwar.** XIV **akı** 'generous' *Quṭb* 10: **Kıp.** XIII *al-karim* 'generous' **akı:** (opposite to 'mean' **çokma:r**(?)) *Hou.* 26, 2: XIV **ağı:** ditto *Id.* 17: **Osm.** XIV **axı** (used by wife to husband); XVI (used by father to son) *TTS II* 7.

1 ağu: 'poison'. S.i.a.m.l.g., often contracted to **o:, u:**, etc.; see **ağı:**. **Uyğ.** VIII ff. Man.-A **sizlerde almış ağu** 'the poison received from you' *M I* 19, 15–16; 20, 1 (**at-**): Man. **ağusı küçedip** 'the poison in him taking strong hold of him' (or 'making him violent'?) *TT II* 16, 13: Bud. (there is a poisonous snake) **ağu tını** 'his poisonous breath' *PP* 38, 4: Civ. **ağu** 'poison' *H II* 6, 9; 30, 170: **Xak.** XI **ağu:** *al-samm* 'poison' *Kaş. I* 89; a.o. *III* 339, 21: *KB* **ağu kıldı** 'it has poisoned' (my food) 370; (*begs* when they are angry) **bolur öt ağu** 'are gall and poison' 779 (better reading than **ot** 'fire'?); **ağu boldı** 'he is poisoned' 4655; a.o. 3913 (**1 açığ**): XIII(?) *At.* **içi pur ağu** 'its inside is full of poison' 214; *Tef.* **ağu** 'poison' 39: **Çağ.** XV ff. **ağu** *zahr* 'poison' *San.* 441r. 8 (*quotn.*): **Xwar.** XIV **ağu** 'poison' *Quṭb* 5; *Nahc.* 33, 11: **Kıp.** XIII *al-murr* 'bitterness' . . . also **ağu:** *al-samm* so used by analogy because of its bitterness *Hou.* 27, 10: XIV **ağu:** *al-samm Id.* 17; **awu:** ditto, *do.* 26; ditto **ağu:** *Bul.* 11, 6: XV *samm* **awu** in **Tkm. ağu** *Tuh.* 19b. 2.

2 ağu: in **Uyğ.** VIII ff. Man. [gap] **közlügler köplüg ağu teg butluğlar** 'having . . . eyes,

and legs like abundant . . .' *TT IX* 85 can hardly mean 'poison', but its actual meaning and etymology are obscure.

Dis V. AĞA-

okı:- Preliminary note. *The two verbs of this form are obviously distinct but the pronunciation of the second is obscure. Al-kāfu'l-rakika is* Kaş.*'s term for 'voiced* **k***', i.e.* **g***, and it is possible that he meant that the second verb was originally, or alternatively* **öğl-**. This is supported by some later forms.

1 okı:- originally 'to call out aloud', hence 'to summon (someone *Acc.*)', 'to recite or read aloud', and finally simply 'to read' which is the normal modern meaning. S.i.a.m.l.g. except NE. (**Türkü** VIII **okığlı: kelti:** has been read after a gap in *II E* 28, but hardly fits the context, the true reading is probably something like **[uts]u:kığlı: kelti:**): **Uyğ.** VIII ff. Man. **bu emig iki kata okıyu tegintim** 'I have ventured to recite this spell(?) three times' *M I* 29, 13–15; o.o. *do.* 30, 17, 26, 6 and 7; **okıyurlar** 'they call on' (the Wind God) *Wind.* 249, 18: Bud. **toyu:nla:rığ okıp** 'summoning the monks' *TT VIII H.*1; **inisin okıyu** 'calling for his younger brother' *PP* 58, 3; **okumak törüsin** 'the ceremony of invoking' (gods, demons, etc.) *TT V* 10, 114; o.o. *USp.* 103, 13; *Suv.* 447, 16, etc.: XIV *Chin.–Uyğ. Dict.* 'read the book' **bitig okı** *R I* 1008; *Ligeti* 186: **Xak.** XI **ol meni: okı:dı:** *da'āni* 'he summoned me'; and one says **er bitig okı:dı:** 'the man read (*qara'a*) the book' *Kaş. III* 254 (**okı:r, okı:ma:k**); a.o. *II* 333, 5 (**sékrit-**): *KB* **silig kız okır teg köŋül bérmişin** 'as a pure maiden calls the man to whom she has given her heart' 75; (if a generous man dies) **atı tirig tép okı** 'call out that his name lives' 257; **bu kün kim okısa** 'whoever reads (the book) today' 259; o.o. 319, 719, 3535: XIII(?) *At.* **okığlı kişi** 'the man who reads (my book)' 44; 3 o.o.: *Tef.* **okı-** 'to call out; to read' 235: XIV *Muh.*(?) *qara'a* **okı-** *Rif.* 114 (only); *al-qirā'a* **o:kı:mak** 124: **Çağ.** XV ff. **oku-** *xwāndan* 'to recite, invoke, read' *San.* 77r. 12 (quotns.): **Xwar.** XIII **oku-** 'to call out' *'Ali* 29: XIV **okı-/oku-** 'to call out, recite' *Qutb* 118; *MN* 50, *etc.*: **Kıp.** XIII *qara'a* **okı:-** *Hou.* 33, 13: XIV **okı:-** *qara'a*, and in Kıpçak (*sic*) **oğu:-** *Id.* 17; *qara'a* **oku-** *Bul.* 72r.: XV ditto *Kav.* 9, 14 a.o.o.; *Tuh.* 30a. 2 a.o.o.: **Osm.** XIV ff. **okı-** (XIV only) **/oku-** 'to call, summon', etc.; c.i.a.p. *TTS I* 538; *II* 723; *III* 537; *IV* 603.

PU 2 okı:- 'to belch, vomit'. Survives in NE Tel. **okı-** *R I* 994; Tuv. **oğu-** and SW XX Anat. **öğı-** *SDD* 1104. **Xak.** XI **er okı:dı:** 'the man vomited' (*taqayya'a*); *wa hāḍā rikkatu'l-kāf* (see Preliminary note) *Kaş. III* 254 (**okı:r, okı:ma:k**); **Kıp.** XIV **ökı-** (so spelt; v.l. **öğü-**, so spelt) *taqayya'a Id.* 18.

Dis. AĞC

S ağuj See **ağuz.**

ığaç (ığa:ç) originally 'tree', in Uyğ. esp. in the phr. **ı: ığaç** 'shrubs and trees'; hence 'wood (generally), a piece of wood'. At least fr. XI onwards the word was also used for a large unit of linear measurement, conventionally a parasang of 4 or 5 miles, perhaps originally a time-distance measure like 'an hour's journey'; *it is hard to see any semantic connection between the two meanings.* The phonetic history, too, like that of **ığla:-**, q.v., is complicated. Before XI the form was consistently **ığaç** but in Xak. became **yığaç** with a prosthetic **y-**, which survives only in SC Uzb. **yoğoç** 'wood' (for 'tree' Persian *daraxt* is used) and Çuv., *yavāş/yivāç* (**yavăş, yıvăsy**) *Ash. IV* 161, 297. In all other modern language groups the form is **ağaç**, with variations of the **-ç** in NE, NC. **Türkü** VIII **çıntan ığaç kelürüp** 'bringing logs of sandal-wood' *II S* 11; **at yete: yaḍağın ığaç tutunu: ağtu:rtım** 'I made the men climb on foot leading their horses and holding on to the trees' *T* 25: VIII ff. **çıntan ığaç üze: olu:ru:pan** 'sitting on a sandal-wood tree' *IrkB* 4; o.o. meaning 'tree' *do.* 14, 56: Man. **béş törlüg** ot **ığaç** 'the five kinds of vegetables and trees' *Chuas.* 59, 317; **ı ığaç** *M III* 14, 12 (i): Uyğ. Man.-A (just as fire) **ığaçda ünüp ığaçağ örteyür** 'arises from wood and burns wood' *M I* 7, 2; **ı ığaç** *do.* 8, 19; 13, 8: Man. **ı ığaç** *M II* 12, 5: Bud. **ı ığaç** *Suv.* 621, 5; **ığaç** 'drum-stick' *Suv.* 375, 7; **uzun sıruk ığaç başında** 'on the top of a long pole' *USp.* 104, 12–13; o.o. *TT VI* 323; *Pfahl.* 8, 10: Civ. **küzki ığaç yaŋkusı** 'the rustle of trees in autumn' *TT I* 134; **ığaç** 'wood' as one of the five elements, and metaph. for the planet Jupiter *TT VII* 1, 32, and 79 (spelt **yığaç**); 10, 6; **kara kaç ığaç kasıkın** 'the bark of a black *kaç* tree' *H I* 26: **Xak.** XI **yığaç** *al-xaṣab* 'wood'; **yığaç** *ḍakaru'l-racul* 'a man's penis'; **yığaç** *al-farsax mina'l-arḍ* 'a parasang of ground'; hence one says **bı:r yığaç yé:r** 'one parasang of ground'; **yığaç** *al-ṣacar* 'a tree'; hence one says **üzüm yığaçı:** *ṣacaru'l-'inab* 'a vine' and **yağa:k yığa:çı:** *ṣacaru'l-cawz* 'a nut tree'; **yığa:ç** with **-a:-** is the better spelling (*acwad*) *Kaş. III* 8; **yığa:ç** alternative form (*luġa*) of **yığaç** *III* 28; and nearly 120 o.o.: *KB* (green covers) **kurımış yığaçlar** 'the dry trees' 70; **yémişsiz yığaç** 'a tree without fruit' 2455: XIII(?) *At.* **yémişsiz yığaç** 323, 324; *Tef.* **ağaç/yağaç/yığaç** (1) 'tree'; (2) 'beam'; (3) 'parasang' 37, 132, 133: XIV *Muh.*(?) *naccār* 'carpenter' **ığa:ç** (unvocalized) **yoncı:** *Rif.* 158 (only); *al-'aṣā* 'a stick, staff' **ığa:ç** 173; *al-farsax* **ığa:ç** 178: **Çağ.** XV ff. **yığaç** if a man stands at a particular place and two men stand one on each side of him so that they can hear him when he shouts, they call three times this distance (*üç martaba bu miqdārın*) **yığaç** (quotns.); and also *bannā arşün . . . kari ma'nāsına* 'a builder's cubit' (about 30 inches) (quotn.) *Vel.* 413 (the latter is an error, the verse describes 12,000 *kari* as a *yığaç*); **yığaç** (1) *ṣūb* 'wood'; (2) *farsāng* 'parasang' *San.* 350v. 3 (quotns.): **Xwar.** XIII **yığaç** 'tree' *'Ali* 49: XIII(?) **ığaç** (once spelt **yığaç**) 'tree'

is common *Oğ.*: XIV **ağaç/yığaç** 'tree, parasang' *Qutb* 4, 90; *Nahc.* 24, 2; 186, 13: **Kom.** XIV **ağaç** 'tree; wood, beam, column, (saddle)-tree' *CCI*, *CCG*; *Gr.* 28 (quotns.): **Kıp.** XIII *al-ṣacara wa'l-xaṣab wa'l-'aṣā* **ağa:ç** *Hou.* 7, 10: XIV **ağaç** *al-'aṣa wa'l-ṣacar*; one says **alma: ağaçı:** 'apple tree' *Id.* 17: XV *al-'aṣā* **ağaş** *Kav.* 31, 7; 39, 8: *al-ṣacar* **ağaş**: as in **alma: ağa:şı:**, and **ağa:ş** *al-xaṣab do.* 59, 3; *carid* 'a defoliated palm-branch' **ağaş** *Tuh.* 11b. 10; *xaṣab* ditto 14b. 1; *'aṣā* ditto 25b. 3: **Osm.** XIV ff. **ağaç** 'tree; stick, blow from a stick' and twice (XIV and XVI) 'parasang'; c.i.a.p. *TTS I* 5; *II* 7; *III* 4–5; *IV* 5.

D **okçı:** N.Ag. fr. **1 ok**; 'arrow-maker; archer'. Survives only(?) in SW Osm. **Xak.** XI **okçı:** *al-nabbāl* 'arrow-maker' *Kaş. II* 199, 3 (**köndger-**); n.m.e.: *KB* **yaḍağ okçı tuşrup sen öŋdün yügür** 'concentrate your infantry bowmen, and ride out in front yourself' 2370 (or read **tüşrüp** 'make your bowmen dismount'); (in a list of craftsmen) **okçı:** 'arrow-maker' 4458: XIV *Muh.*(?) *naşşābi* 'arrow-maker' **o:kçı:** *Rif.* 157 (only): **Xwar.** XIV **okçı** 'archer' *Qutb* 117: **Kom.** XIV arrow-maker' **oxçı** *CCI*; *Gr.*: **Kıp.** XIII *al-naşşābi* **okçı:**; and also *al-rāmi bi'l-nuşşāb* 'archer' *Hou.* 24, 7.

Tris. AĞC

D **ağı:çı:** N.Ag. fr. **ağı:**; an official title the exact significance of which is discussed by Caferoğlu in *TM IV* 20; 'treasurer' or the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **ağıçı uluğı** 'the chief treasurer' *PP* 7, 7; **ağıçı** *do.* 9, 7 and 8; 10, 8: Civ. **tsaŋçı ağıçılar almazun** 'let the granary-keepers and treasurers not take' *USp.* 88, 40; **Koço balık ağıçı** 'the town treasurer of Koço' *do.* 115, 19: **Xak.** XI **ağı:çı:** *xāzinu'l-dibāc* 'the keeper of the silk brocades' *Kaş. I* 136; (after **ağı:**) hence *al-xāzin* is called **ağı:çı:** because he keeps it (*li-hifẓihi iyyāhu*) *I* 89, 20: *KB* (in a list of officials) **ağıçı** 2494; **bitig bilse sakış ağıçı bolur** 'if (a young man) can read and keep accounts, he becomes a treasurer' 4048.

D **ığaççı:** N.Ag. fr. **ığaç**; 'carpenter, wood-worker', etc. Survives in NE Tuv. **ıyaşçı** NC Kır. **jıgaççı**; Kzx. **ağaşşı**. **Uyğ.** XIII ff. Bud. Sanskrit *vardhakinaḥ* 'carpenters' **ığaççıla:r** (*sic*) *TT VIII A.*12; **ığaççı** *Pfahl.* 24, 3 and 4: (**Xak.**) XIII(?) *Tef.* **yağacçı/yığaççı** 'carpenter' 132, 156.

D **okı:çı:** N.Ag. fr. **okı:-** S.i.s.m.l. usually as **okuçı**. **Xak.** XI KB **okıçı ol erdi bayattın saŋa** 'he was a preacher (sent) from God to you' 36: **Kıp.** XV (in grammatical examples) **okuçı/okuçu** not translated but alternating with **yazuçı** so presumably 'reader' *Tuh.* 80a. 6 and 7; b. 4.

D ***ığaçlık** A.N. (Conc. N.) fr. **ığaç**. S.i.s.m.l. as **ağaçlık**. **Xak.** XI **yığaçlık** *al-maṣcara* 'copse, plantation'; also *dāru'l-xaṣab* 'a wood-store' *Kaş. III* 51.

D **ağujluğ** Hap. leg.; P.N./A. fr. **ağuj/ağuz**. **Xak.** XI **ağujluğ** '(a man) who owns biestings' (*libā'*) *Kaş. I* 146.

Tris. V. AĞC-

D ***ığaçlan-** Refl. Den. V. fr. **ığaç**. S.i.s.m.l., usually as **ağaçlan-**; the basic form ***ığaçla:-** also survives with a rather wider range of meanings. **Xak.** XI **yé:r yığaçlandı:** *aşcarati'l-arḍ* 'the ground was covered with trees', that is there were many trees on it *Kaş. III* 113 (**yığaçlanu:r, yığaçlanma:k**): **Osm.** XV **ağaçlan-** 'to be beaten with a stick' *TTS II* 7.

Dis. AĞD

uğut 'yeast'. Survives in NE Şor *R I* 1619: SE Türki *Shaw* 24; NC Kır.; and, with a slightly different meaning, in SW XX Anat. **uğut, uhut, uğunt** *SDD* 1415. **Xak.** XI **uğut** a word for 'yeast' (*xamīr*) used in making beer (*al-mizz*). It is various vegetable drugs (*adwiya*) which are collected and mixed with (specially) grown barley; the whole is then kneaded, cut into pieces the size of a nut and dried. Then wheat and barley are boiled, and the yeast is broken up, and an amount the size of a nut is sprinkled on each (lot of) wheat. The boiled wheat is then folded over and put on a clean thing (*şay'*) to ferment for three days. Then it is picked up and put in a jar and left to ferment in it for (another) ten days. Then water is put on it and later strained. This is 'wheat wine' (*ṣarābu'l-ḥinta*) *Kaş. I* 50.

D **ağduk** prob., as *Kaş.* suggests, N./A. S. fr. **2 a:ğ-**, although there is little semantic connection. Survives only(?) in SW XX Anat. **ağdık** 'fault, defect; useless, bad; excessively heavy' *SDD* 73, unless NE Şor **adık** 'weak-minded, confused' is also a survival. The original meaning seems to have been 'stranger, foreigner'. **Uyğ.** VIII ff. Man.-A **maŋa ağduk karı bétkeçi** 'to me, the foreign old scribe' *M I* 28, 19; same phr. (damaged) *do.* 21, *title*; **men ağduk bét[keçi]** *M III* 43, 12–13 (v. le Coq, perhaps rightly, took this to be a Proper Name): **Xak.** XI **ağduk kişi:** *al-raculu'l-daxilu'lladī lā yu'raf man huwa* 'a stranger whose identity is unknown'; **adğuk** alternative metathesized form *Kaş. I* 99; **aḍuk ne:ŋ** *al-şay'u'l-machūl* 'an unknown thing'; its origin is **ağduk** meaning *mutağayyir mutanakkir* 'altered, changed', derived from the expression **anıŋ meŋzi: ağdı:** *tağayyara lawnuhu* 'his colour changed', with the **-ğ-** eliminated as an abbreviation *I* 65: **Osm.** XIV to XVI **ağduk** 'changed; damaged, imperfect; inopportune' in several texts *TTS I* 6; *II* 8; *III* 5; *IV* 6.

D **oktam** Hap. leg.; N.S.A. fr. **okta:-**. Cf. **atım**. **Xak.** XI **bir oktam yé:r** *qadar ramya mina'l-arḍ* 'a space the length of a bowshot' *Kaş. I* 107.

Dis. V. AĞD-

D **ağıt-** Caus. f. of **1 a:ğ-**. N.o.a.b. Cf. **ağtur-**. **Türkü** VIII (the Türkü people were in

a bad way) **oza: kelmiş süsi:n Kül Tégin ağıtıp** 'Kül Tégin roused (that part of) their army which had escaped' *I N* 7; parallel passage *II E* 30–1; (his horse fell) **yana: ağıtıp** 'making it get up again' *Ix.* 19 (*sic* on stone, not *ağılíp* as in printed text): VIII ff. Man. **bilgimizni köŋülümüzni bu tört törlüg teŋrilerde ağıtdımız erser** 'if we have exalted our knowledge and minds above these four kinds of gods' *Chuas.* 184–7: **Xak.** XI **ol anı: ta:ğka: ağıttı:** 'he made him climb (*aṣ'adahu*) the mountain (etc.)'; and one says **teŋrl: bulıt ağıttı:** 'God made a cloud rise' (*anṣa'a . . . saḥāba*) *Kaş. I* 212 (**ağıtur, ağıtma:k**); **bu: keyik ol ıtığ ta:ğka: ağıtğa:n** 'this wild game is constantly making the dog climb (*yuṣa"id*) the mountain' *I* 155: *KB* (Why do you grieve? Why these lamentations? God's summons has come.) **sığıtnı ağıt** 'Away with lamentations' 1233 (an inappropriate use of the word, but perhaps the only rhyme for **sığıt**).

D **akıt-** Caus. f. of **ak-**; 'to make (liquid, etc.) flow; to send out (a party, etc.) to raid'. S.i.a.m.l.g., except SC, as **akıt-/ağıt-** in both meanings. Cf. **aktur-**. **Türkü** VIII **Kül Tégin beg başlayu: akıt(t)ımız** 'we sent out a raiding party under the command of Kül Tégin and the *begs*' *I N* 8 (hitherto misread); **tün akıtdımız** 'we sent out a raiding party by night' *T* 35: **Uyğ.** VIII ff. Man. **buyanlığ taluy öğüz akıtıp** 'causing an ocean of virtues to flow' *TT III* 163: Bud. **kan öğüz akıtar** (*sic*) 'they cause rivers of blood to flow' *PP* 3, 4; a.o. *TT VI* 136 (**ak-**). **Xak.** XI **teŋri: akın akıttı:** 'God made the stream flow' (*asāla'l-sayl*); and one says **ol su:v akıttı:** 'he poured out (*acrā*) the water'; and one says **beg akınçı: akıttı:** 'the *beg* sent a raiding party (*ba'aṯa . . . sariya*) against the enemy' *Kaş. I* 212 (**akıtur, akıtma:k**); **bu: ta:ğ ol tavra:k akın akıtğa:n** translated 'this mountain is quick at making the rain run away' (*sari'u'l-isāla li'l-maṭar*) *I* 156: *KB* **akıtsa suvuğ yérde** 'if you pour water on the ground' 973; (we must open a vein and) **akıtğu kanı** 'bleed him' 1058; a.o. 1160 (**akın**): XII(?) *KBVP* **xazına tolulap akıtğu kerek** 'you must fill (your) treasury and pour it out' 51: XIII(?) *Tef.* **akıt-** 'to pour out' 47: **Xwar.** XIV ditto *Qutb* 10; *Nahc.* 68, 17.

PU?S **oğat-** n.o.a.b.; in Syriac script, so the **-ğ-** is certain. In *Muséon* XXXVIII, p. 45 Bang equated this word with SE Tar. **oxat-** 'to awaken' *R I* 1004, but that is unlikely since the original form of the latter, ***oḏğat-**, could hardly have lost the **-ḏ-** so early. It is more likely that it is a Sec. f. of **okıt** or **ukıt-**. **Uyğ.** VIII ff. Man. **oğatıp kelmiş bizni teg tınlığlarka evangelyon nom ertinig nomlap kottuŋuz** 'having come to make people like us recite (or 'understand') it(?) you have exhaustively taught the precious doctrine of the gospel' *TT III* 62–3: **Uyğ.** VIII ff. Bud. (you will certainly be reborn) **oğatmatın [seş?]metin** 'without invoking(?) or . . .' (the Buddhas) *Suv.* 24, 20.

D **okıt-** Caus. f. of **okı:-**; 'to make (someone *Acc.* or *Dat.*) recite or read (something *Acc.*)'. S.i.a.m.l.g. usually as **okut-** and meaning 'to teach'. **Uyğ.** VIII ff. Bud. **kim kayu tınlığ bu nom bitigig . . . okısar okıtsar** 'whoever recites this scripture or has it recited' *TT VI* 51–2; o.o. *do.* 68 (*TT VIII O.*9); *TT VII* 12, 10; 28, 3; *Suv.* 478, 19: **Xak.** XI **ol maŋa: bitig okıttı:** 'he made me read (*aqra'ani*) the book (*etc.*)' *Kaş. I* 212 (**okıtur, okıtma:k**); **bu bitig ol kişi:ni: okıtğa:n** 'this book, because of its length, makes a man read a lot' (*kaṯira(n) mā yuqri'*) *I* 156: *KB* (whoever was intelligent) **okıttı anı** 'he had him summoned' 416; (if a servant makes a mistake) **okıtğu kerek** 'you must have him summoned' 641: **Çağ.** XV ff. **okut-** Caus. f.; *xwānāndan* 'to cause to read, or recite' *San.* 77v. 7: **Kom.** XIV 'to teach' **oğut-** *CCI*; *Gr.*: **Kıp.** XV *aqra'a* **okuṯ-** *Kav.* 69, 10; 75, 13; *istaqra'a* **okut-** *Tuh.* 54b. 8.

D **ukıt-** Caus. f. of **uk-**. N.o.a.b. Cf. **uktur-**. **Uyğ.** VIII ff. Man. **öz tözlerin ukıttıp** 'explaining their nature and origin' *TT III* 30: Bud. **ukıtur** 'he explains' *TT VIII A.*16 and 17; o.o. *do. A.*30, *H.*1 and 2; these are the only texts in which **okıt-** and **ukıt-** are distinguished; it may have been misread elsewhere.

D **okta:-** Den. V. fr 1 **ok**. Survives only in NE Khak., Tuv. and NC Kır., Kzx., usually 'to load (a weapon); to cock (a rifle)'. The normal modern form is **okla-**. **Xak.** XI **keyik kellgi: bolsa: okta:** *iḏā kāna waqt ḫuḏūri'l-waḥş fa'rmihi* 'when the wild game comes, shoot it' *Kaş. I* 26, 16: a.o. *II* 97, 16 (**utruş-**); n.m.e.

D **oktat-** Hap. leg.; Caus. f. of **okta:-**. **Xak.** XI **beg anı: oktattı:** 'the *beg* ordered him to shoot an arrow' (*armāhu bi'l-nabl*) *Kaş. I* 260 (**oktatur, oktatma:k**).

S **ağtıl-** See **ağtarıl-**.

D **ağtın-** Refl. f. of **ağıt-**. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *yānam āruhya* 'having mounted a chariot' **kölökke: ağtınıp** *TT VIII A.*37; (in order that the flames of hell may not rise to meet me) **örtlüg yérlerde takı ağtınmazkan** 'and in order that I may not be made to climb into fiery places' *U II* 78, 42–3; a.o. *Suv.* 601, 23.

ağtar-/axtar- apparently both Intrans. 'to turn, or roll, over' (rare) and Trans. 'to turn, or roll, (something *Acc.*) over', with some extended meanings like 'to translate (a book etc. *Acc.*) from (one language *Abl.*) into (another **-ça/-çe**)'; more or less syn. with **evir-**, esp. in the last meaning. The second syllable, always **-tar-**, excludes the possibility that this is a Caus. f. Also partly syn. with **ağna:-**, but unlikely to be connected with it etymologically. As regards the velar, Kaş. is prob. right in saying that **ağtar-** was the original form, though he habitually uses **axtar-**, see his remarks on **sığıt**; the Uyğ.

script is too ambiguous to make the Uyğ. form certain. S.i.a.m.l.g., sometimes much distorted, e.g. NE **aŋdar-/aŋnar-/aŋar-**; NC, NW **awdar-** as well as more regular forms, **aktar-/axtar-** in the same groups. **Uyğ.** VIII ff. Bud. **axtaru toŋdaru teŋzinürler** 'they revolve rolling about (Hend.)' *U II* 4, 10 ff.; (Kitsi Samtso translated **(evirmiş)** this work from Indian into Chinese, and then Siŋku Salı Tutuŋ) **tavğaç tılıntın ikileyu türk tılınça axtarmış** 'in the second place translated it from Chinese into Turkish' *U I* 14, 5–7; similar phr. *USp.* 94, 8–9; *Suv.* 33, 19: **Xak.** XI **er ta:şığ axtardı:** 'the man turned over (*qallaba*) the stone'; and one says **tüpi: yığa:çığ axtardı:** 'the gale knocked over (*asqaṭa*) the tree'; also used of anything that turns over (*qalaba*) anything; the **-x-** is altered from **-ğ-** as in Arabic *xattār/ğaddār* and *ximār/ğimār*; and one says **ol yé:r axtardı:** *'azaqa'l-arḍ wa karabahā*, 'he dug the ground and turned it over' *Kaş. I* 219 **(axtarur, axtarma:k)**; **bastı: ölüm axtaru:** *ṣara'ahu'l-mawt* 'death laid him low' *I* 516, 4: same quotn. but **ağtaru:** *II* 74, 14: XIV *Muh. al-mayl* 'to lean over' **axtamak** (unvocalized, perhaps error for **axtarmak**) *Mel.* 37, 2; *Rif.* 122 (*māla* is translated **emit-**): **Çağ.** XV ff. **axtar-** *tafaḥḥuṣ kardan* 'to examine, search (something)' *San.* 32v. 8 (quotns.): **Kıp.** XIV **akṯar-** *qalaba Id.* 17; *qalaba/qallaba* **axṯur-** (*sic*) *Bul.* 73v.: XV *qalaba* **aktar-** *Kav.* 74, 17; *Tuh.* 29b. 13: **Osm.** XIV ff. **aktar-/axtar-/akdar-** (the last two rare) 'to turn over, overthrow' c.i.a.p. *TTS I* 15; *II* 21; *III* 11; *IV* 13.

D **ağtur-** Caus. f. of **1 a:ğ-**. Survives only(?) in SW Osm. **ağdır-**; Tkm. **a:gdır-** with rather different meanings. Cf. **ağıt-**. **Türkü** VIII *T* 25 **(ığaç)**: **Uyğ.** VIII ff. Man.-A **xormuzda teŋrig tamudan yokaru ağturdı üntürdi** 'he raised (Hend.) the God Hormuzd from hell' *M I* 13, 18–20; **taŋda érte uluğ yaylıkka ağturmışın** 'that he made (his disciples) go up to the summer room (i.e. lecture hall) early in the morning' *Hüen-ts.* 1966–7: **Xak.** XIII(?) Tef. **ağdur-** 'to raise' 37: **Osm.** XIV ff. **ağdur-** (later **ağdır-**) 'to lift, raise'; c.i.a.p. *TTS I* 6; *II* 8; *III* 5; *IV* 5.

D **aktur-** Caus. f. of **ak-**; 'to pour out, cause to flow'. S.i.s.m.l., but rarer than **akıt-**. **Uyğ.** VIII ff. Civ. [gap] **aktursar** 'if one pours out . . .' (on a Horse Day, it is unlucky) *TT VII* 39, 7: **Xak.** XI **ol su:v akturdı:** *amara bi-tasyili'l-mā' wa isālatihi* 'he ordered that the water should be poured out'; (verse) **akturur közüm yula:k** *tusil 'ayni 'uyūna'l-miyāh* 'my eye pour out fountains of water' *Kaş. I* 222 **(akturur, akturma:k)**; same verse *III* 17, 9: XIII(?) *Tef.* **akdur-** 'to pour out' 47: **Çağ.** XV ff. **aktur-(-duŋ)/akız-(-dı)** *akıt- Vel.* 25 (quotn.); **akız-/aktur-** (spelt) Caus. f.; *ravān kardan* 'to pour out' *San.* 44v. 25 (quotn.): **Xwar.** XIV **aktur-** ditto *Qutb* 10; *Nahc.* 242, 14.

D **uktur-** Caus. f. of **uk-**; 'to make (someone *Dat.*) understand (something *Acc.*); to explain (it to him)'. Survives in SE Türki: NC Kır. Cf. **ukıt-**. **Uyğ.** VIII ff. Bud. **adınağuka biltürmedin ukturmadın** 'without letting others know or understand' *TT VI* 355 (v.l.); a.o. *do.* 147–8 **(ötgür-)**: **Xak.** XI **ol maŋa: anıŋ sö:zin ukturdı:** 'he explained to me (*afhamani*) his words (etc.)' *Kaş.* I 223 **(ukturur, ukturma:k)**: *KB* **yayığ dunyā kılkın saŋa ukturur** 'it explains the character of this fickle world to you' 398; o.o. 510, 796, etc.: XIII(?) *Tef.* **uktur-** 'to explain' 325: XIV *Muh.* (?) *a'lama wa 'arrafa* 'to communicate, make known' **uktu:r-** *Rif.* 103; *'arrafa ğayrahu* **u:ktur-** 112 (only): **Xwar.** XIV **uktur-** 'to explain' *Qutb* 117 (*oktur-*): **Kıp.** XIV **ukṯur-** *fahhama Id.* 17.

D **oktaş-** Recip. f. of **okta:-**. Survives only(?) in NC Kır. **oktos-** 'to make a sudden movement, e.g. of a horse, to shy'. **Xak.** XI **ol anıŋ birle: oktaştı:** translated *ramāhu bi'l-sahm* 'he shot an arrow at him' (error for *rāmāhu* 'he competed in shooting'); also used for *qāra'ahu* 'he drew lots with him' *Kaş. I* 231 **(oktaşur, oktaşma:k)**.

Tris. AĞD

D **okıtçı:** Hap. leg.; possibly a scribal error for **okı:çı**, q.v.; if not, an abbreviation, *metri gratia*, of ***okıdaçı:** N./A. fr. **okı:-**. **Xak.** XI *KB* **méni ıḍtı él(l)iğ okıtçı saŋa** 'the king sent me to you to summon you' 3488.

Tris. V. AĞD-

D **ağtarıl-/axtarıl-** Pass. f. of **ağtar-/axtar-** survives in most of the same languages with the same phonetic changes. **Uyğ.** VIII ff. Bud. **kemi axtarılur** 'the ship is overturned' *PP* 18, 3; **axtarılu toŋdarılu** 'rolling over and over (Hend.)' *Suv.* 133, 21; 601, 11–12: Civ. (the cold water which rises in the well) **axtarılu yanturu yorıdı** 'has been turned over and goes back' *TT I* 105: **Xak.** XI **er ağtıldı:** 'the man was knocked down' (*şuri'a*); its original form was **ağtarıldı:** *Kaş. I* 246 **(ağtılur, ağtılma:k)**: XIV *Muh. inqalaba* 'to be overturned' **axtarıl-** *Mel.* 20, 10; *Rif.* 104: **Çağ.** XV ff. **axtarıl-** *tafaḥḥuṣ şudan* 'to be searched' *San.* 32v. 26: **Osm.** XIV, XV **axtarıl-/aktarıl-/akdarıl-** 'to be overturned, turned away' in several texts *TTS I* 15; *II* 19; *III* 11; *IV* 13.

D **okıtsa:-** Hap. leg.; Desid. f. of **okıt-**. **Xak.** XI **ol bitiğ okıtsa:dı:** 'he wished to have the book read' (*yuqri'a'l-kitāb*); also used of wishing to summon (*yad'ū*) someone *Kaş. I* 302 **(okıtsa:r, okıtsa:ma:k)**.

Dis. AĞĞ

D **akığ** Dev. N./A.Ac. fr. **ak-**; 'flow, flowing; liquid'. Survives as **ağığ** in NE Leb., Şor *R I* 154 and **ağu:** in NE Alt., Tel.; NC Kzx.; NW Kaz. *R I* 172. Similar forms with final **-k** in some languages seem rather to represent

Ar. *'aqīq* 'a ravine worn by a stream'. **Uyğ.** VIII ff. Bud. (in a list of demons who are foul feeders, between those that eat **yirin** 'pus' and those that eat **söl** 'moisture, juice', **yar** 'spittle', and **lešip** 'mucus') **akığ aşiliğlar** 'eaters of serum'(?) *U II* 65, 19; 66, 42; in *technical Buddhist terminology* **akığ** (*more particularly in its der. f.s* **akığlığ, akığsız**) translates Sanskrit *srava* (Chinese *lou*, *Giles* 7,360) lit. 'flowing', metaph. 'restlessness, impermanence' *TT VI*, note 157-61; (mortals) **alku akığların alkıp** 'suppressing all their restlessnesses' *Suv.* 185, 20–1; **az ulatı nızvanılarığ akığlarığ** 'the passions and restlessnesses, lust and so on' *U III* 88, 4–5: Civ. [gap] **a:kağ yolla:rda:** 'in the (internal) vessels (that carry) liquids' *TT VIII I.7* (prob. the gullet, intestines, etc., not the veins).

VU?F **oxa:k** Hap. leg.; prob. an Iranian(?) l.-w. **Xak.** XI **oxa:k** *'uṣāra faliqi'l-mišmiš yuṣrab* 'the juice of split apricots', used as a beverage *Kaş. I* 122.

D **okığ** Dev. N. fr. **okı:-**. Survives, usually as **oku:** and the like in NC Kır., Kzx., and some NW and SW languages. **Uyğ.** VIII ff. Civ. **emdi bu künde kén bu korçularka okığlar ayıtlar ıdmazun** *USp.* 45, 8–9; this document is confused and largely unintelligible; **korçu** here is prob. a Mong. l.-w., lit. 'bowman', a kind of minor official (*Haenisch* 67); *ayıtlar* Hap. leg. if correctly read, should mean 'questionnaire'; 'now from this day onwards he must not send summonses and questionnaires to these *korçus*'.

uğuk some form of leg-wear, prob. 'felt gaiters or leggings'. The contracted form noted by *San.* survives as **uk** 'felt stocking' in all NE dialects. There is another Sec. f. **uyuk** in NC Kzx: NW Kaz. *R I* 1318 (only): SW xx Anat. (refugees) *SDD* 1424. The entry in Uyğ. XIV *Chin.–Uyğ. Dict. wa* 'felt stockings' (*Giles* 12,434) **uçuk** *R I* 1735; *Ligeti* 273 can hardly be an error for this work. **Xak.** XI **uğuk** *al-curmūq* 'gaiters, leggings' *Kaş. I* 67: **Çağ.** XV ff. **uğ** . . . (2) *mūza ki az pūst-i paşmdār ba-dūzand* 'boots made of leather with the wool on it' *San.* 76v. 18.

D **ukuğ** N.Ac. fr. **uk-**; 'understanding'. Survives only(?) in NC Kır. **uğu:** Cf. **ukuş**, which is the normal word in *KB*. **Xak.** XI *KB* **apar bérdi erdem bilig öğ ukuğ** '(God) gave him (i.e. man) manly virtues, knowledge, intelligence, and understanding' 148.

Dis. V. AĞĞ-

D **ağuk-** Pass. Den. V. fr. **ağu:**. Survives only(?) in NE Khak. **o:x-**; Tuv. **o:k-** 'to be poisoned'. **Uyğ.** VIII ff. Man. **az nızvanıka ağukup** 'being poisoned by the passion of lust' *TT III* 28: Bud. **yélvlkıp ağukup öltürgell sakınsar** 'if he plans to kill him by sorcery or poison' *Kuan.* 184; **öğsüz ölüm yelvlkmek ağukmak** 'to die prematurely by sorcery or poison' *Suv.* 472, 15; o.o. (without **yélvlk-**) *Suv.* 593, 17; *USp.* 102a. 7: **Xak.** XI **er ağukti:** 'the man was poisoned' (*summa*); this is Pass. (*lāzim*) *Kaş. I* 191 (**ağuka:r, ağukma:k**): **Çağ.** XV ff. **ağuk-** *masmūm şudan* 'to be poisoned' *San.* 43v. 10.

Tris. AĞĞ

D **akığlığ** P.N./A. fr. **akığ** in its technical Bud. sense; translates Sanskrit *sāsrava* 'impermanent, restless'. **Uyğ.** VIII ff. Bud. *TT VI*, note 157–61, several examples; *Suv.* 354, 5 (**oxşatığsız**).

D **akığsız** Priv. N./A. fr. **akığ** in its technical Bud. sense; translates Sanskrit *anāsrava* 'stable, permanent, not restless'. **Uyğ.** VIII ff. Bud. *TT VI*, note 157–61, several examples.

Dis. AĞL

ağıl originally 'an enclosure for livestock; cattle-pen, sheep-fold'; thence 'a settlement or group of tents' associated with such an enclosure. An early, ?First Period, l.-w. in Mong. as *ayil* (*Haenisch* 11, *Kow.* 3), and in Russian (fr. a Mong language) as *aul*. Survives as **ağıl** in SE Türki, *Shaw* 11; SC Uzb. (**oğıl**) and SW Az. Osm., Tkm. (**a:ğıl**) and as **awıl** in some NC and NW languages. The form **ayıl** in some NE and NC languages is a reborrowing fr. Mong. See *Doerfer* II 503. **Türkü** VIII ff. **ağılıŋta: yılkı:ŋ bolzu:n** 'may you get livestock in your pens' *IrkB* 47: **Uyğ.** IX (I was a *rich* man) **ağılım on yılkım sansız erti:** 'I had ten pens and innumerable livestock' *Suci* 5: **Xak.** XI **ağıl** *marbaḍu'l-ğanam* 'sheep-fold'; and in **Oğuz** *rawṭu'l-ğanam* 'sheep's dung', because the two are closely connected, just as in Ar. both 'rain' and 'clouds' are called *samā Kaş. I* 73: **ağı:lda:** (*sic*) **oğla:k tuğsa:** 'if a kid is born in the fold' *I* 65, 21: XIII(?) *Tef.* **ağıl** 'sheep-fold' 37: XIV *Muh.*(?) *marbaḍu'l-ğanam* **ağıl** *Rif.* 179 (only): **Çağ.** XV ff. **ağıl** (1) *hāla-i māh* 'a halo round the moon'; (2) *muḥawwaṭa* 'enclosure', which they make for cattle to sleep in; also used in Pe. *San.* 44r. 19; **awul** (spelt) 'a place in which nomadic tribes (*ilāt*) collect and settle down'; a corruption of Ar. *ḥawili* 'a small enclosure, yard' *San.* 53v. 7 (no doubt an XVIII, not a Çağ. word, the etymology is absurd): **Oğuz** XI see Xak.: **Kıp.** XIV **ağıl** *al-ḥaẓira* 'enclosure'; *ḥaẓiratu'l-ğanam* **ko:yun ağlı:** (*sic*) *Id.* 16: **Osm.** XIV ff. **ağıl/ağul** 'sheep-fold' in XIV *TTS I* 6, 13; 'halo' in all periods in **ay ağılı** *I* 55; *II* 72; *III* 5, 49; *IV* 6, 51, 373 (**gün ağılı**).

oğul 'offspring, child', originally of either sex, but with a strong implication of 'male child'; by itself it can mean 'son', but not 'daughter'; in the Plur. it might mean 'sons and daughters', but **oğul kız** would be the more normal expression. One of the very few Turkish words forming a Plur. in **-n**. Thus **oğla:n** was originally the Plur. and understood as such, but this fact was later forgotten and **oğul** came to mean 'son', and **oğla:n** 'boy' and

later 'servant' or 'bodyguard' (the origin of German *Uhlan*); the timing of these changes has not yet been worked out. Both words s.i.a.m.l. with various phonetic changes. See *Doerfer* II 498, 502. **Türkü** VIII various suffixed forms **oğlım, oğlı:**, etc. are common in *I, II, T*, etc.; **oğlanım**, clearly Plur., *I S* 1, *II N* 1; *I N* 11; **oğlanıŋızda:** Plur. *I SE*; a.o. *I E* 5, *II E* 5 (**atı:**); VIII ff. **oğlı:** *IrkB* 15, etc.; (a gambler staked) **oğlanı:n kisi:si:n** 'his sons (or children) and his wife' *do.* 29; **oğlanım ınça: bili:gler** 'my sons, know this' *do. Postscript*: Yen. **oğlı:** *Mal.* 30, 2 etc.; **sü teŋi: yeti: biŋ oğlan erti:** *do.* 26, 8 must mean 'the strength of the army was 7,000 young men' (*sic, not* 'sons'); **on ay éltdı: ögüm oğlan tuğdım** 'I was born a boy (*not* Plur.) whom his mother had carried for ten months' *do.* 29, 5: Man. **Xormuzta teŋri oğlanı béş teŋri** 'the five gods, the sons (Plur.) of the god Hormuzd' *Chuas. I* 8; a.o. *do.* 33: **Uyğ.** VIII **eki: oğlıma:** 'to my two sons' *Şu. E* 7: IX **oğlanım** 'oh my sons' *Suci* 9 (*oğlımın* in *do.* 6 is a misreading of **bağladım**) VIII ff. Man.-**A kaltı oğul oğlan ergüsinte erürçe** 'just as a child comes to maturity (**2 ér-**) in the womb' (lit. 'place for children') *M I* 14, 12–14; (and the magicians) **oğul kız bérü umağaylar** 'will not be able to give him sons and daughters' *do.* 15, 10: Man. **alku tınlığ oğlanınıŋ** 'of all the children of men' *TT III* 19: **Chr. amrak oğlanlarım** (*sic*) 'my dear sons' *U I* 5, 4: **teŋrl oğlı** 'the son of God' *do.* 7, 1; **oğlan kızlar** 'boys and girls' (below the age of two) *do.* 10, 2: Bud. **oğul, oğlı**, etc. 'boy, son' are common *TT VII, VIII*; *PP* 11, 6 etc.; **tınlığ oğlanıŋa** *TT VII* 40, 142; in *TT V* 12, 127 (a fairly late text) **teŋridem kız azu teŋrl oğlanı teg körkle oğlan** 'a child as beautiful as a divine girl or a son of God' **oğlan** is clearly Sing.: Civ. **oğluŋ kisiŋ ülüglüg ol** 'your children and wives are fortunate' *TT I* 154–5; **kişi oğlı öğ(k)e kelmez** 'children do not come to their mother' *do.* 216; **kiçig oğlan** 'a small boy (Sing.)' *do.* 161; *TT VII* 27, 8; **kenç oğlan** 'a young boy' *TT VII* 23, 2; *H II* 12, 87: XIV *Uyğ.–Chin. Dict.* 'son, boy' **oğul** *Ligeti* 186: **O. Kır.** IX ff. **oğlım, oğlı** are common; **oğlanım** *Mal.* 1, 1 etc. is clearly Plur. but **oğlan atım** *do.* 45, 1 seems to mean 'my name as a boy': **Xak.** XI **oğul** *al-ibn* 'son'; and *ğayru'l-ibn mina'l-şibyān* 'boys who are not (a man's) sons' are called **oğul**; hence one says **bu oğul ne: té:r** 'what does this boy (*al-şabi*) say?'; *wa yuqma' . . . 'alā ğayri'l-qiyās* and it forms the irregular Plur. **oğla:n** but **oğulla:r** is also permissible as Plur.; this is like the word **eren** for *al-ricāl* 'men'; *wa qad yuwaḥḥad kilāhumā*, and both of them are used in the Sing. *Kaş. I* 74; about 70 o.o. of **oğul** and 50 of **oğla:n**: *KB* **oğul** normally 'son' is common, 110, 186, 187, etc.; **kiçig oğlanığ** 'a small boy' 293, 1097, etc.; **atın tuttı mindi bir oğlan bile** 'he took his horse and rode off with one page' 4970: XIII(?) *At.* **Maḥmūd oğlı** 496; *Tef.* **oğul** 'son', Plur. **oğullar**; **oğlan** 'child, boy'; also? Collective Plur. 231: XIV *Muh. al-nasl wa'l-ḏuriya* 'offspring' **o:ğul** *Rif.* 143; *al-şabi* **oğla:n** 85: **Çağ.** XV ff. **oğul** *farzand* 'son' *San.* 77r. 6; **oğlan** (*spelt*) *pisar wa farzand* 'boy, son'; and metaph. 'beardless boy'; and they call the sons of the Mongol Xans **oğlan** just as Persian princes are called *mirzā* and Rūmī princes *sulṭān*; **oğlan aşı** *cundbidastar 'castoreum'*, beaver's glands, called in Turkish **kunduz** *do.* 76v. 24: **Arğu** XI **oğla:** (*sic*) *al-fatā* 'youth' *Kaş. I* 129: **Xwar.** XIII(?) **oğul** 'son'; Plur. **oğullar** common in *Oğ.*: XIV **oğlan** 'boy' *Qutb* 114; **oğul** 'son' *MN* 15: **Kom.** XIV 'son' **oğul** *CCI*; **oğul/ovul** Plur. **oğlanlar** *CCG*; *Gr.* 173 (many suffixed forms): **Kıp.** XIII *al-şabi* **owla:n** also called **oğla:n**; *al-ṭifl* 'child' **kenç oğla:n**; *al-raḍi'* 'foster child' **ağuz oğla:n** *Hou.* 24, 20; *al-walad* 'son' **oğul** *do.* 32, 2: XIV **oğul** *al-ibn*, in Kıpçak (*sic*) **owul** *Id.* 16; **oğla:n** *al-ğulām* 'boy, page' *do.* 16; *al-ibn* **oğlan/oğul** *Bul.* 9. 2: XV **oğlum** *ibni Kav.* 15, 20; **oğlı:** *do.* 44, 12; 59, 12; *walad* **owul**, in **Tkm. oğul** *Tuh.* 38a. 8; *al-şabi* **olan** and (**Tkm.**) **oğlan** *do.* 78b. 6: **Osm.** XIV ff. **oğul** 'son', mainly in phr. *TTS I* 536; *III* 535; *IV* 601; **oğlan** 'son; child (male or female)' by itself and in phr. *II* 717 ff.; *III* 533 ff.; *IV* 599 ff.; XVIII **oğul otı** in *Rūmi, bādrancbūya* 'mountain balm' *San.* 77r. 6.

VU **uğlı:** Hap. leg. **Xak.** XI **uğlı:** *al-ḫinzāb* 'parsnip'; it is a white sweet-flavoured root-vegetable (*cazar*) grown in the city of Kashgar and eaten *Kaş. I* 129.

D **ağla:k** N./A.S. fr. **1 ağla:-**, q.v.; almost always of places 'uninhabited, remote, lonely'. S.i.a.m.l.g. with phonetic variations. It seems prob. that SW Osm. **aylak**, which cannot otherwise be explained, is a Sec. f. of this word. **Uyğ.** VIII ff. Bud. **ağlak yérte** 'in a lonely place' *U III* 63, 10: **Xak.** XI **ağla:k yé:r** *al-mawḍi'u'llaḍi lā anis bihi* 'a place where one has no companions' *Kaş. I* 119; **yé:rl: takı: ağla:k** *wa ma' ḏālika arḍuhum qafr* 'and in addition their land is desert' *I* 468, 8; a.o. *II* 365, 19 (**ağlat-**): XIV *Muh. al-nāqiṣ* 'deficient, lacking' **ağla:k** *Mel.* 82, 15; *Rif.* 188: **Xwar.** XIV **ağlak** 'deserted, solitary; bashful' *Qutb* 4: **Kom.** XIV 'desert' **avlak** *CCG*; *Gr.*: **Kıp.** XIV **oğlak** (*sic*; one MS. **ağlak**) *al-ṣāli* 'uninhabited' *Id.* 17: **aylak** *maccān ay bilā şay* 'free, that is without (paying) anything' *do.* 27 (prob. Tkm.): XV *xalwa* 'solitude, a remote place' **yawlak** (*sic*) *Tuh.* 14b. 7; 90b. 9 (and see **1 oğ**): **Osm.** XV ff. **aylak** (1) 'out of work, unemployed'; (2) 'free, gratis'; c.i.a.p. *TTS I* 60; *II* 81; *III* 54; *IV* 60: XVIII **aylak** in *Rūmi muft* 'free, gratis', in Pe. also *raygān*, in Ar. *maccān San.* 57v. 1 (in SW XX Anat. **ağlak** 'lonely, ininbabited' *SDD* 76; **aylak** 'alone, only; free, gratis; idle, unemployed; one who works for his keep without wages' *do.* 139).

D oğla:k Dim. f. of **oğul**; 'kid, young goat' without any connotation of a particular age, contrast **çepiş**; in some modern languages metaph. for 'boy'. S.i.a.m.l.g. with various

phonetic changes, see *Shcherbak*, p. 119. **Uyğ.** VIII ff. Civ. (in a list of animals) **oğlak** *USp.* 55, 10: **Xak.** XI **oğla:k** *al-cady* 'kid' *Kaş. I* 119 (prov.); **oğla:k ay** 'kid month', the first month of spring; **uluğ oğla:k ay** 'the following month, because the kid then grows bigger' *I* 347, 26 ff.; eight o.o.: *KB* **oğlak** 'the constellation Capricorn' 141: XIV *Rbğ.* ditto (copied from *KB*) *R I* 1022; *Muh.*(?) *al-cady* **oğla:k** *Rif.* 172 (only): **Çağ.** XV ff. **oğlağ/ oğlak** 'a kid (*buzğala*) four months old'; also the name of 'Capricorn' (*burc-i-cady*) *San.* 76v. 24: **Xwar.** XIV **oğlak** 'kid' *Qutb* 114: **Kom.** XIV 'kid' **oğulak** *CCI*; *Gr.*; **ulax** *CCG*; *Gr.*: **Kom.** XIII *al-cady* **oğalak** (*sic*?) *Hou.* 15, 9: XIV **oğlak** *al-'anāq* 'kid' *Id.* 16; **o:lak** (*sic*, under *alif lām* but? **owlak** intended) *waladu'l-ğazâl* 'young gazelle' *do.* 21; (under **yavla:k**) and in the *Kitāb Beylik al-cady* is **yowlak**, it has already been said that it is **oğlak** *do.* 99; *al-cady* **oğlak** *Bul.* 7, 13: **xv** *saxla* 'kid' **awlak** (in margin in ?SW hand **oğlak**) *Tuh.* 19b. 2.

D **okluğ** P.N./A. fr. **1 ok**; lit. 'possessing arrows'. Survives in NE Khak. **uxtığ**; Tuv. **oktuğ** (of a gun) 'cocked'; NW Kaz. **ukli** 'possessing arrows'; SW Osm., Tkm. **oklu** ditto., but normally used only in the phr. **oklu kirpi** 'porcupine'. **Xak.** XI (after **kirpi:**, q.v.) and *al-duldul* 'the porcupine' is called **okluğ kirpi:** *Kaş. I* 415: **Kıp.** XV *Tuh.* 29a. 7 (see **kirpi:**).

D **okluk** A.N. (Conc. N.) fr. **1 ok**; 'quiver'. Survives in NC Kır. and SW Osm. **Xak.** XI **okluk** *al-kināna* 'quiver' *Kaş. I* 100.

D **oğla:n** See **oğul**.

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D **okıl-** Pass. f. of **okı:-**; normally only 'to be read'. S.i.s.m.l.; others use **okın-** in this sense. **Xak.** XI **bitig okıldı:** 'the book was read' (*quri'a*) *Kaş. I* 197 (**okılur, okılma:k**): **Çağ.** XV ff. **okul-** (**-dı**) *okun- Vel.* 108; **okul-** Pass. f.; *xwānda şudan* 'to be read, recited' *San.* 77v. 5 (quotns.).

D **ukul-** Pass. f. of **uk-**; 'to be understood'. Survives as **uğul-** in some NE languages and NC Kır. **Xak.** XI **bu söz ukuldı:** 'this remark was understood' (*'urifa*) *Kaş. I* 197 (**ukulur, ukulma:k**); *KB* **ukuldı bu söz** 1017; o.o. 2251, 5987.

D **1 ağla:-** Hap. leg., but see **ağla:k, ağlat-**; 'to be deserted, abandoned', and the like. Morphologically a Den. V. connected not with **1, 2 a:ğ**, but with medieval **1 oğ**; there are traces of a connection between **ağla:k**, q.v., and that word, but there is no good evidence that this verb and its der. f.s ever started with **o-**. **Xak.** XI **ağlayu:** *Kaş. III* 258, 16 (**yurt**); n.m.e.

S **2 ağla:-** See **ığla:-**.

DF **akla:-** Den. V. fr. **2 ak**, q.v. N.o.a.b. **Uyğ.** VIII ff. Bud. (my father and mother loved (**sever**) my elder brother the prince and) **méni aklayur erti** 'hated me' *PP* 29, 1: Civ. (his mouth gets dry; when he drinks water he is not satisfied) **a:şağ a:kla:r** 'he hates (the sight of) food' *TT VIII* I.2.

D **ığla:-** Den. V. fr. ***ığ**; 'to weep'. The phonetic history of this verb is very similar to that of **ığaç**, q.v.; the original form was certainly **ığla:-**, but a form with prosthetic **y-** evolved in Uyğ. and was an alternative form in Xak. S.i.a.m.l.g. usually as **ığla-, yığla-** or a Sec. or metathesized form of one of them, but in NE there are some forms with initial **a-** or rounded vowels and the SW form **ağla:-** (Tkm. **a:ğla-**) probably emerged as early as XIV. **Uyğ.** VIII ff. Man. **ot suv kutı ığlayur** 'the majesty of fire and water weeps' *M II* 12, 4: Bud. **ığladım** *PP* 5, 6; **ığlayu** 4, 1 and 7; 5, 2; 10, 6; **yığlayu** (*sic*?) 10, 5; **yaşı tökülü ığlayu** 'weeping with streaming tears' *USp.* 106, 47; **yığlayu sıx[tayu]** 'weeping and sobbing' *U III* 17, 3; **bağrın yatıp yığlayu yalvara** 'lying on their bellies weeping and pleading' *TT IV* 4, 13; **yaşlığ közin yığlayu** 'weeping with tear-filled eyes' *TT X* 297: **Xak.** XI **oğla:n ığla:dı:** 'the boy wept' (*bakā*); alternative form (*luğa*) of **yığla:dı:** *Kaş. I* 286 (**ığla:r, ığla:ma:k**); **oğla:n yığla:dı:** same translation *III* 309 (**yığla:r, yığla:ma:k**; verse); five o.o. of **yığla:-**: *KB* **üküş yığladı** 1121, 1149; a.o.o.: XIV *Rbğ.* **ığla-** (*?sic*, unvocalized) *R I* 177; *Muh.*(?) *bakā* **ığla:-** (*?sic*, unvocalized) *Rif.* 105 (only); *al-bakā'* **ığlamak** (ditto) 121: **Çağ. yığla-** *girya kardan* 'to weep' *San.* 350r. 8 (quotns.): **Xwar.** XIII **ağla-** ditto *'Ali* 29, etc.; **yığla-** *do.* 40, 49: XIII(?) **ığlasa** *Oğ.* 61: XIV **yığla-** *Qutb* 90; **ığla-** *do.* 205; **yığladıgız** *Nahc.* 103, 8: **Kom.** 'to weep' **ığla-** *CCI*; **ığla-/ıla-** *CCG*; *Gr.* 272: **Kıp.** XIII *bakā* **ığla:-** (unvocalized) *Hou.* 36, 10: XIV **ığla-** *bakā wa futiha'l-hamza turkmāni* **Tkm. ağla-** *Id.* 16: XV *bakā* **yığla-** *Kav.* 17, 14; 61, 14; **ağla-** *do.* 38, 6; *bakā* **yığla-** (in margin **yıla-**) *Tuh.* 8b. 1; *nāha wa bakā* 'to weep and wail' **zar zar yıla-**, in **Tkm. yığla-** *do.* 37b. 3.

VUD **ıhla:-** Hap. leg.; the *alif* is unvocalized, but it seems reasonable to suppose that this is a Den. V. fr. ***ıh**, an alternative form of **ık**, q.v., same meaning. **Xak.** XI (in a note on exclamations ending in 'quiescent' *hā'*) radical (*al-aşli*) *hā'* is not found in the pure (*şamim*) Turkish language except in the expression **er ıhla:dı:** *axaḍa'l-racula'l-rabw* 'the man was seized with hiccoughs', in which this (**ıh**) is an onomatopoeic for the sound which rises from the chest (and also in the word **ühi:** 'owl', q.v.) *Kaş. III* 118, 21; n.m.e.

D **ağlat-** Caus. f. of **1 ağla:-**. N.o.a.b. **Xak.** XI **ol kişi:ni: ağlattı:** 'he sent away (*ab'ada*) the people from himself, *li-yaxluwa'l-marād lahu*, so that the grazing land might be empty for him' *Kaş. I* 265 (**ağlatur, ağlatma:k**); (in a grammatical para.) **ol yé:rig ağlattı:** *axlā'l-makān* 'he emptied the area'; its origin

s **ağla:k yé:r** *makān xālī* 'an empty, uninhabited area' *II* 365, 13.

D **ığlat-** Caus. f. of **ığla:-**; 'to make (someone *Acc.*) weep'. S.i.a.m.l.g. with the same phonetic changes. **Xak.** XI **ol anı: yığlattı:** *abkāhu* 'he made him weep' *Kaş. II* 355 (**yığlatu:r, yığlatma:k**): *KB*, 3595, 4096 (**kültür-**): **Çağ.** XV ff. **yığlat-** Caus. f. *giryānidan* 'to cause to weep' *San.* 350r. 22: **Kıp.** XIV **ığlaṭ-** *abkā Id.* 16.

VU?S **uğlıt-** Hap. leg.; the spelling is certain, since it lies between **ağlat-** and **avlat-**, but the meaning is identical with that of **üklıt-**, q.v., and this must be either a dialect form or one of *Kaş.*'s rare mistakes'. **Xak.** XI **ol tawa:rın** (*sic*) **uğlıttı:** *kaṭṭara mālahu wa ṭammara* 'he increased (Hend.) his property' *Kaş. I* 265 (**uğlıtur, uğlıtma:k**).

D **aklış-** Co-op. f. of **akıl-** (see **ak-** Çağ.) Pass. f. of **ak-** but without any Pass. connotation. N.o.a.b. **Xak.** XI **teğme: yıŋa:ktın bo:ɟun aklıştı:** *izdaḥama 'l-nās min kull awb* 'the people crowded together from every direction'; *wa kaḍālika'l-miyāh iḍā tasâyalat min kull facc* also used of waters when they flow together from every ravine *Kaş. I* 241 (**aklışu:r, aklışma:k**); a.o. *I* 88, 1 (**ori:**).

D **ığlaş-** Co-op. f. of **ığla:-**; 'to weep together'. S.i.s.m.l.g. with the same phonetic variations. **Uyğ.** VIII ff. Bud. (the two brothers) **ığlaştı ötrü sığtaştılar** 'wept and sobbed together' *PP* 53, 1: **Xak.** XI **oğla:n ığlaştı:** *bakati'l-ṣibyān* 'the boys wept (together)'; alternative form (*luġa*) of **yığlaş-** *Kaş. I* 240 (**ığlaşur, ığlaşma:k**); (in a grammatical para.) **kişi: barça: yığlaşdı:** 'the people all wept (together)' *III* 322, 2; n.m.e. of **yığlaş-**: **Çağ.** XV ff. **yığlaş-** Co-op. f.; *bā yak-digar girya kardan* 'to weep together' *San.* 350r. 23.

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?F **ıkı:la:ç** Hap. leg.; prob., like the few other words ending in **-la:ç**, a l.-w. **Xak.** XI **ıkı:la:ç** *al-farasu'l-rā'i'u'l-cawād* 'a spirited swift horse' *Kaş. I* 139 (prove. *and* verse).

D **oğulçuk** Dim. f. of **oğul**; 'womb'. N.o.a.b. Similar words meaning 'womb; fish's roe' but with different suffixes appeared in the medieval period, and still survive; **oğulduk** first noted in Kom. XIV (**ovuldux**) and **Kıp.** XV *Tuh.* 7b. 1 and **oğulduruk** first noted in Osm. XVI. **Xak.** XI **oğulçuk** *raḥimu'l-mar'a* 'the womb' *Kaş. I* 149: XIII(?) *Tef.* ditto 232.

D **ağı:lık** A.N. (Conc. N.) fr. **ağı:**; 'treasury'. In Buddhist technical terminology translates Chinese *ts'ang* (see **tsaŋ**) which itself translates Sanskrit *garbha* 'treasure' and the like. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 11, 3 (ii) (**barımlık**): Man. **yéti ağılık nomlarığ nomlat(t)ıŋız** 'you have preached the doctrine of the seven treasuries' (or 'seven precious doctrines' assuming *ağılık* is a mis-spelling of **ağılığ**) *TT III* 73–4: Bud. **yér ağılıkı . . . kök kalık** [**ağılıkı**] names of two Bodhisattvas '*Kṣitigarbha, Ākāśagarbha*' *U I* 18, 4–5; **ağılıktakı ağı barım** 'treasures and property in the treasury' *PP* 7, 5–6; **ağılıkım tsaŋım** 'my treasury and granary' *U I* 29, 2; o.o. *U III* 47, 17; *Suv.* 270, 4; *TT VI* common; *TT VII* 41, 28; Civ. *USp.* 78, 14–15 (**içgeru:**).

D **akı:lık** A.N. fr. **akı:**; 'generosity'. Survives only(?) in NE Bar. **ağu:luk**, same meaning *R I* 173 and SW Osm. **axılık** now 'a community of *axıs*' (see **akı:**). **Xak.** XI **koḏğıl maŋa: akı:lık bolsun maŋa: ayağ-a:** translated *da'ni ḥattā acūd fa-yakūn laqabi cawād* 'permit me to be generous and may my title be "generous" ' *Kaş. III* 172, 11; n.m.e.: *KB* **akılık** 'generosity' (and other virtues are manifest in the good man) 934: XIII(?) *At.* **akılık** (*axılık* in the Arabic script MSS.) 'generosity' 230, 232, 233 (**eg-**), etc.: **Osm.** XVI Ar. *al-samaha* 'to be generous' **cömerdlik ve axılık etmek** *TTS II* 17 (this entry proves that Osm. **axı** is **akı:** and not derived fr. Ar. *ax* 'brother').

D **ağu:luğ** P.N./A. fr. **ağu:**; 'poisonous'. S.i.s.m.l.g. w. various phonetic changes. **Türkü** VIII ff. **agu:lu:ğ kurt koŋu:z aḏartu: uma:z** 'poisonous worms and insects cannot endanger you' *Toy.* 28–9 (*ETY II* 59): Man. **ekı ağuluğ yol** 'the two poisonous roads' *Chuas.* 125: **Uyğ.** VIII ff. Man. (they were saved . . .) **akuluğ** (*sic*) **yılkıta** 'from a poisonous animal (reincarnation)' *TT III* 26: Bud. **ağuluğ yılan** 'a poisonous snake' *PP* 38, 3; *U IV* 8, 12 (**étin-**); o.o. *PP* 39, 6; *U II* 31, 53: Civ. **ağuluğ** 'poisonous' *H II* 8, 50: **Çağ.** XV ff. **ağuluk** *zihrnāk* 'poisonous' *San.* 44r. 10.

D **oğulluğ** P.N./A. fr. **oğul**; 'having a son, or child'. S.i.s.m.l.g. **Xak.** XI *KB* **oğulluğ ata bolsa** 'if a father has children' 1221: XIII(?) *Tef.* **oğulluk** (*sic*) ditto 232.

D **oğulluk** A.N. (and Conc. N.) fr. **oğul**; 'adoption; an adopted son'. Survives in some NW and all SW languages. **Uyğ.** VIII ff. Civ. **Turmış atlığ oğlumnı Sutpakka . . . oğulluk bérdim** 'I have given my son named Turmış to Sutpak as an adopted son' *USp.* 98, 2–4.

D **oğla:ğu:** 'gently nurtured, delicate' and the like; presumably Dev. N./A. fr. ***oğla:-** Den. V. fr. **oğul**. N.o.a.b. **Uyğ.** VIII ff. Bud. (she walks with a gliding motion) **yumşak oğlağu aḏakın** on her soft, delicate feet' *U II* 24, 2; **men yeme oğlağun öğrenmiş kenç kiçig** 'and I am a young girl gently brought up' *U III* 82, 16; **oğlağu ünin ündeyü** 'speaking with a gentle voice' *U IV* 14, 142; o.o. *U III* 7, 21; 17, 14; 44, 3; **Xak.** XI **oğla:ğu:** *al-muna"am wa'l-murabbā fi ni'ma* 'pampered, brought up in luxury'; hence 'great ladies' (*al-xawātīn*) are called **oğla:ğu: ka:tu:n** *Kaş. I* 138: *KB* (the raven's call is like) **oğlağu kız üni** 'a delicate girl's voice' 77; **kimiŋ oğlağu bolsa oğlı**

kızı 'the man whose children are pampered' (will regret it) 1223.

VUD **oğulmuk** Hap. leg.; apparently Den. N. fr. **oğul** but w. no obvious semantic connection. **Xak.** XI **oğulmuk** *kull xaşaba mustawiya fi qiwāmi'l-'arida* 'any straight timber in the supports of a rafter' *Kaş. I* 149.

D **oğlanlığ** Hap. leg.? ; P.N./A. fr. **oğla:n (oğul)**. The A.N. **oğlanlık** 'boyhood', 'the time of youth' is noted in SW Osm. fr. XIV onwards *TTS I* 536, etc. and in XV meaning 'infantile convulsions' *II* 719. **Uyğ.** VIII ff. Civ. **urı oğlanlığ evçi** 'a woman who has (borne) a male child' *H II* 18, 65.

D **oğla:nsığ** Hap. leg.; N./A. fr. **oğla:n (oğul)**. **Xak.** (in a note on the Suff. **-sığ**) **bu karı: ol oğla:nsığ** *hāḏā şayx yuşbih xuluquhu xuluqa'l-şibyān* 'the habits of this old man are like the habits of a child' *Kaş. III* 128, 21; n.m.e.

Tris. V. AĞL-

D **akı:la:-** Hap. leg.; Den. V. fr. **akı:. Xak.** XI **ol meni: akı:la:dı:** *nasabani ilā'l-cūd* 'he attributed generosity to me' *Kaş. I* 310 **(akı:la:r, akı:la:ma:k)**.

D **ağu:la:-** Den. V. fr. **ağu:**; 'to poison (someone or something *Acc.*)'. Survives only *(?) in* SW Osm. **ağıla-. Xak.** XI **ol aşın ağu:la:dı:** 'he poisoned (*samma*) his food (etc.)' *Kaş. I* 310 **(ağu:la:r, ağu:la:ma:k)**.

Dis. AĞM

D **ağım** N.S.A. fr. **1 a:ğ-**; lit. 'a single act of rising or climbing'. Survives only(?) in SW Osm. for 'ascent; instep'. **Xak.** XI **bi:r ağım yé:r** *şa'ūd mina'l-arḍ qadr mā yuş'ad daf'ata(n) 'alayhā* 'a rise in the ground of a size which can be climbed all at once' *Kaş. I* 75.

D **akım** N.S.A. fr. **ak-**; lit. 'a single act of flowing'. S.i.s.m.l.g. usually for 'stream, current'. **Xak.** XI **bı:r akım su:v** *mā' qadr mā yasil marrata(n)* 'the amount of water that flows once' *Kaş. I* 75: **Kom.** XIV **axım** 'stream' *CCG*; *Gr.*

Dis. AĞN

1 ağan Hap. leg.; the para. concerned is most obscure; Thomsen translated the word 'penance' as a pure guess, suggesting a connection with **ağan-** in *U II* 87, 62; this is a simple misreading of **ağna:-**, which could be a Den. V. fr. this word; if so, it might mean 'prostration' or the like; Orkun's translation 'seclusion', based on a supposed connection with **1 ağla:-** is morphologically improbable. **Türkü** VIII ff. **ak at karşısı:n üç bolu:ğta: talu:la:pan ağanka: ötü:gke ıḍmı:s** 'a white horse choosing his adversary in the three states of existence(?) sent him to prostration(?) and prayer(?)' *IrkB* 19.

E **2 ağan** Hap. leg.; there is no doubt that *Kaş.* was misled by the resemblance to the Ar. word and that this is a mis-spelling and mistranslation of **ağın** which is not listed in *Kaş.* **Xak.** XI **ağan er** *al-raculu 'l-aġann* 'a man who speaks through his nose'; *wa hādihi wāfaqati'l-'arabiya lafza(n) wa ma'na(n)* 'this agrees with Ar. in sound and meaning' *Kaş. I* 77 (see **2 ağna:-**).

ağın 'dumb'. Survives only(?) in NE XIX Küer. **ağın** 'stammering' *R I* 155. **Uyğ.** VIII ff. Chr. (blind) **ağın** 'dumb' (lame, one armed, etc.) *M III* 49, 3: **Xak.** XI *KB* (if a *man goes to a strange country*) **kelin teg bolur er ağın teg tılı** 'he becomes as (shy as) a bride, and his tongue as if dumb' 494; (why do you say nothing) **ağın teg bolup** 'as if you had become dumb?' 775; o.o. 1016, 1027, 6118, 6452: XIV *Rbğ.* **ağın** 'dumb' *R I* 155; *Muh.*(?) *al-abkam* 'dumb' **ağın** *Rif.* 150 (only).

D **akın** Conc. N. fr. **ak-**; basically 'stream, current', metaph. 'a marauding raid'. S.i.a.m.l.g. in one or both meanings. **Uyğ.** VIII ff. Bud. Sanskrit *rasa* (N.) 'fluid, liquid' **akın** *TT VIII D.*35: **Xak.** XI **akın** *al-sayl* 'stream'; and *al-atiy* 'a sudden rush of water' is called **munduz akın**; and this word is used metaph. (*yusta'ār*) for *al-katibatu'l-muğira layla(n)* 'a detachment which raids by night'; so one says **akınçı: keldı:** 'the raiding party has come', *sā'ila ka'l-sayli'l-atiy* 'pouring in like a sudden rush of water' *Kaş. I* 77; *KB* **közde akıttı akın** 'let loose a flood of tears' 1160: **Kıp.** XIII *al-iğara* 'a raid' **akın** *Hou.* 14, 9; *ğur mina'l-iğāra* **akın ét** *do.* 42, 15: XIV **akın** *al-cary li'l-iğāra* 'rushing out for a raid' *Id.* 18: XV *tayyār* 'strong current, wave' **akın** *Tuh.* 8b. 10; *sayl* (**akmak** and) **akın** *do.* 19.a 7: **Osm.** XIV **akın** 'raid' in various phr. *TTS I* 14; *II* 20; *IV* 12: XVIII **akın** in *Rūmī, ğārat wa tāxt* 'raid, invasion' *San.* 45v. 8.

D **uğa:n** 'God', etc. See **u:-**.

Dis. V. AĞN-

E **ağan-** See **ağna:-** Uyğ.

D **okın-** Refl. f. of **okı:-**. S.i.a.m.l.g. usually in a Pass. sense. **Xak.** XI **bitig okındı:** 'the book was read' (*quri'a*); and one says **ol bitig okındı:** 'he pretended to read the book without actually reading it'; the **-n-** was changed from **-l-** *Kaş. I* 202 **(okınur, okınma:k)**: **Osm.** XIV ff. **okun-** (once XV **oxun-**) 'to be called, summoned' in several texts *TTS I* 537; *II* 723; *III* 538; *IV* 603.

S **uğun-** See **uvun-**.

D **ukun-** Refl. f. of **uk-**. N.o.a.b. **Uyğ.** VIII ff. Bud. **bilinip ukunup** 'recognizing (Hend., his sins)' *Suv.* 140, 1 and 11.

?D **1 ağna:-** perhaps Den. V. fr. **1 ağan**; 'to roll on one's back', esp. of a horse or other animal. S.i.a.m.l.g. w. some phonetic changes **Uyğ.** VIII ff. Bud. (he wept and sobbed) **balıkça ağnayu** 'rolling about (on the ground) like a fish' *PP* 58, 7; **öz arığsızında**

ağnayu 'rolling in his own filth' *U III* 35, 20; o.o. *U II* 87, 62 (mistranscribed *ağan-*); *U III* 42, 27; *Suv.* 601, 12; *USp.* 97, 5–6; 101, 8: **Xak.** XI **at ağna:dı:** *tamarraġa'l-faras fi'l--turāb* 'the horse rolled in the dust (etc.)' *Kaş. I* 289 (**ağna:r, ağna:ma:k**): *KB* **sıgun muyğak ağnar** 'the maral deer and doe roll on their backs' 79; (you are an ignorant (metaph.) maral deer) **ağınap yor-a** 'go and roll on your back' 6613: **Çağ.** XV ff. **ağna-** *bar xāk ġaltīdan* 'to roll on the ground', in Ar. *marāġa San.* 43r. 22: **Xwar.** XIV **ağna-** 'to roll on one's back' *Qutb* 4; *Nahc.* 315, 16–17: **Kıp.** XIII *tamarraġa'l-faras* **at ağnadı:** (misvocalized *ığnadı:*); used of horses, mules, and donkeys *Hou.* 13, 2: XIV **ağna-** *tamarraġa Id.* 16: XV ditto **awna-** (in margin **Tkm. ağna-**) *Tuh.* 9a 6: **Osm.** XIV ff. **ağna-** ditto; c.i.a.p. *TTS I* 12; *II* 14; *III* 8; *IV* 9.

D **2 ağna:-** Den. V. fr. **ağın**; 'to be tongue-tied, dumb'. Survives only(?) in NE Küer. **ağınna-** 'to stammer' *R I* 156. **Xak.** XI and one says **er ağna:dı:** *ta'ta'a'l-lisānu'l-racul wa'n'aqada 'alayhi* 'the man was tongue-tied (Hend.)'; *wa aṣluhu mina'l-ġunna* 'its origin is from speaking through the nose' *Kaş. I* 289 (**ağna:r, ağna:ma:k**; see **2 ağan**).

D **1 ağnat-** Caus. f. of **1 ağna:-**; 'to make (a horse, etc.) roll on its back'. S.i.m.m.l.g. **Xak.** XI **ol atın topra:kka: ağnatdı:** *marraġa farasahu fi'l-turāb* 'he made his horse roll on its back in the dust (etc.)' *Kaş. I* 267 (**2 ağnat-** follows): **Çağ.** XV ff. **ağnat-** Caus. f.; *bar xāk ġaltānidan* 'to cause to roll on the ground'; Ar. *tamrīġ San.* 43v. 9: **Osm.** XVI ff. **ağnat-** ditto, in two texts *TTS I* 12; *II* 14.

D **2 ağnat-** Hap. leg.; Caus. f. of **2 ağna:-**. **Xak.** XI (after **1 ağnat-**) **yağa:k anıŋ tılın ağnattı:** *aklu'l-cawz ṭakala lisānahu ḥattā ṣāra ka'annahu aratta* 'eating the nut impeded his tongue so that it was as if he stammered' *Kaş. I* 267 (**ağnatur, ağnatma:k**).

Tris. AĞN

D **akınçı:** N.Ag. fr. **akın**; 'a raider, raiding party.' Survives only(?) in SW Osm., where it was used as late as the 1914–18 War for 'lightly armed irregular troops'. **Xak.** XI **akınçu:** (*sic*, in error under influence of preceding word **avınçu:**) *al-sariya* 'a raiding party which goes by night and attacks the enemy' *Kaş. I* 134; **akınçı:** *I* 77 (**akın**); *I* 212 (**akıt-**): **Osm.** XVIII **akınçı** (in *Rūmi*, see **akın**) *ġāratkar wa tāxt kunanda* 'raider, marauder' *San.* 45v. 8.

D **uğança** See **u:-**.

D **ağınçsız** pec. to Uyğ. As pointed out in *U I*, p. 55 this word is used to translate the Chinese phr. *pu t'ui* (*Giles* 9,456 12,183) which translates Sanskrit *avinivartāniya* 'indomitable, unshakeable'. It seems therefore to be a Priv. N/A. fr. ***ağınç** Dev. N. fr. the Refl. f. of **2 a:ğ-** in its medieval meaning (see **a:ğ-** Preliminary note). It could be transcribed as **akınçsiz** and taken as more or less syn. with **akığsız**, but this is less probable. **Uyğ.** VIII ff. Man. **ağınçsız köŋül** 'an unshakeable mind' *TT III* 18: Bud. *Suv.* 488, 13; *Pfahl.* 6, 4 (**evrilinçsiz**).

D **akındı:** Intrans. Dev. N./A. fr. Refl. f. of **ak-**; 'flowing, running' (water, etc.); 'a stream'. S.i.s.m.l.g. **Xak.** XI **akındı: su:v** *al-mā'u'l--sā'il* 'running water' *Kaş. I* 140: **Çağ.** XV ff. **akındı** syn. with **akış** (not pre-Çağ.) meaning *ciryān-i āb* 'a flow of water' *San.* 45v. 8.

D **ağıŋğaç** See **şatu:**.

Dis. AĞR

ağır basically 'heavy' in the physical sense; hence metaph. in two contrary meanings:—(1) laudatory (*a*) 'important, distinguished and (*b*) ('of full weight' hence) 'valuable, sincere'; (2) pejorative 'burdensome, grievous; painful'. C.i.a.m.l.g. w. phonetic changes. **Türkü** VIII **bunça: ağır törö:g** 'such important tribal laws' *II E* 2; (gap) **ağır taşığ** 'heavy stone' (or 'important memorial stone'?) *II S* 15: **Uyğ.** VIII ff. Man.-A (this work was begun with great joy and finished) **ağır sevinçin** 'with overwhelming happiness' *M I* 25, 5; similar phr. but **ağır küsüşün** 'with overwhelming desire' *do.* 28, 22; **ağır ağruş körür** 'he suffers grievous pain' *M III* 31, 5 (iii): Man. **ağır ağruş** *TT II* 17, 56: Chr. **bu taş ertiŋü ağır turur** 'this stone is exceedingly heavy' *U I* 8, 4–5: Bud. **ağır aya:ğığ** 'profound respect' *TT VIII E*.5; **ağar** (*sic*) **ayağın** *U IV* 12, 100; **ertiŋü ağar** (*sic*) *U III* 37, 34; **ağar** (*sic*) **tsuy irinçüleri** 'grievous sins (Hend.)' *TT IV* 4, 9; o.o. *Suv.* 4, 17 (**igle:-**); 96, 22; 132, 12; *USp.* 97, 21; 101, 21; *TT VII* (common): Civ. **ağırigke** 'a serious illness' *USp.* 78, 2; **ağır kınka tegzün:** 'let him be subjected to severe punishment' *do.* 115, 20; similar phr. *do.* 116, 17; a.o. *TT VIII I*.12 (**çıvşa:ğu:**): **Xak.** XI **ağır** *al-ṯaqīl* 'heavy' of anything; and a man who is honoured (*mukram*) by the people or the chief is called **ağırlı:ğ kişi:**; and one says **teŋri: meni: ağırla:dı:** 'God made me honoured' (*akramani*); and when part of the night (*ḥudū' mina'l-layl*) has passed, one says **ağı:r** (*sic*) **aḍa:k amruldı:** 'the heavy (*al-ṯaqīla*) foot has come to rest' (*sakana*), meaning that it has reached its destination after a slow journey; **ağı:r** (*sic*) **ne:ŋ** *al-şay'u'l-ġāli fi'l-ṯaman* 'a highly-priced thing' *Kaş. I* 52; o.o. *I* 99, 26 (**ağruk**); *III* 247, 26 (**u:**): *KB* (by speech man) **ağır kıldı öz** 'has made himself respected' 210; **uçuz tutmasunı ağır tutsunı** 'let them not hold you worthless, let them hold you in respect' 540; o.o. 'respected' 900, 1028; 'valuable' 902; 'important' 900, 903: XIII(?) *Tef.* **ağır** 'heavy, important, respected' 37: XIV *Muh. al-ṯaqīl* 'heavy' (opp. to 'light' **yüŋül**) **ağır** *Mel.* 54, 9; *Rif.* 151; *ṯaqīlu'l-sam'* 'hard of hearing' **ağı:r ku:la:klığ** 139 (only): **Çağ.** XV ff. **ağır** *sangin wa ṯaqīl* 'heavy' (Hend.) *San.* 44r. 10 (quotn.): **Xwar.** XIII **ağırınça** 'according to their weight' *'Ali* 22;

XIV **ağır** 'heavy' *MN* 149; 'massive' (army) *Nahc.* 27, 12 etc.: **Kom.** 'heavy; weight; honour' **ağır** *CCI; Gr.*: **Kıp.** XIII *al-ṯaqil* (opp. to 'light' **yüŋül, ye:yni**) **ağır** *Hou.* 27, 16: XIV **ağır** *al-ṯaqil Id.* 16: **ağı:r** (*?sic*, vertical *kasra*) *al-samin* 'corpulent' *do.* 17: XV *al-ṯaqil* **ağır** *Kav.* 64, 17; ditto **awur**; **Tkm. ağır** *Tuh.* 11a. 1: **Osm.** XIV ff. **ağır** in several meanings; c.i.a.p. *TTS I* 7, 8; *II* 9, 10; *III* 6; *IV* 6, 7.

F **akur** 'stable'; early l.-w. fr. Pe. *axwur*. S.i.s.m.l. in various forms, sometimes recognized as a l.-w. and sometimes not; in modern times usually means 'manger' rather than 'stable'. See **sıp. Xak.** XI (in the introductory Chap.) **akur** *al-iṣṭabl* 'stable' *Kaş. I* 7, 7; n.m.e.: *KB* **akur** 'stable' 5369, 5370: XIV *Muh. al-mi'laf* 'manger' **a:xur/a:xu:r** *Mel.* 76, 8; **axur** *Rif.* 179.

?F **ığar** n.o.a.b. *v. G. ATG*, p. 309 suggests that this is Sogdian *yy'r* and prob. means 'strong'. **Türkü** VIII **ığar élligde: ığar xağanlığda: yeg kıltım** 'I made them better than those who had a strong(?) realm and a strong(?) *xağan*' *I E* 29, *II E* 24; **ığar oğlanıŋızda:** 'among your strong(?) sons' *I SE*.

VU?F **oğar** pec. to *Kaş.* In spite of the difference in vocalization it seems likely that this is an Ar. l.-w., perhaps received through Pe. where it is also a l.-w. **Xak.** XI **oğar at** *al-farasu'l-aġarr* 'a horse with a white blaze on its forehead'; this word agrees with the Ar. in sound and meaning except that in Ar. the *alif* carries a *fatha* and in Turkish a *damma Kaş. I* 53; a.o. *I* 335 **(bol)**.

VU **oğur** Hap. leg. Although this is described as Oğuz, the A.N. **oğurluk**, q.v., appears in a Xak. verse. It is entered between the Xak. and Oğuz translations of **uğur** and is possibly a special meaning of that word, but there is no obvious semantic connection. **Oğuz** XI **oğur** *al-'iwaḍ* 'exchange', one says **atka: oğur aldım** 'I received (something) in exchange for the horse' *Kaş. I* 53.

uğur semantically rather indefinite; seems to connote both 'time' and 'cause'; in some contexts it is hard to say which is uppermost. 'Time' seems to have evolved into 'the right time, an auspicious time', and thence into 'good fortune' the meaning uppermost today in the word and its der. f.s. Very common in the early period, but survives only(?) in SW Az., Osm., Tkm. (and Krım *R I* 1010). Has been fairly consistently transcribed *oğur*, but *TT VIII* has **uğur** and this is the modern pronunciation. See *Doerfer* II 604. **Uyğ.** VIII ff. Chr. **ol uğurka** 'for that reason' (the Magi still worship fire) *U I* 9, 3: Man.-A (after a list of names) **él(l)entük erksintük uğurınta** 'at the time when (the persons named) were ruling and exercising authority' *M I* 27, 10: Man. **az nızvanı uğrınta** 'because of the passion of lust' *TT II* 16, 20: Bud. Sanskrit *ekadā* 'once upon a time' **bire:r uğurda:** *TT VIII C*.16; **alku uğurla:r üze:** 'on all occasions' *do. G*.8: **él(l)enü erksinü yarlıkayur uğurda** *Pfahl.* 22, 3; o.o. meaning 'time, occasion' *U II* 4, 4; 5, 11; *TT IV* 12, 48; *V* 8, 71 and 76; 26, 107; **nızvanılar uğrınta** 'because of (or under the influence of) passions' *TT IV* 4, 11; **nızvanılar küçinte mıdık uğrınta** 'by the compulsion of passions and because we are laymen' *do.* 5, 21; **yana bu nom erteni uğrınta yaŋırtı kértgünç tuğar** 'and because of this precious doctrine faith is born anew' *TT V* 22, 29–30: Civ. **ig ağrığ uğrınta** 'in times of illness (Hend.)' *TT I* 16; **uğrınta** is common, and **uğrıŋa** occurs once (20, 12) in *H II* meaning either 'in times of' or 'because of': **O. Kır.** IX ff. **élim uğrınta** 'for the sake of(?) my realm' *Mal.* 10, 8 (a chaotic inscription, but these words seem clear): **Xak.** XI **uğur** *al-waqt* 'time'; one says **ne: uğurda: keldi:ŋ** 'at what time did you come?'; **uğur** *al-dawla* (here) 'reign'; hence one says **beg uğrı:nda: meniŋ ı:şım é:tildi:** *salaḥa amri fi dawlati'l-amir* 'my affairs were kept in good order in the reign of the *beg*'; **uğur** *al-imkān wa'l-furṣa fi'l-ṣay* 'possibility, opportunity for something'; hence one says **bu: ı:ş uğurluğ boldı:** *ṣāra hāḍā'l--amr fi imkānihi wa furṣatihi* 'this affair became possible and opportune' *Kaş. I* 53 (paras. on **oğur** and **uğur** in Oğuz follow); and about 20 o.o. meaning 'time, occasion, the right time' (*waqt* or *zamān*): *KB* (a prudent man) **iş uğrın bllür** 'knows the right time to work' 2192: XIII(?) *Tef.* **ol uğurda** 'at that time; at that very moment' 232 (*oğur*): **Çağ.** XV ff. **uğur** (1) *samt wa maqṣadi ki ba-ān ṭaraf tawaccuh wa rū kunand* 'a direction towards which one turns and goes'; (2) *barakat wa sa'ādat* 'blessedness and happiness' *San.* 76v. 27: **Oğuz** XI **uğur** *al-xayr wa'l-baraka* 'good fortune, blessedness'; hence one says to a traveller **yo:l uğur bolsu:n** 'may your journey be fortunate and blessed'; this word is used only in regard to a journey (*fi ḥāli'l-safar*) *Kaş. I* 53: **Osm.** XIV ff. **uğur** 'direction; objective; journey' noted in several texts *TTS I* 716–17; *II* 921; *III* 722; *IV* 778, but in some quotations this is not the meaning, e.g. (*I*) **kadırğa tamām bir yıl uğura gitti, denizden mā'adā nesne görmediler** 'the galley went out for a period of a whole year, but they saw nothing except the sea'.

akru: 'gently, quietly', and the like; often doubled. From the earliest period a longer form **akuru:** occurs and fr. XI forms with **-n** attached. None of the morphological analyses of this word which have been suggested, e.g. in *Brockelmann*, para. 104, are plausible, and it seems to be a basic word, the form with attached **-n** being perhaps an Instr. S.i.m.m.l.g. usually with attached **-n** and sometimes metathesized as in SW. **Uyğ.** VIII ff. Bud. **akuru akuru maŋın yorıyur** 'she walks at a quiet pace' *U II* 24, 2; a.o. *U III* 72, 17: Civ. **ot akuru akuru** [gap] 'let the fire [burn] gently'. *H II* 18, 56: **Xak.** XI **akru:** Indeclinable (*ḥarf*)

meaning 'gentle, slow' (*ruwayd*); one says **akru: akru:** *taraffaq ruwayda(n)* 'he gentle' *Kaş. I* 114; (if you love property which you have acquired, love it) **akrun** (*sic*) 'in moderation' *III* 361, 2: *KB* (Ay toldi) **olturdı akru silig** 'sat down quietly and modestly' 956; **turup çıktı akru** 'he got up and went out quietly' 1604; o.o. 3,957; 6,617: XIII(?) *Tef.* **akru** 'quiet, quietly' 48: XIV *Muh.* '*alā mahl* 'slowly, gently' **akru:n/axru:n** *Mcl.* 8, 8; **akru:/axru:** *Rif.* 80: **Xwar.** XIV **akru** 'quietly, peacefully' *Quth* 9; **akrun** *do.* 10; **arkun** *do.* 11; (I have a loud voice) **hiç akru sözleyü bilmezmen** 'I cannot speak quietly' *Nahc.* 371, 14; **akrun** 'quietly' *do.* 383, 7: **Kom.** XIV 'slowly, quietly' **akrın/arkun** *CCI*; *Gr.*: **Kıp.** XIV **arkun** *rifqa(n)* 'gently'; one says **arkun arkun kelür** 'he comes gently' *Id.* 11: XV *ta'anni* 'slowly' **akrın/arkun** *Kav.* 77, 8; *mahla(n)* **akrın** *Tuh.* 90b. 7: **Osm.** XIV ff. **arkın/arkun/arxun** 'gently, slowly'; sometimes doubled; c.i.a.p. *TTS I* 40; *II* 55; *III* 38; *IV* 39–40.

oğrı: 'thief'; the Instr. case **oğrın** meaning 'furtively' also occurs, esp. in SW, and has sometimes been regarded (falsely) as a separate word. S.i.a.m.l.g. with some phonetic variations. See *Doerfer* II 497. **Türkü** VIII ff. *IrkB* 16 (**utru:**): **Uyğ.** VIII ff. **Man. ol üç oğrılar** 'those three thieves' *TT II* 16, 18: Bud. **oğrı kellp** 'a thief coming' *PP* 58, 5: Civ. **oğrı bolur** 'he will become a thief' *TT VII* 37, 7; *USp.* 42, 6: XIV *Chin.–Uyğ. Dict.* 'thief' **oğrı** *Ligeti* 185: **Xak.** XI **oğrı:** *al-liṣṣ* 'thief'; and one says **bu: ne:ŋ anıŋ oğrı: ol** 'this thing is inferior (*dūna*) to that'; originally **oğırı:** but abbreviated like Ar. *ibil*/*ibl* and *uḏun*/*uḏn* *Kaş. I* 126; **oğrı: tuza:k** 'a trap buried in the ground' *I* 380, 15; *II* 234, 3; 13 o.o. meaning 'thief': *KB* **oğrı** 'thief' 313, 1737, 2861: XIII(?) *Tef.* ditto 231: XIV *Muh.*(?) *sarrāq* 'thief' **o:ğrı:** *Rif.* 156 (only): **Çağ.** XV ff. **oğrı** *duzd* 'thief' *San.* 76v. 24: **Xwar.** XIV **oğrı** 'thief' *Quth* 114; *Nahc.* 409, 15: **Kom.** XIV 'thief' **oğrı** *CCI*; **oğur** *CCG*; 'furtively' **ovrun** *CCG*; *Gr.*: **Kıp** XIII *al-liṣṣ* **oğrı:** *Hou.* 25, 8: XIV ditto *Id.* 16: XV *al-sāriq* **oğrı** *Kav.* 74, 18; *ḥarāmi* 'thief' **owru**; **Tkm.** **oğru** *Tuh.* 12b. 9: **Osm.** XIV ff. **oğru** 'thief' and **oğrun** 'furtively'; c.i.a.p. *TTS I* 714–15; *II* 919; 920; *III* 699, 701; *IV* 775–7 (spelt *uğru*, *uğrun*).

D **ağrığ** N./A.S. fr. **agrı:-/ağru:-**; 'pain, painful'; hence 'a painful disease', esp. in the Hend. **ig ağrığ**. S.i.a.m.l.g., in some difficult to distinguish fr. **ağruk**. **Uyğ.** VIII ff. Bud. **ağrığ** usually 'pain; suffering pain', less often 'illness' and **ig ağrığ** 'illness' are fairly common; **ağruğ boltı** 'he became ill' *PP* 68, 3; o.o. of **ağrığ** *Suv.* 585, 16; *USp.* 60, Ib. 13; **ig ağrığ** *TT VII* 40, 56, etc.; *VIII K.* 12; *Suv.* 587, 2: Civ. both **ağrığ** and **ig ağrığ** are fairly common: **Xak.** XI **ağrığ** *al-waca' fi'l-cumla* 'pain' in general'; then pain in any organ (or limb, *'uḍw*) is described by it *Kaş. I* 98: *KB* **baş ağrığ** 'headache' 421, 1883: XIII(?) *Tef.* **ağrığ** 'pain' (esp. birth pangs) 38: XIV *Muh.*(?) *al-waca'* **ağruğ** *Rif.* 163 (only): **Çağ.** XV ff. **ağrığ** *dard u ranc* 'pain'; also used for *ranciş* 'indignation'; **ağrı** abbreviation of **ağrığ** *San.* 43v. 27: **Xwar.** XIV **ağrığ** 'pain; illness' *Quth* 5; **baş ağrığı** *Nahc.* 167, 2: **Kom.** XIV 'ill, illness' **ağrık/ağrıx/ağırıx** *CCG*; *Gr.*: **Kıp.** XIII *al-waca'* **ağrı:** *Hou.* 32, 20: XIV ditto **a:r** (?a:rı) and **ağrımak** *Bul.* 10, 1: XV *darham* (Persian l.-w.) 'suffering, afflicted' **awrı**; **Tkm.** **ağrı** (and **yarmak**, **akça**, which are translations of *dirham*) *Tuh.* 15b. 9: **Osm.** XIV ff. **ağrı** 'pain, sorrow' in two texts and **ağrık** 'painful' in one *TTS I* 12; *II* 14; *IV* 9.

D **ağruk** Intrans. Conc. N. fr. **agrı:-/ağru:-**; 'a heavy object, heavy baggage', and the like. Survives only(?) in SW XX Anat. **ağrık/avruk** *SDD* 77, 130, 1603. See *Doerfer* II 496. **Xak.** XI **ağruk** *al-ṯaqal wa'l-matā'* 'heavy baggage and household goods'; hence one says **ağır ağruk kayu:da: kaldı:** *ayna turika'l-ḥiml wa'l-ṯaqal* 'where have the loads and heavy baggage been left?' *Kaş. I* 99: **Çağ.** XV ff. **ağruk** *aḥmāl wa aṯqāl San.* 43v. 27: **Kıp.** XIV **ağruk** *al-ṯaqal Id.* 17: XV **awruk** (untranslated) *is the root of* **awur-** (**ağrı:-**) *Tuh.* 84a. 6.

D **uğra:ğ** Den. V. fr. **uğra:-**. Survives only (?) in Osm. *Red.* 256; *SDD* 1084, 1413 **oğrak, uğrak** 'a halting point on a journey'. **Xak.** XI **uğra:ğ** *al-qaṣd wa'l-'azima* 'aim, purpose, intention' *Kaş. I* 118; **uğrağım kendü: yıra:k** 'my goal (*ṣa'wī*) is distant' *III* 29, 4; **yandı: erinç uğrağı:** *la'allahu raca'a min 'azmihi* 'he has perhaps turned back from his intention' *III* 65, 12; **anıŋ uğra:ğı: kör** 'see his purpose' (*qaṣdahu*) *III* 317, 4.

D **oğruğ** Conc. N. fr. **oğur-**. Survives only (?) in NE Tuv. **o:ruğ** 'a cliff at the mouth of a river'; **o:ruk** (1) 'collar-bone'; (2) 'broken' (e.g. branch) *Pal.* 309. **Xak.** XI **oğruğ** (mis-spelt *ağruğ*) **süŋü:kı:** *al-faḥṣa* 'the first vertebra in the neck'; **oğruğ** (*sic*) *ciz'u'l-wādi* 'a bend in a valley'; one says **ta:ğ oğruğı:** *munqaṭa'u'l-cabal* 'a vertical end of a mountain' *Kaş. I* 98; **ovru:ğ** *mafṣil kull 'azmi(n)* ('a joint in any limb') *wa ciz' kull cabal wa munqaṭa'uhu*; alternative form (*luğa*) of **oğru:ğ**; **ovru:ğ** *al-faḥṣa*; in all three cases **oğru:ğ** is more correct (*aṣwab*) *I* 118; **ö:zi: kuyı: oğruğı:** (mis-spelt *oğrağı:*) translated *wa fi baṭni'l-wādi* 'and (he himself is) in the bottom of the valley' *III* 65, 14.

ukruk 'a lasso on the end of a pole'. Survives in NE Bar. **ukruk** translated by Russian *ukruchina R I* 1613; SE Tar. **okuruk** *R I* 997; NC Kır. **ukuruk**; an early l.-w. in Mong. as *uğurka* (*Haenisch* 160, *Kow.* 366). See *Doerfer* II 507. **Xak.** XI **ukruk** *al-wahaq* 'lasso' *Kaş. I* 100 (prov.); similar prov. *III* 215, 17: **Kıp.** 'the lasso (*al-rabṣa*) used to catch horses out at pasture' **ukruk** *Hou.* 13, 11: XIV **ukruk** 'the rope (*al-ḥabl*) used to catch a running horse' *Id.* 17: **Osm.** XV **ukruk** 'lasso' *TTS II* 722; **ukruğ** *III* 537; XVI **ukruk** *I* 538 (all mis-spelt *okruk*).

D **akrun** See **akru:**.

D **oğrın** See **oğrı:**.

D **ağruş** N./A.S. fr. **ağrı:-/ağru:-** 'pain' and the like. Survives only(?) in SE Türkı **ağrış** von Le Coq, *Sprichwörter und Liede von Turfan*, Leipzig/Berlin 1910, p. 81. **Uyğ.** VIII ff. Man.-A *M III* 31, 5 (iii) (**ağır**): Man. *TT II* 17, 56 (**ağır**): Bud. **ağruş serinmekiŋ** 'your endurance of pain' *U III* 21, 4 (i); **ağruş törösin** 'the law of pain' *TT X* 500.

Dis. V. AĞR-

oğur- Hap. leg., but cf. **oğruğ**, which fixes the initial **o-**, **oğrul-**, and **oğruş-**. **Xak.** XI **er süŋük oğurdı:** *ṭabbaqa'l-raculu'l-'aẓm wa faṣalahu* 'the man detached and disjointed the bone'. *Kaş. I* 178 (**oğurur, oğurma:k**).

D **ağrı:-/ağru:-** Den. V. fr. **ağır**; lit. 'to be, or become, heavy' but usually 'to be in pain or painful'; in *Kaş.* and *Muh.* the two meanings seem to be allocated to the two forms, but after that **ağru:-** disappeared, except, under the influence of the **-w-**, in **awru-**. S.i.a.m.l.g. w. some phonetic changes. For the semantic differences between **açı:-**, **ağrı:-** and **sız-** (**sızla:-**) see **açı:-**. **Türkü** VIII **uluğ oğlım ağrıp yok bolça:** 'when my eldest son fell ill and died' *II S* 9: **Uyğ.** VIII ff. Bud. **a:ğrıyur** 'is (or becomes) ill' *TT VIII G.*11; **başım ertiŋü ağrıp** 'my head aches violently' *U III* 37. 2: Civ. **yanı adakı ağrıyur** 'his sides and legs ache' *TT VII* 25, 2; **boğuz tamak ar ağrımakığ** 'pains in the throat and palate' *H I* 12 (*ar* is prob. only a false start for **ağrımakığ**); **ağrı:-** 'to be painful' is common in *H II*: **Xak.** XI **ağru:dı: ne:ŋ** 'the thing was heavy' (*ṯaḳula*); and one says **iğlik ağru:dı:** *ṯaḳula'l-mariḍ wa danifa* 'the illness was severe and critical' (**ağru:r, ağru:ma:k**); **anıŋ başı: ağrı:dı:** *ṣuddi'a ra'suhu* 'he had a splitting headache'; also used of pain (*waca'*) in any wound or organ, and also of other pains (*al-awcā'*) *Kaş. I* 273 (**ağrı:r, ağrı:ma:k**; *prov.*): *KB* **iği ağrudı** 'his illness became serious' 1115; **yüküm ağrudı** 'my burden has become heavy' 5692: XIV *Muh.*(?) *taṯāqala* 'to be heavy' **ağru:-** *Rif.* 106 (only; mis-spelt *ağru:r-*); *ta'allama* 'to be painful' **ağrı-** *do.* 105; *tawacca'a* ditto **ağrı:-** *do.* 106: **Çağ.** XV ff. **ağrı-** (spelt) (1) *ba-dard āmadan* 'to be in pain'; (2) *rancidan* 'to be vexed, angry' *San.* 42v. 9 (quotns.): **Xwar.** XIV **ağrı-** 'to ache, be painful' *Qutb* 5; *Nahc.* 139, 2: **Kom.** XIV 'to be painful' **ağrı-/ağır-** *CCI*; *Gr.*; **Kıp.** XIV **ağrı-** *ta'allama Id.* 16; *al-waca'* (**a:r** and) **ağrımak** *Bul.* 10, 1: XV *ṯaqula* **awur-**; **Tkm. ağır-** *Tuh.* 11a. 6.

uğra:- Den. V. fr. **uğur**, and like it semantically rather indefinite. In Uyğ. it is nearly always constructed with a Ger. in **-ğalı:/gell:**, and means 'to intend to (do something)', occasionally with the *Dat.* with the same meaning; the Ger. **uğra:yu** however seems to mean 'especially, particularly' (see discussion and further examples in *TT V*, p. 33, note B86). In **Xak.** it usually takes the *Dat.* and means 'to go purposefully (to someone or to do something)'. In *Rbğ.*, as well as the earlier usages, the meaning 'to meet (someone *Dat.*)' first appears; this is the normal modern meaning. Survives in SE Türkı *Shaw* 11; NE Kar. Krım *R I* 1018 and SW Osm., Tkm. The Osm. spelling **oğra-** in *R*, *Red.*, and *Sami* is irregular, Tkm. and Rep. Turkish have **uğra-**. **Uyğ.** VIII ff. Bud. **başın bıçğalı u[ğra]dı** 'he intended to cut off his head' (*U I* 43, 13–14); *U IV* 10, 49–50; **negü iş işlegeli uğrasar** 'whatever work he intends to do' *U II* 23, 26; similar phr. *U III* 11, 15 (ii); 48, 20; *Suv.* 475, 16; 600, 16;—[gap] **a:zkıya: uğra:yu:r blz** 'we plan . . . only a little' *TT VIII A.*17—**uğrayu tüz** 'particularly correct' *TT V* 26, 86: Civ. **öğüz ertgeli uğradıŋ** '(if) you intend to cross a river' *TT I* 35—**uğramış iş bütmez** 'your plans fail' *do.* 75, 176; **neğü işke uğrasa büter** 'whatever he plans to do succeeds' *TT VII* 28, 28: XIV *Chin.–Uyğ. Dict. chuan* 'especially, particularly' (*Giles* 2,702) **uğrayu** *TT V*, p. 33, note B86: **Xak.** XI **beg anar uğra:dı:** *qaṣadahu'l-amir* 'the *beg* moved towards (or against) him'; also used of any intention (*qaṣd*) *Kaş. I* 274 (**uğra:r, uğra:-ma:k**; verse); **öpkem kelip uğradım** 'becoming angry I advanced on him' (*qaṣadtu ilā'l-'aduww*) *I* 125, 12; many o.o., used as Conjugational examples translated *qaṣada*: *KB* **saŋa keldim uğrap** 'I came to you *intentionally*' 591; **takı bolmaz erse yağı uğrasa** 'but if nevertheless the enemy advances on you' (and wishes to fight) 2364—**kalı étseler aş saŋa uğrayu** 'if they prepare food especially for you' 4583: XIII(?) *Tef.* **uğra-**, with **-ğalı** or *Dat.*' 'to intend, determine' 231 (*oğra-*): XIV *Rbğ.* (see Schinkewitz, *Raghuzis Syntax*, para. 147; refces. to facsimile of B.M. MS. in K. Grønbech, *Rabghuzi, Narrationes de Prophetis*) **uğra-** (*a*) with **-ğalı/-geli, Cibrā'il kelip toprak alğalu uğradı** 'Gabriel came and intended to take some earth' 5v. 14–15; **Şālihnı öltürgeli uğradılar erse** 'when they intended (or decided) to kill Ṣāliḥ' 36r. 8; (*b*) with *Dat.* of Dev. N. **yankuğa uğradı** 'he intended to return' 236r. 21; (*c*) with *Dat.* of Common N. **Mekkege uğradılar** 'they set out for Mecca' 224r. 13; **kaçan Adam Ḥawwāğa uğradı erse** 'when Adam met Eve' 7v. 19: **Xwar.** XIV **uğra-** (*a*) with *Dat.* of Infin. 'to intend, try' *Qutb* 114 (*oğra-*); (*b*) 'to arrive' 195 (*uğra-*): **Kıp.** XV *Tuh.* 22b. 7 has *ṣadafa* **uşradı** *wa* **uğradı**; this is clearly corrupt and should read *ṣadafa* 'to turn away from' **aşur-** (not an old word); *ṣādafa* 'to meet (by chance)' **uğra-**: **Osm.** XIV ff. **uğra-** (1) 'to meet, come upon (someone or something *Dat.*)'; (2) 'to avoid meeting (someone, etc. *Abl.*)'; (3) 'to attack (someone *Dat.*)'; c.i.a.p. *TTS I* 712; *II* 918; *III* 697; *IV* 774: XVIII **uğra-** (and **uğraş-**) in *Rūmī, duçār şudan* 'to meet', in Ar. *muṣādafa*) (quotn.); and in *muḥāwarāt-i atrāk-i Rum* '*Rūmī* colloquial' '*ubūr* 'to pass

by' as in the phr. **fulān köyniŋ üzerinden uğradım** 'I passed by that village' *San.* 76v. 12.

okra:- (of a horse) 'to whinny', particularly when asking for food; contrast **kişne:-** 'to neigh'. S.i.s m.l.g. **Xak.** XI **at okra:dı:** *ḥamḥama'l-faras 'inda'l-isti'lāf* 'the horse whinnied asking for food' *Kaş. I* 275 (**okra:r, okra:ma:k**): **Çağ.** XV ff. **okra-** *āhasta āhasta ṣadā kardan asb dar ṭalab-i 'alaf* 'of a horse to make a gentle sound asking for forage', in Ar. *taḥamḥum San.* 77v. 13: **Osm.** XIV–XVI **okra-** 'to whinny' in several texts *TTS I* 537; *II* 722; *III* 537; *IV* 602.

D **ağrıt-** Caus. f. of **ağrı:-/ağru:-**; 'to cause pain (usually physical, less often mental) to (someone *Acc.*)'. S.i.a.m.l.g. **Türkü** VIII ff. Man. *Chuas.* 56–7; 89–90 (**açıt-**): **Uyğ.** VIII ff. Civ. **başın ağrıtur** 'it makes his head ache' *TT VII* 24, 21; o.o. *do.* 24, 23; 25, 2 and 3: **Xak.** XI **ol anı: ağrıttı:** *awca'ahu* 'he inflicted pain on him' *Kaş. I* 261 (**ağrıtur, ağrıtma:k**): XIII(?) *Tef.* **baş ağrıt-** 39: **Çağ.** XV ff. **ağrıt-** Caus. f. (i) *ba-dard āwardan* 'to cause pain'; (2) *rancānidan* 'to vex or anger' *San.* 43r. 3: **Xwar.** XIV **baş ağrıt-** *Qutb* 5: **Kıp.** XIV (after **ağrı-**) in the Caus. f., **ağrıṭṭur-** later abbreviated to **ağrıṭ-** *Id.* 16.

D **uğrat-** Caus. f. of **uğra:-**. Survives only (?) in NW Krım; SW Osm., Tkm. 'to cause to meet'. **Xak.** XI **ol meni: ı:şka: uğrattı:** *aqṣadanī ilā amr* 'he made me intend an affair' *Kaş. I* 261 (**uğratur, uğratma:k**).

D **uğral-** Hap. leg.; Pass. f. of **uğra:-** used Impersonally (unusual). **Xak.** XI **ol yé:rke: uğraldı:** *quṣidat tilku'l-diyār* 'it was intended to (go to) that place' *Kaş. I* 247 (**uğralur, uğralma:k**).

D **oğrul-** Pass. f. of **oğur-**. Pec. to *Kaş.* **Xak.** XI **süŋü:k oğruldı:** *fuṣila'l-'aẓm wa ṭubbiqa* 'the bone was disjointed and detached'; in a verse **erŋekleri: oğrulu:r** *yanfaṣil aṣābi'uhu min ṣiddati'l-bard* 'his fingers are split by the intensity of the cold' *Kaş. I* 247 (**oğrulur, oğrulma:k**).

D **ağrın-** Refl. f. of **ağrı:-/ağru:-**; 'to suffer pain' and the like. Survives only(?) in NC Kır. **o:run-** and SW XX Anat. **ağrın-** ('to be offended') *SDD* 77. **Uyğ.** VIII ff. Bud. **ağırınmak** (*sic*) **müŋremek ıŋçıklamak** 'complaining of pain, shouting and groaning' (are heard) *Suv.* 12, 21–2. **Xak.** XI **ba:lığ ağrındı:** *tawacca'a'l-cariḥ* 'the wounded man (etc.) suffered pain from his wounds' *Kaş. I* 252 (**ağrınur, ağrınma:k**).

D **ağrış-** Co-op. f. of **ağrı:-**. Survives only(?) in NE Sag. **ağraş-** *R I* 173. **Xak.** XI **ola:r bu: ı:şka: ağrıştı:la:r** *tawacca'ū li-hāḏā'l-amr* 'they suffered together because of this affair' *Kaş. I* 235 (**ağrışu:r, ağrışma:k**).

D **uğraş-** Recip. f. of **uğra:-**. Survives only (?) in NW Kar. Krım, and SW Osm., usually meaning 'to fight one another'. **Xak.** XI **ikki: yağı: uğraşdı:** 'the two enemies advanced on (*qaṣada*) one another'; also used of others *Kaş. I* 234 (**uğraşur, uğraşma:k**); (in a verse about summer and winter) **utğa:lımat uğraşu:r** 'each of them wishes to conquer (*yaġlib*) the other and overcome him in the dispute' (*yaqmur*) *I* 170, 20: **Osm.** XIV–XVI **uğraş-** (1) 'to meet'; (2) 'to fight one another' in several texts *TTS I* 713; *II* 918; *III* 698; *IV* 775: XVIII see **uğra:-**.

D **okraş-** Co-op. f. of **okra:-**. Survives only (?) in SE Türki *Shaw* 19. **Xak.** XI **yund kamuğ okraşdı:** *taḥamḥamati 'l-xayl li'l-'alaf* 'the horses whinnied together for forage (etc.)' *Kaş. I* 235 (**okraşu:r, okraşma:k**; verse).

D **oğruş-** Hap. leg.; Co-op. f. of **oğur- Xak.** XI **ol maŋa: süŋü:k oğruştı:** 'he helped me to detach the bone and disjoint it' (*fi taṭbiqi'l-'aẓm wa faṣlihi*); also used for competing *Kaş. I* 235 (**oğruşu:r, oğruşma:k**).

Tris. AĞR

S **akuru** See **akru:**.

D **ağırçak** 'spindle whorl'; later used for other objects of similar shape like 'millstone', 'the knob on the top of a tent', and the like. In spite of the great variety of spellings, there can be little doubt that this is a Conc. N. fr. **ağır**; although the alternation **ç/ş** is well established for the Suff. **-çın/-şın** it is otherwise unknown for **-çak**; this is more prob. than the alternative possibility that it is a Dim. f., although that form is rather more common. S.i.a.m.l.g. in a wide variety of forms, usually **urçık/urçuk** and the like, and perhaps even NE Tuv. **e:rgı:ş** *Pal.* 592. **Türkü**(?) **kadırık ağırçak** graffito on a spindle whorl found on Olohon Island, Lake Baikal; date quite uncertain, the area is that of the Üç Kurıkan tribe; **kadırık** is prob. a Proper Name *ETY II* 158: **Xak.** XI **ağırşuk** (the *ġayn* carries both *kasra* and *ḍamma*) *filkatu'l-miġzal* 'spindle whorl' *Kaş. I* 149: XIV *Muh.*(?) (among spinner's implements) (VU) *al-ṭaqāla* 'weight', i.e. 'whorl' **ağırçuk** *Rif.* 162 (only): **Kom.** XIV **vurçık** 'spindle' (*sic*?) *CCG*; *Gr.*: **Kıp.** XIII *al-ṭaqālatu'llati li'l-miġzal* 'spindle whorl' **ağırşak** (*şin* unvocalized) *Hou.* 17, 7: XIV **ağurçuk** *al-ṣaṭranc wa'l-nard* 'chess and draughts(men)'; **ağurşak** *ṭaqālatu'l-miġzal*; and anything that resembles it is called **ağurşak** *Id.* 16: XV *ṭaqāla* **awurçuk**; in margin **Tkm. ağırçak** *Tuh.* 11a. 1: **Osm.** XVI ff. **ağırşak** 'spindle whorl' in two texts *TTS II* 11; *III* 7.

PUD **oğurğa:** 'backbone'. Almost the only stable elements about this word in modern languages are the meaning, the initial **o-** and the **-r-**. The last syllable varies between **-ğa** and **-ka** (in the Uyğ. text it might be either) but **-ğa:** is more probable. If so, it might be a Dev. N. fr. **oğur-**, bearing the same relation morphologically to **oğruğ** as, say, **bilge:** to **bilig**. This is the likeliest explanation; but

the only early occurrence of the word is in a late Bud. Tantric text, possibly XIII or XIV, and it might be a Turkish l.-w. in Mong. (*oğurğa* would be the form assumed by **oğruğ** in Mong., cf. *uğurka* for **ukruk**) reborrowed in the Mong. form; there does not, however, appear to be any trace of such a Mong. word. S.i.a.m.l.g. in a wide variety of forms; in some **-m-**, **-n-**, **-ŋ-**, or zero take the place of the first **-ğ-** and in others a **-t-** is inserted after the **-r-**, producing such forms as NC Kır. **omurtka**, Kzx. **omırtka**, and SW Az. **onurğa**, Osm. **omurğa**, Tkm. **oŋurğa**. **Uyğ.** VIII ff. Bud. (in a passage about the association of certain mystical letters with parts of the body; 'if they have an internal position the channels through which they emit light outwards are as follows: if it starts from the earth-wheel') **süsgün oŋurğasıntın üner** 'it emerges from the backbone of the(?)'. *TT VII* 41, 26–7: **Xwar.** XIV **menim oŋurkam sınar** 'my backbone is broken' *Nahc.* 275, 9: **Kıp.** *silsilatu'l-ẓahr* 'backbone, spine' **oğunṭaka:** (so spelt, ?error for **oğurṭka**) *Kav.* 60, 17; *silsilatu'l-ẓahr* **oruṭka**; **Tkm. orutğa** *Tuh.* 18b. 12; *'acūz harima* 'old woman' (MS. here omits the Turkish translation and the next Arabic word *'acz* 'back, buttocks') **orutka** *do.* 24b, 5: **Osm.** XIV ff. **oŋurğa** (with *sağır nūn*) 'backbone'; C.i.a.p. *TTS I* 547; *II* 733; *III* 546; *IV* 610: XVIII (in the *alif maḍmūm-kāf* Chapter) **oğurğa** (spelt, with *kāf-i 'acamī*, i.e. **-ğ-**) *muhrahā-yi puşt* 'backbone' *San.* 80r. 1 (obviously a *Rūmī* word with *sağır nūn* misunderstood).

D **ağrığlığ** P.N./A. fr. **ağrığ**; 'suffering from pain or illness', esp. chronic illness. S.i.s.m.l.g. often much distorted, e.g. NE Khak. **ıre:lig**; NC Kır. **o:rulu:**. **Uyğ.** VIII ff. Bud. **neçe iglig kemlig ağrığlığ tikiglig anar yakın kelserler** 'however many sick (Hend.) and suffering (Hend.) people approach him' *Suv.* 585, 13–15: Civ. **iglig öŋeḍti ağrığlığ katındı** 'the sick man has recovered, and the man in pain regained his strength' *TT VII* 30, 14–15: **Kıp.** XV *mawcū'* 'in pain' **awruklı** (in margin, in SW(?) hand **ağrılı/ağrıklı**) *Tuh.* 33a. 11.

D **ağrığsız** Priv. N./A. fr. **ağrığ**; 'free from pain'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 191, 23 (**ığsız**).

D **ağırlığ** P.N./A. fr. **ağır**; lit. 'having weight'; usually metaph. for 'enjoying honour and respect', sometimes 'pregnant' or, more vaguely 'valuable'. Survives only(?) in NE Kaç., Koib., Sag. *R I* 305; Khak. *Bas.* 12 **a:rlığ** 'heavy; expensive; precious; distinguished, respected'; NW Kaz. **awrlı/avırlı** 'heavy, pregnant'. **Uyğ.** VIII ff. Man. [gap; ?the branches] **bokuklanur ağırlığ bolur** 'form buds and become heavy (with blossom)' *Wind.* 249, 10: Bud. (if he brings the jewel) **ağırlığ boluğay** 'he will become respected' *PP* 29, 3: **Xak.** XI **ağırlığ er** 'a man who is honoured (*mukram*) among the people' *Kaş. I* 146; **tu:tğı:l konu:k ağı:rlı:ğ** *akrimi'l-ḍayf* 'honour the guest' *I* 45, 21; a.o. *I* 52, 29 (**ağır**): XII(?) *KBVP* (he adorned it) **ağırlığ biligler bile** 'with wise saws deserving respect' 10.

D **ağırlık** A.N. (and Conc. N.) fr. **ağır**; in the early period usually metaph., 'honour, respect'; in modern languages with a wide range of meanings, 'weight; difficulty; heavy baggage', and in Osm. 'wedding gifts from the bridegroom to the bride'. S.i.a.m.l.g. except SE(?), often much distorted. **Xak.** XI **kılğıl anar ağırlık** *akrimhum* 'honour them' *Kaş. I* 114, 17; n.m.e.: *KB* (God gave him) **ağırlık üküş** 'much honour' 44; o.o. 147, 763, 845, 6039, etc.: XIII(?) *Tef.* **ağırlık** 'honour, respect' 38: **Xwar.** XIV **ağırlık** 'furniture' *Nahc.* 433, 1 (**sınuk**): **Osm.** XIV ff. **ağırlık** occurs with a wide range of meanings *TTS I* 8; *II* 10; *III* 6; *IV* 7.

D **uğurluğ** P.N./A. fr. **uğur**; originally 'feasible, opportune', now 'auspicious, fortunate'. Survives only in NW Krım *R I* 1013 and SW. **Xak.** XI **uğurluğ ı:ş** *al-amru'lladī waqa'a fi imkānihi* 'a matter which is feasible' *Kaş. I* 146; a.o. *I* 53 (**uğur**): *KB* **tapın öz uğurluğ bağırsaklıkın** 'serve me with timely sympathy' 595; (in the spurious, later, verse after 476 **uğurluğ safar** seems to mean 'an auspicious journey'): **Çağ.** XV ff. **uğurluk** *ṣāḥib-i maymanat* 'fortunate, prosperous' *San.* 76v. 29: **Kıp.** XIV **uğurlu:** *ḏū yumn* 'fortunate' *Id.* 17.

VUD **1 oğurluk** Hap. leg.; A.N. fr. **1 oğur**. Although that word is described as Oğuz this one occurs in a Xak. verse. **Xak.** XI **ertüt alıp anutğıl** (MS. in error **anunğıl**) **edgü: tavar oğurluk** 'if you receive a gift', *fa-a'idd lahā 'iwaḍ ḥasan* 'then prepare a good return gift' *Kaş. I* 114, 19; n.m.e.

S **2 oğurluk** See **oğrı:lık**.

D **oğrı:lık** A.N. fr. **oğrı:**; 'robbery, thievishness', and the like. S.i.a.m.l.g. except NE(?), often in the metathesized form **oğurluk Xak.** XI *Kaş. II* 208 (**cıkrış-**); n.m.e: *KB* **oğrılık** 'thievishness' 5768: **Çağ.** XV ff. **oğurluk** *duzdi* 'thievishness' *San.* 76v. 29 (quotn.): **Osm.** XIV ff. **oğruluk/oğurluk** 'robbery, thievishness', in several texts; in some it is impossible to determine which form is intended *TTS I* 705; *III* 701; *IV* 777 (all mis-spelt *uğ-*).

S **ağırşak/ağırşuk** See **ağırçak**.

D **uğra:yu:** See **uğra:-**.

Tris. V. AĞR-

D **uğraklat-** Hap. leg.; Caus. Den. V. fr. ***uğrak** (cf. **uğra:ğ**); presumably 'to choose an opportune moment', or possibly 'to appoint a rendezvous'. Hitherto read, unconvincingly, as two words. **Türkü** VIII (I said, 'if we go by that road, it will be possible'. I thought and made a representation to my *xağan*. I set the

army in motion. I said, 'make the men mount their horses'. I crossed the Ak Termel and) **uğraklatdım** 'chose a favourable moment' (and making them go on horseback beat down the snow) *T* 24–5.

D **ağruklan-** Hap. leg.; Refl. Den. V. fr. **ağruk**. **Xak.** XI **ol bu: ı:şığ ağruklandı:** *istaṭqala hāḍā'l-amr* 'he considered this business burdensome'; also used of a burden (*al-ḥiml*) when one considers it heavy (*'addahu ṭaqīl*) *Kaş. I* 313 (**ağruklanur, ağruklanma:k**).

D **ağrıkan-** Refl. f. of ***ağrıka:-** which seems to be an abbreviated Den. V. fr. **ağrığ** cf. **yarlıka:-** (for ***yarlığka:-**). N.o.a.b. **Uyğ.** VIII ff. Bud. (babbling and) **agrıkanıp** 'complaining of pain' *Suv.* 17, 23: **Xak.** XI **er ağrıkandı:** *şakā'l-racul wac'ahu* 'the man complained of his pain' *Kaş. I* 312 (**ağrıkanur, ağrıkanma:k**).

D **ağırla:-** Den. V. fr. **ağır**; originally 'to honour, respect, reverence', in Uyğ. usually in the Hend. **aya:- ağırla:-**; with some other meanings in modern languages. Survives in several NE languages as **a:rla-**; Tuv. **a:rta-**; NC Kır. **o:rdo-**, Kzx. **awırla-**; SW Az. **ağırla-** (**ağırra-** *R I* 159), Osm. **ağırla-**. **Türkü** VIII ff. Man. **ağırlaŋ ayaŋ tapıŋ** 'honour (Hend.) and serve' *TT II* 10, 79: **Uyğ.** VIII ff. Bud. **sever taplayur ayayur ağırlayurlar** 'they love him, are pleased with him, and honour (Hend.) him' *TT V* 10, 112; o.o. of Hend. *U II* 40, 104–5 (**uḍun-**); *USp.* 106, 10; *TT VI* 112, 132, 144; not in Hend. *do.* 35: **Xak.** XI **teŋri: meni: ağırla:dı:** 'God made me honoured' (*akramani*); also used of anyone who honours (or makes honoured, *akrama*) someone else *Kaş. I* 300 (**ağırla:r, ağırla:ma:k**); *I* 53 (**ağır**); and four o.o.: *KB* **kişig tıl ağırlar** 'the tongue makes a man respected' 163; o.o. 389, 577, etc.: XII(?) *KBVP* **ağırla-** 'to honour' 61, 63: XIII(?) *Tef.* ditto 38: XIV *Rbğ.* ditto *R I* 159; *Muh.*(?) *akrama* **ağırla:-** *Rif.* 104 (only); *al-ikrām* **ağırlamak** 123: **Çağ.** XV ff. **ağırla-** *sangin dāştan* 'to consider heavy'; and metaph. *ta'ẓim kardan* 'to honour' *San.* 43r. 4 (quotns.) **Xwar.** XIII **ağırla-** 'to honour' *'Ali* 39: XIV ditto *Quṭb* 5; *Nahc.* 8, 11, etc.: **Kom.** XIV ditto *CCI, CCG*; **avurla-** *CCG*; *Gr.*: **Kıp.** XIII *iḥtarama mina'l-iḥtirām li-ğayrik* 'to respect, reverence someone' **ağırla:-** *Hou.* 37, 14: XIV **ağırla-** *istaṭqala bi-ma'nā iḥtarama wa akrama Id.* 16: XV *haraba* (error for *qarraba* to reverence') **ağırla-** *Kav.* 17, 8; *akrama* **avurla-** *Tuh.* 5a. 10.

D **oğurla:-/oğrı:la:-** Den. V. fr. **oğrı:**; 'to steal'. Oddly enough, while **oğur** is a rare Sec. f. of **oğrı: oğurla:-** seems to be the oldest form of this verb, so much so that *Kaş.* was inclined to confuse it with **uğurla:-**. S.i.a.m.l.g. in a wide variety of forms. **Uyğ.** VIII ff. Bud. **aḍnağunuŋ tavarın oğurladımız erser** 'if we have stolen other people's property' *U II* 85, 21–2; *TT IV* 8, 69: **Xak.** XI **ol ne:ŋ oğrı:la:dı:** 'he stole (*saraqa*) the thing'; and the common people pronounce it *bi-taskīni'l-rā'* (i.e. as **oğurla:-**), *wa huwa'l-xaṭa'*, but this is a mistake (**oğurla:r, oğurla:ma:k**, *sic*) *Kaş. I* 316; (after **uğurla:-**) hence one says **er tawa:r oğurla:dı:** 'the man stole (*saraqa*) the goods', because he waited for an opportunity and a (convenient) time; there is another way of looking at it (*wach*) and that is to suppose that **oğrı:** 'thief' is the nominal base (*ism mawḍū'*), that this word is compounded from it, and that the **-ı-** was elided (*turiḥat . . . taxfifa(n)*), and this is more probable (*a'cab*), but both theories are acceptable (*ḥasan*) *I* 300 (*verse* with occurrences of **oğurla:-** and **uğurla:-** rhyming): XIV *Rbğ.* **oğu:rla-** 'to steal' *R I* 1012; *Muh.*(?) *saraqa* **oğurla:-** (?, unvocalized) *Rif.* 110 (only); *al-saraqa* **oğurlamak** (ditto) 123: **Çağ.** XV **oğurla-** *duzdidan* 'to steal' *San.* 76r. 9 (quotn.): **Xwar.** XIV ditto *Quṭb* 114; *Nahc.* 301, 12: **Kıp.** XIII *saraqa* **oğurla:-** *Hou.* 35, 6: XIV ditto *Id.* 16; *Bul.* 48v.: XV ditto *Kav.* 74, 18: **Osm.** XIV ff. **oğurla-/oğrula-** 'to steal'; c.i.a.p.; it is often impossible to decide which is intended *TTS I* 714; *II* 919; *III* 700; *IV* 776 (mis-spelt *uğ-*).

D **uğurla:-** Den. V. fr. **uğur**. Survives only(?) in SW XX Anat. **uğurla-** 'to see (a guest) off'. **Xak.** XI **er ı:şın uğurla:dı:** *irtaqaba'l-raculu'l-amr wa fa'alahu fi waqtihi wa imkānihi* 'the man put off the business and did it when it was timely and feasible' *Kaş. I* 300 (**uğurla:r, uğurla:ma:k**; followed by **oğurla:-**, q.v.).

D **oğrı:la:-** See **oğurla:-**.

D **ağırlal-** Hap. leg.; Pass. f. of **ağırla:-**. In *III* 344 *Kaş.*, discussing the Pass. f. of verbs ending in **-la:-**, gives as an example **er ağırlaldı:** 'the man was honoured' (*ukrima*), and goes on to say that **ağırlan-** is also permissible (*cāza*) but that the former is commoner (*akṯaru'l-isti'māl*). Experience, however, shows that the contrary is the case.

D **ağırlan-** Refl. f. of **ağırla:-**. S.i.s.m.l.g. w. some phonetic changes, usually for 'to be heavy; to feel ill or depressed', and in SW Osm. 'to be discreet, dignified'. **Xak.** XI **er ağırlandı:** 'the man was honoured' (*ukrima*), the **-n-** being substituted (*mubdala*) for **-l-**; and one says **ol bu: atnı: ağırlandı:** 'he reckoned that this horse was valuable' (*ğālī*); also used for 'to reckon something to be heavy' (*ṭaqīl*) *Kaş. I* 291 (**ağırlanur, ağırlanma:k**); a.o. *III* 344 (**ağırlal-**): XIII(?) *Tef.* **ağırlanmış** 'honoured, respected' 38.

VUD **oğurlan-** Hap. leg.; Refl. Den. V. fr. **oğur**. **Oğuz** XI (in the same para. as **uğurlan-**) and one says **at oğurlandı:** *'uwwiḍa'l-farasu'l-mawhūb* 'the horse which was given was given in exchange' *Kaş. I.* 292 (**oğurlanur, oğurlanma:k**).

D **uğurlan-** Hap. leg.; Refl. f. of **uğurla:-**. **Xak.** XI **uğurlandı: ne:ŋ** *ḥāna waqtu'l-şay'*

'the (favourable) moment for the thing has arrived'; and one says **yo:l uğurlandı:** 'the journey was fortunate' (*mubārak*) *Kaş. I* 292 (**uğurlanur, uğurlanma:k**; followed by **oğurlan-**, the remark 'in Oğuz' may also apply to the second sentence above).

D **uğramsın-** Hap. leg.; given in *Kaş. III* 322, 11 as an example of the Refl. Simulative Suff. **-msın-**; **ol saŋa: uğramsındı:** 'he pretended to advance on you (*yaqṣiduka*) but did not actually do so'; n.m.e.

Dis. AĞS

D **axsa:k** N./A.S. fr. **axsa:-**; 'lame'. S.i.a.m.l.g., usually as **aksak** but **askak** in some NE and SE languages. *Sami* 44 says that in Osm. **aksak**, the older word, has the general meaning 'lame' and **topal** (not an old word) 'with one leg injured or shorter than the other'. See *Doerfer* II 511. **Uyğ.** VIII ff. Chr. (in that man's house there shall be no-one blind, dumb) **axsak çolok** (*sic?*) 'lame, one-armed' (bald or diseased) *M III* 49, 4: **Xak.** XI **axsa:k** *al-a'rac* 'lame' *Kaş. I* 119; (after **boxsuk**) and *al-a'rac wa'l-a'sam* 'lame and paralysed' is called **axsa:k** (VU) **boxsak** *'alā ṭariqi'l-itba'* 'as a jingle' *Kaş. I* 465, 28: XIII(?) *Tef.* **ağsak** 'lame' 39: XIV *Rbğ.* **axsak** 'lame' *R I* 138; *Muh.*(?) *al-a'rac* **axsa:k** *Rif.* 142 (only): **Çağ.** XV ff. **aksağ/aksak** *lang* 'lame' *San.* 45r. 28 (quotn.): **Xwar.** XIV **aksak** 'lame' *Qutb* 10: **Kom.** XIV 'lame' **ağsax**(?) *CCI*; *Gr.* 39: **Kıp.** XIV **akşak** *al-a'rac İd.* 17: XV ditto. *Kav.* 60, 9; *Tuh.* 4a. 11.

axsum 'drunk', and more specifically 'fighting drunk'. A l.-w. in Mong. as *aksum* (*Kow.* 135), *ağsum* (*Haltod* 9) 'stubborn, bad-tempered'. Yakut **axsım** (of a horse) 'wild, fiery, sprightly' *Pek.* 209 is more likely to be a Mong. l.-w. than a Turkish survival. Otherwise n.o.a.b., but see *Doerfer* II 510. **Xak.** XI **axsuŋ er** *al-raculu'l-mu'arbid fi sukrihi* 'a man who is quarrelsome in his cups'; alternative form (*luğa*) of **axsum** *Kaş. I* 116; (n.m.e. of **axsum**, it should have been entered between **ötrüm** and **axşam** in *I* 106–7, but the MS. is clearly corrupt at this point, **endik** being entered between **aştal** and **ötrüm**): **Çağ.** XV ff. **axsum** *badmast* 'drunk' *Vel.* 11 (quotn.); **aksum** *pişiman* 'repentant' *do.* 25 (quotn. in which it actually means 'drunk'); **axsum** *badmast* also pronounced **aksum** *San.* 33r. 19 (quotn.); **aksum** *badmast* also pronounced **axsum** (same quotn. as *Vel.*); the *Rūmī* authors (i.e. *Vel.*) and *Tāli'-i Harawī* (mis)translated **aksum** 'repentant' *do.* 45v. 2.

D **oksız** Priv. N./A. fr. **1 ok**. S.i.s.m.l.g. The passage below has been much discussed and mistranslated, **2 iḍi:** having been taken to be **1 iḍi:**; it seems clear that in it **1 ok** has the metaph. meaning 'sub-tribe'. The identity of the following word can only be conjectured; the best guess perhaps is that it is **1 kök** 'origin, lineage', but no solution is likely to receive general acceptance. **Türkü** VIII **ekl:n ara: iḍi: oksız kök türkü ança: oluru:r ermiş** 'between the two (extreme geographical points) the Türkü, whose lineage(?) is completely without division into sub-tribes(?) dwelt thus' *I E* 2–3, *II E* 4.

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D **ağsa:-** Hap. leg.; Desid. f. of **1 a:ğ-**. **Xak.** XI **ol ta:ğka: ağsa:dı:** 'he wished to climb (*ṣu'ūd*) the mountain' *Kaş. I* 277 (**ağsa:r, ağsa:ma:k**).

axsa:- 'to limp, be lame'. S.i.a.m.l.g. usually as **aksa-** in some NE and SE languages **aska-**. **Xak.** XI **at axsa:dı:** 'the horse (etc.) was lame' (*'arica*) *Kaş. I* 276 (**axsa:r, axsa:ma:k**): XIV *Muh.*(?) *'arica* **akşa:-** *Rif.* 112 (only); *al-'arac* **axşamak** 122: **Kıp.** XIV **akşa-** *zala'a* 'to limp' *İd.* 16; *zala'a wa 'arica* **akşa-** *Bul.* 6or.: **Osm.** XV ff. **axsa-** 'to be lame', once in XV, **ağsa-** in several texts fr. XVI onwards *TTS II* 15; *III* 9; *IV* 10.

D **uksa:-** Hap. leg.; Desid. f. of **uk-**. **Xak.** XI **er sö:züg uksa:dı:** 'the man wished to understand (*yaftin*) what was said' *Kaş. I* 277 (**uksa:r, uksa:ma:k**).

D **axsat-** Caus. f. of **axsa:-**; 'to lame (someone *Acc.*). Survives in the same way as **axsa:-**. **Xak.** XI **ol anı: axsattı:** *'arracahu* 'he lamed him' *Kaş. I* 262 (**axsatur, axsatma:k**).

VU(D) **oxsın-** Refl. Simulative Den. V. fr. ***ox** an unrecorded Exclamation. Pec. to *Kaş.* **Xak.** XI **ol kılmış ı:şıŋa: oxsındı:** 'he regretted (*nadima*) what he had done' *Kaş. I* 253 (**oxsınu:r, oxsınma:k**); **üküş sevinç bolsa: katığ oxsunu:r** (*sic*) 'if a man takes pleasure in something, *yaştadd ḥammuhu fi ḍālika* he is extremely anxious for fear of (losing) it' *III* 373, 19.

D **axsur-** See **asur-**.

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E **aksırak** in a damaged passage, **Uyğ.** VIII *Şu. E* 8 Ramstedt read **anda: aksırak ordu: örgin anda: étitdim** and translated it 'I set up my distinguished(?) court and palace there'. In his note thereon he suggests the alternative reading **kasar kurıdın**; this is no doubt right, the meaning is 'I had my throne set up there to the west of Kasar'.

D **ağu:suz** Priv. N./A. fr. **ağu:**; n.o.a.b. **Uyğ.** VIII ff. Civ. **ö:gre:nte:ki yu:lta:kı yu:lakta:kı su:vla:r a:ğusuz a:rığ** [gap] 'waters in brooks, springs and small springs free from poison and pure' *TT VIII I.*15.

Tris. V. AĞS-

D **axsumla:-** Den. V. fr. **axsum**; 'to become intoxicated, get (fighting) drunk'. N.o.a.b. *San.* also records Caus., Refl. and Co-op. f.s. **Xak.** XI *KB* **yā esrük tutuş kılgā axsumlağay** 'or he will start a drunken quarrel and

get intoxicated' 4586; **uluğlukka esrüp kim axsumlasa** 'whoever gets drunk for power' 6140: **Çağ.** xv ff. **axsumla-** *badmasti kardan* 'to be intoxicated'; also pronounced **aksumla-** *San.* 32v. 27.

Dis. AĞŞ

D **ağış** N.Ac. fr. **1 a:ğ-**; 'ascent, rise'. N.o.a.b. **Xak.** xi **ağış** *al-ṣa'ūd* 'rise, ascent' *Kaş. I* 61: *KB* **ağışka éniş ol** 'a fall (follows) a rise' 1087; o.o. 903, 905, 6039: **Kıp.** xv the translation of *ṣa'ūd* in *Tuh.* 22a. 1, **nağaş eneş**, is corrupt; in the margin in a SW(?) hand are **yokuş** and *al-hadara* **éniş**; the text prob. originally had *ṣa'ūd* **ağış** *wa ḍadduhu* ('and its opposite is') **eniş**.

uğuş in the early period a population unit smaller than a tribe, or a clan (**1 bo:ḍ**) but larger than a single unitary family, 'extended family', or, less precisely, 'family'; from this it came to mean 'a generation' or 'degree of relationship' (one clear case in *TT VI*), and later 'a junior member of the family, grandchild' (properly **atı:**). The initial **u-** is fixed by spellings in *TT VIII*. Survives as **oğuş** 'grandchild' in SW Osm. *Red.* 258 (only) and xx Anat. *SDD* 1085. **Türkü** viii (listen to me, all you my younger brothers, sons) **biriki: uğuşım boḍunım** 'my united family and my people' *I S* 1, *II N* 1; (if one man offended, they destroyed) **uğuşı: boḍunı: béşükiŋe: teğı:** 'his family and people right down to (infants in) the cradle' *I S* 6, *II N* 4; (we surrounded and killed at Toŋra: Tégin's funeral) **Toŋra: bir uğuş alpağu: on erig** 'one family of Toŋra: ten fighting men' *I N* 7; (ditto) **Toŋra: yılpağu:tı:** (*sic*) **bir uğuşığ** 'one family of Toŋra: fighting men' *II E* 31; **Basmıl Iḍuk(k)ut uğuşım boḍunım erti:** 'the Basmil (and their) Iḍukkut were my family and people' *II E* 25: **Uyğ.** viii ff. Man. **kamığ tınlığ uğuşı** 'all the families of mankind' *TT III* 35 and 114: Bud. Sanskrit *svavarjako bhavati* 'he becomes one who abandons his family' **uğuş** (very faint, apparently *ukuz*) **toŋta:rğu:luk bolur** *TT VIII A*.5; Sanskrit *kula* 'family' **töz u:ğu:ş** (spelt *tös u:hu:ş*) *do. D*.27; in *U II* 34–6 it occurs several times, translating (1) Chinese *shên* 'body' (*Giles* 9,813) in **asurı uğuşınta** 'the (corporate) body of Asuras' 34, 18; (2) Chinese *chia* 'family' (*Giles* 1,139) in **bayağutlar uğuşınta** 'in a family of rich men' 36, 37; (3) Chinese *hsing* 'extended family, clan' (*Giles* 4,599) in the phr. **töz uğuş** 35, 29 and 30; a.o. of this phr. *PP* 67, 1 (**belgürt-**); (I am a heretic) **uğuşımdın tarığımdın berü** 'by heredity' *Hüen-ts.* 291; (all will be well) **yéttinç uğuşka tegi** 'up to the seventh generation' (or 'degree of relationship') *TT VI* 300–1; o.o. *U II* 44, 27; 68, 4 (i): **Xak.** xi **uğuş** *al-'aṣira Kaş. I* 61; o.o., same translation, *I* 81, 1; 114, 16; *II* 83, 21; 103, 25; the contexts make it clear that the meaning is 'extended family' or 'clan': xiii(?) *Tef.* **uğuş** 'tribe' (in the context of the twelve tribes of Israel) 233 (*oğuş*): xiv *Rbğ.* **uğuş** 'grandson' *R I* 1620 (quotn.): **Çağ.** xv ff. **uğuş** *nabira wa aḥfād* 'grandson' *San.* 77r. 6.

D **ukuş** N.Ac. fr. **uk-**; 'understanding'. N.o.a.b. **Xak.** xi **ukuş** *al-fiṭna* 'understanding' *Kaş. I* 62: *KB* **ukuş** 'understanding' is common, and often associated with **bilig** 'knowledge' and **ög** 'intelligence' (cf. **ukuğ**) 151, 161, 904, 1417, 1542, etc.: xiii(?) *KB P* **ukuş** 55, 61, 73: xiii(?) *At.* **ukuş hüş** 'understanding' (Hend.) 22, 47; *Tef.* **ukuş iḍileri** 'those who have understanding' 325.

D **oxşa:ğ** N./A.S. fr. **1 oxşa:-**; 'resembling, resemblance'. Less common than **oxşa:ş** (not noted before xiv) but survives in NC Kır. **okşo:**; NW Kar. L. **uxşa**; Kaz. **oxşaw**; SW xx Anat. **okşak** *SDD* 1087, all meaning 'resemblance'. **Xak.** xi **oxşa:ğ** *al-şabih* 'resembling'; hence one says **anıŋ oxşa:ğı:** *şabihuhu* 'his double' *Kaş. I* 118: *KB* 16 (**meŋzeğ**).

?F **axşam** 'evening'. Prob. a l.-w. from Sogdian **'γš'm* (Persian *şām*), cf. Sogdian *'γšp* 'night', (Persian *şab.*) S.i.a.m.l.g., but rare in NE where **ışır** 'dusk', q.v., is usually used in this sense. **Xak.** xi **axşam** *waqtu'l-mağrib* 'sunset time, evening' *Kaş. I* 107: xiv *Muh.* (?) *al-'işā'* 'nightfall' **axşam** *Rif.* 184 (only): **Çağ.** xv ff. **akşam** *şām* 'evening' *San.* 45v. 6 (quotn.): **Xwar.** xiv **akşam** ditto *MN* 20; **Kıp.** xiii *al-mağrib* **akşa:m** *Hou.* 28, 16: xiv ditto **axşam** *Bul.* 13, 13; xv ditto *Tuh.* 35a. 10; **Osm.** xiv ff. **axşam** c.i.a.p. *TTS I* 13; *II* 18; *III* 10; *IV* 11.

Dis. V. AĞŞ-

D **ağış-** Hap. leg.; Recip. f. of **1 a:ğ-**. **Xak.** xi **ol meniŋ birle: ta:ğka: ağışdı:** 'he competed with me in climbing (*fi ṣu'ūd*) the mountain'; and one says **ol meniŋ birle: bir altu:nda: ağışdı:** *ğālāni fi'l-si'r bi-dīnār* 'he tried to make me raise the price by a *dīnār*'; and one says **beğle:r bi:r ikindi: birle: ağışdı:** 'the *begs* dashed (*tadaffa'at*) at one another' *Kaş. I* 185 (**ağışu:r, ağışma:k**).

D **akış-** Co-op. f. of **ak-**; 'to flow together, or into one another'. Survives only(?) in NW Kar. Krım and SW. **Xak.** xi **suvla:r akışdı:** 'the waters flowed together (*tasāyalat*) from every direction' *Kaş. I* 186 (verse, Aor. and Infin. omitted): **Kıp.** xiv **akış-** *tacārā ilā ciha* 'to flow together in one direction' *Id.* 17: **Osm.** xiv **akış-** (of people) 'to assemble' *TTS I* 14.

D **okış-** Recip./Co-op. f. of **okı:-**; 'to call to one another; to read, or recite, together', and the like. S.i.m.m.l.g. **Uyğ.** viii ff. Man.-A *M I* 9, 10–11 (**için**): Bud. **bir ikintike okışıp** 'calling to one another' *Hüen-ts.* 192–3: **Xak.** xi **ola:r bi:r ikindi: birle: okıştı:la:r** 'they called (*da'ā*) one another'; and one says **ol meniŋ birle: bitig okışdı:** 'he competed with me in reading the book'; also used for 'helping' *Kaş. I* 186 (**okışu:r, okışma:k**); o.o. **okış-** *da'ā I* 359, 15; **okuş-** *da'ā/tadā'ā I* 183, 5; *II* 103, 25: **Çağ.** xv ff. **okuş-** Co-op. f.;

bā yak-digar xwāndan 'to read, or recite, together' *San.* 77v. 4: **Osm.** XV ff. **kardaş okuş-** 'to adopt one another as brothers' in several XV and one XVI text *TTS I* 539; *II* 724; *III* 412, 538.

D **ukuş-** Hap. leg.; Co-op. f. of **uk-**. **Xak.** XI **ola:r bu: ı:şığ ukuştı:la:r** 'they (all) understood (*faṭinū*) this business' *Kaş. I* 186 (**ukuşu:rla:r, ukuşma:k**).

D **oxşa:-** Preliminary note. *There are two phonetically indistinguishable verbs of this form, meaning respectively 'to resemble' and 'to caress'. Kaş. adds a third meaning, '(of a horse) to sleep'. This was used only in certain dialects and may be a much distorted der. f. of* **uḍı:-**; if so, it had *an initial* **u-**.

1 oxşa:- 'to resemble (someone or something *Dat.*)'. S.i.a.m.l.g. w. several phonetic changes including metatheses as in NE **oşko-**. Cf. **beŋze:-** and **yaŋza:-**. **Türkü** VIII ff. Man. *M III* 18, 6 (ii) (**yöle:ş-**): **Uyğ.** VIII ff. Man.-A **aŋar oxşayur erti** 'they were like that' *M I* 14, 15: Man. **aŋar oxşayır** *Wind.* 250, 50: **Xak.** XI (after **2 oxşa:-**) and one says **bi:r ne:ŋ bi:rke: oxşa:dı:** 'one thing resembled (*şābaha*) another' *Kaş. I* 282 (**oxşa:r, oxşa:-ma:k**): *KB* **aŋar oxşadı** 746: XIII(?) *Tef.* **oxsa-/oğşa-** 'to resemble' 233, 240: XIV *Rbğ.* **oxşa-** ditto *R I* 1005 (quotn.); *Muh.*(?) *aşbaha* 'to resemble' **oxşa:-** *Rif.* 103 (only); *al-şibh* **oxşamak** 122: **Çağ.** XV ff. **oxşa-(-r)** *benze- Vel.* 97 (quotn.); **oxşa-** (1) *şabih wa mānand şudan* 'to resemble' *San.* 66r. 7 (quotns.): **Xwar.** XIV ditto *Qutb* 195 (*uxşa-*); *MN* 121, etc.: **Kom.** 'to resemble; to get accustomed to (something)' **okşa-/oşka-/o:şa-**(?) *CCI*; **ovşa-** *CCG*; *Gr.* 278 (quotns.): **Kıp.** XV in a para. on equivalents for Ar. *ka-* 'like', **okşa-** and **beŋze-** are quoted as equivalent Turkish verbs *Kav.* 28, 9 ff.; in a parallel passage in *Tuh.* 44b.–45a. the forms are **okşa-/oşa-** and **menze-**: **Osm.** XV ff. **oxşa-** 'to resemble' in four texts *TTS I* 537; *II* 721.

2 oxşa:- 'to fondle, caress (someone *Acc.*); to soothe (a child)'. Survives only(?) in some NE languages (w. phonetic changes) and SW Osm. **Xak.** XI **men anı: oxşa:dım** *lāṭaftuhu wa lā'abtuhu wa huwa naḥw mā tunāği'l-mar'a bi-waladihā* 'I fondled and caressed him', that is as a woman soothes her child *Kaş. I* 282 (**oxşa:r, oxşa:ma:k**; prov., verse; followed by **1 oxşa:-**): **Çağ.** XV ff. **oxşa:-** (2) *kasī-rā birāyi dilcū'i tawşif kardan wa sitūdan* 'to commend and praise someone in order to comfort him' *San.* 66r. 7 (quotns.): **Kom.** XIV 'to fondle' **uvşa-** *CCG*; *Gr.* 268: **Kıp.** XIV **okşa-** *nāğā'l-walad wa dallalahu* 'to soothe and quieten a child' *Id.* 17: **Osm.** XIV ff. **oxşa-** 'to cherish, caress'; fairly common *TTS I* 536; *II* 721; *III* 536; *IV* 602.

VU **uxşa:-** Hap. leg. **Yeme:k, Yaba:ku:** and most of the nomadic tribes (*akṭar ahli'l-wabar*) XI (after **1 oxşa:-**) and they say **at uxşa:dı:** *nāma'l-xayl* 'the horse slept'; this word is peculiar (*ḫāssa*) to horses, and is not used of anything else *Kaş. I* 282.

D **oxşat-** Caus. f. of **1 oxşa:-**; 'to compare (someone *Acc.*) to (someone *Dat.*)'. S.i.s.m.l.g. **Xak.** XI **ol menı: ata:ma: oxşattı:** 'he compared me (*şabbahani*) to my father' *Kaş. I* 262 (**oxşatur, oxşatma:k**): **Çağ.** XV ff. **oxşat-** Caus. f.; *taşbih wa mānand kardan* 'to compare' *San.* 66r. 9 (quotn.): **Xwar.** XIV **oxşat-** ditto *Qutb* 196 (*uxşat-*): **Kom.** XIV 'to accustom (someone to something)' **okşat-** *CCI*; *Gr.* 178 (quotn.).

Tris. AĞŞ

D **oxşa:tı:** Dev. N./A.(?) fr. **oxşat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **uluğ şal sögütke oxşatı** 'like a great *śāla* tree' (*Vatica robusta*, Sanskrit l.-w.) *U II* 35, 31–3; o.o. *Suv.* 354, 1, etc.; *TT VIII I.*16.

D **oxşatğuluksuz** Priv. N./A. fr. Gerundive of **oxşat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **oxşatğuluksuz yöleştürgülüksüz arığ süzük öŋ** 'an incomparable (Hend.) pure (Hend.) colour' *Suv.* 45, 3–4.

D **oxşatığsız** Hap. leg.; apparently Priv. N./A. fr. a Dev. N. of ***oxşat-** Caus. f. of **2 oxşa:-**; 'free from the compulsion to caress'; the Chinese original means merely 'I wish to cross the sea of *sāsrava* suffering' (see **akığlığ**). **Uyğ.** VIII ff. Bud. **oxşatığsız bolayın akığlığ emgeklig taluydın kut kolurmen keçeyin** 'let me not be compelled to caress(?) the impermanent painful sea; I beg that I may cross' *Suv.* 354, 5–6.

D **oxşa:ğu:** Hap. leg.; Conc. N. fr. **2 oxşa:-**. **Xak.** XI **oxşa:ğu:** *al-lu'ba* 'plaything, pet; used as a nickname (*yulaqqab*) for a woman *Kaş. I* 138.

D **uğuşluğ** P.N./A. fr. **uğuş**. N.o.a.b. **Uyğ.** VIII ff. Bud. **Bodısavt uğuşluğ** 'belonging to the family of the Bodhisattvas' Radloff, *Kuan-şi-im Pusar*, St. Petersburg, 1911; 72, 38; (the king is) **teŋridem uğuşluğ** 'of divine lineage' *TT X* 494; a.o. *USp.* 102, 28–9: **Xak.** XI **uğuşluğ er** *al-raculu'lladi lahu 'aşīra* 'a man who belongs to a (well-known) family, or clan' *Kaş. I* 146.

D **ukuşluğ** P.N./A. fr. **ukuş**. N.o.a.b. **Xak.** XI **ukuşluğ er** *al-raculu'l-fatin* 'a man with understanding' *Kaş. I* 147: *KB* **ukuşluğ** is common, usually in association with **biliglig** and in antithesis to **ukuşsuz** and **biligsiz** 155, 199, 904, 1946, 2189, etc.: XII(?) *KBVP* 12: XIV *Muh.* (?) *al-'āqil* 'understanding, intelligent' **uku:şluğ** *Rif.* 152 (only): **Xwar.** XIV **ukuşluğ** ditto *Qutb* 199.

D **oxşançığ** Hap. leg.; Dev. N./A. fr. Refl. f. of **2 oxşa:-**. **Xak.** XI (in a prov., 'a nestling before it is fledged, looks repulsive) **ıt bala:sı: oxşançığ** 'a puppy looks like a toy' (*bi-manzila lu'ba fi ru'yatihi*) *Kaş. III* 232, 15 n.m.e.

D **ukuşsuz** Priv. N./A. fr. **ukuş**; 'without understanding'. N.o.a.b. **Xak.** XI *KB* **ukuşsuz** is common, usually in association with **bilgsiz**; see **ukuşluğ** 199, 297 (**adut**) etc.: XII(?) *KBVP* 20: XIII(?) *At.* 458.

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D **uğuşlan-** Hap. leg.; Refl. Den. V. fr. **uğuş**. **Xak.** XI **er uğuşlandı:** *taḥazzaba'l-rajul wa ṣāra ḍā ahl wa 'aşira* 'the man joined up and acquired (membership of) a people and clan' *Kaş. I* 293 (**uğuşlanur, uğuşlanma:k**).

Dis. AĞZ

ağız 'the mouth' in an anatomical sense; hence 'the mouth (of a river)' or any sort of aperture; and in some modern languages 'what the mouth says, a claim or representation'. S.i.a.m.l.g. w. phonetic changes; used in many phr. and idioms, see, e.g., *R I* 179–82. **Türkü** VIII ff. **semi:z at ağzı: katığ boltı:** 'the fat horse's mouth became hard' *IrkB* 65; a.o. 27 (**emsi:-**): Man. **üç ağzın** 'three (commandments must be obeyed) with the mouth' *Chuas.* 193: **Uyğ.** VIII ff. Man.-A **neteg yeme elig ağazka sevük erür** 'and just as the hand is dear to the mouth' *M I* 23, 6: Man. **ağızınta sizni öge alkayu** 'praising (Hend.) you with their mouths' *TT III* 97; (keep the commandment) **ağız arığın ermek** 'that the mouth should be pure' *do.* 140: *Bud.* **ağız** 'mouth' (anatomical) is common *PP* 70, 1; 71, 1; *U III* 36, 21; 37, 30; *U IV* 22, 296, etc.: *Civ.* **ağız** (*TT VIII I.*2 and 3 **a:ğız**) (anatomical) is common in *H I* and *II*: XIV *Chin.–Uyğ. Dict. kuan k'o* 'the mouth of a pass' (*Giles* 6,368; 6,174) **tağnıŋ ağızı** *R I* 167; *Ligeti* 126: **Xak.** XI **ağız** 'the mouth' (*fūha*) of a river, the mouth (*fam*) of a wineskin, jar, or well; **ağız** 'the mouth' (*fam*) of a man or any animal *Kaş. I* 55 (prov.); 14 o.o.: *KB* **kızıl ağzı** (the partridge's) 'red bill' 76; (bow your neck to fate but) **köni tut ağız** 'keep your mouth upright' 1431; a.o. 2687: XIII(?) *At.* 155, 162; *Tef.* 37: XIV *al-fam* **ağız** *Mel.* 47, 1; *Rif.* 140: **Çağ.** XV ff. **ağz** *dahan* 'mouth' *San.* 44r. 2; **ağız** *do.* 16: **Xwar.** XIV **ağız** 'mouth' *MN* 116, etc.: **Kom.** XIV 'mouth' **ağız/ağz** *CCI*; **ağız/avuz** *CCG*; *Gr.* 30: **Kıp./Tkm.** XIV **ağız** *al-fam*; in **Kıp. a'ız** (*sic*) *Id.* 17: XV *al-fam* **ağız** *Kav.* 60, 13; **awz** *Tuh.* 27b. 4: **Osm.** XIV ff. **ağız** 'mouth', and in various idioms; c.i.a.p. *TTS I* 9–10; *II* 11–12; *III* 7, 9; *IV* 7. 10–11.

ağuj/ağuz 'biestings, colostrum, the first milk produced after parturition'; *Kaş.*'s preference for **ağuj**, not noted elsewhere, is inexplicable. S.i.a.m.l.g., often much distorted. See *Doerfer* II 501. **Xak.** XI **ağuj** with **-j** *al-liba'* 'biestings'; it may also be pronounced with **-z** *Kaş. I* 55: XIII(?) *Tef.* **oğuz** (*sic*) **igi** 'mastitis' 231: XIV *Muh. al-liba'* **ağuz** *Mel.* 66, 7; *Rif.* 165: **Çağ.** XV ff. **ağuz** (*spelt*) *şir-i ğalizi* 'the thick milk which is yielded for three or four days after parturition', called *fala* or *farşa* in Pe. and *liba'* in Ar. *San.* 44r. 9: **Xwar.** XII(?) (drinking) **oğuzni** (*sic*) 'the biestings' (from his mother's breast) *Oğ.* 9: **Kıp.** XIII *Hou.* 24, 21 (**oğul**): XIV (**Tkm.**) **ağuz** *al-liba'*; and in **Kıp.** with **-w-** for **-ğ-** *Id.* 17; **awuz** (misvocalized) *al-liba' do.* 25; *al-liba'* **awuz** *Bul.* 8, 3; *al-infaha* 'rennet' **awuz** *do.* 8, 17: XV *laban* 'milk' (*inter alia*) **awuz** *Tuh.* 31b. 13: **Osm.** XIV ff. **ağuz** 'biestings' in several texts *TTS I* 13; *II* 16; *IV* 10.

Dis. V. AĞZ-

D **ağzan-** Refl. Den. V. fr. **ağız**; 'to utter' and the like. Survives in NE Khak. **axsan-**: NC Kır. **o:zan-**. Cf. **ağızlan-**. **Uyğ.** VIII ff. *Bud.* **bu yétigen sutur ertinig ağzanıp** 'reciting this precious *sūtra* of the Great Bear' *TT VII* 40, 120: *Civ.* **ağzanmış savıŋ edikti** 'the words which you uttered have succeeded' *TT I* 147.

Tris. AĞZ

D **ağızlığ** P.N./A. fr. **ağız**; 'having, or belonging to, the mouth'. S.i.s.m.l.g. with phonetic variations. **Uyğ.** VIII ff. *Bud.* **ağızlığ yolından akmış** 'it has flowed out by way of the mouth' *USp.* 102a. 31–2.

Tris. V. AĞZ-

D **ağızla:-** Den. V. fr. **ağız**; with various meanings. Survives in NE Khak. **a:sta-** *Bas.* 12; Tel. **u:sta-** *R I* 1750; SW Osm. **ağızla-**. **Xak.** XI **ol arıknı: ağızla:dı:** *ittaxaḍa li'l-nahr fūha* 'he constructed a mouth for the canal'; and one says **ol kulın ağızla:dı:** 'he hit his slave in the mouth' (*'alā fam*) *Kaş. I* 302 (**ağızla:r, ağızla:ma:k**).

D **ağızlan-** Refl. f. of **ağızla:-**; with various meanings. Survives in NE Khak. **a:stan-/u:stan-** 'to curse' *Bas.* 12, 252; NC Kır. **o:zdan-** 'to have a mouth like (something)'. Cf. **ağzan-**. **Uyğ.** VIII ff. Man.-A **ağazlanmış boltı ulug ögrünçün** 'it was recited with great joy' *M I* 25, 3.

Mon. EG

1 i:g 'illness, disease'. Common in the early period, in Uyğ. usually in various Hends., but survives only(?) in SW XX Anat. **ig** *SDD* 781, **iy** 802 (both rare). **Uyğ.** VIII ff. *Bud.* Sanskrit *ābādhāt vyutthita* 'having recovered from an illness' **i:gindin öŋe:tti** *TT VIII A.*22; **bu igniŋ tözin yıltızın** 'the root cause (Hend.) of this illness' *U III* 41, 7 (i)—**ig ağrığ** see **ağrığ—ig toğa** see **toğa—ig kégen** see **kégen—ig kem** see **kem**; (all kinds of) **ig a:da:** 'illness and danger' (will disappear) *TT VIII K.*9: Civ. **ig** (by itself) *TT I* 220, 221; *VIII M.*23; *USp.* 78, 2; *H I* 164; *H II common*—**ig ağrığ** *TT I* 11, etc.—**ig kem** *TT VII* 28, 5: **Xak.** XI **i:g** *al-maraḍ* 'illness' *Kaş. I* 48; *III* 224, 28 (**toğa:**); *I* 438, 11 (**tal-**); 5 o.o.: *KB* **ig** 'illness' is common 156, 157, 749, 1054 ff., etc.—**ig kem** 1057: XIII(?) *At.* 163, 253, 310; *Tef.* **ig** 'illness; pain' 121, 231 (**ağuz**): **Çağ.** XV ff. **ig** (spelt) (2) *maraḍ-i nā*

xwuş 'an unpleasant disease' *San.* 108r. 29 (quotn.): **Xwar.** XIV **ig** 'illness' *Qutb* 57; *Nahc.* 87, 3—**ig illat** *do.* 333, 13: **Kıp.** *al-'illa* 'an illness' **yig** *Hou.* 32, 20; *bağaḍa* 'to be hateful' (*sic?*) **yig kör-** *do.* 36, 7: XIV **ig** ('with **-g**') *al-dā'* 'illness' *Id.* 19.

S? **2 ig** See **i:k**.

i:k 'spindle, distaff', later it came, like **1 ok**, to be used for similar objects like 'pivot (of a mill), axle' and the like. Survives in several NE languages as **i:k** *R I* 1415; SE Turki **iyik** *Shaw* 40 (only): NC Kır, **iyik**: SC Uzb. **ik**: SW Az. **iy**; Osm. **ig/iy**; Tkm. **i:k**. **Xak.** XI **i:k** *al-miğzal* 'spindle'; alternative form (*luğa*) of **yi:k** *I* 48; the same entry is repeated in *I* 85, 19 between **öyük** and **oyun**, presumably inserted by a scribe who thought ti was *iyik*; (after **yi:g**) **yi:k** *bi'l-kāfi'l-şulba* 'with **-k**', 'spindle'; alternative form of **i:k**; this alternation is like that in Ar. *alma'i/yalma'i* and *alandūd/yalandūd III* 144: XIV *Muh. al-miğzal* **yi:g** *Mel.* 64, 1; (VU) **iyi:k** *Rif.* 162 (the only vowel marked is *kasra* on the *alif*): **Çağ.** XV ff. **ig** ('with **-g**') (1) 'an instrument (*ālati*) with which they spin thread', in Pe. *dūk*, in Ar. *miğzal San.* 108r. 29: **Xwar.** XIV **ik** 'spindle' *Qutb* 57: **Kıp.** XIII *al-miğzal* **yik** *Hou.* 17, 7: XIV **ig** ('with **-g**') *al-miğzal Id.* 19: XV ditto *Tuh.* 34a. 9.

1 ö:g 'mother'; the oldest Turkish word with this sense. Survives only(?) in SW XX Anat. **öge/ök** *SDD* 1102, 1106, and in der. f.s like **1 ögsüz**. Otherwise n.o.a.b.; replaced by **ana:**. See **3 ö:g** and **1 ka:ŋ**. **Türkü** VIII **ögüm Élbilge: xatunığ** 'my mother Élbilge: Xatun' *I E* 11, *II E* 10; **ögum xatun ulayu: öglerim ekelerim** (etc.) 'my mother the Xatun and my (step)mothers, elder sisters' (etc.) *I N* 9; o.o. *I E* 25, *II E* 20; *I E* 31; VIII ff. **ögi: kapı:** 'his mother and father' *IrkB* 35; *do.* 58 (**2 öt**); a.o.o.; Yen. **ögüm** *Mal.* 28, 7; 29, 5: **Uyğ.** VIII ff. Man.-A **ögi kapı** *M I* 15, 1; **ög teŋri:** 'the mother goddess' *M I* 13, 17; a.o. *M III* 15, 15 (i): Bud. **anıŋ ög karında** 'in his mother's womb' *U II* 44, 28; **ög kaŋ** is common *TT VIII D.*7, 19; *O.*7; *PP* 11, 4 and 5, etc.; *TT VI* 278 (**uçuz**); a.o.o.: Civ. **kişi oğlı ög(k)e kelmez** 'the children of men do not come (back) to their mother' *TT I* 216.

D 2 ö:g N.Ac. fr. **ö:-**; 'thought, meditation, reflection', and, by extension, the organ of thought, 'the mind', and the ability to think wisely, 'intelligence'; practically syn. with **ukuş** and in *KB* often associated with it; in the early period sometimes in Hend. with **köŋül** for 'the mind'. Survives only(?) in SW XX Anat. **ök** 'mind, intellect' *SDD* 1106. **Türkü** VIII ff. Man. (because evil demons) **ögümüzni sakınçımızı azğurdukın üçün** 'have led our thoughts (Hend.) astray' *Chuas. I* 18–19: **Uyğ.** VIII ff. Man. **ögin köŋülin azıtıp** 'leading his mind (Hend.) astray' *TT III* 34: Bud. Sanskrit *smṛti* 'thought, memory' **ög** *TT VIII A.*34; *E.*34; *F.*9; a.o. same meaning *TT V* 22, 16; **ög köŋül** *Suv.* 485, 3: Civ. **ögüŋin köŋülüŋin bulğayur** 'it disturbs your mind (Hend.)' *TT I.*63; **öğünçe** 'as you expect' *do.* 120: **Xak.** XI **ö:g** *al-'aql wa'l-fiṭna* 'intelligence, mind'; hence **öge:** *Kaş. I* 48; *I* 96 (**2 ögsüz**); a.o. *I* 243, 19: *KB* **öğ** is common either by itself 25, 216, 217, 1995 (**öge:**), etc., or in association with **ukuğ** 148 or **ukuş** 151, etc.: XIV *Muh. al-fahm wa'l-'aql* 'intelligence' **ö:g** (**-g** marked) *Mel.* 51, 15; *Rif.* 147; *al-fahm* (*Rif.* adds *wa'l-xāṭir* 'thought') **ö:g** 83, 7; 188 (mis-spelt *ö:l*): **Xwar.** XIV **ög** 'mind' *Qutb* 121; *Nahc.* 431, 15–16: **Kıp.** XIII *al-xāṭir* **ö:g**, with a *kāf* pronounced like a voiced (*ma'qūda*) *qāf Hou.* 21, 15: XIV **ög** ('with **-g**') *al-bāl* 'mind'; **ögin tuṭğul** 'make up your mind' (*bālak*) *Id.* 19: **Osm.** XIV ff. **ög** 'thought, mind' common until XVI *TTS I* 558–9; *II* 742–5; *III* 619, 620; *IV* 544–6.

?S 3 ö:g 'an animal which has reached maturity'; *Kaş.*, who does not list **1 ö:g**, includes this meaning in the same para. as **2 ö:g** in language which suggests that he thought that it was an extended meaning of that word, but it seems rather to be a special meaning of **1 ö:g**. **Xak.** XI **ö:g** . . . also means 'any animal which has reached maturity and grown up' (*intaşafa sinnuhu wa kabura*); hence a horse which has passed the age of four is called **ö:g at** *Kaş. I* 48: **Kıp.** XIII (in a list of words used for sheep of various ages) *ibn arba'a* 'four-year old' **ö:g** and those past this age are called **öge:** (*sic*, **?ö:g**) in **Tkm.** *Hou.* 15, 3.

S ök See **2 ok**.

Dis. V. EG-

eg- 'to bend (something *Acc.*)'; occasionally, with 'head' or 'neck' understood, 'to bow'. C.i.a.m.l.g. A syn. word **eŋ-**, included here, occurs so sporadically that it is not clear whether it is a Sec. f. of **eg-** or an independent word, but, the Caus. f. **eŋıt-**, so spelt in *TT VIII*, makes it clear that the occurrences in **Uyğ.** are intended to represent **eŋ-** and not, as might otherwise have been supposed *eeg-*. **Eŋ-** survives in NE Alt., Tel. **eŋ-** *R I* 710 Bar. **iŋ-** *R I* 431: NC Kır. **eŋ-**. Cf. **egil-, egin**. **Uyğ.** VIII ff. Bud. **iki suk eŋreklerni egip** 'bending the two index fingers' *U II* 46, 71–2; **iki yanar erŋek eŋip** ditto *TT V* 8, 57; **üç erŋek ayada eŋ(g)il . . . yanar erŋek egdü teg eŋe tutğıl** 'fold three fingers in the palm of the hand . . . bend the index finger in the shape of a curved knife' *do.* 12, 119–21: **Xak.** XI **ol butak egdi:** 'he bent (*aṭafa*) the bough' *Kas. I* 168 (**ege:r, egme:k**); **ta:ğığ ukrukın egme:s** 'you cannot bend (*yuḥanni*) a mountain with a lasso' *I* 100, 18: *KB* **yağı boynı egdi** 'he bent the enemy's necks' 101; (the enemy heard and) **boyun egdiler** 'bowed their necks' 450; a.o.o.: XIII(?) *At.* **egilmez köŋülni akılık eger** 'generosity bends the unbending mind' 233: XIV *Muh.* (?) *ṭawā ṭāqayn* 'to fold in two' **eg-** *Rif.* 112 (only): **Çağ.** XV ff. **eygen dür** (*sic*, under **a–y**, but ?read **ég(ğ)en dür**) *mayl wa muḥabbat*

eyledi 'he bowed and showed love' *Vel.* 41 (quotn.); **ég-** ('with **-g-**') *xam kardan* 'to bend' *San.* 106v. 29 (quotns.): **Xwar.** XIV **ég-** 'to bend' *Qutb* 57: **Kom.** XIV 'to bow' **eŋ-** (*sic*) *CCG*; *Gr.*: **Kıp.** XIII *'awwaca* 'to bend' **eg-** *Hou.* 42, 10: XIV **eg-** ('with **-g-**') ditto *Id.* 18: XV *fatala* 'to twist' **ey-** *Tuh.* 28b. 6.

ek- 'to sow (seed *Acc.*) in (the ground *Dat.*); to sow (a field *Acc.*). S.i.m.m.l.g. **Xak.** XI **ol tarığ ekdi:** *baḍara'l-zar'* 'he sowed the seed'; also used for 'to scatter' (*ḍarra*) powder or drugs on something *Kaş. I* 168 (**eke:r, ekme:k**); *I* 64, 1 (**uruğ**): *KB* **negü ekse yérke yana ol ünür** 'whatever a man sows in the ground later comes up' 1394: XIV *Rbğ.* **ék-** 'to sow' *R I* 675 (quotn.); *Muh. zara'a* 'to sow' **ek-** *Mel.* 26, 6; *Rif.* 110; *al-zar'* **ekmek** 34, 15; 120; **Çağ.** XV ff. **ék-** (**-tı**, etc., 'with **-k-**') *ekin ek- Vel.* 65 (quotns.); **ék-** ('with **-k-**') *kāştan* 'to sow' *San.* 106v. 29 (quotns.): **Xwar.** XIII **ék-** 'to sow' *'Ali* 26: XIV ditto. *Qutb* 49; **Kıp.** XIII *zara'a* **ek-** *Hou.* 33, 20: XIV ditto *Id.* 18; *Bul.* 47r.: XV ditto *Kav.* 74, 3; *Tuh.* 18b. 1.

1 ö:g- 'to praise'. Survives only(?) in SW Az. **öy-**; Osm. **öğ-** and perhaps NE Tob. **üy-** 'to sing, recite' *R I* 1800. **Türkü** VIII ff. **yultu:zu:ğ ögü:gli: er** 'a man who praises the stars' *Toy.* 2v. 7-8 (*ETY II* 179): **Uyğ.** VIII ff. Chr. **ögmek alkış ötündiler** 'they offered praises (Hend.)' *U I* 6, 15: Man. **taŋ teŋrig ögelim** 'let us praise the Dawn God' *M II* 9, 4; **sizni öge alkayu** 'praising (Hend.) you' *TT III* 97; **öge yükünmiş buyanımız tüşinte** 'in return for the merit of our praise and worship' *do.* 169: Bud. **öge: ya:rlıka:dı** 'he deigned to praise' *TT VIII H.*9; o.o. *U II* 73, 5 (i); *USp.* 89, 1—**ögdüm alkadım** 'I praised (Hend.)' *Suv.* 135, 4-5; o.o. *do.* 517, 18; *USp.* 101, 15—*U III* 46, 13; *TT X* 146-7 (**yıv-**): **Xak.** XI **ol meni: ö:gdi:** *madaḥani* 'he praised me' *Kaş. I* 174 (**ö:ge:r, ö:gme:k**); in a para. on the difference between the Infin. Suff. **-ma:k** and **-me:k**, as an example of a verb containing *al-kāfu'l-rakika*, **-g-**, **ol meni: ögdi:** (*sic*) *II* 38, 14; o.o. *I* 472, 11; *II* 243, 7: *KB* **ög-** 'to praise' is common, 184, 242, 272, 930, etc.; **ögümez** (crasis of **ögü umaz**) 'cannot praise' 33: XIII(?) *At.* **ög-** 'to praise' is common; *Tef.* ditto 241: XIV *Rbğ.* ditto *R I* 1178 (quotn.); *Muh. madaḥa* **ö:g-** *Mel.* 31, 6; *Rif.* 115 (mis-spelt *ö:r-*): **Çağ.** XV ff. **ög-** (**-er, -tı** 'with **-g-**') *ög-, madḥ et- Vel.* 109, 110 (quotn.); **ög-** ('with **-g-**') *madḥ u sitāyiş kardan* 'to praise' *San.* 78r. 2 (quotns.): **Xwar.** XIII ditto. *'Ali* 36; XIV *Qutb* 121: **Kom.** XIV 'to praise' **ög-/öv-** *CCG*; *Gr.*: **Kıp.** XIV **ög-** ('with **-g-**') *madaḥa Id.* 18.

S **2 ög-** See **ögi:-**.

ük- 'to heap up, accumulate (something *Acc.*).' This verb and its derivatives, **üküş** etc., have often been spelt with initial *ö-*, but the scriptions in *TT VIII* and modern forms make *ü-* certain. Survives in NE Alt., Tel. **ü:-** *R I* 1798; Koib. Sag., Khak. **üg-** *R I* 1807, *Bas.* 253; NC Kır., Kzx. **üy-**; SC Uzb. **uy-**; NW Kaz. **üy-** *R I* 1335; SW XX Anat. **üy-** *SDD* 1441. An irregular form with prosthetic **y-** occurs once in Xak., and more often in Uyğ. (see **ükmek**). Cf. **yığ-**. **Türkü** VIII (long gap) **üktim** *II S* 8 (uncertain, might be the end of a longer word): **Uyğ.** VIII ff. Bud. occurs only in the Infin. **ükmek**, q.v.: **O. Kır.** IX ff. (in a badly preserved inscription) **uyur kadaşım ücün ükdim** 'I heaped up (wealth) for my capable(?) kinsmen' *Mal.* 17, 2 (rather dubious): **Xak.** XI **ol yarma:k ükdi:** *kawwama'l-dirāhim* 'he piled up money' (etc.) *Kaş. I* 168 (**üke:r, ükme:k**); **billigni: yükermen** (*sic*) *acma'u'l-faḍl bi-karamihi* 'I accumulate excellence (*sic*?) by His grace' *II* 243, 8: XIII(?) *At.* **aya hukmin ajun tapa ükgüçi** 'oh man who concentrates his judgements on this world' 449: **Çağ.** XV ff. **ük-** (**-er**, *etc.*, 'with **-k-**') *cam' et-, yığ-* 'to collect, assemble' *Vel.* 109 (quotns.); **ük-** (*sic*?, in the same para. as **1 ö:g-** without differentiated spelling) (2) *cam' kardan San.* 78r. 2 (quotns.)

Dis. EGE

eke: originally 'a close female relative older than oneself and younger than one's father', that is both 'junior (paternal) aunt' and 'elder sister', later only 'elder sister'. Cf. **eçe:, küküy**, and **baldız.** Survives only(?) in NE Alt., Şor, Tel. **eye** *R I* 720; SW XX Anat. **eye, iyye** *SDD* 563, 803. In the medieval period displaced by the syn. Mong. l.-w. **egeçi** noted in Çağ. *Vel.* 25, 70; *San.* 108v. 9; Kom. *CCI*, *Gr.* and Kıp. *Hou.* 32, 1 and s.i.s.m.l. A homophonous word **eke**, meaning 'father, uncle, elder brother' occurs in several modern languages. *San.* may be right in describing it as a corruption of the Mong. l.-w. *aka/ağa* 'elder brother'; in any event it is not an old Turkish word. See *Doerfer* II 512. **Türkü** VIII *I N* 9 (see **1 ö:g**): **Uyğ.** VIII ff. Bud. **éci ini ka kadaş eke baldız birgerü** 'elder and younger brothers, family, kinsmen, elder and younger sisters together' *Suv.* 554, 15: Civ. **ekeŋ yengeŋ sevinçlig ol** 'your elder sisters and sisters-in-law are joyful' *TT I* 155: **Xak.** XI **eke:** *al-uxtu'l-kubrā* 'elder sister' *Kaş. I* 90; *I* 86, 26 (**eçe:**); *III* 7 (**yurç**): XIII(?) *Tef.* (Zikriya's wife and Maryam's mother were) **eke baldız** 72: XIV *Muh.*(?) (in a rather corrupt list of terms of relationship) *al-'amma* 'paternal aunt' **ana: ege:** (**-g-** marked) *Rif.* 144 (only): **Çağ.**(?) XV **eke** ('with **-k-**') corruption of **ağa** 'elder brother'; among the Özbeg of Turan used idiomatically (*muştaliḥ*) for *'amma-i buzurg* 'senior paternal aunt' (quotn. fr. *Babur* in latter sense) *San.* 45v. 14: **Oğuz** XI after **eke:** 'and in Oğuz **eze:**' *Kaş. I* 90 (perhaps a corruption of **eçe:**): **Kıp.** XIV **ege:** ('with **-g-**') *al-'amma Id.* 18; **eze:** ditto *do.* 13: XV *'amma* **eke** (or **ege**?) *Tuh.* 25b. 10.

S **eki/éki** See **ékki:**.

ékki: 'two'. There is no doubt that the **-k-** was originally doubled, see Clauson, 'The

Turkish Numerals', *JRAS*, 1959, p. 20; and the variations in spelling make it almost certain that the initial vowel was **é-**, but the early alphabets are so imperfect that it is impossible to follow the evolutions of sound. C.i.a.m.l.; **-kk-** is noted, usually as an alternative pronunciation, in some NE languages *R I* 682, 1421; SE Türki *BŞ* 588, *Jarring* 139; and some SC spellings; initial **e-** (or **é-**) occurs in some NE languages, NC Kır., Kzx., some SC, and most NW languages, the rest have **i-**. **Türkü** VIII **eki:** always in *I*, *II*, *T*: VIII ff. **eki:** *IrkB* 2, 24; **éki:** *Tun. IV* 10; Yen. **éki** *Mal.* 31, 5; Man. **eki** five times and **éki** once in *Chuas.*: **Uyğ.** VIII **eki** always in *Şu.* and *III*: VIII ff. Man.-A **eki** *M I* 12, 15; *III* 16, 3 (ii): Man. **éki** (or **iki**?) *TT III* 159: Bud. *TT VIII* has **iki**, not **éki** in various der. f.s, and accordingly spellings in Uyğ. script, which are quite uniform, should be transcribed **iki**: Civ. *TT VIII* has **iki**, not **éki**, four times; other texts always **iki**: **O. Kır.** IX ff. **eki:** *Mal.* 16, 1; 42, 5: **Xak.** XI the main entry, under the heading *fa'lā*, which implies **-kk-**, is **ikkí:** (or **ékki:**?) *al-iṯnān fi'l-'adad* 'two' *Kaş. I* 131; about 70 o.o. of **ikki:** and half a dozen each of **iki:** and **i:ki:**: XIII(?) *At.* **iki** 3 times; *Tef.* **iki** 123; XIV Muh. **i:ki:** *Mel.* 82, 4; Rif. 186, 187; **ikki:** 81, 7: **Çağ.** XV ff. **iki:** *San.* 108v. 15, but in 20v. 10 it is stated that **iki/ikki** is one of four numerals which may be spelt with either a single or double consonant: **Xwar.** XIV **iki** *MN* 2 etc., *Nahc. passim*: **Kıp.** XIII **yeki:** (?error for **i:ki:**) *Hou.* 22, 3: XIV **iki:** *Id.* 18; **ikki:** *Bul.* 12, 10: XV **ikki** about a dozen times in *Tuh.*

S **ige** See **1 iḍi:**.

S **iki:/ikki:** See **ékki:**.

D **öge:** Dev. N. fr. ö:-; a high Turkish title, roughly equivalent to 'Counsellor'; in the Moslem period displaced by Arabic l.-w. *wazīr*. The transcription **üge:**, advocated by F. W. K. Müller in *U II* 93, is impossible for etymological reasons. N.o.a.b. See *Doerfer* II 614. **Türkü** VIII ff. **öge:** P.N. or title *Miran* A.11, C.2 (*ETY II* 64, 66); Yen. (gap) **él ögesi:** 'counsellor of the realm' (part of a P.N.?) *Mal.* 26, 1; a.o.o.: **Uyğ.** IX **Bağa: Tarkan Öge:** P. N. *Suci* 3; this name also occurs in the *Mahrnamag* (AKPAW, 1912) together with many other names containing **öge, él ögesi**, etc. (see v. G. in *Der Islam* XXIX, p. 61): VIII ff. Man.-A **él ögesi** *M III* 34, 7; 43, 9: Bud. **öge, él ögesi** *Pfahl.* 10, 15; 22, 3; 23, 17: **Xak.** XI **öge:** *laqab man kāna ḏā 'aql wa sinn mucarrab fi'l-umūr, mina'l-sūqa, ba'da'l-tégin bi-daraca* 'the title given to a commoner who is intelligent, elderly and experienced in affairs, (next) in rank to the *tégin*; its origin is as follows (a story about Ḏū'l-qarnayn, in which **öge:** is translated *kahl* 'mature') *Kaş. I* 90; **öge:** (**-g-** marked) is cited in *I* 11, 18 as a noun in **-e:** (*sic*) der. fr. the phr. **ö:dí: ne:ŋni:** 'he understood the thing after he had thought about it'; (after **2 ög**) hence the title **öge:** is given to a man who is 'intelligent, understanding, and elderly' (*allaḏi bihi 'aql wa fiṭna wa kibaru'l-sinn*) *I* 48, 13; *I* 310, 23 (**öge:le:-**); *I* 356, 1 (**tégit**): *KB* **bilge öge** 'wise Counsellor' 1754; **ne eggü turur bu kişike ög-e, ögi bolsa ötrü atağu öge** 'what a good thing a (trained) mind is for a man; if he has a (trained) mind he will be called "Counsellor" ' 1995; a.o. 4240: XIV *Muh.*(?) *ṣāhib ra'yi* 'counsellor' **ö:ge:** (**-g-** marked) *Rif.* 145 (only).

ü:gi: 'owl'. S.i.a.m.l.g., occasionally with **ö-** or **-k-**. See *Doerfer* II 612. **Xak.** XI **ü:hi:** *al-būm* 'owl', but most Turks pronounce it **ü:gi:** with a *kāf*, and this is more correct (*aṣaḥḥ*) since **-h-** is not a Turkish sound *Kaş. I* 161; (there is no **h** in Turkish) 'the owl' is called **ü:hi:**, but the correct form is **u:gi:** with a *kāf*, which is the **Kıp.** form (*luğa*) *I* 9, 10: similar statements *III* 118, 25; 238, 15: *KB* **ügi teg usuz** 'sleepless like an owl' 2314: XIV *Muh. al-būm* **ü:gi:** *Rif.* 176; (*Mel.* 73, 3 **sa:ru: kuş**): **Çağ.** XV ff. **ügü** ('with **-g-**') 'a bird like the sparrow-hawk (*çarğ*) which can see in the dark' *San.* 79v. 26 (quotn.): **Kıp.** XI see Xak.: **Kom.** XIV 'owl' **ügü** *CCI*; *Gr.*: **Kıp.** XIV **ügü:** ('with **-g-**') *al-būma Id.* 19; *al-būmatu'l-kabira* 'the great owl' **ügü:** *Bul.* 12, 1 (as opposed to *al-qubaysa* 'the small owl' VU **çewçen**): XV *būma* **ügü** *Tuh.* 7b. 2: **Osm.** XIV ff. **ügi/ügü** 'owl'; c.i.a.p. *TTS I* 742; *II* 948; *III* 727; *IV* 801.

Dis. V. EGE-

ége:- 'to file (a metal object)'; metaph. 'to grind (the teeth)'. S.i.s.m.l.; *in others* displaced by **égele-** (***égegle:-**) which is first noted in (Xak.) XIV *Muh.*(?) *Rif.* 108 and Kıp. XIV *Id.* 18: XV *Tuh.* 8a. 11. **Xak.** XI **ol bíçe:k ége:di:** 'he filed (*saḥala*) the knife (etc.)'; and one says **buğra: tı:şın ége:di:** 'the camel stallion ground (*qaṣafa*) his teeth' *Kaş. III* 254 (**ége:r, ége:me:k**): **Kıp.** XV *barada* 'to file' **ege-** *Tuh.* 8a. 11 (in margin, in second hand, **égele-**).

PU **ige:-** Hap. leg., but see **igen-, igi:ş, igeş-**. **Xak.** XI **ol aŋar ige:di:** *ḥaruna wa 'atā 'alayhi* 'he was obstinate and insolent to him' *Kaş. III* 255 (**ige:r, ige:me:k**).

VU **ögi:-** 'to grind (grain *Acc.*); to pulverize (something)'. Survives only(?) in NE Alt., Tel. **ökkö-** *R I* 1181; Sag. **ü:-/üg-** *R I* 1798, 1807; Tuv. **öge-**: NC Kır. **ük-**; Kzx. **üg-**. In some other languages replaced by **ögít-**, q.v. Considering the diversity of modern forms the initial may have been **ü-**, but **ö-** is likelier. **Uyğ.** VIII ff. Civ. **suğun müŋüzin yumşak ögüp** 'grinding down a maral deer's horn finely' *H I* 55: **Xak.** XI **er buğda:y ögi:di:** 'the man ground (*ṭaḥana*) the wheat (etc.)' *Kaş. III* 254 (**ögi:r, ögi:me:k**): **Çağ.** XV ff. **öger** ('with **-g-**') *un ögüdür* 'he grinds flour' *Vel.* 109 (in same sentence as **1 ö:g-**; dubious, not in *San.*): **Xwar.** XIV (Fāṭima) **tegirmen öğümekdin armış** 'was weary with turning the mill' *Nahc.* 160, 16; 161, 1.

Diss. EGG

D **ekeç** Hap. leg.; Dim. f. of **eke:**. **Xak.** XI **ekeç** 'a small girl' (*ṣağīra*) who displays intelligence and makes herself, as it were, the (elder) sister of the clan (*al-qawm*)'; this word is applied to her as a mark of respect (*'alā sabili'l-'aṭf*) *Kaş. I* 52.

D **iççil** N./A. of Addiction fr. **1 i:ç**; 'sickly, prone to constant illness'. N.o.a.b. **Xak.** XI (in a para. on **-çıl/-çil**) and 'a man who is always sickly' (*al-mimrād*) is called **i:gçil** *Kaş. III* 57, 4; n.m.e.: *KB* (the man who overeats) **iççil bolur** 4672; a.o. 1058 (**1 ka:n**).

Dis. EGD

VU **éget** '(maid) servant'. In *Kaş.* both this word and its der. f.s carry both *fatḥa* and *kasra* on the *alif*. Survives only(?) in NE Sag. **éget** 'servant, retainer' *R I* 697 and possibly in SW XX Anat. **ekdi/ekti** 'servant' *DD* 516, 519. **Xak.** XI **éget** 'any female servant (*xādima*) sent with a bride on her wedding night to wait on her' *Kaş. I* 51.

PU **egit** Hap. leg.; *alif* unvocalized, but precedes **ögüt**, so prob. **egit**. **Xak.** XI **egit** 'a drug smeared on the faces of children to ward off ulcers and the evil eye' (*al-sa'fa wa'l-'ayn*); it is medicinal herbs (*adwiya*) mixed with saffron and other things *Kaş. I* 51.

igid 'false, lying; a lie'. N.o.a.b. Cf. **ötrük, ezük, yalğa:n. Türkü** VIII **azu: bu: savımda: igid barğu:** 'or is there anything false in these words of mine?' *I S* 10, *II N* 8: VIII ff. Man. **igid igidedimiz erser** 'if we have told lies' *Chuas.* 99; **igid kişi** 'a liar' *do.* 101; **igid nom** 'false doctrine' 128, 148: **Uyğ.** VIII ff. Man. **igid mitri** 'the false Mithra' *M II* 5, 6 (ii): Bud. (the commandments of the Buddhas) **ezük igid bolmaz** 'are not false' *USp.* 106, 28–9; a.o. *Suv.* 371, 8 (**atkanğu:**): **Oğuz** XI **i:git** *al-kaḍib* 'a lie'; hence one says **igit sö:z** 'a false statement' *Kaş. I* 53.

VUD **ögit** Dev. N. fr. **ögi:-**. Survives only in SE Tar. *R I* 1811; Türki *Shaw* 25; *BŞ* 795; *Jarring* 294 **ügüt** 'grain cleaned ready for grinding'. **Xak.** XI **ögit** *ṭaḥnu'l-burr wa gayrihi* 'ground wheat, etc.' *Kaş. I* 51.

D **ögüt** 'advice, counsel, admonition'; Dev. N. fr. **ö:-**. S.i.m.m.l.g., sometimes with initial **ü-**. Cf. **2 ö:t. Xak.** XI **ögüt** *al-'iẓa* 'admonition, warning' *Kaş. I* 51; (**ötlük** *al-'iẓa*) and **öwüt** is also used for *al-'iẓa*, its origin is **ögüt** *I* 102, 12; six o.o., mostly **ögüt algıl** 'take heed': *KB* **ögüt** v.l. for **yanut** 538, for **bilig** 1494: XIII(?) *At.* **ögüt ögretür** 'he conveys advice' 45: **Çağ.** XV ff. **ögüt** ('with **-ğ-**') *pand wa naṣiḥat* 'advice and counsel' *San.* 79v. 25: **Xwar.** XIII(?) ditto *Oğ.* 329: XIV ditto *Qutb* 121; *Nahc.* 281, 4; 311, 17: **Kıp.** XIV **ögüt** ('with **-ğ-**') *al-naṣīḥa* hence **ögüt bérdi** *naṣaḥahu ay a'ṭā'l-naṣīḥa Id.* 18: XV *ra'y* 'advice' **öwüt; Tkm. ögüt** *Tuh.* 17a. 8.

PU ?D **egdi:** Hap. leg.; *alif* unvocalized. **Xak.** XI **egdi:** *al-maḍbaḥ* 'slaughter house' *Kaş. I* 125.

D **eğdü:** 'a curved knife'; Pass. Dev. N. fr. **eğ-**. Survives only(?) in NC Kır. **iydi** and SW XX Anat. **egde/egdi** *SDD* 509. **Uyğ.** VIII ff. Bud. *TT V* 12, 120 (**eğ-**): **Xak.** XI **eğdü:** *al-sikkinu'l-mu'aqqafu'l-ra's* 'a knife with a curved upper part', used for hollowing out sword-scabbards and other things *Kaş. I* 125: **Osm.** XVI **egdi** 'a curved knife, in 4 Ar. and Pe. dicts. *TTS II* 360; *IV* 277.

D **iktü:** 'a stall-fed animal'; unusual Dev. N. fr. **igid-**; cf. **iktüle:-**. Survives only(?) in SW Osm. **ekdi/ikdi**; Tkm. **ekdi** 'quiet, tame, docile; parasitical, fawning'; XX Anat. **ekdi, ekti, ikti**, etc. *SDD* 516, 519, 784. **Xak.** XI **iktü:** *al-'alūfa mina'l-ḥayawān* 'a stall-fed animal' *Kaş. I* 114: **Kom.** XIV (of an animal) 'tame' **ikti** *CCI*; *Gr.*: **Osm.** XV ff. **ekti/ikdi/ikdü/ikti** normally 'parasite, hanger-on'; once (XV) 'tame'; c.i.a.p. *TTS I* 258; *II* 366; *III* 241; *IV* 285.

D **ögdi:** 'praise'; Dev. N. fr. **1 ö:ğ-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (he deigned to praise them) **öni öni ögdiler üze** 'with all kinds of praises' *TT VIII H.*8; a.o. *do. H.*10; **Kırıştırınıŋ ögdisin kılğu ol** 'he must praise K.' *USp.* 44, 1: **Xak.** XI *I* 515, 16 (**kanıt-**); n.m.e.: *KB* **isizke söğüş eğü ögdi bulur** 'for the wicked man a curse; the good man receives praise' 239; o.o. 2,907, and several Chapter headings: XIII(?) *At.* (my tongue tastes) **anıŋ ögdisin** 'his praise' 27; *Tef.* **ögdi** (and **ögdül**) 'praise' 241: XIV *Muh. al-madḥ* 'praise' **ö:gdü:** *Mel.* 83, 7; **ö:gdi:** *Rif.* 188.

PU?D **igdük** Hap. leg.; perhaps Pass. Dev. N. fr. **igid-**. **Xak.** XI **igdük** 'a substance looking like cheese (*ka-hay'ati'l-cubunn*) made from fresh or curdled milk and eaten' *Kaş. I* 105.

D **öktem** in *KB*, where it is first noted, clearly pejorative, 'proud, boastful', and the like; in modern languages more often laudatory; N.S.A. fr. **ökte:-**. The existence of this verb is tenuous; *R I* 1181 lists **ökte-**, Cağ., 'to encourage, put heart into (someone)', but it is not in any other Çağ. authority (possibly *Rbğ.*?) and *R I* 1183 **öktö-**, same meaning, NC Kzx., but it is not in *MM. Vel.* 110 lists **öktet (-ür)** *gönül pärişan et-* 'to confuse, or disturb (someone's mind)', not in *San.*; and *CCI*; *Gr.* lists a Kom. XIV verb **öktün-** (*sic*) 'to offend, or grieve (someone)'. **Öktem** survives in NE Alt., Tel. **öktöm** 'profitable, advantageous' *R I* 1184; Khak. **öktem** (of a horse) 'uncontrollable'; NC Kır. **öktöm** 'strong, brave'; Kzx. **öktem** 'imperious, impetuous'; NW Kar. L. **ektem**; K. **öktem** 'proud, insolent' *R I* 685, 1183; *Kow.* 242. The Calcutta dict. lists a 'Çağ. word **öktem** 'violent, brave', reproduced in *P. de C.* 70, *R I* 1182, but not in *Vel.* or *San.* **Xak.** XI *KB* (if he likes someone, his faults become

virtues; if he does not like someone) **erdem öktem bolur** 'his virtues become pride (or the like)' 534; **beḍük sözledi söz bu öktem tılıŋ** 'your boastful tongue has talked big' 672; **isiz öktemig** 'the wicked boaster' 5522; **boḍun öktemi** 'the (biggest) boaster of the people' 6167: **Kom.** XIV 'proud' **öktem** *CCG*; *Gr.*: **Kıp.** XV *fayṣi* (mis-spelt *faysi*) 'boastful' **öktem** *Tuh.* 27b. 5.

PU **öḡdir** n.o.a.b. Its occurrence in the Hend. **öḡdir ançu** suggests that it means 'reward' or the like. Perhaps a l.-w. ?Iranian. **Uyḡ.** VIII ff. Man.-A **üküş öḡdirl[er] . . . altun öḡdir bérser . . . öḡdir bérser** 'many rewards . . ., if he gives a reward in gold . . ., if he gives a . . . reward' *M III* 45, 1–6 (iv) (a very fragmentary text); **ikinti ḡriwin öz sınlıḡ öḡdir kim kentü ol tirig eḍgü sakın[çl]ar** 'secondly by the spirit the reward of his own body(?) which itself is living good thoughts' *M I* 22, 1–3 (i): Bud. *U III* 32, 14–16; 56, 8–10 (**ançu:**).

D **iḡdiş** Dev. N./A. fr. **iḡiḍ-**; originally 'an animal bred domestically'; hence, later, 'cross-bred, hybrid'. Survives only(?) in SW Osm. **iḡdiç/iḡdiş** (in Rep. Turkish also **idiç/idiş**) which now means 'gelding'. A l.-w. in Pe. as *ikdiş* 'hybrid', which *Red.* lists as a Pe. l.-w. in Osm. The alternative final **-ç**, which first appears in *San.* is inexplicable. See *Doerfer* II 513. See **iḡdişçi:**. **Xak.** XI **(kaŋdaş kuma: uru:r iḡdiş örü: tarta:r** translated *'banū'l-'allāt*, half-brothers by different mothers fight violently with one another, because of the hatred between them, but *banū'l-axyāf*, half-brothers by different fathers, help one another because of the love between them' *Kaş. III* 382, 10 (the obvious antithesis to **kaŋdaş** is **öḡdeş**, and this is prob. the right reading here): *KB* **men iḡdiş kuluŋ men tapuḡçı seniŋ** 'I am your slave bred in your household(?), I am your servant' 1554; **takı yılkıçı iḡdiş ükilt̄sünı** 'and let the stock-breeder increase the number of cross-breds (or animals bred in captivity)' 5590: XIV *Muh. al-muwallad* 'a child born of one brought up in the Moslem world' **iḡdi:ş** *Mel.* 51, 10; *Rif.* 147: **Çağ.** XV ff. **iḡdiç/iḡdiş** 'a horse with a sire of one breed (*cins*) and a dam of another'; and in Pe. *iḡdiş* means (1) *ittiṣāl wa imtizāc-i dū çiz* 'the union and blending of two (different) things'; (2) *maḥbūb wa maṭlub* 'loved and sought after', and also 'a horse of two strains' (*tuxma*) *San.* 108v. 28: **Kıp.** XIII (in a list of words for horses) *al-iḡdiş ma'rūf* 'a familiar word' (i.e. a Turkish word used in Ar.) *Hou.* 12, 9.

D **öḡdeş** Hap. leg.; 'having the same mother'; N. of Assn. fr. **1 ö:ḡ.** See **iḡdiş** Xak. Cf. **kaŋdaş.**

Dis. V. EGD-

D **ekit-** Hap. leg.; Caus. f. of **ek-**. Cf. **ektür-**. **Xak.** XI **ol tarıḡ ekitti:** *abḍara'l-baḍr* 'he had the seed sown'; also used for 'to sprinkle (*ḍarra*) powder' *Kaş. I* 212 **(ekitür, ekitme:k).**

iḡiḍ- 'to feed (a person or animal *Acc.*)'. The spelling is fixed by scriptions of this verb and **iḡiḍil-** in *TT VIII.* N.o.a.b. Radloff misread it in badly-written passages in the Vienna MS. of *KB* as *egit-*, and it has recently been revived as **egit-** in Rep. Turkish for 'to educate', but this, too, is an error. **Türkü** VIII (the Türkü people were hungry) **ol yılkı:ḡ alı:p iḡit(t)im** 'I took those cattle and fed them' *II E* 38; **Türkü sir boḍunuḡ Oğuz boḍunuḡ iḡiḍü: oluru:r** (Bilge Xaġan) 'rules feeding the fortunate(?) Türkü people and the Oğuz people' *T* 62; **artuk yılkı:ḡ iḡit(t)i:** 'he fed more livestock' *Ix.* 25; seven o.o. in *I* and *II*: VIII ff. Man. **ançulayu kaltı él(l)iḡ oḡlı téginiḡ avurtalar eliginte iḡiḍürce** 'just as a king feeds his son the prince in the arms of foster-mothers' (that is 'gives the prince to foster-mothers to suckle') *M III* 14, 3 (iii): **Uyḡ.** VIII ff. Bud. Sanskrit *nānyām niśṛtya jiveta* 'he must not live by relying on others' **neŋ aḍınlarka: taya:nıp öz iḡiḍgülük ermez** *TT VIII E.*8 (**ḍ** represended by *t* and **t** by *dh*); **anın öz iḡiḍür** 'thereby maintains himself' *PP* 3, 5; **takıḡu iḡiḍgüçi** 'poultry-keeper' *TT IV* 8, 56; o.o. *PP* 72, 3; *U II* 76, 4; *USp.* 88, 28; common in *TT VI*: Civ. Chinese *ch'u* 'to feed, nourish' (*Giles* 2,659) **iḡiḍmek** in the names of two hexagrams *TT I* 159, 161, 205: **Xak.** XI **ol anı: iḡitti:** *rabbāhu* 'he reared him'; originally **iḡiḍti:** with the **-ḍ-** assimilated to the **-t-** *Kaş. I* 213 **(iḡiḍür, iḡiḍme:k)**: *KB* (of God) **iḡiḍgen** 124; **yok erdim törütti iḡiḍti meni** 'I did not exist, then He created and nourished me' 1097; a.o. 3549: XIV *Muh.* (among the titles of God) *al-rabb* 'lord' **iḡiḍge:n** *Mel.* 44, 11; *Rif.* 137 **(-ḡ-** marked, *-d-* for **-ḍ-**): **Xwar.** XIV (of God) **iḡitken** *Quth* 57.

D **öḡit-** Caus. f. of **öḡi:-**; properly 'to have (corn) ground'; in the medieval period lost its Caus. meaning and came to mean simply 'to grind, crush', and the like. Survives only(?) in NE Alt. **öyt-**; Tel. **üyt-** 'to crush, destroy' and SW Az. **üyüt-**; Osm. **öḡüt-/övüt** 'to grind'. **Xak.** XI **ol tarıḡ öḡitti:** *aṯhana'l-burr wa ḡayrahu* 'he had the wheat (etc.) ground' *Kaş. I* 213 **(öḡitür, öḡitme:k)**: XIV *Muh. ṭaḥana* 'to grind' **yöḡüt-** (*sic*) *Mel.* 28, 7; *Rif.* 111: **Çağ.** XV ff. **öḡüt-** ('with **-ḡ-**') *ārd kardan* 'to make into flour' *San.* 79v. 5: **Kom.** XIV **övüt-** 'to wipe off' (sweat) *CCG*; *Gr.* 186 (quotn.): **Kıp.** XII *ṭaḥana* **un ṭart-** and **öḡüt-** *Hou.* 34, 1: XIV **öḡüt-** ('with **-ḡ-**') *ṭaḥana İd.* 18; *ṭaḥana* **(tégirt-** and) **öḡit-** *Bul.* 58r.: XV *ṭaḥana* **(tart-)**; **Tkm. yöḡüt-** (*sic*; in margin in SW(?) hand **öḡüt-**) *Tuh.* 24a. 8.

D **öḡüt-** Caus. f. of **1 ö:ḡ-**; like **alkat-**, q.v., noted only in the Particip. **öḡütmiş** 'praiseworthy, provoking the praise (of others)'. N.o.a.b. Cf. **öḡtür-**. **Türkü** VIII ff. Man. **ol yaruk kızı öḡütmiş öḡ** 'the daughter of light, the praiseworthy mother' *M III* 15, 14

(i): **Uyğ.** VIII ff. Man.-A **ögütmiş alkatmış** 'a praiseworthy (Hend.)' (country) *M I* 26, 24: Bud. **ögitmişle:r a:ra:sında:** 'among the praiseworthy' *TT VIII H.*5; **ögütmiş kişi** *TT VI* 29; (the Buddha called) **uluğ ögütmiş yégedmiş bilge bilig** 'great, praiseworthy, triumphant wisdom' *do.* 419.

ökte:- See **öktem.**

D **igdil-** Hap. leg.; Pass. f. of **igid-**; 'to be nourished, fed'. So spelt in Kaş., prob. correctly, cf. **igdük, igdiş. Xak.** XI **oğul igdildi:** 'the boy (etc.) was reared' (*rubbiya*) *Kaş. I* 246 (**igdilür, igdilme:k**).

D **ögdil-** 'to be praised'; presumably Pass. f. of **ögüt-**. Pec. to *KB*; hence **Ögdülmiş** (*sic*) the name one of the principal characters in *KB*. **Xak.** XI *KB* (the uses of the tongue are many, and the harm that it can do considerable) **ara ögdilür tıl ara miŋ söğüş** 'at one time the tongue is praised, at another (receives) a thousand curses' 177; **edgü tuçı ögdilür** 'good is constantly praised' 909.

D **egtür-** Caus. f. of **eg-**, q.v.; 'to have (something *Acc.*) bent', etc.: Survives in NE Bar. **iŋdir-** *R I* 1434: NC Kır. **eŋdir-**; **iydır-**; Kzx. **idir-**: NW Kar. Krm. **egdir-** and SW Osm., Tkm. **eğdir-. Xak.** XI **ol çöge:n egtürdi:** 'he gave orders for bending (*'atf*) the polo-stick'; and also for making anything lean (*imāla kull şay'*) *Kaş. I* 223 (**egtürür, egtürme:k**): **Çağ.** XV ff. **égdür-** ('with **-ğ-**') *xam farmūdan* 'to have (something) bent' *San.* 107r. 20: **Osm.** XV **eydır-** 'to cause to bow(?)' in one text *TTS I* 286.

D **ektür-** Caus. f. of **ek-**; 'to have (seed *Acc.*) sown', and the like. S.i.s.m.l.g. Cf. **ekit-. Xak.** XI **ol tarığ ektürdi:** *abḍara'l-baḍr* 'he had the seed sown'; also used of powder when it is ordered that it shall be sprinkled (*umira bi-ḍarrihi*) *Kaş. I* 223 (**ektürür, ektürme:k**): **Çağ.** XV ff. **éktür-** Caus. f.; *kārānīdan* 'to order to cultivate' *San.* 107r. 20.

D **ögtür-** Hap. leg.; Caus. f. of **1 ö:g-**. Cf. **ögüt-. Xak.** XI **ol meni: ögtürdi:** *ḥamala'l-insān 'alā an yamdaḥani* 'he urged the man to praise me' *Kaş. I* 223 (**ögtürür, ögtürme:k**).

D **üktür-** Caus. f. of **ük-**. Survives (same meaning) in NC Kzx. **üydir-**; NW Kaz. **Xak.** XI **ol aŋar yarma:k üktürdi:** *kallafahu 'alā takwīmi'l-dirham* 'he gave him the task of accumulating money' (etc.) *Kaş. I* 223 (**üktürür, üktürme:k**).

Tris. EGD

D **égetlig** Hap. leg.; P.N./A. fr. **éget. Xak.** (after **égetlik**) 'and the bride is called **égetlig** (that is 'possessing a personal maidservant'); followed by a para. explaining the difference between **-k** and **-g** in such pairs of words *Kaş. I* 150.

D **égetlik** Hap. leg.; A.N. (Conc. N.) fr. **éget,** q.v. **Xak.** XI **égetlik kara:ba:ş** 'the maidservant (*al-xādima*) who is chosen to be sent with the bride on the night of her wedding' *Kaş. I* 150.

D **ögdi:lig** P.N./A. fr. **ögdi:**; 'praised; praiseworthy'. N.o.a.b. **Uyğ.** VIII ff. Bud. (to die holding firmly to the faith) **ögdilig tétir** 'is called praiseworthy' *TT V* 26, 111–2: **Xak.** XI *KB* (if you yourself are good) **atıŋ ögdilig** 'your name is praised' 240.

D **igidsiz** Hap. leg.?; Priv. N./A. fr. **igid. Uyğ.** VIII ff. Bud. **ezüksüz igidsiz padak ol** 'it is a verse free from falsehoods and lies' *U I* 35, 1.

D **ögdi:siz** Hap. leg.?; Priv. N./A. fr. **ögdi:. Uyğ.** VIII ff. Bud. (to stay alive relying on the first two, i.e. an army and supplies) **ögdisiz ol** 'is not praiseworthy' *TT V* 26, 110–1.

D **igdişçi:** N.Ag. fr. **igdiş**; 'stockbreeder'. Pec. to *KB*. **Xak.** XI *KB*, Chap. 59, verses 4439 ff. gives instructions for dealing with **igdişçiler** who are **kamuğ yılkılarka bular başçılar** 'supervisors of all the livestock'.

Tris. V. EGD-

D **igide:-** Den. V. fr. **igid**; 'to lie'. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 99 (**igid**); 100 (**andık-**); 135 (**artız-**).

D **igidil-** Hap. leg.?; Pass. f. of **igid**; 'to be fed, maintained'. **Uyğ.** VIII ff. Bud. Sanskrit *sutavad dhṛto'pi* 'and maintained like a child' **oğol tég igidilip yeme:** *TT VIII D.*19–20 (**-d-** represented by **-t-**, cf. **igid-**).

D **égetle:-** Hap. leg.; Den. V. fr. **éget,** q.v. **Xak.** XI **ol kı:zın égetle:di:** 'he sent a maid-servant (*xādima*) with his daughter to her husband's house' *Kaş. I* 299 (**égetle:r, égetle:me:k**).

D **ögütle:-** Den. V. fr. **ögüt**; 'to advise, admonish (someone *Acc.*)'. S.i.m.m.l.g. **Xak.** XI **ol oğlın ögütle:di:** *wa'aẓa ibnahu* 'he admonished his son' (etc.) *Kaş. I* 299 (**ögütle:r, ögütle:me:k**): **Xwar.** XIII **ögütle-** 'to advise' *'Alī* 39: XIV ditto *Qutb* 122: **Kıp.** XIII *naṣaḥa mina'l-naṣḥ bi'l-kalām wa'l-'adl* 'to advise about speaking and honesty' **ögütle:-** (vocalized *-git-*) *Hou.* 37, 11: XV *'anufa wa naṣaḥa* 'to upbraid, advise' **öyütle-** *Tuh.* 25b. 8 (in margin, 'also with **-g-**'); *naṣaḥa* do. 37b. 2; *lāma* 'to blame, criticize' do. 39a. 3: **Osm.** XIV and XV **ögütle-** 'to advise' in several texts *TTS II* 747; *III* 557; *IV* 622.

D **iktü:le:-** Den. V. fr. **iktü:**; 'to feed (a human being or animal *Acc.*); syn. with **igid-**, and so clearly connected with it etymologically. N.o.a.b. **Uyğ.** VIII ff. Bud. **kentü özümüzni iktüledimiz erser** 'if we have fed ourselves' (by taking the lives of others) *TT IV* 10, 11; *U II* 86, 47: **Xak.** XI **ol ko:y iktü:le:di:** *'alafa'l-şāt* 'he fed the sheep' (etc.) *Kaş. I* 317 (**iktü:le:r, iktü:le:me:k**): XIII(?) *Tef.* **ektile-/ektüle-** 'to feed, maintain' 73: XIV *Rbğ.*

(when the eaglets had grown up) **et öktüledi** (*sic*) 'he fed them with meat' (and taught them to eat) *R I* 1185.

D ***iktü:let-** Hap. leg.; Caus. f. of **iktü:le:-**; this word seems to occur in a very late Uyğ. Civ. document, which is probably inaccurately transcribed, and seems to contain several Ar. words. **Uyğ.** VIII ff. Civ. **muruwwatlığ Aryadanığ bizin qūt** (Ar.) **ektiletip** (*sic?*) 'giving the gracious Aryadana our food to eat' *USp.* 88, 23–4.

D **égetlen-** Hap. leg.; Refl. f. of **égetle:-**, **Xak.** XI **kız égetlendi:** 'the bride had a maid-servant who was sent with her' *Kaş. I* 291 (**égetlenür, égetlenme:k**).

D **iktü:len-** Refl. f. of **iktü:le:-**; 'to feed oneself'. N.o.a.b. **Uyğ.** VIII ff. Bud. **kentü özümin iktilendim** (*sic?*) **erser** 'if I have fed myself' *U II* 78, 29–30 (the parallel texts have **iktüledim**): **Osm.** XV **ektilen-** 'to play the parasite' in one text *TTS I* 258.

D **ögitse:-** Hap. leg.; Desid. f. of **ögit-**. **Xak.** XI **ol tarığ ögitse:di:** *tamannā an yaṭḥani'l-burr bi-fi'l ğayrihi* 'he wished to have the wheat ground by someone else' *Kaş. I* 302 (**ögitse:r, ögitse:me:k**).

Dis. EGG

PU **ekek** Hap. leg., unless mis-spelt in Kıp. XV *'ayb* 'shame' **ilik** *Tuh.* 24b. 4 there is no other trace of such a word, and *lām* and *kāf* are sometimes confused with one another; cf. **ekeklik**. **Xak.** XI **ekek işle:r** *al-mūmisa mina'l-nisā* 'a prostitute' *Kaş. I* 78.

PU?D **ögek/ögük**, the first apparently the Man.-A form of the second. A term of affection(?) of uncertain origin. The suggestion in *v. G. ATG*, para. 57 that it is a Dim. f. of **1 ö:g** hardly fits the context of its being addressed to a son; the theory that it is a Dev. N. fr. ö:- seems semantically more suitable. **Uyğ.** VIII ff. Man.-A **yeme ögi kanı antağ ögek sav sözleyü umağay** 'and his mother and father will not be able to speak such understanding(?) words' (as to enlighten his mind) *M I* 15, 1–3: Bud. in *PP* 5, 8; 6, 6; 9, 6; 16, 3 speeches addressed by the king to his son Edgü ögli tégin begin **amrak ögükim** and in *do.* 26, 3 the old man says to the king 'why are you sending your god-like, jewel-like **ögükünüzni** to the land of death?'. In these contexts it is clearly an alternative word for 'son', but 'sensible, understanding' hardly seems very appropriate.

ükek originally 'box' or the like; hence metaph. 'a wall tower' on a city wall, Arabic *burc*, in certain contexts with the metaph. meanings of that word. Survives only(?) in NE Tuv. **ügek** 'a small confined space, e.g. dog kennel, the interior of a covered cart, sentry box', and NC Kır. **ükök** 'a small box for carrying food'. **Xak.** XI **ükek** *al-tābūt wa'l-ṣundūq* 'coffin, box'; **ükek** *burc sūri'l-madinati'l-mu'adda li'l-ḥarb* 'a tower on a city wall built for military purposes' *Kaş. I* 78: *KB* **on iki ükek** 'the twelve signs of the zodiac' (Ar. *burc*) 138; **él(l)ig boynı kılça ükekçe başı** 'a king with a neck as (thin as) a hair and a head as (thick as) a tower' (the understanding man does not trust him at all) 2154: XIV *Rbğ.* **on iki ükek** *R I* 1193 (directly copied fr. *KB*); *Muh. al-burc* (here) 'a sign of the zodiac' **ü:ge:k** *Mel.* 78, 17; *Rif.* 183 (**-g-** marked).

Tris. EGG

D ***ékkegü:** Collective f. of **ékki:**; 'two together, both'. S.i.a.m.l.g. except SC, SW, often much abbreviated. In some languages **ike'ülen**, also often much abbreviated, appears as well as, or instead of, this word. It carries a Mong. instead of a Turkish suffix, see Clauson, 'The Turkish Numerals', *JRAS*, 1959, p. 30. **Türkü** VIII **ekegü:** should prob. be read in *I N* 3, see **2 éllig**: **Uyğ.** VIII ff. Bud. **tégin yérçi avıçğa birle ikegü kaldılar** 'the prince and the old guide remained (alone) together' *PP* 35, 8; **ikegüke** 'to both' (praise and blame) *U III* 73, 22; o.o. *TT V* 26, 108, and 110; *Pfahl.* 6, 5: Civ. ol **ikegüni bile**(?) **kavşur** 'add the two together' *TT VIII L.*35; the word occurs about a dozen times in contracts, mostly late, in *USp.*: **Xak.** XI **barı:ŋla:r iki:gü:** *iḏhabā intumā* 'go the two of you' *Kaş. II* 45, 3; n.m.e.: *KB* the word occurs several times, 331, 875, 1463, etc. the spelling varying between **ikigü** and **ikegü** even in the same MS., **ikigün/ikegün** also occurs, e.g. **yağuşmaz ikigün** (v.l. **ikegü**) **yolı yarşı ol** 'the roads of the two do not approach (one another) they diverge' 5311: XII(?) *KBVP* **ikigün** (v.l. **ikegü**) **ajunda** 'in both worlds' 17: XIII(?) *Tef.* **ikegü/ikegün/ikigün** 'both' 123–4: **Çağ.** XV ff. **ikegü** ('with **-k-**, **-g-**') *ikisi bile Vel.* 66 (quotn.); **ikew** ditto 67 (quotn.); **ikew** *dū tā* 'two together' **ikewke** *ba-har dū* 'to both' *San.* 108v. 23 (quotns.): **Xwar.** XIV **ikegü** *Qutb* 58; **ikegün** *Nahc.* 331, 7; 388, 13.

PUD **ekeklik** A.N. fr. **ekek**. Hap. leg., but **Kıp.** XV *mu'ayyib* 'shameful' **ililüli** *Tuh.* 34b. 2 may be a mis-spelling of the parallel P.N./A. **ekeklig**; cf. **ekek**. **Xak.** XI **ekeklik** *xalā'atu'l-mar'a wa qiḥatuhā* 'wantonness and shamelessness in a woman' *Kaş. I* 153.

D **ükeklig** Hap. leg.; P.N./A. fr. **ükek**. **Xak.** XI 'a wall which has towers (*burūc*) on it' is called **ükeklig ta:m** *Kaş. I* 153.

D **ükeklik** Hap. leg.; A.N. (Conc. N.) fr. **ükek**. **Xak.** XI **ükeklik** *kull xaṣaba u'iddat li-yuttaxaḏ minhā 'l-ṣundūq* 'any piece of wood prepared for making it into a box' *Kaş. I* 153.

D **ikegün/ikigün** See **ékkegü:**.

Tris. V. EGG-

D **ekekle:-** Hap. leg.; Den. V. fr. **ekek**. **Xak.** XI **er ura:ğutnı: ekekle:di:** *sabba'l-raculu'l-mar'a wa nasabahā ilā'l-fucūr* 'the man

abused the woman and alleged that she committed fornication' *Kaş. I* 306 (**ekekle:r, ekekle:me:k**).

D **ükekle:-** Hap. leg.; Den. V. fr. **ükek. Xak.** XI **ol ta:mığ ükekle:di:** 'he placed towers (*waḍa'a . . . burūc*) on the city wall'; also used for making boxes (*ṣanādīq*) of anything *Kaş. I* 307.

Dis. EGL

égil 'common, ordinary, lower class' (person). N.o.a.b. but a l.-w. in Mong. as *egel* (*sic*), same meaning (*Kow.* 232, *Haltod* 37) **Türkü** VIII ff. Man. **égil çokan kişilerke** (gap) 'to common ordinary people' (in antithesis to kings and *xans*) *M III* 11, 14 (i): **Uyğ.** VIII (I punished the guilty notables but) **kara: égil boḍunığ yok kılmadım** 'I did not destroy the ordinary, common people' *Şu. E* 2: VIII ff. Man. **[ég]il çokan kişi[leri]g** *M III* 36, 11 (ii): Bud. **égil nomçı törüçi** 'an ordinary lower-class preacher and teacher' *Kuan.* 126–7, 128 (same text, partly corrupt *U II* 19, 9 and 10).

D **ükil.** Pass. N./A.S. fr. **ük-**; 'numerous'. N.o.a.b. Cf. **üküş, ükli:-**, etc. **Kıp.** XI **ükil** *al-kaṯīr* 'many, numerous'; hence one says **ükil kişi:** 'many people' *Kaş. I* 74.

D **ögli:** in the phr. **eḍgü: ögli:** and **ayığ ögli:** common in Uyğ. VIII ff. Bud., and esp. in *PP* has nothing to do with 'action', as suggested by Pelliot in *PP*, p. 226, but is the Ger. in **-gli:** of **ö:-** and means 'thinking' (good, or evil).

D **iglig** P.N./A. fr. **1 i:g**; 'sick, ill'. Like **1 i:g** now survives only(?) in SW XX Anat. **igli, ığlı, igili, inli**, and perhaps also **ilek, iylek** *SDD* 763, 782, 783, 785, 793, 803. Uyğ. VIII ff. Chr. (in a list of sufferers) **iglig toğalığ** 'sick and diseased' *M III* 49, 4: Man. [gap] **igligler** [gap] *TT III* 85: Bud. Sanskrit *glāno* 'sick' **iglig e:rip** *TT VIII A*.24; o.o. *do. A*.18; *Suv.* 585, 13 (**ağrığlığ**); *USp.* 42, 19: Civ. **iglig kişike** 'to the invalid' *TT VIII M*.35; o.o. *H II* 33, 222 (**uḍıt-**); *TT VII* 28, 39; 30, 14: **Xak.** XI **iglig** *al-marīḍ* 'the sick man' *Kaş. I* 79 (**e:ḍ**); *I* 196 (**uzal-**); *II* 351 (**yarpa:ḍ-**); n.m.e.: *KB* (all ignorant people are) **iglig** 157: XIII(?) *Tef.* **iglig** (1) 'sick'; (2) 'severe' (punishment) 121: XIV *Muh. al-ma'lūl* 'weak, sickly' **i:gli:g** (so spelt) *Mel.* 64, 11; *Rif.* 163: **Çağ.** XV ff. **iglig** *dardnāk* 'ailing' *San.* 109r. 9 (quotns.): **Xwar.** XIV **igli/iglig** 'ill' *Qutb* 57: **Osm.** XIV ff. **iglü** 'ill' in one XIV text and one XVII Pe. dict. *TTS II* 520; *IV* 411.

D **iglik** A.N. fr. **1 i:g**; 'illness'. N.o.a.b. **Uyğ.** VIII ff. Bud. **isig iglik** 'fever' *TT VII* 27 1: Civ. **isig iglik** *H II* 8, 46: **Xak.** XI *I* 273 (**ağrı:-/ağru:-**; possibly to be read **iglig**).

D **ö:glüg** P.N./A. fr. **2 ö:g**; 'capable of thinking rationally and clearly, thoughtful'. Common in *KB*, often in antithesis to **ö:gsüz**; otherwise n.o.a.b. **Xak.** XI *KB* 463, 820, 1246, 1701, 1954, etc.: XIV *Muh.*(?) *al-faṣīh* 'lucid, intelligible' (opposite to 'dumb' **ağın**); **ö:glü:g** (first **-g-** marked) v.l. **tı:lıuğ** *Rif.* 150 (only).

Dis. V. EGL-

D **egil-** Pass. f. of **eg-**; 'to be bent, bowed; to bend (Intrans.)'. S.i.a.m.l.g., sometimes abbreviated to **e:l-** and the like. There is a Sec. f. (?, see **eg-**) **eŋil-** in NE Tel. *R I* 712. Cf. **emit-**. **Xak.** XI **yığa:ç egildi:** *māla'l-ğuṣn* 'the branch (etc.) bent'; (in a prov.) **kuruğ yığa:ç egilme:s** 'dry wood (*al-xaṣab*) cannot be bent' (*yan'aṭif*) *Kaş. I* 198 (**egilür, egilme:k**); **bu: butak ol egilge:n** 'this branch is constantly bending' (*yatamāyil*) *I* 159, 1; a.o. *III* 215, 17: *KB* **kağıl teg köni boḍ egildi koḍı** 'his body, (once) as straight as a whip, has bent down' 1055; o.o. 1099, 4992: XIII(?) *At.* 233 (**eg-**): XIV *Rbğ.* **egil-** 'to bend' *R I* 701 (quotn.); *Muh. ta'awwaca* 'to be bent' **egil-** *Mel.* 24, 8; *Rif.* 106: **Çağ.** XV ff. **égil-** ('with **-g-**') *xam şudan* 'to be bent' *San.* 107r. 18: **Xwar.** XIV **egil-** 'to be bent, to bend' *Qutb* 19; **égil-** *do.* 57: **Kom.** XIV 'to be bent' **il-** (for **i:l-**, confused with **il-**) *CCG*; *Gr.* 105 (quotn.): **Kıp.** XIV **egil-** ('with **-g-**') *ta'awwaca İd.* 18: XV *māla* **éyil-**; **Tkm. egil-** *Tuh.* 35b. 12; *ta'ta'a* 'to stoop, crawl' **eŋil-** (*sic*) 24a. 4.

D **ekil-** Pass. f. of **ek-**; 'to be sown (etc.)'. S.i.s.m.l.g. **Xak.** XI **tarığ ekildi:** *zuri'a'l-zar'* 'the seed was sown'; also used of anything that is sprinkled (*durra*) over something *Kaş. I* 198 (**ekilür, ekilme:k**): **Çağ.** XV ff. **ékil-** ('with **-k-**' implied) *kāşta şudan* 'to be sown' *San.* 107r. 18: **Xwar.** XIV **ékil-** (of salt on a wound) 'to be sprinkled' *Qutb* 57.

D **ögül-** Pass. f. of **1 ö:g-**; 'to be praised'. Survives only(?) in SW Osm. **ögül-/övül-. Xak.** XI **er ögüldi:** 'the man was praised' (*mudiḥa*) *Kaş. I* 198 (**ögülür, ögülme:k**); **erdem bile: öglelim** *natafāxar bi'l-manāqib* 'let us glory in our merits' *II* 343, 19: XIII(?) *Tef.* **ögül-** 'to be praised' 242: **Çağ.** XV ff. **ögül-** *sutūda şudan* 'to be praised' *San.* 78r. 26 (quotns.).

D **ükül-** Pass. f. of **ük-**; 'to be heaped up, accumulated'. Survives in NE Koib., Sag.; Khak. **ü:l-** *R I* 1845; *Bas.* 257: NC Kır. Kzx. **üyül-**: NW Kaz. **öyel-** (This verb has been read in **Türkü** VIII *T* 32, but the right reading is **keli:r erser körü: kelü:r** 'if he comes, see him and bring him (to me)'?): **Xak.** XI **topra:k üküldi:** 'the earth (etc.) was heaped up' (*takawwama*) *I* 198 (**ükülür, ükülme:k**); **teğme: çeçe:k üküldi:** 'all the flowers were heaped up' (*tarākama*) *I* 437, 4; *II* 285, 15 (in the latter *inkaṭaba* 'were collected'): *KB* **ukuş ordusı ol neŋ üklü turur** 'understanding is its palace; things are collected there' 310 (cf. **irkil-**): **Çağ.** XV ff. **ükülgen** ('with **-k-, -g-**') *cam' olup, yığılğan* 'collected, heaped up' *Vel.* 109 (quotn.);

ükül- (*?sic*, in same para. as **ögül-**) *cam' şudan San.* 78r. 26 (quotns.)

D **igle:-** Den. V. fr. **1 i:g**; 'to be sick, ill'; the cause of illness, if mentioned, seems to be in the *Dat.* Survives only(?) in SW xx Anat. **igle-/iyle-** *SDD* 783, 803: **Uyğ.** VIII ff. Man.-A **esen ermek iglemek** 'to be well or ill' *M III* 13, 16 (i); **iglemekin ölmekin** 'sickness and death' *M I* 9, 5: Bud. **ağır igledi** 'he fell grievously ill' *Suv.* 4, 17; o.o. *do.* 478, 17; *U II* 5, 1; *USp.* 97, 12: Civ. **borka iglemişin** 'suffering from alcoholism' *H II* 32, 26; o.o. *TT VII* 24, 17; 25, 26, etc.: **Xak.** XI **er igle:di:** *maraḍa'l-racul* 'the man was ill' *Kaş. I* 287 (**igle:r, igle:me:k**): *KB* **kamuğ iglegen** 'everyone who falls sick' 1108; a.o. 2109: XIV *Muh.*(?) *taḍā'afa* 'to grow weak' **igle-** *Rif.* 106 (only): **Xwar.** XIV **ig igle-** 'to be ill' *Qutb* 57.

S **ikle:-** See **irkle:-**.

D **ö:gle:-** See **ö:glen-, ö:gleş-**.

D **ükli:-** Den. V. fr. **ükil**; 'to become larger, more plentiful; to increase (Intrans.)'. Survives only(?) in NE Şor **üktü-**; Tel. **öktü-** *R I* 1806, 1185. **Uyğ.** VII ff. Man. **yarlıkançuçı köŋülleri ükliyü** 'their merciful thoughts increasing' *TT III* 133–4: Bud. **edim tavarım üklizün** 'may my property (Hend.) increase' *U I* 29, 2; (just as a small fire, when fanned by the wind) **üklüyür beğüyür** 'increases and grows bigger' (so the passions under the influence of lust) **ükliyür aşılurlar** 'increase (Hend.)' *U II* 9, 6–8; o.o. of **ükli:- aşıl-** *TT IV* 12, 44–5; *Hüen-ts.* 2075; Sanskrit *puṣṭa* 'nourished, brought up' **üklimiş** *TT VIII D.*35; Sanskrit *vardhante* 'increase' **ükliyür** *do. E.*3: Civ. **ed tavar ükliyür** *TT VII* 28, 43; a.o. *TT I* 75 (**yala:**); **Xak. ükli:di: ne:ŋ** *zāda'l-şay' wa namā* 'the thing increased and grew' *Kaş. I* 287 (**ükli:r, ükli:me:k**); **tavar kimiŋ üklise:** *I* 362, 24; a.o. translated *kaṯura* 'to be abundant' *II* 366, 6.

D **igle:-** Caus. f. of **igle:-**; 'to make (someone *Acc.*) ill'. Survives only(?) in SW xx Anat. *SDD* 782. **Xak.** XI **bu: yé:r anı: igletti:** 'this place made him ill (*amraḍahu*) because it did not suit him' *Kaş. I* 266 (**igletür, igletme:k**).

S **ikle:-** See **irkle:-**.

D **üklit-** Caus. f. of **ükli:-**; 'to increase (something *Acc.*)'. N.o.a.b. See **uğlıt-**. **Uyğ.** VIII ff. Bud. Sanskrit *klésavardhanā* 'increasing the passions' **nızvanığ üklitte:-cile:r e:rür** *TT VIII A.*14; **üklitgülük** *do. E.*6 (**sıŋa:rkı:**); **aşdım üklittim** 'I have increased (Hend.)' *Suv.* 136, 20; o.o. *U IV* 22, 270 (**üklit- aş-**); *Suv.* 29, 15: **Xak.** XI **ol ne:ŋni: üklitti:** *kaṯṯara mālahu wa ṯammara* 'he increased (Hend.) his property' *Kaş. I* 264 (**üklitür, üklitme:k**, mostly unvocalized); same phr. *II* 366, 6: *KB* 5590 (**igdiş**).

D **iglel-** Hap. Leg.; Pass. f. of **igle:-**. **Xak.** XI **tegme: törlüg i:g iglelti:** *muriḍa kull naw' mina'l-maraḍ* 'every kind of illness was suffered' *Kaş. I* 296 (**iglelür, iglelme:k**).

D **iglen-** Refl. f. of **igle:-**. Survives only(?) in SW xx Anat. **igilen-** (of fruit) 'to wither' *SDD* 782. **Xak.** XI **ura:ğut iglendi:** *axaḍati'l--mar'ata'l-ṭalq* 'the woman was in travail'; also used when a man is slightly ill (*mariḍa qalila(n)*) *Kaş. I* 259 (no Aor. or Infin.): **Kıp.** XV *in'alla* 'to be ill' **yiglen-** (*sic*) *Tuh.* 6b. 1; *tamāraḍa* 'to be taken ill' (**xastalan-**; in margin in SW(?) hand) **iglen-** *do.* 9b. 11.

D **ö:glen-** Refl. f. of **ö:gle:-**, Den. V. fr. **2 ö:g**, which is noted only in Osm. XIV *TTS I* 559; *II* 743; 'to collect one's thoughts; to gain, or regain, the power to think', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *smṛtāsaṃprajāta* 'who has recovered his memory' **ögle:nü bili[p]** *TT VIII G.*12; (he lay like a corpse on the ground) **ür kéç témin öglendi** 'at long last he became fully conscious *PP* 62, 1; a.o. *Suv.* 619, 19 (**ançada:**): **Xak.** XI **aruk er ö:glendi:** *acamma'l-rāculu'l--mu'yī* 'the exhausted man rested'; also used of a boy, *iḍā kabura* 'when he grows up' (i.e. comes to years of discretion) *Kaş. I* 298 (**ö:glenür, ö:glenme:k**); **aruk er öglendi:** same translation; also used *iḍā faṯina'l-şay' ba'd ğabāwa bihi* when one understands something after failing to understand it originally **ö:glendi:** *I* 259 (**öglenür, öglenme:k**): *KB* **tokışığ uzatsa yağı öglenür** 'if (you) prolong the battle, the enemy comes to his senses' 2366; **ögelik tegir erse öglengü ol** 'if a man reaches the rank of Counsellor he must use his brains' 4141: **Osm.** XIV to XVI (only) **ögle-** 'to come to one's senses' in 5 texts *TTS I* 560; *II* 743; *III* 555; *IV* 620.

D **üklün-** Hap. leg.; Refl. f. of **ükül-**; form fixed by rhymes **avlanup** and **örlenüp**. **Xak. bir bir ü:ze: üklünüp** (the clouds) 'are piled (*yatarākam*) on one another' *Kaş. I* 258, 3; n.m.e.

D **igleş-** Hap. leg.; Co-op. f. of **igle:-**. **Xak.** XI **yilkı: arığ igleşdi:** *mariḍati'l-dawābb* 'the cattle (etc.) were (all gravely) ill' *Kaş. I* 241 (**igleşür, igleşme:k**).

S **ikleş-** See **irkleş-**.

D **ö:gleş-** Co-op. f. of **ö:gle:-**; 'to take counsel together'. N.o.a.b. **Türkü** VIII **ol üç xağan ögleşip** 'those three *xağans* took counsel together and' (said 'let us converge on the Gold Mountain Forest') **ança: ögleşmiş** 'that is how they must have taken counsel together' *T* 10: **Uyğ.** VIII ff. Civ. (in a series of terrible events) **üç özüt ögleşür** 'three souls take counsel together' *TT I* 29 (mistranslated).

D **üklüş-** Hap. leg.; Co-op. f. of **ükül-**. **Xak.** XI **bi:r ne:ŋ bi:r üze: üklüşdi:** 'one thing was piled (*inkaṭaba*) on another'; for example sand, or locusts, on a reed-bed, or people in a crowd *Kaş. I* 241 (**üklüşü:r, üklüşme:k**).

Tris. EGL

D **ögelik** A.N. fr. **öge:**; 'the office of Counsellor'. Pec. to *KB*. **Xak.** XI *KB* (in a list of high offices) **kayusı ögelik teglr ög bulur** 'some of them reach the office of Counsellor and acquire intelligence(?)' 4067; a.o. 4141 (**ö:glen-**).

Tris. V. EGL-

D **eke:le:-** Hap. leg.; Den. V. fr. **eke:**. **Xak.** XI **ol anı: eke:le:di:** *sammāhā uxt kabīra* 'he called her "elder sister" ' *Kaş. I* 310 (**eke:le:r, eke:le:me:k**).

D ***ékki:le:-** Den. V. fr. **ékki:**; lit. 'to do something twice'; with some extended meanings. In some modern languages used as an ordinary verb, but in the early period only the Ger. **ikileyü**, sometimes abbreviated to **ikile:** is noted. There is no etymological connection between this verb and the Turco-Mong. Collective Numeral **ike'ülen** (see **ékkegü:**). Survives in NE Tuv. **iyile-** *Pal.* 189; NW Kar. L. **ekile-** *Kow.* 182; (Kaz. **ikilep** only *R I* 1419); SW Osm. Tkm. **ikile-**. **Türkü** VIII ff. Man. **ikileyu yapırtı** 'afresh' (Hend.) *TT II* 10, 84; Uyğ. VIII ff. Man. **ikileyü** 'for a second time' *M III* 32, 4 (ii); Bud. **ikileyü** means not so much 'for a second time' in the limited sense, as 'afresh, anew' in positive and '(ever) again' in negative sentences; **ikileyü sizlerni körüşmegeymen** 'I shall never see you again' *PP* 76, 3; **ikileyü takı kılmazmen** 'I will never again do' (wicked things) *Suv.* 138, 3–4; a.o. (positive) *Hüen-ts.* 1908(**için**); **ikileyü üçle[yü]** 'for the second and third time' *U III* 59 5 (ii): **Xak.** XI **bi:r tilkü: teri:si:n iki:le: soyma:s** 'you cannot skin one fox twice' *Kaş. III* 244, 21; n.m.e.: *KB* **yumulmadı yandru ikile közi** 'his eyes did not close again' 5674: **Çağ.** XV ff. **ikiley** 'on two occasions' *Babur, Gibb Memorial Trust facsimile* 61 v. 14, glossed *dū pāra* 'two pieces': **Kıp.** XIV **ikile-** ('with **-k-**') *tanā* 'to do (something) a second time' *Id.* 18: XV *tannā* 'to double' **ikkile-** *Tuh.* 62*a*. 2: **Osm.** XIV ff. **ikile-** 'to repeat (a statement)' in one XIV text; **ikiledin/ikileyin** 'for a second time, again; thereafter, next' in several XIV and XV texts *TTS I* 368; *II* 521; *III* 359; *IV* 412.

D **öge:le:-** Hap. leg.; Den. V. fr. **öge: Xak.** XI **ol anı: öge:le:di:** *laqqabahu bi-laqab* **öge:** *wa huwa kabīr fi'l-qawm* 'he gave him the title of *öge:*, that is "a great man in the tribe" ' *Kaş. I* 310 (**öge:le:r, öge:le:me:k**).

D **öglentür-** Caus. f. of **öglen-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **öglentürgeli üçün** 'in order to revive' (the stranded fish) *Suv.* 601, 22.

Dis. EGM

D **egim** N.S.A. fr. **eg-**; lit. 'a single fold', but usually used metaph. For the Sec. f.s(?) with **-ŋ-** see **eg-**. N.o.a.b.?; SW XX Anat. **egim/igim** *SDD* 511, 782 have quite different meanings. **Uyğ.** VIII ff. Bud. **bu dhārani üç egim** (written *ekim*; gap) 'this magic spell, a threefold . . . *TT VIII K.*8; (because of the passions) **üç eŋim** (*sic*) **sansardakı** 'inherent in the threefold *saṃsāra*' *U II* 8, 24; similar phr. *Suv.* 133, 16; *USp.* 102*a*. 20; **ayığ kılınçların eŋmintin . . . kizlegülük yaşurğuluk ermez** 'cannot be hidden (Hend.) . . . from the folds(?) of their evil deeds' *Suv.* 140, 19–21.

D **ekim** Hap. leg.?; N.S.A. fr. **ek-**. **Xak.** XI **bi:r ekim yé:r** 'the quantity of land which can be sown (*yuḥdar*) on a single occasion' *Kaş. I* 75.

D **üküm** N.S.A. fr. **ük-**; 'a (single) heap'. Survives in NW Kaz. **öyem**; SW XX Anat. **ügüm** *SDD* 1707. **Xak.** XI **bi:r üküm yarma:k** 'a heap (*kūma*) of coins'; the **-m** is altered (*mubdala*) from **-n** *Kaş. I* 75.

D **egme:** Pass. N./A.S. fr. **eg-**. Survives only (?) in SW Osm. **Xak.** XI **egme:** *al-ṭāq fi'l-bayt* 'the arch, or vault, in a house' *Kaş. I* 130: **Çağ.** XV ff. **égme** ('with **-g-**') *egilmiş, iki kat olmuş* 'bent, folded in two' *Vel.* 70; **égme** *xamīda* 'bent, crooked' *San.* 109*r*. 11 (quotn.).

D **ükme:** Pass. N./A.S. fr. **ük-**; 'heaped up'. Survives in NC Kzx. **üyme cüyme bol-** 'to be heaped up', and perhaps SW XX Anat. **hügme** 'a hut made of reeds' *SDD* 758. **Xak.** XI **ükme: topra:k** 'heaped up (*al-mukawwam*) earth', or anything else heaped up *Kaş. I* 130.

S **ekmek** See **etmek.**

D **ükmek** Infin. of **ük-** used as a Noun. In Uyğ. sometimes used in this form in a lit. sense, but usually with a prosthetic **y-** (see **ük-**) as a Bud. technical term translating Sanskrit *skandha* 'heap, collection', and *sambhāra* 'provision'. N.o.a.b. **Uyğ.** VIII ff. Bud. **telim** (VU) **kozluğ ükmeklerig** 'many heaps of glowing embers'(?) *TM IV* 253, 47; (sorrow, anxiety, pain, frustration, constriction) **uluğ emgeklig ükmek** 'a great accumulation of pains' *U II* 11, 7–8 (mistranslated); Sanskrit *saṃskāra* 'mental discrimination' **5 ükme:kle:rig** *TT VIII A.*27 (**-k-** represented by *-g-*; this is a mistranslation, *saṃskāra* is only one of the five *skandhas*); a.o. *USp.* 89, 1 (**ülgü:**)—**yükmek** *skandha* is common in *TT VI* (the *Sekiz Yükmek Sūtra*), see the Preface, pp. 8–9 for further occurrences: Civ. (a tumour) **kığ ükmek teg** 'like a dung-hill' *H II* 26, 84: (**O. Kır.** the word read as **yükmek** in *Mal.* 11, 10 is **kökmek**, q.v.); **Xak.** XI **ükmek** *xurṣu'l-mar'a* 'a woman's earring' made of gold or silver, *wa huwa'l-halqa* 'it is a ring'; it is by origin an infinitive (*maṣdar*); and anything heaped up (*mukawwam*) is called **ükmek**; it, too, is by origin an Infinitive *Kaş. I* 105.

Tris. EGM

D **ége:me:** Pass. Dev. N. fr. **ége:-** with the connotation that the instrument is played with

a bow. Pec. to Kaş.; the second entry misplaced among words of similar form with an initial consonant. **Xak.** XI **ége:me:** *naw' mina'l-mazāhir* 'a kind of stringed instrument' *Kaş. I* 137; *III* 174.

Tris. V. EGM-

D **ükmeklen-** Hap. leg.; Refl. Den. V. fr. **ükmek**. **Xak.** XI **ura:ğut ükmeklendi:** *taşannafati'l-mar'a wa taqarraṭat* 'the woman wore earrings (Hend.)' *Kaş. I* 314 (**ükmeklenür, ükmeklenme:k**).

Dis. EGN

D **egin** Intrans. Conc. N. **-in** (Intrans.) fr. **eg-**; lit. 'something which bends', but usually in an anatomical sense 'shoulder'. For the Sec. f.s(?) with **-ŋ-** see **eg-**. S.i.a.m.l.g. often contracted to **i:n** or much distorted, e.g. NE Küer. **eŋne** *R I* 715; Soy. (i.e. Tuv.) **ikti** *do.* 1422 (*Pal.* has **egin**, with Poss. Suff. **ekti**). **Türkü** VIII ff. (in a series of enquiries about parts of a tent) **eğni: neteg eḏgü:** 'How are its curved stays? They are good.' *IrkB* 18: **Uyğ.** VIII ff. Bud. **bél yokaru kögüz eginke tegi . . . egin yokaru saç kıdığka tegi** 'from the waist up to the chest and shoulders . . ., from the shoulders up to the edge of the hair' *TT V* 4, 7–11; **iki eginlerinde** 'on their two shoulders' *do.* 24, 49; **saçlarin eginlerinde** (*sic*) **tüşürüp** 'letting their hair fall over their shoulders' *U IV* 8, 12 (*II* 39, 12); a.o. **eŋin** *Suv.* 36, 15; XIV *Chin.–Uyğ. Dict. chien* 'shoulder' (*Giles* 1,625) **eŋil** *R I* 712; *Ligeti* 134: **Xak.** XI **egin** *al-katif* 'shoulder'; (**ekin** follows here); **egin** *kirbās* 'a piece of cotton cloth' one and a half spans wide and four cubits long, *bihi biyā'āt Suwār* in which the goods sold by the Suwār (are wrapped?) *Kaş. I* 78 (the *alif* of the second entry is unvocalized, but the word must be **egin** in the sense of 'a folded material', which it has, with elaborations like 'clothing', in some modern languages); **emgek eginde kalma:s** 'pain does not remain on the shoulders' (*aktāf*) *I* 110, 3: *KB* **bu emgek neçe boğzı egni üçün** 'how great is this pain for his throat and shoulders' 1738: XIII(?) *Tef.* **egin** 'shoulder' 69: XIV *Muh. al-mankib* 'shoulder' **égi:n** *Mel.* 47, 8; *Rif.* 141; (under 'weaver's implements') *al-ṭirāz* 'embroidery', **egin** 60, 10; 159: **Çağ.** XV ff. **égn** *arka* 'back' *Vel.* 64 (quotn.); **égn/égin** (both spelt) (1) *sar-i düş wa katif* 'the (top of the) shoulder'; (2) metaph. *bāzū* 'arm' *San.* 109r. 12 (quotns.); 109v. 7 (quotns.): **Xwar.** XIII **égin** 'shoulder' *'Ali* 7, 46: XIV **egin** *Qutb* 19; 'shoulder; sleeve' *Nahc.* 65, 16 etc.; **égin** *Qutb* 49; *Nahc.* 57, 13: **Kıp.** XIII *al-katif* **eyin**; **Tkm. egin** *Hou.* 20, 9: XIV **(Tkm.) egin** ('with **-g-**') *al-katif*; **Kıp. eyin** *Id.* 19; **éyin** *al-katif do.* 26: XV *al-katif* (**şikin** and also) **éyin** *Kav.* 60, 17: **Osm.** XIV ff. **egin** 'shoulders, upper part of back'; c.i.a.p. *TTS I* 254; *II* 360; *III* 237; *IV* 278.

D **ekin** Intrans. Conc. N. fr. **ek-**; 'a standing crop, a crop grown from seed and not yet reaped', also 'sown land, land under a sown crop'; it is not always easy to determine which meaning is intended. S.i.a.m.l.g. except NE? **Uyğ.** VIII ff. Bud. **yaş turkaru ekini bütmez** 'his fresh plantings consistently fail to produce a crop' *TT VI* 14: Civ. **bu yérke ekin tutsa** 'if I get a crop off this land' *USp.* 11, 7; 66, 7; similar phr. *do.* 19, 6; **ekin yérde** 'on the sown land' *do.* 29, 9: **O. Kir.** IX ff. this word should perhaps be read in three inscriptions, *Mal.* 3, 1; 44, 1, and the new inscription from Oust-Elégueste (Touva), published by Shcherbak in *UAJ*, 35B, 1963, p. 145. *Mal.* reads the word *künim*, but the photograph shows an **i** not *ü* in 3, 1; Shcherbak in his new edition makes the same correction in 44, 1, and although he reads *ü* in the new inscription, South side, the photograph shows **i**. The word is obviously not **kin** 'musk', and no known meaning of **kün** suits the context; **ekin**, if taken metaph. to mean 'progeny' might, but does not fit very well in the new inscription. The word may be a term of relationship, **kin** or **ekin** otherwise unknown. (I have parted from you my wife and son) **ekinim kadaşım ayıta: aḏrıltım** 'I have said farewell(?) and parted from my progeny and kinsmen' *Mal.* 3, 1; **kadaşım ekinime: ayıta: aḏrıltım** *do.* 44, 5 (*Shcherbak* 3); **uru: kadaşım üç ekinim kız kadaşım üç y . . .** (lost) 'my male kinsmen, my three progeny(?) my female kinsmen, three . . .' *Oust-Elégueste*, S.: (**Xak.**) XIII(?) *Tef.* **yağaç ekin** 'trees and standing crops' 72: XIV *Rbğ.* **ékin tıkın işi** 'the work of sowing and planting' *R I* 698: **Çağ.** XV ff. **ékin** ('with **-k-**') *ekin ya'nī mazra'a* 'sown land' *Vel.* 65 (quotns.); **ékin** (spelt) *kişt-u zar'* 'sown land' *San.* 109r. 28 (quotns): **Oğuz** XI **ekin** *al-mazra'a Kaş. I* 78: **Kıp.** XIII *al-zar'* 'standing crop' **ekin** *Hou.* 9, 9: XIV ditto *Id.* 18; *Bul.* 6, 15; XV *muṭlaq al-zar'* 'a general term for standing crop' **ekin** *Kav.* 63, 11; *al-zar'* **ékin** *Tuh.* 18a. 1.

PU **ögen** 'a brook'; the contexts suggest that it was something smaller than a river. Possibly survives in NE Leb., Tub. **ö:n** 'the local name of the river Biya' *R I* 1214. Cf. **ögren**. N.o.a.b. **Uyğ.** VIII ff. Bud. **ögen ögüz suvı** 'the water of brooks and rivers' *TT V* 15, 16; a.o. *do.* 28, 123 (**sarğa:n**): Civ. **kuḏuğ kazsar bulak ögen kazsar** 'if a man digs a well or clears a spring or brook' *TT VII* 29, 2; in documents in USp. relating to land it occurs several times in descriptions of boundaries, e.g. (PU) **Sügü ögen üze** '(bounded) by the Sügü(?) brook' 13, 3; a.o. *do.* 88, 45–6 (**suvçı:**).

S **ögin/ögün** Sec. f. of **öŋin** (**öŋi:**) first noted in the Vienna MS. of *KB* where the other MSS. have **öŋin**, 835, 5530; *KBVP* 26, 67; *KBPP* 31. **Çağ.** XV ff. **ögün** ('with **-g-**') *ğayri* 'other than, different from' *Vel.* 110 (quotn. *Lutfī*); **ögün** *gayr San.* 80r. 6 (quotns. *Nawā'ī*).

D **ükün** Intrans. Conc. N. fr. **ük-**; 'a heap'. Survives only in NE **ügün/ü:n**, etc. **Uyğ.**

VIII ff. Bud. **ağısı barımı . . . ükün kirür** 'his property and wealth comes in in heaps' (without any effort on his part) *TT VI* 102; **tögöden hükün** (*sic*) **belgürmiş** 'from the millet a heap appeared' *TT VIII K.*3; a.o. *do. D.*29 (**tŋörge:**) **Xak.** XI **ükün** any 'heap' (*kūma*) of coins, roses or other things; and hence 'heaped up (*muctami'*) earth' is called **ükün topra:k** *Kaş. I* 78 (and see **üküm**).

igne: 'needle'. S.i.a.m.l.g. with a good many variant forms, but initial **i-** everywhere except in SE Türki **yigne/yiŋne**, which proves that the **y-** in some languages is secondary (cf. **iğa:ç**), as is also the **-ŋ-** for **-g-** which occurs in a few languages (cf. **eg-**). **Uyğ.** VIII Man. **yanarı ol yiŋne** (*sic*) **yılan** 'her index finger is (like) a needle snake' *M II* 11, 21–2; a.o. *Suv.* 593, 15: **Xak.** XI **yigne:** *al-ibra* 'needle'; **temen yigne:** *al-misalla* 'a large (packing) needle' *Kaş. III* 35; o.o. *I* 403 (**temen**); *II* 3 (**sap-**); *II* 120 (**sapıl-**); *II* 150 (**sapın-**): XIV *Muh. al-ibra* **yigne:** (**-g-** marked) *Mel.* 69, 3; *Rif.* 159: **Çağ.** XV ff. **igne** (spelt) *sūzan* 'needle', in Ar. *ibra San.* 109r. 15: **Xwar.** XIV **igne** 'needle' *Qutb* 57: **Kom.** XIV 'needle' **igine/ine** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ibra* **yi:ne**; **Tkm. yigne:** *Hou.* 23, 12: XIV (**Tkm.**) **igne:** *al-ibra*; **Kıp. ine:** *Id.* 19: XV *al-ibra* **igne:** Kav. 64, 9; *ibra* **ine** *Tuh.* 4b. 12.

D **ékkinç** regular Ordinal f. of **ékki:**, not so old as **ékkinti:**, q.v.; 'second'. Gradually displaced by longer form in **-çi:**, which first appears, *metri gratia*, in *KB*. S.i.a.m.l.g. with initial **é-/e-** and **-kk-** in the same languages as **ékki:**. **Xak.** XI **ikinç** *al-ṯānī* 'second' *Kaş. I* 131 (followed by statement of rules for forming Ordinals); **ikinç ne:ŋ** *III* 449: *KB* **ikinç** 132; **ikinçi** 788: XIII(?) *At.* **ikinç** 10, 152; *Tef.* **ikinç** 123 (s.v. **iki**): XIV *Rbğ.* **ikinç** *R I* 1427: *Muh. al-ṯānī* **i:kinci:** *Mel.* 82, 8; *Rif.* 187: **Çağ.** XV ff. **ikinç** ('with **-k-**') *ikinci Vel.* 71; **ikinc** (spelt) *dūyum* (quotn.); **ikinci** *dūyumīn* (quotn.) *San.* 109v. 8 (both Pe. words mean 'second'): **Xwar.** XIII(?) **ikinçi** *Oğ.* 67, 86: XIV **ékinçi** *Qutb* 49 **ikinç/ikinçi** *do.* 58; **ikinç** *Nahc.* 2, 13, etc.: **Kom.** XIV **ekinçi** *CCI, CCG*; *Gr.*: **Kıp.** XIV **ikinci:** *al-ṯānī Id.* 18: XV **ikinci** *Kav.* 67, 15; **ikkinci** *Tuh.* 61b. 2: **Osm.** XIV ff. **ikinç** once in XIV *TTS I* 521; otherwise **ikinci**.

D **ögünç** N.Ac. fr. **ögün-** 'self-praise'. N.o.a.b. **Xak.** XI **ögünç** (the **-g-** marked with three superscribed dots in the MS.) *al-tamadduh* 'self-praise'; hence one says **bu: i:şke:** (sic) **ne: ögünç kere:k** 'what need is there for self-praise in this matter?' *I* 132; **ögünç** *al-tamadduh III* 449; *KB* **ögünçke bolup er özin öldürür** 'out of vanity a man lets himself be killed' 2292 (cf. **alplık**): **Kom.** XIV 'praise' **ögünç/öygünç** *CCG*; *Gr.*

D **ökünç** N.Ac. fr. **ökün-**; 'repentance' (for something that one has done), 'regret' (for something that has happened). Survives as **ökünüç** and the like in SE Türki *Shaw* 26: NC Kır.; Kzx.: NW Kk., Kaz. (**ükeneç**); Nog.: as regards Osm. *Red.* 263 lists a l'e. (*sic*) word **evgenc** (see Çağ. below). See *Doerfer* II 610. **O. Kır.** IX ff. (I have departed this life) **élim ökünçine** 'to the regret of my realm' *Mal.* 28, 8: **Xak.** XI **ökünç** *al-ḥasra* 'grief, regret'; one says **ol telim ökünç öküdi:** *taḥassara bi-ḥasrāt kaṭīra* 'he greatly regretted' *Kaş. I* 132; **ökünç** *al-ḥasra*; one says **ol aŋar ökünç kıldı:** *ca'ala lahu ḥasra III* 449: *KB* **éve kılmış işler ökünçi yarın** 'one regrets the next day things done in a hurry' 587; o.o. 348, 363, 918, 1075, etc.: XIII(?) *At.* (keep your own secrets) **sözüŋdin özüŋke ökünç kelmesün** 'do not tell them and then regret it' 170; four o.o.: **Çağ.** XV ff. **ökünç** (spelt) *nadāmat wa pişmānī* 'repentance, regret'; in the *Burhān-i Qāṭi' atwanc*, in the *wazn* ('shape') of *ṣatranc* is mentioned as a Pe. word with this meaning *San.* 80r. 11: **Xwar.** XIII **ökünç** 'repentance' *'Ali* 46: XIV. ditto *Qutb* 122: **Osm.** XIV **ökünc al-** in one text seems to mean 'to take revenge' *TTS I* 562.

Dis. V. EGN-

D **ekin-** Hap. leg.; Refl. f. of **ek-**. **Xak.** XI **ol ö:ziŋe: tarığ ekindi:** *infarada bi'l-zirā'a wa baḏri'l-arḍ li-nafsihi* 'he devoted himself to sowing land for himself' *Kaş. I* 203 (**ekinür, ekinme:k**).

PUD **igen-** Refl. f. of **ige:-**. *Kaş*'s first meaning is normal; there is no obvious connection between it and the second which may be a mistranslation, see Osm. The meaning in *I* 104, 1 is entirely different and the text is perhaps corrupt; **ige:le:nür** fr. a Refl. Den. V. fr. **ige:** (**1 iḍi:**) would suit the context, but there is no evidence for **ige:** as a Sec. f. of **1 iḍi:** in Xak. **Xak.** XI **at igendi:** *ḥaruna'l-faras* 'the horse (etc.) was refractory (or restive)'; and one says **kısra:k igendi:** *ḥamalati'l-ramaka filw wa 'aliqat* 'the mare was pregnant (Hend.)' *Kaş. I* 203 (**igenür, igenme:k**); (later he greatly regretted) **é:l bolğali: igendi:** *limā ḥaruna 'inda'l-muṣāliha wa camaḥa 'an dālika* 'because he was obstinate about making peace and resisted it' *I* 200, 19; **ka:z kopsa: ördek kö:lig ige:nü:r** 'when the goose flies off, the duck takes possession (*tamallaka*) of the lake' *I* 104, 1: **Çağ.** XV ff. **ki ol kuyaş yüzlüŋni körgen igenür bi-ixtiyār** 'for anyone seeing that sun-faced beauty involuntarily becomes restive' *P. de C.* 121 (it is uncertain where P. de C., who mistranslated it, found this verse; the verb is not mentioned by *Vel.* or *San.*): **Osm.** *R I* 1425 quotes from *Leh. Osm.* a verb **igen-** (obsolete) (of an animal giving birth) 'to hold its breath and make violent efforts to expel the child;' this entry does not seem to occur in the edition of A.H. 1306.

D **ögün-** Refl. f. of **1 ö:g-**; 'to praise oneself, boast'. Survives only(?) in SW Az. **öyün-**; Osm. **ögün-/övün-** (*Red.* also quotes the forms **ögen-/öyen-/öyün-**); Tkm. **övün-**. **Xak.** XI **ol ö:zin ögündi:** 'he praised (*madaḥa*)

himself' *Kaş. I* 203 (**öğünür, öğünme:k**); and three o.o.: XIV *Muh.*(?) *al-'acab* 'to be pleased with (something)'(?) **öğünmek** (unvocalized) *Rif.* 122 (only): **Çağ.** XV ff. **öğün-** (spelt) *mufāxarat wa mubāhāt wa xwud-rā sutūdan* 'to boast, brag, praise oneself' *San.* 78v. 3 (quotn.): **Kom.** XIV 'to boast' **övünmek** *CCG*; *Gr.*

ökün- (**ökön-**) 'to repent, regret (something *Dat.*)'. Survives in the same languages as **öküç**. See **ükün-**. **Türkü** VIII ff. Man. *Chuas. passim*; *TT II* 10, 81 (**ötün-**): **Uyğ.** VIII ff. Chr. **tép ökündiler** 'they expressed their regret, saying . . .' *U I* 9, 3: Bud. **ökönör yeme:** 'and repents' *TT VIII A*.44; **ökün-** 'to repent' constantly recurs, sometimes in isolation, sometimes in a string of verbs 'pray, beseech, admit (one's faults), clear oneself (of sin)', etc., esp. in the long confessions of sin in *TT IV* and *Suv.* 133 ff., e.g. *Suv.* 137, 23 (**açın-**); 140, 1 and 11 (**kakın-**): Civ. **köŋülüŋ kögüzüŋ ökünmeki üküş** 'the repentance of your mind and heart are great' *TT I* 82: **Xak.** XI **ol ya:zukıŋa: ökündi:** *taḥassara 'alā ḏanbihi wa nadima* 'he regretted his sins and repented'; also used of any repentance (*nadāma*) *Kaş. I* 203 (**ökünür, ökünme:k**); *I* 132, 16 (**ökünç**); *I* 200, 18; **ökünğil** *ta'assaf* 'regret' (a loss) *III* 361, 4: *KB* **küsermen yigitlikke öknür özüm** 'I long for youth and regret its loss' 363; o.o. 244, 919, 928, 1239, etc.: XIII(?) *At.* (a wise man acts at the right time and) **ökünmez kédin** 'does not regret later' 114; o.o. 143, 144: XIV *Rbğ.* **ökünüp yığlaştılar** 'they were sorry and wept together' *R I* 196: *Muh. nadima* **ögün-** (**-ğ-** marked) *Mel.* 31, 14; *Rif.* 115; *al-nadāma* **ökünmek** *Rif.* 123 (only): **Kıp.** XIV **ökün-** ('with **-k-**) *taḥassara wa talahhafa* 'to regret (Hend.)' *Id.* 18: XV ditto **ekne-** (*sic*, ?error; in margin **ökün-**) *Tuh.* 9b. 3.

D **ükün-** Refl. f. of **ük-**; 'to bring together, concentrate (troops)'. This word prob. occurs in two passages in Türkü where hitherto *ökün-* has been read. The reading *ökün* in *I E* 23 (*II E* 19), judging by the photographs and the context, is prob. an error for **üçü:n. Türkü** VIII (the Kara: Türgeş had revolted) **antağ öğke: ükünüp Kül Téginig az eren értü:rü ıt(t)ımız** 'thereupon collecting (our troops) we sent Kül Tégin, providing him with a few men' *I E* 40; (the Oğuz fled and went into China) **ükünüp süledim** 'collecting (my troops) I started a campaign, *II E* 38.

Tris. EGN

S **ikinçi:** See **ékkinç.**

D **ökünçlüg** P.N./A. fr. **ökünç**; 'having, or causing regret or repentance'. S.i.s.m.l.g. **Xak.** XI *KB* **évé kılmış işler ökünçlüg bolur** 'hurried actions (later) cause regret' 556.

D **ökünçsiz** Priv. N./A. fr. **ökünç**; 'impenitent, without regret'. N.o.a.b. **Uyğ.** VIII ff. Bud. **esirgençsiz ökünçsiz köŋülin** 'with an unstinting, unregretting mind' *Suv.* 169, 13–14: **Xak.** XI *KB* **uzun yaşlığ eḏgü ökünçsüz yorır** 'the long-lived good man lives without regrets' 348.

D **ekindi:** Pass. N./A.S. fr. **ekin-**; 'sown, to be sown'. Survives only(?) in SW Osm. **Xak.** XI **ekindi: tarığ** *al-baḏru'l-mazrū'* 'seed corn' *Kaş. I* 140.

D ***ékkinti:** the oldest Ordinal f. of **ékki:**, and the only one to carry the Suff. **-nti:**, which is prob. the origin of the normal Suff. **-nç**; originally 'second', but when **ékkinç** appeared retained in the narrow meaning 'the second half of the day' or, even more narrowly, 'the afternoon prayer'. S.i.s.m.l.g. in the last meaning. In Türkü certainly ended in **-ti:**, in Xak. in **-di:**, the Uyğ. form is uncertain owing to the ambiguity of the Uyğ. alphabets. See *Doerfer* II 650. **Türkü** VIII **ekinti:** *I N* 5; **eki:nti:** *I E* 33; *T* 39; **ékinti:** *II S* 1 'second': VIII ff. **eki:nti:** 'second' *IrkB postscript*; **éki:nti:** ditto *Toyok III* 2r. 10; *IV* r. 2 (*ETY II* 179, 180): Man. **ekinti** *Chuas.* 81, 129, 179; *M III* 16, 5 (ii); **ékinti** *Chuas.* 34: **Uyğ.** VIII **eki:nti:** 'second' *Şu. N* 9, *E* 7, *W* 4, 7; VIII ff. Man.-A **bir ekintike** 'with one another' *M I* 9, 9; **ékinti** 'second' *M I* 22, 1 (*i*); Man. **ekinti** *Wind.* 249, 4; **ékinti** *M III* 32, 4 (iv): Bud. **bir ikindişke** (*sic*, in error) *TT VIII G*.18; **ikindi** *do. H*.3; **ikindi:** do. *D*.14; o.o. *PP* 17, 4; *TT V* 8, 75; 22, 23, etc.; *TT VII* common: Civ. **ikindi** (or **ikinti**?) common in *H I, II, USp.*: **Xak.** XI **ikindi: ne:ŋ** 'the second (*al-ṯānī*) thing'; **ikindi:** *waqt ṣalāti'l-'aṣr* 'the time of afternoon prayer' *Kaş. I* 140; **bir ikindi:** (three o. of **ekindi:**) 'one another' is common: XIV *Muh. al-'aṣr* **ikindi:n** (*sic*) *Mel.* 80, 4; **ikindi:** *Rif.* 184: **Çağ.** XV ff. **ikindi** *waqt-i 'aṣr San.* 109v. 11: **Kom.** XIV 'evening prayers' **ekindü** *CCI*; **kinde** *CCG*; *Gr.*: **Tkm.** XIII *al-'aṣr* **yekindü:** (*sic*) *Hou.* 28, 16: **Kıp.** XIV **ikindi:** ('with **-k-**') *al-'aṣr Id.* 18; ditto **yekindü:** *Bul.* 13, 13: XV *'aṣr* **ikkindi** *Tuh.* 25b. 4.

D **ögündi:** Hap. leg.; Pass. N./A.S. fr. **ögün-**. **Xak.** XI **ögündi: kişi:** 'a man praised (*al-mamdūḥ*) by everyone' *Kaş. I* 140.

E **eki:nlig** in the phr. **eki:nlig isigti** has been read in **Türkü** VIII *II N* 11 in a list of precious objects, preceded by 'gold, silver, silk brocade' and followed by 'blood horses and stallions, black ermines, grey squirrels', and interpreted as the name of some kind of cereal for planting (P.N./A. fr. **ekin**). But the second word is **éşgü:ti:** (q.v.) 'brocade' and the first, no doubt, **kinlig** 'musk-scented'.

Tris. V. EGN-

D **ökündür-** Caus. f. of **ökün-**. S.i.s.m.l.g. **Xak.** XI *KB* **ökündürdi sözlep méni bu tilim** 'this tongue of mine, when it has spoken has made me regret it' 3879.

Dis. EGR

S eğer *See* **eğer.**

PC egir 'gallinule', a medicinal root. An unfortunate resemblance to Pe. *ayğar*, a l.-w. from Greek *akoron* 'Acorus calamus' led Brockelmann in his Index to *Kaş.* to translate this word thus, but the two words and their meanings are quite different. Perhaps survives in NC **K** ir 'a medicinal pl. used as a [illegible] for jaundice' Uyğ. [illegible]

[illegible] *II* 16, 31, and as a constituent of [illegible] *II* 20, 75; 33, 221, and 228; 34, 25: Xak. XI **egir** *al-waǰ* 'galingale', which is used as a remedy for stomach-ache *Kaş. I* 53 (1 [illegible]): Çağ. XV ff. **ekir** (so spelt) [illegible] pl. *-ğlik*) which is used [illegible] in Pe. *wāǰ*: the best kind is in China *San.* 109r. 21 (the last statement is correct, 'galingale' is a corruption of Pe. *xūlanǰān* which is a l.-w. fr. Chinese *ho(?)-liang-chiang*): (Kıp. XIV **egir** ('with -ğ-') *al-adhom* 'black' (a word specially used of horses); also pronounced **eygir** *Id.* 19, seems to be a different word): Osm. XIV ff. **egir** c.i.a.p., esp. in Ar. and Pe. dicts. translating *al-waǰ* and synonymous words *TTS II* 362; *III* 237; *IV* 279.

öğür 'a herd', esp. of horses, but also of other animals; this meaning survives in some modern languages, but it now usually means (of an animal) 'tame, domesticated'; (of a person) friendly, comradely' (i.e. a member of the same group). Survives in NB, NC usually confined to örr/ür. Cf. sürüg. Türkü VIII ff. *IrkB* 56 (uğ[ur]): Man. (the barking of dogs, the cry of birds) **bitiğ-üğüt emgetigü yovlak öğür yérdə eştilmez** 'great herds causing confusion and discomfort are not heard in the world' *M III* 45, 1–4: Xak. XI **öğür** *al-dāb* 'a herd', that is any group *(ǰuyūl)* of sheep, gazelles, sla eagles, partridges or camels *Kaş. I* 54; 0.0. *I* 338, 4; 285, 14; 389, 16; *II* [illegible] **öz ögri bile** 'with its own mind' (be upright and do not be associated with anything crooked) 2252; (a bird knows its own business and) **tutrı öğür** 'keeps with its flock' 2000: XIII(?) *Tef.* **öğür** 'group, crowd' 338 *(ikür)*: Çağ. XV ff. **öğür** (spelt) 'a four-year-old horse that has reached the age for running after the mares' *San.* 79v. 28 (obviously a misunderstanding; see also SW): **Xwar.** XIV Ar. [illegible] **öğür karışıq** 'a crowd of people' *Id.* 386, 6; 418, 9: Kıp. XIII *al-ilf* 'an intimate friend' **öğür** *wa yutluq fi ḥaqq'l-xayl wa'l-ġanam* 'also used in connection with horses' *Id.* 32, 12: XIV **öğür** ('with -ğ-') *anīsu'l-faras wa qarīnuhu min ǰinsihi* 'of a horse, tame and friendly with its kind'. *Id.* 19: Osm. XIV ff. **ğür** (of an animal) 'tame'; more generally 'friendly, used to (someone or something)' in several texts *TTS I* 560; *II* 745; *III* 556–7; *V* 631; [illegible]

S ügür *See* **üyür.**

D egri: N A.S. fr. **egir-**; 'crooked, tortuous'; primarily in a physical, but also from the earliest period in a moral sense. Survives also, often with phonetic changes. Cf. **bükrü**. Uyğ. VIII ff. Civ. **egri yorık kemişgil** 'give up crooked conduct' *TT I* 110: Xak. XI **egri**: *mā'il* 'crooked, bent' *Kaş. I* 127 (p. [illegible]); **nāgar egri**: **ersen yol eğgü**: 'however [illegible] a road is, it is better [illegible] than less straight (?) kalı bolsa** [illegible] **kör bir egri bolur** 'if there are four, one becomes crooked' 804; 0.0. 806, 1582 (a torturous road), 2253 ('morally crooked'), 2860 (a crooked headstick), 4840 (**egri köni** 'the crooked and the upright men'): XIII(?) *Tef.* **egri** 'crooked' 321: XIV *Muh. al-mu'awwaǰ* **eğri**: (-ğ-) (ditto) *Muh.* 56, 6; *Rif.* 154; *al-aḥdab* 'hunchback' **egri**: (ditto) **arka**: 47, 14; 141 (**arka**:); *al-ǰidq* 'cheek-pouch' **egri**: (ditto, v.l. **eğdi**:, **egzi**:), 47, 2; 140 (possibly corrupt, cf. **aḍurt**); *al-muḫtil* 'liar, rogue' **eyri**: (unvocalized) **kişi**: *Rif.* 153 (only): Çağ. XV ff. **égri** ('with -g-') *egri Vel.* 69; **égri** (spelt) (1) *kac wa nārāst* 'crooked, not straight' (quotn.); (2) *sāzī* 'a musical instrument'; in Pe. *çank*, in Ar. *barbūṭ* (quotns.); the *Rūmī* author (NB. not *Vel.* here) quoted the last verse to illustrate the meaning *duzd* 'thief'; the word can have this metaph. meaning, but not in this verse *San.* 109r. 1: **Xwar.** XIV **egri** 'crooked, dishonest' *Quth* 19; **égri** *do.* 49: **Kem.** XIV 'curved'; metaph. 'lying, crooked' **egri** *CCI, CCG*; *Gr.*: Kıp. XIII *al-mu'awwaǰ* (opposite to 'straight' **toğru**:) **egri**: *Hou.* 27, 6: Osm. XIV ff. **eğri** (1) 'crooked'; (2) 'a polo-stick' in one or two texts *TTS II* 364; *IV* 281.

VU ügre: 'noodles; broth containing noodles'. S.-Osm. 15. *See Dankoff II* 611. Uyğ. VIII ff. Bud. (the offering to the Sun is) **süt ügre** 'milk and noodles' *TT VII* 16, 8: Civ. **tavę etlä ügre yağ, yarmuš birlä ügre kılıp** [illegible] *I* 77, 21: Xak. XI **ügre**: *al-iṭriya wa hiya'l-ladhī'a tutmāǰ illā anna'l-an'am minhu* 'noodles', it is like *tutmaç* but softer than it *Kaş. I* 127; *III* 173 (**kıyma**:): XIV *Muh.*(?) (in a list of foods) *şaḫbara* (Pe. *şaş pāra* 'with six constituents') **ügre**: **türk** (mis-spelt *nürk*) *Rif.* 165 (only): Çağ. XV ff. **ükre**: (spelt) *ūg-i rişte* 'vermicelli soup' *San.* 79v. 21: Kıp. XIV *Id.* 40 (**tüğü**:).

[illegible] 'anything twisted' in the early period 'spun yarn' and the like, later 'whirlpool'. SW Osm. **egrek** 'whirlpool, pond' seems to be survival of this word; cf. **egrim**. Uyğ. VIII ff. Bud. **kutrulmak egriklerig bağlarığ birtem amurtğurtdaçı üçün** 'because salvation completely alleviates the cords and bonds (of *saṃsāra*)' *TT V* 24, 78 (not 'whirlpools' as translated there): Xak. XI **egrik** *al-ġazl* 'spun yarn, cord' *Kaş. I* 105: Çağ. XV ff.

movement of' *Vel.* 69 (for *Sam.* see SW): Kıp. *gıyıl* érik (in margin, second hand eğrik) *Tuh.* 29b. 12: O Osm. XIV ff. **egr-** (no trace survives, but some verbal form like eğrik) 'a place where water collects, pond'; occasionally 'whirlpool'; e.g.ap. *TTS I* 255; *II* 363; *III* 238; *IV* 282; XVIII eğrik in *Rüsl. ahvali-h* 'pond' also *girdāb* 'whirlpool' *Sam.* 109a. 7.

D [illegible] *Hon.* [illegible] N.No. fr. [illegible] 'whirlpool' *Kaş. I* 125.

D **egr'ün** N.S.A. (Conc. N.) fr. **egir-**; etymologically 'a single act of twisting', but normally 'whirlpool' and the like. Cf. eğrik. There is no reasonable doubt that the reading in *Kaş.* should be *tadhūrun(a)* 'whirlpool', the MS. has *tayhūrī(a)* 'vast plain, (place of)' which is not apposite. S.Em m.l.g., usually in such forms as **iyrim**/**irim**. Note that in SW Osm. **eğrim** is sometimes a Sec. f. of **edrim**, q.v. Cf. **irkin**. Xak. XI **egrim** *tayhūrratu'l-mā'* (*sic*? see above) *wa huwa mustanqa'uhu* 'a whirlpool in water'; and also 'stagnant water' *Kaş. I* 107: Çağ. XV ff. *Vel.* 69 (eğrik); **eyrüm** *suyun döne döne akiş* 'a swirling flow of water' (followed by translation, with quotns. of **erdem** mis-spelt in this way) *Vel.* 41: **eyrüm** 'the twists and swirls (*pīç wa xam wa gardişī*) which occur in the flow of waters and rivers' *Sam.* 57r. 21 (followed by a refce. to the mistake in *Vel.*).

PU ö:grem N.o.a.b.; syn. with, and perhaps merely a mis-spelling of, ögem; spelt with -ğ- which often represents -g- in these texts. Uyğ. VIII ff. Civ. ö:grem suvv içip 'drinking water from the brook' *TT VIII I.* 21; a.o. *do.* 15 (ğğmssz).

D ögrüç N.Ac. fr. ögrün-; 'joy, joyful'; occasionally spelt ögrünüş. Survives only (?) in NE Sor ügrüşmek *RI* 1814; Kıpç. Örtels Türkü [illegible] ff. 66b. 30 [illegible] Mac. [illegible] (sense) ulug ögrüşüm oyunum 'with great joy and merriment' *TT II* 8, 56; o.o. *do.* 8, 54; ro. 84: Uyğ. VIII ff. Man.-A ulug ögrünçün *M I* 25, 3–4: Bud. Sanskrit *prītimanā* 'feeling of joy' ögrünç köŋülligŋöŋ (*sic*) *TT VIII A.* 26; ögrünç sevinç 'joy and delight' *do. G* 20; same Hend. *U III* 4, 12; *Suv.* 266, 6, etc.: ögrünç by itself is fairly common: Civ. [illegible] *TT V* [illegible]

Dis. V. EGR-

egir- 'to surround, encircle (something *Acc.*); to twist, spin (something *Acc.*).' Although there is in Uyğ. a parallel or Sec. f. **eŋir-** of this verb, as there is of **eg-** and some of its derivatives, it is unlikely that this is a Caus. f. of **eg-** since both are Trans. verbs and this one has no Caus. connotation. It is almost syn. w. **eyir-** but can hardly be [illegible]

forms like NE, NC i:r- are contractions of word or eyir-. *See Dankoff* II 652. Tu VIII (Kül Tegin [illegible]; tr. [illegible] one n and) tokuz eriğ egirü tokıdı: 'rode ro nine men and spoke them' *I N* 6; To **Tegin yoğıntı: egirip** ölü:dimiz 'at T Tegin's funeral we surrounded [it] (*Ballad*) (clan (see uğaş) of Toŋra, ten warriors) 7; similarly *II E* 31; *Ses II* 2 [illegible] [illegible] [illegible] of white silver' *IP* 41, 2; a.o. *do.* 2, 41 (qığı 42, 3; 43, 2: Civ. **kim** bolğay **sağıt eğ -mişdeği** 'who will not pay c.o.r.(?) to yo *TT I* 8–9; **ig** toğa **eğirdi** sönü 'illne (Hend.) have surrounded you' *do.* 17; o.o. eğir- *do.* 38; eğ'r- *do.* 79: Xak. XI Beğ ko **egirdi**: 'the *beg* besieged (*hāṣara*) the tow and one says **uruğut yip egirdi**: *ğazalat -mar'atu'l-ğazl* 'the woman spun yarn'; one says **su:v kemi:ni: egirdi**: *adāra'l-m bi'l-safīna* 'the water spun the boat round' (e **re:r, egirme:k**); and one says **ol meni: i:şl egirdi**: (unvocalized) 'he induced me (*alāşa* to work' *Kaş. I* 178 (the last sentence, althou it follows the Aor. Infin., must belong he since it has nothing to do with the next ve **alar-**); **tegre: avıp egrelim** *nahdiq bi -'aduwwo* 'let us surround the enemy' *II* 13, (mis-spelt *alıp*) and 137, 17; **bu: işle:r ol teli yip egirge:n** 'this woman spins a great de (*katīratu'l-ğazl*) *I* 158, 7: XIII(?) At. **egir muŋ-a** 'if care assails me' 30: XIV *M ğazalı* eğir-(-g-mis-spelt) *Mel.* 36, 8; *Rif.* 11 *al-ğazl* eğirmek (mis-spelt *armak*) *Rif.* 1 (only): Çağ. XV ff. eğir-(mek, etc. 'with -g *dün-, döndür-* 'to turn' (Trans. and Intran *Vel.* 68–9 (quotns.); **eŋir-** (-di) *çevir-* surround' *do.* 31 (quotn.; see below); ğğ (spelt) (1) *gandūbān* 'to turn, twist' (Trans (2) metaph. *niyāh tābān* 'to spin through' *Sa* 107r. 22 (quotns., including that quoted *Vel.* 31 omitting the *do.* p. 30) thus it is tha mis-spelt *mak* being absent and for *yap*) eğir *gandūbān do.* 107v. 14 (quotns., in one which the meaning is 'to besiege'; this seems be a simple mis-spelling): Xwar. XIV **Dimişqı egirdiler** 'they besieged Damascus' *Nah* 111, 8: Kıp. XIII *ğazala* **egir-** *Hou.* 35, 9: X ditto *Id.* 19: XV *ğazala* **eyir-** (in margin, second hand, **egir-**) *Tuh.* 27a. 13.

[illegible] Occasionally used by itself, but usually in th Hend. **ögir- sevin-** 'to rejoice and be glad **Türkü** VIII (when I ascended the throne, th Türkü people who thought they were on th point of death) [ö]**girip sevinip** 'rejoiced an were glad' (and their downcast eyes looke up wards) *II E* 2 (previously read *egirip* whic makes no sense; the ö- has disappeared in small break in the stone): VIII ff. **ögir-** occur

rejoiced and were glad' *TT II* 8, 60: **Uyğ.** VIII ff. Man.-A **ögirmek sevinmek bolzun** *M I* 28, 13: Man. *Wind.* 249, 9 (**eḍeḍ-**): Bud. **ögir-** by itself *Suv.* 152, 5; *Pfahl.* 23, 11 and 22; **ögir- sevin-** *PP* 53, 2; *Suv.* 151, 19; 153, 5; *Hüen-ts.* 226.

?D ***ögre:-** not itself noted, but the base of **ögret-, ögren-, ögreyük**, etc.; morphologically Den. V. fr. **ögür** but with no close semantic connection, but see **ögren-**.

ügri:- 'to rock (a cradle, or a child in a cradle, *Acc.*)' with some extended meanings. Survives only(?) in SW XX Anat. **ügür-/ügrü-** *SDD* 1429, 1707. **Xak.** XI **ura:ğut béşik ügri:di:** 'the woman rocked (*ḥarrakat*) the cradle'; also used *fī man dassa'l-makr fī tamalluq ma' ġayrihi* 'of someone who plays a trick on someone by flattering him'; one says **ol anı: ügri:di:** *ḥarraka mahdahu ka'annahu ṣabī* 'he rocked his cradle as if he was a child' *Kaş. I* 275 (**ügri:r, ügri:me:k**): *KB* **avınç birle ügrir bu dunya sénı** 'this world lulls you with kindness' 5266: **Çağ.** XV ff. **ükri-** (so spelt?) *cumbidan gahwāra wa amṭāl-i ān* 'to rock a cradle, and the like' *San.* 79v. 5: **Kıp.** XIV **ügri:-** ('with **-ğ-**') 'to rock (*ḥarraka*) a child's cradle to stop it from crying' *Id.* 19: **Osm.** XIV to XVI **ügrü-** 'to rock' in several texts *TTS I* 741; *II* 948; *IV* 800.

D **egirt-** Caus. f. of **egir-**; 'to order to besiege; to order to spin'. S.i.s.m.l.g., only in the latter meaning. **Xak.** XI **ol künke: yıp egirtti:** 'he urged the maidservant to spin' (*'alā'l-ğazl*); also used if one orders the encirclement of a castle (*bi'l-taḥdīq ḥawl ḥiṣār*) in order to take it *Kaş. III* 428 (**egirtü:r, egirtme:k**): **Osm.** XIV to XVI **egirt-** 'to invest, besiege (a castle)', with no Caus. connotation, in several texts *TTS I* 254; *II* 362; *III* 238; *IV* 279.

D **ögret-** Caus. f. of ***ögre:-**; 'to teach (someone, *Dat.*, something, *Acc.*)' S.i.a.m.l.g., in some abbreviated to **ö:ret-**, and the like; metathesized to **örget-** in SE Türki and **ürgat-** in SC Uzb. **Xak.** XI **ol maŋa: bilig ögretti:** *'allamanī'l-adab wa'l-ḥikma* 'he taught me culture and wisdom' (etc.) *Kaş. I* 261 (**ögretü:r, ögretme:k**): *KB* **kiçig erken ögret oğulka bilig** 'teach a boy wisdom when he is small' 1493; a.o. 1494: XIII(?) *At.* **ögüt ögretür** 'he conveys advice' 45; *Tef.* **ögret-** 'to teach' 241: **Çağ.** XV ff. **örget-** (*sic*) Caus. f.; *ta'līm dādan wa 'ādat dādan* 'to teach, instruct; to accustom (someone to something)' *San.* 69v. 8 (quotns.): **Kom.** XIV 'to teach' **övret-** *CCI, CCG*; **üret-** *CCG*; *Gr.* 185 (quotns.): **Kıp.** XIII *'allama min ta'limi'l-'ilm wa gayrihi* 'to teach, in the sense of teaching knowledge, etc.' **öwret-**; **Tkm. ögret-** *Hou.* 42, 6: XIV **ögret-** ('with **-g-**') *'allama Id.* 19: XV *'allama* **ögret-** *Kav.* 78, 9: **Osm.** XIV **ögret-** 'to accustom (someone to something)' in one text *TTS IV* 620 (meaning 'to teach' c.i.a.p).

D **ügrit-** Caus. f. of **ügri:-**. Survives only(?) in SW XX Anat. **ögürt-** 'to trick', etc. *SDD* 1105. **Xak.** XI **ol aŋa:r béşik ügritti:** 'he gave him the task of rocking (*taḥrīk*) the child's cradle' *Kaş. I* 261 (**ügritür, ügritme:k**).

D **egril-** Pass. f. of **egir-**; 'to be besieged, etc.; to be spun'. Survives in NE Khak. **fril-**: NC Kır., Kzx. **iyril-** 'to be spun'. In SW Az. **eyril-**; Tkm. **egril-** also mean 'to be spun', but in Osm. & Rep. Turkish **egril-** is normally translated as 'to be bent', i.e. as syn. with **eğil-**. **Xak.** XI **kend egrildi:** 'the town was besieged' (or invested, *ḥūṣirat*); and one says **yıp egrildi:** 'the thread was spun' (*ğuzilat*) *Kaş. I* 248 (**egrilür, egrilme:k**).

D **ügril-** Hap. leg.; Pass. f. of **ügri:-**. **Xak.** XI **bé:şik ügrildi:** 'the cradle was rocked' (*ḥurrika*) *Kaş. I* 248 (**ügrilür, ügrilme:k**).

D **egrin-** Hap. leg.; Refl. f. of **egir-**. **Xak.** XI **ura:ğut yıp egrindi:** 'the woman spun (*ğazalat*) thread for herself, or pretended to spin it without actually doing so' *Kaş. I* 253 (**egrinür, egrinme:k**).

S **igren-** See **yigren-**.

D **ögren-** Refl. f. of ***ögre:-**; normally 'to learn (something *Acc.*)', with some wider meanings. In Uyğ. the meaning seems to be 'to be brought up', which has a vague semantic connection with **ögür**. S.i.a.m.l.g. w. the same phonetic changes as **ögret-**. **Uyğ.** VIII ff. Bud. *U III* 82 16 (**oğla:ğu:**): **Xak.** XI **ol bilig ögrendi:** 'he learnt (*ta'allama*) knowledge and wisdom' (etc.); verse; and one says **er uzluk ögrendi:** 'the man learnt a handicraft' (*al-ḥirfa*) *Kaş. I* 252 (**ögrenür, ögrenme:k**); o.o. *I* 385, 18 (**bilig**); *II* 140, 8: *KB* **ayıttıŋ éşittiŋ yéme ögrenü** 'you have asked questions and heard (answers) learning thereby' 1187; a.o. 1680: XIII(?) *Tef.* **ögren-** 'to learn' 241: **Çağ.** XV ff. **örgen-** (*sic*, 'with **-g-**') *ögren- Vel.* 101; **örgen-** (spelt) (1) *ta'līm giriftan* 'to receive instruction'; (2) *'ādat kardan* 'to become accustomed to (something)' *San.* 69r. 13: **Xwar.** XIV **ögren-** 'to learn' *Qutb* 121; *MN* 359: **Kıp.** XIII *ta'allama* **yöwren-** (*sic*, ?error for **öwren-**), also (**?Tkm.**) **ögren-** *Hou.* 39, 1: XIV **ö:ren-** (*sic* under *alif rā'*, but ?error for **öwren-**) *ta'allama Id.* 12; **ögren-** ('with **-g-**') *ta'allama ditto* 19; *ta'allama* **ögren-** *Bul.* 36v.: XV *ta'allama* **ögren-** ('with **-g-**'; misvocalized *egren-*) *Kav.* 77, 8; *ta'allama* **ören-** (or **öwren-**?) *Tuh.* 9a. 13; *'alima wa 'arafa* 'to know' (**bil-**;) **ören-** (or **öwren-**?; **tanı-**) *do.* 25b. 10: **Osm.** XV ff. **ögren-** (normally 'to learn') noted in several texts as meaning 'to become accustomed to (something)' *TTS II* 745; *III* 556; *IV* 620.

D **ögrün-** Refl. f. of **ögir-**; survives in NE Kız., Koib., Sag. **ürin-** *R I* 1834, Khak. **örin-** *Bas.* 136, 256. **Uyğ.** VIII ff. Bud. **ögiründe[çi]** (*sic*) **erklig** [gap] 'the joyful independent . . .' *U II* 63, 5 (i).

D **egriş-** Co-op., etc. f. of **egir-**. N.o.a.b. **Xak.** XI **ol begke: kend egrişti:** 'he helped the *beg* to besiege the stronghold' (*'alā muḥāṣarati'l-ḥiṣn*); and one says **kız ana:sı: birle: yıp egrişti:** 'the girl competed with her mother *in spinning*' (*fi-ġazl*); also used if she helps her *Kaş. I* 236 (**egrişü:r, egrişme:k**); **kökşin bulıt örüşdi: kayğuk bolup egrişü:r** 'the grey clouds have risen (*naṣa'at*) and sway about in the air (*tamīd 'alā'l-hawā'*) as a boat sways about in the water' *I* 186, 12: **Çağ.** XV ff. **ékeriş-** (*sic*?, spelt) Co-op. f.; *bāham gardīdan* 'to revolve together' *San.* 108r. 8 (quotn.).

D **ügriş-** Hap. leg.; Co-op. f. of **ügri:-**. **Xak.** XI **ol anar bé:şik ügrişti:** 'he helped him to rock (*fī tahrīk*) the cradle' *Kaş. I* 236 (**ügrişu:r, ügrişme:k**).

Tris. EGR

D **ikirçgü:** 'doubt, indecision', and the like; no doubt ultimately derived fr. **iki** (**ékki:**) and morphologically a Dev. N./A. in **-gü:**, but there is no parallel for a Den. V. suffix **-rç-**. Survives only(?) in SW Osm. **igerçin/igercin** (in XX Anat **ikircik/ikircin** *SDD* 784). **Türkü** VIII ff. Man. **ikirçgü köŋül** 'an undecided mind' *M III* 21, 3 (iii): **Uyğ.** VIII ff. Man. *TT III* 117 (**uvşa:k**): Bud. Sanskrit *vicikitsā* 'doubt' **i:kirçgü** *TT VIII A.*13; **ikirçgü séziklig bolur** 'becomes doubtful (Hend.)' *Suv.* 290, 17; in *U I*, p. 57 **ikirçgü** is given, without refce., as the translation of Chinese *i* 'doubt' (*Giles* 5,423): **Xak.** XI **ikirçgü:n ı:ş** *amr mutaraddad bayn an yuf'al wa bayn an yutrak* 'a matter open to doubt whether it should be done or left alone'; one says **köŋlüm ikirçgü:n boldı:** 'my mind was undecided (*taraddada*) whether to do it or leave it alone' *Kaş. III* 419.

PUC **egri: teve:** N.o.a.b.; obviously some kind of precious object. The word has hitherto been read with final **-i:** but certainly on two occasions and prob. the third it is **-e:**. Thomsen discussed it in *Turcica* (MSFO XXXVII), pp. 68–9, and was inclined to think it meant some kind of textile or perhaps horse-furnishings, but the simplest course is to read it as two words **egri: teve:** and translate it 'humped camels'. **Türkü** VIII (because I led the Türkü people to various named places in the west they brought unlimited yellow gold, white silver, girls, women) **egri: teve: ağı:** 'humped camels and brocade (or treasure?)' *T* 48: **O. Kır.** IX ff. (I went to the Chinese Emperor in my twentieth year, and because of my manly qualities and bravery I acquired gold, silver) **egri: teve: élde: kişi:** 'humped camels and people for my realm' *Mal.* 11, 9; **élde: kişi:m egri tevém** (*sic*?) **tört butlığ**(?) **yılkım** 'people in my realm, my humped camels, my four (-legged?) livestock' *do.* 46, 3.

D **ögretig** N.Ac. fr. **ögret-**; 'teaching'. S.i.s.m.l.g. w. phonetic changes. **Uyğ.** VIII ff. Budd. **tört törlüg yég üstünki ögretiglér** 'four kinds of better and superior teachings' *Suv.* 148, 20–1; o.o. *U III* 54, 10 (*U II* 23, 23); *USp.* 43, 2–3; *Suv.* 22, 10.

VUD **ügrüge:n** Hap. leg.; the only vowel sign is a *ḍamma* over either the *kāf* or the *rā'*; if so spelt perhaps a N./A. fr. **ügri:-**. **Xak.** XI **ügrüge:n** 'a plant of which the seeds are eaten by the Turkmaniya Karluk' *Kaş. I* 158.

D **ögürlüg** P.N./A.fr. **ögür**; 'owning a flock or herd'. S.i.s.m.l. **Xak.** XI **ögürlüg er** 'a man who owns flocks (*qaṭī'*) of sheep (etc.)'; and a stallion with mares (*dū ramak*) is called **ögurlüg aḍğır** *Kaş. I* 152.

D(S) **ügürlüg** Hap. leg.; P.N./A. fr. **ügür** (**üyür**). **Xak.** XI (after **ügurlük**) 'and the owner of (millet) is called **ügürlüg** with **-ğ**' *Kaş. I* 152.

D(S) **ügürlük** A.N. (Conc. N.) fr. **ügür** (**üyür**). **Xak.** XI **ügürlük** 'a place where millet (*al-duxn*) is grown' *Kaş. I* 152.

D **egrilik** A.N. fr **egri:**; 'crookedness', both physical and moral. S.i.s.m.l. **Xak.** XI *KB* **köni bardı keldi neçe egrilik** 'honesty has gone and all sorts of crookedness have come' 6475: XIII(?) *Āt.* (put on the garment of righteousness) **egrilik kodup** 'laying aside crookedness' 167: **Çağ.** XV **égrilik** 'crookedness, not being straight' *San.* 109r. 7.

VUD **ügrümük** Dev. N. (Conc. N.) fr. **ügri:-**; 'something which is rocked'. Survives only(?) in SW XX Anat. **ögrümük/ügrümük** 'a wooden handle on a cradle to rock it'. *SDD* 1103, 1429. **Oğuz** XI (after **teğirmek** 'camel litter') and the Oğuz call it **ügürmek** (*sic*) *Kaş. I* 507, 3: **Kıp.** XIV **ügrümük** ('with **-ğ-**') *al-mahd* 'cradle', also called **béşik**; the difference is that **béşik** is a child's bed made of wood or iron, while **ügrümük** is a more general term for anything in which a baby is rocked (*yuḥarrak*), either a bed or anything else; also used for 'see-saw' (*arcūḥatu'l-ṣağīr*) *Id.* 19.

D **ögrünçlüg** P.N./A. fr. **ögrünç**, surviving only in the same languages; 'joyful'. Sometimes spelt **ögrünçülüg**. **Türkü** VIII ff. (when he goes home he is famous and) **ögrünçü:lü:g** 'joyful' *IrkB* 55: Man. **ertiŋü ögrünçülüg boltumuz** 'we became very joyful' *TT II* 8, 54: **Uyğ.** VIII ff. Man.-A (may we become for ever) **sevinçlig ögrünçlüg** 'happy and joyful' *M I* 11, 19–20; a.o. *do.* 7–8: Man. **ögrinçligin erelim** 'may we be joyful' *M II* 10, 7–8: Bud. **ögrönçlög** *TT VIII A.*6; a.o. *PP* 46, 5; **ögrünçlüg sevinçlig** *Suv.* 15, 8; 530, 7; **ögrünçülüg sevinçlig** *U III* 10, 7: Civ. **ögrünçlüg** *TT I* 12, 73, 142; **ögrünçülüg sevinçlig** *TT VII* 14, 12 etc.

D ***ékkirer** 'two each'. N.o.a.b. The later form **ikişer**, first noted in Xwar. XIII, **Çağ.** XV ff., and Kıp. XV, s.i.s.m.l.g. **Uyğ.** VIII ff. Bud. **tört öd icinte yana ikirer öd aḍrılur** 'in each of the four seasons again two periods

are distinguished' *TT VI* 325; **ikirer ikirer aylarığ** 'periods of two months each' *Suv.* 589, 16: Civ. **ikirer bakır** 'two pennyweights each' *H I* 9; o.o. in *II II*: **Cağ.** xv ff. **ikirer** (spelt) *dü tā* 'two portions (each)' *San.* 109r. 23 (quotn.); **ikişer** *dü tā do.* 26.

D **öğreyük** Hap. leg.; Dev. N. fr. ***öğre:-**. For the meaning cf. Çağ. and later meanings of **öğret-**, **öğren-**. **Xak.** xi **öğreyük** *al-'āda* 'habit, custom' *Kaş. I* 159 (verse).

Tris. V. EGR-

D **öğretin-** Refl. f. of **öğret-**; 'to teach oneself (*Acc.*, something *Loc.*)'. N.o.a.b. **Uyğ.** viii ff. Bud. Sanskrit *śikṣānuśaṃso* 'the praise of teaching'(?) **öğre:tinme:k asığlığ** (or **-lık**?) *TT VIII A*.47; **kop törlüg edgülük işlerde etözümin öğretinürmen** 'I am teaching myself (or accustoming myself to?) all kinds of acts of goodness' *USp.* 100, 3–4: **edgü törülerde bışrunmadın öğretinmedin** 'without assimilating or teaching myself (or accustoming myself to?) good rules (of life)' *Suv.* 136, 18–19; o.o. *TT V* 20, 8; *Suv.* 22, 12.

D **öğürlen-** Refl. Den. V. fr. **öğür**; 'to live in a herd'. Survives only in NE **ö:rlen-** Khak.; Tuv. *R I* 1233 (*Pal.* 322 **ö:rle-**). **Xak.** xi **yund öğürlendi:** *ṣārati'l-xayl ḏāt faḥl ra'ila(n)* 'the horses lived in a herd with a stallion'; also used of any animals when they are in flocks (*ṣāra quṭ'ān*) *Kaş. I* 292 (**öğürlenür, öğürlenme:k**).

D **egrimlen-** Hap. leg.; Refl. Den. V. fr. **egrim**. **Xak.** xi **su:v egrimlendi:** *istadāra'l-mā' fi'l-manāqi' ma' faxarān wa cary* 'the water revolved in the swamp with a swirling eddying motion' *Kaş. I* 314 (**egrimlenür, egrimlenme:k**).

D **öğrünçlen-** Hap. leg.?; Refl. Den. V. fr. **öğrünç**. **Türkü** viii ff. Man. **ötrü bir ékintike savlaşıp éştrüşüp öğrünçülendi** 'then they enjoyed themselves talking to one another and making one another listen' *TT II* 8, 55–6.

D **öğründür-** Caus. f. of **öğrün-**, surviving only in the same languages; 'to make (someone *Acc.*) rejoice'. **Uyğ.** viii ff. Bud. **sekiz otuz yultuzlar kuvrağın öğiründürdeçi** (*sic?*) 'who makes the twenty-eight groups of stars (i.e. the lunar mansions) rejoice' *U II* 58, 4–5 (iii).

PUD **1 egirse:-** Hap. leg.; Desid. Den. V. fr. **egir**. **Xak.** xi **er egirse:dі:** 'the man wanted galingale to treat himself with it' (*al-waec li-yutadāwā bihi*) *Kaş. I* 302 (**egirse:r, egirse:me:k**).

D **2 egirse:-** Hap. leg.; Desid. f. of **egir-**; included in same para. as **1 egirse:-**. **Xak.** xi **ura:ğut yıp egirse:dі:** 'the woman determined and desired to spin' (*tağzil*); and one says **beg kend egirse:dі:** 'the *beg* determined and desired to besiege the stronghold' (*yuḥāṣira'l-ḥiṣn*) *Kaş. I* 302 (**egirse:r, egirse:me:k**).

Dis. EGS

D **egsük** Intrans. N./A. S. fr. **egsü-**; 'deficient, defective; deficiency, defect', and the like. The exact original pronunciation is now fixed by the amended O. Kır. text, but it is likely that the **-g-** was devoiced by the following **-s-** at a fairly early period. S.i.s.m.l.g. usually as **eksik** and the like. **Türkü** viii ff. Man. **neçe egsüg kergek boltı erser** 'whatever may have been deficient or stinted' *Chuas.* 289–90: **O. Kır.** ix ff. **er erdem[im]de: egsükim yok** 'there was no deficiency in my manly qualities' *Mal.* 44, 6 (re-edited by Shcherbak in *Narody Azii i Afriki*, 1964, 4, p. 141): **Xak.** xi **egsük** (or **eksük**?) 'defective' (*al-nāqiṣ*) of anything; hence one says **egsük yarma:k** 'a defective coin' *Kaş. I* 105: xiii(?) *Tef.* **eksük** 'deficient; a shortfall' (opposite to **artuk** 'an excess') 72: xiv *Rbğ.* **öksük** 'deficient' *R I* 1189 (quotn.; *sic* even in B.M. MS.); *Muh. al-naqiṣa* 'deficiency' (opposite to *al-ziyāda* 'excess' **artuk**) **eksük** (?**öksük** *alif* not vocalized) *Mel.* 54, 16; *Rif.* 151; *al-nāqiṣ* **eksük**(?) 82, 15 (*Rif.* 188 **ağla:k**): **Çağ.** xv ff. **öksük** ('with **-k-**, **-k**') *eksik Vel.* 111 (quotn.); **öksük** *kam wa andak* 'deficient, small' *San.* 79v. 23 (quotn.): **Xwar.** xiv **eksük** 'imperfect, faulty', etc. *Qutb* 20; *Nahc.* 38, 10, etc.: **Kıp.** xiii *al-nāqiṣ* (opposite to *al-zā'id* **artuk**) **eksü:k** *Hou.* 28, 4: xiv **eksük** ('with **-k-**) *al-nāqiṣ Id.* 18: xv *nāqiṣ* **eksik** *Tuh.* 36b. 7, etc.

D **igsiz** Priv. N./A. fr. **1 i:g**; 'free from disease'. N.o.a.b. **Uyğ.** viii ff. Man.-A *M I* 28, 27 (**aḍasız**): Bud. **igsiz ağrığsız** 'free from disease and pain' *Suv.* 191, 23 ff.; **igsiz kemsiz** 'free from disease' *do.* 20, 19.

D **ö:gsüz** Preliminary note. *The Priv. N./A.s of* **1** *and* **2** **ö:g** *are homophonous, and it is not always easy to determine which is meant; even* Kaş. *seems to have confused them, but* **1 ö:gsüz** *is the commoner word.*

D **1 ögsüz** (**ö:gsüz**) Priv. N./A. fr. **1 ö:g**; 'motherless', the normal word for 'orphan', since 'fatherless' is seldom used; hence more generally, 'helpless, destitute', e.g. in NE of a widow. S.i.a.m.l.g. except SE(?), usually with **-g-** devoiced. **Türkü** viii (Kül Tégin) **ögsüz akı:n binip** 'riding his white horse (called) Ögsüz' *I N* 9 (probably 'orphan', since a horse would hardly be called 'witless'): viii ff. Yen. (I was left fatherless at the age of five, and at the age of 19) **ögsü:z bolu:p** 'became motherless' *Mal.* 45, 2: **Uyğ.** viii ff. Bud. **ögsüz ögi kaŋsız kaŋı siz boltuŋuz** 'you became the mother of the motherless and the father of the fatherless' *PP* 77, 6: **Xak.** xi **ögsüz** *al-yatīm* 'orphan' . . . *Kaş. I* 96 (and see **2 ögsüz**): **Kıp.** xiii *al-yatīm* **öksü:s** *Hou.* 32, 7: xv ditto **öksüz** *Tuh.* 39a. 7: **Osm.** xviii **öksiz** (spelt) in *Rūmī*, an expression for a child

that is an orphan (*yatim*) with neither father nor mother *San.* 79v. 24.

D **2 ögsüz** (ö:**gsüz**) Priv. N./A. fr. **2** ö:**g**; 'witless, incapable of rational thought'. N.o.a.b. **Türkü** VIII ff. Man. **ögsüz köŋülsüz boltı** (*sic*, not *kelti* as in printed text) 'became witless (Hend.)' *Chuas. I* 13–14; **biligsiz ögsüz boltukumuz üçün** 'because we have become ignorant and witless' *do. I* 20; **ögsüz bolup** *M I* 6, 16: **Uyğ.** VIII ff. Man.-A **bu ögsüz etözde tuğdılar** 'they were born in this irrational body' *M I* 9, 2: Man. **ögsüz köŋülnüz ertiler** *TT III* 30: Bud. (the demon Hidimba in his fury) **ögsüz teg boltı** 'became like a madman' *U II* 25, 25; o.o. *U III* 76, 13; *U IV* 40, 171 (**tal-**): Civ. (just as madness, epilepsy, and demoniac seizure(?)) **köŋülüg saçıp kodur ögsüz kılur** 'disorder the intellect and make (a man) lunatic' *H II* 22, 27; (if the right eyebrow twitches he will be) **ögsüz** 'witless' (and if the left twitches he will be **busu(ş)suz** 'free from anxiety') *TT VII* 34, 11: **Xak.** XI **ögsüz** . . . *wa'l-ḥayrān* 'confused, perplexed', originally ö:**gsüz**, derived from ö:**g** *al-'aql wa'l-fitna* 'intelligence, mind' *Kaş. I* 96: *KB* (at the sight of death . . .) **ukuşluğ ögi yitti ögsüz bolup** 'the understanding man's mind wanders and he becomes witless' 1178; (the words of the wise are) **ögsüz közi** 'the eyes of the witless' 1246: XIII(?) *Tef.* **ögsiz/ögsüz** 'witless, unconscious' 242: XIV *Muh. al-ablah* 'brainless, stupid' (opposite to *al-dakī* 'sagacious' **té:tik**) ö:**gsiz** *Mel.* 54, 12; *Rif.* 151.

Dis. V. EGS-

D **egse:-** Hap. leg.; Desid. f. of **eg-**. **Xak.** XI **men butak egse:dim** 'I determined and desired to bend (*imāla*) the branch' *Kaş. I* 277 (**egse:r, egse:me:k**).

egsü:- 'to be, or become, defective, deficient, lacking', and the like; for the spelling see **egsük**. Survives in SE Türki **ögsü-** *Jarring*: NC Kır. **öksü-**; SW Osm. **eksi-**, the latter now obsolete and displaced by **eksil-**. **Türkü** VIII ff. Man. **neçe egsütümüz kergetimiz erser** 'if we have been deficient or have stinted' *Chuas.* 202–3; 332–3: **Uyğ.** VIII ff. Bud. **aḍa tuḍa kor ya:s egsöme:z** 'danger (Hend.) damage and loss do not diminish' *TT VIII O.7* (*VI* 63); a.o. *VI* 205: Civ. **asığıŋ ayağıŋ egsüdi** 'your advantage and honour have diminished, become lacking' *TT I* 58–9: **Xak.** XI **egsü:di:** (?**eksü:di:**) **ne:ŋ** *naqaṣa'l-ṣay* 'the thing has become deficient' *Kaş. I* 278 (**egsü:r, egsü:me:k**); **kuzda: ka:r egsü:me:s** 'snow is not lacking (*lā yaxlū*) on the northern slope of a mountain' (or fat on a sheep) *I* 326, 3: *KB* **eksü-** (consistently spelt **öksü-** in the Vienna MS.) is common, e.g. (of the stars) **kayusı yarukrak kayu eksüdi** 'some get brighter and some wane' 130; **biliglig kişiniŋ savı eksümız akıglı süzük yul suvı eksümez** 'the words of a wise man are never lacking, and the water of a running clear spring never fails' 973; o.o. 734, 826, 1193, 1340, 2053: XIII(?) *At.* (everything that waxes wanes) **tükel eksiyür** 'what is complete becomes deficient' 199: XIII(?) *Tef.* **eksü-** 'to diminish, become lacking' 72: **Çağ.** XV ff. **öksü-** (**-p**, etc.; 'with **-k-**') *eksil-Vel.* 111 (quotns.); **öksü-** (and **öksül-**) *kam şudan* 'to be deficient' *San.* 79r. 7 (quotns.): **Xwar.** XIV **eksi-** 'to diminish, (of prices) to fall' *Quth* 20, **éksi-** *do.* 49; **égis-** (*sic*, *metri gratia*) *MN* 19: **Osm.** XIV ff. **eksi-** c.i.a.p.; in the earlier period down to XVII–XVIII usually Trans. 'to reduce, curtail', but also used as Intrans. *TTS I* 257; *II* 366; *III* 241; *IV* 284.

D **ögse:-** Hap. leg.; Desid. f. of **1** ö:**g-**. **Xak.** XI **ol meni: ögse:di:** 'he determined to praise me' (*yamdaḥanī*) *Kaş. I* 277 (**ögse:r, ögse:me:k**).

D **ükse:-** Hap. leg.; Desid. f. of **ük-**. **Xak.** XI **ol topra:k ükse:di:** 'he determined to heap up (*takwīm*) earth' (grain, etc.) *Kaş. I* 278 (**ükse:r, ükse:me:k**).

D **egsüt-** Caus. f. of **egsü:-**; 'to diminish, curtail, reduce (something *Acc.*)'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. *U II* 15, 12–13 (**uḍuğ**): Civ. **edgü kılınç yaratınmakın egsütme** 'do not diminish the performance of good deeds' *TT I* 212–13; **kalanlığ yérni me bizke egsütmedin** 'and without curtailing our land subject to land tax' *USp.* 77, 12: (**Xak.**) XIII ff. *Tef.* **eksüt-** 'to reduce' 73: XIV *Muh. anqaṣa* 'to reduce, curtail' **eksü:t-** *Mel.* 23, 8; *Rif.* 104: **Çağ.** XV ff. **öksüt-** Caus. f.; *kam kardan* 'to reduce, diminish' *San.* 79r. 29 (quotns.): **Xwar.** XIV **eksit-** 'to reduce' *Quth* 20: **Kom.** XIV 'to reduce, curtail' **eksit-** *CCI, CCG*; *Gr.*

D **eksil-** (**egsül-**) Pass. f. of **egsü:-** and synonymous with it; morphologically irregular, since **egsü:-** is Intrans. S.i.s.m.l. in NW and SW. The Xak. form is even more irregular. See (E) **isilgü**. **Xak.** XI **eysildi:** (so spelt in MS.) **ne:ŋ** *naqaṣa'l-ṣay* 'the thing was deficient, or defective' *Kaş. I* 270 (**eysilür, eysilme:k**): (*KB* in 826 the Vienna MS. has **öksülmedi** for **eksümedi**): (XIII(?) *At.* in 199 one MS. has **eksilür** for **eksiyür**): XIV *Muh. naqaṣa* **eksi:l-** *Mel.* 32, 1; *Rif.* 116 (entered twice, once mis-spelt): **Çağ.** XV ff. **öksül-** (**-ür**) *eksil-Vel.* 111; *San.* 79r. 7 (**egsü:-**): **Xwar.** XIII **eksilmeyin** 'without diminution'. *'Ali* 38: XIV **eksil-** *Quth* 20: **Kıp.** XIV **eksil-** ('with **-k-**') *naqaṣa Id.* 18; *Bul.* 83v: XV ditto *Tuh.* 37a. 9.

Tris. EGS

D **egsüklüg** P.N./A.fr. **egsük**; 'imperfect', usually in a moral sense. Survives only(?) in SW. Later forms of the corresponding A.N. **egsüklük** 'deficiency, lack', normally 'moral deficiency' survive also in NW from Kom. XIV **eksiklik** 'moral defect' *CCG*; *Gr.*, onwards as well as in Osm. from the same date. **Türkü** VIII ff. Man. **egsüklüg yazukluğ biz** 'we are imperfect and sinful' *Chuas.* 308: **Osm.**

XIV ff. **eksikli** c.i.a.p., nearly always in a moral sense *TTS I* 257; *II* 366; *III* 240; *IV* 284.

D **egsüksüz** Priv. N./A. fr. **egsük**; 'complete, in full, without defect or deficiency'. Survives only in SW. **Uyğ.** VIII ff. Bud. **e]gsüksüz altı** [gap] *U III* 13, 3 (ii) (the reference is to 6,000 princesses, and the word might mean either 'without any absentees' or 'faultless'); a.o. *Suv.* 429, 6 (**yivlt-**): Civ. **böz egsüksüz tükel sanap bérdim** 'I have checked and handed over the cloth in full and without deficiency' *USp.* 56, 11; similar phr. *do.* 107, 8; 108, 8: **Osm.** XV **eksisiz veririn** 'I will give in full' *TTS I* 257 (under *eksi*).

Tris. V. EGS-

D **ögsire:-** Priv. Den. V. fr. **2 ö:g.** N.o.a.b. **Uyğ.** VIII ff. Bud. (the king descended from the throne) **ögsiredi taldı** 'became unconscious and fainted' *PP* 61, 6; o.o. *Suv.* 619, 18 (**kamıl-**); 625, 12–13.

Dis. EGŞ

D **égi:ş** Hap. leg.; Conc. N. fr. **égе:-**. **Xak.** XI **égi:ş** (*alif* unvocalized in MS.) *suḥāla kull mā yuḍāb mina'l-cawāhīr* 'filings of any kind of smelted metal' *Kaş. I* 122.

PUD **igi:ş** N./A.S. fr. **igе:-**. In addition there are forms with rounded vowels which seem to be completely synonymous but are hard to explain morphologically. In *Kaş.* such a form with two long vowels is included, irregularly, in a section containing dissyllables with two short vowels. Survives in NC Kır **egeş** 'quarrel, dispute'; Kzx. **égeş** ditto. *R I* 697 (*MM* notes only the cognate Recip. V. **égeş-**) and SW XX Anat. **ögeş ol-** 'to be at enmity' *SDD* 1102. **Xak.** XI **igi:ş** *al-ḥarūn mina'l-ḥayawān* 'an unruly, uncontrollable animal' *Kaş. I* 122; (after **üküş**, also irregularly spelt *ü:kü:ş*) and *kull ḥarūn mina'l-ḥayawān* is called (PU) **ö:gü:ş yılkı:** *I* 62: **Osm.** XVIII (VU) **öyüş**, in *Rūmī*, *lacūc wa xīra* 'quarrelsome, obstinate' *San.* 92v. 27.

D **üküş** N./A.S. fr. **ük-**, q.v. Very common in the early period but surviving only(?) in SW XX Anat. **ögüş** 'many' *SDD* 1105. **Türkü** VIII **ükü:ş Türkü bodun öltig** 'many of you Türkü people died' *I S* 6, *II N* 5; nine o.o. in *I, II, T, Ongin* 7 spelt **üküş/ükü:ş**: VIII ff. *IrkB* 36 (**uçru:ğlu:ğ**): Man. **üküş tınlığığ** 'many mortals' *Chuas.* 110: **Uyğ.** VIII **üküşi:** 'many of them' *Şu. E* 4: VIII ff. Man.-A **üküs** (*sic*) *M I* 11, 17 and 1; **üküş** *do.* 25, 11: Man. **üküş telim tınlığlar** 'very many mortals' *TT III* 21; **telim üküş tınlığlar** *do.* 145; **edgü kılınç üküşrek kılmadım** 'I have too often failed to do good deeds' *M III* 31, 1 (ii): Bud. **üküş** is so spelt five times in *TT VIII*; it is common both by itself and in the Hends. **telim üküş/üküş telim, erüş üküş, sansız üküş, ülgüsüz üküş**: Civ. (if the eye) **üküş telim yaş aksar** 'waters profusely' *H I* 65; many o.o. in *H II, TT I*: **Xak.** XI **ü:kü:ş** (*sic*, irregular in section of words with two short vowels) **ne:ŋ** *al-kāṯīr min kull şay'* 'many', of anything *Kaş. I* 62 (prov.); nine o.o. of **üküş**, one of **ükü:ş**: *KB* (if a man has understanding) **asğı üküş** 'he has many advantages' 160; o.o. 44, 1034, 1112, etc.: XII(?) *KBVP* **üküş 'ibrat alğıl** 'accept many warnings' 76: XIII(?) *KBPP* (Laud, honour, and) **üküş ögdi** 'many praises' (to God) 1: *At.* **üküş** is common: *Tef.* **üküş** 'many; much' (opposite to **az** 'little') 338: XIV *Rbğ.* **'ilmi üküş** 'his knowledge is great' *R I* 1812: *Muh. al-kaṯīr* **yüküş** *Mel.* 55, 13; **üküş**, *Rif.* 153: **Çağ.** XV ff. **üküş** *bi-ḥadd* 'unlimited' *Vel.* 111; **ügüş** (so spelt) *bisyār wa farāwan* 'numerous, abundant' *San.* 80r. 3: **Xwar.** XIII **üküş** 'many' *'Ali* 51: XIV ditto *Quṭb* 122; *MN* 90, etc.; *Nahc.* 24, 17 (**yaḍa:ğ**); 232, 1 etc.: **Kıp.** *al-kaṯīr* (köp and) **üküş** *Ilou.* 25, 13: XIV **üküş** ('with **-k-**') *al-kaṯīr İd.* 18; a.o. *do.* 78 (**köp**): **Osm.** XIV ff. **üküş** 'numerous, abundant', common but only down to XVI *TTS I* 561; *II* 746; *III* 557; *IV* 621 (*ögüş* everywhere); **yüküş** is noted in one or two XIV and XV texts and is mentioned in *San.* 80r. 5 as the *Rūmī* spelling.

D **ekşig** N./A.S. in **-g** fr. **ekşi:-**; 'sour, acid, tart', as opposed to **1 açığ** 'bitter'. Survives only in SW Osm. **ekşi**; displaced elsewhere by **1 açığ** or l.-w.s. **Xak.** XI **ekşig** *kull şay' muzz* 'anything sour, acid', for example an acid pomegranate *Kaş. I* 105; XIV *Muh. ḥāmiḍ* 'sour' (opposite to *ḥulw* 'sweet' **süçüg**) **acığ/acı** but in one or two MSS. **ekşi:** *Mel.* 54, 8; 66, 1; *Rif.* 151, 165; *al-ḥirrīf* 'pungent' **ekşi:** *Rif.* 165 (only): **Çağ.** XV ff. **ekşi** (spelt) *turş* 'sour, acid', in Ar. *ḥāmiḍ San.* 45v. 14: **Tkm.** XIII *al-ḥāmiḍ* (parallel to 'bitter' **açı:**, and opposite to 'sweet' **süçü:, ṭa:ṭlu:**) **ekşi:** *Hou.* 27, 12: **Kıp.** XV *ḥāmiḍ* **ékşi** *Tuh.* 13a. 11; *rā'ib* 'curdled, clotted' **ékçi** (*sic*) *do.* 16b. 10; **ékşi** is also included in the equivalents of *laban* 'milk' *do.* 31b. 10.

Dis. V. EGŞ-

D **égeş-** Co-op. f. of **égе:-**. Survives in NE Khak. **igeş-** 'to help to file, or to saw (wood)'; NC Kır. **egeş-** 'to be filed'. **Xak.** XI **ol maŋa: temür égeşdi:** 'he helped me to file (*fī saḥl*) the iron' (etc.) *Kaş. I* 187 (**égeşü:r, égeşme:k**).

D **egiş-** Co-op. f. of **eg-**. Survives only(?) in NE Alt., Tel. **i:ş-** 'to bend (Trans.)' *R I* 1550; Bar. **iŋiş-** 'to bend down (Intrans.); huddle up' *do.* 1432: SE Türki **eŋiş-** 'to bow' *Jarring* 42. **Xak. ol maŋa: çöge:n egişdi:** 'he helped me to bend (*fī 'aṭf*) the polo-stick'; also used for competing *Kaş. I* 187 (**egişü:r, egişme:k**): **Çağ.** XV ff: it is likely that this verb existed in Çağ, as **éŋiş-** 'to be huddled up'; *P. de C.* 142 lists it with this form and meaning, quoting *Babur* (fol. 194v., ll. 6–7 of the *Gibb Trust facsimile*) (the snow fell so boisterously till bedtime) **kini éŋişip olturup idim** 'that I just sat huddled up'. *San.* 117r. 29, using the same quotn. as evidence, listed the word as **ıŋış-**, immediately after **ıŋra-/**

ıŋran- and translated it by the same word *nālidan-i zār* 'to moan, groan'; but this seems to be merely a mistranslation based on a false etymology.

D **ekiş-** Hap. leg.; Co-op. f. of **ek-**. **Xak.** XI **ol maŋa: tarığ ekişdi:** 'he helped me to sow the seed' (*'alā baḍri'l-zar'*); also used for competing *Kaş. I* 187 (**ekişü:r, ekişme:k**).

PUD **1 igeş-** Recip. f. of **ige:-**; 'to quarrel' and the like. This is the best attested word in this group, surviving with much the same meaning in NC Kır. **egeş-**, Kzx. **eges-**; SW XX Anat. **egeş-, egiş-, ekeş-, eyeş-, igaş-, igeş-, üyeş-**, *SDD* 510, 512, 517, 564, 781, 782, 803. The modern form suggests fairly definitely medial **-g-**, not **-k-**, and less definitely initial **é-** rather than **i-** **Xak.** XI **ikki: buğra: igeşdi:** *taṣādama'l-faḥlān wa ṭa'āḍḍā* 'the two camel stallions attacked and bit one another' *Kaş. I* 187 (prov.; no Aor., or Infin., possibly regarded as a second meaning of **égeş-** which it follows immediately).

PU(D) **2 igeş-** Hap. leg.; 'to rely on one another'. Listed between **2 ögüş-** and **égeş-**. Clearly a Recip. f. but not semantically connected with any known verb, except that there is a faint connection with the third, unexplained, meaning of **igen-**. **Xak.** XI **kişi:le:r ı:şta: bi:r bi:rike: igeşdi:le:r** 'the people relied (*ittakala*) on one another in the matter' *Kaş. I* 187 (**igeşü:r, igeşme:k**).

D **1 ögüş-** Hap. leg.; Recip. f. of **1 ö:g-**. **Xak.** XI **ikki: eren ögüşdi:** 'the two men praised one another' (*tamādaḥā*) *Kaş. I* 187 (**ögüşü:r, ögüşdi:**).

D **2 ögüş-** Recip./Co-op. f. of **ögi:-**. Survives in NE Tuv. **ögeş-** 'to rub one another' and the like; must also have survived fairly recently in SW Osm. since in a XVII–XVIII Ar. dict. *ḍaras* (of the teeth) 'to be set on edge' is translated **ekşi nesne çignemek ile diş ögüşmek** 'to grind one's teeth owing to biting something sour' *TTS I* 736 (*uyuşmak*). **Türkü** VIII ff. **toğan kuşu:ŋ tırŋakı: ögü:şü:pen** 'the falcon's claws ground against one another' *IrkB* 44: **Xak.** XI **ol maŋa: tarığ ögüşdi:** 'he helped me to grind the corn' (*fi ṭaḥni'l-burr*, etc.); also used for competing *Kaş. I* 187 (**ögüşü:r, ögüsme:k**).

ekşi:- 'to be sour, acid, tart'; no doubt an old word since **ekşig** occurs in Xak., but not noted before XV. S.i.s.m.l. in NW, SW. **Çağ.** XV ff. **ekşi-** (spelt) *turş şudan* 'to be acid, sour', also used in *Rūmī San.* 45v. 9.

Tris. EGŞ

D **üküştl:** Hap. leg.; Adv. fr. **üküş.** **Uyğ.** VIII ff. Bud. **üküştl tapınzun** 'let him frequently worship' *TT VI* 268 (v.l.).

PUD **ükşürüg** Hap. leg.; the last letter is missing, but the meaning is fixed by the Chinese original and a Dev. N./A. in **-g** fr. ***ükşür-**, Caus. Co-op. f. of **ük-** seems the likeliest reading. **Uyğ.** VIII ff. Bud. **bu ükşürü[g] ötügümin bütürü yarlıkazun** 'may he deign to fulfil this repeated request of mine' *Hüen-ts.* 310–11.

Tris. V. EGŞ-

D **üküşle:-** Den. V. fr. **üküş.** N.o.a.b. **Xak.** XI **er tawa:rın üküşle:dl:** 'the man reckoned that his property was abundant' (*kaṯīr*) *Kaş. I* 303 (**üküşle:r, üküşle:me:k**) XIV *Muh. aktara* 'to increase (Trans.) make abundant' **üküşle:-** *Mel.* 23, 6: *Rif.* 104.

Dis. EGY

öge:y 'related through one parent only; step-(father, etc.)' S.i.a.m.l.g. w. phonetic changes, e.g. NE **ö:y/ü:y.** See *Doerfer* II 615. **Uyğ.** VIII ff. Civ. **ögey anamız** 'our stepmother' *USp.* 78, 8 (as corrected by Arat in *ŶSFO* 65, 62): **Xak.** XI **öge:y ata:** *al-rabb*, 'stepfather'; *al-rabīb* 'stepson' **öge:y oğul**, *al-rabība* **ögey kı:z** *Kaş. I* 123: **Çağ.** XV ff. **ögey** (spelt) *nā-pidarī wa nā-mādarī wa nā-birādarī* 'step-father, -mother, -brother' *San.* 79v. 9: **Kıp.** XIII *ibnu'l-zawca*, 'wife's son' **öge:y oğla:n**; *ibnu'l-zawc* 'husband's son', ditto (*miṯluhū*) *Hou.* 32, 6.

Dis. EGZ

D ***ékkiz** 'twin', sometimes merely 'a pair'; Den. N. fr. **ékki:.** S.i.a.m.l.g. w. some phonetic changes. Early l.-w. in Mong. as *ikire* (*Kow.* 317). See *Doerfer* II 651. **O. Kır.** IX ff. **ikizime:** (*?sic*) (I was parted) 'from my twin' *Mal.* 29, 2: **Xak.** XI **ikkíz oğla:n** *al-tawāmān* 'twins' *Kaş. I* 143: XIV *Rbğ.* **ikiz** *R I* 702 (quotn.): **Çağ.** XV ff. **ikiz** (spelt) *taw'am San.* 109r. 25 (quotn.): **Kom.** XIV 'twin' **egiz** *CCG*; *Gr.*: **Kıp.** XIII *al-mawlūd taw'ama(n)* **yikiz** *wa huwa waqtu'l-'aṣr* also 'afternoon' *Hou.* 26, 5; *al-'aṣr* **yikiz**; **Tkm. yekindü:** 28, 16 (no other trace of this meaning): XV *tau'am* **ikkiz** *Tuh.* 9a. 3.

VU **öğüz** 'river'; l.-w. in Mong. as *üyer* (*Kow.* 553); but Kom. form suggests initial **ö-**. See *Doerfer* II 613. N.o.a.b. **Türkü** VIII **öguz**, less often **ögü:z**, standard word for 'river' in *I, II T, Ix.* 16: VIII ff. **toğan ögü:z kuşı:** 'a falcon and a river bird' (went hunting together) *IrkB* 43: **Uyğ.** VIII **Ertiş ö[güzig]** 'the river Ertiş' *Şu. S* 1: VIII ff. Man. **taluy ögüzteki balıklar** 'the fish in the sea' *TT III* 90; a.o. *do.* 163: Bud. **kan öğüz** 'a river of blood' *PP* 3, 4; **Gang ögüz** 'the River Ganges' *U II* 11; 'the ocean' which the prince crossed in *PP* is alternatively described as **taluy** or **taluy öğüz**; o.o. *TT V* 15, 16 (**ögen**); *Suv.* 529, 3; *USp.* 89, 11: Civ. *TT I* 35 (**uğra:-**): XIV *Chin.–Uyğ. Dict. ho* 'river' (*Giles* 3,936) **öğüz** *R I* 1811; *Ligeti* 189: **Xak.** XI **öğüz** *kull wādi(n) cāri(n)* 'any flowing river' like the Jayhūn or the Euphrates; and when the Oğuz use this word they mean the river called the Wādi Banākat on which their towns (*bilāduhum*) are situated, and on the

banks of which the nomads (*ahlu'l-wabar*) among them settle. Many rivers in the Turkish lands (*diyār*) are called by this name; and the town **Iki: Ö:gü:z** (*sic*) is called after it because it is situated between the rivers Ilā and Yafinç *Kaş. I* 59; *I* 438 (**taḍğu:n**) and about 10 o.o., occasionally spelt **ögü:z**: *KB* **ögüzler keçer** 'he crosses rivers' 1735; **negü tér eşitgil ay bilgi öguz** 'hear what the man says whose knowledge is as (wide as) a river' 2243; o.o. 3626, 4546: XIII(?) *Tef.* **öğüz** 'river' 335: **Xwar.** XIII(?) **köp mürenler köp öğüzler bar erdi** 'there were many streams (Mong. l.-w.) and rivers' *Oğ.* 20: **Kom.** XIV 'river' **öğüz** (spelt *ochus*) *CCI*; *Gr.*

F **öküz** (?**ököz**) one of several terms for bovines, best translated 'ox', since it is more specific than **u:ḍ** and **sığır** but not quite so specific as **buka:** 'bull'. Became an early l.-w. in Mong. as *hüker* (*Haenisch*, p. 78)/*üker Kow.*, p. 562) 'ox'. S.i.m.m.l.g., but usually now meaning 'castrated bull, bullock', see *Shcherbak*, p. 98. Almost certainly borrowed from Tokharian; Prof. Werner Winter has told me that the source is more likely to be Tokharian A than Tokharian B *okso*. The A form has survived only as *o*[gap] in a much damaged text (Sieg and Siegling A 459b. 1) but can be restored fairly confidently as *okäs*, which would have become **ökez**/**ököz** in Standard Turkish and **öker** in the **l**/**r** language from which the First Period Mong. loan-words were taken. **Türkü** VIII ff. (a man fastened) **eki: ökü:züg** 'two oxen' (to one yoke) *IrkB* 25; a.o. *do.* 37: **Uyğ.** VIII ff. Man.-A *M III* 11, 9 (i) (**öpün-**): **O. Kır.** IX **el(l)ig öküzin** 'fifty oxen' *Mal.* 10, 9 (dubious reading, text chaotic): **Xak.** XI **öküz** *al-ṯawr* 'bull' *Kaş. I* 59 (prov.); three o.o. spelt **ökü:z**: *KB* **uḍ ingek öküz** 'cattle, cows, and oxen' 5372: XIV *Rbğ.* **öküz** 'ox' *R I* 1200 (quotn.); *Muh. al-ṯawr* **öküz** (v.l. **ökü:z**/**ö:kü:z**) *Mel.* 71, 2; *Rif.* 172; *al-ṯawr* 'the constellation Taurus' **ökküz** 79, 5; **öküz** 183: **Çağ.** XV ff. **öküz** *'awāmil-kār* 'agent, business manager'(?) *San.* 8or. 2 (translation inexplicable): **Kıp.** XIII *al-ṯawr* **öküz** *Hou.* 14, 18: XIV **öküz** ('with **-k-**') *al-ṯawr İd.* 18; *al-ṯawru'l-xaṣī* 'a castrated bull' **öküz** (*al-ṯawru'l-rayn* 'an entire bull' **buğa:**) *Bul.* 7, 8: XV *al-ṯawr* **öküz** (also **buğa:**) *Kav.* 62, 2; *Tuh.* 11a. 2: **Osm.** XVIII **öküz gözi** in *Rūmī* a plant called *gāw çaşma* 'ox-eye' in Pe. and *'aynu'l-baqar* in Ar. *San.* 8or. 2.

Tris. V. EGZ

D **öküzlen-** Hap. leg.; Refl. Den. V. fr. **öküz**. **Xak.** XI **er öküzlendi:** 'the man owned a bull' (*ṯawr*) *Kaş. I* 293 (**öküzlenür, ökuzlenme:k**).

Mon. AL

al Preliminary note. *There were certainly two ancient words spelt* **a:l**. *It is doubtful whether there was a third, probably* **al** *if genuine; see below.*

1 a:l 'device, method of doing something'; originally quite neutral and used for honourable as well as dishonourable devices and methods; later it became pejorative only and meant specifically 'deceit, guile, dirty trick'. In the early period usually used in the Hend. **al çeviş** or **al altağ**. Became a l.-w. in Pe.; survives only(?) in SW Osm. **al**; Tkm. **a:l**. XIX Osm. lexicographers regarded it as foreign, *Red.* 179 describing it as Pe. and Sami 47 as a corruption of Ar. *ḥīla*, 'better not used'. See *Doerfer* II 516. **Türkü** VIII ff. **yég a:lığ bulu:şğalı: una:ma:du:klar** 'they did not agree on finding a good device' *Toyok III* 2v. 5–6 (*ETY II* 179): **Uyğ.** VIII ff. Man. **al altağ uzanmaklıkığ** (or **uzanmaklarığ**) **taşkarıp** 'putting out the skilful use of devices (Hend.)' *TT III* 68; same phr. but **üntürüp** 'promoting' *do.* 122; **al çeviş** *M III* 44, 4 (i) (damaged): Bud. Sanskrit *upāya* 'a beneficially expedient method' (of teaching, etc.) is translated by Chinese *fang pien* (*Giles* 3,435 9,187) and that phr. by **al çeviş** *Kuan.* 98, 99–100, etc. (*U II* 16, 22–3 and 24, etc.) and **al altağ uzanmak** *Suv.* 363, 20–1; **al çeviş ayu bérgeymen** 'I will describe a method' (of ensuring that the birds do not eat the fruit) *PP* 75, 1; **aŋar edğü kılguluk em yöründek al altağ bar** 'there is a remedy (Hend) and device (Hend.) for making him do good' *TT IV*, 14, note A11, 8; **al altağ üntürüp** *U III* 85, 9; o.o. of **al çeviş** *TT VI* 20 (see note), 265 and **al altağ** *U II* 48, 15; *Suv.* 9, 9; 37, 8: Civ. (the strength of kings of old time will not be beneficial and) **soŋ futsi bilgeniŋ alı** 'the methods of modern sages (Chinese l.-w.) and wise men' (will not succeed) *TT I* 107; XIV *Chin.-Uyğ. Dict.* 'trick' **al aldağ** *Ligeti* 128: **Xak.** XI **a:l** *al-makr wa'l-xadī'a* 'trick, subterfuge'; **a:lın arsla:n tuta:r** 'one can catch a lion by guile' (*bi'l-ḥīla*; see **oyuk**) *Kaş. I* 81; o.o. *I* 63, 13 (**al**); *II* 289, 22; *III* 412, 10 (the last two the same prov. repeated): *KB* **bütün çın turur hiç alı yok ukuş** 'understanding is perfect truth, there is no trick about it' 1863; **eŋ aşnu yağıka kerek ḥīla al** 'the first necessity for (dealing with) an enemy is deceit and guile' 2356: XIII(?) *Tef.* **al** 'deceit, guile' 48; XIV *Rbğ.* ditto *R I* 349 (quotns.): **Çağ.** XV ff. **al** . . . (3) *xud'a wa makr San.* 49r. 13 (quotn.): **Xwar.** XIV **al** 'trick, device' *Quth* 6: **Kom.** XIV 'deceit' **al** *CCG*; *Gr.*: **Kıp.** XIV **a:l** *al-ḥīla İd.* 20: **Osm.** XIV ff. **al** 'deceit, trickery'; c.i.a.p. *TTS I* 15; *II* 27; *III* 12; *IV* 13.

2 a:l 'scarlet'; a l.-w. in Mong. (*Kow.* 71; *Haltod* 16) for the colour of the (Chinese) scarlet ink with which the rulers sealed documents; also borrowed in Russian as *alyi*, same meaning. S.i.s.m.l.; in SW Tkm. **a:l**. Cf. **kızıl**. See *Doerfer*, II 517. **Türkü** VIII ff. Man. **al** [gap] **kedip** 'putting on a scarlet (robe)' *TT II* 8, 67–8: **Uyğ.** VIII ff. Bud. (of a planet) **al sarığ** 'reddy yellow' *TT VII* 15, 5; a.o. *Suv.* 28, 15: Civ. *USp.* 79, 2 (**yé:rlig**): XIV *Chin.-Uyğ. Dict. hung* 'Chinese red' (*Giles* 5,270) **al** *I* 349; *Ligeti* 128: **Xak.** XI **a:l** *dībāc*

nārancīyu'l-lawn 'orange coloured brocade' from which the standards of kings are made and with which the saddles of their female relatives (or favourites? *muqarrabāt*) are covered; and *al-lawnu'l-nārancī* 'orange colour' is also **a:l** *Kaş. I* 81; a.o. *III* 162 (**çüvit**): *KB* **bu hīla bile kıl yağı meŋzi al** 'by this guile make the enemy's face red' 2356 (cf. **1 a:l**); o.o. 67 (**yıpgin**), 3709: XIII(?) *At.* **al gül** 'a scarlet rose' 342: XIV *Muh.*(?) (in a list of colours of horses) *ramādī* 'ash coloured' **al** *Rif.* 171 (only; cf. Kıp. some such words as [**oy**; *al-aşqar*] have prob. fallen out of the text, see **ala:**) **Çağ.** XV ff. **al** . . . (4) *surx-i nīm rang* 'dull red' (quotn.); (5) *muhr* ✓*nigīn-i pādişāhān-i turk* 'the seal and signet of the Turkish emperors' which is impressed in red (*surx*) on *firmāns* and *yarlıks* (quotn. fr. Pe. *ğazal* of *Waşşāf*; this meaning is peculiar to Pe. and not Turkish) *San.* 49r. 15; **al tamğa** same translation as (5) above *do.* 49v. 29 (quotn.): **Xwar.** XIII(?) Oğuz Xan when born had **al közler** *Oğ.* 6 (perhaps an error for **ala közler**, a common phr.): XIV **al** 'scarlet, purple' *Quth* 7; *MN* 6, etc.: **Kom.** XIV 'bright red' **al** *CCI*; *Gr.*: **Kıp.** XIII (in a list of colours of horses) *al-aşqar* 'chestnut' **al** *Hou.* 13, 5 (*al-ağbaru'l-ramādī* 'dust or ash coloured' is translated **oy**): XIV **a:l** ('with back vowel') *al-farasu'l-aşqaru'l-māyil ilā'l-sufra* 'a horse that is chestnut tending towards yellow' *Id.* 20: XV *aşqar* **al** *Tuh.* 4b. 5.

3 al if really an ancient word, meant 'front, facing, prior position' but there is great doubt whether it was. In the early period it occurs only with a 3rd Person Poss. Suff. in the Dat., Abl. and Loc. and these words might equally well be the same cases of **alın**, q.v. The earliest authorities for the existence of **al** as such are *Vel.* and *San.*, but in Çağ., too, the word is attested only in suffixed oblique cases; it is possible that by this period a word **al** had been formed by a kind of false etymology fr. oblique cases of **alın**. It certainly seems to exist in some modern languages, but is still, except in Kaz., apparently used only in oblique cases. Such words are SE Türki **ayl** *BŞ* 10; *Jarring* 16; NC Kır., Kzx. **alda, aldan, alğa** and similar forms in NW Kaz.; in NE the situation is complicated by the fact that **alın** when carrying suffixes would become **ald**. There is a parallel problem in the question whether there was an ancient word **alt** or whether this, too, is a back formation fr. **altın**, q.v., and there is a good deal of confusion between the modern forms of these two groups of words. The following is the relevant evidence regarding this word. **Uyğ.** VIII ff. Man. (in a fragmentary text apparently containing a simile about a fish) [**?su]v koḍı suv éyin barsar ol suvuŋ aḍakı** [gap]**dağ bolsar uluğ kumka tursar suv kum alıŋa** [**?i]linser** 'if (the fish) goes downstream along the water, and the end of the watercourse is blocked(?) and stops at a great sand dune, and if the water soaks into the front of the sand dune' (the fish is left high and dry) *M III* 37, 1–5 (ii): Civ. *TT I* 129–30 is read **beg tamğası elgiŋde ornağlığ orun anıŋda** '*a beg's* seal is in your hand, and a firm seat . . .'; the last word is meaningless and the editors suggest an emendment to **alıŋda: (Xak.)** XIII(?) *Tef.* (do not punish me) **bu kāfirlar alında** 'in the presence of these infidels' 49: **Çağ.** XV ff. **alnıda/alyıda** *önünde* 'in the presence of, before' *Vel.* 27 (quotns. containing **alyıda** and **alnıma**); **alı** *ön ve yan* 'front, side' *do.* 27 (quotn. containing **anıŋ alyıda**); **al** (1) *huḍūr* 'presence' (*Vel.*'s first quotn.); (2) *pīşānī* 'forehead' (quotn. beginning **Nawā'ī alıŋa yazğanni** 'that which is written on Nawā'i's forehead'; the word here is clearly **alın**): **Xwar.** XIII(?) **bir köl arasında alındın bir ığaç kördi** 'he saw a tree in front of him in the middle of a lake' *Oğ.* 71: **Kom.** XIV **teŋri allında** 'in the presence of God' and o.o. *CCG*; **allındakı kaş** 'the front saddle-bow' *CCI*; *Gr.* 35 (quotns.): **Kıp.** XIV *quddām* 'in front of' **alı:nda:** *Bul.* 14, 4.

1 é:l the basic, original meaning was 'a political unit organized and ruled by an independent ruler'; the most convenient short term in English is 'realm'. In the early texts it usually occurs in association with other political terms, **xağan** the ruler of such a realm, **boḍun** its people, **törö:** the unwritten customary law under which it was administered by the ruler, **uluş** the geographical area which is occupied and **öge:** the chief administrative officer of the ruler. From Xak. onwards, but not apparently earlier, it developed some extended meanings. In particular it often seems to mean 'the community, the people of the realm', displacing **boḍun** in this sense. As the Turks became involved in international politics it also began to have an international application and came to mean 'organized international relations' from which the transition to 'peace', one of its modern meanings, was an easy one. It is an open question whether 'courtyard', one of the meanings' given by *Kaş.*, belongs to this word, but it is prob. merely a metaph. use meaning literally 'the realm of the owner of the house'. The phr. usually spelt **é:l kün** in two words, which is first noted in *KB* and seems to mean 'people', has given some trouble. The theory in *Id.* that **kün** here is **1 kün** 'sun' is not at all plausible. The most reasonable explanation is that the second syllable is the Collective Suff. **-gün** and that the spelling should be **é:lgün** in one word. S.i.a.m.l.g. as **él/el/il** meaning 'country, province; people, community (esp. one's own people as opposed to foreigners)' and, less often, 'peace'. See *Doerfer* II 653. **Türkü** VIII **él tutsık yér ötüken yış ermiş** 'the Ötüken mountain forest was the place from which to control the realm' *I S* 4, *II N* 3; (if you stay there) **beŋgü: él tuta: olurtaçı: sen** 'you will sit (on the throne) holding the realm for ever' *I S* 8, *II N* 6; (because of fratricidal strife and internal disorder) **Türkü boḍun élledük éli:n içğınu: ıdmış xağanladuk xağanı:n yitürü: ıdmış** 'the Türkü people let the realm

which they had organized collapse, and lost the *xağan* whom they had made *xağan*' *I E* 6–7, *II E* 7; **Tavğaç xağanka: éli:n törö:si:n alı: bérmiş** 'they consented to accept his realm (i.e. rule) and customary law from the Chinese emperor' *I E* 8, *II E* 8; (the Türkü people said) **éllig boğun ertim élim amtı: kanı: kimke: élig kazğanu:rmen** 'we were a people with a realm (of our own), where is our realm now? For whom are we striving to obtain a realm?' *I E* 9, *II E* 8; (the *xağan*) **élig tutup törö:g étmiş** 'controlled the realm and put the customary law in order' *I E* 3, *II E* 4; **él yeme: él boltı: boğun yeme: boğun boltı:** 'the realm became an (independent) realm, and the people became an (independent) people' *T* 56; and many o.o.: VIII ff. (a *xan* ascended the throne and fixed his capital) **él: turmi:ş** 'his realm was stable' *IrkB* 28; **él:g étmi:ş men** 'I have organized the realm' *do.* 48: Man. **sizin éliŋiz** *TT II* 6, 17, and 19: Yen. **él** (spelt *il*) is fairly common, **éliŋiz** *Mal.* 26, 4; **éllm** 29, 7 and 8; a.o.o.; 26, 1 (**öge:**) a.o.o.: **Uyğ.** VIII **él etmiş** is one component in the title of the Xağan commemorated in *Şu.* (*N* 1) and most of his successors: VIII ff. Man.-A **élte xanta** 'in the realm and with the *xan*' *M III* 10, 2 (i) (damaged); o.o. *do.* 34, 7; 43, 9 (**öge:**): Man. **koptın sıŋar él uluslarığ keztiniz** 'you have travelled through realms and countries in every direction' *TT III* 60–1; **élig boğu[nuğ]** *M II* 5, 16: Chr. **meniŋ élim içinde** 'in my (Herod's) realm' *U I* 10, 1: Bud. Sanskrit *aṭavisaṃkṣobha* 'revolt of the forest dwellers' **él** (so spelt) **u:lu:ş bu:lğa:nma:kı** *TT VIII A*.31; *janapadā* 'the (common) people' **él u:luş** *do. A*.42; *rājyābhiṣekam iva* 'like the inauguration of a kingdom' **él ornılığ a:bhişikig teg** *do. D*.17; **balıkdın balıkka uluşdın uluşka éltin élke** 'from town to town, from country to country, from realm to realm' *TT IV* 10, 20–1; **élig törög bulğadımız erser** 'if we have disturbed the realm and the customary laws' *do.* 10, 17; *Pfahl.* 10, 15, etc. (**öge:**); and many o.o.: Civ. **él xan** 'the realm and its ruler' *TT I* (common), *VII* 30, 15; and many o.o.: XIV *Chin.–Uyğ. Dict. jên min* 'mankind' (*Giles* 5,624; 7,908) **élgün** *R I* 803; *Ligeti* 156: **O. Kır.** IX ff. **él** (so spelt) is common, e.g. in Proper Names **Él Toğan Tutuk** *Mal.* 1, 2; **élimke élçi:si: ertim** 'I was the envoy for my realm' *do.* 1, 2; **teŋri: élimke: evükmedim** 'I could not remain in my sacred realm' *do.* 2, 2: **Xak.** XI **é:l** *al-wilāya* 'realm, province', and the like; hence one says **beg é:lı:** *wilāyatu'l-amīr*—**é:l** *al-finā'* 'court-yard' hence one says **kapuğ é:lı:** (not translated)—**é:l** *ism yaqa' 'alā'l-xayl* 'a word used with reference to horses, because horses are the Turks' wings (*canāḥ*), hence a groom (*al-sā'is*) is called **é:l başı:** meaning (literally) 'the head of a province' (*al-wilāya*) but used for *sā'isu'l-xayl*—**é:l** *al-ṣulḥ bayna'l-malikayn* 'peace between two kings'; one says **I:kı: beg birle: é:l boldı:** *ṣālaḥa'l-amīrān ma'a(n)* 'the two *begs* made peace with one another' *Kaş. I* 48–9; **él törü: yetilsün** *başlaḥa'l-wilāya* 'let the realm be set in order' *I* 106, 9; a.o. *II* 25, 8 (**kal-**); and many o.o. of **é:l** *al-wilāya*—**kü:ç é:ldin kirse: törü: tüŋlüktin çıkar** 'if violence enters (the house) from the courtyard (*al-finā'*) customary law goes out of the smoke-hole' (or window, *al-kuwwa*) *III* 120, 23: *KB* **él** 'realm' is common by itself 123, etc., and in association with **törü** 286, 822, etc.—(three signs of the zodiac are fire, three water, three air, and three earth) **ajun boldı él** 'the world becomes peaceful' 143—**sınamış kişi bildı élgün işi** 'the experienced man knows the business of the people' 245—**biligsizke törde orun bolsa kör bu tör élke sandı élig buldı tör** 'if an ignorant man has a seat in the place of honour, this place of honour is reckoned to be the courtyard, and the (real) place of honour finds the courtyard (as its site)' (and if a wise man is given a seat in the courtyard, that courtyard is much superior to the seat of honour) 262–3; **kopup çıktı élke** 'he rose and went out into the courtyard' 6213; a.o. 2553 (**liv**): XII(?) *KBVP* **bu maşrıq élinde** 'in this eastern kingdom' 19, 29: XIII(?) *KBPP* **maşrıq wilāyatında kamuğ Türkistan éllerinde** 13–4; *Tef.* **él** 'country; people; town(?)' 74: XIV *Rbğ.* **él aşasun yüz yaşasun** 'may his realm flourish and may he live a hundred years' *R I* 803 (cf. *KB* 123): *Muh.*(?) *al-nāhiya wa'l-'amal* 'district, province' **é:l** *Rif.* 179 (only): **Çağ.** XV ff. **él** *xalq* 'people' *Vel.* 72 (quotn.); **él** *ahl wa xalq wa gurūh* 'people, community' *San.* 112v. 5 (quotn.); (under **gün**, so spelt) and **él** *wa* **gün** (*sic*, but ?read **élgün**) is also used as a Hend. (*ba-ṭarīq-i muzāwaca*) in the meaning of 'allies and auxiliaries' (*a'wān wa anṣār*); **él** can be used by itself, but **gün** cannot be used by itself in this meaning *San.* 310r. 6 (*P. de C.* 133 quotes several passages fr. *Bābur* in which **élgün** means 'people, retinue, subjects (of a ruler)'): **Xwar.** XIII(?) **élgün** (spelt **yilgün**?) occurs 14 times in *Oğ.*, e.g. (the monster) **yılkılarnı élgünlerni yér érdi** 'used to eat cattle and people' 23: XIV **él** (1) 'kingdom, province'; (2) 'people' *Qutb* 49; (1) only *MN* 14: **Kom.** XIV **el** 'province' *CCI*; 'people' *CCG*; *Gr.*: **Kıp.** XIII (after 'hand' **é:l**) *wa huwa'l-iqlīm wa huwa'l-silm ḍaddu'l-ḥarb* also 'province', and 'peace', as opposed to war *Hou.* 20, 17; (among the Proper Names) **élbegi:** *amīru'l-iqlīm*; **élaldı:** *axaḍa'l-balad* 'he captured the country' *do.* 29, 8–9: XIV **él** (*mufaxxam*, here 'with é-, not i-') *al-balad wa'l-ṣulḥ İd.* 20; **élgün** *al-dawla* 'government, realm', compound of **él** *al-balad* and **kün** *al-ṣams* 'sun', used as an expression ('*ibāra*) for *al-dawla do.* 22; *al-salām* 'peace' **él** *Bul.* 6, 9: XV *xalq wa 'ālam* 'people, world' **élgün** *Tuh.* 14a. 3; *ṣulḥ* **él** *do.* 22a. 9; *'ālam* **élgün** also without (*bi-isqāt*) **gün** *do.* 24b. 3; *al-xalq wa'l-'ālam* **élgün, él uluş** *do.* 85b. 9: **Osm.** XIV ff. **él** (spelt both *el* and *il*) (1) 'country, state, province'; (2) 'people', esp. 'other people'; (3) 'peace, at peace, friendly' (as opposed to **yağı** 'hostile'); c.i.a.p.; **élgün** occurs in several XIV and XV texts *TTS I* 370–5; *II* 521–8; *III* 360–6; *IV* 413–19.

S **2 él/el** See **elig**.

S **il** See **yıl**.

VU **i:l** pec. to Xak. **Xak.** XI **i:l kişi:** *al-raculu'l-la'īm* 'a vile, ignoble person'; **i:l ku:ş** *al-raxama* 'vulture' *Kaş. I* 49; a.o. *I* 331 (**kuş**): *KB* **yana bir tılı il** 'again there is one with an evil tongue' 342; **kişide ili** 1669; **atı il bolur** 'he gets an evil reputation' 4672.

ol both (1) an indeclinable Demonstrative Adj. 'that' as opposed to **bu:** 'this'; (2) a declinable Demonstrative Pron. 'that', also used for the 3rd Pers. Pron. 'he, she, it'. As a Pron. it was also used in the early period as the equivalent of the copula 'is, are'. In this last case there are two usages: (*a*) subject (sometimes implied, not stated), predicate, **ol**, meaning that the subject is the same as, or has the quality described by, the predicate; (*b*) subject, **ol**, meaning that the subject 'is that', often followed by a subordinate clause as in such phr. as **ümid ol** 'my hope is (that . . .)'. C.i.a.p.a.l.; in most the form is still **ol**, but in one or two the **-l** has been elided, prob. comparatively recently (the only early occurrence, once in Türkü, is almost certainly a scribal error). Such forms are SE Türki **o:**, **o**, **u** *Shaw*, *BŞ*, *Jarring*, and SW Az., Osm. **o**. In one or two other languages, e.g. SW Tkm. o occurs as a colloquial form, beside the more formal **ol**. The oblique stem has been from the earliest period **an-**, and three cases **anın, anta, antan** are listed separately since they are used as *Advs.*, but there seems to have been an alternative stem **ın-** of which traces are to be found under **ança:** and **aŋaru:**, and in the early period the Plur. was **ola:r**. In one or two languages, esp. SW Osm. this stem has been converted by false analogy to **on-**; the only early occurrence is listed under Xak.; and there are sporadic cases of the elimination of **-n-** in the Plur., e.g. Çağ. **alar**. **Türkü** VIII **ol** is normally an Adj. e.g. **ol savığ** 'that word' *I S* 7, *II N* 6—**barduk yérde: eḍgüg ol erinç** 'your (only) advantage in the places to which you went was presumably that' (your blood flowed like water, etc.); **Oğuz: yeme: tarkınç ol** 'his Oğuz, too, are in a difficult mood' *T* 22; **Bilge: Toñukuk añığ ol** 'the Counsellor Toñukuk is evil' *T* 34—**anı: körüp** 'when you see it' *I S* 13; **anı: üçü:n** 'because of that' *I E* 3; *II E* 28; four o.o. of **anı:**; VIII ff. in *IrkB* every para. ends with the phr. **eḍgü:** (**yavız**, etc.) **ol** '(the omen) is good (bad, etc.)'; **ol ta:şı:ğ** 'that stone' *Toy.* 16 (*ETY II* 58); (a blue-white stone) **tir tözlü:g ol** 'has its origin in Mercury' *do.* 5–6: Man. **ol öḍün** 'at that time' *Chuas. I* 6–7—**anıŋ savın** 'his words' *do.* 137; **anı üçün** *do.* 305—**eḍgüg anığağ kop teŋri yaratmış ol** 'God was the creator of all good and evil' *do. I* 28; a.o.: **Uyğ.** VIII **ol ay** 'that month' *Şu. E* 6; a.o. *E* 8—**anı:** *do. S* 6: VIII ff. Man.: **A bazğan kısğaç kim kentü ol ok temiren étilmiş ol** 'the hammer and tongs which are themselves constructed from exactly that iron' *M I* 8, 10–12—**anı** *M I* 15, 7 (**2 ota-**): Man. **ol nomta** 'in that doctrine' *TT III* 63—**aŋa yöründek** (spelt *-teg*) **kıltıŋız** 'you made a remedy for him' *do.* 29; a.o. *do.* 122: **yél teŋri aŋar oxşayır** 'the wind god is like that' Wind 50—**kayu ol** 'what is that?' *TT II* 16, 36: Chr. **ol moğoçlar** 'those magi *U I* 6, 4; a.o.o.—**olarnı** (*sic*) **birle** 'with them' *do.* 6, 6; **yüküneyin aŋar** 'I will worship him' *do.* 6, 3–4; a.o.o.—**bu bir yumğak taş ol** 'this is a lump of stone'; *do.* 8, 5: Bud. **ol** as an Adj. is very common, e.g. **ol bizıŋ tsuy irinçlérimiz** 'those sins and miserable (offences) of ours' *TT IV* 12, 44—**ol** and its oblique cases **anı, aŋar, olar** (*sic*) are common as Pron. e.g. **ol yég bolğay** 'that will be better' *do.* 10, 25—**ol taluy suvı ertiŋü korkınçığ aḍalığ ol** 'that ocean is very terrible and dangerous' *PP* 26, 4–6 a.o.o.: Civ. **ol** as Adj. and copula is common, and it and its oblique cases occur as Pron.s: **Xak.** XI **ol** *ḥarf yu'abbar bihi 'an ma'nā huwa* 'a particle used to express the meaning 'he'; hence one says **ol andağ aydı:** 'he spoke thus'—**ol** *ḥarf yuknā bihi 'an ma'nā ḍāka ayḍa(n)* 'a particle also used as an Adjective in the meaning 'that'; hence one says **ol er** 'that man'—**ol** *ḥarf ta'kīd yadxul fi'l-ismā' wa'l-af'āl* 'a particle giving emphasis used in association with nouns and verbs; hence one says **ol meniŋ oğlum ol** 'he is really (*ḥaqīqata(n)*) my son', and **ol evke: barmı:ş ol** 'he has really gone to the house' *Kaş. I* 37; **ol** is very common in all three usages and so are the oblique cases **anı, anıŋ, aŋar/aŋa:r**, etc. and **olar**; see **o:nu:** *KB* **ol** in all three usages is common, e.g. **orun ol törütti** 'He created space' 19—**ol eḍgü öḍün** 'at the good time' 291—**uluğluğ saŋa ol** 'greatness is Yours' 7; in some such cases **ol** is used where **ba:r** might be expected, e.g. **on iki ükek ol bularda aḍın** 'there are twelve signs of the zodiac different from these' (the planets) 138—the oblique forms of the Pron. are the same as in *Kaş.*: XII(?) *KBVP* **ol élniŋ bögüsi** 'the sage of that realm' 27—**kim ol** 'who is he?' 35—**uğan bir bayat ol** 'the Almighty is the one God' 1; in **yéme bu kitab ol iḍi ök 'azīz** 'and this book is very precious' 9, the predicate for the first time comes after **ol**: XIII(?) *KBPP* **ol** is used as an Adj., but in sentences where **ol** might be expected as a copula **turur** is used instead; *At.* **ol** is common in all three usages, the oblique cases, including **olar** are the same as in *Kaş.*; *Tef.* ditto but **anlar** occurs as well as **olar** 53, 236, 325: XIV Muh. *huwa* **o:l**; *humu* **anlar**; *ḍāka* **ol** *Mel.* 12; *Rif.* 86–7; and o.o.: **Çağ.** XV ff. **ol** *ism-i işāra* Demonstrative N./A. *ān* 'that' *San.* 85v. 14 (quotn. **ol** as Adj.); **anlar** *īşān, ānha, ān* 'they', **alar** without **-n-** is also used (quotn.); **anı** *ū-rā* 'him' (quotns.); **anıŋ** *ū* but only in such phr. as **anıŋ déğ** 'like him', **anıŋ bile** 'with him', and as an Adj. (quotn.) *San.* 52r. 8 ff.: **Xwar.** XIII(?) **ol** is used only as an Adj. in *Oğ.*, there are the usual oblique cases including **anuŋ** (*sic*), **anlar**: XIV **ol** is common in all three usages *Qutb* 116; *MN*; *Nahc. passim*: **Kom.** XIV **ol** Adj. and Pron. with a list of oblique cases, *Dat.* **aŋar, ağar,**

aar, Plur. **anlar, alar** *CCI, CCG*; *Gr.* 175 (many quotns., no trace of **ol** as copula): **Kıp.** XIII *ḏaka* here 'he' **ol**; *ūlā'ika* 'they' **anla:r** *Hou.* 50, 13; other oblique cases *do.* 52, 9 ff.: XIV **ol** *huwa wa hi-ma'nā ḏāka Id.* 20; **anlar** *humu wa ūlā'ika do.* 24; (under **bunçak**) and **olçak** *ḏāka'l-qadr* 'that amount' *do.* 89; *haḏāka* **o:l** *Bul.* 15, 2; and oblique cases **anlar**, etc.: XV *ḏāka* **ol** *Kav.* 32, 20 (oblique cases **anı:, ala:rnı:** 32, 12; **anı:, alla:rnı:** 49, 4); *dālika* **ol** 49, 9; *ūlā'ika* **ala:r** 49, 10; *ḏāka* **ol** *Tuh.* 16b. 1 and many o.o.; oblique cases **anıŋ, aŋar, onı, oŋa, onlar**: **Osm.** XIV **ol** as Adj. and Pron. together with **olar** and **ol ok** c.i.a.p. *TTS I* 539 ff.; *II* 724 ff.; *III* 538 ff.; *IV* 604 ff.; oblique cases **anı, anuŋ, anlar**, etc. are noted as late as XVII, *I* 26 ff; *II* 34 ff.; *III* 22 ff.; *IV* 23 ff.; but **onça** for **ança** is as old as XV *III* 545.

u:l 'foundation, basis' (lit. and metaph.). Survives only(?) in SE Türki **ul** 'foundation, earth floor' *J̌arring* 322. **Xak.** XI **u:l** *uss kull ḥā'iṭ wa cidār* 'the foundation of any kind of wall (Hend.)'; hence one says **ta:m u:lı:** 'the foundation of the wall' *Kaş. I* 48: *KB* **sözin sözledi sözke ul tüb urup** 'he made his speech laying a foundation for his words' 506; o.o. (all metaph.) 819, 921, 1772: XIII(?) *KBPP* (this precious book has been built) **tört uluğ ağır ul üze** 'on four great and important foundations' 29; *At.* 81 **(ur-)**, 341: XIV *Muh.*(?) *al-asās* 'foundation' **u:l** *Rif.* 178 (only): **Xwar.** XIV **ul** 'the sole of the foot' *Qutb* 197: **Kıp.** XIV (after **ol**) also in the meaning of *al-aṣl* 'basis, origin' *Id.* 20: **Osm.** XIV **ul** 'the foundations (of the mountains)' in one text *TTS I* 540 (*ol*).

ö:l 'damp, moist'; with some extended meanings like 'fresh' (not stale) in some modern languages. S.i.a.m.l.g., in SE Türki as **höl** with a recently acquired prosthetic **h-** *Shaw* 188, *BŞ* 318, *J̌arring* 122 (also **yöl, yül**); Tar. **höl** *R II* 1798. **Türkü** VIII ff. Man. **kuruğ öl yér** 'dry and moist land' *Chuas.* 58, 316: **Uyğ.** VIII ff. Bud. **kuruğ yérig suvayu öl yérig tarıyu** 'irrigating the dry land and cultivating the moist land' *PP* 1, 3–4: Civ. **ö:l** (*sic*) *TT VIII I.*1 **(ötüş)**: XIV *Chin.–Uyğ. Dict. shih* 'damp, moist' (*Giles* 9,938) **öl** *R I* 1246; *Ligeti* 189: **Xak.** XI **ö:l ne:ŋ** 'anything moist' (*raṭb*); hence one says **ö:l to:n** 'a moist garment'; a word not known to the Oğuz *Kaş. I* 48; a.o. *I* 338, 11 **(çim)**: *KB* (God created) **kuruğ yā ölüg** 'dryness and moisture' 3726: XIV *Muh. al-raṭb* **(ya:ş** and) **öl** *Mel.* 54, 14; *Rif.* 151 (mis-spelt): **Çağ.** XV ff. **öl** ('with **ö-**') *yaş nam ma'nāsına* 'moist'; also used for *daryā* 'sea' *Vel.* 113 (quotns.); (after **ol**) . . . (2) **[öl]** *raṭb wa tar* 'moist' (quotn.); (3) metaph. *āb wa daryā* 'water, sea' (quotn.) *San.* 85v. 15: **Xwar.** XIV **öl** 'moisture' *Qutb* 122: **Kıp.** XIV (after **öli:-**) one says **öl dür** *raṭiba mablūl* 'it is moist'; and hence **öli: kétmedi:** 'its moisture (*ruṭūbatuhu*) has not gone off' *Id.* 20; *ibtalla* 'to be moist' **ö:l ol-** *Bul.* 27r.; *balla* 'to moisten' **ö:l eyle-/ét-** *do.* 35r.: **Osm.** XIV ff. **öl** 'moist' in one XIV and one XVI text *TTS II* 747; *IV* 622.

Mon. V. AL-

al- 'to take', with all the shades of meaning of the English word, 'to seize, collect (a debt), receive, accept', and some others as well, such as 'to take off' (a cap, saddle, etc.), 'to marry' and (as an abbreviation of **satğın al-**) 'to buy'. S.i.a.m.l.g. The word is used in many idioms and compounds in which it is sometimes the second element. When it is the first in expressions like **alıp bar-** and **alıp két-** 'to take away', and **alıp kel-** 'to fetch', the two words are often fused and assume forms like **appar-, ekkit-, akkel-**. *J̌arring* 18–19 lists about 30 phr. beginning with **a'ıp (alıp)** in SE Türki. In compounds in which **al-** is the second element the meaning largely depends on the form of the first verb. In modern NE and NC languages a Ger. in **-p** is followed alternatively by **al-** or **bér-**, e.g. **satıp al-** 'to buy', **satıp bér-** 'to sell'. In such cases *Pal.* says that **al-** in NE Tuv. connotes action taken in one's own interest or for oneself. But, if the first element is a Ger. in **-a:/-e:**, **al-** has the same meaning as **u:-** 'to be able'. In such expressions **al-**, like **u:-**, is usually, but not always, in the Neg. f.; phr. like **kele almadı** 'he could not come' are common, but phr. like **kele aldı** 'he was able to come' occur also. The date when this idiom evolved is uncertain. The earliest languages in which it is traceable are Kom. and Çağ., but no examples have been noted in Xwar., Kıp., or any earlier language or in the SW languages. It has often been suggested, e.g. in *R I* 348, that the SW Impossible f. **barama-** 'to be unable to go' is a contraction of **bara al-** but this is an error, the second element is **u:-**, q.v. In the basic meaning 'to take' the object is in the *Acc.*, the source from which it is taken in the *Abl.*, and the third-party beneficiary, if mentioned, in the *Dat.* **Türkü** VIII **al-** is common, usually 'to capture (by military action)', e.g. (I killed their *xağan* and) **élin anta: altım** 'thereupon took his realm' *II E* 27; but **ol savığ alıp** 'accepting that statement (as true)' *I S* 7, *II N* 6; **Tür[geş xağan] kızı:n ertiŋü: uluğ törün oğlıma: alı: bértim** 'I took the daughter of the Türgeş *xağan* (in marriage) for my son with great honour' *II N* 10; a.o. *I E* 8, *II E* 8 **(I é:l)**: VIII ff. **öğü:m öti:n alayı:n** 'I will accept my mother's advice' *IrkB* 58; **kalt: yürü:ŋ ta:şığ alsar** 'if a man takes a white stone' *Toy.* 15 (*ETY II* 58): Man. **anıŋ savın alıp** *Chuas.* 137; a.o. 198: Yen. **alt: yegi:rmi: yaşıma: almış kunçuyım** 'my wife whom I married at the age of sixteen' *Mal.* 48, 7: **Uyğ.** VIII **al-** 'to capture' occurs four times in *Şu.*: VIII ff. Man.-A **sizlerde almış ağu** 'the poison received from you' *M I* 19, 15: Man. **alıŋ amtı** 'now accept' (the worship of all men) *TT III* 3–4: Bud. **al-** (in *TT VIII* usually **a:l-**) 'to take' is common, e.g. **tavarın altımız yuŋladımız erser** 'if we have taken and used their property' *TT IV* 6, 44; **maytrı**

burxanta burxan kutıŋa alkış alıp 'receiving from Maitreya Buddha praise for the blessed state of Buddhahood' *TT IV* 12, 51–2: Civ. **al-** is common for 'to receive' in contracts, e.g. **Turı Baxşıdın yarım kap bor aldım** 'I have received half a skin of wine from Turı Baxşı' *USp.* 1, 3–4; and for 'to take' (e.g. a drug in compounding a remedy) in *H I* and *II*: **Xak.** XI **ol alımın aldı:** *qabaḍa daynahu* 'he collected the debt due to him'; and one says **beg é:l aldı:** *axaḍa'l-amīru'l-wilāya* 'the *beg* captured the province' *Kaş. I* 168 (**alır, alma:k**) and over 30 o.o. with various shades of meaning: *KB* **al-** 'to take, receive', etc. is very common: XIII(?) *At.* ditto; *Tef.* ditto 48: XIV *Muh. axaḍa* **al-** *Mal.* 22, 2; *Rif.* 102 and several o.o.: **Çağ. al-** (**-ğum**, etc.) *al-*; **almay** *almaz*, *almazin*; but in many passages it is also used with (another) word (*bir lafẓla*) e.g. **kıla almay** *eyleyümezin*, *eyleyümedin*, *eyleyümez* 'without being able to do, is unable to do' *Vel.* 28–9 (quotn.); **al-** *giriftan* 'to take' (quotn.); it is also a word which in conjunction with some words expresses a meaning not inherent in it(?) (*lafẓi ki bā ba'dī kalimāt ifāda-i ma'nā ğayr mawḍū' lahu mī-kunad*), e.g. **ara** (?**ala**) **almak** *tawān giriftan* 'to be able to take'; **bara almak** *tawān raftan* 'to be able to go'; **köŋül almak** *dil-cū'ī kardan* 'to be satisfied'; **satğun almak** *xaridan* 'to buy' *San.* 45v. 27 (quotns.): **Xwar.** XIII **al-** 'to take', etc. *'Ali* 26: XIII(?) ditto, common *Oğ.*: XIV ditto *Qutb* 7; *MN* 284, etc.; *Nahc.* 47, 8 etc.: **Kom.** XIV **al-** (**-ır** *CCI*; **-ur** *CCG*) 'to take, to receive' *CCI*, *CCG*; 'to marry'; (in Neg. f.) 'to be unable to' *CCG*; *Gr.* 33 (many quotns.): **Kıp.** XIII *axaḍa* **al-** *Hou.* 39, 18: XIV ditto *Id.* 19; *Bul.* 20v.: XV ditto *Kav.* 5, 1; 8, 16; 77, 12 (**al-** 'with back vowel'); **al-**, not translated, is used to illustrate conjugation in *Tuh.* 40b. 2 ff.: **Osm.** XIV ff. **al-** in its ordinary meanings is not listed in *TTS* but phr. and unusual meanings are quoted in *I* 22; *II* 29; *III* 17; *IV* 15.

ıl-/il- Preliminary note. *There is some difficulty about the vocalization of these verbs.* Kaş. I *169 says that there were two:* (*1*) **ıl-**, *Aor.* **ılur**, *with a back vowel 'to descend';* (*2*) **il-**, *Aor.* **iler**, *with a front vowel* (*of a thorn*) *'to catch* (*a garment, etc.*)*'; but the former is spelt with a front vowel in* KB (*and the Caus. f.* **ildür-** *survives with front vowels in NC*), *and the latter with back vowels in Çağ.; in the latter language however some meanings are so close to those of* **al-** *as to suggest that* **ıl-** *here was a Sec. f. of* **al-**, *just as in some languages there is a Sec. f.* **ık-** *of* **ak-**, *q.v. There is in fact no doubt that the second verb did have a front vowel.*

ıl- 'to descend (from something *Abl.*)'. N.o.a.b. The suggestion in *Kaş. I* 169 that **én-**, q.v., is a Sec. f. of this verb is phonetically impossible. **Xak.** XI **er ta:ğdan koḍı: ıldı:** 'the man descended (*nazala*) from the mountain' (etc.); Aor. **ılur**, with a *ḍamma* on the *lām*; Inf. **ılma:k** *fī'l-nuzūl Kaş. I* 169; **attın ıl** *inzil mina'l-faras I* 175, 8; o.o. *I* 175, 19; *III* 69, 2; 220, 14 (**koḍı:**): *KB* **kayu neŋ ağar erse ilgü kerek** 'anything which goes up must come down' 1086 (Vienna MS. **éngü**); o.o. 746 (**yokla:-**), 4754 (**iler** glossed *xurdtar ṣuda* 'becomes smaller' in Vienna MS.).

il- (?**i:l-**) 'to catch (something, with the hand, a hook, a noose, etc.)', and more commonly in modern languages 'to hang (something *Acc.*, on to something *Dat.*)' with some extended meanings esp. in SW. S.i.a.m.l.g.; with long vowel in Yakut **i:l-** *Pek.* 912 and Tkm. **i:l-** which may represent the original form. **Uyğ.** VIII ff. Man. **boḍulmaklığ ilgü tübke sırılmışlarka** 'to those attached to the clinging (Hend.) root' *TT III* 52–3: Bud. Sanskrit *āsajya* 'clinging' **ilip** (spelt *ylip*) *TT VIII F.*5; **kalın yekler teğirmileyü avlap iltiler erki** 'hordes of demons crowding round him seem to have got hold of him' *U IV* 20, 233; same phr. 18, 192: **Xak.** XI **tike:n to:nuğ ildı:** *caḍaba'l-ṣawku'l-ṯawb* 'the thorn caught on to the garment'; Aor. **iler** with a *faṯha* on the *lām*; Infin. **ilme:k** *fī'l-caḍb Kaş. I* 169: **Çağ.** XV ff. **il** (**-mak**, etc.) *ilişdir-* to 'hang on' (Trans.); *iltifāt eyle-* 'to favour', etc. *Vel.* 74–5 (quotns.); **il-** *giriftan wa ba-naẓar giriftan* 'to take, seize; to pay attention to' *San.* 109v. 14 (quotns.): **Xwar.** XIV **il-** 'to fasten, attach' *Qutb* 58: **Kom.** XIV **il-** 'to hang, suspend' *CCG*; *Gr.*: **Kıp.** XIV **il-** *'allaqa* 'to hang, suspend' *Id.* 19: XV ditto *Tuh.* 26a. 7: **Osm.** XIV ff. **il-** 'to fasten into, grip' (something *Dat.*) in several XIV to XVI texts *TTS I* 376; *II* 531; *IV* 420.

1 ol- 'to be, or become, ripe, soft, fully or over-cooked'. Survives only in SW Krım *R I* 1098 and Osm. It is, however, doubtful whether in these languages it is now realized that this verb is by origin quite different from the much commoner **2 ol-** (**bol-**). **Xak.** XI **et bışıp oldı:** *ṭubixa'l-laḥm ḥattā taharra'a mina'l-ṭabx* 'the meat was boiled until it disintegrated'; also used of a garment when it becomes threadbare and worn out (*xaliqa wa baliya*) with long use *Kaş. I* 169 (**olur, olma:k**): XIV *Muh.* (in the section on food) *muhra'* 'over-cooked' **o:lmış** *Mel.* 65, 12; *Rif.* 164: **Kıp.** XIV *istawā* 'to become ripe' **o:l-** *Bul.* 29r.: **Osm.** XIV ff. one or two of the numerous forms listed in *TTS* seem to belong to this verb and not **2 ol-**, including XIV **olmaz waqtin** 'untimely' *I* 541; **oldaçı kişi** 'a mature man' *II* 726; XV **olmaz yere** 'fruitlessly' *III* 543, and perhaps one usage of **ol-** in *I* 541.

S **2 ol-** See **bol-**.

öl- 'to die' C.i.a.p.a.l. **Türkü** VIII **öl-** 'to die' is common, but is not used for persons of the highest rank for whom **uç-**, q.v., was used: VIII ff. **öl-** 'to die' *IrkB* 41, 57: Man. ditto *Chuas.* 23: Yen. ditto *Mal.* 26, 5, etc.: **Uyğ.** VIII ditto *Şu. E* 5, etc.; *Suci* 8: VIII ff. Man.-A ditto *M I* 9, 5 etc.: Man. *TT II* 16, 17, etc.: Bud. ditto, very common: Civ. ditto *H I* 102; *USp.* 12, 2 etc.: **O. Kır.** IX ff. ditto *Mal.* 10, 11, etc.: **Xak.** XI **öl-** translated *māta* 'to die'

(once *qutila* 'to be killed') occurs 9 times, once (*Kaş. I* 15, 1) spelt **ö:l-**; Aor. **ölü:r** *I* 228, 14; n.m.e.: *KB* **öl-** 'to die' is common: XIII(?) *At.* ditto common; *Tef.* ditto 244: XIV *Muh. māta* **öl-** *Mel.* 31, 4; *Rif.* 115; a.o.o.: **Çağ.** XV ff. **öler/ölür** ('with ö- not ü-') *ölür, murda olur ma'nāsına Vel.* 117 (quotn.); **öl-** *murdan* 'to die' *San.* 8or. 17: **Xwar.** XIII(?) **ölerbiz** (*sic*) 'we are dying' *Oğ.* 79: XIV **öl-** 'to die' common *Qutb* 123; *MN* 281, etc.: **Kom.** XIV 'to die' **öl-** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-mawt* **ölmek** *Hou.* 33, 4; *māta* **öl-** *do.* 43, 18: XIV **öl-** ('with front vowel') *māta Id.* 20; *Bul.* 81r.: XV ditto *Kav.* 9, 21; 78, 12; *Tuh.* 35b. 8.

Dis. ALA

a:la: lit. 'parti-coloured, dappled, mottled, spotted, blotchy'; hence metaph. 'hypocritical, treacherous', and the like. S.i.a.m.l.g., often in jingles like **ala bula** and as the first element in compound names for birds, animals, plants, etc. See *Doerfer* II 518. **Türkü** VIII ff. **a:la:** (*sic*) **atlı:ğ yol** (or **yul**) **teŋri: men** 'I am the god of the road (or 'spring'?) with a dappled horse' *IrkB* 2: **Uyğ.** VIII ff. Civ. **kayu kişiniŋ eti ala bolsar** 'if a man's flesh becomes blotchy'; (a remedy is described) **alası kéter** 'the blotches disappear' *H I* 48–50; similar phr., different remedy *TT VII* 23, 4–5 (hardly 'leprous' as there translated, the remedies mentioned would be quite ineffective for leprosy): XIV *Chin.–Uyğ. Dict. mang* 'variegated, parti-coloured' (*Giles* 7,659) **ala** *Ligeti* 128: **Xak.** XI **a:la:** (spelt *ala:*, but in a section containing only words beginning with **a:-**) *al-abraş mina'l-insān* of a man, 'leprous'; and one says **a:la: at** *al-arqaṭ mina'l-xayl* 'a dappled horse'; and one says **beg xa:nka: a:la: boldi:** *xālafa'l-amīru'l-malik wa xaraca 'alayhi wa wāfaqa ma' 'aduwwihi* 'the *beg* opposed the king, revolted against him, and came to terms with his enemies': **a:la:** (spelt *ala:*) the name of a summer station (*muṣṭāf*) near Fergana: **a:la:** (spelt *ala:*) **yığa:ç** *ism mawḍi' bi'l-ṭağr* 'the name of a place on the border' (between Moslem and pagan countries) *Kaş. I* 81; **ala:** (in a section for words with short initial vowels) *al-abraş I* 91 (prov., metaph. meaning); (who knows which ravens are the old ones?) **kişi: ala:sın kim tapar** *mani'lladī ya'rif ḍamā'ira'l-ṣudūr* 'who knows the secret thoughts in (men's) breasts?' *I* 425, 12: XIII(?) *Tef.* **ala** 'leper' 48: XIV *Muh.* (in a list of colours of horses) *al-ablaq* 'dappled' **a:l** (*sic*) *Muh.* 70, 5; (**çapar**, in margin) **a:l:a** *Rif.* 171 (the text is obviously corrupt here, see **2 a:l**; **çapar** is a Pe. l.-w.): **Çağ.** XV ff. **ala** (PU) **luğa, ala** (VU) **böke** ('with **-k-**') the names of two different water birds *Vel.* 30 (the second is also mentioned in *San.*, **luğa** is obviously corrupt perhaps for **toğan**, *San.* mentions such a bird but not as a water bird); **ala** (1) *surx-i nīm rang* 'dull red' (error, confused with **2 a:l**) just as in *Rūmī çaşmī ki māyil-i muḥarrat*(?) *bāşad* 'an eye inclined to be inflamed' is called **ala gözlü**; in this meaning the same as in Pe.; (2) anything *ablaq* in general, and *baraş* 'leprosy' in particular *San.* 49r. 23 (several expressions beginning with **ala** follow): **Xwar.** XIV **ala** (of a horse) 'dappled' *Qutb* 7; (of clothes) 'parti-coloured' *Nahc.* 55, 1: **Kom.** XIV 'dappled' **ala** *CCG*; *Gr.*: **Kıp.** XIII (among the proper names) **ala: ku:ş** *ṭayr ablaq* 'a speckled bird' *Hou.* 29, 7: XIV **ala:** ('with back vowels') *al-farasu'l-ablaq* also called **alaca:** *Id.* 20: XV *al-'aymu'l-şuhlā* 'a blood-shot eye' **ala: kö:z** *Kav.* 60, 12; *ablaq* **ala:** *Tuh.* 4a. 3; 4b. 5: **Osm.** XIV to XVII **ala** normally 'parti-coloured'; but sometimes 'treacherous' seems to be implied; in several texts *TTS I* 16; *II* 22; *III* 14; *IV* 14.

D **ele:** See **1 ele:-**.

S **ile** See **birle:**.

D **ili:** Hap. leg.; Dev. N./A. fr. **il-**; lit. 'hanging loose'. **Xak.** XI **ili: kapuğ** 'a closed (*ğuluq*) door which opens (*yanfatiḥ*) without a key' *Kaş. I* 92.

VU **ula:** perhaps survives in SW XX Anat. **ula** 'a place, or clump of trees which serves as a boundary mark in the fields' *SDD* 1415; not connected w. **ula** 'mountain' in some NE, SE dialects which is a l.-w. fr. Mong. *a'ula* 'mountain' (*Haenisch* 10, *Kow.* 32). **Xak.** XI **ula:** 'a mound (or barrow, *al-ṣuwwa*) which serves as a landmark (*'alam*) in the desert'; one says **ula: bolsa: yo:l azma:s** 'if there is a landmark (*iram*) in the desert, the way is not lost' *Kaş. I* 92.

Dis. V. ALA-

1 ele:- 'to keep calm, move gently' and the like; n.o.a.b.; no longer recognized by Kaş. as an ordinary V. **Uyğ.** VIII ff. Bud. (Ku Tao recovered from his trance and the people who had come to bury him all began to panic and run away; seeing this he said) **elepler eğğülerim** 'keep your heads, my good people' (why are you running away?) *Suv.* 5, 14: **Xak.** XI **ele:** *ḫarf wa ma'nāhu ruwayd* an Exclamation meaning 'gently, slowly'; one also says **ele: ele:** 'gently, gently', and **ele:ğil** w. **-ğil** attached *Kaş. I* 92; a.o. *III* 26, 1 (**2 é:vet**).

S **2 ele:-** See **elge:-**.

D **élle:-** Den. V. fr. **1 é:l**; survives only(?) in NC Kır. **elde-** 'to be peaceably disposed'. **Türkü** VIII *I E* 6–7, *II E* 7 (**1 é:l**): **O. Kır.** IX ff. **ta:ş yağı:ğ yağı:ladım él(l)edim** 'I fought foreign enemies and incorporated them in my realm' *Mal.* 45, 4: **Osm.** XIV **élle-** 'to incorporate in one's realm' in two texts *TTS I* 371 (*ile-*); *II* 531 (*ille-*).

ula:- 'to repair (something broken *Acc.*); to join (things *Acc.*) together; to join (something *Acc.*) to (something *Dat.*)'. S.i.a.m.l.g. The SE Tar. meaning 'to twist together', *RI* 1678, seems rather to belong to **2 *uli:-**. See also **ula:yu:**. **Türkü** (VIII, this word has been erroneously read in *I E* 32 see **ançu:la:-**): VIII ff. (I make good your broken things and)

üzüki:ŋi:n ula:yu:rmen 'join together your torn things' *IrkB* 48 (see **sap-**): **Uyğ.** Man.-A **kentü köŋülin niğoşaklar üze bamaz ulamaz** 'he does not attach (Hend.) his own mind to the Hearers' *M III* 22, 12–13 (i): Bud. **nom ulamaklığ edgüsi** 'his goodness in attaching the doctrine' (to his hearers) (was like that of Deva Bodhisattva) **yarukın ulamaklığ edremi** 'his manliness in attaching its light' (to them) (was like that of Nāgārjuna Bodhisattva) *Hüen-ts.* 1904–6: **Xak.** XI **yıp ula:dı:** *waṣala'l-xayṭ* 'he joined together the cord' (etc.); and one says **ol yağu:k ula:dı:** *waṣala'l-raḥim* 'he did good to the neighbours' (? an Ar. idiom) *Kaş. III* 255 (**ula:r, ula:ma:k**); **ula:ğu: ne:ŋ** *kull mā yūṣal bihi'l- ṣay'* 'anything to which something is fastened', e.g. a patch on a garment *Kaş. I* 136, 16: *KB* **kayuka yağuşsa aŋar öz ular** 'it joins itself to whichever (planet) it approaches' 136; **köŋül bir bayatka uladım köni** 'I have sincerely joined my mind to the One God' 4778; o.o. 460, 676, 961, 2008, 4790: XIII(?) *At.* **ula** 'join' (various qualities together) 62; **biliglikke özni ula** 82; a.o.o.; (*Tef.* **ulamaklık** 'union' or the like 225): XIV *Muh.*(?) *awṣala* 'to join (something to something)' **u:la:-** *Rif.* 105 (only): XV *At. Postscript* **köp élni körürbiz Adîb sözini bile bilmegendin ular özini** 'we see all people join themselves (to him) whether they know the Adîb's words or not' 506: **Çağ.** XV ff. **ula:-** (and **ulandır-**, both spelt) Caus. f.; *band kardan wa paywastan riştih wa rîsmān ba-cā'i* 'to tie or join together cords or ropes at a place' *San.* 81r. 11 (quotns.): **Kom.** XIV 'to tie together, join' **ula-** *CCG*; *Gr.*: **Kıp.** XIII *awṣala min waṣli'l-ṣay' bi'l-ṣay'* **u:la:-** *Hou.* 37, 21: XIV **ula-** *awṣala Id.* 20: XV *waṣala* (**yet-, yetgir-**; in margin in second hand) **ula-** *Tuh.* 38b. 7: **Osm.** XIV **ula-** 'to join, fasten' in three texts *TTS I* 718; *II* 924.

1 ulı:- basically (of a wolf) 'to howl'; also used by extension for other animals and human beings. S.i.m.m.l.g. w. some variations (**-a-/-u-**) of the final vowel. **Uyğ.** VIII ff. Man. **ı ığaç kutı ulıyur** 'the benevolent spirits of the shrubs and trees lament' *M II* 12, 5: Bud. (then the King, hearing these words) **ulıdı sığtadı** 'howled and sobbed' *PP* 61, 4; similar phr. *do.* 77, 2–3; *U II* 30, 25: (of a cow whose calf is lost) **ulıyu** 'lowing plaintively' *PP* 77, 5: **Xak.** XI **böri: uli:di:** 'the wolf howled' (*'awā'*); also used of a dog when it barks at night with a frightening bark (*nabaḥa layla(n) nubāḥ hā'il*); also of a man when he suffers acute pain and screams like the howl of a wolf (*ṣāḥa ka-'uwā'i'l-di'b*) *Kaş. III* 255 (prov.; **uli:r, uli:ma:k**); **bu uğur ol börî: uli:ğu:** 'this is the time when the wolves howl' *I* 136, 18: *KB* **töşekke kirip yattı muŋluğ ulıp** 'he went to bed and lay screaming with pain' 1056; o.o. 1075, 1204, 1371, 1392, 1395, 1514, 5650, 6092, 6289 of persons, 2327 of a lion: XIV. *Muh. nabaḥa'l-kalb* **u:li:-** (mis-spelt **u:lan-**) *Mel.* 31, 11; *Rif.* 115; *nubāḥu'l-kalb* **u:li:mak** 124 (only): **Çağ.** XV ff. **ulu-** ('with **u-**'; and **uluş-**) *nāla kaşîdan sag wa şağāl wa amṯāl-i ān* 'to howl, of a dog, jackal, and the like' *San.* 82r. 16 (both words spelt with front vowels in error): **Kıp.** XIV **ulu-** *'awā'l-kalb Id.* 20: XV *'awā* **ulu-** *Tuh.* 25b. 9; *nabaḥa* **ulu-** *do.* 37a. 8.

VU **2 *uli:-** See **ulıt-, ulın-**, etc.

üle:- 'to divide (something *Acc.*) into shares and distribute (them to people *Dat.*)'; the word implies both division and distribution. Survives only in one or two NE languages and SE Tar. *R I* 1849; elsewhere, like **evle:-**, it has been displaced by Caus. f.s of der. f.s of this verb. **Uyğ.** VIII ff. Man. **rtnig . . . üleyü yarlıkatıŋız . . . tınlığlarka** 'you have deigned to distribute the jewels (of the doctrine called "good") to (suffering) mortals' *TT III* 109–10: Bud. **aḍınlarka ülemiş buyan küçinde** 'by virtue of the merit distributed to others' *TT VII* 40, 122: Civ. (VU) **çoknı ülep kıtabımiz** 'our memorandum allocating the *çok*' (some kind of tax, Chinese? l.-w.) *USp.* 9, 4: **Xak.** XI **ol yarma:k üle:di:** *farraqa'l-darāhim* 'he divided and distributed the coins' (etc.) *Kaş. III* 255 (**üle:r, üle:me:k**); (when you become a distinguished wise man in the tribe) **bilgi:n ü:le:** (*sic*) 'distribute your wisdom (to others)' *I* 51, 16: *KB* **çığayka üledi üküş neŋ tavar** 'he distributed many (useful) things and goods to the poor' 1112; o.o. 1034, 1517, 1564 (**ağı:**): **Xwar.** XIV (if your drink is water, beware of drinking alone, the man that eats alone) **yalğuz üler zār** 'has no one to share his misery with' (fol. 73v. 11) *Qutb* 197 (*ula-*): **Kıp.** XIV **üle-** ('with front vowels') *qasama* 'to divide up' *Id.* 20: XV *qasama* **ülü-** *Tuh.* 30a. 5.

D **öli:-** Intrans. Den. V. fr. ö:l; 'to be moist, damp'. N.o.a.b. The more normal Den. V. **ölle-** s.i.s.m.l. but as a Trans. V. 'to moisten'. **Xak.** XI **to:n öli:di:** *ibtalla 'l-ṯawb* 'the garment was moist' *Kaş. III* 256 (prov.; **öli:r, öli:me:k**); a.o. *II* 324, 9: XIV *Muh. ibtalla* **ölü-** *Mel.* 21, 15; (**tüvşe-**; in margin) **ö:li:-** *Rif.* 102: **Kıp.** XIV **öli-** *ibtalla Id.* 20: XV ditto **ölü-** *Tuh.* 5a. 7: **Osm.** XIV, XV **ölü-** 'to be moist' in two texts *TTS I* 563; *III* 559.

Mon. ALB

alp basically 'tough, resistant, hard to overcome'; originally applicable both to persons, when the conventional translation 'brave' is reasonably accurate, and to inanimate objects and even to abstract ideas like 'danger'. S.i.a.m.l.g. except SE; in SW it became obsolete except as an element in Proper Names but was revived during XIX. See *Doerfer* II 526. **Türkü** VIII **alp** 'brave' qualifying, or as a predicate with, **er, kişi:, xağan** *I S* 6, *II N* 4; *I E* 3, *II E* 4; *I E* 40; *II N* 7; *T* 10, 21, 29, 49; *Ongin* 3, 12; **alpı: erdemi:** 'his bravery and manliness' *Ix.* 4; o.o. *do.* 7 and 12; (Küli Çor was his Counsellor and army commander) **alpı: bökesi: erti:** 'his brave and strong warrior' *do.* 17—(when a thing is thin it is easy

(see **uçuz**) to crumple it up, but) **yuyka kalın bolsar toplağu:luk alp ermiş** 'when the thin becomes thick it is a tough job to crumple it up' *T* 13; a.o. *T* 14; (we came over the Altay mountain forest and across the Ertiş river) **kelmişi: alp** 'it was difficult to come' *T* 38: VIII ff. **alp** 'brave' *IrkB* 40, 55; **antağ alp men erdemli:g men** 'I am so brave and manly' *do.* 10; Man. **alp e[mgekler?]** 'grievous sufferings' *TT II* 6, 6: Yen. **atsar alp ertiŋlz** 'you were powerful when shooting' *Mal.* 28, 2; **alpın üçün erdemi:n üçün** *do.* 31, 2; o.o. dubious: **Uyğ.** VIII ff. Man. **alp** 'difficult' *TT III* 19 (damaged); a.o. *do.* 169 (**aḍa:**): Bud. **alp yérci suvçı** 'a tough guide and pilot' *PP* 23, 8; **alp aḍa** *do.* 38, 8; **alp erdemlig** *TT VI* 347; (actions) **alp kılğuluk alp bütürgülük** 'hard to perform and hard to carry out' *TT V* 20, 8; a.o.o. qualifying persons and abstract ideas: Civ. **alp** after an Infin. 'it is difficult to' *TT I* 78, 84; a.o. 160 (**edgülük**); **Alp** as a component in Proper Names *Usp.* 36, 1; 111, 4 etc.: **O. Kır.** IX ff. **Alp** in P.N. *Mal.* 10, 5; 16, 1; **er erdemim üçün alpun** *do.* 11, 9 (dubious): **Xak.** XI **alp** *al-şucā'* 'brave' *Kaş. I* 41 (prov. (see **alçak**), verse); *I* 238 (**ütleş-**) and many o.o. (i) as Adj. 'brave'; (2) as Noun 'brave warrior'; (3) as a component in P.N.s like **Toŋa: Alp Er** and **Alp Tégin**: *KB* **alp er** 691; **Toŋa Alp Er** 277; a.o.o.: XII(?) *KBVP* **alp yürek** 'stout-hearted' 51: XIII(?) *Tef.* **alp** 'brave' 49: XIV *Muh. al-şucā'* **alp** *Mel.* 13, 16; *Rif.* 89, 152; *acdal* (of a man) 'tough' **alp** 18, 2; 96; *muḥārib wa mubāriz* 'warlike, aggressive' **alp** 50, 9 (*Rif.* 145 **yağı:çl:**): **Çağ.** XV ff. **alp** (spelt) *pahlawān wa bahādur* 'hero, warrior', Plur. **alplar**; **alp arslan** the name of a well-known emperor, meaning *şīr-i dilbar* 'heart-ravishing lion' *San.* 49v. 23: **Xwar.** XIV **méni alp bahatur tésünler** 'let them call me a brave warrior' *Nahc.* 405, 8: **Kıp.** XIII *al-şucā'* **alp** *Hou.* 26, 4: XIV **alp** (spelt) *al-şucā'* *Id.* 21: **Osm.** XIV to XVI **alp** 'brave', in several texts; in two XVI dicts. described as Tkm. *TTS I* 22; *II* 30; *III* 17; *IV* 19.

Dis. ALB

D **alplık** A.N. fr. **alp.** N.o.a.b. **Xak.** XI *KB* **uvutka bolup korklık alplık kılur** 'out of shame a coward performs brave deeds' 2292 (cf. **öğünç**): XIII(?) *Tef.* (all the people of Mecca feared 'Omar) **anıŋ alplıkındın** 'because of his toughness' 49: XIV *Muh. al-şucā'a* 'bravery' **alplık** (spelt in error with *-lik*) *Mel.* 13, 16; *Rif.* 89: **Osm.** XIV **alplık** (1) 'bravery'; (2) 'obstinacy, resistance to the will of God' in two texts *TTS I* 22.

Dis. V. ALB-

VU **alvır-** Hap. leg.; the general shape of this word is fixed by its position between **anğar-** (**andğar-**) and **ötgür-**; it is not clear from the facsimile whether the Infin. was altered from **-me:k** to **-ma:k** or vice versa but the first is likelier. **Xak.** XI **ol anıŋ yü:ziŋe: alvırdı:** *waṭaba fī wachihi fī kalām ka'annahu yurīd muṣācaratahu* 'he jumped down his throat as if he wished to pick a quarrel with him' *Kaş. I* 226 (**alvıra:r, alvırma:k**?).

Tris. ALB

D **alpa:ğut** Dev. N. fr. ***alpa:-** Den. V. fr. **alp**; 'warrior'. L.-w. in Mong. *albağut* (*Kow.* 84) where it was falsely connected w. *alban* 'head tax' and used for 'subject, taxpayer', and the like; reborrowed in NE Tob. **alpağıt**: NW Kar. **alpawt** *R I* 430–1; Tat. **alpavıt** 'householder, property owner'. **Türkü** VIII *I N* 7, *II E* 31 (**uğuş**), the word, which should, by the context, be **alpağu:tı:**, was mis-spelt **alpağu:** in *I* and corrected to **yılpağu:tı:** (with front **y-**) in *II*, but the **yı-** must be an error: **Uyğ.** VIII ff. Bud. **ol Dantıpalı él(l)ig alku alpağutı birle** 'that king Dantipāla, with all his fighting men' *U IV.* 34, 63–4: **Alp Saŋun Öge Alpağut** occurs in a list of Proper Names in *Pfahl.* 23, 14: **Xak.** XI **alpa:ğut** *al-mubārizu'l-buhma* 'a brave warrior'; in verse quoted, **alpa:ğutın üḍürdi:** *ixtāra abṭālahu* 'chose his fighting men' *Kaş. I* 144; **alpağutın** (*sic*) *abṭālahu III* 422, 10: XIV *Rbğ.* **Xalxan atlığ şucā'atlığ alpağut** 'a brave warrior called Xalxan' *R I* 433: **Kom.** XIV 'soldier' **alpawt** *CCG*; *Gr.*: **Kıp.** XV *muxtall* 'destitute, mentally disturbed' **alpawut** *Tuh.* 33b. 29 (prob. the Turkish translation of *muxtall* and an Ar. word, perhaps *mubāriz* has fallen out of the MS. between these two words).

F **ala:wa:n** Hap. leg.; general shape fixed by inclusion under the heading *afā'īl*; no doubt a foreign l.-w., perhaps with prosthetic *a-*. **Xak.** XI **ala:wa:n** *al-timsāḥ* 'crocodile' *Kaş. I* 140.

Tris. V. ALB-

D **alpırkan-** Refl. Den. V. fr. **alp.** Survives only(?) in NW Kaz. **albırğan-** 'to occupy oneself with something out of boredom' *R I* 435. **Uyğ.** VIII ff. Bud. (if a woman who is pregnant) **tuğuru umadın alpırkansar tözi tuğurmaz erser** 'makes great efforts(?) because she cannot give birth, and still cannot bring forth her unborn child' *USp.* 102a. 4–5.

Dis. ALC

F **alu:ç** a fruit, prob. 'the fruit of the *Crataegus azarolus*, Neapolitan medlar'; l.-w. cognate to Pe. *alū* 'plum'. Survives only(?) in SW Osm. **Xak.** XI **alu:ç** *barūd* (*sic*, not *al-barūd* 'cold', as in printed text; Brockelmann may be right in suggesting that it is an error for *barqūq* 'apricot') *Kaş. I* 122: **Kıp.** XIV **alçu:** (*sic*; 'with back vowels') *ṯamar şacar fī bilādi'l-turk şabīh bi'l-zu'rūr* 'a tree fruit in the Turkish country like the medlar' *Id.* 21: **Osm.** XVIII **aluc** (spelt), in *Rūmī, zu'rūr-i cabalī*, in Pe. *kūhic* 'mountain medlar' *San.* 50r. 27.

D **olıç** irregular Dim. f. of **oğul.** N.o.a.b. **Karluk** XI **olıç** *ḥarf taḥannun wa ta'aṭṭuf 'alā'l-banīn* 'an affectionate (Hend.) exclamation to children'; one says **olıçım** *bunayya* 'my

dear child' *Kaş. I* 52; a.o. *II* 250, 4 (in a Xak. verse): XIV *Muh.* (in a list of titles, etc.) *min wulūdi'l-malik* 'a king's son' **o:lı:ç** *Mel.* 50, 4; *Rif.* 143.

D **alçı:** N.Ag. fr. **1 a:l.** N.o.a.b. **Xak.** XI *KB* **yana alçı bolsa kızıl tilkü teg** 'again if he is as crafty as a red fox' 2312; **bu alçı ajun** 'this deceitful world' 5231: XIV *Muh.*(?) *muḫtāl* 'crafty' **a:lçı:** *Rif.* 157 (only).

D **élçi:** N.Ag. fr. **1 é:l.** S.i.a.m.l.g. The modern meaning is 'ambassador, representative of government in foreign countries', and there is nothing in the early texts to suggest that it ever had any other meaning, although in some Uyğ. Civ. contracts it appears as a Proper Name. It seems clear that in the early period it was not a hereditary title, but, like **bilge:, é:l öge:sı:, çavuş,** etc., an appointment normally held by a commoner and not a member of the royal family. Cf. **yala:vaç.** See *Doerfer* II 656. **Uyğ.** VIII ff. Man. the word occurs in two lists of high dignitaries, **teŋriken kunçuy [ta]rxan tégitler élçi bilgeler** 'devout consorts, *tarxans*, princes, ambassadors, and counsellors' *M III* 36, 5 (ii); **tarxan kunçuylar teŋriken tégitler [él ö]gesi élçi bilgeler** *M III* 34, 6–7: Bud. **élçi bilgeler** are mentioned in *Kuan.* 129–30 in a long list of kinds of people, starting with Buddhas, Pratyekabuddhas, etc., they come between 'ordinary preachers' (see **égil**) and before brahmans, but the list does not seem to be in any logical order: Civ. one of the parties to the contract in *USp.* 28 was called **Élçi** and so were witnesses to *do.* 19 (, 9) and 34 (, 13); an **Élçi tirl** is mentioned in *do.* 4, 7: **O. Kır.** IX ff. **atım Él Toğan Tutuk ben, teŋri: élimke: élçi:sı: ertim, altı: bağ boğunka: beg ertim** 'my name was Él Toğan Tutuk; I was the ambassador for my sacred realm and *beg* of the Altı: Ba:ğ (see **1 ba:ğ**) people' *Mal.* 1, 2 (should be 1, 1); **Élçi: Çor Küç Bars** Proper Name *do.* 14, 1: **Xak.** XI *KB* (a monarch requires helpers and) **ukuşlığ biliglig bögü élçiler** 'understanding, wise, sage ambassadors' 427 (*sic*?, but in *KB* 'ambassador' is normally **yala:vaç**): XIII(?) *Tef.* **élci, élçü** 'ambassador, envoy' 76: XIV *Muh. al-rasūl* 'envoy, ambassador' **é:lçi:** *Mel.* 57, 12 (*Rif.* 156 **savçı:**): **Çağ.** XV ff. **élçi** *rasūl wa barīd* 'ambassador, messenger' *San.* 112v. 14 (quotns.): **Xwar.** XIII(?) (Oğuz Xan send his commands to the four corners of the world, he wrote what he wished to make known and) **élçilerike bérip yiberdi** (or **yıbardı**) 'gave it to his ambassadors and sent it off' *Oğ.* 104–5: XIV **élçi** 'envoy' (sent to collect tribute from subordinate rulers) *Qutb* 49; *Nahc.* 77, 12: **Kom.** XIV 'envoy' **elçi** *CCI*; *Gr.*: **Kıp.** XIII *al-rasūl* **é:lçi:** *muṣṭaqq mina'l-sa'y fi'l-ṣulḥ* 'a compound word from endeavour for peace' *Hou.* 25, 6: XIV (after **él**) hence *al-rasūlu'lladī yaṭlubu'l-ṣulḥ* 'the ambassador who asks for peace' is called **élçi:** *Id.* 20: XV *barīdī wa'l-sā'ī* 'messenger, courier' **élçi** *Tuh.* 8a. 1; *rasūl* élçi 16b. 4.

D **alçak** 'gentle, mild, humble' in a laudatory sense; survives in this meaning in NE Alt., Tel. *R I* 423: NC Kır.: NW Kaz. and SW Tkm., but in SW Osm. and Krım it has (recently?) acquired a pejorative meaning 'low (in stature or character), base, vile'. Prima facie a N./A.S. fr. **alça-**, but this verb is very poorly attested, occurring only in Osm. *Red.* 184, in a pejorative sense; the Pass. f. **alçal-**is, however, better attested in recent Osm. dicts. In these circumstances it is possible that **alça-** is a back formation fr. **alçak** and that the latter is a Den. N. for an earlier ***altçak** der. fr. **alt**, but this depends on the question whether the latter, q.v., is an ancient word. See **aşak. Xak.** XI **alçak** *al-ḥalīmu'l-ẓarīf* 'gentle, mild; graceful, polite' *Kaş. I* 100: **alp yağı:da: alçak çoğı:da:** 'a man's braveness is tested only in the presence of the enemy, and the mildness of a mild man is proved in a quarrel' (*ḥilmu'l-ḥalīm yucarrab fi'l-cidāl*) *I* 141, 11: *KB* (of the Prophet) **tüzün erdi alçak kılınçı silig** 'he was good and humble and his conduct was pure' 43; o.o. 703, 2231 (**alçak amul** 'gentle and peaceable'), 2295: XIII(?) *Tef.* **alçax gardanları aşak bolup** 'their humble necks (Pe. l.-w.) were bowed down' 50: XIV *Rbğ.* **alçak amul tüzün kılık** 'humble, peaceable, and well-behaved' *R I* 649 (*amul*): **Çağ.** XV ff. **alçak** *past wa dūn wa nāzil* 'humble, lowly' *San.* 50r. 11: **Kıp.** XV *mutawāḍi'* 'gentle, meek' **alşak** *Tuh.* 33a. 1; (in a list of Advs. of position) **aşak/alşak** *wāṭī* 'low' *do.* 73b. 11; (in a similar list; 'high' **yüksek, büyük**) *sāfil* 'low' **alşak**, which also means *waṭī* 'humble' *Kav.* 36, 8: **Osm.** XIV to XVI **alçak** (once XIV **alşax**) 'humble, mild' in several texts; **alçak od** 'a gentle fire' (XV); **alçağrak** 'low-lying' (ground) (XVI) *TTS I* 17; *II* 26, 30; *III* 14; *IV* 16.

Tris. ALC

?F **ala:çu:** 'tent, hut'. Later forms usually have final **-k**; this inconsistency suggests that it is a l.-w. Survives w. phonetic changes and nearly always with **-k**, usually meaning 'a hut made out of branches of trees' in some NE languages (Tuv. **alacı**); NC Kır.; several NW languages including Kar. and SW Osm. (with eight or nine slightly different forms in xx Anat. *SDD* 87, 89, 91, 93, 94, 95, 522, 523) See *Doerfer* II 519. **Uyğ.** VIII ff. Bud. **Hariçandri téğin alaçu tususında** (meaningless, ?amend to **tuşında**) **yorıyur erken** 'while he was walking about opposite(?) Prince Harichandra's tent' *U III* 6, 1–2 (iii): **Xak.** XI **ala:çu:** *al-fāza wa'l-fusṭāṭ* 'a tent with two poles; a large tent made of coarse fabric' *Kaş. I* 136 (between **üle:tü:** and **aba:çı:**): **Çağ.** XV ff. **alaçuk** ('with **-ç-**') the same as **ağ öy**, already mentioned, that is 'a tent (*xayma*) which nomads (*saḥrānişīnān*) make from poles' (*çūbhā*)' *San.* 49r. 1; a.o. 205r. 19 (**1 ça:tır**). **Kom.** XIV 'hut' **alaçuk** *CCI*; *Gr.* **Osm.** XIV–XVII **alacuk/alaçuk** specifically 'a nomad's hut' in several texts *TTS I* 16; *II* 23; *III* 13; *IV* 14.

VUF **alu:çı:n** Hap. leg.; no doubt a l.-w., prob. fr. Chinese with prosthetic **a-**. **Xak.** XI **alu:çı:n** *nabt lahu anâbib yu'kal* 'an edible plant with a knotted stem' *Kaş. I* 138.

Tris. V. ALC-

D?F **ala:çu:lan-** Hap. leg.; Refl. Den. V. fr. **ala:çu:**. **Xak.** XI (in a grammatical section) **er ala:çu:landı:** *ittaxaḍa'l-raculu'l-fāza* 'the man procured a tent with two poles' *Kaş. III* 205, 16.

Mon. ALT

alt as in the cases of **3 al** and **ast**, there is grave doubt whether this is really an independent ancient word. If it was it meant 'the bottom, or lower surface (of something)'. It has been suggested that **altın, astın**, which is synonymous with it, and **üstün**, which is often used in antithesis to it, all carry the suffix **-dun/-dün/-tun/-tün**, etc., which is clearly recognizable in words like **öŋdün** and **kédin**, and that these are crases of ***alttın, ***asttın, ***üsttün**. This is probably correct, but it does involve assuming that **alt** and **ast** are in a class by themselves, and different from **iç** and **2 ta:ş** which are the bases of comparable forms **içtin** and **taştın** but are also normal N./A.s, since they are used only in suffixed forms. If this is correct, then **alçak**, q.v., can also be regarded as a crasis of ***altçak** and derived from this word. The only medieval forms of this word, always in suffixed form, are in *Tef.* Kom. and Kıp. In modern languages there is some confusion between **alt** and **3 al**, but suffixed forms of **alt** meaning 'below' certainly occur in some NE, NW, and SW languages, and similar forms of **ast** with the same meaning in SE, NC, SC, and some NW languages. (**Xak.**) XIII ff. *Tef.* **altına, altında, altındın** 'beneath, from beneath' are noted after nouns under **altın** 49: **Kom.** XIV **altında** 'subordinate to him' *CCG*; *Gr.* 36: **Kıp.** XIII (in the grammatical part) 'as for Ar. word *taḥt* "below, under", its root (*aṣluhā*) in Turkish is **altı** ('with back **-ı-**'), if you wish to say *taḥtak* you say **altında:**, *taḥtakum* **altıŋızda:** (and other examples) *Hou.* 53, 8 ff.: XIV (under 'adverbs of position') *taḥt* **altında:** *Bul.* 14, 4: XV (ditto) *taḥt* **altı:** *Kav.* 35, 6; *taḥt* **alt** *Tuh.* 8b. 10; 73b. 9 (followed by two examples with Suffs.)

Mon. V. ALD-

élt- See **élet-**.

Dis. ALD

D **olut** Hap. leg.; Dev. N./A. fr. **1 ol-** **Xak.** XI **olut er** 'a mature, stout (*al-kahlu'l-tārr*) man' *Kaş. I* 52.

D **ölüt** (**ölöt**) Dev. N. in **-üt** (here Caus.) fr. **öl-**; 'killing, murder'. In the medieval period became **ölet**, usually meaning 'epidemic; sudden death'. This s.i.m.m.l.g., but **ölüt**, w. same meaning, survives in NE Alt., Tel. *R I* 1250. L.-w. in P'e., see *Doerfer* II 618. **Uyğ.** VIII ff. Bud. **ölüt ölürmek karmapadığ** 'the sin (Sanskrit l.-w.) of murder' *U III* 4, 13–14; **yinin ölüt ölürdimiz erser** 'if we have murdered a (living) body' *TT IV* 8, 68; o.o. *U III* 4, 6–12 (**evril-**): **Xak.** XI **ölüt** *al-qitāl* 'killing, murder' *Kaş. I* 52: XIV *Muh.*(?) *al-cimād* 'inanimate' (opposite to *al-ḥaywān* 'animate' **tınlığ**) **öle:t** *Rif.* 138 (only): **Çağ.** XV ff. **ölet** 'pestilence, epidemic' (*margī*) *San.* 85v. 20: **Kıp.** XV *fanā* 'annihilation' **ölet** *Tuh.* 27b. 9: **Osm.** XIV ff. **ölet** 'epidemic death'; in several texts *TTS I* 563; *II* 748; *IV* 623.

altı: 'six'; c.i.a.p.a.l.; common in **Türkü** VIII: **Uyğ.** VIII, VIII ff. Bud.: XIV *Chin.–Uyğ. Dict. Ligeti* 128: **O. Kır.** IX ff.: **Xak.** XI and *KB*: XIII(?) *Tef.*: XIV *Muh.*: **Çağ.** XV ff.: **Xwar.** *Quth*; *MN*; *Nahc.*: **Kom.** XIV: **Kıp.** XIII–XV: **Osm.** XIV ff.

D **alta:ğ** N.Ac. fr. **alta:-**; syn. w., and in Uyğ. apparently used only in Hend. w., **1 a:l**; originally rather neutrally 'device, method of doing something'; later only pejoratively 'deceit, guile, dirty trick'. S.i.a.m.l.g., but rare in SE and in SW Osm. only in XX Anat., *SDD* 94; Tkm. **a:ldav.** **Uyğ.** VIII ff. Man. *TT III* 68, 122 (**1 a:l**): Bud. *Suv.* 363, 20–1, etc. (**1 a:l**): **Çağ.** XV ff. **aldağ** *aldamak Vel.* 26 (quotn. **ḥīlası çok alı wa aldağı köp**); **aldağ** *farib* 'deceit', syn. w. **1 a:l** *San.* 50r. 13 (*Vel.*'s quotn. under **1 a:l**): **Xwar.** XIV **aldağ** 'trick, deceit' *Qutb* 7.

VUD **olduk** Pass. N./A.S. fr. **oldı:-** **Xak.** XI **olduk at** 'a horse (etc.) which is unshod' (*al-ḥāfī*) *Kaş. I* 101: XIII(?) *Tef.* **Mūsā elig uzatdı yılan teg oldukını tutdı** 'Moses stretched out his hand and grasped his (staff) as smooth as a snake' 236.

D **altmış** 'sixty'; der. f. **altı:** with the unusual suffix **-mış**. S.i.a.m.l.g. including Çuv. **otmăl/utmăl** *Ash. III* 333, but excluding the NE languages which have **altan** and other crases of **altı: o:n**, and Yakut **alta uon** *Pek.* 81. **Türkü** VIII ff. Yen. **tokuz altmış er** 'fifty-nine men' *Mal.* 48, 3; a.o. 26, 10: **Uyğ.** VIII ff. Civ. **altmış** 'sixty' *TT VIII L.* 6, 7; *USp.* 6, 6; 57, 5; 74, 11; **Yazdigird él(l)ig sanı üç yüz takı sekiz altmış** 'the year 358 in the era of Yazdigird' *TT VII* 9, 11–13: **O. Kır.** IX ff. **altmış yaşımda:** 'in my sixtieth year' *Mal.* 1, 1 (should be, 1, 2); **altmış at bintim** 'I rode sixty horses' (in the course of my life) *do.* 41, 9: **Xak.** XI *KB* (I have reached the age of fifty and) **okır emdi altmış maŋa kel teyü** 'sixty is now summoning me, saying "come!" ' 366; a.o.o. esp. in chapter headings: XIII(?) *Tef.* **altmış** 50: XIV *Muh.* **sittūn** 'sixty' **altmış** *Mel.* 81, 14; *Rif.* 187: **Çağ.** XV ff. **altmış** *fawc-i laşkar ki ba-'unwān ṭarḥ bāşand* 'a detachment of troops which they place at the head (of the army)'; also the number 'sixty' *San.* 50r. 3: **Kıp.** XIII **sittūn altmış** *Hou.* 22, 13: XIV **sittūn altmış** (*sic*) *Bul.* 12, 13: XV ditto *Kav.* 39, 6; 65, 9: **atmış** (*sic*) *Tuh.* 69b. 10.

D **altın** Adj. and Adv. of place and metaph. of time, prob. a crasis of ***alttın** der. fr. **alt**, q.v.; 'below, beneath, lower'. N.o.a.b. except for the dubious entry in *Shaw* 13 **altın** 'lower', not noted in any other SE Türki authority. Not found in Türkü where **asra:**, q.v., is used instead. **Uyğ.** VIII in a damaged passage ('I crossed the Ertiş river opposite Arkar Başı:) **er kamış altın . nta: s . . p**, perhaps to be restored as **yanta: sallap** 'putting the men on rafts below the reeds' *Şu. S* 1: VIII ff. Chr. **iki yaşda altın oğlan** 'boys below the age of two' *U I* 10, 1–2: (Arjuna took the girl in his arms and) **söğüt altın éltü bardı** 'carried her to beneath the tree' *UI* 25, 18; **bu yér altın vajırlığ yérde** 'in the country of the *vajra* beneath this earth' *TT V* 6, 41; **üstün teŋri yéri altın tamu yéri** 'heaven above and hell below' *do.* 6, 27–8; o.o. of **üstün . . . altın** in antithesis *Suv.* 133, 16 and 20–1; 584, 4–5; *TT VII* 40, 11–12; *Pfahl.* 8, 7–8: Civ. **üstün çeçeglik . . . altın çeçeglik** 'the upper flower-garden . . . the lower flower-garden' *USp.* 15, 5–6; a.o. *TT VII* 37, 6 and 8 (*USp.* 42, 5 and 7): XIV *Chin.–Uyğ. Dict. hsia* 'below' (*Giles* 4,230) **altın** *Ligeti* 128: **Xak.** XI **altın** *ḥarf wa ma'nāhu taḥt* 'an Adverb meaning "below" ' *Kaş. I* 109; a.o. *I* 108 (**astın**): *KB* **bularda eŋ altın bu yalçık yorır** 'the lowest of these (planets) is the moon' 137; **oğul ménde altın maŋa ne teŋ-e** 'my son is inferior (or subordinate?) to me; what is equal to me?' 186: XIII(?) *Tef.* **yüz karıdın altın** 'deeper than 100 cubits'; **farmānı altın** 'under (Solomon's) commands' 49 (and see **alt**): XIV *Muh.* (among 'Adverbs of position') *al-asfal* 'lower' (opposite to *al-a'lā* 'higher' **üstün**) **altın** *Mel.* 14, 10; *Rif.* 90: **Kom.** XIV 'sword belt' **altın kur** *CCG*; *Gr.*: **Kıp.** XIII *taḥt* 'below' (opposite to *'alā* 'upon' **üsten/ü:züre:**) **altın** *Hou.* 26, 20: **Osm.** XIV, XV **altın** 'lower' in two or three texts *TTS I* 23; *III* 18; *IV* 19.

altu:n 'gold'. A very early l.-w. in Mong. as *altan* (*Haenisch* 6, *Kow.* 85). S.i.a.m.l.g., usually as **altın**. Exceptionally in Yakut **altan** means 'copper' *Pek.* 82. (See *Doerfer* II 529. **Türkü** VIII **altu:n kümüş** 'gold and silver' *I S* 5, *II N* 3; *I N* 12; *I SW*; *II S* 11; **sarığ altu:n ürüŋ kümüş** 'yellow gold and white silver' *T* 48; **altu:n yış** 'the Altay mountain forest' occurs several times in *I*, *II*, and *T.*; also a component in Proper Names: VIII ff. **altu:n örgi:n üze:** 'on a golden throne' *IrkB* 1; o.o. *do.* 3, 5 (**ağğırlık**), *etc.*; **yüz altu:n** '100 gold coins' *Toyok IVr.* 3–4 (*ETY II* 180); **Altu:n Tay Saŋu:n** P.N. *Tun. IV* 5–6 (*do. II* 96): **Uyğ.** VIII ff. Man.-A **altun Aruğu** (*sic*) **uluş** 'the golden country of Arğu' *M I* 26, 29; **altun Arğu** (*sic*) [?**Talas**] **uluş** *do.* 27, 5: Chr. **altun** 'gold' (and frankincense and myrrh) *U I* 6, 14: Bud. Sanskrit *suvarṇavarṇo* 'gold coloured' **altun öŋlög** *TT VIII G.*64; **sarığ altun yıp** 'yellow gold thread' *PP* 43, 2; **béş yüz altun yartmak** (for **yarmak**) '500 gold coins' *U III* 68, 12; and many o.o.: Civ. *TT I* 70 (**aḍırtla:-**) XIV *Chin.–Uyğ. Dict. chin* 'gold' (*Giles* 2,032) **altun** *R I* 411; *Ligeti* 129: **O. Kır.** IX ff. **altu:n** occurs several times; **altu:n kümüşig** *Mal.* 11, 9; **altu:n ké:ş** 'golden quiver' *do.* 25, 3: **Xak.** XI **altu:n** *al-ḏahab* 'gold' *Kaş. I* 120; and 16 o.o.: *KB* (wisdom is) **altun taş** 'the gold ore' (in the brown earth) 213; o.o. 188, 946, *etc.*: XIII(?) *Tef.* **altun kümüş**; **altun** 'a gold coin' 50: XIV *Muh. al-ḏahab* **altu:n** *Mel.* 18, 15; 75, 6; *Rif.* 98, 178: **Çağ.** XV ff. **altun** *ṭilā* 'gold', in Ar. *ḏahab*, in Pe. *zar San.* 501. 4 (quotn. and three phr.): **Xwar.** XIII(?) **altun kümüş** *Oğ.* 181 a.o.o.: XIV **altun** 'gold' *Qutb* 8: **Kom.** XIV 'gold' **altun** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-ḏahab* **altu:n** *Hou.* 31, 12; *dīnār* 'gold coin' **altu:n** *do.* 55, 11: XIV *al-ḏahab* **altun** *Bul.* 4, 8: XV *dīnār* **altun** *Kav.* 56, 21; *ḏahab* **altın** *Tuh.* 16a. 13.

D **uldaŋ** (?**ulduŋ**) Den. N. fr. **u:l**; 'the sole' (of a boot, etc.); the earliest form was perhaps **ulduŋ** (see **ulduŋluğ**). S.i.a.m.l.g. as **ultaŋ** with minor phonetic variations, in SW **Tkm.** and XX Anat. (*SDD* 1088) **oltaŋ** and in NE Koib., Kaç., Sag., (*R I* 1699, 1700.) Khak. and Tuv. as **ulduŋ/ultuŋ**. **Uyğ.** VIII ff. Civ. the word appears as *ulyak* in *TT VII* 42, 1 a very late text prob. transcribed from an Arabic original, in which it was misread; (a manly man is equal to a jewel) **erdemsiz kişi etük içindeki ultaŋ** (written *ulyak*) **birle tüz ol** 'a man without manly qualities is equal to the sole in a boot': **Xak.** XI **uldaŋ** *asfalu'l-xuff* 'the sole of a boot' *Kaş. I* 116 (prov.): **Çağ.** XV ff. **ultaŋ** *gön* 'leather' which is fastened to the sole of a boot or slipper *Vel.* 114 (quotn.); **ultaŋ** (spelt) *pūstī* 'a piece of leather which they sew onto the sole of a boot or shoe' (quotns.); it is also the word which the vulgar (*'awām*) corrupt to **uldaŋ** and use as a term of abuse (*duşnām*); just as they corrupt **tabaŋ** to **dabaŋ** and use that as a term of abuse *San.* 85v. 24 (see **taban**).

D **altınç** Ordinal f. of **altı:**; 'sixth'; the only form recorded in the early period; the longer form **altınçı:** first appears in the Vienna MS. of *KB*, and s.i.a.m.l.g. w. minor phonetic changes. **Uyğ.** VIII ff. Bud. **altınç** *TT V* 24, 62; *TT VII* 40, 105, etc.: Civ. **altınç** common in *TT VII* and *USp.*: XIV *Chin.–Uyğ. Dict.* **altınç** *R I* 409; *Ligeti* 128: **Xak.** XI ff. *KB* **altınç** and **altınçı** both occur in the list of chapters on pp. 8–10 of the Vienna MS.

D **oldruğ** abbreviated Conc. N. fr. **oldur-** (**olur-**); one of several words for 'seat' derived fr. this verb and apparently pec. to *KB*. **Xak.** XI *KB* (you have prepared this ball) **olduruğa ne oldruğ yéri bu** 'to sit on; what kind of a seat is this?' 647; o.o. 787, 2547, 2588.

?D **ildrük** prob. Pass. Dev. N. fr. **ildür-** (**iltür-**); 'the plant rue, *Peganum harmala*'. **İlrük** is fully vocalized, but **ildrük** in *III* 412 in a section containing dissyllables with first syllables ending in two consonants is completely unvocalized and in *III* 21, 22 the only vowel points are a *taşdīd* and *ḍamma* over

the *dāl*, which is presumably an error for a *cazm* over the *dāl* and a *ḍamma* over the *rā'*. N.o.a.b.; SW xx Anat. **ilezik** 'rue' is more likely to be a corruption of **yü:ze:rlik**, q.v., than of this word. The situation is further complicated by the fact that in *III* 12 it is **ildrük** and not **ilrük** that is described as being in the language of Uç and Barsğan. **Xak.** xi **ildrük** *al-ḥarmal* 'rue' *Kaş. III* 412; a.o. *III* 12, 22 (**yıḍığ**)—**Uç** xi **ilrük** *al-ḥarmal I* 105.

D **oldrum** abbreviated N.S.A. fr. **oldur-(olur-)**; lit. 'a single act of sitting'; but actually 'crippled, incapable of standing up'. N.o.a.b. **Xak.** xi **oldrum** (vocalized *oldurum* in the MS., but in a section containing dissyllables with the first syllable ending in two consonants) *al-muq'ad mina'l-nās* 'a crippled person' *Kaş. III* 412: xiv *Rbğ.* (he saw that some were blind, some lame, some in pain) **kimni olturum** 'some crippled' *R I* 1091; *Muh.* (after 'lame' **axsak**) *al-muq'ad* **olturum** *Mel.* 48, 5; *Rif.* 142.

Dis. V. ALD-

élet- (?**élt**) the basic meaning seems to be, physically 'to carry', but with several extended meanings like 'to bring (something *Acc.*), to carry away (something *Acc.*)'. It is not clear whether the word was originally monosyllabic or dissyllabic, and, if the latter, whether the second vowel was **-e-** or **-i-**, but- on balance it was prob. originally **élt-**. S.i.a.m.l.g. with phonetic variations. **Türkü** viii **yarıklıg kantan kelip yaña: eltdi: süŋüglig kantan kelip süre: eltdi:** 'Whence came the man in armour, routed you and carried you off? Whence came the lancer, drove you and carried you off?' *I E* 23; *II E* 19; **bu süg elt tédi:** 'he said, "take this army" ' *T* 32: viii ff. **eḏgü: söz sav elti: kell:r** 'he comes bringing good tidings' *IrkB* 7, 11: Man. (gap) **ölürgeli éllıtser** 'if they bring (sheep) to slaughter them' *M III* 33, 1 (ii); a.o. *do.* 6, 2–3 (iii) (**utlı:**): Yen. **on ay éltdi: ögüm oğlan tuğdım** 'I was born a child, whom my mother had carried (in her womb) for ten months' *Mal.* 29, 5; same phr. muddled 28, 7: **Uyğ.** viii ff. Man. **eḏgü nırvanka yakın élttiŋiz** 'you have brought us near to the good *nirvāṇa*' *TT III* 52: Chr. (why does our horse stand still unable to carry it?) **éltgeli umağay biz** 'we shall be unable to carry it away' *U I* 8, 7: Bud. Sanskrit *neṣyati* 'he will lead' **éltkey** (so spelt) *TT VIII D.*10; *uhyate* 'is carried, conveyed' **eltür** (*sic*) *do. F.*9; **men sizlerni küçep élitmezmen** 'I am not taking you (with me) by force' *PP* 32, 5–6; **men yérçilep élitgeymen** 'I will act as guide and take you (with me)' *do.* 60, 2; a.o.o., sometimes spelt **élt-** *U II* 25, 18 (**altın**); *U III* 16, 20; *PP* 52, 3, etc.; *TT V* 10, 85–6; 20, 3; *Suv.* 138, 10: Civ. (the Indian monk—gap—) **éltü tavğaçka kelip** 'came to China bringing . . .' *TT VII* 14, 2: **Xak.** xi **ol ka:ğu:n evke: életti:** *ḏahaba bi'l-baṭṭıx ilā baytihi* 'he carried the melon off to his house' *Kaş. I* 214 (**életür, életme:k**); **ol keçişni: su:v életti:** 'the water carried away (*aḏhaba bi-*) that ford' *I* 369, 24; **éltip** 'carrying away' *II* 263, 21: *KB* **életü maŋa açtı dunyā sözin** 'the world brought and explained its words to me' 82; **buşılık yavuz erke éltür bilig** 'a bad temper deprives the wicked man of knowledge' 335 o.o. of **élet-** 3885, 3976, etc.; of **élt-** 2267, 2492, etc.: xiii(?) *Tef.* **elt-/élt-** 'to bring', etc. 75: **Çağ.** xv ff. **élt-(-ti**, etc.) *ilet- Vel.* 76 (quotns.); **élt-** *burdan* 'to carry', etc. *San.* iiir. 20 (quotns.): **Xwar.** xiii **élt-** 'to carry off' *'Ali* 7, etc.: xiv **élt-** 'to bring' *Qutb* 50; **élet-** *do.* 58, *MN* 128; *Nahc.* 37, 5; 238, 6; 249, 9: **Kıp.** xiii *waddā mina'l-tawdiya li'l-şay' ilā'l--makāni'l-musayyar ilayhi* 'to send, in the sense of sending something to the place to which it should be sent' **elt-, eltü: ber-** (unvocalized) *Hou.* 44, 9: xiv *waddā* **élet-** *Bul.* 88v.: xv ditto **élt-** *Tuh.* 38b. 5: **Osm.** xiv **ilet-** (sometimes in verse **ilt-**) 'to carry, to bring, to carry away'; c.i.a.p. *TTS I* 373; *II* 525; *III* 364; *IV* 417.

D **ulat-** Caus. f. of **ula:-**; 'to order (someone *Dat.*) to join (something *Acc.*, to something *Dat.*)'. S.i.s.m.l. **Xak.** xi **ol yıp u:lattı:** (*sic*) *awṣalahu iyāhu'l-ḥabl* 'he ordered him to tie the cord' *Kaş. I* 213 (**u:latur, ulatma:k; u-**, not **u:-**, is correct, the section contains verbs with two short vowels).

D **1 ulıt-** Caus. f. of **1 ulı:-** 'to make (an animal or a person) howl, scream', and the like. Survives only(?) in NE Khak., NC Kır., Kzx. **Xak.** xi **ol anı: urup u:lıtı: ḍarabahu ḥattā a'wāhu 'uwā'a'l-ḏi'b** 'he beat him until he made him howl like a wolf' *Kaş. I* 213 (**u:lıtur, ulıtma:k**; the **u:-** is an error, see **ulat-**); **bu: er ol ıtın ulıtğa:n** 'this man constantly makes his dog bark' (*yunbiḥ kalbahu*) *I* 156, 9: *KB* (the bad-tempered man) **ulıtur kişig söğse açsa tilig** 'makes people scream when he opens his mouth and curses' 342; o.o. 1463, 5521, 5738, 6264, 6369 (all of persons).

VUD **2 ulıt-** Hap. leg.; Caus. f. of **2 *ulı:-**. Apart from a possible survival of that V. in SE (see **ula:-**) this V. and **ulın-**, q.v., which is commoner, are the only representatives of this group of V.s. **Xak.** xi **ol anıŋ boynın u:lıtı:** (*sic*) *alwā 'unuqahu* 'he twisted his neck'; also used of twisting anything else *Kaş. I* 213 (**u:lıtur, ulıtma:k**; the **u:-** is an error, see **ulat-**).

D **ület-** Caus. f. of **üle:-**; 'to have (something Acc.) divided and distributed (to people *Dat.*)'. Survives only(?) in NE Khak., Tuv. **Xak.** xi **ol çığa:yka: yarma:k ületti:** *amara bi--tawzī'i'l-darāhim wa tafrīqihā 'alā'l-fuqarā'* 'he gave orders for the money to be divided and distributed to the poor' *Kaş. I* 214 (**ületür, ületme:k**).

D **ölit-** Caus. f. of **öli:-**; 'to moisten, or wet (something *Acc.*)'. Apparently survives only in NE Tuv. **öt-** and SW xx Anat. **ülüt-** *SDD* 1431. Other similar forms like NE Khak.

öllet- are Caus. f.s of **ölle:-** (see öll:-). **Xak.** XI **ol to:n ölittı:** 'he wetted (*balla*) the garment' (etc.) *Kaş. I* 214 (**ölitür, ölitme:k**); a.o. *II* 324, 11: XIV *Muh. balla* **ölüt-** *Mel.* 24, 4; *Rif.* 105 (mis-spelt *ö:t-*): **Çağ.** XV ff. **ölüt-** (spelt) *tar kardan* 'to wet, moisten' *San.* 84r. 12 (quotn.): **Kıp.** XIII *balla* **ölüt-** *Hou.* 38, 10: **Osm.** XIV and XV **ölüt-** 'to wet' in several texts *TTS I* 563; *II* 749; *IV* 624.

E **ölüt-** 'to kill'. This word has been erroneously read in **Türkü** VIII *T* 3. The photographs, which are clear, show that the actual word in the inscription is **ötmış**, but there is a small crack in the stone between **ö** and **t** which has been taken for an *l*. The text reads (you abandoned your *xağan* and surrendered (to the Chinese). Because you surrendered) **teŋri: ötmiş erinç** 'Heaven, no doubt, abandoned you'.

D **alta:-** Den. V. fr. **1 a:l**; although **1 a:l** and **alta:g**, q.v., were originally neutral in meaning and only later became pejorative, **alta:-** always meant 'to deceive, trick, cheat (someone)', with a few extended meanings like 'to soothe (a child), to console' in some modern languages. S.i.a.m.l.g. See *Doerfer* II 533. **Uyğ.** VIII ff. Civ. **allığ çevişlig kişiler altayu turur** 'resourceful (Hend.) men are constantly deceiving you' *TT I* 26; **yağı yavlak altayur** 'enemies and wicked people deceive you' *do.* 39: XIV *Chin.-Uyğ. Dict.* 'to deceive' **alda-** *R I* 412 (only): **Xak.** XI **ol yağı:nı: alda:dı:** *xada'a'l-'aduww bi-kayd wa makr* 'he deceived the enemy by stratagems and tricks' *Kaş. I* 273 (**alda:r, alda:ma:k**); **aldap yana: kaçtımız** 'we escaped them again by tricks and deception' *I* 472, 13: XIII(?) *Tef.* **alda-** 'to deceive, trick' 48: **Çağ.** XV ff. **alda-** (spelt) *farib dādan* ditto *San.* 48r. 15 (quotn.): **Xwar.** XIV ditto *Qutb* 7; *Nahc.* 402, 7: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *ğarra mina'l-ğurūr bi'l-ḥīla* to deceive by tricks' **alda:-** *Hou.* 42, 17: XIV **alda-** ('with back vowels') *xada'a İd.* 21: XV ditto *Tuh.* 14b. 7; *ğaşşa* 'to cheat' in the meaning of *al-xadi'a* **yalda-** (*sic*) *do.* 27a. 10: **Osm.** XIV ff. **alda-** 'to deceive, trick' is common until XVII and occurs sporadically later *TTS I* 18; *II* 26; *III* 14; *IV* 16 (now replaced by **aldat-**).

VU **oldı:-** 'to go barefoot, unshod'; pec. to *Kaş.*, but cf. **olduk**. **Xak.** XI **at oldı:dı:** *ḥafiya'l-faras* 'the horse was unshod' *Kaş. I* 273 (**oldı:r, oldı:ma:k**); **izlik bolsa: er oldı:ma:s** 'if a man has shoes, he does not go barefoot' (*lā yaḥfā ricluhu*) *I* 104, 24.

D **éltin-** Refl. f. of **élet-**. Survives only(?) in NW Kar. **eltin-** 'to be carried, brought, sent' *R I* 826; *Kow.* 183. **Uyğ.** VIII ff. Bud. Sanskrit *antimadehadhārī* '(a sage) who is wearing his last (human) body' **eŋ kénki etözög éltinde:çi** *TT VIII A*.48; **uluğ arvışlar él(l)igin tutsarlar éltinserler** 'if they grasp and carry (with them) the great king of spells' *U II* 73, 5 (ii).

D **altur-** Caus. f. of **al-**; properly 'to order (someone *Dat.*) to take (something *Acc.*)', but in some modern languages 'to allow (something Acc.) to be taken from oneself'. S.i.a.m.l.g. Cf. **altuz-**. **Xak.** XI **men andan yarma:k alturdum** 'I ordered that the money should be taken (*bi-axd*) from him' *Kaş. I* 223 (**altururmen, alturma:k**): **Çağ.** XV ff. **aldur-** Caus. f. *girānīdan wa giriftār kardan* 'to order to take, to have (someone) made a prisoner' *San.* 46r. 22 (quotns.): **Xwar.** XIII **aldur-** 'to order to take' *'Ali* 35: XIV ditto *Qutb* 7; 'to have taken from one' *Nahc.* 325, 4: **Osm.** XIV ff. **aldır-/aldur-** in several texts *TTS I* 19; *II* 28.

D **ıldur-, ıltur-** Preliminary note. *The same inconsistencies of vocalization occur in these two verbs as occur in* **ıl-** *and* **il-**, *but there is no clear evidence of the vocalization of the first in* KB *and the Çağ. form of the second looks like a Sec. f. of* **altur-**. *The Infin. of the first is apparently spelt* **-ma:k**, *later corrected to* **-me:k** *in the MS. of* Kaş.

VUD **ıldur-** Caus. f. of **ıl-**; 'to order (someone *Acc.*) to descend (from somewhere *Abl.*); to bring (something *Acc.*) down'. Survives as **ıldır-** in NC Kır., Kzx. **Xak.** XI **ol anı: ta:ğdın ıldurdı:** 'he ordered him to descend (*anzalahu*) from the mountain'; also spelt with **-n-**, **éndürdi:** *Kaş. I* 224 (**ıldurur, ıldurma:k**; see above): *KB* **uluğ tağ başın yérke ildrür egip** 'the great mountain lowers its head to the ground bowing' 2647; in 1003 the Vienna MS. has **ildrür** for **éndrür**.

D **iltür-** Caus. f. of **il-**; 'to order (someone *Dat.*) to hang up (something *Acc.*)', with extended meanings like 'to fasten, hook, button' in some modern languages. S.i.a.m.l.g. except SE(?). **Xak.** XI **ol maŋa: keyik iltürdi:** *amaranī bi-ta'līqi'l-ṣayd fī'l-ḥibāla* 'he ordered me to hang the game up in a noose'; also used for hanging anything up *Kaş. I* 224 (**iltürür, iltürme:k**): **Çağ.** XV ff. **ıldur-** Caus. f. *band kardan wa girānīdan* 'to tie up, to order to take' *San.* 110r. 7.

D **1 oltur-** Caus. f. of **1 ol-**; 'to cause to ripen or mature; to cook thoroughly'. Survives only in SW Osm. **Xak.** XI **ol eşiç içre: et olturdı:** *harra'a'l-laḥm fī'l-qidr* 'he boiled the meat to rags in the cooking pot'; also used for wearing out (*abla'a*) clothing, etc. *Kaş. I* 223 (**olturur, olturma:k**): (**Osm.** XIV and XV the early occurrences of **oltur-** in *TTS I* 541 are Caus. f.s of **2 ol-** (**bol-**)).

S **2 oltur-** See **olur-**.

D **öldür-/öltür-** Caus. f. of **öl-**, later than **ölür-**, q.v.; 'to kill'. S.i.a.m.l.g. **Xak.** XI **ol oğrı:nı: öldürdi:** *qatala'l-sāriq wa amātahu* 'he killed (Hend.) the thief' *Kaş. I* 224 (**öldürür, öldürme:k**); a.o. *I* 522, 7: *KB* 2292 (**ögünç**): XIII(?) *Tef.* **öldür-/öltür-** 'to kill' 244–5: XIV *Rbğ.* 36r. 8 (**uğra:-**); *Muh.*

qatala **öldür-** *Mel.* 13, 17; 30, 6; *Rif.* 89, 114; *al-mumayyit* (an attribute of God) **ö:ldürge:n** 44, 10; 137: **Çağ.** XV ff. **öltür-** (**-di**; *imāla ile* i.e. with front vowels?) *öldür- Vel.* 117; **öltür-** *kuştan* 'to kill' *San.* 82v. 15 (quotns.): **Xwar.** XIII **öldür-/öltür-** 'to kill' *'Ali* 7, 24: XIII(?) **öldür-** *Oğ.* 40 a.o.o.: XIV **öltür-** *Quth* 123, *MN* 171, *etc.*: **Kom.** XIV 'to kill' **öldür-/öltür-** *CCG*; *Gr.*: **Kıp.** XIII *qatala* **öldür-** *Hou.* 33, 18: XIV **öltür-** *amāta Id.* 20; *qatala* **öldür-** *Bul.* 75r.: XV ditto **öltür-** *Kav.* 75, 14; *Tuh.* 30a. 6; *mumayyit* **öltürgen** *do.* 32r. 2.

D **éltiş-** Co-op. f. of **élet-**. Survives only(?) in NW Kaz. **ilteş-**. **Uyğ.** VIII ff. Civ. **kılı[kı ter]giş kişi birle éltişgüçi** 'his character is difficult(?) and brings him into conflict(?) with others' *TT VII* 17, 6–7; **yat kişiler saŋa yakın éltişmiş kişiler köŋüli teriŋ** (ambiguous, probably) 'the minds of people who bring strangers near to you are deep' *do.* 30, 10–11.

D **altuz-** Caus. f. of **al-**; n.o.a.b. Cf. **altur-**. **Türkü** VIII [gap] **tutuztı: eki:si:n özi: altuzdı:** 'he ordered . . . to grasp, and himself ordered that both of them should be taken' *I E* 38 (here perhaps an Emphatic rather than a Caus. V.): **Oğuz** XI the Oğuz sometimes use **-z-** instead of **-r-**; hence they say **ol tava:r alduzdı:** 'his property was stolen and carried off' (*huriba . . . wa suliba*; lit. 'he let his property be taken'); its origin (*aşluhu*) is **aldı:** 'he took' *Kaş. II* 87, 17 ff.; n.m.e.: **Kıp.** XIV **alţağu: alaksa: altındakın alţuzur** 'if a group of six people disagree, that which is beneath them is taken from them' (*yu'axxaḏ minhum*; 'lit. 'they let . . . be taken') *Id.* 22.

Tris. ALD

D **ula:tı:** prob. Ger. in **-ı:** fr. **ulat-**; used in two ways: (1) after one or more N.s or P.N.s, sometimes linked by **-lı: . . . -lı:** or, less often, in the *Loc.*, meaning 'et cetera' (see *v. G. ATG*, para. 287); (2) occasionally, prob. only in translations fr. other languages, as a Conjunction meaning 'and' (see *do.*, para 415). N.o.a.b. **Türkü** VIII ff. (we, persons of distinction, thirty in all have arrived) **atı: Öz A:pa: Toto:k ula:tı:** 'one named Öz A:pa: Totok and the rest' *Tun. IV* 6–9 (*ETY II* 96): **Uyğ.** VIII ff. Man. **üzte buzta ulatı üküş telim nızvanılar** 'the many (Hend.) passions of anger (Hend.), etc.' *TT III* 33; a.o. *M III* 36, 3 (i): Bud. **koy lağzın ulatı tınlığlarığ** 'living creatures, sheep, pigs, etc.' *PP* 3, 2; **ögli kaŋlı ulatı** 'mother and father, etc.' *Suv.* 554, 13; **yüz miŋ tümen ulatı** 'a hundred, thousand, ten thousand, etc. times' *TT V* 8, 67; many o.o.—**yaruttuŋuz . . . ulatı . . . siziŋe idi bilmeyük kalmadı** 'you have illuminated (the Mahāyāna and Hīnayāna) and (various scriptures) have not remained unknown to you' *Hiien-ts.* 1772–7; a.o. *do.* 1977: Civ. **lodur ulatı** '*Symplocus racemosa* (Sanskrit *lodhra*), etc.' *H II* 26, 101.

VU?D **üle:tü:** 'silk handkerchief'; perhaps Dev. N. fr. **ület-** in the sense of a section of a large piece of silk fabric divided into equal parts. Survives only(?) in SW XX Anat. **alatu** a word for 'silk handkerchief' used by Türkmen, *SDD* 192. **Uyğ.** VIII ff. Civ. **ületü** (front vowels) occurs twice in *Fam. Arch.*; **bir ületü** (purchased with one other article for 4 *bakırs*) l. 55; **üç ületü** (purchased with two other articles for 6 *bakırs*) l. 144: **Xak.** XI **üle:tü:** 'a piece of silk (*qiṭ'a ḥarīr*) which a man keeps in his pocket to wipe his nose with' *Kaş. I* 136.

PU?F **élteber** a title for a tribal ruler subordinate to a superior ruler. N.o.a.b. in Turkish texts, but very common in Chinese historical texts transcribed *chieh* (or *ssŭ*) *li fa* (*Giles* 1,472 or 10,281 6,885 3,376). In spite of the dissimilarity of their modern pronunciations, there is no reasonable doubt that Müller was right in making this identification in *U II* 94. Prob. a l.-w., if not a compound of **1 é:l** and the Aor. in **-r** of a verb which might have been ***teb-** or ***tev-** (but not the familiar **tev-** 'to pierce'). See *Doerfer II* 655. **Türkü** VIII (Kül Tégin captured) **Az elteberig** 'the *élteber* of the Az' *I N* 3; **Uyğur elteber** *II E* 37; **[Karluk elt]eber** *II E* 40 (restored from the context); **bunça: bedizçi:n Toyğun elteber kelü:rti:** 'Toyğun, the *élteber*, brought all these decorators' *I NE*; a.o. *Ix.* 21: **Uyğ.** VIII **ben b[. . . el]teber** *Şu. edge.*

PUDC **élteberlig** Hap. leg.; P.N./A. fr. **élteber. Türkü** VIII **eki: elteberlig boḍun** (gap) 'two tribes ruled by *éltebers*' *II E* 38.

D **ölütçi:** N.Ag. fr. **ölüt**; 'one who deliberately takes life, murderer, executioner'. N.o.a.b. **Uyğ.** VIII ff. Chr. *U I* 9, 17 (**bukağuluğçı**): Bud. (that *beg*, having become *beg* of the town) **erte keḍ ölütçi boldı** 'soon became very prone to taking life' *Suv.* 4, 9–10; (whoever for a long time) **ölütçi bolsar** 'is a taker of life' *U III* 4, 11; *TT VI* 89 (**kı:nçı:**): **Xak.** XI (after **ölüt**) hence *al-qātil* 'a killer' is called **ölütçi:** *Kaş. I* 52: *KB* 1737 (**basımçı:**).

S **altınçı:** See **altınç.**

D **altınkı:** N./A.S. fr. **altın**; 'situated below'. Both this and the later form **altındakı**, first noted in Kıp., see **altuz-**, s.i.s.m.l. **Uyğ.** VIII ff. Man. **üstünki altınkı teŋriler** 'the gods situated above and beneath (the earth)' *TT III* 169: Civ. **altınkı** *TT VIII L.*23, 43; **üstünki altınkı tapladı** 'those above and beneath were pleased' *TT I* 128: **(Xak.)** XIII(?) *Tef.* **altıŋğı/altınkı** ditto 50.

D **altunluğ** P.N./A. fr. **altu:n** 'possessing gold; golden; ornamented with gold'. S.i.a.m.l.g. **Türkü** VIII ff. Man. **altunluğ örgin üze** 'on a golden throne' *TT II* 8, 68: **Uyğ.** VIII ff. Man. **altunluğ yinçülüg kap yérte** 'in the land of gold and pearls' *TT II* 15, 8–10: Bud. **altunluğ xua çeçeg saçıp** 'scattering golden-coloured flowers' *USp.* 101,

10; a.o. *do.* 43, 10: (XIV *Chin.-Uyğ. Dict.* **altunluk** 'gold brocade' *Ligeti* 129; *R I* 411): **O. Kır.** IX ff. *Mal.* 3, 2; 10, 5 (**ké:ş**): (**Xak.**) XIV *Muh. ḏū ḍahab* 'possessing gold' **altu:nluğ** *Mel.* 6, 4; 10, 9; *Rif.* 77, 83: **Çağ.** XV ff. **altunluğ** *zarbaft wa dibā-yi ṭilā-bāf* 'cloth of gold; gold-woven brocade' *San.* 5or. 9: **Xwar.** XIII(?) **altunluğ bélbağı** 'his gold-ornamented belt' *Oğ.* 33: XIV **altunluğ** 'golden' *Qutb* 8.

D **ultunluğ** Hap. leg.; P.N./A. fr. **ultuŋ** (**uldaŋ**). Brahmi *-t-* often represents **-d-**, and the word should perhaps be so spelt. The Sanskrit word translated by this is unintelligible, but it presumably means 'possessing boot-soles'. **Uyğ.** VIII ff. Bud. **ultunluğla:r** *TT VIII G.*57.

eldiri: (?**eldri:**) basically either 'kid-' or 'lamb-skin'. Survives only(?) in NW Kaz. **iltir** 'lamb-skin' *R I* 1494. **Xak.** XI **elri:** *al-badra wa hiya cildu'l-cady* 'a milk bucket that is a goat-skin'; also called **eldiri:** *bi-ziyādati'l-dāl Kaş. I* 127: XIV *Muh.*(?) (in a list of clothing, etc.) *al-farwatu'l-camila* 'a fine fur' **eltirig** (?; unvocalized) *Rif.* 166 (only): **Kom.** XIV 'lamb-skin' **eltiri** *CCI*; *Gr.*

S **olturum** See **oldrum.**

D **altırar** Hap. leg.; 'six each'; the older Distributive f. of **altı:** cf. ***ékkirer.** The later form **altışar** survives in some NW and SW languages. **Uyğ.** VIII ff. Civ. **altırar bözni köni bérirbiz** 'we undertake to give (back) six lengths of cloth each' *USp.* 34, 6–7.

Tris. V. ALD-

D **ölütle:-** Hap. leg.; Den. V. fr. **ölüt. Xak.** XI **er ölütle:di:** *cādala'l-racul ḥattā kāda an yūqi'u'l-muqātila* 'the man got so quarrelsome that he almost committed murder' *Kaş. I* 299 (**ölütle:r, ölütle:me:k**).

D **altunlaş-** Hap. leg.; Recip. Den. V. fr. **altu:n.** Given as a grammatical example; prob. used only in the Ger. **Xak.** XI **oyna:-dım altunlaşu:** 'I gambled with him making gold the stake on it' (*ca'altu'l-xaṭar fihi'l--ḍahab*) *Kaş. II* 114, 23.

Mon. V. ALĞ-

alk- 'to use up, finish, come to the end of (something *Acc.*)'; hence sometimes 'to destroy (something *Acc.*)'. *v. G. ATG*, para. 160 suggests that this is an Emphatic f. of **al-**, but this is unlikely since there is no real semantic connection and no evidence that the Emphatic Suff. was **-k-** as well as **-ık-**. Survives only (?) in SW XX Anat. **alk-** 'to destroy' *SDD* 97. **Türkü** VIII **kop alkdımız** 'we completed everything' (the tomb chamber, its ornamentation, and the memorial stone) *I NE*: **Uyğ.** VIII ff. Bud. Sanskrit *tṛṣṇākṣayasukha* 'the pleasure of destroying lust' **a:zığ a:lkma:klığ** (gap) *TT VIII G.*21; *saṃkṣayāt* 'by complete destruction' **alkma:kın** *do.* 23; **burxan şazının alkıp** 'destroying the Buddhist doctrine' *Hüen-ts.* 315; o.o. *Suv.* 185, 21 (**akığ**); *U III* 66, 16; 88, 4—**sakınç kılu alksar** 'when he has come to the end of meditating' *TT V* 6, 41: **Xak.** XI **ol tawa:rın alktı:** *afnā mālahu* 'he dissipated all his property (etc.)' *Kaş. III* 419 (**alka:r, alkma:k**); **alktı: meniŋ ya:yımı:** *afnā ṣayfī fī 'uṭla* 'he wasted my summer in idleness' *III* 188, 22: *KB* **osallık méni alktı** 'carelessness has ruined me' 1209: XIV *Muh.*(?) *ahlaka wa a'dama* 'to destroy' **alk-** *Rif.* 107 (only).

Dis. ALĞ

?S **alığ** syn. w. **añığ**, q.v., and perhaps a Sec. f. of it. In this meaning survives only(?) in SW XX Anat. **aluk** (of a man) 'bad' *SDD* 98. It is, however, possible that a word meaning 'crazy, stupid, mad', and the like, *NE* several dialects **alığ** *R I* 373; Tel. **alu:** *do.* 387; Khak. **alığ** and SW Osm. **alık** is a survival of this word. See *Doerfer* II 535. **Kıp., Oğuz** XI **alığ** *al-radī' min kull şay'* 'bad' of anything *Kaş. I* 64; also occurs in *I* 384, 6 in a verse (repeated in *I* 85, 5 with **yavuz** instead of **alığ**) (the men who reckoned it good fortune to have a guest have all disappeared) **kaldı: alığ oyuk körüp evni: yıka:r** *baqiya'llaḏīn iḏā ra'awu'l-ḫayāl naqaḍū axbiyatahum kaylā yanzil 'alayhi* 'but those who, when they see a mirage, strike their tents in order that (a guest) may not lodge with them, have remained'; **alığ** is not specifically translated but must have meant 'wicked' or the like: **Xwar.** XIV **alığ** 'weak, inadequate' *Qutb* 8: **Kıp.** *al-cabān* 'cowardly' (opposite to 'brave' **alp**) **alığ** *Hou.* 26, 4: XIV **alu:** *al-'āciz 'an ġarīmihi* 'weaker than (or inferior to) his adversary'; **bu: bundan alu: dur** 'this is inferior (*'āciz*) to that'; and for *a'caz* 'more inferior' they say **alurak** *Id.* 22: **Osm.** XIV ff. **alu** 'weak, inferior', often in contrast to **ulu** 'great' or **yég** 'better', common in XIV and XV and occurs in XVI *TTS I* 23; *II* 31; *III* 18; *IV* 19.

D **allığ** Hap. leg.; P.N./A. fr. **I a:l**; 'resourceful'. **Uyğ.** VIII ff. Civ. *TT I* 26 (**alta:-**).

?D **alık/aluk**; it is an open question how many etymologically different words of these forms there are and which of them can be explained as Pass. Dev. N./A.s fr. **al-**. This is obviously true of the word in *KB*, and possibly true of *Kaş.*'s Oğuz meaning of **alık**. But it is less obviously true of *Kaş.*'s meaning of **aluk**, and rather improbable of the Kıp. meaning. It is difficult to connect NC Kır. **alık** 'peak, summit' *R I* 372 with any earlier meaning, but SW XX Anat. **alık/aluk** retains the second early Osm. meaning and has other meanings like 'driftwood carried away by a flood' which clearly represent a Dev. N. fr. **al-**. See *Doerfer* II 547. (**O. Kır.** IX ff. the word read **aluk** in *Mal.* 44, 2 is corrected to **alp** in Shcherbak's revised text): **Xak.** XI *KB* **tükel bilse bolmaz kılıklarını yéme alsa bolmaz alıklarını** 'it is impossible (for a servant) to understand completely (his master's) character,

or to accept his habits(?)' 4757 (for meaning see Osm.): **Oğuz** XI **alık** *minqāru'l-ṭā'ir* 'a bird's beak' *Kaş. I* 68; **aluk er** *al-raculu'l-aḍla'* (*sic*, not *al-aṣla'* 'bald' as in printed text) 'a sturdy, powerful man' *I* 67: **Kıp.** XIV **aluk** *'uddatu'l-dābba kā'in mā kāna* 'any kind of equipment (harness, etc.) for a horse' *Id.* 21 (and **alukla:-** *sawwā'l-'udda* 'to put harness, etc. (on a horse)'): **Osm.** XIV **alık** 'habits' and the like in one XIV text; (however just a strange ruler may be) **alığın anlayınca él yıkılur** 'the country is disorganized until it gets to understand his habits'; **alır ola cıhānıŋ alığını bilir ola zamānıŋ kılığını** 'he will come to accept the habits of this world and to know the character of the (present) age' *TTS I* 20—**alık** XVI translates *al-qurṭān* 'a thick felt put on a horse's back beneath the saddle' in one text *II* 28.

S **ılığ** See **yılığ**.

D **1 ula:ğ** Dev. N. fr. **ula:-**; lit. 'something joined on', and the like with various specific applications. Survives only(?) in NC Kır. **ulo:** 'joining, attaching', and SW Osm. **ulak** 'something within easy reach'. Cf. **sapığ**. Uyğ. VIII ff. Man.-A **ulağ sapağda** 'in endless succession' *M III* 13, 19 (ii): Bud. noted only in the Hend. **ulağ sapığ** which is common in *TT VI*, e.g. **tuğa ölü ulağ sapığ** 'the endless succession of birth and death' 015; o.o. 312, 345, 388, etc.; *Suv.* 61, 17: **Xak.** XI **ula:ğ** *ruq'atu'l-ṯawb* 'a patch on a garment' *Kaş. I* 122.

?D **2 ula:ğ** a technical term for a horse used for carrying goods or riding, more particularly a horse for hire and a post horse. The specific meaning seems to be that it is one of a string of horses available for hire or use, and it may originally have meant a string of horses rather than a single animal, but if so this meaning became obsolete very early. It is therefore prob. a Dev. N. fr. **ula:-**, etymologically identical with **1 ula:ğ**, but with a specialized meaning. An early l.-w. in Mong. as *u/la'aulağa* (*Haenisch* 162, *Kow.* 394) 'posthorse, relay horse'. S.i.a.m.l.g. in a wide range of forms including such divergent ones as NC Kır. **ılo:, ulo:, uno:**. See *Doerfer* II 521. **Uyğ.** VIII ff. Civ. **ulağ** 'transport horse let out on hire' is common in late contracts e.g. **maŋa Saraŋuçka Usunka barğu eşek ulağ kergek bolup** 'as I, Saraŋuç, needed donkeys and transport animals (or "donkeys for transport") to go to Usun'. *USp.* 3, 2–3; (I gave one roll of cloth for) **Mekiliŋ Kurçanıŋ ulağka** 'Mekiliŋ Kurça's transport animal(s)' (and fifteen rolls of cloth for) **Kültürtey ulağ terike** 'the hire of Kültürtey's transport animal(s)' *do.* 31, 9–13; o.o. 38, 15; 39, 4; 91, 20: **Xak.** XI **ula:ğ** 'any horse (*faras*) which an express post-rider (*al-barīdu'l-musri'*) takes by order of the *amīr* (i.e. *beg*) and rides until he finds another' *Kaş. I* 122; **ıdğıl meni: tokışğa: yövgil maŋa: ula:ğ-a:** 'send me to the battle, *wa a'inni li-tu'ṭiyanī faras yuballiğunī ilā'l-ḥarb* 'and help me by giving me a horse to carry me to the battle' *III* 172, 12: **Çağ.** XV ff. **ulağ/ulak** *at* 'horse' *Vel.* 118 (quotn.); **ulağ/uluk** (1) *markab-i suwārī* 'riding horse' (same quotn.); (2) *payk wa qāṣid* 'a messenger, or courier' sent from one place to another; (3) *kār bī-ucrat* 'unpaid labour'; the author of the *Burhān-i qāṭi'* included this as a Pe. word with the same meanings *San.* 85v. 21; **Kıp.** XIV **ulak** *al-barīd Id.* 21: **Osm.** XIV ff. **ulağ**, more often **ulak**, once (XVII) in error **uğlak**, usually 'mounted messenger', occasionally (XIV, XV) 'post horse'; c.i.a.p. *TTS I* 717; *II* 922; *III* 702; *IV* 778.

uluğ 'big, great', physically and metaph., including such usages as 'grand(father); eldest (son)'. Prob. a basic word and not a P.N./A in **-luğ**, since it has no semantic connection with **u:** and cannot be derived fr. **u:-**. C.i.a.m.l.g., but in SW, while **ulı** is the standard word in Tkm., it has been almost entirely displaced by **böyük** (**beğük**) in Az. and **büyük** in Osm. See *Doerfer* II 536. **Türkü** VIII **uluğ** 'great' (army, battle, ceremony) *I E* 28, 40; *II N* 10, *E* 34; **uluğ oğlım** 'my eldest son' *II S* 9; (I myself have become old and) **uluğ boltım** 'senior, advanced in years' *T* 56; o.o. *T* 5 (**uğuz-**); *Ix.* 3: VIII ff. **ulu:ğ ev** 'a large residence' *IrkB* 9; Man. **uluğ** *TT II* 6, 6 and 15, etc.; Yen. *Mal.* 29, 1; 38, 3 (both dubious): **Uyğ.** IX **ulu:ğ oğu:lım** *Suci* 10; **ulu:ğ** *III A* 9; *B* 8 (*ETY II* 37): VIII ff. Man. **uluğ asığ tusu** 'great advantages (Hend.)' *TT III* 105; a.o.o.: Bud. **uluğ**, spelt **ulu:ğ** in *TT VIII A.*17, is very common; **uluğ erŋek** 'thumb' *TT V* 8, 56: Civ. **uluğ** is common: **Xak.** XI **uluğ** *al-kabīr min kull şay'* 'great' of anything *Kaş. I* 64; many o.o.; *KB* **uluğ** is common: XIII(?) *At.* ditto; *Tef.* **uluğ/ulu** 326: XIV *Muh. yawmu'l-qiyāmat* 'resurrection day' **ulu:ğ küŋ** *Mel.* 44, 13; *Rif.* 137; *Ādam 'alayhi'l-salām* **ulu:ğ ata:** 45, 1 (*Rif.* **aşnu:kı: ata:**); *al-cadd* 'grandfather' **ulu:ğ ata:**; *al-cadda* **ulu:ğ ana:** 49, 4; 143–4; *kabīru'l-qawm* 'chief of a tribe' **ulu:ğ** 50, 6; 145; *al-kabīr* **uluğ** 55, 13; 153; *ismu'l-nahr* 'the name of a river' **ulu: su:** 4, 20; 75: **Çağ.** XV ff. **uluğ/uluk** *buzurg wa 'aẓīm* 'big, great' *San.* 86r. 29 (quotns.): **Xwar.** XIII **uluğ/ulu** *'Alī* 12: XIII(?) **uluğ** common in *O.ğ*: XIV **uluğ/ulu** *Qutb* 198; **uluğ** *MN* 1, *etc.*: **Kom.** XIV 'great' **ulu** *CCI*, *CCG*; *Gr.* 265 (quotns.): **Kıp.** XIII *al-ibhām* 'thumb' **ulu: barmak** *Hou.* 20, 14: XIV **ulu:** (with back vowels) *al-kabīr*; **ulu: anası:** (*sic*) *ummu'l-umm*; **ulu: azu:** *kibāru'l-aḍrās* 'big tooth, molar' *Id.* 20: XV *kabīr* **ulu:** *Kav.* 44, 17; 59, 20; *Tuh.* 30b.3: **Osm.** XIV ff. **uluğ** occurs twice (*II*, *III*) and **ulu** several times *TTS I* 720–1; *II* 924; *III* 706; *IV* 782–3.

1 oluk (**olok**) basically 'a hollowed-out tree trunk', hence 'trough, boat', and later 'gutter', etc. S.i.s.m.l.g., sometimes spelt **olak**. **Xak.** XI **oluk** *şay' yunqar min aşl xaşaba ka'l-ma'laf yubarrad fīhi'l-'aşīr wa yusqā fīhi'l-dābba* 'an object hollowed out of a tree trunk', e.g. a trough in which grape-juice is cooled, or

cattle watered . . . **oluk** *al-sawraqu'l-ṣağīr* 'a small (dug out) canoe'; its origin is from the previous word *Kaş. I* 67–8: XIV *Muh.*(?) (among words relating to buildings) *al-mīzāb* 'gutter' **o:lu:k** *Rif.* 179 (only): **Kıp.** XIV **oluk** *al-maṭ'ab* 'a channel, water-course' in which water flows swiftly *Id.* 21; **olak** (*sic*) *al-ḥawd* 'tank, basin' *do.* 22; *al-ḥawd* **alak** (*sic*, in error) *Bul.* 3, 15: XV *qaṣ'a* 'a wooden bowl, or trough' **olak** (*sic*) *Tuh.* 29b. 4: **Osm.** XV ff. (after **uluğ/uluk**) (3) in *Rūmī nawdān*, 'channel, gutter, spout' *San.* 86v. 5.

2 oluk Hap. leg.; prob. a metaph. use of **1 oluk** in the sense of something hollow. Cf. **keriş. Xak.** XI **oluk** *minsacu'l-faras* 'a horse's withers' *Kaş. I* 68 (prov.).

D **3 oluk** Intrans. N./A.S. fr. **1 ol-**. Possibly survives in NE Tel.; NC Mzx. **uluk** 'useless, valueless' *R I* 1694; SW XX Anat. **uluk** 'decaying, weak, idle', etc. *SDD* 1417. **Xak.** XI **oluk to:n** *al-ṯawbu'l-xalaqu'l-bālī* 'a shabby worn-out garment'; also used for anything worn out *Kaş. I* 67.

D **alku:** Gerund, used as N./A. fr. **alk-**; one of several early words for 'all, everyone, everything', lit. 'something which has come to an end'. N.o.a.b. **Türkü** VIII ff. **ançıp alku: kentü: ülüğl: erkll:g ol** 'thus everyone is master of his own fate' *IrkB Postscript*: Man. (if they find Hearers or merchants) **alkunı ölürgey** 'they will kill them all' *TT II* 6, 16; **edgü törö edgü kılınç alku kılğay** 'they will all (follow) good customs and do good deeds' *do.* 6, 21: **Uyğ.** VIII ff. Man. **alku anunmış bışrunmış nomlarığ** 'all the doctrines which they have prepared and assimilated' *TT II* 17, 61–3/65–7: Bud. **alku** is fairly common and occurs in three usages: (1) as a Noun in oblique cases, e.g. **alkunı taplamadı teg** 'although he had disapproved of all (the others)' *PP* 15, 2; **alkuka bérip** 'giving to everyone'; o.o. *U II* 78, 39; *U III* 45, 18; (2) as an Adj. preceding the Noun qualified, e.g. **alku iglerig öŋeḍtürdeçi** 'curing all diseases' *Suv.* 595, 19–20; *TT V* 10, 87 (öç-); a.o.o.; (3) as an Adj. following the Noun qualified, e.g. **ne kergekin alku tüketi bérip** 'giving absolutely everything that is necessary' *PP* 28, 4; **anı alku ökünürbiz bilinürbiz** 'we repent and confess all those (sins)'. *TT IV* 8, 76; **kişi alku ölür** 'all men die' *PP* 15, 2; *TT VIII O.*5 (**alko**, same as *VI* 61); *TT V* 6, 26 and 38; a.o.o.: Civ. (early only?) **su:vsa:lık a:lko üç doş belküle:ri tüke:l közönür** 'all three basic (Sanskrit *doṣa*) signs of thirst appear' *TT VIII I.*9; a.o. *do.* 16 (**suvsuş**).

S **ılkı** See **1 yılkı:**.

D **alkığ** 'wide, broad'; well established in Uyğ., where it occurs only in the Hend. **kéŋ alkığ**, otherwise known only in NE in a curious variety of forms; Karağas **alhığ** (*sic*); Khak., Koib. **allığ**; Şor **alığ, aldığ** *R I* 373, *etc.*; *Bas.* 23; Tuv. **algığ** *Pal.* 55. Prima facie N./A.S. fr. **alk-**; the semantic connection is tenuous, but cf. **alku:**. There is a NE Khak., Tuv. verb **algı-** 'to expand, become broader', but this can hardly be as old as Uyğ., and may well be a late form of **alk-** or even a back-formation fr. **alkığ. Uyğ.** VIII ff. Man.-A (you will live in that country) **kéŋin alkığın muŋsuzun** 'at your ease (Hend.), and carefree' *M III* 30, 5–6 (*i*): Bud. (of a kingdom) Sanskrit *vipulam* 'broad, wide' **kéŋ a:lkığ** *TT VIII C.*1; (of property) *vistīrṇa* ditto *do. D.*33; o.o. *do. G.*35; *K.*4; **kéŋ alkığ** (of heaven, earth, a palace, etc.) is common in *TT VI* 07, 241, 243, etc.; a.o. *X* 26.

D **olğun** N./A.S. fr. **1 ol-**; 'ripe'. Survives only in SW Osm. and XX Anat. **ulğun/ulkun** *SDD* 1416–17. The word is not fully vocalized in *Kaş.* and the Ar. translation corrupt, but its identity is certain. **Xak.** XI **seḍremiş olğun konak** (mis-spelt *koyak*) *qalla rab'*(?) *ḥabbati'l--cāwars* 'the quantity(?) of grains of millet was small' *Kaş. III* 167, 7 (the second word must be a Nom. as the third is a Gen. but *rab'* (not fully vocalized) does not look right); n.m.e.

D **alkınç** Dev. N. fr. **alkın-**; 'coming to an end, annihilation', and the like. N.o.a.b., but cf. **alkınçsız.** The **-u-** is no doubt euphonic before a consonantal Suff. **Uyğ.** VIII ff. Bud. **alkınçuka tegi burxan uruğı üzülmez** 'the seed (i.e. succession) of Buddhas will be unbroken until the end of time' *TT VI* 205; **sézikliğ köŋülümüz alkınçuka tegi üzülzün** 'may our doubts be utterly dispelled' *do.* 380–1.

D **alkış** N.Ac. fr. **alka:-**; 'praise'; originally in the sense of praising God, later also in ordinary human relations, where 'blessing' is sometimes the better translation. S.i.a.m.l.g. except SC where it has been displaced by the Mong. l.-w. **maktov. Türkü** VIII ff. **yaru:k ay teŋri:ke: alkı:şta:** 'in praise of the bright moon god' *Toy. Ir.* 2–3 (*ETY II* 176): Man. **alkışımız ötügümüz** 'our praises and prayers' *Chuas.* 216; **başak alkış çaxşapat** 'fasting, praise, the commandments (l.-w.)' *do.* 330; a.o. *do.* 206 (**alkan-**): **Uyğ.** VIII ff. Man.-A **esengü alkış** 'well-being and praise' *M I* 27, 11 ff.: Man. **alkış paşık sözleğüg** 'reciting praise and hymns (l.-w.)' *TT III* 161: Chr. **öğmek alkış ötündiler** 'they presented their praises (Hend.)' *U I* 6, 15–16: Bud. **burxan kutıŋa alkış alıp** 'receiving praise for the honourable state of (being a) Buddha' *TT IV* 12, 51–2; o.o. *V* 10, 109; *Pfahl.* 8, 11: **Xak.** XI **alkış** *al-ṯanā' wa'l-du'ā wa ḏikr ayādi'l-racul wa 'add manāqibihi* 'praise, blessing, an account of the great deeds of a man and an enumeration of his virtues'; hence one says **ol beğke: alkış bé:rdi:** 'he praised (*aṯnā'*) the *beg*', and **yala:waçka: alkış bé:rgil** 'bless (*ṣalli 'alā*) the Prophet' *Kaş. I* 97; *I* 249, 5 (**alkal-**); 284, 5 (**2 arka:-**): *KB* **kişi edgü atın kör alkış bulur** 'a man earns praise by his good reputation' 246; o.o. 760, 1309: XIII(?) Tef. **ögdi alkış esenlik**

'praise, blessings, and good health' 49: XIV *Muh. al-du'ā* **alğış** *Mel.* 39, 2; **alkış** *Rif.* 126; *al-ṭawāb* 'reward for good works' **alğış** (v.l. **alkış**) 44, 15 (**muyan** 138): **Çağ.** XV ff. **alkış** (spelt) *du'a-yi xayr* 'blessing' *San.* 50r. 21: **Kom.** XIV 'blessing' **alğış** *CCG*; *Gr.*: **Kıp.** XIV **alkış** *al-ṭanā'*, **alkış kıl-** *ca'ala'l-ṭanā' ya'nī aṭnā' Id.* 22: XV *da'ā* **alğış eyle-** *Kav.* 18, 2 ff.; *al-ṭanā'* **alkış** (in margin **alğış**) *Tuh.* 10b. 11; *du'ā* **alkış** *do.* 15b. 10: **Osm.** XIV ff. **alkış** 'praise' in several texts till XVII *TTS I* 21; *II* 29; *III* 17; *IV* 18 (it now means, more narrowly, 'applause, acclamation').

Dis. V. ALĞ-

?D **alık-** N.o.a.b. Morphologically obscure; hardly to be derived from **al-**; if the basic meaning is 'to fester, turn septic', perhaps fr. **2 a:l**, lit. 'to be inflamed'. **Xak.** XI **er alıktı:** *la'uma'l-racul* 'the man was vile, miserly'; and one says **ba:ş alıktı:** *tanaffaṭa'l-curḥ wa faṣada* 'the wound festered and turned septic', also used of anything that turns septic owing to mishaps in menstruation or parturition or to running sores' (*naẓra ḥā'iḍ aw nufasā aw cunub*) *Kas. I* 191 (verse; **alika:r, alıkma:k**): *KB* (these things (bad temper, anger, etc.) are bad for a man) **munı kılsa yalnuk alıkar etöz** 'if a man does them, his body deteriorates' 337 (so read, with Vienna MS. against *bilse . . . ılıkar* in Fergana MS.).

alka:- 'to praise', both in the religious and the ordinary sense; hence, more recently, 'to bless, pray for a blessing on (someone *Acc.*)', cf. **alkış**. S.i.s.m.l. in NE, SE, NC; in SC and NW displaced by Mong. l.-w. **makta-** and in SW by Ar. nouns with **et-**. See **2 arka:-**. **Uyğ.** VIII ff. Man. **ağızınta sizni öge alkayu** 'praising (Hend.) you with their mouths' *TT III* 97: Bud. **kılmışların yeme tutup ögdüm alkadım erser** 'if I have accepted(?) and praised (Hend.) what they have done' *Suv.* 135, 4–5: Civ. *TT I* 170 (**tüş-**): **Çağ.** XV ff. **alka-(-mış,** etc.) *alkış et-Vel.* 28 (quotn.); **alka-** (spelt) *du'ā-yi xayr kardan* 'to bless' *San.* 48v. 7 (quotns.)

D **alkat-** Caus. f. of **alka:-**. N.o.a.b.; apparently, like **ögüt-**, q.v., used only in the Particip. f. **alkatmış** 'praiseworthy, provoking praise; blessed'. **Uyğ.** VIII ff. Man.A. (at an auspicious moment, on an auspicious day) **yeme alkatmış ayka** 'in a blessed month' *M I* 26, 22–3; a.o. *do.* 24 (**ögüt-**): Man. **alkatmış bés kat teŋri yérinde** 'in the blessed five-fold heavens' *TT III* 59: Bud. **alkatmış ıduk élig uluşuğ** 'the blessed, holy realm, and country' *TT VII* 40, 17.

D **olxut-** Hap. leg. Der. f. **olur-**; Kaş. is quite right in saying that it is completely irregular, but **olğut-** would be equally irregular. It looks rather like an abbreviation of **olğurt-**, q.v. **Xak.** XI **ol meni: olxuttı:** *aclasanī* 'he seated me'; originally with **-ğ- olğuttı:** *li-anna'l-fi'l lā yu'addā bi'l-xā'* *albatta* because a verb is certainly not made Causative with **-x-**', but is made Causative with **-ğ-**, e.g. **oğğur-** 'to wake', **toğğur-** 'to satiate'; in these the verb is made Causative with a **-ğ-** *Kaş. I* 260 (**olxutur, olxutma:k**).

D **ulğa:ḍ-** Intrans. Den. V. fr. **uluğ**; 'to become big, or bigger; to grow up'. S.i.a.m.l.g. except SW, usually as **ulğay-**. **Türkü** VIII ff. Yen. **erı:n ulğa:t(t)ım** 'I grew up to manhood' *Mal.* 29, 5 (see **élet-**): **Uyğ.** VIII ff. Man. *Wind.* 249, 9 (**eḍeḍ-**): Bud. **edgü kutluğ tınlığlarnıŋ oğulanı** (*sic*) **ulğaḍsar** 'when the sons of good, divinely favoured mortals grow up' *U III* 80, 27: Civ. **bu kişiniŋ uluğaḍu** (*sic*) **yaşı kelmişte eḍgü körür** 'when this man reaches the years of maturity he experiences good (fortune)' *TT VII* 28, 31–2: **O. Kır.** IX ff. **buŋu:suz ulğa:t(t)ım** 'I grew up free from care' *Mal.* 7, 2: **Xak.** XI **oğla:n ulğattı:** 'the boy grew up (*kabura*)'; originally **ulğa:ḍtı:** but assimilated *Kaş. I.* 263 (**ulğatur, ulğatma:k**); (if a man exerts himself when he is young) **ulğa:ḍu: sevnür** *yafraḥ fī kibarihi* 'he is happy when he grows up' *II* 268, 20; *III* 87, 26; a.o. *I* 505, 4 (**uluğluk**): XIV *Muh. kabura* (*Rif.* and *nāma* 'to grow up') **u:lğa:y-** *Mel.* 30, 13; *Rif.* 114: **Çağ.** XV ff. *Vel.* 115–16 lists three conjugational forms of **ulğay-**, two of **ulğan-** and one of **ulğat-** (the last two errors) translating them *büyü-* and explaining that they mean reaching 'middle age' (*mertebe-i kuhūl*) and sometimes 'old age' (*pirlik*) with several quotns.; **ulğay-** (spelt) (1) *'aẓīm wa buzurg şudan* 'to become big, great'; (2) metaph., *pīr wa mu'ammar şudan* 'to become old, aged' *San.* 82r. 9 (quotns.): **Xwar.** XIV **ulğay-** 'to become bigger' *Qutb* 197: **Kom.** XIV 'to grow' **ulğay-** *CCI*; *Gr.*; **Kıp.** XV(?) *xāyala* 'to be haughty' (**biyi-**, in the margin in second hand) **ulğad-**, 'also with **-k-** instead of **-ğ-**' *Tuh.* 14b. 11.

D **alkal-** Pass. f. of **alka:-**. Survives only(?) in NE Alt. **alkal-**; Sag. **alğal-** 'to be blessed' *R I* 389, 393. **Xak.** XI **beğke: alkış alkaldı:** *uṭniya 'alā'l-amir wa 'udda manāqibuhu* 'the *beg* was praised and his merits were enumerated' *Kaş. I* 249 (**alkalur, alkalma:k**).

D **1 alkan-** Refl. f. of **alka:-**, but syn. w. it. Survives only(?) in NE Tuv. **alğan-** 'to call out invocations'. **Türkü** VIII ff. Man. **künke tört alkış . . . alkansığ törö bar erti . . . alkanmadımız erser . . . alkanur erken** 'there was a rule that we should recite praises four times a day (to certain gods); if we have not recited them (properly or if) while reciting them (we have been inattentive)' *Chuas.* 206–213: **Uyğ.** VIII ff. Man.-A **bir ekintike karğanurlar alkanurlar** 'they curse and call down curses on one another' *M I* 9, 9–10; a.o. *do.* 16–17 (cf. **arka-**).

D **2 alkan-** See **alkın-** Man.-A.

D **alkın-** Refl. f. of **alk-**; (1) 'to use (something *Acc.*) up for one's own advantage'; (2) 'to use oneself up, exhaust oneself'; (3) 'to be used up, exhausted'. Survives, with some extensions of meaning only(?) in NC Kır., Kzx.;

NW Kaz. *R I* 390 and SW xx Anat. *SDD* 97. **Türkü** VIII **kop anta: alkıntığ arıltığ** 'you all exhausted yourselves and were wearied there' *I S* 9; *II N* 7; a.o. *T* 3: **Uyğ.** VIII ff. Man.-A (when a lamb or calf dies and is reborn as a lion- or wolf-cub) **kentü sürüg uduğ koyanuğ alkanur yok kılur** 'it consumes and annihilates its own flock of oxen and sheep' *M I* 8, 7–9; **éliti kelmiş azukı alkanmadı erser** 'if he has not consumed the food which he has brought' *M III* 10, 9 (ii): Man. **amtıka tegi yértinçü alkınmazmu erti tınlığlar** 'would not the world and mankind have perished before now?' *TT III* 65: Bud. **ağı barım alkınsar** 'if the treasures (Hend.) are all used up' *PP* 7, 9; 9, 2; *TT IV* 20, note B 42, 10(öçül-); *TT V* 10, 87 (öç-); (may our sins) **arızun alkınzun** 'be washed out and put an end to' *TT IV* 12, 40; o.o. of **arı-alkın-** *Suv.* 132, 15; 138, 12 and 21, etc. (common); o.o. *U II* 42, 35; 79, 53; *U III* 33, 13; *Suv.* 600, 6: Civ. **kişi sözleser savı alkınur** 'if a man speaks, his words come to nothing' *TT I* 33; **tepreser alkındıŋ tepremeser yégettiŋ** 'if you move you exhaust yourself, if you do not you get better' *do.* 204–5: **Xak.** XI **alkındı: neːŋ** 'the thing was completly used up' (*nafada bi-rummatihi*); and one says **er alkındı:** 'the man died and perished' (*māta wa fanā*) *Kaş. I* 254 (**alkınur, alkınma:k**); **tün kün keçe: alkınu:r ödlek bile: a:y** *al-dahr yanfad wa'l-şahr yanfā bi-muḍīyi'l-layl wa'l-nahār* 'as the days and nights pass, time is consumed and the months elapse' *I* 82, 14; (man is like an inflated bladder) **ağzı: yazılıp alkınu:r** *iḍā'nfataḥa famuhu yafnā'l- rīḥ* 'when the mouth is opened, the air (in him) is exhausted' *I* 195, 27: *KB* **neçe térse dunyā tüker alkınur** 'whatever this world accumulates comes to an end and is used up' 114; o.o. of **tüke:- alkın-** 189, 3782, 5265: XIII(?) *Tef.* **alkın-** 'to come to an end, perish' 49: XIV *Muh.*(?) *al-'adm* 'to be destroyed' **alkınmak** *Rif.* 124 (only).

D **olğurt-** 'to seat (someone *Acc.*); metaph., 'to place (something *Acc.*, somewhere); to establish (something *Acc.*)'. Morphologically obscure; prima facie Caus. f. in **-t-** of ***olğur-**, which is possibly a very early (pre-VIII) form of **olur-**, q.v. N.o.a.b. See **olxut-**. **Türkü** VIII **arku:y karğu:ğ olğurtdım** 'I established the watch tower of Arkuy (?place-name)' *T* 53 (the earlier explanation **ulğartdım** 'I enlarged' is morphologically impossible): VIII ff. Man. **tirazuğ içinte olğurtur** 'he places (the sinful souls) on the scales' (Iranian l.-w.) *M II* 12, 9: **Uyğ.** VIII ff. Man. **içinte olğurtur** *M III* 29, 11 (i): Bud. **ertenilig orunluk üze olğurt(t)ı** 'he seated him on a jewelled throne' *PP* 46, 2–3; **yolda öŋi olğurt(t)ı** 'he seated him off the road' *do.* 66, 2–3 (*sic*?, and not 'facing the road' as Pelliot suggested); **üskinte olğurtup** 'seating him facing himself' *Hüen-ts.* 20.

D **alkaş-** Recip. f. of **alka:-**; 'to praise (bless, etc.) one another'. Survives only(?) in NE Khak. **alğaş-** SE Türki **alkaş-** *Shaw* 13 (only). **Xak.** XI **ol meniŋ birle: alkış alkaşdı:** 'he competed with me in praising' (*fī'l-madḥ wa'l-ṯanā'*); also used of helping (to praise) *Kaş. I* 237 (verse; **alkaşu:r, alkaşma:k**).

D **alkış-** Recip. f. of **alk-**; 'to destroy one another'. Survives only(?) in NE Tuv. **alğış-** 'to quarrel'. **Xak.** XI **bo:y** (**bi:r**) **ikki: bile: alkıştı:** *tafānā'l-qawm ba'ḍuhum ba'ḍ* 'the tribe destroyed one another'; also used for competing in destroying (*fī ifnā'*) something *Kaş. I* 237 (**alkışu:r, alkışma:k**); a.o. *I* 237, 23: **Osm.** XIV (then, wherever he indicates, the locusts all) **ol araya alkışıp barır** 'go there and destroy (the crops)' *TTS I* 20.

S **ulğay-** See **ulğa:ḍ-**.

Tris. ALĞ

D ***alka:dı:** Hap. leg.; Dev. N. fr. **alka:-**; 'praise'. Noted only in a metathesized form, but unmistakable owing to its association with **öğdi:**. **Uyğ.** VIII ff. Bud. **bo üç erdiniŋ a:ğla:di öğtile:rı eştilme:di** 'the praise (Hend.) of these three precious things was not heard' *TT VIII H.*9–10.

D **alkuğun** Collection f. of **alku:**; 'all together'. N.o.a.b. **Uyğ.** VIII ff. Bud. **alkuğun bir teg bilü yarlıkazunlar** 'may they deign to know, all together as one man' *Suv.* 137, 13–14; a.o. *do.* 15; listed, without refce., in *U I* 54 as translating Chinese *hsi* 'all' (*Giles* 4,138).

D **uluğluk** A.N. fr. **uluğ**; 'greatness' both physically and in abstract and moral sense; 'seniority' and the like. S.i.a.m.l.g. **Xak.** XI **uluğluk** *al-kibriyā' wa'l- şaraf* 'glory and honour'; hence one says **uluğluk teŋrı:ke:** 'glory be to God'; **uluğluk** *al-kibar fī'l-sinn* 'greatness of age, seniority' *Kaş. I* 150; **uluğlu:kuğ bulsa: sen** 'if you attain high rank and distinction' (*cāh wa basṭa*) *I* 64, 13; for example **uluğluk** *al-kibriyā'* is derived from **ulğa:ḍı:** *kabura I* 505, 4; o.o. *I* 352, 17; *II* 91, 6: *KB* **uluğluk saŋa ol** 'glory belongs to Thee (Oh God)' 7; **saŋa tegse beglik uluğluk ok-a** 'if the rank of *beg* and a high position come to you' 552: XII(?) *KBVP* **uluğluk iḍisi** 'the Lord of Glory' 2: XIII(?) *KBPP* ditto 2; *At.* **uluğluk** several occurrences; *Tef.* **uluğluk** 'greatness; seniority, old age' 327: **Çağ.** XV ff. **uluğluğ/uluğluk** *buzurgī wa pīrī* 'greatness; old age' *San.* 86v. 5: **Xwar.** XIV **uluğluk** ditto *Qutb* 198: **Kom.** XIV 'greatness' **ululuk** *CCI*; *Gr.*

S **alkınçu** See **alkınç**.

D **alkınçsız** Priv. N./A. fr. **alkınç**; 'inexhaustible, unlimited', and the like. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. (they poured out rice wine) **alkınçsız** 'in unlimited quantities' *Hüen-ts.* 1943; **alkınçsız kögüzlüg Bodısavt** *Akşayamatī Bodhisattva Kuan.* 59, etc.; *TT VI* common; *TT VII* 40, 13.

D **uluğsığ** Simulative Den. N./A. fr. **uluğ**; 'vain, proud'. Pec. to *KB*. **Xak.** XI *KB* **uluğsığ küvez . . . kişi** 'a vain, proud man' 1706; **uluğsığ beğük tutsa beğler köŋül** 'if the *begs* cherish vain, ambitious thoughts' 2118: (XIII(?) *Tef.* **uluğsılık** 'pride, vainglory' 327).

Tris. V. ALĞ-

D **uluğla:-** Den. V. fr. **uluğ**; 'to make, or consider (someone *Acc.*) great; to respect (him)'. S.i.a.m.l.g., usually in the last sense. **Xak.** XI **teŋri: meni: uluğla:dı:** 'God gave me glory' (*al-kibriyā'*); and one says **beg meni: uluğla:dı:** 'the *beg* reckoned me to be great' (*kabīr*); *prov.* **uluğnı: uluğla:sa: kut bulu:r** 'if a man respects the aged (*waqqara'l--şayx li-sinnihi*), he is lucky' *Kaş. I* 304 (**uluğla:r, uluğla:ma:k**): XIII(?) *Tef. kabbara* 'to magnify' **uluğla:-** 327: **Kıp.** XIV **ulula-** *waqqara Id.* 20: **Osm.** XIV ff. **ulula-** 'to respect' in several texts, also (XV) 'to put (someone) over (someone else, *üzerine*); to keep (the sacred month) holy' *TTS I* 720; *II* 925; *III* 707; *IV* 782.

D **alkındur-** Caus. f. of **alkın-**; 'to bring to an end, to wipe out (sins)'. Pec. to Uyğ.? **Uyğ.** VIII ff. Bud. . . . **ayığ kılınçların . . . arıttılar alkındurdılar erser** 'if they have washed out and wiped out . . . their sins' *Suv.* 139, 10–12; 139, 23 ff.

alakır- Pec. to Uyğ., where it is used only in Hend. with **kıkır-/kıkırış-**, q.v. Obviously, as pointed out in the note to *TT X* 363, the origin of SW Osm. **lakırdı** 'talk, chatter', and meaning 'to shout' or the like; prob. a quasi-onomatopoeic. Cf. **alakırış-** **Uyğ.** VIII ff. (then King Dantipāla and his suite went hunting and, seeing the 500 maral deer, circled round them six times and) **yavlak ünin kıkırışu alakırdılar** 'shouted (Hend.) with a loud voice' *U IV* 34, 67; similar phr. *TT X* 363.

D **alakırış-** Hap. leg.; Co-op. f. of **alakır-**, q.v. **Uyğ.** VIII ff. (then innumerable demons surrounded King Caştana and, in order to intimidate him) **katığ ünin kıkrıştılar alakırıştılar** 'shouted (Hend.) with a loud voice' *U IV* 22, 295–6.

D **alığsa:-** Desid. Den. V. fr. (**2**) **alığ** Dev. N. fr. **al-** (not noted earlier than Çağ.); 'to wish to take'. Survives in some NE languages. **Xak.** XI **ol andın yarma:k alığsa:dı:** 'he intended to take (*qaṣada an yaqbiḍ*) the money from him' *Kaş. I* 281, 18 (grammatical example); n.m.e.

D **uluğsa:-** Hap. leg.; Desid. Den. V. fr. **uluğ**. **Xak.** XI **er atta: uluğsa:dı:** *tamannā'l--racul fi'l-xayli'l-kabīr* 'the man wanted the big one of the horses'; also anything else big *Kaş. I* 302 (**uluğsa:r, uluğsa:ma:k**).

D **uluğsın-** Refl. Simulative Den. V. fr. **uluğ**; 'to consider oneself great, or greater; to boast of one's greatness'. Survives only(?) in NC Kır. **Xak.** XIII(?) *At* **ol er kim uluğsındı men men tédi** 'the man who thinks himself important and says "I, I" ' (neither created beings nor did the Creator love him) 271; o.o. 283, 285; *Tef.* **uluğsın-/uluğsun-** 327: **Xwar.** XIV **ol kul kim xalāyıq üze uluğsıŋğay** 'the slave who thinks himself better than ordinary people' *Nahc.* 376, 11.

Mon. ELG

ilk 'first' in order of time or space. No doubt, originally a Mon. but often, prob. for reasons of euphony, spelt **ilki:**. It is possible that in some early cases the latter word is a N./A.S. in **-ki:** i.e. **ilk(k)i:**, but there is no means of proving this. Survives in some NW languages and SW Az., Osm. **ilk**; Tkm. **ilki**. In the early period often combined with **I eŋ**, q.v. **Türkü** VIII (I campaigned against the Oğuz.) **ilki: sü taşıkmış erti:** 'the first army had set out' (the second stayed at home) *II E* 32; **ilki: kün** 'on the first day' (. . . and on the second day) *II S* 1: Man. **ilki özün bu özün** 'in a previous self (i.e. incarnation) and in the present self' *Chuas.* 116–17: **Uyğ.** VIII ff. Man. **ilki bögö él(I)ıgler** 'former wise kings' *M III* 35, 17; **ilkite berü** 'from the beginning' *TT III* 43 (**atkan-**); 116: Bud. **ilki etözlerde** 'in former bodies' *Suv.* 134, 1; **ilki tıltağ** 'the first cause' *U II* 7, 1: Civ. **ilki ajuntakı** 'in previous incarnations' *H II* 22, 13; **ilk yér** 'the first land' (which I received) *USp.* 55, 20: **Xak.** XI **ilk** 'first' (*awwal*) of anything; one says **ilk sen barğıl** 'do you go first!' *Kaş. I* 43: XIII(?) *Tef.* **ilk/ilik/iliki** 'first, former(ly)' 124: **Çağ.** XV ff. **ilk** (spelt) *awwal wa ibtidā'* 'first, beginning' *San.* 113r. 5 (quotn.): **Kom.** XIV 'March' **ilyas ay**, prob. a crasis of **ilk yaz ay** *CCI*; *Gr.* 119: **Kom.** XV *awwal* **ilk** *Tuh.* 3b. 10; a.o. 62b. 1 (**birinç**): **Osm.** XIV **ilk** 'at first' *TTS II* 530.

Dis. ELG

S **elek** See **élgek**.

elig (?**élig**) 'hand, forearm', with some extended meanings like 'finger's breadth' in some modern languages. For some obscure reason abbreviated to **el** in some languages in the medieval period; in some languages displaced by **ko:l** in the meaning 'hand'. S.i.a.m.l.g. in a wide range of forms and meanings. Possibly to be spelt **élig**; see **eliglig**. Uyğ. VIII ff. Bud. **Türkü** VIII **Oŋ Totok yurçı:n yaraklığ eligin tutdı:** 'he grasped Wang Totok's brother-in-law with his armoured hand' *I E* 32; similar phr. *do.* 38: VIII ff. **xan eligi:n tutmi:ş** 'the *xan* grasped them with his hand' *IrkB* 63; **kulı: elgi:nte: . . . ıdtı:** 'sent . . . by the hand of his servant' *Toyok* IVr. 5–7 (*ETY II* 180): Man. (we must keep three commandments with our mouths, three with our minds) **üç elgin** 'three with (our) hands' *Chuas.* 193–4; **elgin sunup** 'reaching out with (our) hands' *do.* 314; *M III* 14, 3 (iii) (**igid-**): **Uyğ.** VIII ff. Man.-A **neteg kim elig ağazka sevük erür** 'just as the

hand is dear to the mouth' *M I* 23, 6–7: Chr. **Xırodıs xan elginde** 'in the hands of King Herod' *U I* 9, 12: Bud. **bata:r élig be:lgürdi** 'he showed an opened hand' *TT VIII K.*5; **elgi ertinilig yip eŋirer** 'their hands spin a jewelled thread' *PP* 46, 2; *do.* 63, 5 (**aḍak**); a.o.o. in *PP*—**éliglerinde** 'in their hands' *TT V* 10, 103; o.o. *do.* 22, 47; 24, 51, etc.: Civ. **beg tamğası elginde** 'a *beg*'s seal is in your hands' *TT I* 129 (a.o.o.); **eligde** *H II* 31, 189; **éligde** *do.* 32, 2; **öz elgin bitiyü tegindim** 'I ventured to write this with my own hand' *USp.* 15, 17; similar phr. *do.* 55, 35; **elig tartıp** 'shaking hands' (on a bargain) *do.* 87, 4–5: **Xak.** XI **elig** *al-yad* 'hand, forearm'; 'the right hand' (*al-yumnā*) is called **o:ŋ elig**, in Oğuz **sa:ğ elig**, and 'the left hand' (*al-yadu'l-yusrā*) **so:l elig** in both *Kaş. I* 72; about 40 o.o.; *KB* **muŋaḍmış yérimde elig tut maŋa** 'in my difficult position hold my hand' 29; many o.o.: XIII(?) *At.* **elig** is common; *Tef.* both **el** and **elig** 'hand, arm' are common 74, 75: XIV *Muh. al-yadu'l-yusrā* **so:l é:lig** *Mel.* 7, 15; *Rif.* 79; *al-yusrā* ditto 141 (only); *al-yadu'l--yumnā* **ṣa:ğ é:lig** 141 (only); *asīr wa mustaḍ'af* 'prisoner, reduced to submission' **elig asra:kı:** 147 (only): **Çağ.** XV ff. **élik** ('with **-k**') *el . . . dast ma'nāsına* 'hand' *Vel.* 70, 71 (quotn.); **él** *bu daxı el demekdir dast ma'nāsına do.* 72 (quotn.); **él** *dast* (quotn.) also called **élig**; **él** and **élig** are terms (*'ibārat*) for (the hand) from the fingers to the wrist, and **kol** for (the arm) from the fingers to the shoulder *San.* 112v. 3; **élg** ('with **-g**') *dast do.* 113r. 4 (quotn.; only with vowel suffixes); **élik** (by implication 'with é-') *dast* (quotn.), also called **él** and **élg** *do.* 113r. 10 (both forms occur in quotns. fr. *Nawā'ī*): **Xwar.** XIII **el** 'hand' *Ali* 8: XIV **elig** ditto *Qutb* 20; **él, élig** *do.* 49; ditto *MN* 2, etc.; **elig** *Nahc.* 231, 13; 257, 16; 289, 11: **Kom.** XIV 'hand' **el** *CCI, CCG*; *Gr.*: **Kıp.** XIII (after a list of fingers, etc.) *macmū'u'l-yad* 'the whole hand' **é:l** *Hou.* 20, 17: XIV **el** ('with front vowel') *al-yad İd.* 20: XV *al-yad* (**kol**; also) **el** *Kav.* 61, 1; *kaff* 'the palm of the hand' **él** (and **aya**) *Tuh.* 30b. 8; *yad* **él** *do.* 39a. 7: **Osm.** XIV ff. phr. containing **el** c.i.a.p. *TTS I* 259 ff.; *II* 367 ff.; *III* 242 ff.; *IV* 285 ff.

1 ellig 'fifty'. Certainly with double **-ll-** (see Clauson, op. cit., s.v. **ékki:**) and, in view of the O. Kır. spelling, with initial **e-**, not **é-**. C.i.a.m.l.g. with phonetic variations. **Türkü** VIII **el(l)íg yıl** 'for fifty years' *I E* 8; **el(l)ig yaşıma:** 'in my fiftieth year' *II S* 7: **el(l)iççe: er tutdımız** 'we captured about fifty men' *T* 42: VIII ff. Man. **el(l)ig kün** 'fifty days' *Chuas.* 245: **Uyğ.** VIII **el(l)ig yıl** *Şu. N* 4: VIII ff. Bud. **bir el(l)ig orunlarda** 'in the forty one places' *Suv.* 133, 17: Civ. **elig** (so spelt) 5 occurrences in *TT VIII L.*; **el(l)ig** in several page numbers in *TTS I*; in *USp.* seven occurrences of **el(l)ig**; **él(l)ig** in 8, 5: **O. Kır.** IX ff. **yüz el(l)ig** *Mal.* 9, 3; **el(l)ig öküzin** 'his fifty oxen' *do.* 10, 2; **ek(k)i: el(l)ig yaşım** *do.* 21, 2; **üç el(l)ig yaşım** *do.* 22, 3; **tokuz el(l)ig yaşda:** *do.* 48, 3: **Xak.** XI (in the *fa"ul* section) **ellig yarma:k** 'fifty coins' (etc.) *I* 143; **el(l)ig karı: bö:zin** 'with fifty cubits of cloth' *I* 117, 5: *KB* **ellig yaşım** 365 (*taşdid* on *lām* in Fergana MS.): XIII(?) *Tef.* **el(l)ig/ellig/el(l)i** 74–5 (at least one *taşdīd*): XIV *Rbğ.* **él(l)ig** *R I* 817 (quotn.): *Muh. xamsūn* 'fifty' **elli:** *Mel.* 81, 14; **él(l)i:g** *Rif.* 187: **Çağ.** XV ff. **éllig** ('with *taşdīd* and **-ğ**') *elli Vel.* 71 (quotns.); **éllig** ('with *lām-i muşaddada*') 'fifty' *San.* 113r. (quotn.): **Xwar.** XIII **ellig/elli** *'Ali* 12: XIV **éllig** *Qutb* 49; *MN* 96: **Kıp.** XIII *xamsīn* **elli:** (with *taşdid*) *Hou.* 22, 12: XIV ditto *İd.* 21; *Bul.* 12, 13: XV ditto *Kav.* 39, 6; 65, 8; *Tuh.* 60b. 9.

D **2 éllig** P.N./A. fr. **1 é:l**; originally lit. 'having a realm', it soon came to mean 'king', perhaps at first to supply a word with this meaning for translations of Bud. and Man. scriptures. In Uyğ. Bud. it is often combined, or alternates, with **xa:n**, q.v. It then came to be spelt, and perhaps pronounced, **élig** with a singl **-l-**, and perhaps, at some uncertain later date, **ilig**. In Persian it suffered further changes, e.g. to *ilek*, but this was prob. never really a Turkish word. Apart from the refces. below, the only survivals seem to be in NC Kır. **eldü** 'populated'; **eldik** (1) 'democrat'; (2) in phr. **calpı eldik** 'embracing all the people', and possibly **ilik** or **ilik cilik** 'neighbour'. See *Doerfer* II 661. **Türkü** VIII **éllig** (spelt with two **l**'s) **boḍun ertim** 'we were a people with a realm of our own' *I E* 9, *II E* 8; o.o. *I E* 15, *II E* 13 (**élsiret-**); *I E* 18 (ditto); *I E* 29, *II E* 24 (**ığar**); **eçi:m xağan élli: kamşağ boltukı:nta: boḍun él(l)igi: ekigü: boltukı:nta:** 'because my uncle the *xağan*'s realm became insecure and the people and their ruler came to be at variance' *I N* 3: VIII ff. Man. **teŋri él(l)ig** *TT II* 6, 27, *etc.*; **él(l)ig xan** *do.* 10, 88; *M III* 14, 3 (iii) (**igiḍ-**): Yen. **él(l)ig er** *Mal.* 26, 10 (dubious, text chaotic): **Uyğ.** VIII ff. Man.-A (our gracious father) **eḍgü kılınçlığ él(l)igemez** 'our beneficent king' *M I* 10, 3–4: Man. **él(l)ig begler** '*beg*s who have a realm of their own' *Wind.* 250, 31: Chr. **él(l)ig xan Maşıxa teŋrike** 'to the divine king, the Messiah' *U I* 6, 16–17; a.o. *do.* 7, 2: Bud. **él(l)ig** is used in three ways: (1) as an Adj. qualifying **xan**, etc., e.g. **él(l)ig xan** *Suv.* 314, 5; **él(l)ig beg** *U III* 41, 7 (ii); Sanskrit *rāṣṭram* 'kingdom' **éleg** (*sic*) **uluşı** *TT VIII C.*1; (2) after Proper Names, usually representing Sanskrit *rājā* 'king', e.g. **Prasenaji élig** (so spelt) *TT VIII H.*2; **Mağayt(?) él(l)ig** *PP* 4, 2; o.o. *U II* 22, 5 and 8; (3) by itself as a Noun, e.g. **kaŋı él(l)ig** 'his father the king' *PP* 6, 5: Civ. **Kaḍır Bilge teŋri él(l)ig kutı** 'his divine majesty Kaḍır Bilge' *USp.* 88, 2; a.o. *TT VII* 9, 11 (**sa:n**): **O. Kır.** IX ff. *Mal.* 15, 3 (**2 uya:**): **Xak.** XI *KB* **Küntuğdı él(l)ig** 353; many o.o. XII(?) *KBVP* ditto 68: XIII(?) *KBPP* ditto 31–2; *Tef.* **Madina éllig kişiler** 'the people of the city of Medina' 75: **Çağ.** XV ff. **elig** or **ilig** a title used on coins, no date specified *R J* 816; **ilek** (spelt) (1) a place-name; (2) the title of the *pādişāh* of the town of Yağma (Pe.

quotn.) *San.* 113r. 6: **Xwar.** XIV **éllig** 'belonging to (what?, etc.) country' *Qutb* 49: **Osm.** XIV **éllü** 'the people of a realm' in one text *TT S II* 531.

elik survives only(?) in several NE languages *R I* 815, 1484 including Khak. and Tuv.; NC Kır., Kzx., and SW xx Anat. *SDD* 524; most authorities translate it 'roe-buck', but some 'female wild goat'; the original meaning was almost certainly 'roe-buck', rather than 'roe-deer' in general. **Türkü** VIII ff. *IrkB* 63 **(içre:)**: **Xak.** XI *KB* **elik külmiz** 'the roe-buck and his doe' 79: XIII(?) *At.* **qaḍā birle ilnür tuzakka elik** 'by fate the roe-buck is caught in the trap' 456: **Kıp.** XIII *al-ġazāl* 'male gazelle' **élik (Tkm. I:vuk)** *Hou.* 11, 6: XIV **elik** *al-ġazāl Id.* 21.

S **ellik** See **eliglik**.

?D **elü:g** (?**elö:g**) 'mockery, ridicule'; prima facie a N.Ac. fr. ***elü:-**. An early l.-w. in Mong. as *eleg* (with Den. V. *elegle-*; *Kow.* 205–6, *Haltod* 47). The modern forms, NE **elek** *R I* 811; **elik** *do.* 815; Khak. *Bas.* 334; NW Kar. **elik** *R I* 815; *Kow.* 183; Kaz. **elek** *do.* 811 look more like reborrowings fr. Mong. than direct survivals. **Xak.** XI. **elü:g** *al-suxrīya* 'mockery' *Kaş. I* 122.

D **illig** Dev. N. fr. **il-**; 'attachment' and the like. N.o.a.b., but see **iliglig**. There are several modern words of similar forms and some may be descended from this word, e.g. SW xx Anat. **ilik çeken** 'the cords that tie the ends of a camel's wooden collar together' *SDD* 786. **Uyğ.** VIII ff. Bud. **ev barklıg iligig tutuğuğ** 'attachments and ties to home and household goods' *USp.* 105, 7–8.

D **ölüg** N./A.S. fr. **öl-**; 'dead; a dead person, corpse'. S.i.a.m.l.g. w. phonetic variations. NW Kaz. distinguishes between **üll** 'dead', and **ülik** 'corpse' *R I* 1849 but this is unlikely to reflect an earlier antithesis between **ölüğ** and **ölük**, the word is consistently spelt **ölüg** in those alphabets, Runic and Manichean, which distinguish **ğ** and **k**. See *Doerfer* II 621. **Türkü** VIII **tirigi: . . . ölügi:** 'those of you who survived . . . those of you who died' *I N* 9 **(yurt)**; VIII ff. (a dappled cow gave birth to a dappled calf . . .) **ölü:gde: ozmi:ş** *IrkB* 41; this could conceivably mean 'was saved from death', but the phr. used for this in 13, 17, and 49 is **ölü:mde: ozmi:ş**, and the form in 41 is prob. a scribal error: Man. **ol ölügke katıldı** 'he had intercourse with that dead (woman)' *M I* 5, 7; o.o. 5, 8; 6, 4: Yen. **tirig ölüg ara:** 'between the living and the dead' should perhaps be read in *Mal.* 26, 1: **Uyğ.** VIII ff. Man.-A **ölügüg tiriglügeli** (*sic*, but ?error for **tiriglegeli**) 'raising the dead' *M I* 24, 27–8: Bud. **ölüğ teg** 'like a dead man' *PP* 61, 7; a.o. 26, 7; **ölüg kergeksiz yıdığ etöz** 'a dead, useless, stinking body' *TT VI* 229; o.o. 284, 289: **Xak.** XI **ö:lüg** (*sic*) *al-mayyit* 'dead' *Kaş. I* 72 (in a section containing words with two short vowels, the ö:- is an error); nine o.o., spelt **ölüg**, *al-mayyit*: *KB* **ölügdin tirigke kumaru söz ol** 'this is a legacy from the dead to the living' 270: XIII(?) *At.* **ölüg** 'dead, dead man' 17, etc.; *Tef.* ditto 245: XIV *Rbğ.* ditto *R I* 1249: **Çağ.** XV ff. **ölük** ('with **-k**') *murda* 'dead' *Vel.* 114; **ölük** (*?sic*) *murda San.* 86v. 5 (quotn.): **Xwar.** XIII(?) **ölüg** 'dead man' *Oğ.* 286, etc.; **ölüg barğu** 'inanimate booty' (as opposed to **tirig barğu**) *do.* 170: XIV **ölüg** 'corpse' *Qutb* 123: **Kom.** XIV 'dead, a dead man' **ölü** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-mayyit* **ölü** *Hou.* 26, 4: XIV ditto *Id.* 20: XV *mayyit* **öli** *Tuh.* 33b. 4.

D **ülüg** Dev. N. fr. **üle:-**; 'share, part', (in the sense of one of several equal shares or parts); hence, metaph., 'destiny, fate'. Less common in modern times than the syn. word **ülüş** but survives in NE (several dialects) **ülü:** *R I* 1850; Tuv. **ülüg**, and, with a wide range of meanings, SW xx Anat. **ülü** *SDD* 1430. **Türkü** VIII *T* 4 **(2 atlığ, yaḍa:ğ)**; **üllügi:** (*?sic*, not **ölügi:**) **ança: ermiş erinç** 'his fate was presumably this' (he attacked the enemy alone and was killed) *Ix.* 23: VIII ff. *IrkB Postscript* **(alku:)**: **Uyğ.** VIII ff. Man.-A in a metaphorical prescription **yéti ülüg . . . bir ülüg . . . iki ülüg** 'seven parts of . . . one of . . . two of . . .' *M III* 32, 4–9 (i): Bud. **tégin kutı ülügi üçün** 'because it was the prince's fortune and destiny' *PP* 33, 5; similar phr. *do.* 64, 1: **Xak.** XI **ü:lüg** (*bi-išmāmi'l-alif* 'with **ü-**, not **ö-**) *al-naṣīb* 'fate, destiny' *Kaş. I* 72 (the long **ü:-** is an error, see **ölüg**); *I* 62, 19 **(ülüş)**: *KB* **ülüg** normally means 'share', less often 'destiny', sometimes it contains implications of both; **etöz ülgi barça boğuzdın kirer** 'the body's share always enters by the throat' (and the soul's by the ear) 991; **bayat kimke bérse ināyat ülüg** 'the man to whom God gives His favour as his destiny' 1797; o.o. 179, 271, 832, 1292, 1829, 3726, 4282, 6496: **Kıp.** XIV **ülü:** ('with front vowels'; and **ülüş**) *al-naṣīb Id.* 20: **Osm.** XIV to XVII **ülü** 'share, part; destiny' in several texts *TTS I* 743; *II* 950; *III* 728; *IV* 802.

D **ülgü:** (1) as N.Ac. 'measuring, weighing'; (2) as Conc. N. 'weighing machine, pair of scales'; presumably Dev. N. fr.***ül-**, since it cannot either morphologically or semantically be derived fr. **üle:-**. S.i.a.m.l.g. except SE, with a wide range of meanings, usually 'model, pattern', in such applications as 'boot-last'. See *Doerfer* II 539. **Uyğ.** VIII ff. Bud. **ol buyanlığ ükmekniŋ ülgüsin teŋin ülgülegeli sanağalı bolğay** 'it will be possible to measure and estimate the measure (Hend.) of that accumulation of merit' *USp.* 89, 1–2; similar phr. *do.* 4 and 14; *Suv.* 136, 22; o.o. *Hüen-ts.* 134 **(batur-)**, 1834: **Xak.** XI **ülgü:** *al-faymān* (Pe. *paymān*) 'a measure' *Kaş. I* 129: *KB* (in the signs of the zodiac) **ülgü** 'Libra, the Scales', 140: XIV *Rbğ.* ditto (in the passage quoted fr. *KB*) *R I* 1254: **Çağ.** XV ff. **ülgü** (spelt with **ü-**, **-g-**) (1) *andāza* 'measure, measuring'; (2) *burc-i mīzān* 'Libra' *San.* 86r. 16.

D ***élgek** Conc. N. fr. **élge:-**; 'sieve' (for solids, as opposed to **süzgü:** 'strainer' for liquids). No doubt an old word, although there is no certain early occurrence. S.i.a.m.l.g. in a wide variety of forms, usually **elek, élek, ilek**. The alternative modern word **kalbur** is a corruption of Persian *ğirbāl*. See *Doerfer* II 537. (**Xak.**) XIV *Muh.* (among the cook's implements) *al-munxal* 'sieve' **é:le:k** *Mel.* 64, 7; **u:n é:le:ki:** *Rif.* 163: **Çağ.** XV ff. **élek** *parwīzan* 'sieve', in Ar. *munxal San.* 112v. 8 (quotn.): **Kom.** XIV 'sieve' **elek** *CCI*; *Gr.*: **Kıp.** XIII *al-munxal* **ele:k** (*alif* unvocalized) *Hou.* 17, 13: XIV **elek** *al-munxal*; *wa'l-kāf li'l-āla* 'the **-k** is (the Suff.) for an implement' *Id.* 22: XV *munxal* **elek** *Tuh.* 34a. 10; 49a. 8.

S **elgin** See **yelgin**.

C? **élgün** See **1 é:l**.

ülker 'the constellation of the Pleiades'; *Kaş.* alone gives a second meaning, but since most Turkish star names are names of other objects ('black bird', 'white stallion', etc.) used metaph. it is possible that this was the original meaning. S.i.a.m.l.g. usually as **ülker** and the like. Forms like **ürker** in some NC and SC languages are a fairly recent corruption. **Uyğ.** VIII ff. Civ. **ülker yultuz** 'the 18th lunar station' *TT VII* 57, *document* T. II D. 79, 1 (see Clauson, 'Early Turkish Astronomical Terms', *UAJ* XXXV D. 363): **Xak.** XI **ülker** *al-ṯurayyā* 'Pleiades'; and in war 'an ambush' (*kayd*) is called **ülker çerig**; it is operated as follows, *yutakattabu'l-cund katā'ib kata'ib min kull awb* 'the army is broken up into detachments (posted) in various places', and when one detachment falls back (*karrat*) the others follow after it, and by this device *qallamā yanhazim* '(the enemy) is often routed' *Kaş. I* 95 (**ülker çerig** thus means literally 'an army made up of (a group of) detachments', a good simile for a group of stars); **ülker** *al-ṯurayyā III* 40, 11 (**yultuz**): *KB* **ülker savılmış başı** 'the Pleiades were declining' 4889, 6216: XIV *Muh. al-ṯurayyā* **ülger** (**-g-**marked) *Mel.* 79, 8; **ü:lker** *Rif.* 183: **Çağ.** XV ff. **ürker** (*sic*) *nām-i sitāra-i parwin* 'Pleiades', in Ar. *ṯurayyā San.* 71r. 19: **Xwar.** XIV **ülker** ditto *Qutb* 123 (*ölker*), 203: **Kıp.** XIII *al-ṯurayyā* **ülker** *Hou.* 5, 5: XIV ditto *Id.* 22; *Bul.* 2, 14: XV ditto *Tuh.* 8b. 8: **Osm.** XIV ditto in one text *TTS I* 743 (as there pointed out **ülger** 'the face of a woven fabric' is a corruption of Persian *rūy kār*).

Dis. V. ELG-

élge:- 'to sift (a solid substance *Acc.*), pass (it) through a sieve'. S.i.a.m.l.g., often with **-g-**elided; the variations **(e-, é-, i-)** in the initial point to an original **é-**. Contrast **süz-** 'to strain (a liquid)'. **Uyğ.** VIII ff. Civ. **tevenip övkesin kutırıp** (error for **kurıtıp**) **sokup elgep** 'dry, crush, and sift a camel's lung' *H I* 60; o.o. 77, 111; **inçge elgep** 'sift it finely' *H II* 12, 13; a.o.o.: **Xak.** XI **ol u:n elge:di:** 'he sifted (*naxala*) the flour' (etc.) *Kaş. I* 284 (**elge:r, elge:me:k**): XIV *Muh. naxala* **é:le:-** *Mel.* 31, 12 (mis-spelt *é:lek-*); *Rif.* 115; *naxlu'l-daqīq* **e:le(mak** in error) 37, 6; 123: **Çağ.** XV ff. **éle-** 'to sift (*bixtan wa élek kardan*) flour, etc. with a sieve', *San.* 110v. 20 (quotn.): **Kıp.** XIII *naxala* **ele:-** (unvocalized) *Hou.* 34, 2: XIV **ele-** ('with front vowels') *naxala Id.* 22: XV *naxala* **éle-** *Tuh.* 37b. 4.

D **élget-** Caus. f. of **élge:-**. S.i.s.m.l. **Xak.** XI **ol u:n elgetti:** (*sic* in MS.) *anxala'l-daqīq* 'he had the flour sifted' *Kaş. I* 264 (**elgetür, elgetme:k**).

D **élgel-** Pass. f. of **élge:-**. Survives only in NE Khak. **ilgel-** 'to be sifted'; Kız. **elgel-** 'to shiver'; Koib. **élgel-** 'to clatter' *R I* 812; for these metaph. meanings cf. **élgen-** (Kom.). **Xak.** XI **u:n elgeldi:** 'the flour (etc.) was sifted' *Kaş. I* 250 (**elgelür, elgelme:k**).

D **élgen-** Refl. f. of **élge:-**, also used as Pass. S.i.s.m.l.g. in NC, SW. **Xak.** XI **ura:gut u:n elgendi:** 'the woman sifted flour for herself' *Kaş. I* 255 (**elgenür, elgenme:k**): **Kom.** XIV 'to be frightened' (prob. lit. 'to shiver', cf. **élgel-**) **elgen-** *CCG*; *Gr.*: **Kıp.** XIV **elen-** *nuxila Id.* 20.

PU **ilgün-** Hap. leg.; perhaps an error for **élgen-** 'to be shaken'. **Uyğ.** VIII ff. Man. **yeme kamağ üküş ı ığaç otlar ol yél teŋri küçin ilgünmekin tuğar** 'and all shrubs, trees, and plants come into existence by reason of the strength and shaking(?) of the wind god' *Wind.* 249, 6–8.

D **élgeş-** Co-op. f. of **élge:-**. S.i.s.m.l. **Xak.** XI **ol anar u:n elgeşti:** 'he helped him to sift the flour'; also used for competing *Kaş. I* 238 (**elgeşü:r, elgeşme:k**).

Tris. ELG

D **öli:ge:** Hap. leg.; Dev. N. fr. **öli:-**, presumably in the sense of something moist and sticky. The MS. is stained at this point and *al-şarṭ*, which is not shown with this meaning in the dicts. is perhaps an error. **Xak.** XI **öli:ge:** *nabtu'l-dibq wa huwa'l-şarṭ* 'the plant which produces bird-lime' *Kaş. I* 137.

D **eligçi:** Hap. leg.; N.Ag. fr. **elig**; presumably 'one who works with his hands'; but the passage may be corrupt. The word so read in *ÜSp.* 57, 13 is an error for **alımçı**. **Uyğ.** VIII ff. Bud. (I will explain a device for dealing with the matter; the birds and crows will not damage your fruit); **ötrü yémlşıŋ eliğçi er élteyin** 'and then I will bring in your fruit as a labourer(?)' *PP* 75, 4–5.

D **eliglig** (?**éliglig** see *TT VIII*) P.N./A. fr. **elig**; usually preceded by qualifying Adj., 'having . . . hands'. Survives only(?) in SW Osm. **elli. Uyğ.** VIII ff. Bud. **yumşa:k éliglig** (*sic*) **a:da:klığ e:rür** 'has soft hands and feet' '*TT VIII G.*58; (arms) **uzun körkle éliglig** 'with long beautiful hands' *Suv.* 349, 2–3: **Xak.** XI *Kaş. I* 336 (**şal şul**): **Osm.** XIV **elli elinde** 'with his own hands' *TTS II* 373.

D **eliglik** A.N. (Conc. N.) fr. **elig**; 'glove, gauntlet'. Survives only(?) in NE **éltek, ellik**, etc. *R I* 824, 826, 1492; SW xx Anat. **ellik, enlik, ennik** *SDD* 525, 539. **Xak.** xi **eliglik** *al-quffāzān* 'a pair of gloves or gauntlets' *Kaş. I* 153: **Kıp.** xiv **ellik** *al-quffāz*; compounded of **el** 'hand' and **-lik** *al-lāḥiq 'alāma li'l-i'dād* 'suffix designating (kinds of) equipment' *Id.* 21: **Osm.** xv and xvi **ellik** 'glove' in several texts *TTS II* 246; *IV* 290.

D **ülüglüg** P.N./A. fr. **ülüg**; lit, 'having a share, or destiny', but normally 'having a good destiny, fortunate'. N.o.a.b. **Türkü** viii ff. Man. **kutluğ ülüglüg él(l)ig xan** 'the divinely favoured fortunate king' *TT II* 10, 87–8: **Uyğ.** Man.-A **ülüglüg kutluğ boḍun biz** *M III* 29, 2 (iii): Bud. **kutluğ ülüglüg** (or vice versa) *U II* 15, 5; *PP* 21, 4; *Suv.* 474, 21: Civ. *TT I* 154–5 (**oğul**): **Xak.** xi **bilig kişi: ara: ülüglüg ol** 'wisdom is shared out (*maqsūm*) between people' *Kaş. I* 511, 25 (grammatical example); n.m.e.

D **ülgülüg** P.N./A. fr. **ülgü:**; lit. 'having measure', but normally 'suitable, appropriate, fitted to its task'. Survives in NE Khak.; NC Kır., Kzx.; NW Kaz. *R I* 1343; SW xx Anat. *SDD* 1430. **Xak.** xi *KB* **birisi yalavaç tili ülgülüg** 'one is the envoy, whose tongue is fitted to his task' 2733; **kılınçı köni ol işi ülgülüg** 'his acts are upright and his deeds appropriate' 1837; o.o. 2501, 6008: xiv *Muh.* (?) *şay' mawzūn* 'a thing which is of full weight, harmonious' and the like **ü:lgu:lüg** (first **-g-** marked) *Rif.* 188 (only).

D **ülgülençsiz** Priv. N./A. fr. Dev. N. fr. Refl. f. of **ülgüle:-**; 'immeasurable, inestimable'. Pec. to Uyğ., syn. w. **ülgüsüz. Uyğ.** viii ff. Bud. **ülgülençsiz teŋlençsiz buyan eḍgü kılınclığ** 'inestimable and immeasurable merits and good deeds' *Suv.* 151, 5–7; similar phr. *do.* 45, 2–3; 360, 11–12; **ülgülençsiz üküş** *Hüen-ts.* 2041 (**1 us-**).

D **ilgerü:** (***ilkgerü:**) abbreviated Directive f. of **ilk**; normally 'forwards' of space, and in the earliest period, when the cardinal points were fixed by facing east, 'eastwards'; later also sometimes of time, 'earlier, preceding'. S.i.a.m.l.g. w. phonetic variations. **Türkü** viii **ilgerü:** is common and normally means 'eastwards', e.g. **ilgerü: kün tuğsukda:** 'in the East' *I E* 8, *II E* 8: **Uyğ.** ix **ilgerü: kün tuğsuk** (gap) *III B* 7 (*ETY II* 38): viii ff. Man.-A **yokaru koḍı ilgerü kérü atı éştilmiş** 'whose name has been heard above, below, in front, and behind' *M I* 26, 26–7: (**Xak.**) xiii(?) *Tef.* **ilgerü/ilerü** 'forwards; before (of time)' 124: xiv *Muh. qabl* 'before, in front' (of place) **i:lerü:** *Mel.* 14, 11; *Rif.* 90; *taqaddama* 'to go forwards' **i:le:rü: két-** (in margin) 24, 9 (only); *al-waladu'l-awwal* 'eldest son' **i:le:rü: oğul** 49, 10 (**tu:n** 144): **Çağ.** xv ff. **ilgeri** *ileri Vel.* 77; **ilgeri** *piş ḍadd-i pas* 'before, in front', opposite to 'after, behind' *San.* 113r. 2 (quotn.): **Xwar.** xiii(?) **ilgerü kétdiler** 'they went forwards' *Oğ.* 215; a.o.o.: xiv **ilgerü** 'forwards' *Quṭb* 58: **Kom.** xiv 'forwards, in front' **ilgeri** *CCI, CCG*; *Gr.* 106 (quotn.): **Kıp.** *quddām* 'in front' (opposite to 'behind' **kéru:**) **yülge:ri:** (*sic*, in error) *Hou.* 26, 19: xiv **ilgeri:** *al-awwal Id.* 21; (of time) *qabl* **i:-le:rü:** *Bul.* 13, 10: xv (of place) *quddām* **ilgeri** (and **ileyin**) *Kav.* 35, 4; *amām* 'in front of' **ilgeri** *Tuh.* 5a. 6; 73b. 7; **Osm.** xiv ff. **ilerü** (as late as xviii) **/ileri** (as early as xv) 'before' both of time and place, and as Adj., Adv., and Postposition (with *Abl.*) and in phr.; c.i.a.p. *TTS I* 372–3; *II* 524–5; *III* 362–3; *IV* 415–17.

D **iligsiz** Hap. leg.; Priv. N./A. fr. **ilig. Uyğ.** viii ff. Bud. Sanskrit *asajyamānakāyena* 'with a body not attached (to this world)' **ili:nme:yü etöz üze:** and **iligsiz etöz üze:** *TT VIII A.*40.

D **ilkisiz** Priv. N./A. fr. **ilki:(ilk)**; lit. 'having nothing before it'. Pec. to Uyğ. Bud. **Uyğ.** viii ff. Bud. **ilkisiz uzun sansardın berü** 'since the immemorially old, long chain of rebirths (Sanskrit *saṃsāra*) began' *Suv.* 133, 12; similar phr. *TT IV* 4, 19; **ilkisizdin berüki kılmış** '(sins) committed from time immemorial' *do.* 14, 62; similar phr. *do.* 6, 23; 8, 53.

D **ülügsüz** Priv. N./A. fr. **ülüg**; 'unfortunate, ill-fated'. N.o.a.b. Also occurs in some Bud. texts as a mis-spelling of **ülgüsüz. Uyğ.** viii ff. Bud. (therefore the people of this world) **kutsuz ülügsüz erür** 'are unfortunate and ill-fated' *TT VI* 7; a.o. *do.* 8 (in both cases with v.l. *ülgüsüz*): **Xak.** xi *KB* (people without understanding) **ülügsüz turur** 'are ill-fated' 296.

D **ölgüsüz** Hap. leg.(?); Priv. N./A. fr. ***ölgü:** N.Ac. fr. **öl-**; 'immortal'. **Xak.** xi *KB* (what is born dies, but words remain as a memorial) **sözüŋ eḍgü sözle özüŋ ölgüsüz** 'speak good words and you yourself will be immortal' 180.

D **ülgüsüz** Priv. N./A. fr. **ülgü:**; 'immeasurable, inestimable'. Survives only(?) in SW xx Anat. 'shapeless' *SDD* 1430. Cf. **ülgülençsiz. Uyğ.** viii ff. Man. **ülküsüz** (*sic*, in error) **sansız tınlığlarka** 'to innumerable (Hend.) mortals' *TT III* 102: Bud. **ülgüsüz sansız tınlığlarığ** *Suv.* 267, 13–14; *do.* 584, 12–13 (**uçsız**); **ülgüsüz üküş** *TT VII* 40, 12; *USp.* 102b. 7; *Suv.* 31, 2; **ülgüsüz** (mis-spelt *ülügsüz*) **buyan eḍgü kılınç** 'innumerable merits and good deeds' *TT V* 6, 40; 8, 74; a.o. *Suv.* 21, 16 (**kolusuz**): (**Xak.**) xiii(?) *Tef.* (we have mentioned a few here) **āyat tafsīri ülgüsüz bolmasun tép** 'in order that the interpretation of the verses may not be unduly prolix' (?, Borovkov translates 'without illustrative examples', but this is improbable) 338 (s.v. **ülgü**).

Tris. V. ELG-

D **eligle:-** (? **éligle:-**) Den. V. fr. **ellg**; 'to handle, seize with the hand', and the like.

Survives in NE Tuv. **iligle-** 'to measure in thumb's breadths'; SE Tar. **ilikle-** ditto *R I* 1485; and **elle-** 'to handle', etc. in some NW and SW languages. **Uyğ.** VIII ff. Bud. **bu bıçak éligleyü** 'taking this knife in their hands' *U IV* 32, 7: **Çağ.** XV ff. **élikle-** ('with **-k-**') *ele götür-* 'to take up in one's hand' *Vel.* 71 (quotns.); **élikle-** *ba-dast āwardan wa dastgīr kardan* 'to take in one's hand, to seize' *San.* 112r. 15 (quotn.).

D **elügle:-** Den. V. fr. **elü:g** 'to ridicule, mock'. In the MS. of *Kaş.* the *lām* is vocalized both with *kasra* and *ḍamma*. Survives in some NE languages as **elekte-/elikte-**; NC Kır., Kzx. **elikte-**; NW Kaz. **elekle-**; cf. **elü:g. Xak.** XI **ol anı: elügle:dı:** *hazi'a bihi wa saxira minhu* 'he ridiculed and mocked him' *Kaş. I* 307 (verse; **elügle:r, elügle:me:k**): XIII(?) *Tef. saxira* **elügle-** 76: XIV *Muh. tawāqaḥa* 'to be impudent, insolent' **é:rügle-**(?) *Mel.* 24, 13; *Rif.* 106 (seems to belong here, but the MSS. show a wide range of vocalization, *é:rigle-, ériglü-, eyürkle-, üyergele-, üyergüle-*): **Kom.** XIV 'to mock' **elikle-** *CCI, CCG*; *Gr.*: **Kıp.** XV *a'āba* 'to put (someone) to shame' **élikle-** *Tuh.* 5a. 13; *'ayyaba* ditto 25b. 9.

D **ülgüle:-** Den. V. fr. **ülgü:**; 'to measure, estimate', etc. Survives only(?) in NC Kzx. **ülgülö-**, Tob. **ülgüle-** *R I* 1859. **Uyğ.** VIII ff. Bud. *USp.* 89, 1–2; 4–5 (**ülgü:**): **Xak.** XI *KB* (if you hide perfume, its smell makes it obvious) **bilig kizlese sen tilig ülgüler** 'if you hide wisdom, it gives measure to the tongue' 312; **açayın sözümni saŋa ülgülep** 'I will reveal my speech to you measuring (my words)' 792; (in the year 462) **bitiyü tükettim bu söz ülgüle** 'I finished writing this treatise, measuring (my words)' 6495: XIV *Muh.*(?) *al-wazn* 'to weigh' **ülgü:lemek** *Rif.* 126 (misspelt *ülgürlema:k*, unvocalized; *Mel.* 39, 3 **da:rṭmak**).

D **eligleş-** (? **égleş-**); Recip. f. of **eligle:-**; 'to grasp one another by the hands' and the like. Survives only(?) in SW Az., Osm., Tkm. **elleş-. Xak.** XI *KB* (he and the king bade one another good-bye) **eligleşti kaldı él(l)ig kaḍgura** 'they shook hands, and the king stayed there grieving' 5445: XIII(?) *Tef.* **eligleş-** 'to hold one another's hands' 75: **Çağ.** XV ff. **élikleş-** Recip. f.; *bā yak-digar dastbāzī kardan wa dast āwardan* 'to engage in horse-play and grasp one another' *San.* 112v. 1: **Osm.** XV ff. **elleş** (1) (in a friendly fashion) 'to shake hands'; (2) (in a hostile fashion) 'to grapple with one another'; in several texts *TTS I* 263; *II* 373; *III* 245; *IV* 289.

D **ölügse:-** Hap. leg.; Desid. Den. V. fr. **ölüg. Xak.** XI **er ölügse:dı:** 'the man wished he was dead' (*an yakūn mayyit*) *Kaş. I* 303 (**ölügse:r, ölügse:me:k**).

Dis. ALL

VU **ılal** a respectful word for 'yes'. Pec. to Xak. **Xak.** XI **ılal** *ḥarf wa ma'nāhu na'am; luğatu'l-xāqānīya* an Exclamation meaning 'yes'; a word in the Xākānī (here probably, more technically 'court') language; used in answering *amīrs* (*begs*) and kings *Kaş. I* 78: *KB* (at the end of an interview with the king) **ılal tép turup çıktı Ögdülmiş-e** 'Ögdülmiş said "yes", stood up and went out' 3946, 5027, 5668.

?E **ülül** Hap. leg. In the text below both l's are marked as doubtful, and while **ülül** is a possible Dev. N. fr. ***ül-**, it seems more likely that the word should be read *uyu l gyu g*, **ülgüg. Uyğ.** VIII ff. Bud. Sanskrit *mātrakārī* 'a maker of measures' *uyu lyu*(?) *lyu*(?) *g* **kıltaçı** *TT VIII A*.45.

Dis. V. ALL-

D **alıl-** Pass. f. of **al-**; 'to be taken, received', etc. A rare word usually replaced by the Refl. f. **alın-**. Survives only(?) in NE Tel. *R I* 378. **Uyğ.** VIII ff. Bud. Sanskrit *bhṛtā* 'salaried, paid a wage' **terke: a:lılmış** *TT VIII D*.43: (**Xak.** XI *KB* 782 **alılğıl** v.l. in Vienna MS. for **alınğıl**): XIV *Muh.* (in a section on the Pass. f.) *axaḍa* **aldı:**; *uxiḍa* **alıldı:** *Rif.* 129 (*Mel.* **alındı:**).

D **ula:l-** Pass. f. of **ula:-**; 'to be joined (together), attached'. N.o.a.b. A quite different verb **ulal-** 'to become big, or bigger' (now obsolete?) is noted in Çağ., Xwar., Kıp., and Osm. fr. XIII onwards; it is obviously ultimately derived fr. **uluğ** but is inexplicable morphologically. **Uyğ.** VIII ff. Bud. Sanskrit *anubadhnāti* 'he fastens on' (*sic* Active,) **éyin ula:lur** *TT VIII F*.14; (let us now have recited) **bu nomnuŋ kéŋürü ulalmış sü tıltağın** 'the widely attached preface (Chinese l.-w.)—root of this scripture' *Suv.* 2, 4–5: (**Xak.**) XIII(?) *Tef.* (some say that) **şu'ūbu(n) şeherlerde ulalmış** 'the (sedentary) tribes are attached to (Borovkov 'reside in') towns' 325.

Tris. ALL

E **élilig** Hap. leg.; no doubt a mis-spelling of **éllig** perhaps due to overemphasis on the fact that the word contained two l's. **Uyğ.** VIII ff. Man. (you were born as a divine teacher) **bar élilig kög kalığ yüzinte** 'in the face of the sky over all realms' *TT III* 129.

Dis. ALM

D **alım** N.S.A. fr. **al-**; lit. 'a single act of taking, or receiving', in practice usually 'a debt' (due to oneself), or 'a tax' (taken by the government). S.i.m.m.l.g. w. a wider range of meanings including 'purchase'. See **bérim. Uyğ.** VIII ff. Civ. (in a lease: 'if I get a crop from the land and') **bérim alım kelse** 'if debits and credits arise' *USp.* 11, 7–8; 19, 6–7; (66, 7–8); o.o. *do.* 32, 2; 111, 5 (**üzüş-**); **Xak.** XI **alım** *al-daynu'lladī 'alā'l-insān* 'a debt which is due to a man' *Kaş. I* 75 (prov.); *I* 43 (**1 ō:ç**); *III* 252 (**öte:-**); **alım bérim** *II* 185, 2 (**saştur-**); 214, 15 (**satğaş-**); *III* 288, 8 (**satğa:-**); a.o.o.: *KB*

kayusı bérim teg kayusı alım 'some of them are like a debt one owes, some like a debt owed to one' 309: **Osm.** XIV to XVI **alım** 'a debt due to oneself' in several texts; **alım satım** 'buying and selling, commerce' once (XVI) *TTS I* 20; *III* 16; *IV* 17.

D **ulam** N.S.A. fr. **ula:-**; lit. 'a single act of attachment', in practice, rather indefinitely, 'continuous, lasting, permanent'. Survives in several NE languages *R I* 1375, 1687; Khak., Tuv.; NC Kır.; SW XX Anat. *SDD* 1415, 1416. See *Doerfer* II 522. **Uyğ.** VIII ff. Civ. (my female slave named (PU) Tolat) **men Kalımtunıŋ kisidin ulam s[atip] almış** 'whom I Kalımtu had bought irrevocably(?) from my wife' *USp.* 56, 4–5 (a peculiar transaction, perhaps mistranslated); **ulam yarlığ bértürü yarlıkayuk ermiş** 'he deigned to command that an irrevocable(?) order should be given' *do.* 88, 9: **Xak.** XI *KB* (present to His four worthy Companions innumerable greetings) **kesüksüz tutaşı ulam** 'uninterrupted, constant, and continuous' 31; **kesüksüz ulam** 61, 1348; **kiçig oğlanığ kör ukuşka ulam** 'see that the small boy is constantly attached to understanding' 293; (if medicines were effective against death) **otaçı turu kalğay erdi ulam** 'the physician would be permanently in attendance' 1199; o.o. 3714, 5490: XII(?) *KBVP* **yéme éşleriŋe salām ham ulam** 'and also continuous greetings to His Companions' 7: XIII(?) *At.* (the wise man . . .) **tirildi ulamsız ulamı bolup** 'spends his life attached to those who have no (other) attachment'(?) (and dies leaving a good reputation) 239; *Tef.* **ulam artukluk** 'an addition attached'(?) 325: **Xwar.** XIV **ulam** 'continuous' (greetings; cf. *KB* 31) 116: (**Kom.** XIV **ulam** is used as a Postposn. with the *Abl.* meaning 'by means of, through', and the like; it is difficult to see how this meaning evolved *CCG*; *Gr.* 265(quotns.)).

D **ölüm** N.S.A. fr. **öl-**; a single act of dying, 'death'. C.i.a.p.a.l. **Türkü** VIII ff. **ölü:mde: ozmi:ş** 'he escaped death' *IrkB* 13, 17, 49 (and see **ölüg**): **Uyğ.** VIII ff. Man.-A **ölüm küni** 'the day of death' *M III* 11, 11 (i): Man. **ölüminte** *TT III* 150: Chr. **ölüm teginmişi** 'how he met his death' *U I* 9, 11: Bud. **ölüm yéri** 'the land of death' *PP* 16, 7; 26, 3; 29, 8: **ölüm öği** 'the time of death' *U III* 43, 28; a.o.o. **Xak.** XI **ölüm** *al-mawt* 'death' *Kaş. I* 75; a.o.o.: *KB* **ölüm** 1170 (**1 açığ**), 295, 881, 1067, etc.: XIII(?) *At.* **ölümdin öŋ-e** 'before death' 12; *Tef.* **ölüm** 'death' 245: XIV *Muh.* *al-mawt* **ö:lüm** *Mel.* 45, 6; *Rif.* 138: **Çağ.** XV ff. **ölüm** (1) *marg* 'death'; ((2) 'the foam on camel's milk' is a corruption of Mong. *öröme*, same meaning (*Kow.* 584, *Haltod* 114)): **Xwar.** XIV **ölüm** 'death' *Qutb* 123; *MN* 145, etc.: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIV ditto *Bul.* 5, 11: XV ditto *Tuh.* 33b. 4.

?F **alma:** 'apple'; cf. **almıla:**. The double form, and the fact that the apple is unlikely to have been native to the original Turkish habitat, suggest that this is a l.-w., possibly Indo-European. S.i.a.m.l.g. except NE where Russian *yabloko* (a recent l.-w.) is used instead; in SW Osm. but not Az., Tkm. pronounced **elma**. See **almalık**. (**Xak.**) XIV *Muh.* *al-tuffāḥ* 'apple' **alma:** *Mel.* 5, 7; 6, 2; 78, 13; *Rif.* 77, 183: **Oğuz** XI **alma:** *al-tuffāḥ*; the Turks call it **almıla:** *Kaş. I* 130: **Xwar.** XIV **alma** 'apple' *Qutb* 8; *MN* 110: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-tuffāḥ* **alma:** *Hou.* 7, 15: XIV ditto *Id.* 22; a.o. *do.* 17 (**iğaç**): XV ditto *Kav.* 59, 3 (and see **iğaç**); *Tuh.* 9a. 2: **Osm.** XIV ff. **alma:** 'apple' in several texts *TTS I* 21; *II* 29.

VU?D **olma:** 'jar, pitcher'; morphologically Dev. N. fr. **1 ol-**, but it is hard to see any semantic connection. N.o.a.b. **Xak.** XI **olma:** *al-carra* 'jar, pitcher' *Kaş. I* 130; o.o. *I* 375, 21 (**kuruğ**); *II* 234, 24 (**kutrul-**); *III* 182, 13 (**sız-**): XIV *Muh.* *al-carra* (mis-spelt *acarra*) **o:lma:** *Mel.* 6, 2; *Rif.* 77; *al-qulla* 'earthenware jug, pitcher' **o:lma:** 170 (only).

VUF **almır** used only in the Hend. **az almır** 'overwhelming desire, lust', corresponds to Sanskrit *tṛṣnā*. Pec. to Uyğ.; no doubt, like **2 a:z**, a l.-w., possibly Iranian but not Sogdian. Uyğ. VIII ff. Bud. *U II* 11, 15; 12, 16; *TT VI* 71; o.o. in *do.*, p. 59 note 71.

Tris. ALM

D **alımçı:** N.Ag. fr. **alını**; 'creditor', with some implication of activity in the collection of debts; contrast **alımlığ**. Survives only(?) in NE Tel. **alımçı** 'debt collector' *R I* 385. **Uyğ.** VIII ff. Bud. **alımçılarım** 'my creditors' *Suv.* 10, 16; o.o. *do.* 8, 12; 18, 12: Civ. **alımçılarim ma telim bolup** 'and as I have many creditors' *USp.* 32, 3; in *do.* 57, 13 in a list of persons who may not object to a sale, read **bı:zn[ıŋ] urlukumuz özlüğümüz a!ımçımız bérimçimiz ağamız inimiz** 'our progeny, blood relations(?), creditors, debtors, elder and younger brothers': **Xak.** XI **ali:mçı: arsla:n bé:rı:mçı: sıçğa:n** 'a creditor is (like) a lion, and a debtor (like) a mouse' *Kaş. I* 75, 18; 409, 9; n.m.e.

C **élımğa:** See **1 ımğa:**.

?F **almıla:** 'apple'; cf. **alma:**. Pec. to Xak.; prob. a l.-w. **Xak.** XI **almıla:** *al-tuffāḥ* 'apple' *Kaş. I* 138; o.o. *I*, 130, 11 (**alma:**); *II* 311, 19; *III* 272, 19.

D **alımlığ** P.N./A. fr. **alım**; originally 'creditor, one who is due to receive money', contrast **alımçı:**. Survives with the same meaning in various forms in NE *R I* 385, including Khak., and as **alımlı** 'capable, attractive' in SW Osm. and XX Anat. **Xak.** XI **alımlığ er** *al-raculu'l-dā'in* 'creditor' *Kaş. I* 148; a.o. *I* 240, 5 (**üzlüş-**).

D **almalık** A.N. (Conc. N.) fr. **alma:**; 'apple orchard'. Survives in its literal meaning in some NW and SW languages, but used as a place-name over a much wider area. Does not occur in any Turkish text before XV, and then

only as a place-name, but occurs as a place-name in a Sogdian document found at Mount Mug in Fergana which can be firmly dated to the first quarter of VIII. It is unfortunately impossible to determine which of the various places with this name is referred to, but it must have been within reasonable distance of Fergana, and the name must be a legacy from the period when the Western Türkü ruled in this area. **Türkü** VIII in a much damaged Sogdian document, B 1, relating to the issue of various kinds of military equipment, quivers, weapons, etc. it is stated (l. 4) that *'ḏmḏwkč γwβω mr'z* 'the assistant to the governor of Almaluk' (Sogdian *ḏ* (Hebrew *lamed*) here used with its original value *l*) received five weapons of an uncertain kind, M. N. Bogolyubov and O. I. Smirnova *Sogdiiskie dokumenty s gory Mug*; III, *Khozyaistvennye dokumenty*, Moscow, 1963, p. 44: **Çağ.** XV ff. **almalığ** 'the name of a town in Turkistan two weeks journey from Béş Baliğ . . .'; its literal meaning is *sībistan* 'apple orchard' *San.* 5or. 22.

D **ölümlüg** P.N./A. fr. **ölüm**; 'mortal' in the sense of 'destined to die'. S.i.m.m.l.g. in this sense, and, less often, 'deathly, certain to kill'. **Uyğ.** VIII ff. Bud. Sanskrit *kālakramena* 'in the course of time' **ölö[ml]ög kezik birle: a:zu üze:** lit. 'with, or in, the cycle of mortality' (i.e. repeated (births and) deaths) *TT VIII D.* 28–9: **Çağ.** XV ff. **ölümlüg** (or **-k**?) *kuştanī wa wācibu'l- qatl* 'destined to be killed, deserving death' *San.* 86v. 11A: **Xwar.** XIV **ölümlüğ** 'mortal' *Qutb* 123: **Kom.** 'mortal' **ölümlüx** *CCG*; *Gr.*

D **ulamsız** Hap. leg. See **ulam** *At.*

Tris. V. ALM-

D **alımsın-** Refl. Simulative Den. V. fr. **alım**. Survives only(?) in NC Kır. **alımsın-** 'to be satisfied, satiated'. **Xak.** XI **ol mendi:n yarma:k alımsındı:** 'he pretended to take (*arā an ya'xuḏ*) money from me' (but did not actually do so) *Kaş. I* 20, 13 (grammatical example); n.m.e.

Dis. ALN

1 alaŋ basic meaning uncertain; it seems to be 'level open ground' with some implication that it is, in particular, 'an area of open level ground, a clearing, in a forest'. Survives in this meaning as **alan** in NW Kaz. *R I* 359; SW *Osm.* and XX Anat. *SDD* 90 and 139 **(aylan)**; in the last it also means 'level open ground' in general. Tkm. **alaŋ** now means 'hill, high ground'. See *Doerfer* II 544. **Xak.** XI **alaŋ yazı:** *al-qā'u'l-qarqar* 'level soft ground'; it is a metathesis (*qalb*) of **aŋıl** 'an open door' *Kaş. I* 135 (the etymology is preposterous): **Çağ.** XV ff. **alaŋ** (spelt) *bulandīhā . . . ki dar aṭrāf-i nahrhā-yi şikasta bāşad* 'heights in the neighbourhood of broken (i.e. winding?) rivers' *San.* 49v. 17 (quotn.).

2 *alaŋ See **alaŋaḏ-**.

alın 'forehead', perhaps with some extended meanings. The extent of these depends on the question whether various words in oblique cases are to be taken as derived fr. **alın** or fr. **3 al**, q.v., with a Poss. Suff. **Alın** 'forehead' survives only in SW Az., Osm., Tkm.; elsewhere it has been displaced by l.-w.s, usually Mong. *maŋlay*, less often Pe. *pīşina*. **Uyğ.** VIII ff. Bud. **alınka tamğakka yürekke teğürüp** 'touching the forehead, the throat, and the (region of the) heart' (with the left ring-finger) *TT V* 16 note A 54, 6: Civ. **biçin künde alında bolur** 'on the Monkey Day (the soul) is in the forehead' *TT VII* 19, 10; **alın lakşanındın** 'from the sign (Sanskrit l.-w.) on the forehead' *do.* 41, 29: (if the eyes are weak and watery) **balık ötin közke alınka sürtser** 'if one rubs fish's gall on the eyes and forehead' *H I* 155–6: o.o. *do.* 157, 159: **Xak.** XI **alın** *al-cabha* 'the forehead'; **alın** *al-ḥayd wa'l-rukḥ* 'the convex parts and slopes' of any mountain *Kaş. I* 78; **alın töpü: yaşardı:** 'the summits of the mountains (*qulalu'l-cibāl*) have become green with vegetation' *II* 79, 18: *KB* **açuk tut yüzüŋni yaruk tut alın** 'keep your face open and your forehead bright' 5222; a.o. 2371 **(kırğıl)**: XIII(?) *At.* (the world smiles and then) **alın kaş çatar** 'wrinkles its forehead and eyebrows' 205; *Tef.* **alin** 'forehead' 49: XIV *Muh. al-cabha* **alı:n** *Mel.* 46, 11; *Rif.* 140: **Kom.** XIV 'forehead' **alın** *CCI*; *Gr.*: **Kıp.** *al-cabha* **alın** *Hou.* 20, 1: XIV ditto *Id.* 19: XV *cabha* **(maŋlay**; in margin) **alın** *Tuh.* 11a. 12.

ulun 'a thin stick, or shoot'; hence 'the shaft of an arrow'. Survives in SW XX Anat. **ulun** 'the root of a wheat or barley plant' *SDD* 1417. The word is not recorded in early Cağ. dicts. but P. de C. somewhere found a word **uluŋ** 'arrow-shaft' which he entered twice, one starting *alif-lām*, etc. (p. 35) and once *alif wāw lām*, etc., p. 80); these entries were much distorted in *R I* 388, 1852 and *ŞS.* **Uyğ.** VIII ff. Bud. **yıltızların ulunların butıkların yapırğakların** 'the roots, shoots, branches, and leaves' (of various flowering and fruit trees) *Suv.* 529, 7–9: **Xak.** XI **ulun** *qiḍhu'l--nibāl* 'the shaft of an arrow' *Kaş. I* 78.

D **öleŋ** Dev. N. fr. **öli:-**; 'grass', esp. 'fresh growing grass'; hence, by extension 'a grassy meadow'. S.i.a.m.l.g.; in SW only Tkm. and XX Anat. There is, supposedly another **öleŋ** meaning 'a wedding song' noted in *San.* 86r. 21 and surviving in NC Kır., Kzx., and SW Tkm., but this meaning prob. derives from the fact that the refrain (quoted in *San.* and Tkm.) is **hay öleŋ hay öleŋ**, which looks like a metaph. reference to the bride. See *Doerfer* II 620. **Uyğ.** VIII ff. Bud. **bir kuruğ öleŋde** 'in a dry meadow' *Suv.* 599, 13: a.o. *do.* 31, 19: **Çağ.** XV ff. **öleŋ** *muṭlaq sabzazār* 'meadow' in general *Vel.* 112 (quotn.); **öleŋ** (spelt) *sabza wa sabzazār* 'fresh vegetation, meadow' *San.* 86r. 19 (quotn.).

D***alınç** See **alınçlığ**.

D **ilenç** N.Ac. fr. **ilen-**; 'reproof, reproach'. Survives with the rather stronger meaning

'imprecation, curse' in SW Osm. **Xak.** XI **ilenç** *ta'yīr 'alā'l-muşīr fī amr badā fīhi xalal ra'yihi* 'a reproach to an adviser on a matter in which the faultiness of his views has become apparent' *I* 133; *III* 450; (after **ilen-**) hence *al-malāma* 'a reproof' is called **ilenç** *I* 204: *KB* 1610 (**1 sarıl-**): **Osm.** XIV to XVI **ilenç** 'reproach' in several texts; *la'ana* 'to curse' **ilenç et-** (XVI) *TTS I* 371; *II* 524; *III* 361; *IV* 415.

D **ulınç** N./A.S. fr. **ulın-**; (of a road) 'winding, not straight'. Pec. to Kaş. **Xak.** XI **ulınç yo:l** *al-ṭarīqu'l-multawī wa laysa bi'l-mustawī* 'a road which is winding and not straight'; also used of anything winding *Kaş. I* 133; *III* 450 (misvocalized).

Dis. V. ALN-

D **alın-** Refl. f. of **al-**; originally 'to take for oneself', with the same range of meanings as **al-**. S.i.a.m.l.g., usually in a Pass. sense. **Uyğ.** VIII ff. Bud. **teginmek nomuğ özke alınıp** 'taking for oneself the doctrine (Sanskrit *dharma*) of perception' *TT V* 24, 74; a.o. *USp.* 45, 4: **O. Kır.** IX ff. **beş yeğirmi: yaşda: alınmışım kunçuyma:** (I have been parted) 'from my wife whom I took (in marriage) at the age of fifteen' *Mal.* 11, 1: **Xak.** XI **ol alımın alındı:** *infarada bi-qabḍ daynihi* 'he acted alone in collecting the debt due to him', without the help of others *Kaş. I* 203 **(alınur, alınma:k)**; similar phr. *II* 159, 3; **ol yarma:kın alındı:** 'he applied himself solely to collecting (*istabadda bi-qabḍ*) his money' *I* 22, 1: *KB* **yigitlik yava kılma asğın alın** 'do not waste youth, take its advantages for yourself' 360; o.o. 782, 1333, 4455: XIII(?) *At.* **uluğluk maŋa siz alınmaŋ tédi** '(God) said, "greatness is mine, do not take it for yourself"' 284; *Tef.* **alın-** 'to be taken' 49: XIV *Muh.* *uxiḍa* 'to be taken' **alın-** *Mel.* 40, 13 (*Rif.* **alıl-**): **Çağ.** XV ff. **alın-** *giriftār şudan* 'to be taken' *San.* 47r. 13: **Kıp.** XIV **alın-** *uxiḍa Id.* 21: **Osm.** XIV to XVI **alın-** 'to be captivated, fascinated by (someone *Dat.*)' in several texts *TTS I* 20; *II* 28; other meanings not listed in *TTS*.

D **éllen-** Refl. f. of **élle:-**; 'to rule, exercise rule'. N.o.a.b. **Türkü** VIII ff. Man. **eki yégirmi él(l)enmek** 'the twelve rulers' *M III* 16, 6 (ii); 20, 14 (i): **él(l)enmekim etöz meŋisi** 'my physical pleasure in being a ruler' *TT II* 8, 43; o.o. *M III* 16, 9 (ii); 19, 14 **(erksin-)**: **Uyğ.** VIII ff. Man.-A *M I* 27, 10 **(uğur)**: Bud. **altı törlüg él(l)enür yıltızlar** 'the six kinds of ruling roots' (i.e. the sense organs) *TT VI* 189-90; (those devils) **kentülerni üze él(l)enürler** 'rule over themselves' do. 267-8: o.o. *Pfahl.* 22, 3 **(uğur)**; *Suv.* 567, 6; *Tiş.* 10b. 8: XIV *Chin.-Uyğ. Dict. kuei fu* 'to submit, return to allegiance' (*Giles* 6,419 3,726) **ilinip**, *R I* 1486, may belong here and not to **ilin-**; the normal word with this meaning is **içgin-**; not listed in *Ligeti*.

ilen- 'to reproach, blame (someone *Dat.*)'. Survives only(?) in SW Osm. with the stronger meaning 'to abuse, curse'. **Xak.** XI **ol aŋa:r ilendi:** 'he reproved him' (*'ayyarahu*) because he relied on him in his affairs, and the right course (*al-xayr*) turned out to be the opposite (to what he had advised) *Kaş. I* 204 **(ile:-nür** (*sic*), **ilenme:k**; verse): *KB* **körüp buştum erse ilendi özüŋ** 'when I saw it and was angry, it was you who reproached me' 795; o.o. 1204, 1206: **Kıp.** XIV **ilen-** *tasaxxaṭa wa lam yusta'mal minhu ma'nā saxiṭa* 'to be thoroughly angry', not used in the (milder) meaning 'to be displeased' *Id.* 20: **Osm.** XIV to XVI **ilen-** occurs in several texts; in XVI certainly 'to curse', earlier prob. nearer to this than to 'to reprove' *TTS I* 372; *II* 524; *III* 362; *IV* 415.

D **ilin-** Refl. f. (often used as Pass.) of **il-**; 'to catch oneself on (something *Dat.*); to be attached to (it *Dat.*)'; to be caught suspended, hung (on it *Dat.*)'. S.i.a.m.l.g. with some extended meanings. **Türkü** VIII ff. (a crane) **tuyma:tı:n tuzak(k)a: ili:nmi:ş** 'inadvertently got caught in a trap' *IrkB* 61: **Uyğ.** VIII ff. Man. **ertimlig meŋike ilinmişke** 'to the man who is attached to transitory pleasure' *TT III* 50; o.o. *do.* 128 **(atkağ)**; *M III* 37, −5 (ii) (3 al): Bud. Sanskrit *asaja* 'not attached' **ili:nme:tin** *TT VIII A.*29; o.o. *do. A.*40 **(iligsiz)**; *D.*8, 32; **yilinmek** (*sic*) **yapşınmaklarığ** '(worldly) attachments' *U III* 36, 36; similar phr. *U IV* 36, 96; *TT X* 479(?); **yértinçüke artukrak ilinmiş yapşınmış köŋüllüg erser** 'if he has a mind excessively attached (Hend.) to this world' *Suv.* 148, 15-16; o.o. *do.* 263, 1; 373, 14: **Xak.** XI **tike:n to:nka: ilindi:** 'the thorn was caught (*ta'allaqa*) in the garment' **(ilinür, ilinme:k**; verse with **ilindi:** (misvocalized *alindı:*) *usira* 'was made prisoner'); and one says **er yağı:ka: ilindi:** (same misvocalization) 'the man was made prisoner by the enemy', and **keyik tuzakka: ilindi:** 'the wild animal was caught (*ta'allaqa*) in the trap' *Kaş. I* 204; **teŋri: karğa:ğıŋa: ilinme:** 'do not come under (*lā tadxul fī*) the curse of God' *II* 288, 14; **ilinü:r** *yata'allaq III* 358, 24: *KB* **maŋa kim ilinse tutarmen anı** 'whoever attaches himself to me I hold' 664; o.o. 1092, 4397: XIII(?) *At.* 456 **(elik)**: XIV *Rbğ.* **ilin-** 'to be caught' (in the snares of the devil) *R I* 1485 (quotn.): **Cağ.** XV ff. **ılın-** (*sic*) *band-u giriftār şudan* 'to be bound, taken'; the *Rūmī* author (i.e. *Vel.* 76) translated it *'āciz şudan* 'to become weak, incapable' but was mistaken *San.* 110r. 8 (quotns.; perhaps a Sec. f. of **alın-** q.v.): **Kom.** XIV 'to be caught (in a trap)' **ilin-** *CCG*; *Gr.* 106 (quotn.): **Kıp.** XIV **ilin-** *ta'allaqa Id.* 19: XV *inṣabaka* 'to be entangled' **ilin-** *Tuh.* 6a. 11; *ta'allaqa* **ilin-** *do* 10a. 11: **Osm.** XIV to XVI **ilin-** 'to be entangled in, attracted by, interested in (something)' in several texts *TTS I* 530.

D **ulan-** (**ula:n-**) Refl. f. (often used as Pass.) of **ula:-**; 'to be joined to (something *Dat.*)'. S.i.m.m.l.g. **Xak.** XI **ulandı: ne:ŋ** 'the thing was joined (*ittaṣala*) to something' *Kaş. I* 204

(**ula:nur** (*sic*), **ulanma:k**); (**u:la:n** in *I* 64, 14 seems to be the Imperat. of this verb, but the verse does not scan and seems corrupt): *KB* **bayat tapğıŋa bu ulanmış özüm** 'this my soul has devoted itself to the service of God' 3696; **munı koḍ yaruk çın ajunka ulan** 'abandon this (world) and join yourself to the bright true world' 5421; a.o. 4049: XIV *Rbğ.* **ulan-** (1) 'to be joined to (something *Dat.*); to attain, reach (something *Acc.* or *Dat.*)' *R I* 1681 (quotns.): **Çağ.** XV ff. **ulan-(-dı)** *ulaş- ve yetiş-* 'to reach, attain' *Vel.* 113 (quotn.); **ulan-** *paywastan wa band-u paywand şudan* 'to be joined, tied together' *San.* 81 v. 9 (quotn.): **Xwar.** XIV **äxiratka ulandı** 'he joined the hereafter' (i.e. died) *Nahc.* 6, 16: **Kıp.** XIV the entries after **ula:-** in *Id.* 20 are confused and corrupt, but prob. the next two read **ulan-** *ittaṣala* **ullan-** (Refl. Den. V. fr. **u:l**) *ta'aṣṣala* 'to be rooted, founded', the scribe having got confused between various der. f.s of **u:l** and **ula:-** on the one hand and *waṣala* and *aṣala* on the other.

D **ulın-** Refl. f. of **ulı:-** 'to be twisted, to writhe'. N.o.a.b. The second syllable in the MS. of *Kaş.* seems originally to have been unvocalized, but *ḍamma* was added later in two places; originally it was no doubt **ulın-** everywhere. **Uyğ.** VIII ff. Bud. **yinçge bélin ulınıp tolğanıp** 'twisting and writhing with her slim waist' *U II* 24, 1: **Xak.** XI **ulındı: ne:ŋ** *iltawā'l-ṣay' wa dāra* 'the thing twisted and turned', like a rope round a tree, and as a snake writhes and twists (*tarta'iṣ wa taltawī*); and one says **yo:l ulındı:** 'the road twisted' *Kaş. I* 204 (**ulınur, ulınma:k**); *II* 241, 10 (**tolğan-**): *KB* **kayu kaḍğu birle ulınmış bolur** 'some become twisted with pain' 5243.

D **ulnat-** Hap. leg.; Caus. Den. V. fr. **ulun. Xak.** XI **ol okın ulnattı:** *amara bi-iṣlāḥ qidḥ saḥmihi ḥattā cu'ila niks* 'he gave orders for the repair of the shaft of his arrow because it had a broken end' *Kaş. I* 267 (**ulnatur, ulnatma:k**).

Tris. ALN

D **ilinçü** Dev. N. fr. **ilin-**; 'recreation' or the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **taştın ilinçüke önmiş erdim** 'I set out (from the city) for recreation' *PP* 5, 4; a.o. *do.* 1, 1 (**atlandur-**).

D **ulınçığ** Dev. N./A. fr. **ulın-**; 'twisting, tortuous'. N.o.a.b. **Uyğ.** VIII ff. Man. **ulınçığ sansarta kaltımız** 'we have remained in the tortuous cycle of rebirths' (Sanskrit *saṃsāra*) *TT III* 46: **ulınçığ ajunlarıntın kutkarıp** 'rescuing them from their tortuous (cycle of) rebirths' *do.* 119.

D **alınçlığ** Hap. leg.; P.N./A. fr. ***alınç** Dev. N. fr. **alın-. Uyğ.** VIII ff. Bud. Sanskrit *lābhopaniṣat* 'the secret doctrine of acquisition' **bulunç alınçlığ tıltağ** *TT VIII E.*3.

D **alınlığ** P.N./A. fr. **alın**; usually preceded by a qualifying Adj., 'having a . . . forehead'. Survives only in SW. **Uyğ.** VIII ff. Bud. **tüğmiş alınlığ** 'with a frowning forehead' *U II* 59, 4 (iii): **Xak.** XI **alınlığ er** 'a man with a large forehead' (*ḏū'l-cabhati'l-'azīma*) *Kaş. I* 148: XIV *Muh.* *'arīḍu'l-cabha* 'with a broad forehead' **ya:sï: alı:nlığ** *Mel.* 46, 11; *Rif.* 140.

D **ulunluğ** Hap. leg.; P.N./A. fr. **ulun. Xak.** XI **ulunluğ er** 'a man who owns arrow-shafts' (*ḏū qidāḥ li'l-sihām*) *Kaş. I* 148.

D **öleŋlig** P.N./A. fr. **öleŋ**; 'grassy'. Survives in some NW languages, e.g. Kaz. **ülenli** *R I* 1847. **Uyğ.** VIII ff. Bud. **xwalığ çeçeklig öleŋlig yér suv** 'flowery (Hend.), grassy country' *TT V* 12, 123.

VU?F **ala:ŋır** (*alif* unvocalized but **-ŋ-** certain) Hap. leg.; prob., like many names of animals, a l.-w., perhaps with prosthetic **a-**. PU **alaŋğarat** 'a large rat' *P. de C.* 30 (from an unknown source) seems to be a reminiscence of this word. **Xak.** XI **ala:ŋır** 'a thing of the rat (*al-curdān*) species; it is the jerboa (*al-yarbū'*); the Türkmen eat it' *Kaş. I* 161.

Tris. V. ALN-

D **ilinçü:le:-** Den. V. fr. **ilinçü:**; 'to amuse oneself, take recreation', or the like. Pec. to **Uyğ.** VIII ff. Bud. (then the hero Arjūna) **oynayu ilincüleyü olurdı** 'sat playing and amusing himself' (with the demon's daughter) *U II* 26, 6; **uzatı meŋün ilinçüleyin** 'may I long enjoy myself in joy' (in the ocean of supra-mundane **étigsiz**) joy) *Suv.* 354, 7–8; a.o. *U II* 22, 28.

D **alaŋaḍ-** Intrans. Den. V. fr. **2 *alaŋ**; 'to become weak, to lose one's strength'. The form is correctly represented in *TT V* and confirmed by the Caus. f. **alaŋaḍtur-**, but elsewhere has been much mishandled by scribes and transcribers; written **alaŋt-** with the round *-t-* (Aramaic *tau*) it was written, or at any rate transcribed as *alaŋu-* in *PP* and *alanur-* in *Suv.* There is no early trace of **2 alaŋ** but it seems to survive as **alan,** broadly speaking 'confused, disconcerted, uncomfortable' in some NE languages *R I* 357, Khak., Tuv.; NC Kır., Kzx. and, in the phr. **alan talan/ alan taran** in SW Osm. N.o.a.b. **Uyğ.** VIII ff. Bud. **anda yek içgek yok kim alaŋaḍmasar** 'then there is no demon (Hend.) who does not become weak' *TT V* 10, 97; (then exhaustion overcame the old man and) **küçi alaŋaḍtı** (transcribed *alaŋudı*) 'his strength failed' *PP* 37, 2; **kayu neçe açmak suvsamak emgekin alaŋaḍmış** (transcribed *alaŋurmak*) **koğşamış tınlığlar erser** 'however many mortals there may be weakened (Hend.) by the pains of hunger and thirst' *Suv.* 118, 4–6; **kim bu alaŋaḍmış** (*alaŋurmış*) **aç barsığ tirgür-gülük** 'which will revive this weakened hungry tigress' *do.* 610, 18; a.o. *do.* 117, 16.

D **alaŋaḍtur-** Caus. f. of **alaŋaḍ-**; 'to weaken'. N.o.a.b. **Türkü** VIII ff. Man. **kamağağ alaŋaḍturur** 'it weakens all men' *M III* 11, 12 (i); (the bright day) **kararığ**

tünüg alaŋadturdı 'has weakened the dark night' *do.* 19, 11 (i): **Uyğ.** VIII ff. Bud. the word occurs four times in a passage in *TT V* 10, 87–98 beginning **alaŋadturğu sakınç** 'a meditation on weakening (demons)' and ending **uluğ alaŋadturğu iş büter** 'here ends the great work of weakening'.

D **ilintür-** Caus. f. of **ilin-**. Survives only(?) in NW Kar. T **ilindir-** 'to entangle, catch in a snare' *R I* 1486; *Kow.* 193. **Uyğ.** VIII ff. Bud. Sanskrit *kāmagredhā* 'longing after sexual pleasure' **ka:ma:dha:tuka ilintürte:çiler** *TT VIII A.*14: **Kom.** XIV (of a trap) 'to catch (someone *Acc.*)' **ilindir-** *CCG*; *Gr.* 106 (quotn.).

Dis. ALR

ula:r 'cock partridge'. Survives, always as **ular**, in NE Tuv. 'wild turkey': SC Türki 'snow-pheasant *Tetraogallus tibetanus*' *Shaw* 26; also '*T. himalayensis*' *do.* 209; *Jarring* 323 **(ulay/ular)**: NC Kır. 'pheasant, *Tetraogallus*'; Kzx. 'wild turkey'. **Uyğ.** VIII ff. Civ. **ularnıŋ méyisin** 'the brains of a partridge' *H I* 63: **Xak.** XI **ula:r** *al-ya'qub* 'partridge' *Kaş. II* 22; *II* 213, 6 **(sıkrış-)**: '*KB* **ular kuş** 75: XIV *Muh.*(?) *al-qabc* 'partridge' **u:-la:r** *Rif.* 75 (only).

S **elri:** See **eldiri:**.

S **ilrük** See **ildrük.**

Dis. V. ALR-

D **alar-** (**ala:r-**) Intrans. Den. V. fr. **a:la:**; 'to become dappled or variegated, to change colour'. Survives w. some extended meanings in SE Türki *Shaw* 12: NC Kzx.; NW Kaz. and SW XX Anat. *SDD* 91. Cf. **alart- Xak.** XI **talka: alardı:** *talawwana'l-hişrim wa ğayruhu mina'l-ṭimār* 'the unripe (and other) fruit changed colour'; and one says **kişi: yi:ni: alardı:** 'the man's body (etc.) became leprous' (*barişa*); and **anıŋ kö:zi: alardı:** 'his eyes were dazzled' (*bariqa*) *Kaş. I* 179 **(ala:rur** (*sic*), **alarma:k)**.

iler- acc. to *Kaş.* 'to be dimly visible'. Became a l.-w. in Mong. as *ilere-* 'to appear, become clearly visible' (*Kow.* 300, *Haltod* 67). NE Tel. **iler-** with the latter meaning, *R I* 1480, might be either a survival or a re-borrowing fr. Mong. Cf. **ilert-. Xak.** XI **menıŋ kö:züme: ne:ŋ ilerdi:** *taxayyala'l-ṣay' fī 'aynī fī bu'd aw ẓulma* 'the thing was dimly visible to my eyes in the distance or the dark'; (in verse) **tağla:r başı: ilerdi:** 'the heads of the mountains were dimly visible' *Kaş. I* 179 (no Aor. or Infin.); *II* 283, 3 (same verse).

olur- (?**olor-**) 'to sit', with various extended meanings. The phonetics of this word are complicated. The Caus. f. **olğurt-** q.v. suggests that the original form was ***olğur-**, but there is no other trace of such a word. The only form in Uyğ. and earlier languages is **olur-**, but this form survives only in NE Tuv. **olur-** and Yakut **olor-** *Pek.* 1819. In Xak. there are two forms **oldur-** and **oltur-** which are best explained as very early examples of the Turkish habit of dis-similating **-l-** to **-Ld-** (cf. the pronunciation **alda** for *allāh* in some modern languages). The form **oltur-** still survives in some modern languages, but in others the **-lt-** has been assimilated to **-tt-** (some NE languages), **-d-** (other NE languages) or **-t-** (all SW languages and some others). The verb originally meant 'to sit', possibly with a distinction of meaning between 'to sit down on (something *Dat.*)' and 'to be seated on (something *Loc.*)'. The special application to rulers seems to have been pec. to the early period. Another shade of meaning is (of nomads) 'to settle down, reside' (in a particular place); in some languages only of temporary settlement, permanent settlement being described by **yat-**. In some modern languages used as an Auxiliary Verb, preceded by a Ger. in **-p**, meaning 'to do (something) habitually, continuously, or frequently', but sometimes with a very tenuous meaning. **Türkü** VIII **olur-** is very common in three distinct meanings; (1) 'to sit down (for a rest)' *I E* 27, *II E* 22; *T* 51–2 **(uḍı:-)**; (2) 'to take (one's) seat on the throne' **xağan olurtım** 'I took my seat as *xağan*' *I S* 9, *II N* 7; a.o. *I S* 8, *II N* 6 **(1 é:l)**; (3) 'to settle down, take up residence' (temporarily, in a particular place *Loc.*) **altu:n yışda: oluruŋ** 'settle down (for a time) in the Altay mountains' *T* 31 **oluruŋ téyen tedi** 'he said, "stay where you are" ', *T* 34; o.o. *I S* 4, etc.: VIII ff. a (bird) **çıntan ığaç üze: olu:ru:pan** 'perching on a sandal-wood tree' *IrkB* 4; **xan olu:rupan** 'a Xan, taking his seat on the throne' (built himself a capital) *do.* 28; (a pail) **küneşke: olu:ru:r** 'is sitting in the sunlight' *do.* 57; (a crane) **uça: uma:tı:n olu:ru:r** 'sits still, because it cannot fly' *do.* 61: Man. (the king) **altunluğ örgin üze olurdı** 'took his seat on the golden throne' *TT II* 8, 68; similar phr. *do.* 74; **başak olurup** 'while sitting fasting' *Chuas.* 257; similar phr. *do.* 273, 281: **Uyğ.** VIII **yüz yıl oluru:p** 'sitting on the throne for a hundred years' *Şu. N* 3; o.o. *do. N* 2, 4; *W.* 3; *E* 10: VIII ff. Man.-A **men anta olurayın** 'I will sit there' *M I* 33, 5; a.o. *do.* 34, 9: Man. *M II* 11, 12–13 **(tültür-)**: Bud. Sanskrit *sthito niṣaṇṇo* 'standing or sitting' **turup olorop** *TT VIII B.*16 (Sanskrit lost) **birğe:rü yığlıp olororla:r e:rdi** 'they gathered together and sat down' *do. C.*12; (of a monk) **olurdaçı** 'residing' (in a monastery) *Hüen-ts.* 1767; o.o. *U II* 26, 6 **(ilinçü:-le:-)**; *PP* 65, 1; 71, 2; *TT V* 8, 64; 12, 128; *U III* 28 13: Civ. **olurur ev** 'the house where I reside' *USp.* 55, 24; a.o. *TT I* 120 **(yurt)**: XIV *Chin.-Uyğ. Dict. tso* 'to sit' (*Giles* 11,756) **olur-** *Ligeti* 187; *R I* 1087: **Xak.** XI **ol er olturdı:** 'that man (etc.) sat down' (*calasa*) *Kaş. I* 224 (prov.; **olturur, olturma:k)**; **munda: kalıp olturu:** *baqā 'indanā cālis* 'he remained residing with us' *I* 219, 25; **kéml: içre: oldurup** *rakibnā'l-safīna* 'we sat in a boat' *III* 235, 11: *KB* 'to sit' is consistently

spelt **oldur-** 420, 577, 620–2, 765, 956, 5971, etc.: XIII(?) *Tef.* **oltur-/otur-** 'to sit, to remain stationary' 237, 240: XIV *Muh.*(?) *qa'ada* 'to sit' **oltur-** *Rif.* 114 (only); *al-qu'ūd* **olturmak** 124: **Çağ.** XV ff. **oltur-(-dı)** *otur- Vel.* 117; **oltur-** ('with back vowels') *nişastan* 'to sit' *San.* 82v. 12: **Xwar.** XIII **oltur-/otur-** *'Ali* 7, 12: XIII(?) **yalğuz olturur-** (or **-d-**?) **érdi** 'she was sitting alone' *Oğ.* 56; a.o.o.: XIV **oltur-/otur-** *Qutb* 116, 120; *MN* 88, etc.; **taxt üze olturup** 'sitting on the throne' *Nahc.* 204, 9; **bizniŋ olturğu yérlerimiz** 'the places where we reside' *do.* 304, 14: **Kom.** XIV 'to sit' **oltur-** *ÇCI, CCG; Gr.*: **Kıp.** XIII *qa'ada* **olţur-** *Hou.* 35, 9: XIV ditto *Id.* 21; *qa'ada wa calasa* **olţur-** *Bul.* 71, 5: XV *qa'ada* **olţur-** *Kav.* (7, 1 and 5); 30, 10; 75, 2; **olţur-/oţur-** *Tuh.* 29b. 11: **Osm.** XIV ff. **otur-** (only in phr.) is noted in several texts *TTS I* 553; *II* 739; *IV* 615.

D **ölür-** (?ölör-) the earlier Caus. f. of **öl-** 'to kill'. Survives only in one or two NE languages *R I* 1250 and Tuv. Elsewhere displaced by **öldür-** in about XI. **Türkü** VIII very common in *I, II, T*, **ölür-** being about three times as common as **ölü:r-**, but this may not be significant: VIII ff. Man. **ölür-** occurs several times in *Chuas.*: Yen. (in my 39th year) **tok(k)uz altmış er ölü:rmiş** 'I killed 59 men' *Mal.* 48, 3: **Uyğ.** VIII ff. Man. **ölürtüm** 'I have killed' *TT II* 15, 2; a.o. *M I* 18, 5: Bud. **ölörgöke** *TT VIII N.*9; *U III* 4, 3 (**ıdala:-**) *PP* 1, 6; 2, 2; 3, 3, and many o.o.: **O. Kır.** IX ff. **yeti: böri: ölürdim** 'I killed seven wolves' *Mal.* 11, 10; o.o. *Mal.* 44, 3 (*Shcherbak* 44, 5); *do.* 49, 3.

D **alart-** Caus. f. of **alar-**; used only in the restricted sense of 'to make (the eyes) red with anger'. The word 'eyes' was normally expressed, but later omitted, the word then meaning 'to look angrily'. Survives in this meaning only(?) in NC Kzx. **Xak.** XI **ol aŋa:r kö:zin alartti:** *lamaḥa ilayhi bi-baṣar bāṣir ṣazar* 'he glanced at him with the look of one whose eyes are red with anger' *Kaş. III* 428 (**alartur, alartma:k**): *KB* in 4845 the Vienna MS. reads **alarttı** for **saçıttı**, q.v.: **Çağ.** XV ff. **alart-** (spelt) *çaşm-rā az ğayẓ xīra kardan* 'to make the eyes stare in anger'; but the verb cannot be used by itself, the word 'eyes' must be expressed *San.* 47v. 8: **Xwar.** XIV **ata anağa alartu baksa** 'if a man looks angrily at his father and mother' *Nahc.* 284, 17 ff.: **Osm.** XIV **alardu bak-** 'to look angrily at (someone *Dat.*)' in one text *TTS II* 24.

D **ilert-** Caus. f. of **iler-**. Apparently survives only(?) in NE Tel. **ilert-** 'to disclose', *R I* 1481, but see **iler-**. **Xak.** XI **ol anıŋ kö:ziŋe: bi:r ne:ŋ ilertti:** *awqa'a bi-baṣarihi xayāl ṣay'* 'he put the faint outline of something before his eyes' *Kaş. III* 428 (**ilertür, ilertme:k**).

D **olurt-** Caus. f. of **olur-** 'to seat (someone *Acc.*) on (something *Dat.* or *Loc.*)'. Survives with much the same range of meanings and phonetic changes as **olur-**. Cf. **olxut-, olğurt-**. **Türkü** VIII **özümin ol teŋri: xağan olurtdı:** 'that same Heaven (which had helped my parents) seated me myself (on the throne) as *xağan*' *I E* 26, *II E* 21: **Çağ.** XV ff. **olturt-** (spelt) Caus. f.; *nişāndan* 'to seat' *San.* 83r. 29 (quotn.): **Xwar.** XIV **oturt-** 'to seat' *Quth* 120: **Kıp.** XIV **olţurţ-** (mis-spelt *olţurţuţ-*) *aq'ada* 'to seat' *Id.* 21: XV ditto **olţurt-** *Tuh.* 54b. 8.

D **ölürt-** Caus. f. of **ölür-**; 'to have (someone, *Acc.*) killed'. N.o.a.b. **Uyğ.** VIII ff. Bud. (the *beg* called Ku Tao) **bizni ölürtdi** 'had us killed' *Suv.* 7, 2–3; o.o. *do.* 8, 11, etc.

Tris. ALR

S **ileri/ilerü** See **ilgerü:**.

D **ularlığ** Hap. leg.; P.N./A. fr. **ula:r. Xak.** XI **ularlığ ta:ğ** 'a mountain full of partridges' (*ya'āqīb*) *Kaş. I* 148.

D **olursık** Dev. N. fr. **olur-**; n.o.a.b. **Türkü** VIII (when I heard this news, sleep did not come to me by night and) **küntüz olursıkım kelmedi:** 'rest did not come to me by day' *T* 12; a.o. *T* 22.

ilersük 'waist-belt'. Survives only(?) in SW Anat. **ilersik, ilersük, ilirsik** *SDD* 785–7. **Xak.** XI **ilersük** *tikkatu'l-sarāwīl* 'trouser-belt' *Kaş. I* 152: XIV *Muh.*(?) *al-tikka* **i:le:rsük** (?, unvocalized) *Rif.* 167 (only): **Kıp.** XV *tikka* **ilersik** *Tuh.* 9a. 1: **Osm.** XV–XVI **ilersik** 'trouser-belt' in several texts *TTS II* 526; *IV* 416.

Dis. ALS

S **ulus** See **uluş.**

D **öle:s** vocalization dubious since it is listed, under **-S**, in a section containing N.s w. two short vowels. No doubt a Den. N./A. fr. **ö:l**, but **-e:s** does not seem to occur elsewhere as a Den. Suff. Pec. to *Kaş.* **Xak.** XI **ö:le:s kö:z** *al-'aynu'l-laṭifatu'l-ruṭūw* 'an eye with a kindly look', like the eye of a drunkard (*al-sakrān*); in a *verse* **bulna:r meni: ö:le:s kö:z** 'this melting (*al-sakrā*) eye captivates me' *Kaş. I* 59.

D **ölsik** second syllable unvocalized, but the obvious transcription is **ölsik** rather than **üleşik** or other variants which have been suggested; if so, a Dev. N./A. fr. **öl-** meaning 'dying, death', or the like. N.o.a.b. **Türkü** VIII (deceived by the honeyed words and luxurious treasures (of the Chinese) many of your Türkü people died) **Türkü boğun ölsikiŋ bérye: Çoğay yış tüğültün** (q.v.) **yazı: konayin téser Türkü boğun ölsikiğ anta: añığ kişi: ança: boşğu:ru:r ermiş** 'evil people saying, "you Türkü people are dying, let us settle in the east in the Yin Shan mountains and the (PU) Tügültün(?) plain" seem thus to have advised the death of the Türkü people there' *I S* 6–7, *II N* 5; **Türkü boğu[n . . .]rip él tutsıkıŋın bunta: urtım yaŋılıp**

ölsikiŋin yeme: bunta: urtım 'oh Türkü people, I have set down here how you maintained a realm when you (stood together?), and I have set down here how you died when you went astray' *do.* 10–11, *do.* 8.

Dis. V. ALS-

D **alsa:-** Hap. leg.; Desid. f. of **al-**. **Xak.** XI **ol at alsa:dı:** 'he decided and desired to buy (*yaştari*) a horse' *Kaş. I* 278 (**alsa:r, alsa:-ma:k**).

D **ılsa:-** Hap. leg.; Desid. f. of **ıl-**. **Xak.** XI **er ta:gdın ılsa:dı:** 'the man decided to descend (*yanzil*) from the mountain (etc.)' *Kaş. I* 278 (**ılsa:r, ılsa:ma:k**).

D **ölse:-** Hap. leg.; Desid. f. of **öl-**. **Xak.** XI **ol er ölse:di:** 'that man decided to die (*al-mawt*) and wished to' *Kaş. I* 278 (**ölse:r, ölse:me:k**).

D **alsık-** Emphatic Pass. f. of **al-**; 'to be robbed of (something *Acc.*)'. N.o.a.b. **Xak.** XI **ol tava:rın alsıktı:** *ḫuriba mālu'l-racul wa suliba* 'the man's property was plundered and carried off by force' *Kaş. I* 243 (**alsıka:r, alsıkma:k**); *KB* (if he sees gold or silver, he covets it) **iḏisi başın yer yā baş alsıkar** 'he devours the head of its owner or loses his own' 2726; similar phr. 4119: XIV *Muh(?) al-maġyūr* 'coveted, grudged'(?) **alsıkmış** *Rif.* 148 (only).

Tris. V. ALS-

D **élsire:-** Hap. leg.; Priv. Den. V. fr. **1 é:l. Türkü** VIII **élsiremiş xağansıramış boḏunığ** 'the people who were not organized in a realm and had no *xağan*' *I E* 13.

D **élsiret-** Caus. f. of **élsire:-**; n.o.a.b. **Türkü** VIII **elligig elsiretmiş xağanlığığ xağansıratmış** 'put an end to the realm of those who had a realm and deposed the *xağan* of those who had a *xağan*' *I E* 16, *II E* 13; similar phr. *I E* 18.

Dis. ALŞ

D **alış** N.Ac. (connoting reciprocity) fr. **al-**; by itself, 'taking, receiving', and the like, but usually used in the phr. **alış bériş** 'buying and selling, commerce'. S.i.a.m.l.g. See *Doerfer* II 534, 539. **Uyğ.** VIII ff. Civ. **alış** seems to be a generic term for 'tax, levy'; (after a list of four specific taxes) **negü me alış biz tilemez biz** 'we will not demand (the four taxes named or) any kind of levy' *USp.* 21, 13; **bileki alış bériş tıltağında** 'concerning our joint trading operations' *do.* 111, 3–4: **Xak.** XI **alış** *fūhātu'l-şirbi wa'l-ansibā'i* 'places for drawing water from water-holes and tanks'; (**aliş** the name of a village); **alış** *al-mu'āxaḏa bi'l-dayn li'l-ġarīm* 'a claim on a debtor for what is owing'; hence one says **alı:ş** (*sic*) **bé:ri:ş** 'receipt and payment of what is due' (*ḥaqq*) *Kaş. I* 62: *KB* (consort with merchants as they come and go) **negü kolsa bérgil alış ham bériş** 'give them whatever they want in the way of receipts and payments' 4421.

uluş has a curious history; originally it meant 'country' in a geographical sense, as opposed to **1 é:l** (q.v.) with its political implications, but it began to be associated with the names of cities, and by XI in some languages it meant 'city' rather than 'country'. An early l.-w. in Mong., where it became *ulus* to comply with Mong. phonetics and acquired a political rather than a geographical sense. It was originally used for the largest political unit known, the Mong. empire (see XIII below), and when this was split into four between the four sons of Çingis it was used for each of these four parts, e.g. 'the *ulus* of Çağatay'. Then, since the Mongols thought more in terms of peoples than of territories, it came to mean 'a confederation of peoples **(é:l)**', the peoples being divided into 'tribes' **(aymağ)**, the tribes into 'clans' **(boy)**, and these into families **(uruğ)**. All these words, except perhaps the third, were Turkish and the second, fourth, and fifth have a continuous history in Turkish, but the first had so completely lost its original meaning that when it was reintroduced into Turkish it appeared in its Mong. form **ulus** (not **uluş**) and with its Mong. meaning. **Uluş** seems to survive only in NW Kar. L. *R I* 1697; in all other language groups (except NC where it is obsolete) it is **ulus** 'nation, people, tribe', and the like. **Türkü** VIII (in the list of foreign powers represented at Kül Tégin's funeral) **Buxarak uluş** 'the country of the Bokhariots' (prob. in Inner Mongolia, not Bokhara itself, see S. G. Klyashtorny, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964 pp. 126 ff.) *I N* 12: **Uyğ.** VIII ff., Man.-A **uluş** 'country', several occurrences *M I* 26, 25–9: Man. **Koço uluş iki otuz balık** 'the country of Koço and its 22 towns' *M III* 40, 6 (ii); **burxanlar uluşı** 'the country of the Buddhas' *TT III* 53, 164; a.o. *do.* 60–1 **(1 é:l)**: Bud. **Cambudvip uluş** 'the country of Jambudvipa' *Hüen-ts.* 184; *TT VIII K.*8; **Baranas uluş** 'the country (or city?) of Benares' *PP* 23, 7; 44, 2; **Cinadéş uluş** 'the country of China' *Hüen-ts.* 240, 267; o.o. *TT VIII A.*31 **(1 é:l)**; *C.*1 **(2 éllig)**; *E.*17; *TT IV* 10, 21 **(1 é:l)**; *VI* 08; *VII* 40, 34; *U II* 23, 21; *PP* 3, 6–7 **(uluş boḏun** 'the people of the country'); 30, 8; 62, 3: Civ. **kamağ él uluşlar** 'all realms and countries' *TT I* 1; **balık uluş** *do.* 7; a.o. *USp.* 88, 15: XIV *Chin.–Uyğ. Dict. kuo* 'country' (*Giles* 6,609) **ulus** (*sic*) *R I* 1696; *Ligeti* 274: **Xak.** XI **uluş** in the language of **Çigil** *al-qarya* 'village'; and among the people of Balāsāğun, and the towns (or districts? *bilād*) of Arğū associated with it, *al-balda* 'town' (or district?); hence the town (*balda*) of Balāşāğun is called **Ku:z Ulu:ş** (*sic*) *Kaş. I* 62: *KB* **telim arttı élde yanı kend uluş** 'many new towns (Hend.) sprang up in the realm' 1043; **kend uluşka** 4316; **uluştın uluşka köçügli kişi** 'a man who travels from one town to another' 4814: XII(?) *KBVP* **kayu kend uluş ordu karşı yér-e** 'every town

(Hend.) royal court, castle and place' 26; XIII on a coin struck in Tiflis in A.H. 644 (A.D. 1244–1245) **uluğ Monkol ulu:ş beg** *'beg* of the great Mongol empire' (translating Mong. *yeke Moŋğol ulus*) D. Lang, *Studies in the Numismatic History of Georgia in Transcaucasia*, New York, 1955, p. 35: XIII(?) *Tef.* **ulus** (*sic*), **kend ulus** 'village, town' 327: XIV *Muh.*(?) *al-kūra wa'l-wilāya* 'district, province' **uluş** (*sic*?, MS. *ulnus*) *Rif.* 179 (only): **Çağ.** XV ff. **ulus** *xalq* 'people' *Vel.* 119; **ulus** (spelt) *xalq wa camā'at* 'people, community' *San.* 86r. 26 (quotn.): **Xwar.** XIV **ulus** 'people', usually in the phr. **ulus él** *Qutb* 198; **ulus** *MN* 72, etc.: **Osm.** XIV to XVI **ulus** 'country' or 'people', in the sense of a political unit under a ruler, sometimes in association with **él**; XVII 'tribe' in two dicts. *TTS I* 720; *II* 925; *III* 708.

D **ülüş** Dev. N. fr. **üle:-** usually a Conc. N. 'share, portion' with some specific applications like 'chapter' (of a book) and 'fraction'; practically syn. w. and commoner than **ülüğ**. S.i.a.m.l.g.; in some NE languages **üleş**. See *Doerfer* II 546. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **ya:rım ülüş** 'a half' *TT VIII A.*7; **nom ülüşin bulır** 'receives his share of the doctrine' *TT VI* 78; o.o. *do.* 305, 375 (v.l.); (I am) **bir tançu yérniŋ ülüşi bolup** 'a fraction of a morsel of earth' *U III* 37, 26; **kaz üyürl evininiŋ yétinç ülüşinçe** 'of the size of one-seventh of a *perilla* seed' *Pfahl.* 6, 6; **onunç ülüş** 'Chapter 10' *USp.* 94, 12; a.o. *Hüen-ts.* 6: Civ. **tüz ülüş** 'equal parts' (of various ingredients) *H I* 166; *II* 8, 42 and 44; (if I marry and have other children) **ol oğlanlar birle teŋ ök ülüş** (PU) **kobı bérürmen** 'I will bequeathe him an equal share with those children' *USp.* 98, 17–18: **Xak.** XI **ülüş** *al-naṣīb* 'share, portion'; the **-ş** was originally (*aṣluhā*) **-ğ**; (here follow **ülüğ** and **uluş**); **ülüş** *tafriqatu'l-anṣibā' bayna'l-qawm* 'the distribution of shares among a number of people'; the **-ş** is altered from **-ğ** (Ar. parallel quoted) *Kaş. I* 62: *KB* **tegse erke ülüş** 'if a man gets his share' 673; o.o. 432 (**erej**), 1129, 1420 (**bö:z**), 1686: XIII(?) At. **ülüş boldı mālı kişiler ara** 'his wealth was distributed among others' 243; *Tef.* **ülüş** 'part, share' 338: XIV *Muh.*(?) *al-naṣīb* **ülüş** *Rif.* 188 (only): **Çağ.** XV ff. **ülüş** *bir miqdār ve bir bölük ve bir baxş* 'a certain quantity, one part, one share' (quotn.); **ülüş** also *ḥiṣṣa ve naṣīb* 'portion, share' (quotn.) *Vel.* 118; **ülüş** *ḥiṣṣa wa buhra wa rasad* ditto *San.* 86r. 27 (quotn.): **Xwar.** XIV **ülüş** 'share' *Qutb* 203; *Nahc.* 30, 1; 141, 12: **Kom.** XIV 'part, share' **ülüş** *CCI*, *CCG*; *Gr.* 270 (quotns.): **Kıp.** XIV (**ülü:** and) **ülüş** ('with front vowels') *al-naṣīb Id.* 20; *al-ḥiṣṣa* **ülüş** *Bul.* 6, 4: XV *cuz' wa'l-naṣīb* 'part, share' **ülüş** *Tuh.* 12a. 2; *naṣīb* **ülüş** *do.* 36b. 10: **Osm.** XIV ff. **ülüş** 'part, share'; c.i.a.p. *TTS I* 743; *II* 949; *III* 728; *IV* 802.

Dis. V. ALŞ-

D **alış-** Recip./Co-op. f. of **al-**; normally 'to take, or receive from one another', with other cognate meanings. S.i.a.m.l.g.; in SW Osm., exceptionally 'to get accustomed to (something *Dat.*)'. **Uyğ.** VIII ff. Man. *TT II* 17, 84–5 (**1 ö:ç**): **Xak.** XI **ol maŋa: alım alışdı:** 'he helped me to collect a debt (*fī qabḍi'l-dayn*), etc.' *Kaş. I* 188 (**alışu:r, alışma:k**); **ola:r ikki: tava:r satışğa:n alışğa:nla:r ol** 'those two are constantly selling property to, and buying it from (*yaştariyān*) one another' *I* 518, 22: *KB* 2360 (**yarıklan-**): XIV *Muh ăxaḍa mina'l-axḍ* (?error for *ăxir*) 'to take from one another' **alış-** *Mel.* 42, 6; *Rif.* 133: **Çağ.** XV ff. **alış-** (spelt) Recip. f.; (1) *mu'ăwaḍa kardan* 'to barter' (quotn.); (2) metaph., *muṭā'ana wa dast-bāzī kardan* 'to exchange abuse and blows'; (3) *az-ham rabūdan wa az yak-dīgar giriftan* 'to rob and take from one another' *San.* 46v. 13 (quotns.): **Kom.** XIV 'to exchange, trade in' **alış-** *CCI*, *CCG*; *Gr.*: **Kıp.** XIV *Id.* 50 (**1 tı:n**): **Osm.** XIV and XVI **alış- veriş-** 'to give and take mutually'; XV **alış-** 'to set light to (something *Dat.*) *TTS I* 21; *IV* 18: XVIII **alış-** . . . and, in *Rūmī*, *'ādat kardan* 'to get used to (something)' *San.* 46v. 17.

D **élleş-** Recip. f. of **élle:-**; 'to come to an agreement, make peace, with one another'. S.i.m.m.l.g. with much the same meaning. **Xak.** XI *KB* (if you can get no help against an enemy) **yalavaç ıdıp sen bar élleş yorı** 'send an ambassador and go and make peace with him' 2362: XIII(?) *Tef.* **él(l)eşmek** 'peace' 74: **Kıp.** XIII *iṣṭalaḥa* 'to be reconciled (**ba:rış-** and) **é:l(l)e:ş-** *Hou.* 34, 11; *ṣālaḥa mina'l-ṣulḥ* 'to make peace' (**ba:nla:ş-** and) **é:l(l)e:ş-** *do.* 41, 13: XV *iṣṭalaḥa* **elleş-** (*sic*, in facsimile) *Bul.* 24v.: **Osm.** XV and XVI **élleş-** 'to make peace, come to terms'; in two texts *TTS II* 530; *III* 366.

D **ılış-** Hap. leg.; Recip. f. of **ıl-**. **Xak.** XI **ol meniŋ birle: ta:ğdın koḍı: ılışdı:** 'he competed with me in descending (*fī'l-nuzūl min*-the mountain' *Kaş. I* 190 (**ılışu:r, ılışma:k**).

D **iliş-** Recip. f. of **il-**; 'to get caught in one another' and other cognate meanings. Survives in some NE and SW languages, with a wide range of meanings in Osm. **Xak.** XI **ikki: ne:ŋ birle: ilişdi:** *ta'allaqa'l-şay' bi'l-şay'* 'one thing got caught in another'; and one says **kançık ilişdi:** 'the dog's penis was caught (*ta'allaqa*) in the bitch'; and one says **adğır ilişdi:** 'the stallions (either horses or camels) bit one another' (*ta'āḍḍā*) (**ilişü:r, ilişme:k**, *sic* in MS.); (here follow **ulış-**, **üleş-**, **ulaş-**, **ılış-**); **ol meniŋ birle: tobık ilişdi:** 'he competed with me in hanging up the ball (*fī ta'līqi'l-kura*), and argued with me about which of us hung it up best' (*ayyunā a'laq lihā*) (**ilişür, ilişme:k**) *Kaş. I* 188–90: *KB* **yağusa çerigke ilişse erl** 'if (the enemy's) men approach and engage the army' . . . **tişin tırnakın teğ yaka tut iliş** 'go for him tooth and nail, grab his collar and engage him' 2375–2377: **Çağ.** XV ff. **iliş-** *band şudan-i çizī bi-cā'ī* 'of a thing, to be tied or fastened in a place'; the reason why the Infin. is **-mek** (*kāfī*, i.e. as opposed to **ıl-**, *San.*'s spelling of

il-) and the conjugation is with front vowels is that it is derived from the noun (*lafẓ*) **ilmek** *dām* 'a trap' *San.* 110v. 6: **Kıp.** xv *taṣabbaka* 'to be entangled, ensnared' **iliş-** (spelt *ilitiş-*, *yā* in *Tuh.*'s authority having been read as *tā*) *Tuh.* 10b. 7.

D **ulaş-** Recip. f. of **ula:-**; 'to be joined together (or to something *Dat.*)'. In the medieval period the Ger. **ulaşu:** was used as an Adv. meaning 'continuously'. S.i.m.m.l.g. **Xak.** xi **bi:r ne:ŋ bi:rke: ulaşdı:** 'one thing was joined (*ittaṣala*) to another' *Kaş. I* 189 (**ulaşu:r, ulaşma:k**): *KB* **iki ajun ulaş** 'join together the two worlds' (i.e. this world and the next, by seeking the company of pious men) 4354; (in the end) **ulaşmış et özler üzülgü turur** 'bodies and souls joined to one another will be parted' 6146; xiii(?) *At.* **negüke bu anı ulaşu kınar** 'why does it continuously punish him? 446; *Tef.* **ulaş-** 'to be joined one to another (*Dat.*); to communicate (something *Acc.*) secretly (to someone *Dat.*)'; **iki ay ulaşu** 'continuously for two months' 326: xiv *Rbğ.* **ulaş-** 'to join oneself to (something *Dat.*)' *R I* 1684 (quotn.): **Çağ.** xv ff. **ulaş-** *ba-yak-digar paywastan wa band şudan* 'to be joined or bound to one another' *San.* 81v. 16 (quotn.): **Xwar.** xiv **ulaş-** 'to be joined to (something *Dat.*)'; **ulaşu/ulaşı** 'continuously' *Qutb* 197; **ulaş-** *MN* 325: **Kıp.** xv *katila* 'to adhere, stick together' **uluş-** (specifically so spelt) *Kav.* 74, 6: **Osm.** xiv ff. **ulaş-** c.i.a.p.; six shades of meaning distinguished *TTS I* 719; *II* 924; *III* 704; *IV* 781.

D **uliş-** Co-op. f. of **I uli:-**; (of wolves) 'to howl together' and the like. Survives in NE Khak. and SW. **Xak.** xi **böri: barça: uliştı:** 'the wolves (etc.) howled (*'awat*) together'; in a verse **ulşıp eren börleyü** 'the men howl (*ta'wā*) like wolves' *Kaş. I* 188 (**ulışur, ulışma:k**) : **Çağ.** xv ff. *San.* 82r. 16 (**uli:-**).

D **üleş-** Co-op. f. of **üle:-**; properly (of several people) 'to divide (something *Acc.*) equally among (themselves)', but sometimes, more vaguely, 'to divide (something) up'. S.i.a.m.l.g. with phonetic variations. **Uyğ.** viii ff. Civ. **bolmış tüşün teŋ üleşür biz** 'we will share the resultant crop equally' *USp.* 28, 6; a.o. *do.* 55, 16: xiv *Chin.–Uyğ. Dict. fén* 'to divide' (*Giles* 3,506) **üleş-** *R I* 1848: **Xak.** xi **ola:r ikki: tava:rın üleşdi:** *mayyaza kull wāḥid min humā mālahu wa axaḍa ḥiṣṣatahu* 'each of them divided his property and took his share' *Kaş. I* 189 (**üleşü:r, üleşme:k**): xiv *Rbğ.* **üleş-** 'to divide among oneselves, to share; to distribute' *R I* 1848 (quotns.): **Çağ.** xv ff. **uleş-** (spelt) *taqsīm kardan* 'to divide, distribute' *San.* 81v. 16 (quotn.): **Xwar.** xiv **üleş-** 'to divide (something, *Acc.*) between (people *Dat.*)' *Qutb* 202: **Kom.** xiv 'to divide, share' **üleş-** *CCI*; *Gr.*: **Kıp.** xiv *qasama'l-şay'* 'to divide, distribute (something)' **üleş-** *Bul.* 76r.: **Osm.** xiv to xvii **üleş-** 'to divide into shares, to share'; c.i.a.p. *TTS I* 742; *II* 949; *III* 728; *IV* 801.

D **öliş-** Hap. leg.; Co-op. f. (with a connotation of completeness) of **öli:-**. **Xak.** xi **ölişdi: ne:ŋ** *ibtalla'l-şay' wa nafaḍati'l-ruṭūba fi aczāyihi* 'the thing was wet, and moisture penetrated every part of it' *Kaş. I* 189 (**ölişü:r, ölişme:k**).

VUD? **ölşe:-** Hap. leg. but cf. **ölşet-**; neither verb is vocalized in the MS. but the reference to eyes suggests a connection with **ö:l**, cf. **ö:le:s**. Prima facie a Den. V. fr. ***öleş**, which might be identical with **ö:le:s**, q.v., if that word was mis-spelt. **Çigil** xi **er açıp ölşe:di:** *cā'a'l-racul ḥattā ismadarra ṭarfuhu wa kāda an yuġṣā 'alayhi min şiddati'l-cū'* 'the man was so hungry that his eyes felt dizzy, and almost closed, because of his extreme hunger' *Kaş. I* 283 (**ölşe:r, ölşe:me:k**).

VUD **ölşet-** Hap. leg.; Caus. f. of **ölşe:-**, q.v. **Xak.** (or **Çigil**?) xi **ol anı: ölşetti:** *acā'ahu ḥattā ismadarra ṭarfuhu min ğālika* 'he starved him until his eyes felt dizzy as a result of it' *Kaş. I* 262 (**ölşetür, ölşetme:k**): **Kıp.** xv *faşaxa* 'to ill-treat (someone)' **elşey-** (*sic*) *Tuh.* 28a. 13; *mafşūx* 'ill-treated' **ölşeyiptir** *do.* 34b. 3; might be a mis-spelt reminiscence of this verb or **ölşe:-**).

Tris. ALŞ

D **ilişlig** Hap. leg.; P.N./A. fr. ***iliş** Dev. N. fr. **il-**. **Uyğ.** viii ff. Man. (?passions) **ilişlig tartışlığ** 'which fasten onto a man and drag him' *TT III* 42.

D **ülüşlüg** P.N./A. fr. **ülüş**; (of objects) 'held in equal shares'; (of persons) 'entitled to a share (of something)'. S.i.s.m.l. **Uyğ.** viii ff. Civ. **Elçi(?) birleki teŋ ülüşlüg yérl** 'the land which I hold in equal shares with Elçi(?)' *USp.* 11, 4–5; o.o. *do.* 3, 10; 13, 3; 29, 9; 55, 5: **Xwar.** xiv **ülüşlüg** 'having a share (in something *Abl.*)' *Qutb* 203.

Dis. ALY

S alay See **ayla:**.

E ulyak See **uldaŋ**.

VU?F **ulya:n** Hap. leg.; prob. a l.-w. *Al-rāl* is not a known Ar. word; Atalay is perhaps right in amending it to *al-rabal* 'a kind of fleabane, *Pulicaria*'. **Xak.** xi **ulya:n** *al-rāl* (sic) *wa huwa aṣl nabt ṭayyibi'l-rīḥ yu'kal* 'the edible root of a fragrant plant' *Kaş. I* 121.

Tris. ALY

D **ula:yu:** Ger. of **ula:-** used as an Adv.; cognate to **ula:tı:**. Survives only(?) in NE Tuv. **ulay ulay** 'continuously, one after the other' *Pal.* 421. See **ançulayu:**. **Türkü** viii **ula:yu:** 'all together, *en bloc*', qualifies the following noun; (Listen) **ulayu: iniyigü:nim** 'all of you my younger brothers' (my sons, my clan, etc.) *I S* 1, *II N* 1; (my mother) **ulayu: öglerim** 'all my stepmothers' (etc.) *I N* 9; o.o. *I N* 11; *II S* 13; *II S* 14; *Ix.* 24: **Osm.** xvi (only?) **ulayu/ulayı** 'continuously, without

stopping' (e.g. of rain) in severa texts *TTS I* 719; *IV* 782.

Mon. AM

am 'vulva, *pudenda muliebria*'. S.i.a.m.l.g., but like **tıla:k**, q.v., for reasons of modesty sparsely recorded in the dicts. *Sam.*, for example, mentions it only indirectly, saying that **em** was originally pronounced *am* (which is untrue) but was altered to avoid an indecent ambiguity. **Oğuz, Kıp.** XI **am** *cihāzu'l-mar'a 'pudenda muliebria' Kaş. I* 38; (under **sik** q.v.) 'in reciting the Koran the Oğuz leave out verses containing Ar. *am* "or" because **am** in Oğuz means *farcu'l-mar'a' I* 335, 5: **Kom.** XIV 'vulva' **amu** (*sic*), *CCI*; *Gr.*: **Kıp.** XIII *farcu'l- mar'a* **am** *Hou.* 21, 4: XIV ditto *Id.* 22: XV ditto *Kav.* 61, 6; *Tuh.* 27b. 4.

em 'remedy'; in the early period 'remedy' in general, 'vegetable remedy' in particular being **ot em** (see **2 ot**); other early Hends. for 'remedy' are **em sem** and **em** (PU) **yörün-dek** (q.v.). S.i.m.m.l.g. (not SE or SC), but in some languages 'remedy' (proper) is represented by Ar. or Pe. l.-w.s *'ilāc, dawā, dārū*, etc., and **em** means 'quack remedy, folk medicine'. **Uyğ.** VIII ff. Man. *M I* 29, 14 (**okı:-**): Chr. *U I* 7, 4 (**2 ot**): Bud. **em** by itself *Suv.* 478, 17; 596, 2 and 21—*Suv.* 598, 2 (**2 ot**); *TT VI* 264–5 (**se:m**); *TT IV* 14, note A 11 (**1 a:l**): Civ. **em** 'remedy' very common in *H I, II*; **iğiŋe ağrığıŋa emi yok** 'there is no remedy for your disease' *TT I* 203; a.o. *do.* 109 (**anut-**): **Xak.** XI **em** *al-'ilāc* 'remedy' *Kaş. I* 38; o.o. *I* 95, 13; 407, 28 (**se:m**); *II* 363, 19; *III* 157 (**se:m**): *KB* **ayu bérdim emdi iğim ham emim** 'I have now told you my disease and my remedy' 749; **ot em kalmadı** 'no (vegetable) remedy remained (to be tried)' 1061; o.o. 1085, etc.: XIII(?) *At.* (who knows) **emin** 'the remedy' (for the disease of miserliness?) 310; *Tef.* 76 (**se:m**): **Çağ.** XV ff. **em** *dawā* 'remedy' *San.* 501. 29; **em oti** *giyāh-i dawā'i* 'curative plant' *do.* 501. 3: **Xwar.** XIV **ém** 'remedy' *Qutb* 50: **Kom.** XIV 'medicine' **em** *CCG*; *Gr.*: **Kıp.** XIII *al-'aqqār* 'drugs, simples' **yem** (?; undotted and unvocalized) *Hou.* 23, 10: **Osm.** XIV ff. **em** 'remedy' c.i.a.p. and see **se:m** *TTS I* 265; *II* 375; *III* 248; *IV* 293.

ım 'sign, wink, password', essentially a secret or surreptitious notification conveyed by a gesture or orally, of which only the parties concerned understand the significance. Survives in NE Alt., Tel., Tuv. **ım** *R I* 1571, *Pal.* 192; Şor, Tel. **um** *R I* 1787: NC Kır., Kzx. **ım**; NW Kaz. **ım**: SW XX Anat. **ım** *SDD* 789; Tkm. **üm**. See *Doerfer* II 665. **Xak.** XI **ım** *al-amāra* 'the password' which a king prescribes to his army taking the name of a bird or weapon or something else. It is used as a challenge (*yatafātak(?)bihā*) when two parties meet, so that each detachment (*ḥizb*) may recognize its own side, and in order that they may not round on (*yakurr*) one another by mistake. When two men meet at night one is asked (*yus'al*) about his countersign (*'alāmatihi*), and if he replies to the man who has the password with the same one (*ayḍa(n)*), the other leaves him alone because he belongs to his detachment; but if the one who is questioned mentions a countersign which is different from the password the questioner rounds on him *Kaş. I* 38 (prov.): *KB* **ömeg arkışığ yolda imin yorıt** 'help visitors and caravans on their way with the (right) password' 5546: **Xwar.** XIV **ım** 'sign' *Qutb* 50: **Kıp.** XIV (under 'military terms') *al-xarāc* 'poll-tax' **ım** *Bul.* 6, 12 (this must be an error; some words may have fallen out between the two words): **Osm.** XIV **ım** 'sign, hint' in two texts; **üm** 'password' in *Dede* (N.B. Tkm.) *TTS I* 376.

VU **o:m** Hap. leg.; the length suggests **o:-** rather than **u:-**. **Xak.** XI **o:m** *al-tuxama* 'indigestion'; hence one says **er o:m bo:ldı:** 'the man had indigestion and a stomach-ache (*ittaxama . . . wa ğamita*) from eating meat' *Kaş. I* 49.

VU **üm** 'trousers; drawers' (prob. a generic term covering both). N.o.a.b. **Uyğ.** VII ff. Civ. (if a mouse) **üm kişeninde ısırsar** 'gnaws at the fastenings of the trousers' *TT VII* 36, 14–15 (*USp.* 42, 27–8): **Xak.** XI **üm** *al-sarāwīl*, 'trousers, drawers' *Kaş. I* 38; o.o. *I* 117, 5; 203, 14 (**artat-**): **Kıp.** XIII *al-sarāwīl* (**kö:nçe:k**, also) **ı:m** (and **içton** *al-qumāşu'l-dāxil* 'underlinen') *Hou.* 18, 12; *al-rānāt* 'gaiters' **ı:şı:m** (for **iç üm**) *raqīqu'l-sarāwīl* 'thin drawers' *do.* 13: **Osm.** XIV and XV **ım** (*sic*) 'trousers' in two texts *TTS I* 376.

Mon. V. AM-

em- 'to suck'; originally prob. only of an infant, later more generally. S.i.a.m.l.g. **Xak.** XI **kenç ana:sın emdi:** *raḍa'a'l-ṣabī ummahu* 'the infant sucked its mother's breast' (*raḍa'a* is specifically 'to suck the breast'); also used of any animal when it sucks the breast *Kaş. I* 169 (**eme:r, emme:k**): XIII(?) *Tef.* **ém-** 'to suck the breast' 76: XIV *Rbğ.* **ém-** ditto *R I* 945 (quotn.): XIV *Muh. raḍa'a* **em-** *Mel.* 26, 9; *Rif.* 109; *al-radā'* **emmak** (*sic*, in error) 34, 12; 120; *maṣṣa* 'to suck, suck up' **em-** 41, 11; 132: **Çağ.** XV ff. **émgen** *süd emen ya'ni şīr-xwāra* 'sucking milk' *Vel.* 79 (quotn.); **ém-** *makīdan* 'to suck' *San.* 113r. 22 (quotn.): **Xwar.** XIV **ém-** ditto *Qutb* 50: **Kıp.** XIII **em-** *raḍa'a Hou.* 36, 12: XIV ditto *Id.* 23: XV *raḍa'a* **ém-** *Tuh.* 17b. 6.

um- originally 'to ask for, or covet (something)'; the thing asked for is normally *Acc.* and the person from whom it is asked, if mentioned, *Abl.*, but sometimes the thing asked for is *Abl.* Survives only(?) in SW Osm. The phonetic resemblance to Pe. *umīḍ* 'hope' suggested an etymological connection and caused some later modifications of meaning. **Xak.** XI **ol menden ne:ŋ umdı:** 'he coveted (*ṭama'a*) the thing from me' *Kaş. I* 169 (**uma:r,**

umma:k): *KB* **umup xayrıdın** 'asking for his bounty' 5062: XIII(?) *At.* **seniŋ raḥma--tıŋdın umar men oŋ-a** 'I ask for well being from Thy mercy' 2; **aya ġam katıksız surūr umğuçı** 'oh thou, that covetest joy unmixed with sorrow' 211; a.o. 375: XIV *Muh.*(?) *racā wa amala* 'to hope' **um-** *Rif.* 109 (only): **Kıp.** XIV **um-** *taraccā* 'to hope for (something)' *Id.* 23: XV *taraccā wa tamannā* '(to desire') **um-** *Tuh.* 9a. 9: **Osm.** XIV ff. **um-** 'to hope for' in several texts *TTS II* 926; *III* 709; *IV* 783: XVIII **um-** (Infin. *-mek* in error) in *Rūmī, tawaqqu' kardan wa umīd dāştan* 'to expect, hope' *San.* 86v. 14 (quotn. *Fuḍūlī*).

Dis. AMA

VUF **oma:** Hap. leg.; 'mother' in Tibetan is *a-ma*; the word may have reached *Kaş.* in a form sufficiently distorted to suggest his absurd etymology. This and **aba:** 'father' are the only Tibetan words mentioned by *Kaş.* **Tibetan** XI **oma:** *al-umm, ka'annahā baqiyat fīhim mina'l--'arabīya* 'mother'; the word remained with them from Ar. *Kaş. I* 92.

VU **öme:** 'visitor, guest'. Hitherto transcribed *uma*, but the front vowels are proved by the *Acc.* in *KB* and **öme:le:-** q.v. N.o.a.b. **Xak.** XI **öme:** *al-ḍayfu'l-nāzil fi'l-bayt* 'a guest who comes to stay in one's house' *Kaş. I* 92 (prov., verse); o.o. *I* 106, 1; *II* 316, 10: *KB* **ömeg edgü tutğıl** 'treat a guest well' 496, 4435; o.o. 4437, 5546 **(lm)**.

Dis. AMC

F **amaç** a very early l.-w. fr. Pe., no doubt acquired with the plough, when the Turks first became agriculturalists. Persian *āmāc* meant primarily 'plough', thence 'a heap of earth thrown up by the plough', thence 'such a heap, perhaps further enlarged, used as an archery target', and thence 'a furlong, one twenty-fourth of a parasang', a suitable distance for an archery range. *Kaş.* noted two of these meanings, *San.*, who recognized the word as Pe., gave only one Turkish meaning. It is listed in SE Türki **amaç** 'plough' *Shaw* 14; SC Sart ditto *R I* 646; Uzb. **omoç** 'plough' (obsolete) *Bor.* 304 and in SW Tkm. **omaç** 'plough' (obsolete). It existed in SW Osm. fr. an early period (see below), but *Red.* marked it as Pe. and so did *Sam.* 54, describing it as a 'superfluous' word for 'target'. It has, however, been adopted in Rep. Turkish meaning (physically) 'a target' and (metaph.) 'aim, objective' on the ground that it means 'target' in SW Anat. (**amaç** *SDD* 98; **emeç** *do.* 528). See *Doerfer* II 552; and cf. **bokursi. Xak.** XI **amaç** (?**amac**) *al-hadaf* 'target'; **amaç** *al-faddān wa hiya ālatu'l-filāha* 'plough', that is an agricultural implement *Kaş. I* 52; o.o. all meaning 'target', *I* 333, 8 (**2 çak**); *II* 329, 1 (**kırçat-**); *III* 107, 5 (**yastal-**); 276, 14 (**kırça:-**): **Çağ.** XV ff. **amac** (*sic*) 'an iron implement (*ālat*) which farmers fasten to the necks of oxen and use to plough the land'; in this meaning the word is shared (*muştarak*) with Pe.; and in Pe. it also means 'a mound of earth (*xāki*) on which they put an archery target, a king's throne, and one twenty-fourth of a parasang' *San.* 50v. 1: **Xwar.** XIV. **omaç/omanç** 'target' *Quṭb* 198: **Kıp.** XIV **amac** *al-ğaraḍu'l-mutaqārib* (?read *mutağāraḍ*) 'a target which is near' (?'aimed at') *Id.* 23: XV *marmā* 'target' **omac** (*sic*) *Tuh.* 33b. 13: **Osm.** XIV ff. **amac**, often spelt **omac** c.i.a.p. *TTS I* 24, 542: *II* 31, 728; *III* 543; *IV* 20.

E **amuç** one of the few serious scribal errors in *Kaş.* In *I* 140, 7, after translating **armağa:n** ('gift') and saying that there is an alternative form **yarmağa:n**, *wa huwa amuc* is added. This has been taken to mean that this was another word for 'gift', but it is merely a miscopying of *wa huwa aṣaḥḥ* 'and it is more correct'.

D **emçi:** N.Ag. fr. **em**; 'physician'. Survives in much the same languages as **em**, sometimes meaning specifically 'quack doctor'. See *Doerfer* II 667. **Uyğ.** VIII ff. Chr. *U I* 7, 3 **(2 ot): Xak.** XI (after **em**) hence *al-mu'ālic* 'a healer' is called **emçı:** *Kaş. I* 38, 4; n.m.e.: **Oğuz** XI *Kaş. III* 252, 12 **(2 ota:-): Osm.** XVI *al-ṭibb* 'the medical profession' **otaçılık etmek ve emçi semçi olmak** *TTS II* 379.

D **emçek** See **emig**.

Tris. AMC

DF **amaçlık** (?**amaclık**) Hap. leg.; A.N. fr. **amaç. Xak.** XI **amaçlık yé:r** 'a place in which archery targets (*al-hadaf li'l-ramy*) can be found' *Kaş. I* 150.

Tris. V. AMC-

DF **amaçla:-** Hap. leg.; Den. V. fr. **amaç. Xak.** XI **er kuşuğ amaçla:dı:** 'the man made the bird a target' (*ğaraḍ*) *Kaş. I* 299 **(amaçla:r, amaçla:ma:k**; *sic*, corrected from *-me:k*).

Dis. AMD

S **emet** See **yemet**.

?D **amtı:** 'now'. Prima facie, an Adv. in **-tı:** (*Studies*, p. 145) fr. ***am**, but the only trace of this word in this sense is in NE Sag., Şor *R I* 643, Khak. and Tuv. where it exists side by side with **amdı**, and looks like an abbreviation of that word. It certainly had back vowels as late as Xak. but in some Uyğ. texts it seems to be spelt with **e-**. The dental was certainly unvoiced in Türkü and voiced in Xak. and later; the position in Uyğ. is uncertain owing to the ambiguity of the script. S.i.a.m.l.g., with back vowels only in NE. Elsewhere the initial varies between **e, é,** and **i** and the nasal between **-m-** and **-n-**. In Türkü only the word seems to be not only an Adv. 'now' but also an Adj. 'existing now, present'. **Türkü** VIII **amtı:** 'now' *I E* 9, *II E* 8 **(1 é:l)—Türkü amtı: boğun begler** 'the Türkü people and *begs* of to-day' *I S* 11, *II N* 8; similar phr. *II S* 13;

II S 14; **ol amtı: añığ yok Türkü xağan** 'the Türkü *xağan* ruling at present with nothing to harm him' *I S* 3, *II N* 2: VIII ff. **amtı: amrak oğlanı:m ança: bili:ŋler** 'now, my friendly sons, know this' *IrkB Postscript*: Man. **amtıka teğİ** 'up till now' *TT II* 8, 40: **Uyğ.** IX (I saw my sons and daughters married) **amtı: öltim** 'now I have died' *Suci* 8: VIII ff. Man. **amtıka teğİ** *TT III* 65 (in all Uyğ. texts the *Dat.*, etc. have back vowels, which seems to show that initial **e-**, when used, is a *scriptio defectiva*): Bud. **amtı** is common; **amtıkan ökünserbiz** 'if we now repent' *TT IV* 10, 24–5 (unusual use of suffix **-kan**): Civ. **amtı** is common; **amtıkına** (Dim. f.) *TT I* 152: **Xak.** XI **amdı:** *ḥarf wa ma'nāhu al-ān* 'a particle meaning now, this very moment'; one says **amdı: keldim** 'I have just arrived' *Kaş. I* 125; **amdı: ok** *I* 37, 16 (**2 ok**; proves back vowels); 15 o.o.: *KB* **amdı** (*Arat* spells *emdi*) 39, 147 and many o.o.: XIII(?) *At.* **emdi** (?; *sic* in Uyğ. script, **é:mdi:** in Ar.) 21, 99: **Çağ.** XV ff. **émdi** *ḥāl* 'now' (quotn.); **émdikece/émdike dégİnce** *tā ḥāl* 'up till now' *San.* 114v. 25: **Oğuz** XI (after Xak. entry) and the Oğuz put a *kasra* on the *alif* and say **émdi:** *Kaş. I* 125: **Xwar.** XIII **émdi** 'now' *'Ali* 6, etc.: XIII(?) **amdı** 'now' (ride away from here with your army) *Oğ.* 218 (spelling doubtful): XIV **émdi** *Qutb* 59, *MN* 431, etc., **Kom.** XIV 'now, forthwith' **emdi** *CCI*, *CCG*; *Gr.* 88 (quotns.): **Kıp.** XIII *al-ān* **emdi:** (*alif* unvocalized) *Hou.* 28, 18: XIV **émdi:** *al-ān Id.* 23; (under **şemdi:**) **emdi:** *al-ān* (an alternative pronunciation **şémdi:** is mentioned) *do.* 55: XV *al-ān* **émdi** *Tuh.* 5a. 5; a.o.o.: **Osm.** XIV ff. **imdi** (**?émdi**) 'now' c.i.a.p.; XIV and XV **indi** (**şéndi**) and **imden** (**?émden**; *sic*, contracted) **gerü** 'from now on' in several texts *TTS I* 376–7, 384; *II* 531, 541; *III* 367, 376; *IV* 420, 430.

D **umdu:** N.Ac. fr. **um-**; 'covetousness, desire'. Pec. to Xak. **Xak.** XI **umdu:** *al-ṭama' wa'l-su'āl* 'covetousness, request'; hence *al-sā'il* 'a beggar' is called **umdu:çı:** *Kaş. I* 125: *KB* (may God give him the good things of this world and the next) **ava kelsü arzu tilek umdusı** 'may all that he desires, wishes, and covets come crowding round him' 5895; o.o. 2616, 4215; in 4294 the Vienna MS. reads **umdu** for **ṭama'**.

Dis. V. EMD-

emit- 'to lean; to incline towards (something *Dat.*)', both physically and metaph. N.o.a.b.; later displaced by **eğil-**, q.v. **Xak.** XI **ta:m emitti:** *māla'l-cidār wa ġayruhu li-yasquṭ* 'the wall (etc.) leant over preparatory to falling'; and one says **köŋlüm apar emitti:** 'my heart inclined (*māla*) to him' *Kaş. I* 214 (verse; **emitür, emitme:k**); three o.o.: *KB* **kamuğ üç aḍaklığ emitmez bolur** 'anything that stands on three legs does not lean over' 802; o.o. 807, 1637: XIV *Muh. māla* (*Rif.* adds *wa inḥanā* 'to be bent') **emit-** *Mel.* 31, 4; *Rif.* 115: **Kıp.** XV(?) *māla* (**mayıl-**; in margin in second hand) **emit-** *Tuh.* 35b. 11.

emder- (**?emter-**) n.o.a.b. The Uyğ. text is the first verse of a stanza of which the rest is damaged beyond reconstruction, and its meaning can only be conjectured. **Uyğ.** VIII ff. Man. **ayağlarığ barça sizİŋe emtertiŋiz** 'you have heaped(?) all honours upon yourselves' *TT II* 75–6: **Kıp.** XIV **emderdi:** *qallaba wa yusta'mal fi qalbi'l-qumāṣ wa'l-ḥubūb wa naḥwihā mina'l-acsāmi'l-ṭaqila ba'ḍahā 'alā ba'ḍ wa lā yuqāl fi'l-quṭn wa naḥwihi mina'l--acsāmi'l-xafifa* 'to turn over', used of turning heavy objects, rubbish, grain and the like, upside down, but not used of light objects, cotton lint and the like' *Id.* 23; **ender-** *qallaba do.* 24.

D **umdur-** Caus. f. of **um-**; survives only(?) in SW Osm. **umdur-** 'to make, or let, something be hoped for'. **Xak.** XI (in an elegy) **koḍtı: erİg umduru:** *taraka'l-ricāl yarcūn min xayrihi wa birrihi* (he has died and) 'left men begging for his welfare and good works' (lit. 'making them beg') *Kaş. II* 54, 4; n.m.e.

Tris. AMD

D **umdu:çı:** N.Ag. fr. **umdu:**; 'beggar' and the like. N.o.a.b. **Xak.** XI **umdu:çı:** *al-sā'il* 'one who asks, beggar' *Kaş. I* 141; a.o. *I* 125, 24 (**umdu:**): *KB* **kişi umduçı bolsa boldı bulun** 'if a man becomes a beggar, he becomes a prisoner' 2723; o.o. 2724, 4214, 4215, 4272: XIV *Muh.*(?) *ṭāmi' wa ṭufayli* 'covetous, sponger, parasite' **umdu:çı:** (misvocalized *amdu:çı:*) *Rif.* 148 (only).

PU **imtili:** Hap. leg.; almost certainly an error for VU **imliti:**; it is listed in a section, headed *'af'āl* with *-ī* attached' under the cross heading **-L-** for the third consonant, but as this precedes **-Ç-**, **-D-**, and **-R-** it is probably an error for **-T-**. **Çigİl** XI one says **bu: ı:şı:ğ imtili: kıldı:** *fa'ala hāḏā'l-amr min ġayr tadabbur wa lā rawīya cuzāfa(n)* 'he did this arbitrarily and without thought or reflection' *Kaş. I* 141.

D **amtıkan, amtıkına** See **amtı:**.

D **umdusuz** Hap. leg.(?); Priv. N./A. fr. **umdu:**. **Xak.** XI *KB* (of a secretary) **közi tok kerek ham özi umdusuz** 'his eyes must be satisfied and he himself without covetousness' 2721.

Tris. V. AMD-

D **emderil-** Hap. leg.; Pass. f. of **emder-**. **Kıp.** XIV **emderil-** *inqallaba* 'to be turned upside down' *Id.* 23.

Dis. AMĞ

D **umuğ** Dev. N. fr. **um-**; in the early period it must have meant 'an object of desire', and the phr. **umuğ ınağ**, in which it nearly always occurs 'something, or some one, desired and trusted'. When **um-** came to mean 'to hope', it followed suit, and **umu** 'hope, expectation' survived in the XIX SW Osm. dicts., but is now obsolete and

displaced, usually by Pe. *umīd*; SW XX Anat. **umu** still means 'request' *SDD* 1418. **Uyğ.** VIII ff. Man. **alku béş ajunlarnıŋ umuğı** 'Oh object of desire of all five states of existences' *TT III* 1—(receive now) **umuğ ınağ** 'oh object of desire and trust' (the worship of all men) *do.* 4; **yértinçke umuğ ınağ törütüŋüz** 'you were created in this world as an object of desire and trust' *do.* 73: Bud. **umuğ ınağ** is common either as an epithet of the Buddha as in *U III* 35, 23 or as something which the Buddha will be for mortals as in *USp.* 101, 2; *Suv.* 24, 14; 137, 20; exceptionally in *TT VIII E.*46 Sanskrit *kurutvaṃ dvipam ātmana* 'make an island for yourself' (*sic*) is translated **kılıŋlar umuğ ınağığ ö:z e:tözüŋüzlerke**: **Osm.** XIV to XVI (only) **umu** 'hope'; c.i.a.p. *TTS I* 721; *II* 926; *III* 709; *IV* 783.

1 ımğa: 'wild mountain goat'; an old word w. ending **-ğa:**. The spelling in Türkü seems to be **amğa:**, since Runic *m ğ a:* could hardly be read **ımğa:**. Became an early l.-w. in Mong. as *imaga(n)/ima'a(n)* 'male (wild) goat' (*Kow.* 309, *Haltod* 69); Mong. Plur. *ima'at* in XIII *Secret History* (*Haenisch* 82). On this word see *Studies*, p. 235 and also *Shcherbak* 118 and L. Bazin, 'Noms de la "chèvre" en turc et en mongol', in *Studia Altaica, Festschrift für Nikolaus Poppe*, Wiesbaden, 1957, pp. 28 ff., both of which contain minor errors, e.g. that the word originally had an initial *y-* which rests on no better evidence than a mis-spelling in the Vienna MS. of the *KB*. Survives apparently only in SW XX Anat. **ima/ıme** *SDD* 789, 790, both of which seem to mean some kind of wild goat. **Türkü** VIII passages in *I N* 8 and *II E* 31 have hitherto been read **Amğa: Kurğan kışlap** and **Amğı:** (error for **Amğa:**, the stone is chipped here) **Kurğan kışladukda**: 'after spending the winter at Amğa Kurğan'. This is open to two objections: (1) in the only other early (Uyğ. VIII) occurrence of **kışla:-** it is preceded by the Instr., **Ötüken iri:n kışladım** 'I spent the winter north of the Ötüken' *Şu. E* 7; (2) **kurğan**, 'fort' and the like, is not noted earlier than Kıp. XIII and Çağ. XV ff. The correct reading is prob. **amğa:korığın** 'at the hunting ground for wild goats reserved for the *xağan*' (see **korığ**) prob. used as a place-name: VIII ff. (a leopard and a stag went searching for game and grain) **ortu: yérde: amğaka: sokuşmi:s esri: amğa: yalım kaya:ka: ünüp barmi:ş** 'in the middle country they met a wild goat; the dappled wild goat climbed a bare rock and made off' *IrkB* 49 (for **kaya:** cf. *KB*): **Xak.** XI *KB* **kayada yorığlı bu ımğa teke** 'these mountain goats and ibexes ranging among the rocks' (cannot escape you) 5373: XIV *Muh. kabşu'l-cabal* 'wild mountain goat' **ı:mğa:** *Mel.* 72, 10; *Rif.* 175 (mis-spelt, *nūn* for *yā*): **Çağ.** XV ff. **ımğa:** (spelt) *buz-i kūhī* 'mountain goat' *San.* 114v. 29; (**yaman** . . . and, in Mong., *buz* 337v. 4): **Osm.** XIV to XVI **ime** (or? **ıma**) 'mountain goat'; in several texts *TTS I* 337; *II* 532; *III* 368; *IV* 421.

2 ımğa: the title of a Turkish official; in Turkish n.o.a.b., but basically identical with a title included in the lists of Türkü officials in the Sui Shu and two T'ang Shu's (see Chavannes, *Documents sur les Tou-kioue (Turcs) Occidentaux*, p. 376; Liu Mau-tsai *Die chinesische Nachrichten zur Geschichte der Ost--Türken*, p. 824) in the form *yen-hung-ta* (Giles 13,153 5,252 10,473) representing in Karlgren's 'Ancient Chinese' *ŋăm yung d'ât*, and probably pronounced in the T'ang period as something like *im ğo dar*, which might represent **ımğa:la:r**. **Xak.** XI **ımğa:** *al-xāzin li'l-amwāl wa'l-qayyim 'alā cam'ihā* 'the treasurer in charge of (public) moneys and the superintendant over their collection' *Kaş. I* 128; (in a section headed *fa'allā muskanatu'l-lāmi'l-ūlā wa mimmā kusirat fā'uhu*) C **élımğa:** (i.e. **1 é:l ımğa:**) *al-kātibu'lladī yaktub marāsila'l-sultān bi-xaṭṭi'l-turkīya* 'the secretary who writes the Sultan's letters in Turkish (i.e. Uyğur) script' *I* 143: *KB* Chap. 34 (2672 ff.) relates to the duties of the **bitigçi élımğa:** but only the **bitigçi** is mentioned in the text; in a long list of officials in 4064 ff. the **él ımğa:** comes after the **sü başı** 'army commander' and **ḥācib** 'chancellor' and before the **öge:** 'counsellor' and the **kök ayuk** 'village headman' (q.v.).

Tris. AMĞ

D **umuğsuz** Priv. N./A. fr. **umuğ**; n.o.a.b. In the early period it must have meant, etymologically, something like 'without an object of desire, with nothing to look forward to'. **Uyğ.** VIII ff. Man. **umuğsuz irinç . . . yılkıta** (has been saved) 'from existence as an animal without anything to look forward to and miserable' *TT III* 25: Bud. **umuğsuz ınağsız** 'with no object of desire and trust' *U II* 4, 7; *U III* 16, 21; *Suv.* 587, 3: Civ. (in an adoption document) (gap) **umuğsuz urısız kalğay tép** 'considering that . . . will remain with nothing to look forward to, and with no male issue' *USp.* 98, 1; **Osm.** XVI and XVII **umusuz** 'hopeless' in two texts *TTS II* 927; *III* 709.

Dis. EMG

D **emig** Conc. N. fr. **em-**; 'nipple, teat' or more generally 'breast, udder'; unlike **yelin** q.v., which is used only of animals, used both of human beings and animals. Survives only(?) in NE Tuv. **emig** *R I* 954; *Pal.* 582; SW Osm. **emik** 'sucked (dry)', etc. is a Dev. N./A. in **-ük** (Pass.) and a different word. Elsewhere displaced everywhere by **emçek**, Conc. N. in **-çek** which is first noted in XIII(?) *Tef.* 77 and thereafter in *Muh.*, Çağ., Kom., Kıp., and Osm., and s.i.a.m.l.g. **Türkü** VIII ff. **teglüg kulu:n érkek yunt(t)a: emi:g tile:yü:r** 'a blind foal looks for an udder on a stallion' *IrkB* 24: **Uyğ.** VIII ff. Man. **kazğuk teg kara boy emgi** 'her black coloured nipples like pegs' *M II* 11, 18: **kéŋ yétiz kögüzinde iki emigi** 'her two breasts on her broad (Hend.) bosom' *U IV* 30, 54–5: Civ. **emig**

sışıp ağrısar 'if the breasts swell and are painful' *H I* 119, 196: **Xak.** XI **emiğ** *al-ṭadā* 'the female breast'; also *al-ṭunduwa* 'the (male) nipple' *Kaş. I* 72: **emiğ sordı:** *imtakka'l-ḍar'* 'he sucked the udder' *II* 70, 1; a.o. *I* 485, 23 (**çur**).

ımık (of the weather) 'mild, warm'. Survives with the same meaning in SW XX Anat. **ımık/umuk** (*sic*) *SDD* 769, 1419. Cf. **yılığ. Xak.** XI *al-yawmu'l-fātiru'l-ḥarr* 'a mild day' is called **ımık kü:n** (*alif* vocalized with both *fatḥa* and *kasra*); and anything which gets warm (*saxuna*) after being cold, but is not excessively hot (*lā yaṣtadd ḥarāratuhu*) is called **ımık** (spelt *emik*) *Kaş. I* 72: XIV *Muh. yawm mu'tadil* 'a mild day' **ımı:k gü:n** (*g-* marked; *alif* unvocalized) *Mel.* 80, 7; *Rif.* 185 (ditto; mis-spelt *imi:l*).

D **1 emge:k** N./A.S. fr. **emge:-**; 'pain, agony', hence 'anything accompanied by pain, laborious effort', and hence 'laboured movement, (of a child) crawling'. S.i.a.m.l.g. in all meanings w. various phonetic changes. See **emgekle:-. Türkü** VIII **on ok boḍun emgek körtı:** 'the people of the Ten Arrows (i.e. the Western Türkü) experienced suffering' *I E* 19, *II E* 16: VIII ff. **bu ırk başı:nta: a:z emgeki: bar** 'at the beginning of this omen there is a little pain' (later it becomes good) *IrkB* 57: **Uyğ.** VIII ff. Man.-A *M I* 9, 6 (**1 açığ**): Man. **sekiz törlüg emkek** (*sic*) 'eight kinds of pain' *TT III* 39; a.o.o.: Bud. **bu mundağ emgek içinde** 'in pain of this kind' *U II* 4, 10; o.o. *U IV* 30, 34, etc. (**1 açığ**); *PP* 2, 7 and many others; in *TT VIII* spelt **emge:k**: XIV *Chin.–Uyğ. Dict. k'u* 'bitterness, affliction' (*Giles* 6,258) **emgek** *Ligeti* 134; *R I* 959 (misread as *emge*): **Xak.** XI **emgek** *al-miḥna* 'pain, agony' *Kaş. I* 110 (prov., verse); and seven o.o.: *KB* **séni koldı tün kün bu emgek bile** '(the Prophet) prayed for you by night and day with this effort' 39; o.o. 373, 1738 (**egin**), 4293, 4608: XIII(?) *At.* **küç emgek tegürme kişike** 'do not use violence or cause pain to people' 331; *Tef.* **emgek** 'pain, embarrassment' 76: XIV Rbğ. **émgek** 'effort, suffering' *R I* 960 (quotn.): **Çağ.** XV ff. **emgek** ('with **-g-** and **-k'**) *emek ve zaḥmat* 'suffering, pain', also *oğlançıkların yürümezden evvel emekledikleri* 'of infants, crawling before they can walk' *Vel.* 30 (quotn.); **émgek** *emeklemek do.* 78 (quotn.); **émgek** (spelt) (1) *ranc-u maṣaqqat* 'pain, affliction, labour' (quotn.) (2) *ba-dast-u pā raftan-i aṭfāl* 'of children, crawling on hands and knees' (quotn.) *San.* 114v. 29: **Xwar.** XIII(?) **bérge emgek birle élgünni basıp erdi** 'he was oppressing the people with whips and torture' *Oğ.* 24–5; (Oğuz Xağan) **emgek çekip turdı** 'endured many sufferings' *do.* 235: XIV **emgek** 'trouble, toil' *Qutb* 20; **emek** *do.* 20; **émgek** *do.* 50, 59; **emgek** *Nahc.* 270, 2 and 7: **Kom.** XIV 'pain, suffering' **emgek** *CCG*; *Gr.*: **Kıp.** XIV **emgek** *al-ta'ab* 'toil, weariness'; **Tkm. emek** *Il.* 23: **Osm.** XIV **emek** 'pain, suffering; effort'. in several texts (in *III* 251 also **emge** but this is merely a *Dat. TTS I* 267; *II* 379, 380; *III* 251): XVIII (after **Çağ. émgek**) in *Rūmī* corrupted to **emek** *San.* 114v. 29.

VU **2 emgek** 'the fontanel, the gap in the crown of an infant's skull before the bones join up'. The word appears in the MS. between the prov. and verse under **1 emgek** and is spelt *ümgük*, but this seems to be an error. Possibly merely a special meaning of **1 emgek**, but the modern spellings point rather to **émgek**. Survives in NE Küer, Tel. **emgek/emgey** *R I* 960; Khak. **e:mek** *Bas.* 336; NC Kır. **emgek**; Kzx. **éŋbek**; SW Osm. **ımık**; some of these mean 'the crown of the head' rather than 'fontanel'. **Xak.** XI **ümgük** (?) *al-qurqūf wa huwa rammā'atu'l-ra's* 'the fontanel' *Kaş. I* 110.

?D **ömge:n** an anatomical term; survives in NE Bar. **ömgön** 'a horse's chest' (dubious, *R.* gives the same meaning in Çağ.) *R I* 1315; Khak. **öŋmen** 'collar-bone'. **Xak.** XI **ömge:n** *al-wadac* 'the jugular vein' *Kaş. I* 120: **Çağ.** XV ff. **ömgen/ömgün** ('with **-g-**') *muntaḥā-yi ḥulqūm wa ustuxwān mā bayn ḥalq wa sīna* 'the base of the throat and the bone between the neck and chest' (i.e. collar-bone') *San.* 86v. 24.

Dis. V. EMG-

emge:- 'to suffer pain'. N.o.a.b.; later displaced by **emgen-** or periphrases sometimes containing l.-w.s. **Uyğ.** VIII ff. Bud. the word qualifying **tınlığ, boḍun**, etc. and transcribed **imerigme** in *USp.* 102a. 25; *Suv.* 154, 1; 173, 6; 585, 4 etc. is an error for **emgegme** 'suffering' (mortals, etc.): **Xak.** XI **er emge:dı:** *imtaḥana'l-racul wa qāsā'l-miḥna* 'the man was in pain and suffered pain' *Kaş. I* 284 (**emge:r, emge:me:k**); **emgeyü:r** (*sic, metri gratia*) *yat'ab* 'is exhausted' *I* 362, 25: *KB* **tilin emgemiş er** 'a man exhausted by talking' 165; **emger katığ** 'gets very weary' 689; o.o. 332 (**etöz**), 837 (**1 a:r-**): **Xwar.** XIV **émge-** 'to suffer' *Qutb* 50.

D **emget-** Caus. f. of **emge:-**; 'to cause pain to (someone *Acc.*)'. Survives only(?) in NW Kaz. **imget-. Türkü** VIII [gap] **iğidiŋ emgetmeŋ toḷgatmaŋ** 'feed [the people] and do not cause them pain or distress' *II N* 12: VIII ff. Man. **sizni emgettim** 'I have caused you pain' *TT II* 8, 37; o.o. *do.* 51; *M III* 45, 1–4 (**öğür**); *Chuas.* 299, 315 (**1 ür**): **Uyğ.** VIII ff. Man. (whatever things there are) **tınlığlarığ neçe emgetgülük toḷgatğuluk irintürgülük busanturğuluk** 'which will cause pain and distress to mortals and make them unhappy and miserable' *TT II* 16, 40–4: Bud. **emgetip irintürdüm erser** *U II* 78, 34; **tınlığlarığ örlettim emgettim . . . ersér** 'if I have disturbed mortals or caused them pain' *Suv.* 135, 16–17; o.o. *TT VI* 278 (**uçuz**); *TT VIII O.*6 (**emge:tür**), etc.: **Xak.** XI **ol anı: emgetti:** *a'yāhu* 'he wearied him' *Kaş. I* 264 (**emgetür, emgetme:k**): *KB* **meni emgetür til** 166: XIII(?) *Tef.* (Pharaoh) **bizni kınar emgetür erdi** 'tortured (Hend.) us' 77: **Çağ.**

XV ff. **émget-** Caus. f.; *ranc dādan* 'to cause pain' *San.* 114r. 24 (quotn.): **Xwar.** XIV **émget-** 'to torture, cause suffering' *Qutb* 50, 59; **emget-** 'to weary (someone)' *Nahc.* 263, 17; 315, 2.

D **emgen-** Refl. f. of **emge:-**; 'to suffer pain' (occasionally with correlative *Acc.*). Survives only(?) in SE Türki *Shaw* 38, *Jarring* 22: NW Kaz. **imgen-**: SW Tkm. **emen-**; XX Anat. **emen-/emin-** *SDD* 528–9. **Uyğ.** VIII ff. Man.-A **emgenmis** (*sic*) **emgekemiz** 'the pains which we have suffered' *M I* 11, 18: Bud. Sanskrit *ādipito* 'set on fire'(?) **çu:kup emge:nip** *TT VIII C.*5; **(emge:nme:klig** 'painful' *do. G.* 34); **emgek emgenip** *U III* 31, 9 (i); similar phr. *do.* 46, 19; a.o.o.; (in *USp.* 23, 4 *imreniirmen* is an error for **émge-nürmen**): Civ. **isig kuya:şka emge:nmiş** 'suffering from sunstroke' *TT VIII L.*10: **Xak.** XI **ol bu: ı:şka: telim emgendi:** 'he got very tired (*ta'ayyā*) over this business'; hence one says **xa:n karşı:ka: emgendi:** 'the *xān* reached (*nazala*) the palace'; the meaning is 'he arrived at it tired (*waṣalahu ta'ab*) by the journey until he reached it'; this word is addressed to *amīrs* and notables extremely politely (*bī-ğāyati'l-laṭāfa*); the Oğuz do not know it *Kaş. I* 255 **(emgenür, emgenme:k)**: **Çağ.** XV ff **émgen-** *ranc-u zaḥmat kaşīdan* 'to suffer pain' *San.* 114r. 9 (quotns.): **Xwar.** XIV **emgen-** 'to suffer, be troubled' *Qutb* 20; **émgen-** *do.* 50, 59; **emgen-** 'to suffer' *Nahc.* 270, 8: **Kom.** XIV 'to weary oneself' **emgen-** *CCG*; *Gr.*: **Kıp.** XIV **emgen-** *ta'iba*; **Tkm. emen-** *Id.* 23: **Osm.** XIV, XV **emen-** 'to suffer pain or weariness', in two texts *TTS II* 380; *III* 251.

D **emgeş-** Hap. leg.; Recip. f. of **emge:-** **Xak.** XI **bu ı:şda: bo:y emgeşti:** *ta'iba'l-nās fī hāḍā'l-amr ba'ḍuhum bi-sabab ba'ḍ* 'the people got tired with one another over this business' *Kaş. I* 238 **(emgeşür, emgeşme:k)**.

Tris. EMG

D **emigdeş** N. of Assocn. fr. **emig**; 'foster-brother, or -sister'. Survives only(?) in NE Tuv. *R I* 954 (not in *Pal.*); in one or two languages, e.g. NE Kır., Kzx, displaced by **emçekteş**, in others by periphrases; in Çağ. for a time displaced by the Mong.-Turkish compound **kökelteş** (see *San.*) now obsolete. **Xak.** XI (in a para. on **-daş/-deş**) and *al-ṭady* 'the female breast' is called **emig**, and those who suck the same breast are called **emigdeş**, that is *muṣāḥibu'l-ṭady* 'comrades of the breast' *Kaş. I* 407; n.m.e.: **Xwar.** XIV **emügdeş** 'foster-brother' *Qutb* 21: **Kıp.** XV (in a para. on **-daş/-deş**) **emigdeş** (mis-spelt *emildeş*) *rafiqu'l-riḍā'* 'comrades in sucking' *Tuh.* 86b. 9: **Osm.** XV, XVI **emigdeş**, with minor variations of spelling; in several texts *TTS II* 381; *III* 252; *IV* 296.

D **emgeklig** P.N./A. fr. **1 emgek**; 'suffering, painful', and the like. S.i.s.m.l., sometimes with extended meanings like Osm. **emekli** 'retired from work'. **Uyğ.** VIII ff. Man. **emgeklig ... tınlığlar** 'suffering mortals' *TT III* 109: Bud. **emgeklig tınlığlar** *PP* 5, 5; *U III* 31, 9 (ii); **emgeklig karaŋğuğ tarkardaçı** 'dispelling the painful dark' *USp.* 102a. 34; **(Xak.)** XIII(?) *Tef.* **emgeklig** 'painful' 77 (?so read instead of A.N. **emgeklik**): XIV *Muh.*(?) *al-şaqī* 'miserable, wretched'(? so read for *al-şafī*) **emge:glü:** (-ğ-'s marked) *Rif.* 154 (only): **Xwar.** XIV **émgekli** 'suffering' *Qutb* 50.

D **emgeksiz** Priv. N./A. fr. **emgek**; 'without pain, effort' and the like. Survives only in SW Osm. **emeksiz**, same meaning. **Uyğ.** IX **emgeksi:zin** *III C* 8 (*ETY II* 38; no context): VIII ff. Bud. (they will be able to do their work) **emgeksizin** 'without effort' *Suv.* 447, 21: **Xak.** (man cannot live in this world) **emgeksizin** *min ğayr ta'ab* 'without (experiencing) weariness' *Kaş. I* 420, 5; n.m.e.

D **emiglig** Hap. leg.; P.N./A. fr. **emig**. **Xak.** XI **emiglig éşle:r** *al-mar'atu'l-murḍi'a* 'a nursing mother' *Kaş. I* 153(prov. v. **küse:-glig**).

Tris. V. EMG-

D **emgekle:-** Den. V. fr. **1 emgek**; apparently used only for 'to crawl' and the like. S.i.a.m.l.g. except NW, often with the **-g-** elided, and sometimes with the initial vowel rounded, as in Uyğ., by assimilation with the **-m-**. **Uyğ.** VIII ff. Bud. **ömgeklediler** (*sic*) *U IV* 34, 70 (**bökseğ**): **Çağ.** XV ff. **émgeklegen** ('with **-ğ-**, **-k-**, **-ğ-**') *emekleyen ṭifl* 'a crawling (infant)' *Vel.* 78 (quotn.); **émgekle-***ba-şu'ūbat ba-dast-u pā rāh raftan-i aṭfāl-i şīr-xwāra* 'of sucking infants to crawl with difficulty on the hands and knees' *San.* 114r. 26 (same quotn.): **Kıp.** XV *ḥabā* 'to crawl' **emgekle-** (in the margin in a ?SW hand **émekle-**) *Tuh.* 13b. 13: **Osm.** XV ff. **émekle-** 'to crawl' in several texts *TTS I* 377; *III* 368; *IV* 421.

D **emgeklen-** Refl. f. of **emgekle:-**; survives in NE Kır. **emgekten-**; Kzx. **epbekten-**; NW Kaz. **imgeklen-**; usually 'to exert oneself' or 'to suffer pain or hardship'. **Xak.** XI **ol bu: ı:şığ emgeklendi:** *'adda hāḍā'l--amr min cumlati'l-miḥna* 'he reckoned that this business was of a painful kind' *Kaş. I* 315 **(emgeklenür, emgeklen-me:k)**.

D **emigle:-** Hap. leg.; Den. V. fr. **emig**. **Xak.** XI **er ura:gutnı: emigle:di:** 'the man hit the woman on her breast' (*'alā ṭadyihā*) *Kaş. I* 308 **(emigle:r, emigle:me:k)**.

Dis. AML

amul (?**amıl**) 'quiet, mild, equable, peaceable, even-tempered'; generally used of people, but occasionally of places. Survives only(?) in SW XX Anat. **ımıl ımıl/umul umul** 'quietly, gently' *SDD* 769, 1419; a l.-w. in Mong. (*Kow.* 109, *Haltod* 24). There was an alternative form ***amur** which is the basis of

amra:-, not noted in Turkish but an early l.-w. in Mong. (*Kow.* 110, *Haltod* 24) with a Den. V. *amurli-* in the XIII *Secret History* (*Haenisch* 7). NE **amır** *R I* 647, also Khak. and Tuv., is a reborrowing of this word. **Türkü** VIII ff. Man. **olarnıŋ amul yavaş köŋüll** 'their mild and gentle minds' *M III* 20, 6 (i): **Uyğ.** VIII ff. Man.-A **amal** (*sic*) **yavaş köŋül** *M III* 31, 4 (iii): Man. **[am]ıl yavaş kişilerig** *TT II* 17, 57–8: Bud. **örüg amıl abayapur atlığ nirvan** 'the quiet, peaceful *nirvāṇa* called *Abhayapura*' *USp.* 101, 18; o.o. of **örüg amıl/amul** *TT IV* 12, 60; *Suv.* 166, 7; 247, 17–18; **örüg amıl tigisiz** 'quiet, peaceful, and silent' *Suv.* 484, 17–18: **Xak.** XI **amul** *al-sākin* 'quiet, peaceful' of anything; hence *al-ḥalim* 'mild' is also called **amul** *Kaş. I* 74 (verse): **kelgil amul oynalım** 'come let us play together in peace and tranquillity' (*fī sakīna wa ṭumānīna*) *III* 131, 23: *KB* **amul** 'quiet, gentle' (of people) is common 25, 26 (**amrul-**), 107, 382, 769, 1416 (**örüg**), 2231 (**alçak**), *etc.*: XIV *Rbğ. R I* 649 (**alçak**): **Osm.** XIV to XVI **aŋul** (certainly the same word) and **aŋul aŋul** 'gently, quietly' are very common *TTS I* 30; *II* 43; *III* 29; *IV* 31.

S **emlü** See **eŋlig** Kıp.

VUD **ü:mlüg** Hap. leg.; P.N./A. fr. **üm.** **Xak.** XI **bütü:n ü:mlüg kança: kolsa: olturur** 'the man whose trousers are intact sits down wherever he wishes' *Kaş. I* 224, 6; n.m.e.

Dis. V. EML-

D **emle:-** Den. V. fr. **em**; 'to treat or cure' (a person or disease with remedies of various kinds). S.i.a.m.l.g., in some in such forms as **emde-**, **emne-**. In most languages now for 'to treat with incantations, folk remedies, and the like', compound verbs with l.-w.s, mainly Arabic, being used for orthodox medicine. **Uyğ.** VIII ff. Civ. *H II* 26, 82: **Xak.** XI **men anı: emle:dim** *'ālactuhu wa dāwaytuhu* 'I treated and cured him' *Kaş. I* 287 (**emle:r-men, emle:me:k**): *KB* **igig emlemese kişi terk ölür** 'if one does not treat a disease, a man soon dies' 157; a.o. 2002: XIII(?) *Tef.* **émle-** ditto 77; **Kom.** XIV 'to treat, cure' **emle-** *CCG*; *Gr.*

D **imle:-** Den. V. fr. **im**; 'to make a (secret) sign (to someone *Dat.*) by a wink, gesture, etc.' S.i.s.m.l., often much distorted, e.g. NE Tel. **umda-**; NC **ımda-**. **Xak.** XI **men aŋa:r imle:dim** *ğamaztuhu bi-'ayn aw aṣartu ilayhi bi-yad* 'I winked at him or beckoned to him' *Kaş. I* 287 (**imle:rmen, imle:me:k**); three o.o.; **ol maŋa: yimle:di** *ğamaza ilayya bi-aynihi*, originally **imle:di**: *III* 310 (**yimle:r, yimle:me:k**): *KB* **közin imledi** 'he winked at him' 768; **imledi** 'beckoned' 621, 955: XIII(?) *Tef.* **imle-** 'to wink, (at someone, **tapa**) 124.

D **emlet-** Caus. f. of **emle:-**; survives in much the same languages. **Xak.** XI **men anı: emlettim** *amartu bi-'ilācihi* 'I gave orders that he should be treated' *Kaş. I* 266 (**emletür, emletme:k**).

D **imlet-** Hap. leg.; Caus. f. of **imle:-** **Xak.** XI **men anı: imlettim** 'I ordered that he should be beckoned to or winked at' *Kaş. I* 266 (**imletürmen, imletme:k**).

D **emlel-** Pass. f. of **emle:-** survives only(?) in NC Kır., Kzx. **emdel-** 'to be treated with incantations, etc.'. **Xak.** XI **iğlig emleldi:** 'the sick man was treated' (*'ūlica*) *Kaş. I* 296 (**emlelür, emlelme:k**).

D **imlel-** Hap. leg.; Pass. f. of **imle:-**. **Xak.** XI **kişi: imleldi:** 'the man was winked at', and the like *Kaş. I* 296 (**imlelür, imlelme:k**).

D **emlen-**; Refl. f. of **emle:-**; s.i.s.m.l. **Xak.** XI **er emlendi:** 'the man treated (*'ālaca*) himself' *Kaş. I* 259 (**emlenür, emlenme:k**).

D ***imlen-** See **yimlen-**

D **emleş-** Hap. leg.; Recip. f. of **emle:-**. **Xak.** XI **ba:lığla:r emleşdi:le:r** 'the wounded men treated one another' (*ta'ālacat*) *Kaş. I* 242 (**emleşü:rle:r, emleşme:k**).

D **imleş-** Recip. f. of **imle:-**; s.i.s.m.l. **Xak.** XI **ol anıŋ bile: eligin imleşdi:** *aṣara ilayhi bi-yadihi wa fa'ala'l-āxir miṯlahu* 'he beckoned to him and the other did the same' *Kaş. I* 242 (**imleşür, imleş:me:k**).

VUD **ümleş:** Hap. leg.; Recip. Den. V. fr. **üm**; prob. in fact used only in the Ger. **Xak.** XI **ol anıŋ birle: çöge:n urdı: ümleşü:** *ḍaraba ma'ahu'l-ṣawlacān 'alā xiṭāri'l-sarāwīl* 'he wielded the polo-stick (in competition) with him for a stake of a pair of trousers' *Kaş. I* 242 (**ümleşü:r, ümleşme:k**).

Tris. AML

PU **imliti:** See **imtili:**.

D **amulluk** A.N. fr. **amul**; 'peace, tranquillity'. Pec. to *KB*. **Xak.** XI *KB* 325, 584, 1988, etc.

Tris. V. AML-

VUD **öme:le:-** Hap. leg.; Den. V. fr. **öme:**; not connected, as Thomsen suggested, with SE Tar. **örmüle-** 'to crawl' which is merely a much altered Sec. f. of **emgekle:-**. **Türkü** VIII **er öme:leyü barmı:ş teŋri:ke: soku:şmi:ş** 'a man went visiting and met a god' *IrkB* 47.

Dis. AMN

F **é:mi:n** 'safe, secure'; pec., as such, to *KB*. The contexts make the meaning certain, and, in spite of the eccentric spelling (with two *yās*) in the Ar. script, there is no doubt that this is merely a corruption of Ar. *amīn*, same meaning. **Xak.** XI *KB* **salām ol kişike eminlik amān salām kılsa ötrü emin boldı cān** 'a greeting is assuredly a protection

for a man; if (someone) greets him then his life is safe' 5056; **kiçig bolsa émin uluğ şarrıdın** 'if the small man is safe from injury by the great' 5062; **üçünçi émin tut kamuğ yollarığ** 'the third (obligation of a ruler to his subjects is) "keep all the roads safe"' 5577.

D **umunç** Dev. N. fr. **umun-**; originally 'desire, request, prayer', turning in the medieval period into 'expectation, hope'. Survives only(?) in NW Kar. L. **umunts** *R I* 1793; SW xx Anat. **umunca** *SDD* 1419 'hope, desire'. **Uyğ.** VIII ff. Bud. **küsüşüg umunçuğ turğurur üçün** 'because it arouses wishes and desires' *TT V* 24, 68–9: **Xak.** XI **umunç** *al-ricā'* 'request, prayer'; hence one says **umunç teŋri:ke: tut** 'make your prayer to God' *Kaş. I* 133; almost identical entry *III* 450: *KB* **umunçım saŋa** 'my prayers are to Thee' 29; **iḍim rahmatında aḍın yok umunç** 'I have no desire other than the mercy of my Lord' 1364; **sözin kıyğuçı beğke tutma umunç** 'make no requests to a *beg* who breaks his promises' 2013: XIII(?) *At.* (oh thou that covetest (see **um-**) joy unmixed with sorrow) **bu ajun kaçan ol umunçka orun** 'what room is there for that desire in this world?' 212; *Tef.* **umanç** (?read **umunç**) Borovkov translates 'hope', but 'prayer' seems likelier 328: XIV *Rbğ.* **umanç** (*sic*) 'hope' (?'request') *R I* 1790 (quotn.): **Çağ.** XV ff. **umanc** (spelt) *tawaqqu' wa umīd* 'expectation, hope' *San.* 86v. 24: **Xwar.** XIV **umunç/umınç** 'hope' (fairly definitely); **boldı umanç** 'he became the target' (for the arrow of misfortune and pain) *Qutb* 198; **uzun umınçlar tutar erdiler** 'they prayed long prayers' *Nahc.* 391, 5; o.o. 435, 16; 436, 2: **Kom.** XIV 'hope' **umunç** *CCG*; *Gr.*

Dis. V. AMN-

D **umun-** Refl. f. of **um-**; properly 'to desire, request, or pray for (something *Dat.*, from someone *Abl.*)'. Survives only in SW Osm. **umun-** 'to set one's hopes on (something)'. **Uyğ.** VIII ff. Bud. **küseyür umunur erdim** 'I was wishing and desiring' [that he . . . gap] *Hüen-ts.* 1955; Sanskrit *saśaraṇa na* 'having protection (?; perhaps "desiring protection")' **umu:nğulu:k üze:** *TT VIII A.*28; (Sanskrit lost) **umu:ndaçı** *do. D.*7: **Xak.** XI **men teŋri:den umundum** *racawtu mina'llāh* 'I prayed God' *Kaş. I* 206 (**umunur, umunma:k**): (in a verse in which both text and translation are corrupt) **tutmış(?) sa:nı: umnalım** 'let us ask for the number (of game) which he has taken(?) for ourselves' *III* 429, 6: *KB* **kiçig erse umnur sakal üngüke** 'when he is small he looks forward to (the time when) his beard grows' (when it grows he looks forward to the time when it goes white) 3622: XIII(?) *Tef.* **uman-** (so spelt) translates *racā*, and in other quotns. means 'to look forward to' and possibly 'to hope' 328: **Xwar.** XIII **uman-** 'to hope' *'Ali* 28: XIV **uman-** (once spelt **ümen-**) 'to hope, trust', possibly 'to ask for' *Qutb* 198, 203.

Tris. AMN

D **umunçluğ** P.N./A. fr. **umunç**; n.o.a.b. **Xak.** XI **umunçluğ adaş tepsedi:** *ḥasadanā'l-ṣadīqu'l-marcūw* 'the friend, for whom we longed, envied us' *Kaş. I* 155, 17; n.m.e.: *KB* (today, choosing his time, the king has summoned me) **umınçlığka dawlat maŋa kur badı** 'fortune has tightened my belt for me, who long for him(?)' 1588: **Xwar.** XIV (Usāma was a man) **işen uzak umınçlığ** (*sic*, in error) 'who prayed very long prayers' *Nahc.* 433, 14–15.

D **umunçsuz** Priv. N./A. fr. **umunç**; n.o.a.b. **Xak.** XI *KB* [Aytoldı's illness grew worse) **umunçsuz bolup cāndın elig yudı** 'losing the desire (? to live) he washed his hands of life' 1115: XIII(?) *Tef.* **umançsız boldı kim yalğan sözledi erse** 'the man who has lied is without hope (in the next world?)' 328.

DF **éminlik** A.N. fr. **émin**; 'safety, security'; n.o.a.b. **Xak.** XI *KB* **eminlik törü élke énçlik bolur** 'customary law is a source of security and peace for the realm' 5734; a.o. 5062 (**émin**): **Kom.** XIV 'security' **eminlik** *CCI*; *Gr.*

Dis. AMR

***amur** See **amul, amra:-**, *etc.*

S **imir** Oğuz form of **iŋir**, q.v.; 'gloom, dusk', both the dusk of dawn and sunset and the gloom caused by fog or a dust-storm. Survives only(?) in NE Tuv. **imir**; NC Kır., Kzx. **ımırt** (*sic*) (morning or evening) 'dusk'; SW Tkm. **ümür** 'fog'. **Oğuz** XI **imir** (misvocalized *emir*) *al-dacn wa'l-ḍabāb* 'gloom; mist, fog' *Kaş. I* 54; (after **iŋir**) in Oğuz **imir** *I* 94: **Çağ.** XV ff. **imir** (spelt) *buxārī* 'a fog', which rises from the ground and blots out the sky, in Ar. *ḍabāb*, in Pe. *najm San.* 115r. 5.

?D **amru:** pec. to Uyğ. Bud.; its use in Hend. with **üzüksüz** and most other contexts in which it occurs suggest that it means 'continuously'; if so, difficult to connect semantically with ***amur** or ***amur-** although morphologically it could be a Ger. of the latter. **Uyğ.** VIII ff. Bud. **amru** (spelt *emru*) **ayığ kılınçlarığ ok aşdım üklitdim erser** must mean 'if I have continuously accumulated (Hend.) evil deeds', *Suv.* 136, 19–21; same meaning *TT VI* 270; **kayu öḍün kaoçao kılsar amru bolur** seems to mean something like 'it is a matter of indifference at what time one performs the *kao chao* meditation' *TT V* 10, 115; (he returned to his palace, said nothing to anyone and) **amru busanu sakınu olurmış** 'sat continuously (could be 'quietly') feeling anxious and thoughtful' *USp.* 97, 27; o.o. *Suv.* 109, 7; 464, 17 (**üzüksüz**).

D **amrak** N./A.S. fr. **amra:-**, q.v. for the meaning; properly 'benign, friendly', it came also to mean 'to whom one is friendly; beloved, dear'; it is often difficult to determine which sense is uppermost. It became an early

l.-w. in Mong. as *amarağ* 'love, friendship' (*Haenisch* 6); survives in some NE, SE, and perhaps NW languages, the dissyllabic forms being true survivals and the trisyllabic reborrowings fr. Mong. See *Doerfer* II 554. **Türkü** VIII ff. *IrkB Postscript* (**amtı:**): **Uyğ.** VIII ff. Man.-A **Ezrwa teŋriniŋ amrak kızı** 'the benign daughter of the god Zurvan' *M I* 25, 32–3: Man. *M II* 8, 10(ii)(**öpügse:-**): Chr. Herod addressed the Magi as **amrak oğlanlarım** *U I* 5, 4: Bud. the king habitually addressed his son as **amrak oğlum** or **öğüküm** *PP* 4, 4; 5, 7 etc.: **amrak yéme ağrılur sevig yéme serilür** 'friends are parted and lovers are fickle(?)' *PP* 78, 5–6; o.o. *TT IV* 10, 14; *Suv.* 446, 18; *U II* 78, 32; *U III* 12, 18; 36, 14 etc.; *U IV* 14, 143–5: Civ. (if a man has a mole on his pudenda) **uzuntonluğka amrak bolur** 'he is friendly to women' *TT VII* 37, 6–7: XIV *Chin.–Uyğ. Dict. ho hao* (*Giles* 3,945 3,889) 'friendly' **amırak** (N.B. Mong. form) *Ligeti* 129; *R I* 648: **Xak.** XI **amrak köŋül** *al-qalbu'l--maḥmūlu'l-naqī* 'a warm, pure heart' *Kas. I* 101: **Çağ.** XV ff. **imrağ** (*sic*, spelt) *maṭlūb wa marğūb wa maḥbūb* 'desired, loved' *San.* 114v. 27 (quotns.): **Xwar.** XIII(?) **anuŋ birle amırak** (*sic*) **boldı** 'he was friendly with him' *Oğ.* 123: **Kom.** XIV 'having a liking for (something)' **amrak** *CCG*; *Gr.*: **Kıp.** XIII *'aṣiqa* 'to love (passionately)' **amra:k bol-** *Hou.* 34, 8: XV *mayl* 'inclination towards (someone)' **amrak** *Tuh.* 90a. 13.

VU **imrem** 'a public gathering'; pec. to *Kaş.* **Xak.** XI **imrem** *kull camā'āt min ahli'l--wilāya iḏā xāḍū fi amr* 'any gatherings of the people of a province when they meet to discuss a matter'; one says **imrem té:rişti:** *taḥarraka'l-camā'a* 'the assembly started to move' *Kaş. I* 107; **yağı: kelse: imrem tepre:şü:r** *iḏā cā'a'l-'aduww ictama'al-aḥzāb li-qitālihim* 'when the enemy comes the troops assemble to fight them' *I* 88, 2 (the translations make it clear that the original text had **tepreşti:** in *I* 107 and **té:rişü:r** in *I* 88, 2).

D **amranç** Dev. N./A. fr. **amran-**; lit. 'in easy circumstances' or the like. Acc. to F. W. K. Müller's note to *U II* 18, 6 corresponds to *śreṣṭhī* (which is normally translated **baya:ğut**) in the Sanskrit original. N.o.a.b. **Uyğ.** VIII ff. Bud. **uluğ amrançlar atlığlar** 'great merchants and distinguished persons' *Kuan.* 124, 126 (*U II* 18, 6 and 8): **Osm.** XIV **émrenc/émrence** (?**ımranc/ımranca**) occurs in two texts where it could have much the same meaning *TTS I* 379.

Dis. V. AMR-

***amur-** See **amru:, amurt-, amrul-.**

E **imer-/imir-** See **emge:-.**

D **amra:-** Den. V. fr. ***amur** (see **amul**). N.o.a.b. but an early l.-w. in Mong. as *amara-* 'to be contented, at peace' (*Haenisch* 6, *Kow.* 99). NE Alt. **amra-**; Kumd., Tel. *R I* 648, Khak., Tuv. **amıra-** 'to be at peace', euphemism for 'to die', no doubt reborrowings fr. Mong. rather than direct survivals. See **amramaklığ. Uyğ.** VIII ff. Man. **ançulayu amrar erti sizni tüzügü** 'they loved you all in the same way' (as children love (**sever**) their mother and father') *TT III* 98.

emri:- Hap. leg., but see **emrit-, emriş-**. **Xak.** XI **ol meniŋ yi:nim emri:di:** *iḥtakka casadī* 'he scratched my body' *Kaş. I* 275 (**emri:r, emri:me:k**).

D **amurt-** Caus. f. of ***amur-**; 'to quieten, calm (someone or something *Acc.*). Survives only(?) in SW xx Anat. **amırt-** same meaning *SDD* 99. See also **amırtğur-. Xak.** XI **ol beg öpke:sin amurttı:** *askana ġaḍaba'l-amīr* 'he calmed the anger of the *beg*'; also used for quietening the excitement of a colt or the boiling of a pot and the like, *Kaş. III* 428 (verse; no Aor. or Infin.).

D **emrit-** Hap. leg.; Caus. f. of **emri:-. Xak.** XI **kaşınma:k meniŋ yi:nim emrittı:** *al-ḥikka aḥakka casadī* 'the irritation made my body itch', as when a man has an itch in his arm-pit or neck, and his body is irritated (*yaḥtakk*) by it and he bursts out laughing *Kaş. I* 261 (**emritür, enritme:k**).

D **amrıl-/amrul-** Pass. f. of ***amur-**; n.o.a.b. **Uyğ.** VIII ff. Man. **amrılmış nırvanığ tapsunlar** 'may they be at peace and attain *nirvāṇa*' *TT III* 168: Bud. **arşılar teg amrılmış köŋüllüg** 'with minds at peace like *ṛṣi*'s' *U IV* 34, 59–60; **ötrü köŋülleri amrılmaz turulmaz** 'then their minds are uneasy (Hend.)' (and become full of doubt) *Suv.* 290, 16; o.o. *U III* 7, 3; *USp.* 103, 23; *TT VIII D.*24: **Xak.** XI **kayna:r eşiç amruldı:** *sakana'l-qidr fi ġalayānihā* 'the pot ceased to boil', because cold water was poured in it; and one says **er tı:nı: amruldı:** *sakana nafsu'l-racul wa māta* 'the man's breathing ceased, and he died'; also used of anything that calms down (*sakana*) after being excited *Kaş. I* 248 (**amrılur, amrılma:k**; *sic* in MS.); a.o. *I* 53, 4 (**ağır**): *KB* **barıŋa bütün bolğıl amrul amul** 'be sure of His existence, be at peace and quiet' 26; **köŋül yéme amrulup** 'and your mind at rest' 5760; a.o. 5826: XIII(?) *Tef.* **amrul-** 'to be at peace', 51.

D **amran-** Refl. f. of **amra:-**; basically 'to be friendly, loving' and the like in a good sense, it came sometimes to mean 'to desire, lust' in an evil sense in Uyğ. Bud., possibly because Chinese *ai* (*Giles* 15) was used in both senses. S.i.s.m.l.; NE Alt. **amran-** 'to live in peace' *R I* 650, and SW xx Anat. **amran-** 'to loll, sprawl' *SDD* 99 are prob. reflections of the meaning of *amara-* (**amra:-**) as a l.-w. in Mong. but NC Kzx. **émren-/émiren-** (of a mother) 'to fondle' *R I* 963, *MM* 141 and SW Osm. **imren-** 'to long for, covet'; Tkm. **imrin-** 'to sympathize with, like' are no doubt direct survivals. **Türkü** VIII ff. Man. (the four seals put on the minds of believers are)

amranmak 'a loving disposition' (faith, fear, and wisdom) *Chuas.* 178; (honour, respect, and serve the Hearers) **amranmak biligin** 'with a loving disposition' *TT II* 10, 78; **amranti kértgüntiler** 'they showed love and faith' *do.* 85: **Uyğ.** VIII ff. Man.-A (I have written this) **uluğ amranmakın ağir küsüşün** 'with great lovingness and overwhelming desire' (i.e. for salvation) *M I* 28, 21-2: Bud. **sevgülük amranğuluk teg** 'like one whom one should love (Hend.)' *TT X* 256; (in a passage on the *nidāna* series) **amranmak** 'lust' (Sanskrit *tṛṣṇā*, instead of the usual **2 a:z**) *U II* 6, 11 and 15; **toḍunçsuz uvutsuz amranmak köŋül uğrında** 'because of insatiable, shameless, lustful thoughts' *Chuas. Berlin* 27, 7-8 (a Bud. text): a.o. *Hüen-ts.* 1953 (**isin-**): (**Xak.**) XIV *Rbğ.* **köŋül amrındı** (*sic*?) 'his heart was pleased' (with something *Dat.*) *R I* 650 (rather dubious, perhaps an error for **amrıldı**).

D **amraş-** Hap. leg.; Recip. f. of **amra:-**. **Uyğ.** VIII ff. Bud. Sanskrit *yathā saṃpremikayā* 'as if by mutual love' **kaltı: a:mra:şmışıŋıza:rça:** *TT VIII A.*3.

D **emriş-** Co-op. f. (in the sense of total action) fr. **emrı:-** pcc. to *Kaş.* **Xak.** XI **etim barça: emrişti:** *iḥtakka casadī min carab aw naḥwihi* 'my body itched with a skin disease or the like' *Kaş. I* 236 (**emrişür, emrişme:k**); **et yin üşüp emrişü:r** (in winter) *al-abdān tarta'id ḥattā ka-anna dabība'l-niml fī'l-badan* 'their bodies shiver as if ants were crawling on them' *I* 463, 12.

Tris. AMR

F **amarı:** a l.-w. of uncertain origin; v. G. suggested in *Index to TT I-V* Middle Persian *abārīg* 'some, a certain number of' and in *TT X*, p. 56, Middle Iranian ***ahmāra*, Saka *ahumara* 'incalculable, some'. N.o.a.b. **Uyğ.** Man.-A **Manı burxan amarı burxanlar vréştiler** 'the prophet Mani and other prophets' (Hend.) *M I* 24, 5-6; (some of the poultry were cocks? and) **amarı barça** [gap] 'all the rest (hens?) *do.* 36, 8: Man. **amarı tınlığlar** 'some mortals' *TT III* 92: Bud. **amarı tınlığlar** *PP* 1, 7; 2, 2; 2, 8 (**u:ḍ**; some do one thing, some another, and so on): XIII(?) *Tef. ba'duhum* 'some of them' **amarıları** 76 (mis-spelt *emeri*).

(D) **emirçge:** Hap. leg. **Xak.** XI **emirçge:** *al-ğuḍrūf* 'cartilage; gristle' *Kaş. III* 442.

S **omurtka** See **oğurğa.**

D **amrançığ** Hap. leg.?; Dev. N./A. fr. **amran-**; 'lovable'. **Uyğ.** VIII ff. Bud. *U II* 37, 60-3 (**tapçasız**).

D **amranmaklığ** P.N./A. fr. the Infin. of **amran-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *kāmacchanda* 'sexual desire' **a:mra:nma:klığ küç** *TT VIII A.*13; **tüzün nomka amranmaklığ** (spelt *emrnmaklığ*) **sakınç üze** 'in loving meditation on the good doctrine' *USp.* 59, 19-21; a.o. *U III* 63, 5 (**yalğantur-**); 83, 1 (**tügün**).

Tris. V AMR

D **amırtğur-** Caus. f. of **amırt-** (**amurt-**), and practically syn. w. it. N.o.a.b. **Türkü** VIII ff. Man. **köŋülümüz amırtğurup** 'pacifying our minds' *TT II* 8, 72-3: **Uyğ.** VIII ff. Bud. **amırtğurdaçı erür** 'it calms down' (all dissension and strife) *U II* 58, 5 (i); **aḍasın amırtğurup** 'reducing its danger' *Suv.* 410, 17; **yavız tülnüŋ ayığ tüşin amırtğurdaçı** 'counteracting the evil effects of bad dreams' *Suv.* 475, 10-11; o.o. *TT V* 24, 78 (**egrik**); *Suv.* 399, 19 (**kigen**); *Hüen-ts.* 2000 (**3 yuŋla:-**).

D **amrıltur-** Caus. f. of **amrıl-**; syn. w. **amırtğur-**. N.o.a.b. **Uyğ.** VIII ff. Bud. **dyan köŋülüğ amrılturur** 'meditation (Sanskrit *dhyāna*) calms the mind' *TT V* 24, 74: XIV *Chin.-Uyğ. Dict. an wên* 'to pacify, calm' (*Giles* 44 12,660) **amrıltur-** *R I* 650.

Dis. V. AMS-

D **emse:-** Hap. leg.; Desid. f. of **em-**. **Xak.** XI **kenç ana:sın emse:dı:** 'the child decided and desired to suck (*yarḍa'*) his mother' *Kaş. I* 278 (**emse:r, emse:me:k**).

D **emsı:-** Hap. leg.; Simulative f. of **em-**. **Türkü** VIII ff. (a rich man's sheep ran away in a fright and met a wolf) **börı: ağzı: emsı:mı:ş** 'the wolf's mouth watered' *IrkB* 27.

Dis. AMŞ

?F **amşu:** Hap. leg.; prob. a Chinese l.-w. The meaning must be something like 'offering'. **Uyğ.** VIII ff. Bud. (give offerings and libations to the Buddhas and food to the spirits) **yekke amşusı bu erür** 'the offerings(?) to the demon are these' (a long list follows) *TT VII* 25, 8-9.

VU?F **amşan** Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşan** *al-burqān wa huwa cild yutaxxaḍ minhu'l-furw* 'lambskin, a skin used for making furs' *Kaş. I* 109.

VU?F **amşu:y** Hap. leg.; prob. a Chinese l.-w. **Xak.** XI **amşu:y** 'a kind of plum (*al-iccāṣ*), yellow' *Kaş. I* 115.

Dis. V. AMŞ-

?F **amuş-** Hap. leg.; no obvious Turkish etymology, perhaps der. fr. Pe. *xāmūş* or some cognate Iranian word. **Xak.** XI **amuşdı: er** *sakata'l-racul muṭriqa(n) min 'itāb aw lā'ima, wa kaḍalika ğayruhu* 'the man (etc.) was silent either because he risapproved or because he agreed' *Kaş. I* 190 (**amuşu:r, amuşma:k**).

Dis. AMY

uma:y originally 'placenta, afterbirth'; also used as the name of the (only?) Turkish goddess, whose particular function was to look after women and children, possibly because

this object was supposed to have magic qualities. Survives, more or less in the second meaning, in NE Şor **umay** *R I* 1788; Khak. **ımay** (*sic*) and NC Kır. **umay**; the last also means 'a mythical bird that builds its nest in the air', but this is merely a corruption of Persian *humāy*. **Türkü** VIII (my younger brother grew to manhood) **umay teg ögüm katu:n kutı:ŋa:** 'under the auspices of my mother who is like (the goddess) Umay' *I E* 31; a.o. *T* 38 (**basa:**)— **Kögmen** [. . .] **ıduk yer suv** [. . .] **kan teŋrı:d[e:** . . .] **umay xatu:n** Inscription on a tile found near Ulan Bator *ETY II* 161: VIII ff. Yen. in *Mal.* 28, a jumble of two separate inscriptions, one seems to begin at l. 3 **bu atımız Umay beg atım**, but Umay Beg is an unlikely name for a man: **Uyğ.** VIII ff. Civ. two parties to a contract described themselves as **Balığ Umay ikigü** 'Baliğ and Umay, the two of us together' *USp.* 5, 1 and 6; **umay kéç tüşser** 'if the placenta is slow in coming away' *TT VII* 27, 16: **Xak.** XI **uma:y** 'a thing like a small container (*ka'l-ḥuqqa*) which comes out a woman's womb after a birth; it is said that it is the child's comrade (*ṣāḥibu'l-walad*) in the womb'. (Prov.) **uma:yka: tapınsa: oğul bulu:r** 'if one worships the placenta (or Umay?) one gets a son'; the women take omens (*yatafa'-'alna*) with it *Kaş. I* 123: **Kıp.** XV *xalāṣ* (*al-mar'a* inserted above) **umay** *Tuh.* 14a. 9 (*xalāṣ* means 'salvation', which is quite inappropriate, and also 'end'; the addition 'of a woman' suggests that 'placenta' was intended).

Dis. AMZ

VU **ümzük** Hap. leg.; hardly to be connected with SW XX Anat. **ümzük** 'short pieces of thread' *SDD* 1431. The difference between the meanings of this word and **yalığ** is obscure. **Xak.** XI **ümzük** *ṭaraf ḥanwi'l-sarc muqaddam wa mu'axxar* 'the extremity of a saddle-bow in front and behind' *Kaş. I* 105.

Dis. V. AMZ-

D **emüz-** Caus. f. of **em-**; 'to cause to suck'. This is the oldest form; **emgiz-**, prob. a Sec. f. of it, is first noted in *Muh.* and survives in one or two modern languages, and **emzür-**, prob. a Caus. f. of it, is also noted in *Muh.* and was the standard form in Kıp. (*Hou.* 36, 13; *Id.* 23; *Kav.* 69, 15). **Emiz-** s.i.a.m.l.g., sometimes perhaps for **emgiz-**, except in SW Az. **emizdir-**; Osm. **emzir-**; Tkm. **emdir-**. **Xak.** XI **ura:ğut oğlıŋa: sü:t emüzdi:** *arḍa'ati'l-mar'atu'l-laban li'bnihā* 'the woman suckled her child (with milk)' *Kaş. I* 180 (**emüzür, emüzme:k**); a.o. *III* 264, 11: XIII(?) *Tef.* **emüz-** 'to put out (a child) to nurse' 77: XIV *Muh. amaṣṣa* 'to cause to suck' **emğiz-** (*sic*) *Mel.* 41, 11; **emiz-** *Rif.* 132; (*arḍa'a'l-walad* **emzür-** 22, 5; **emzü:r-** 102): **Çağ.** XV ff. **émiz-** (spelt) Caus. f. of **ém-**; *makānidan wa şir dādan* 'to suckle, give milk' *San.* 113v. 5; (**émizdir-** Caus. f. of **émiz-**, *şīr dihānidan do.* 113v. 17).

Mon. AN

Preliminary note. *Apart from* **m** *there were three nasal sounds in early Turkish: dental* **n**, *which has survived in all languages, guttural* **ŋ**, *which has survived in some languages, been weakened to* **n** *in others and in a few, under the influence of Mong.* (*see* Studies, *p. 220*), *strengthened to* **ŋğ**, **ŋk**, *and palatal* **ñ**, *which was already becoming obsolete in VIII and has now evolved into* **y**, **n** *or a combination of the two, usually metathesized, see Clauson, 'The Turkish Y and Related Sounds' in* Studia Altaica, Festschrift für Nikolaus Poppe, *Wiesbaden, 1957. There is some difficulty in texts in Ar. script in distinguishing between* **ŋ** *and* **ng**, *but the latter combination seems to occur only when* **-g-** *is the first letter of a suffix, and in* Kaş. *words containing* **ŋ** *are placed in special sections for words containing that sound. Some authorities, e.g.* Id., *tried to overcome the difficulty by representing* **ŋ** *by* **n** *with a diacritical mark, usually three subscribed dots, but this mark is often lacking in the surviving MSS.; in others* **ğ** *sometimes seems to be used to represent* **ŋ**.

D **an-** stem for the oblique cases of **ol**, q.v.

1 aŋ 'understanding, intelligence'. The earliest note of this word is in *San.*, but as it is the basis of **aŋla:-** it must be much older. S.i.a.m.l.g. except NE and ?SC. See *Doerfer* II 565. **Çağ.** XV ff. **aŋ** (spelt) *'aql-u fahm* 'intelligence, understanding' *San.* 52r. 2: **Kıp.** XIV see **aŋla:-**.

VU **2 aŋ** Hap. leg.; possibly a Chinese l.-w. **Xak.** XI **aŋ** *ism ṭā'ir yutadāwā bi-şaḥmihi* 'the name of a bird whose fat is used for medicinal purposes', if it is rubbed on the palm of the hand it penetrates to the other side *Kaş. I* 40.

VU **3 aŋ** Hap. leg.; cf. **2 u:**. **Oğuz** XI **aŋ** an exclamation (*ḥarf*) meaning 'no' (*lā*); when a man is given an order he says **aŋ aŋ** 'no no', *Kaş. I* 40.

S? **4 aŋ** See **3 eŋ**.

E? **5 aŋ** See **1 eŋ**.

1 é:n 'breadth', as opposed to length. S.i.a.m.l.g. in forms which clearly point to an original **é-**. **Xak.** XI **é:n** 'the breadth' (*al-'arḍ*) of anything; hence one says **bu: bö:z éni: neçe:** 'what is the breadth of this cloth?' *Kaş. I* 49; a.o. *I* 349 (**turk**): *KB* 138 (**evlig**): XIII(?) *Tef.* **én** 'breadth' 77: XIV *Rbğ.* ditto *R I* 726 (quotn.); *Muh.*(?) *'arḍu'l-ṭawb* 'the breadth of a garment' **to:n é:ni:** *Rif.* 167 (only): **Çağ.** XV ff. **én** ('with **é-**') *'arḍ-u ṗahnā* 'breadth' *San.* 117v. 17: **Kıp.** XIV **én** (erroneously marked 'with back vowel'; v.l. **en**) *al-'arḍ ḍaddu'l-ṭawl* 'breadth', opposite to length *Id.* 23: XV *'arīḍ* 'broad' (**yaşşı** and) **en/én** *Tuh.* 25a. 4.

2 é:n 'sloping downwards'; pec. to Xak.; homophonous w. **én-**. **Xak.** XI **é:n yé:r** *al--habūṭ mina'l-arḍ* 'downward sloping ground'

hence one says **é:n yok** *habṭa wa ṣa'ūd* 'up and down country' *Kaş. I* 49; a.o. *III* 4, 12 (**yı:ş**).

3 én 'earmark' on sheep or other animals; not noted before XIV but the Dev. V. **éne:-** is older. Survives in NE Khak. *Bas.* 59; NC Kır., Kzx., and SW XX Anat. **en, ın, in** *SDD* 531, 770, 791. **Kıp.** XIV (after **1 é:n**) also used *şarat uḍni'l-ğanam* 'an earmark on sheep' *Id.* 23 (156).

1 eŋ an Adjectival Prefix forming a quasi-Superlative. S.i.a.m.l.g. as **eŋ** occasionally **éŋ**. In spite of the fairly consistent spelling *aŋ* in Uyğ., which is contradicted by *eŋ* in *TT VIII*, there is no reasonable doubt that this was always **eŋ**. See *Doerfer* II 566. **Türkü** VIII **eŋ ilk** *I N* 4; **eŋ ilki:** *I E* 32; *II E* 30 'first of all' (adverbially): **Uyğ.** VIII ff. Man.-A **eŋ ilki** ditto *M I* 14, 6: Bud. Sanskrit *antima-* 'last of all' (Adj.) **eŋ kénki** *TT VIII A*.48; **aŋ** (*sic*) **ilki** *TT V* 20, 2; **aŋ başlayuki tıltağı** 'its primary cause' *do.* 20, 3 and 7; **aŋ başı** *do.* 20, 10; 24, 55; **aŋ başlayu** *Suv.* 348, 6; **aŋ tübinde** 'finally' *TT VII* 40, 143: Civ. **eŋ öŋre** 'first' (Adv.) *TT VIII L*.33; **aŋ ilki** *TT VII* 14, 4; *H I* 14: **Xak.** XI *KB* **bularda eŋ altın** 'the lowest of these' 137, 793 (**aşnu:kı:**), 3997: **Kom.** XIV **eŋ** (before labials **em**) *CCI, CCG*; *Gr.* 89 (quotns.).

2 eŋ survives only in SW XIX Osm. but even there described in *Sam.* 143 as 'obsolete'. Most authorities translate 'cheek', but as it is often associated with colours, 'complexion', the Osm. meaning, may sometimes be intended; **yaŋa:k**, the alternative word for 'cheek' seems originally to have meant specifically 'cheek-bone'. **Xak.** XI **eŋ** *al-xadd* 'cheek'; one says **kızıl eŋ** 'red cheeks' *Kaş. I* 40: *KB* **sarığ kılğa eŋ** 'it will make my cheeks yellow' 477; o.o. (see **kız-**) 1100, 2385: XIII(?) *At.* (the prophets have white faces, Muhammad is the eye in the face) **yā olar kızıl eŋ bu eŋke meŋ-e** 'or they (have) red cheeks, and he is the mole on the cheek' 26: XIV *Muh.*(?) *al-xadd* **eŋ** (followed by *al-'āriḍ* 'cheek-bone' **yaŋa:k**) *Rif.* 140 (only): **Çağ.** XV ff. **eŋ** *yayak Vel.* 31 (quotn.); **éŋ** ditto 84 (quotn.); **éŋ** *güna wa 'āriḍ* 'complexion, cheek' *San.* 117v. 28 (quotns.): **Xwar.** XIV **eŋ** 'cheek' *Qutb* 21; **éŋ** *do.* 50; *MN* 6, etc.: **Kıp.** XIV **eŋ** ('with **-ŋ**') *yuṭlaq 'alā'l-xadd* 'is used with reference to the cheek' *Id.* 25; (under **buğday**) **em** *lawnu'l-xadd* 'the colour of the cheeks' *do.* 34.

3 eŋ with a front vowel occurs only in *IrkB*, where it might mean 'wild game' (but for this **a:v** might be expected) or, more generally, 'food' (usually **a:ş**). Its relationship to Mong. *aŋ* 'wild game' (*Kow.* 15, *Haltod* 2) is obscure, but since the Mongols must have had their own word for 'wild game' the resemblance is prob. fortuitous. **Aŋ** 'wild game' in most NE languages *R I* 182, Khak., Tuv., and NC Kır., is no doubt a Mong. l.-w. **Türkü** VIII ff. **bars keyi:k eŋke: meŋke: barmi:ş eŋi:n meŋi:n bulmı:ş** 'a leopard and a deer went to look for game (or food?) and grain and found it' *IrkB* 31 (cf. **eŋle:-**).

i:n 'the hole, or lair, of a wild animal'. S.i.a.m.l.g. **Türkü** VIII ff. (I am a golden-headed snake; cut my belly with a sword and) **özü:m yul inti:n başımı:n yul evi:ntı:n** 'pull me out of the hole and my head out of the berries(?)' *IrkB* 8: **Xak.** XI **i:n** 'the den (*'arīn*) of a lion, the hole (*wicār*) of a snake and the lair (*ma'wā*) of any predatory animal'; also pronounced **yi:n** *Kaş. I* 49; **yin** 'a lion's den', hence one says **arsla:n yini:**; also 'the hole' of a snake, and 'the lair' of any predatory animal with fangs or tusks (*dū nāb*) is called **yin** *III* 5 (prov. with Dat. **yinke:**, verse with Dat. **yinka:** in error): **Çağ.** XV ff. **in** (by implication 'with **i-**') *sūrāx wa xāna-i cānvarān* 'hole, or abode, of wild beasts' *San.* 117v. 4 (quotns.): **Xwar.** XIV **in** 'hole' *Qutb* 50: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** *al-mağāra* 'a cave' **in** *Hou.* 5, 18: XIV (after **1 én**) also applied (*yanṭaliq*) in Kıp. to *al-wakr wa'l-wicār* 'the nest or hole' of a wild animal or the abodes (*buyūt*) of reptiles; hence **yılan inidür** 'it is the hole (*cuḥr*) of a snake' *Id.* 23; *al-wakr* **in** *Bul.* 3, 16: XV *cuḥr* **in** *Tuh.* 10a. 10: **Osm.** XV **in** 'hole, hiding place' (for a man) in one text *TTS I* 379.

o:n 'ten'. C.i.a.p.a.l.; the long vowel is shown by sporadic spellings of **oon** in Uyğ., by **o:n** in *Kaş.*, **vună, vonă, vunnă, vonnă** in Çuv. *Ash. V* 266–7 and **uon** in Yakut *Pek.* 3037. **Türkü** VIII **on** *I N* 7; *T* 26; VIII ff. Man. **oon** *Chuas.* 42; **on** *do.* 90: Yen. *Mal.* 26, 11; 28, 7; 29, 5; 30, 2: **Uyğ.** VIII *Şu. E* 4, *S* 7: IX *Suci* 5; *III C* 4: VIII ff. *Man.*, *Bud.*, *Civ. common*: XIV *Chin.–Uyğ. Dict.* **on** *Ligeti* 187: **Xak.** XI **o:n** *al-'aşara fī'l-'adad* 'the number ten' *Kaş. I* 49; o.o. *I* 69, 26; 219, 14: *KB* 132, 998, etc.: XIII *At.* (pains come) **onun** 'ten at a time' 210; *Tef.* 237: XIV *Muh.* **'aşara o:n** *Mel.* 18, 9 and 11; 81, 8 and 12; *Rif.* 97, 186: **Çağ.** XV ff. **on** (by implication, 'with **o-**') *'adad-i dih San.* 88v. 20: **Xwar.** XIV *MN* 61: **Kıp.** XIII *'aşara* **on** *Hou.* 22, 7: XIV **on** (with back vowel) *'aşara Id.* 23; *Bul.* 12, 12: XV ditto *Kav.* 39, 1 etc.; 65, 8; *Tuh.* 60b. 4 etc.

u:n 'flour'. S.i.a.m.l.g. **Xak.** XI **u:n** *al-daqīq* 'flour' *Kaş. I* 49; about 20 o.o.: XIV *Rbğ.* **un** 'flour' *R I* 1640 (quotn.); *Muh. al-daqīq* **u:n** *Mel.* 64, 7; *Rif.* 163: **Çağ.** XV ff. **un** ('with **u-**') 'anything pulverized' (*mashūq*) in general (quotn.) and *ārd* 'flour' in particular (quotn.) *San.* 88v. 22: **Xwar.** XIV **un** 'flour' *Qutb* 198: **Kıp.** XIII (after **o:n**), and it is also 'ground flour' (*al-daqīqu'l-maṭḥūn*) *Hou.* 22, 7: XIV **un** (with back vowels) *al-daqīq Id.* 23; *al-ṭaḥīn* 'flour' **u:n** *Bul.* 8, 8: XV *al-daqīq* **u:n** *Kav.* 63, 15; *Tuh.* 15a. 13.

1 oŋ like **1 sa:ğ** q.v. and, in English, 'right', the opposite both of 'left' and of 'wrong'. Both meanings seem equally old. Except in scripts which carefully distinguish between **o-** and **ö-** easily confused with **1 öŋ**, particularly in regard to the cardinal points, since for someone facing East **öŋtün** is 'East' and for someone facing South **oŋtun** is 'West'. Rare in the early period but s.i.a.m.l.g. in both

meanings, in SW only in the second meaning and in Tkm. and XX Anat. *SDD* 1090–1. See *Doerfer* II 624. **Uyğ.** VIII ff. Man.-A **oŋınta teŋri yérıŋerü kapağın açdı** 'on his right he opened the door to heaven' *M I* 13, 6–7: Bud. (if he performs two kinds of deeds) **terşil oŋlı eḏgüli ayığlı** 'wrong and right, good and bad' *TT VI* 196; similar phr. *do.* 451: Civ. (let him hold this amulet) **oŋ ayasında** 'in his right palm' *TT VII* 27, 8: **Çigil** XI **oŋ elig** *al-yadu'l-yumnā* 'the right hand' *Kaş. I* 41; a.o. **(Xak.)** *I* 72, 14 **(elig)**: *KB* **kédin öŋdün ermez nā soldın oŋun** '(God) is not behind or in front, to the left or the right' 18; o.o. of 'right' (not left) 772, 917, 1857, 4056, etc.—'right' (not wrong) 536 (*in* antithesis to **tetrü:**), 1225, 5909: XIII(?) *At.* the uses of **oŋ** are obscure; in **seniŋ rahmatıŋdın umarmen oŋ-a** in it seems to mean 'I long for right (guidance) from thy mercy' but in 115–16 (and 198) it seems rather to mean 'destiny, fate', **kamuğ törlüg işte biligsiz oŋı ökünç ol apar yok oŋ anda aḏın** 'in all kinds of things the fate of the ignorant man is regret, he has no other fate but this'; *Tef.* **oŋ** 'right' (not left) 237: **Çağ.** XV ff. **oŋ** *sağ ṭaraf* 'the right side' (quotns.) . . ., and *ṣawāb ve rāst* 'right, correct' *Vel.* 121; **oŋ** (1) *rāst ba-ma'nā-yi ṣawāb* (quotn.), (2) *rāst ḍaddi ṣap* 'opposite to left' (quotn.) *San.* 89r. 6: **Xwar.** XIII(?) **oŋ yaŋakta** 'on the right side' *Oğ.* 116: XIV **oŋ** ditto *Quth* 117: **Kom.** XIV 'right (side); right (in antithesis to **ters**); salvation' **oŋ** *CCI, CCG*; *Gr.* 177 (quotns.): **Kıp.** XIV **oŋ** ('with **-ŋ**') *al-yamīn Id.* 25; a.o. *do.* 58 **(1 sa:ğ)**; **oŋ** *al-mustaqīm* 'right, straightforward' *do.* 25: XV *yamīn* **o:ŋ** (mis-spelt *ozn*) *Kav.* 35, 4; *Tuh.* 39a. 9; 73b. 8; *mustaqim* **oŋ** *Tuh.* 34b. 10.

? **2 oŋ** Hap. leg.; there is no other trace of such an abbreviation of **oŋa:y**, and it is possible that this was a misunderstanding of **1 oŋ** in the sense of 'right (not wrong)', which is not noted in *Kaş.* **Xak.** XI **oŋ ı:ş** *al-amru'l-sahl wa huwa qaṣr* **oŋa:y** 'an easy thing', abbreviation of **oŋa:y** *Kaş. I* 41.

ün/ü:n originally 'the sound of the human voice', hence more generally 'sound'. The metaph. meaning 'fame' in *KB* seems to survive only in SW Osm. Although *Kaş.* gives the alternative **ü:n, ün** was prob. the usual form. S.i.a.m.l.g. **Türkü** VIII ff. Man. **uluğ ünün maŋradı** 'he shouted in a loud voice' *M I* 6, 10; a.o. *M III* 45, 5 (i) (E **etin**): **Uyğ.** VIII ff. Bud. **seviglig Ezrwa ünin** 'with Zurvan's (i.e. Brahma's) lovely voice *U III* 34, 3 (ii); **küvrüğdın ün üner** 'a sound rises from the drum' *Suv.* 375, 9; o.o. *U III* 13, 5 (i) **(1 açığ)**; *Suv.* 346, 22; 490, 18; *TT V* 10, 104 and 108; Civ. **kım üni bütüp** 'if anyone loses his voice' *H I* 146; a.o. *II* 16, 29: **Xak.** XI **ün** *al-ṣawt*; it is also permissible (*yacūz*) to say **ü:n** *Kaş. I* 39; **ü:n** *al-ṣawt, mamdūd wa maqṣūr* 'with long or short vowel' *I* 49; six o.o.: *KB* **ün** (1) 'human voice' 77, 1132; (2) bird's call' 74–8; (3) 'noise' 5954; (4) **atı üni** 'his name and fame' 1692; a.o. 5153: XIII(?) *Tef.* **ün** 'human voice; animal call' 338: XIV *Muh. al-ṣawt* **ü:n** *Mel.* 73, 12; *Rif.* 176: **Çağ.** XV ff. **ün** ('with **ü-**') *ṣadā wa āwāz* 'voice, sound' *San.* 88v. 20 (quotn.): **Xwar.** XIII ditto *'Ali* 21: XIV ditto *Qutb.* 203: **Kom.** XIV ditto *CCI, CCG*; *Gr*: **Kıp.** XIII (after **o:n**) also *al-ṣawt wa'l-ḥiss* 'voice' *Hou.* 22, 7: XIV **ün** ('with front vowel') *al-ṣawt Id.* 23: XV *ḥiss* (in margin *ḥissu'l-na'am* 'voices of animals') **ün** *Tuh.* 12b. 6; *ṣadā* ((1) **ṭaṭ, pas** with *ṣadā mina'l-ḥadīd* 'iron rust' in the margin; (2) with *al-bayāğī* 'the ordinary (meaning)' in the margin) **ün** *do.* 22a. 11: **Osm.** XIV ff. **ün** 'sound, voice' c.i.a.p.; 'fame' not noted before XIX *TTS I* 744–5; *II* 950–2; *III* 729; *IV* 802.

1 öŋ 'the front' of anything; in the early period used mainly in oblique cases of which two, **öŋdün** and **öŋre:** are listed separately; the form **öŋü**, q.v., may be a crasis of **öŋkü:**, N./A.S. in **-kü:** (**-kı:**). Survives only(?) in SW Az., Osm., Tkm. **Türkü** VIII ff. Man. (if they go to heaven) **öŋü kapığı kün ay teŋri ol** 'its front gate is the sun and moon gods' *Chuas.* 7–8: Civ. **özüŋe öŋ iş başlağıl** 'begin the work which confronts you' *TT I* 150; in *USp.* 5, 3 **(üçün)**; 48, 3; 112, 7 which are all receipts given to replace previous receipts, the original, lost, document is called **öŋ bitig** 'previous(?) document': **Xak.** XI **öŋ** *al-quddām* 'the front'; one says **ol menden öŋdün bardı:** 'he went in front of me' (*quddāmī*) *Kaş. I* 40: XII(?) *KBVP* (they read this book) **malıknıŋ öŋünde** 'in the presence of the king' 60: XIII(?) *At.* **öŋ** (1) as an Adv. e.g., (day and night follow *one* another) **öŋ soŋ-a** 'in front and behind' 14 **(uḏ-)**; (2) as a Postposn. e.g. (save yourself from the fire) **ölümdin öŋ-e** 'before death'; (3) as an Adj., e.g. (this world is an inn at which travellers halt as they pass) **öŋ arkış uzadı kopup yol tutup öŋi kopmış arkış neçe kéçgülük** 'the caravan in front has gone away, starting and taking the road, how can another caravan which has (already) started be far behind?' 179–80; *Tef.* **öŋ** occurs as an Adv. and Postposn. after *Abl.* and in phr. like **seniŋ öŋüŋde** 'in your presence' 246: XIV *Rbğ.* **Qābılnıŋ öŋünde** 'in the presence of Cain' *R I* 1202: **Çağ.** XV ff. **öŋ** *evvel* 'first', etc. *Vel.* 121: **Oğuz** XI (after **öŋdün** *al-quddām*) the Oğuz omit the **-dün** and say **öŋ** *Kaş. I* 115: **Xwar.** XIV **öŋ** with *Abl.* 'before' (of time); **öŋüŋe** 'into his presence' *Quth* 123: **Kom.** XIV 'in the presence of God' **teŋeri önünde** (*sic*) *CCG*; *Gr.* 183: **Kıp.** XIII *maqādimu'l-faras* 'a horse's forelegs' **ö:ŋ aya:kla:rı:** *Hou.* 12, 18: **Osm.** XIV to XVI **öŋ**, as an Adv., and Postposn. after *Abl.*, 'before' (of time and place) is common; occasionally means 'superior to (something *Abl.*)' *TTS I* 564; *III* 559; *IV* 624.

2 öŋ 'colour', of anything. Since Chinese *sê* (*Giles* 9,602), properly 'colour', is also used to translate Sanskrit *rūpa* 'material form', in some Man. and Bud. texts **öŋ** is used in the same technical sense, instead of the natural

translation of this word, **körk**, q.v. Survives only in some NE languages and NC Kır., Kzx.; in these languages it tends to mean 'the complexion of the face' and even 'the face', which leads to confusion with **2 eŋ** and even **1 öŋ**. **Türkü** VIII ff. Man. (the five gods are the majesty) **öŋi meŋzi** 'the material form (Hend.)' (the self, soul, strength, light, and root of everything on earth) *Chuas.* 46: **Uyğ.** VIII ff. Bud. **béş törlüg yaruk öŋ** 'five kinds of bright colours' *TT V* 12, 133—**at öŋ** translates Sanskrit *nāmarūpa* 'identity and material form' *U II* 12, 19, etc.; **öŋ körk** *rūpa TT VI* 151, etc.; *Suv.* 164, 20: **Xak.** XI **öŋ** 'the colour' (*lawn*) of anything; hence one says **ya:şıl öŋlüg to:n** 'a green (*axḍar*) coloured garment' *Kaş. I* 41.

VU **3 öŋ** (?üŋ) 'desolate, uninhabited, desert'. A rare word, n.o.a.b., first identified by Bang in *Turcica* (M.V.A.G. 1917) p. 286. The synonymous word **e:n** in most NE languages *R I* 729; Khak. *Bas.* 334; Tuv. *Pal.* 591 and NC Kır. is phonetically so remote that it is hard to connect with this word. **Türkü** VIII ff. **özlük at öŋ yérde: arıp oŋu:p turu: kalmı:ş** 'a well-bred horse came to a standstill in a desert exhausted and wilting' *IrkB* 17: **Uyğ.** VIII ff. Bud. **tağda öŋ** (v.l. **taş**) **yérde kanda yorısar** 'on the mountains and in the deserts (v.l. stony or foreign places) wherever he goes. *TT VI* 115; **taştın öŋ yérde yorıy-[ur]** *do.*, p. 62 note 115, 2; **sansarlığ uzun öŋ kürtüküg** 'the long deserts and snowdrifts of *saṃsāra*' *U III* 29, 35; **öŋ kürtük otrasında boltukta** 'when one is in the middle of deserts and snowdrifts' *Tiş.* 50b. 5.

Mon. V. AN-

aŋ- 'to remember, call to mind'. Unless **aŋmın** q.v. is an error, not noted before XIII(?) but prob. an older word. *San.*s translation 'to understand' is prob. due to confusion with **1 aŋ** and not evidence for an earlier connection between the two words. Survives in NW Kar. Krım *R I* 123 and SW Osm., Tkm. (**Xak.**) XIII(?) *At.* **munı keḍ aŋ-a** 'be sure to remember this' 18; **sözümni aŋ-a** 'remember my words' 22; *Tef.* **aŋ-** 'to remember' 55: **Çağ.** XV ff. **aŋ-** *yād kardan wa fahmīdan wa mutaḍakkir şudan* 'to remember, understand, call to mind' *San.* 50v. 8 (quotns. in Çağ. and *Rūmī*): **Xwar.** XIV **aŋ-** 'to remember' *Qutb* 9: **Kıp.** XIII *ḍakara min ḍikr xātiri'l-şay'* 'to remember, in the sense of recalling the thought of something' **aŋ-** *Hou.* 35, 8: XIV **aŋ-** ('with **-ŋ-**') *ḍakara İd.* 24: XV *iftakara* 'to think of (something)' **aŋ-** *Tuh.* 5b. 12.

én- 'to descend, come down'. S.i.a.m.l.g. except SE in a variety of forms **én-, en-, in-** which point to an original **é-**. **Türkü** VIII **balıkdakı: tağıkmış tağdakı: énmiş** 'those who were in towns took to the mountains, and those in the mountains came down' *I E* 12, *II E* 11; **ıbarlık(?) aşdımız yuvulu: éntimiz** 'we crossed the Barlık (mountain?) and went rolling(?) down hill' *T* 26: VIII ff. Man. **énti** 'he came down' *Chuas. I* 4: Yen. **bağım kelip esen énip** 'my clan came and descended in safety' *Mal.* 39, 4 (fragmentary, dubious text): **Uyğ.** VIII ff. Man. **kalığtın koḍı éntiŋiz** 'you came down from the firmament' *TT III* 35; a.o.o. : Bud. **bu yértinçüke éne yarlıkasar** 'if (Maitreya) deigns to come down to this world' *TT IV* 12, 47; **uluğ bedük küsüşke énip** 'sinking in great (Hend.) longing' *Suv.* 615, 6–7; o.o. *PP* 49, 5; *USp.* 94, 4: Civ. **aşı koḍı énmeser** 'if (the patient's) food will not go down' *H II* 14, 119: **Xak.** XI **ol ta:ğdın koḍı: éndi:** 'he descended (*nazala*) from the mountain'; the **-n-** is changed (*mubḍala*) from **-l-** (see **ıl-**) as in Ar. *şaṭn/şaṭl* and *kabn/kabl Kaş. I* 169 (no Aor. or Infin.); (the snow) **éne:r** 'falls' (*yanzil*) *II* 204, 13: *KB* **énigli ağar ol ağığlı éner** 'what falls rises, and what rises falls' 1049; a.o. 210: XIII(?) *Tef.* **én-** 'to descend, come down' 125 (*in-*): XIV *Rbğ.* **én-** ditto *R I* 727 (quotn.): *Muh. nazala* **én-** *Mel.* 31, 11; *Rif.* 115; o.o. 8, 6; 9, 1, 3, and 8; 81, 123: **Çağ.** XV ff. **én-** ('with **é-**' 117v. 7) *furūd āmadan wa nāzil şudan* 'to come down, descend' *San.* 115r. 12 (quotns.): **Xwar.** XIV **én-** ditto *MN* 137: **Kom.** XIV 'to descend' **en-** *CCI, CCG*; *Gr.*: **Kıp.** XIII *nazala* (**tüş-** and) **en-** (?, unvocalized) *Hou.* 33, 16: XIV **én-** *nazala İd.* 23.

1 eŋ- 'to be perplexed'; n.o.a.b., but see **eŋıt-, eŋtür-**. **Xak.** XI **er eŋdi:** *taḥayyara'l-racul* 'the man was perplexed' *Kaş. I* 174 (**eŋe:r, eŋme:k**); (see manly virtue and learn it but do not be proud; if a man boasts of his manly virtue without possessing it) **eŋmegüde:** (*sic*) **eŋe:r** *yataḥayyar ḥālata'l-imtiḥān* 'he is perplexed when it comes to a test' *I* 252, 19 (the verse has two more syllables than it should, and the first word is probably corrupt): *KB* **eŋip kaldı Ögdülmiş elgin uva** 'Ögdülmiş stood in perplexity, wringing his hands' 5967: **Osm.** XIV to XVI **eŋü yaŋu** 'perplexed, at a loss' in a few texts *TTS I* 270; *II* 385; *III* 254; *IV* 299.

S? **2 eŋ-** 'to bend', etc. See **eğ-**.

on-, etc. Preliminary note. Kaş. *lists three verbs of this form* **oŋ-** *'to fade'*, **ün-** *'to rise', and* **üŋ-** *'to hollow out', but not* **on-** *'to prosper' which was well established at an earlier date, and still survives, though in most languages as* **oŋ-**. *Two more verbs appeared in the medieval period,* **ün-** *'to be stubborn' and* **öŋ-** *'to lie in wait'. It is not always easy in texts to decide which verb is intended and sometimes whether words like* **oŋar** *and* **onu** *are conjugational forms of one of these verbs or a longer verb like* **oŋar-** *or a Pronoun (see D* **onu**).

on- 'to thrive, prosper'. Certainly so spelt in the early period, but became **oŋ-** in the medieval period, possibly by false analogy with **1 oŋ, oŋar-**, etc., and s.i.a.m.l.g. with these and some extended meanings, usually as **oŋ-**. **Uyğ.** VIII ff. Man.-A. **ol tişi takığular**

kamağan onarlar ermiş yeme érkeki neŋ [onmaz] ermiş 'the hens all seemed to thrive and the cocks [not to thrive] at all' *M I* 36, 8–11; **onar . . . onmaz . . . onmaz . . . onar** *do.* 37, 16–18: (Bud. **ongalı köŋülgerip** in *U II* 8, 22; 9, 1 etc. is a mistranscription of **ögeli**): **Xak.** XI *KB* **bilig bilse ötrü kamuğ iş onur** 'if he learns wisdom, all his affairs prosper' 1680; similar phr. 2451; **serinse kişi teğme işte onur** 'if a man is patient he is successful in all his deeds' 2612; the interjections **ay onur** 'oh successful man', and **ay kılkı onur** 'oh man of a successful character' are fairly common 2143, 4501, 5561; a.o. 2353; (the theory in *R I* 1626 that there was also a form **oŋ-** in Xak. is based on misunderstanding of **oŋdı**, q.v. in 4605 and **oŋar** (Imperat.) in 4265): **Kıp.** XIV **iş oŋdı:** *istaqāma'l-amr* 'the matter was satisfactory, in good order' *Id.* 25: XV *istaqāma* **oŋ-** *Tuh.* 5b. 7; *aflaḥa* 'to prosper, thrive' (**yalşı-** and) **oŋ-** *do.* 5b. 10: **Osm.** XIV ff. **oŋ-** 'to thrive, prosper; (of a wind) to be favourable'; c.i.a.p. *TTS I* 545; *II* 731; *III* 546; *IV* 610.

1 oŋ- 'to turn pale, to fade, to wilt'. S.i.a.m.l.g. except SW; in SE Türki **öŋ-**. **Türkü** VIII ff. *IrkB* 17 (**3 öŋ**): **Xak.** XI **barçın boḍu:ğı: oŋdı** *intamasa wa ḍahaba lawnu'l-dībāc wa ğayrihi* 'the colour of the brocade faded and disappeared' *Kaş. II* 75 (**oŋa:r, oŋma:k** (*sic*)): *KB* **yüzi kızdı oŋdı** 'his face turned red, and then pale' 3845; (the sky, like a devil's face) **karardı oŋup** 'faded and turned black' 5029; **Xwar.** XIV **oŋ-** 'to turn pale' *Qutb* 117 (*sic*; but the word seems actually to be **2 oŋ- (on-)**): **Kom.** XIV 'to fade, wilt' **oŋ-** *CCG*; *Gr.*

S **2 oŋ-** See **on-**.

VU **ün-** 'to rise', while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout', (of a man) 'to stand up', as opposed to **1 ağ-** 'to ascend, climb', from one point to another. There is great inconsistency about the vowel, the form is **ön-** in Kom. and NC Kır., Kzx., but **ün-** in NE Tuv. *R I* 1820, *Pal.* 432. SE Türki *Shaw* 28; *BŞ* 797; *Jarring* 327, and SC Uzb. as well as *TT VIII*, so **ün-** is prob. the original pronunciation; see **1 ö:r-**. **Türkü** VIII ff. **yaş ot ündi** 'the fresh grass sprang up' *IrkB* 53; a.o. 60 (**beḍiz**); **xanlık süsi: avka: ünmi:ş** 'the *Xan*'s army set out for a hunt' 63; a.o. 49 (**1 ımğa:**)—in the following passages **yün-** seems to be a Sec. f. of **ün-**; (if one takes a white stone and) **kızı:lsı:ğ suv yünser** 'a reddish water (i.e. tint) rises in it' *Toyok* 16 (*ETY II* 58); a.o. *do.* 22; Man. *M III* 22, 12 (ii) (**ezük**): **Uyğ.** VIII ff. Man.-A *M I* 7, 2–3 (**ığaç**): Man. **kısığ oruntakılar barça üntiler** 'those who were in confined spaces all rose up' *TT III* 103–4; **evtin barktın üntiler** 'they left their homes' *do.* 138: Chr. **neçükin Urışlımtın ünüp bardılar erser** 'however they went when they rose and left Jerusalem' *U I* 6, 5: Bud. Sanskrit *abhramukta* 'released from the clouds' (moon) **bu:lı:ttın ünmiş** *TT VIII B*.14; *medhyajalajātaṃ* 'born in unclean water' **arığsızlığ su:vta: ünmişig** *do. D*.36; **a:tı ünme:yökinge** 'as their name has not arisen' (i.e. been mentioned) *do. H*.5: *kim etad uktam bhavati* 'why has this been said?' translated **bo sa:vda: ne: yörüg üne:** 'what explanation arises in this statement?' *do. H*.6; **ört yalın üner** 'a flame rises' *U II* 25, 27; o.o. *do.* 27, 22; *Suv.* 375, 9 (**ün**); 490, 18; *TT V* 8, 70; *PP* 4, 5, etc. (all transcribed *ön-*): Civ. **kün üne:r** 'the sun rises' *TT VIII P*.39; **yürüŋ bulıt ünüp** 'a white cloud rose and . . .' *TT I* 4–5; o.o. *do.* 45, 46; in medical language **ün-** means (of a boil, etc.) 'to come to a head' e.g. **kart terk üner** 'the swelling quickly comes to a head' *H II* 6, 6 **ünüp edgü bolur** 'it comes to a head and gets better' *do.* 7, 2; a.o. *H I* 146 (**boş**); in *Fam. Arch.* **evdin ün-**, of a sum of money, means 'to come from the family's own resources'; and not from a loan: **O. Kır.** IX ff. **yetmiş yaşıma: üntim** 'I have reached my 70th year' *Mal.* 42, 3: **Xak.** XI **ot ündi:** *nabata'l-nabt* 'the plant sprang up'; and in **Uyğ.** (one of the very rare refces. to this language in *Kaş.*) one says **ol evke: ündi:** *ḍahaba ilā baytihi* 'he went home' *Kaş. I* 169 (**üne:r, ünme:k**); and seven o.o. of plants, trees, etc.: *KB* **ün-** 'to spring up' of plants, etc. is common, 120, 972, 975 (**2 ap**), 2688, 4522, etc.; of a beard 3622 (**umun-**): XIII(?) *Tef.* **ün-** (of plants, etc.), 'to sprout, come up' 337: **Çağ.** XV ff. **ün- (-dı,** etc.) *iki kat ol-* 'to become twice the size' *Vel.* 120 (quotn.); **ün-** *rūyīdan* 'to grow, increase' *San.* 86v. 26 (quotns.): **Xwar.** XIV **ün-** (of plants, etc.) 'to sprout, come up' *Qutb* 123 (*ön-*), 203 (*ün-*): **Kom.** XIV 'to come out of, proceed from (something *Abl.*)' **ön-** *CCG*; *Gr.* 183 (phr.): **Kıp.** XIV **ön-** (with front vowels) *nutica* 'to grow' *Id.* 23: (**Osm.** XVIII (after Çağ. **ün-**) the Rūmī Turks say **öŋ-** *San.* 86v. 26 (no doubt misunderstanding of **2 oŋ- (on-)**, the word is otherwise unknown in Osm.)).

üŋ- 'to dig a hole in (something *Acc.*); to hollow (it) out'; cf. **2 üş-**; differs from **1 öt-, 1 ı:r-** in that the latter imply passage through an object, while **üŋ-** implies only partial penetration. Survives only(?) in NC Kır. **üŋü-**; Kzx. **üŋğ-**. **Xak.** XI **ol yığa:ç üŋdi:** *naqaba'l-xaşab* 'he hollowed out the piece of wood (etc.)'; also used when one digs a hole for the foundation of a wall (etc.) (*iḍa naqaba ussa'l-ḥā'it*) *Kaş. I* 174 (**üŋe:r, üŋme:k**): **Kom.** XIV 'to dig, excavate' **üŋ-** *CCG*; *Gr.*: **Kıp.** XIV **üŋ-** (with **-ŋ-**) *cawwafa bi'l-naqr* 'to hollow out, excavate' *Id.* 25.

Dis. ANA

ana: 'mother'. Like **ata:**, q.v., first appears in Uyğ., where it is still rare and **1 ö:ğ**, q.v., still common. C.i.a.m.l.g., except NE where it has been partially displaced by Mong. *ece/ice*; sometimes subjected to unusual deformations, e.g. **anne,** to make it a term of more intimate affection. See *Doerfer* II 567. **Uyğ.** VIII ff. Man. **anasın** [gap] **oğlanı severçe** 'as children love their mother [and father?]' *TT III* 98–9 (**babasın** is restored in the gap, but this

is quite a modern word and can hardly be right): Bud. Sanskrit *matṛgaṇa* 'the company of mothers' **analar kuvrağı** *U II* 54, 1 (i); **öz elgin anasın ölürmiş** 'who had killed his mother with his own hands' *U III* 53, 5 (ii); (no o.o. noted): Civ. **ana tegirl** 'the mother's share' *USp.* 55, 26; **öğey anamız** 'our step--mother' *USp.* 78, 8 (Arat's corrected text): XIV *Chin.–Uyğ. Dict.* 'mother' **ana** *Ligeti* 130; 'mother-in-law' **kadın ana** *R I* 226: **Xak.** XI **ana:** *al-umm* 'mother' *Kaş. I* 93; (in the Preface) 'the Turks call "mother" **ana:** and they (the (non-Turkish) inhabitants of Khotan and Gancak) call her **hana:** *I* 32, 29; and 12 o.o.: *KB* **atasın anasın** 37; a.o.o.: XIII(?) *At.* **ata bir ana bir** 'with the same father and mother' 291; *Tef.* **ana** 'mother' 51: XIV Muh. *al-umm* **ana:** *Mel.* 49, 3; *Rif.* 143; a.o.o.: **Xwar.** XIII(?) **ana** 'mother' *Oğ.* 8: XIV ditto *Qutb* 8; *Nahc.* 4, 14: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-umm* **ana:** *Hou.* 31, 19: XIV ditto *Id.* 23 ('with back vowels'); *Bul.* 9, 2: XV ditto *Kav.* 44, 17; *Tuh.* 3b. 11.

ini: 'younger brother'. C.i.a.p.a.l., but in SW Osm. largely displaced by such phr. as **küçük kardeş**. Cf. **éçi:**. See *Doerfer* II 674. **Türkü** VIII **inim** and **inisi:** are common in *I* and *II*; a collective Plur. in **-gü:n** occurs three times; in *I S* 1 the spelling is clearly *inygünm*, in *II N* 1 the stone seems to be damaged beyond repair at this point, and Radloff's 'retouched' squeeze simply reproduces the word fr. *I S* 1; in *I N* 11 the third letter is not clear in either Russian squeeze or Finnish photograph, but it is clearly not *y* and could well be *i*; the *-y-* in *I S* 1 can, therefore, be taken as one of several mason's errors and the word read everywhere, as might be expected, **ini:gü:nim** 'my younger brothers': VIII ff. Man. **inili éçili** 'younger and elder brothers' *Chuas. I* 31: Yen. **inim eçim** *Mal.* 28, 4; a.o.o.: **Uyğ.** IX **inim** *Suci* 6: VIII ff. Bud. **inisi** *U II* 26, 15; *PP* 28, 7; a.o.o.: Civ. **ini** is common in *USp.*: XIV *Chin.–Uyğ. Dict.* 'younger brother' **ini** *Ligeti* 157; *R I* 1444: **O. Kır.** IX ff. **inim eçim** *Mal.* 18, 2; a.o.o.: **Xak.** XI **ini:** *al--axu'l-aṣğar fi'l-sinn* 'a younger brother' *Kaş. I* 93: *KB* **éçi yā ini** 3784: **Çağ.** XV ff. **ini** *küčük karındaş Vel.* 80 (quotns.); **ini** *birādar-i kūçak San.* 118r. 12 (quotn.): **Xwar.** XIII(?) **ağaları inileri** 'elder (Mong. l.-w.) and younger brothers' *Oğ.* 331: XIV **ini** *Qutb* 59 ('young'(?) is suggested as translation, but 'younger brother' would suit the text): **Kom.** XIV 'grandson' (*sic*) **ini** *CCI*; *Gr.*: **Kıp.** XIV **inim** *al-kabīr yuxāṭibu'l-ṣağīr* 'an elder addresses a younger (thus)' *Id.* 24: **Osm.** XV **ini** in one text *TTS II* 542.

VU **ona:** an Adv., pec. to Uyğ. and discussed at length in *TT V*, p. 32, note B 80. It seems to mean both (1) 'precisely, exactly' and (2) '(very) soon'. It seems to be the origin of a modern word **ana** (with other forms **ene, anav**) used as an Excl. meaning 'here, here you are', and an Adv. meaning 'merely, simply' which occurs in some NE and NW languages, NC Kzx., and in a wide range of forms in SW XX Anat. *SDD* 99, 100, 101, 104, 532, 534, 537, 791, 793. The Kzx. phr. **ana mına** suggests a connection with **ol** and *v. G. ATG*, para. 190 adopts this suggestion, but the oblique stem of **ol** is consistently **an-** (with some traces of **ın-**) in Uyğ. Cf. **onu:**. **Uyğ.** VIII ff. Bud. **Ratnaraşı atlığ açarı ona amtı bu erür** 'now this is the teacher named Ratnaraşı' *Suv.* 573, 20–1; **Brahmadatı éliginiŋ [körünçlüki] ona ıraktın közünü turur** 'King Brahmadattas' tate chariot(?) is just appearing in the distance' *U II* 22, 5–6; **men ona basa yitdim** 'I have certainly gone astray' *Suv.* 615, 14–15; **ona** at the beginning of a long sentence *TT V* 24, 80; (for the second meaning see **onakaya**).

D **o:nu:** pec. to Xak.(?); apparently the *Acc.* of **ol** used as a sort of Excl., but irregular since the oblique stem of **ol** in Xak. is **an-**. Possibly a later form of **ona:** q.v. **Xak.** XI one says **o:nu:** meaning *dāka* 'that' and **mu:nu:** meaning *hāḏā* 'this' *fi'l-iṣāra ilā'l-'ayn mina'l-a'yān* 'to distinguish one thing from another' *Kaş. III* 238: *KB* **onu** and **munu** occur several times as rhymes at the end of consecutive hemistichs but add little or nothing to the meaning; **ayur emdi oğlum barırmen munu saŋa kaldı ornum barı neŋ onu** 'he said "now, my son, I am going away (from here); my position and all my goods remain (there) for you" ' 1161; **sözin kesti Ögdülmiş aydı munu bu yaŋlığ bolur beg tapuğçı onu** 'Ögdülmiş finished his speech and said (this) "the (relations between the) *beg* and the servant are like this" (there)' 4155.

öŋi: 'other than (something *Abl.*), different'; when doubled, **öŋi: öŋi:**, means 'various, different kinds of'; *Kaş.* quotes an alternative form **öŋin**, no doubt Secondary, which appears in some medieval texts, and was the origin of **öğin/öğün**, q.v. Survives, with minor phonetic variations in most modern language groups, not SW, in SE, SC meaning 'variegated, parti-coloured', perhaps owing to a supposed connection with **2 öŋ**. Cf. **aḍın, aḍruk, özge:**. **Türkü** VIII ff. (how shall I get on) **idişimte: ayakımta: öŋi:** 'without my cup and bowl?' *IrkB* 42: Man. (if we have said) **kentü özüümüzni** (*sic*) **künte ayda öŋi biz** 'we ourselves are independent(?) of the sun and moon' *Chuas.* 26–7; **antın öŋi bolğay** 'it will be different from that' *TT II* 6, 25: **Uyğ.** VIII ff. Man. **biligsiz [biligtin] öŋi üğürtüŋüz** 'you separated (mortals) from ignorance' *TT III* 31–2: **öŋi öŋi kut waxşiglerniŋ** 'of various good spirits (Hend.)' *do.* 170: Chr. **andın öŋi yolça** 'by a different road' *U I* 9, 14: *Bud.* Sanskrit *anyatrā* **öŋi** *TT VIII A.*30; *vipragamita* 'separated, parted' **öŋi ba:rırla:r e:rdi** *do. C.*11; **öŋi öŋi** 'various, different' *do. A.*2, *G.*14, *H.*8 (**öŋé öŋé**); *Suv.* 598, 1 etc.; **burxandın öŋi** 'other than the Buddha' *U II* 32, 65; **muntada aḍın takı öŋi aş içgü yok** 'there is no other (Hend.) food and drink but this' *Suv.* 610, 16–17; o.o. *PP*

66, 2–3 (**olğurt-**); *TT V* 22, 40–1 (**üğrül-**); *U II* 42, 7–8 etc.: Civ. **öŋi öŋi** *H II* 26, 103, etc.; in *H I* 122 **kentir sığnı üç öŋi kesip** 'cutting hemp *sığ*(?) into three parts' **öŋi** is prob. an error for **ülügi**: **Xak.** XI **öŋi**: a Particle (*ḥarf*) meaning *ğayr* 'other'; the final *yā* is altered from the **-n** in **öŋin**, just as in Ar. *inkamā* is altered from *inkamana Kaş. I* 135; **öŋin** same translation; one says **bu: attan öŋin keldür** 'bring a horse different from this one' (*ğayr hāḏā*) *I* 94: *KB* (perfume and wisdom) **bolmaz özde öŋi** 'are not essentially different' 311; **bolur xalqka asğı öŋi** 'it has various advantages for the people' 856; o.o. 413, 562 (**aḍınçığ**), 4320 — **yarukta öŋin** 'different from light' 835; a.o. 5530: XII(?) *KBVP* **öŋin at** 'a different name' 26, 67: XIII(?) *At.* 180 (**1 öŋ**); *Tef.* **öŋin** 'other, different' 247 (in *Tef.* only **oŋi** means 'previous', in antithesis to **soŋı** 'subsequent'): **Xwar.** XIV **teŋridin öŋin** 'other than God' *Nahc.* 248, 9; **öŋinlerni ixtiyār kılur** 'he prefers the others' *do.* 255, 8: **Kıp.** XIII **öŋü:** and **özge:** are mentioned as alternatives to **ayruk** for *ğayr Hou.* 54, 13–19.

?S D **öŋü** has been read in various passages but does not seem to be an independent word. **Türkü** VIII ff. Man. **öŋü** Sec. f. of **1 öŋ** *Chuas.* 7 (see **1 öŋ**); **kamağ öŋü**(?) **yaruk** [gap] *TT II* 8, 70 (?misreading of **öŋi**); **söz sav üngüsi** 'the words which rise' (Particip. of **ün-**) *M III* 16, 12: **Uyğ.** VIII ff. Man.-A (gap—'they ate and killed his body(?)') **tamu öŋünipe tüşti**, ?error for **öŋüpe** 'he fell into the front of hell' *M I* 20, 11: Bud. [gap]**ktin üngü** (gap) Particip. of **ün-** *U II* 4, 1: Civ. **öŋü** in *USp.* 65, 4 makes no sense and is prob. a misreading of **ötrü**: **Kom.** XIV 'only' **öŋü** *CCG*; *Gr.* which survives in NW Kar. L **inno/onno** 'only, only just' *R I* 1044, 1446 looks like a Sec. f. of **ona:**.

Dis. V. ANA-

anu:- 'to be prepared, made ready'. N.o.a.b., but see **anut-, anuk.** **Uyğ.** VIII ff. Civ. (an adopted child) **Sutpaknıŋ bérmiş aşın yép anımış işin kılıp** 'shall eat the food given by Sutpak and do the work prescribed(?) by him' *USp.* 98, 5–7 (rather a dubious reading): **Xak.** XI **anu:dı: ne:ŋ** 'the thing was prepared (*u'idda*)'; this is an Intrans. (*lāzim*) verb, corresponding to ***in'adda**, but this word does not exist in Ar. *Kaş. III* 256 (**anu:r, anu:ma:k**).

D **éne:-** Den. V. fr. **3 én**; 'to earmark' (an animal). In the medieval period came to mean 'to castrate' (primarily an animal, but also a human being). Survives only(?) in NC Kzx. **ene-** 'to earmark' and SW Osm. **ene-** 'to castrate'. **Xak.** XI **ol ko:yın éne:di** *a'lama ğanamahu bi-qaṭ' aṯrāfi'l-āḏān* 'he marked his sheep by cutting the edge of its ears' *Kaş. III* 256 (**éne:r, éne:me:k**): **Kıp.** XIII *xaşā min xaşyi'l-faras wa ğayrihi* 'to castrate a horse or other (animal)' **éne -** (?, unvocalized) *Hou.* 38, 7: XIV **éne-** *xaṣā Id.* 23: **Osm.** XVI ff. **ene-** (less often **éne-**) 'to castrate' in several texts *TTS I* 268; *II* 384; *IV* 297.

***ına:-** See **ınağ, ınal, ınan-**, etc.

una - (Intrans.) 'to be pleased, satisfied; to agree to (do something, **-ğalı/-geli**)'; (Trans.) 'to be pleased with, to approve (something, originally *Acc.*, later *Dat.* or *Abl.*). All occurrences prior to XI seem to be in the Neg. f. S.i.a.m.l.g., in NE **ına-/una-**. **Türkü** VIII ff. **teŋri: una:maduk avı:nçu:** 'the slave girl whom Heaven did not favour' *IrkB* 38; a.o. *Toyok III* 2v. 5–6 (*ETY II* 179) (**1 a:l**): **Uyğ.** VIII ff. Bud. (the prince) **yokaru turğalı aş aşlağalı unamadı** 'refused to stand up or take food' *PP* 19, 5–6; **neŋ unamadı** 'he flatly refused' *do.* 20, 4; **tıdılğalı unamadı** 'he refused to be prevented' *U III* 49, 26; (whoever obstructs and . . .) **unamasar** 'does not agree' *do.* 76, 4: Civ. **unamayın** 'I will not agree' *USp.* 9, 5 (reading dubious): **Xak.** XI **ol bu: ı:şığ una:dı:** *raḍiya bi-hāḏā'l-amr* 'he was pleased with this business'; and one says **sen una:dıŋmu:** *aqabilta wa raḍayta anta* 'did you accept and were you pleased?' *Kaş. III* 256 (**una:r, una:ma:k**): XIII(?) Tef. **unamadı** with *Acc.*; also Intrans. 327: XIV *Rbğ.* **ol kızığ unamadı** 'he did not like that girl'; (the serpent was afraid and) **unamadı** 'did not agree' *R I* 1640; *Muh. al-iḥtimāl* 'to permit, be thankful' (and other meanings) **u:namak** (unvocalized) *Mel.* 35, 14; *Rif.* 121; *tamakkana* 'to have authority, be able' **una:-** (unvocalized); *al-tamakkur* **una:mak** (ditto) *Rif.* 106, 121 (only) (it is not certain that these latter entries belong here): **Çağ.** XV ff. **una-(-r,** etc.) *rāḍī ol-* 'to be pleased' *Vel.* 119 (quotn.); **una-** *rāḍī şudan* (Nadar 'Ali erroneously translated it *rāḍī kardan*) *San.* 87r. 17 (quotns.): **Xwar.** XIV **munlar unamadılar** *Nahc.* 366, 11: **Kom.** XIV **una-** 'to agree, consent, obey' *CCG*; *Gr.* 265 (quotns.): **Kıp.** XIII *ṭā'a mina'l-ṭā'a* 'to obey' **u:na:-** *Hou.* 41, 21: **Osm.** XV to XVII **una-** 'to approve', etc. in three texts *TTS II* 729; *IV* 608 (spelt *ona-*).

D ***oŋa:-** See **oŋal-, oŋar-**.

E **öne:-** the word transcribed **öneyü** in *U III* 79, 6; *U IV* 8, 11 and 36 is **oynayu**.

Dis. ANB

F **anvant** the Sogdian word *'nβnt* (*anvant*) 'cause' occurs several times in Uyğ. Bud., apparently always in Hend. with **tıltağ**; it has been transcribed variously as *avant, avınt, ayant*, and *avyat*, but these are all errors. **Uyğ.** VIII ff. Bud. **negü üçün kayu anvant tıltağın** 'why and for what reason (Hend.)?' *U I* 24, 2; o.o. *U III* 4, 1; *Suv.* 24, 18; 140, 16.

Mon. ANC

énç 'tranquil, at peace, at rest'; for the **é** see **énçgülüg.** N.o.a.b. (**Türkü** VIII **enç** has been read in *I E* 32, but this is an error, see **ançula:-**): **Uyğ.** VIII ff. Bud. **alku tutdaçılardın énç esen kılzun méni** 'may he make

me at peace and safe from all grasping (evil spirits)' *U II* 64, 8–9; o.o. of **énç esen** *Tiş.* 19a. 3 etc.; (at times even of slight illness and discomfort) **neteg énç mü erki** 'how do you suppose that he can be at peace?' *Hüen-ts.* 1828–9; (to all men) **énç tınç** (mis-spelt *tünç*) **bérürmen** 'I give peace and rest' *USp.* 100, 4–5: Civ. **kıyn énç bolur** 'the pain dies down' *TT VII* 22, 15; a.o.o.; **énç** occurs in *TT I* 132, 212, 222: XIV *Chin.-Uyğ. Dict. t'ai p'ing* 'great peace' (*Giles* 10,573 9,310) **enç esen** *R I* 745: **Xak.** XI **é:nç** *al-muṭma'innu'l-sākin* 'at rest, tranquil'; hence one says **köŋül é:nçmü** 'is your mind at rest?'; **é:nç kend** a village belonging to the people of al-Muqanna', God curse him, now ruined *Kaş. III* 437; **erdi:ŋ munda: énç** (*sic*) **amul** 'you were at rest and tranquil (*sālim sākin*) here' *I* 74, 18; *KB* **ajun énçke tegdi** 'the world attained peace' 103; o.o. 965, 1044, 1772, etc.: XIII(?) *At.* **tilekçe tiril énç** 'live at peace as you wish' 415; *Tef.* **énç** seems rather to mean 'comfortable material circumstances' 77: XIV *Muh.*(?) *al-mustarih* 'at peace, tranquil' **énç** (?, unvocalized) *Rif.* 154 (only) (also falsely converted into a verb *istarāḥa* **é:nçdi:** *do.* 103): **Xwar.** XIV **énç** 'at rest' *Qutb* 59: **Kom.** XIV 'at peace' **enç** *CCG*; *Gr.* 88 (quotn.): **Osm.** XIV **enc** (rhyming with **genc**) in one text *TT S II* 382.

VU **onç** Hap. leg. but cf. **onçsuz**, q.v. This word has been read **unç** and taken to be a Dev. N. in **-ç** fr. ***un-** Refl. f. of **u:-**; indeed in *KB* Arat consistently transcribed **on-** as **un-** and took it to be such a word, but it is unlikely that an Intrans. verb like **u:-** would have a Refl. f. (though such cases admittedly do occur), and it seems more reasonable to take this word as a Dev. N. in **-ç** fr. **on-** meaning 'a promising' (course of action) or the like. **Türkü** VIII **ol yolın yorı:sar onç tedim** 'I said "if one went by that route, it is a promising (course of action)" ' *T* 24 (or, if **unç**, 'it is possible').

Dis. ANC

D **anaç** Dim. f. fr. **ana:** used affectionately, 'dear mother' and the like. Survives only(?) in SW Osm. where it has developed various extended meanings. **Uyğ.** VIII ff. Bud. **ana-çım-a** 'my dear mother' *U III* 9, 2 (ii): **Xak.** XI **anaç** *al-ṣaġiratu'llatī turā' min nafsihā fitna ka'annahā ummu'l-qawm* 'a small girl who has such natural intelligence that she seems like the mother of the clan'; this word is addressed to her affectionately (*'alā sabīli'l-ta'aṭṭuf*) *Kaş. I* 52: XIV *Muh.*(?) (among 'terms of relationship') *ṣabihatu'l-umm* 'like a mother' **a:na:ç** (with *cīm*) *Rif.* 144 (only).

enüç Hap. leg., but cf. **enüçle:-**, **enüçlen-**. **Xak.** XI **enüç** *zafaratu'l-'ayn* 'a cataract film on the eye' *Kaş. I* 52.

öŋüç properly 'larynx, wind-pipe', also used later for 'oesophagus, gullet' and more generally 'throat'. Survives in several NE languages, often much abraded to **ö:ç, ö:ş, ös,** and the like; SE Türki **öŋgeç**; NC Kır. **öŋgöç**, Kzx. **öŋeş**; SC Uzb. **ŋaŋaç**. In SW the word used is **öŋük** which is noted from XIV onwards *TTS I* 745; *II* 638; *IV* 519 (transcribed *üŋük*) in phr. **kızıl öŋük. Uyğ.** VIII ff. (in a list of diseases translated fr. a Chinese text) **öŋüç ağrığ iğig** 'a disease (Hend.) of the larynx' (Chinese *yeh hou* (*Giles* 12,981 4,007). *U II* 69, 4 (i).

D **ança:** Equative form of **ol**; properly 'as much as that', but normally in the early period hardly more than 'thus'. There is also, in the early period, a Sec. f. beginning with **ı-** of this and other cognate words (**ançıp, aŋaru:**, etc.). This is usually transcribed **inçe**, a spelling which does occur in *TT VIII*, but as there is also a spelling **inça** in those texts, and as the word survives in this form in NE Tuv., it is likely that the original form was **inça:** and that **inçe** is merely one of several examples of the tendency of **ı-** to move into a front position (cf. **ı:ş, ı tı:ş**, etc.). S.i.a.m.l.g. as **ança** and the like. As **inça:** always means 'thus', some editors of early texts have tended to 'correct' words meaning 'thus' to **inçe** even when **ança:** is clearly written. See *Doerfer* II 560. **Türkü** VIII **ança:** 'thus' is common in *I* and *II* and occurs in *T* 2, 6, 8, 10 (**ö:gleş-**), etc.; *Ongin* 8, 11; *Ix.* 20, 23; it is generally used near the end of a sentence or para. to summarize briefly what has gone before or, less often, what follows, e.g. **anı: körüp ança: biliŋ** 'when you see it (the memorial tablet) know thus' (i.e. what has been said in the preceding sentences) *I S* 13: VIII ff. the concluding sentence of each para. in *IrkB* begins **ança: bili:ŋ** (or **bili:ŋler**) 'know thus' (i.e. as follows, the omen is good or bad); **ança: témi:ş** 'this is what he said' *Toyok III* 2r. 4 and 11; v 2 (*ETY II* 179): Man. **neçe yügürür erti ança kusar yarsıyor erti** 'the more he ran the more he vomited (Hend.)' *M I* 7, 12–13; **inça** (*sic*) **sakıntı** 'thus he thought' (i.e. as follows) *do.* 5, 1: **Uyğ.** VIII ff. Man.-A **inça kaltı** 'just as' . . . **takı yeme ançulayu kaltı** 'and also just as' . . . **inça belgürtti** 'thus he explained' *M I* 7, 2–8, 18: Man. **inça kaltı** *Wind.* 22: Chr. (then King Herod) **inçe tép yarlıkadı olarka** 'gave them the following orders' *U I* 5, 3; **ança barıp** 'as they went thus', *do.* 8, 10–11: Bud. **inça:** (*sic*) **tép yarlıka:dı** *TT VIII H.*1; **inçe:** (*sic*) **sa:ksa:r** 'if one thinks thus' *do. K.*2; o.o. of **inçe:** *do. O.*1, 9; **inça tép tédi** is common *U III* 7, 6; *U IV* 28, 3 and 6; *PP passim*; **inça kaltı** *TT IV* 8, 55—**ança yeme kutluğ kıvlığ ermezmü men** 'am I not as fortunate (Hend.; as him)' *U III* 7, 6–7; a.o. *U IV* 28, 5; **etözleriŋe ança munça tusulur** 'they get more or less advantages for their bodies' *TT VI* 262: Civ. **aŋa kıtay sımıkın ança munça sokup** 'put in it a certain amount of Chinese *sımık*' *H I* 148; **inça sözleştimiz** 'we have agreed as follows' *USp.* 108, 5; 109, 4: **Xak.** XI **avçı: neçe: a:l bilse: aḍığ ança: yo:l bili:r** 'however many tricks the hunter knows the bear knows as many ways out' *Kaş.*

I 63, 13; 332, 12: **oza:kı: bilge: ança: aymı:ş** 'the ancient sage said as follows' *I* 88, 22; o.o. *III* 133, 8 (**bé:l**); 233, 16; n.m.e.; no occurrence of **ınça:**; *KB* (of the stars) **bir ança . . . bir ança . . . bir ança** 'some . . . some' 129; **tilig ögdüm ança ara sögdüküm** 'I have praised the tongue to some extent and at times abused it' 184; **bir ança** 'a certain amount, for some period' 234, 954: XIII(?) *At.* **bir ança boḍun** 'a certain number of people' 123; Tef. **ança** 'so (much)'; **bir ança** 'a certain number of'; **ançaka teġi** 'until'; **ançadın berü** 'for some time past' 53: **Çağ.** XV ff. **anca** (*sic*) *ān qadr* 'that amount, so much *San.* 51 v. 12 (quotn.): **Xwar.** XIV **bir ança . . . bir ança** 'a certain amount . . . a certain amount' *Nahc.* 260, 16: **Kom.** XIV 'so (much)' **ança** (sometimes followed by **neçe**); 'now forthwith' (*sic*) **bir ança** *CCI*, *CCG*; *Gr.* 37 (quotns.): **Kıp.** XIV (under **degme**) **bir anca:** means 'some' (*ba'ḍ*); **bir** means 'one' (*wāḥid*) and **anca** 'like it' (*miṯluhu*) and the two combined *ba'ḍ Id.* 49: **Osm.** XIV ff. **anca** 'so much', occasionally **onca**, and **bir anca** c.i.a.p. *TTS I* 25; *II* 33; *III* 20; *IV* 22.

D **aŋçı:** N.Ag. fr. **4 aŋ (3 eŋ)** 'hunter'. Rare in Uyğ., but clearly so spelt. A l.-w. in Mong. as *aŋçi* (*Kow.* 18, also *aŋġiçi*; *Haltod* 4). It is not clear whether the same word in some NE languages and NC Kır., Kzx. is a survival or a reborrowing fr. Mong. **Uyğ.** VIII ff. Bud. **keyikçi aŋçı tuzakçı boltumuz erser** 'if we have been hunters of stags and wild game or trappers' *U II* 84, 9–10; *TT IV* 8, 56–7.

?F **ançu:** n.o.a.b., but cf. **ançula:-**; used only in the Hend. **ögdir ançu** which seems to mean 'gift' or 'reward'. In *U III* 92, in a note on 32, 16 it is suggested that it is the Chinese phr. *an chu* 'to live in peace' (*Giles* 44 2,527); the semantic connection is not convincing, but the word is prob. a Chinese l.-w. **Uyğ.** VIII ff. Bud. **alı yarlıkazun teŋri baxşı nomlamış nom ertininip ögdirin ançusın** 'may the sacred preacher deign to receive a reward (or gift in return?) for the precious doctrine which he has preached' *U III* 32, 14–16; (go and kill the six-tusked elephant; if you do this) **saŋa uluğ törlüg ögdir ançu bar** 'there are various great rewards (or gifts?) for you' *do.* 56, 8–10.

S **ınça:/ınçe:** See **ança:**.

1 inçü: n.o.a.b.; poorly attested in the early period, the only occurrences being in Uyğ. Civ. documents of which one certainly, and the other two probably, date from the Mong. period. There is, however, no good reason for supposing that this is a l.-w. The only early (XIII) Mong. word of comparable form is *ince* 'a maid-servant given to a bride at her marriage' (*Haenisch* 83, there connected with Chinese *ying*, same meaning (*Giles* 13,343)) which is no doubt the original form of *inci* 'dowry' (*Kow.* 280, *Haltod* 62). This latter is a Mong. l.-w. in various NE languages and NC Kır., Kzx. There is no real semantic connection between these Mong. words and **inçü:**, which at any rate in the medieval period had much the same meaning as English 'fief', that is 'a piece of land granted by a ruler on condition of the performance of certain services', and, by extension, 'the person(s) bound to perform such services'. Whether this was the original meaning it is hard to say. It has been plausibly suggested that this is the word which appears in the Staël-Holstein scroll, a Khotanese Saka document dated A.D. 925, in the forms' *'ijūva* and *'injū*, meaning apparently 'the chief tribe in a confederation', that is the ruler's own tribe (see *Asia Major*, N.S., vol. II (1951), p. 17; vol. IV (1954), pp. 90 ff.). The original meaning may have been nearer to 'family or clan property', and in particular 'a chief's own property'. See *Doerfer* II 670. **Uyğ.** VIII ff. Civ. (two landowners too old to work say) **urluk inçülerdin inçü borlukka edlegüçi bir erklüg kişi bérsün** 'let them give a responsible person from the family properties(?) to the family (?) vineyard to cultivate it' *USp.* 21, 3–4; in *USp.* 22 (mid-XIV) **inçü bağçı** 'a worker in the family(?) vineyards' occurs 10 times; **inçü kılıkı bile inçü borlukçı kezikte barça barsun** 'in accordance with the custom of the family estates(?) let all the vineyard workers on the family estates(?) go in turn' *do.* 25, 5–7: **Çağ.** XV ff. **inçü** 'a vassal (*tapu adamı*) who goes voluntarily to a *beg*, enters his service and works for him' *Vel.* 82 (quotn.); **incü** (spelt) ((1) 'pearl'); (2) *mamlūk* 'servant, slave'; (3) *amlāk wa raqbāt-i xāṣṣa-i dīwānī* 'private lands and slaves belonging to the government' *San.* 117v. 15: **Xwar.** XIII **inçi** 'inheritance' *'Ali* 47: **Kıp.** XV in a Golden Horde letter dated A.D. 1428 (they went off) **öz éllerin ala** 'retaining (only) their own realms', with **éllerin** glossed **inçü** 'fiefs' A. N. Kurat, *Altin Ordu, Kırım ve Türkistan Hanlarına ait Yarlık ve Bitikler*, Istanbul, 1940, p. 9, l. 11: **Osm.** XV **inçüleri ya'ni asirleri ve kulları** 'their vassals, that is prisoners and slaves' *TTS II* 541.

S **2 inçü** See **yinçü:**.

C? **ançıp/ınçıp** prob. a crasis of **ança erip.** Occurs always in isolation at the beginning of a sentence, normally meaning 'this being so', or 'so much for that', less often almost 'on the other hand, but' or used without any particular content to mark the beginning of a new para. N.o.a.b. **Türkü** VIII ff. *IrkB*, *Postscript* (**alku:**): Man. (you will make me a Manichaean) **ınçıp** 'on the other hand' (my mind is not yet stable) *TT II* 8, 40; (I have been a great enemy and sinned against him) **ınçıp** 'but' (I will submit(?) to God and the doctrine) *M III* 13, 7 (iv); a.o. *do. M III* 21, 1 (i) (**ağı:**): **Uyğ.** VIII (after describing the events of one year) **ançıp bars yılka:** 'So much for that, now in the Leopard Year' *Şu. E* 7; **ançıp ol yıl küzün** 'So much for that, in the autumn of that year' *do.* 8; o.o. *do. W* 1, 4: VIII ff. Man.-A **ançulayu kaltı . . . ınçıp** 'just as . . . so also' *M I* 16, 13–15: Chr. (Herod gave his orders

to the Magi) **ınçıp** 'that being so' (they set out) *U I* 6, 4; (the flame shot up) **ınçıp** 'that being so' (the Magi did obeisance) *do.* 8, 14: Bud. **ınçıp** is common in *TT VIII*, and is the standard translation of Sanskrit *tu* 'but' and *hi* a particle of vague meaning emphasizing the previous word; as these are enclitics **ınçıp** exceptionally occurs otherwise than as the first word of the sentence; (if one wishes to be cured of a disease) **ınçıp** 'then' (one must burn incense) *TT VII* 40, 19; **ınçıp** merely starts a new para. *PP* 15, 1; 24, 4: Civ. **ınçıp** 'but'(?) *TT I* 79.

C **ançak** almost certainly a crasis of **ança: ok**, practically synonymous with **ança:** ; the parallel form **ınçak** occurs only(?) once, and there is a suspect form **ançağ**, see below. See also **inçek**. Survives in NE Khak. **ançox** 'just that amount' *Bas.* 27; NW Kar. K, L **ançax/ançex** 'only, but' *R I* 242; *Kow.* 156; SW Az. **ancağ**, Osm. **ancak** 'only, only just, but, particularly'. See *Doerfer* II 559. **Türkü** VIII judging by the squeeze the correct reading of *Ix.* 17 is **[Küll Ç]or ançak** (not **antak**) **bilge:sı: çavuşı: ertı:** 'Küli Çor was thus his Counsellor and Army Commander': VIII ff. Man. (he tore off his clothes and) **ınçak** (*sic*) **yügürtı bardı** 'ran off like that' *M I* 7, 17; **senıŋ ayğaŋ ançak ol** 'what you say is like this' *M III* 23, 6–7 (i): Yen. in a graffito edited in *Mal.* 39, 6 and amended in H. N. Orkun *Türk Dili Belleten*, S. III, no. 14–15, p. 53, **ançağ étip . . . ançağ ét** 'so organizing . . . so organize' (these texts are incoherent, and the transcription and orthography dubious, the only early occurrence of **ançağ**) : **(Xak.)** XIII(?) *Tef.* (you will see it) **ançağın** 'like this' (?); **ançak** (1) 'if it were not so'(?); (2) 'so long as'; (3) 'thus, in order that'; **ançok** (3) only 54: **Xwar.** XIV **ançak** 'only, however' *Qutb* 8; **Kom.** XIV (when he had said this the angel) **ançak körünmedı** 'forthwith disappeared' *CCG*; *Gr.*: **Kıp.** XIV **ancak** *ḥasbu* (so vocalized) 'equivalent, sufficient'; you say **son bu dır ancak** not translated,? 'the conclusion is just this' *Id.* 24; (in a list of pronouns, adverbs, etc.) *bas* 'only' **ancak** *Bul.* 15, 6: XV *lā ğayr* 'not otherwise' **ancak**, which also means *sawā* 'equally' and *waḥdahu* 'by itself' *Tuh.* 90b. 2: **Osm.** XIV to XVII **ancak** (sometimes **ancağ**) 'thus, so much', and the like in several texts *TTS I* 26; *II* 33; *III* 20; *IV* 22; XVIII **ancak** (spelt) in *Rūmī, ḥamān* 'exactly so' *San.* 51 v. 14 (quotn. *Fuḍūlī*).

ınçık 'groaning'; cf. **ınçıkla:-**. A Den. V., **ınçkır-**, appeared in the medieval period in Çağ. (as **ınçkır-**), Kıp., and Osm. fr. XIV onwards. **İnçik (ınçık)** 'groaning' survives in SE Turfan dialect K. Menges, *Volkskundliche Texte aus Ost-Türkistan*, SPAW 1933, XXXII, p. 108. See *Doerfer* II 558. **Xak.** XI *KB* **yatur ınçıkın** 'he lies groaning' 4722, 5963, 6439: **Osm.** XIV **ınçağ** (*?sic*) 'a pitiable state' *TTS I* 351.

SC **inçek** Hap. leg.; apparently a Sec. f. of **ançak** (cf. **ınçe:**). **Türkü** VIII ff. Man. (the sacred king and the Hearers discussed these questions for two days and nights, on the third day) **bir közüŋe teğı teŋrıken inçek katığlantı** 'the devout struggled on in this way to the very last(?)' (thereafter the sacred king's mind weakened a little) *TT II* 6, 29.

D **énçgü** A.N. fr. **énç**; 'peace, tranquillity'. Survives in some NE languages as **ençü/ençig/ençigü** *R I* 746. **Uyğ.** VIII ff. Civ. **énçgüŋ meŋıŋ bultukmaz** 'no peace and joy are found for you' *TT I* 20.

S **ınçge:** See **yinçge:**.

D **énçlik** A.N. fr. **énç**; 'tranquillity, security'. N.o.a.b. **Xak.** XI *KB* (if he has a sword and a bodyguard) **beg énçlik bulur** 'a *beg* obtains security' . . . (if the sword is sheathed) **beg énçlik yémez** 'a *beg* does not enjoy security' 2143, 2144; a.o. 5734 **(éminlik)**: XIII(?) *Tef.* **énçlik** 'comfortable material circumstances' (?) 78.

VUF **oŋjın** 'a kind of devil'; almost certainly a Chinese l.-w., possibly representing, as suggested in *TT III* 29, note 91, *wang jên* 'dead man' (*Giles* 12,502 5,624). N.o.a.b. **Uyğ.** VIII ff. Man. **yek oŋjınlar** 'demons and devils' *TT III* 91: Bud. *TT VI* 59 **(yélpik)**: **Xak.** XI **oŋu:jı:n** (specifically so spelt) *al-ğūlu'lladī yağtālu'l-insān fī'l-māfāza* 'the demon who devours men in the desert' *Kaş. I* 145.

D **énçsiz** Priv. N./A. fr. **énç**. N.o.a.b. **Uyğ.** VIII ff. Civ. (a man will not be freed) **bu énçsizdin** 'from this restlessness' *TT I* 80; (a remedy for pains in the back, breathlessness) **énçsiz bolmakıg alku yél igig** 'restlessness and all windy diseases' (see **1 yé:l**) *H I* 13: **Xak.** XI *KB* **énçsiz** in an obviously erroneous v.l. 1871.

VUD **onçsuz** Hap. leg.; Priv. N./A. fr. **onç** q.v.; if this is the right transcription, 'incurable' is the logical meaning; **unçsiz** might mean 'disabling', but is improbable. **Uyğ.** VIII ff. Bud. **uluğ törlüg onçsuz serinçsiz emgeklerig** 'various great incurable and intolerable pains' *U II* 32, 61.

Dis. V. ANC-

VU?D **énçik-** Hap. leg.; morphologically an Intrans. Den. V. fr. **énç**, possibly in the sense of being at rest because insensible. **Xak.** XI **er énçiktı:** *ḏahabat ḥāssatu'l-racul min ṣabbi'l-mā'i'l-bārid 'alayhi ka'annahu muğmā wa arta'ada minhu wa taqallaṣa* 'the man lost all feeling through having cold water poured on him, as if he had fainted, quivered and shrivelled up' *Kaş. I* 243 **(énçike:r, énçikme:k)**.

D **énçlen-** Hap. leg.?; Refl. Den. V. fr. **énç**; cf. **énçrün-**. **Xak.** XI *KB* **tümen arzū ni'mat yédiŋ énçlenip** 'you have enjoyed all that you wanted, living in peace' 5801.

D **énçrün-** pec. to *KB*; apparently Refl. f. of ***énçer-**, Intrans. Den. V. fr. **énç**; syn. w.

énçlen-, the choice between the two verbs being determined by the exigencies of the rhyme. **Xak.** XI *KB* **é(il)ig taxtka minsün bu kün énçrünüp yagışı yér öpsü yırak yinçrünüp** 'let the king ascend the throne to-day, living in peace; let his enemies kiss the ground bowing from afar' 5805; a.o. 6210.

Tris. ANC

D **ança:da:** Loc. of **ança:** declined irregularly as a Noun; 'then, thereupon'. Survives only (?) in NE Khak. **ancada** same meaning. **Uyğ.** VIII ff. Bud. (they fainted and) **ançada kén témin öglenip** 'then immediately afterwards recovered consciousness' *Suv.* 619, 18–19: Civ. (if you reach the last month of the year) **ançada témin** 'then immediately' *TT I* 86.

D **ançakıña:** Dim. f. of **ança:**; 'a very little', in Neg., sentences 'in the least'. N.o.a.b. **Uyğ.** VIII ff. Bud. **ançakı'a yeme korkmatın** 'and without being in the least afraid' *U IV* 8, 24; **ançakı'a yeme tınmatın** 'and without resting at all' *do.* 22, 272; o.o. *do.* 36, 95–6; *Tiş.* 15a. 2; *Suv.* 601, 22; (when I heard that you were in good health) **antakı'a** (*sic*) **ok körünmez yarudı** '(everything) became bright (to an extent which) had never in the least been seen (before)' *Hüen-ts.* 1876–7; **antakı'a ok ol tuğuru umamaklığ emgekintin ozup** 'being released from the pain of being completely unable to give birth' *USp.* 102c. 6–7 (**antakı'a** makes no sense in these contexts and is prob. an error for **ançakı'a**).

D **ançağınçakan** Hap. leg.; **ança:** with the Suff. (normally Dev.) **-ğınça** (*v. G. ATG*, para. 436) 'until' and the Suff. **-kan** (*do.*, para. 437) which has a vague temporal significance; 'soon afterwards' or the like. **Türkü** VIII ff. Man. (in his drunkenness he thought he was very happy) **ançağınçakan yarın yarudı kün tuğdı** 'soon afterwards it got light and the sun rose' *M I* 6, 19–20.

D **énçgülüg** P.N./A. fr. **énçgü:**; 'peaceful, tranquil'; some of the occurrences listed below may be the A.N. **énçgülük.** N.o.a.b. **Uyğ.** VIII ff. Man. **énçgülüg orunka** 'to a peaceful place' *TT III* 12: Bud. Sanskrit *yogakṣemātivāhana* 'bringing advantageous security' **yara:şı énçgölögke ya**[gap] *TT VIII A.*36 (so spelt, but prob. A.N.); **énçgülüg . . . nırvan** 'a peaceful . . . *nirvāṇa* *TT IV* 9, 59–60; o.o. *U III* 11, 4; *Tiş.* 22b. 7–8; *USp.* 102a. 35 (prob. A.N.): Civ. **énçgülüg bolğuluk belgüŋ belgürmez** 'the sign that you will become at peace does not appear' *TT I* 61–2; a.o. *do.* 152–3.

?C **ançulayu:** prob. a crasis of **ança:** and **ula:yu:**, cf. **bulıtçulayu:**, **munçulayu:**; not connected with **ançu:la:-**; 'thus, so, so much'. Survived until recently in SW Osm. as **ancılayın**, same meaning, described in *Sami* 57 as 'obsolete'. **Türkü** VIII ff. Man. *M III* 14, 3 (iii) **(iğlḍ-)**: **Uyğ.** VIII ff. Man.-A **ınça kaltı . . . ançulayu ma** 'just as . . . so also' *M I* 13, 7–10; **kaltı . . . ançulayu ma** *do.* 17, 14–16; **ançulayu kaltı . . . ınçıp** *do.* 16, 13–15: Man. *TT III* 98–9 **(amra:-)**: Bud. **kaltı . . . ançulayu** *Suv.* 138, 22; **ançulayu . . . kaltı . . . -çe** *PP* 38, 5–7; **ınça kaltı . . . ançulayu** *TT V* 26, 93; **ne teg . . . ançulayu** *do.* 24, 52; Sanskrit *tathaiva* 'and like that' **ançulayu ok** *TT VIII B.*15; Sanskrit *tathāgata* 'having thus come' (epithet of Buddha) **ançulayu kelmiş** *U II* 32, 63 and 2 etc.; **ançulayu** 'similarly' *TT V* 8, 77; a.o.o.: Civ. **bu ırk yeme ançulayu ok ol** 'this omen, too, is the same (as the previous one)' *TT VII* 28, 9 a.o.o.: **Çağ.** XV ff. **ancılayın** (spelt) *ānçunān* 'thus, so, in a like manner' *San.* 51v. 15: **Osm.** XIV ff. ancılayın 'thus, so, the same, likewise'; c.i.a.p. *TTS I* 26; *II* 34; *III* 20; *IV* 22.

S **oŋu:jın** See **oŋjın.**

Tris. V. ANÇ-

D **ınçıkla:-** Den. V. fr. **ınçık**; 'to groan'. Survives only(?) in SW XX Anat. *SDD* 771; but the Refl. f. also survives in NE Khak. **Uyğ.** VIII ff. Bud. **küçsüz savın ınçıklayu yatur erdi** 'he was lying groaning with a feeble voice' *U III* 35, 22–3; o.o. *do.* 27 **(koḍuru:)** *Suv.* 12, 22 **(ağrın-).**

D **enüçle:-** Hap. leg.; Den. V. fr. **enüç. Xak.** XI **ota:çı: kö:züg enüçle:di:** *'ālaca'l-ṭabību'l-'ayn mina'l-ẓafara* 'the physician cured the eye of cataract' *Kaş. I* 299 **(enüçle:r, enüçle:me:k).**

D?F **ançu:la:-** Den. V. fr. **ançu:**; 'to present, offer (something *Acc.*)', sometimes to God or a superior; not connected with **ançulayu:.** N.o.a.b. **Türkü** VIII (he seized Oŋ Totok's brother-in-law with his armoured hand, and) **yarıklığdı: xağanka: ançu:la:dı:** 'still in armour presented him to the *xağan*' *I E* 32 (hitherto misread as *énçula:dı:*): **Uyğ.** VIII **Çik boḍunka totok bértim işvaras tarxat anta: ançu:lad[ım]** 'I gave the Çik people a *totok* (military governor) and presented *işvaras* (q.v.) and *tarxans* to them there' *Şu. S* 2: VIII ff. Bud. (let him take various flowers and foodstuffs and) **ağır ayamakın tapınzun ançulazun** 'worship with profound respect and present them' *U I* 30, 8–9 (the Chinese original has *fêng hsien* 'respectfully present' (*Giles* 3,574 4,530)); **ançulasar tapınsar** *TT V* 28, 125–6.

D **enüçlen-** Hap. leg.; Refl. f. of **enüçle:-. Xak.** XI **anıŋ kö:z enüçlendi:** *waqa'ati'l-ẓafara fi 'aynihi* 'a cataract formed in his eye' *Kaş. I* 291 **(enüçlenür, enüçlen-me:k).**

D **énçsire:-** Priv. Den. V. fr. **énç**; n.o.a.b. **Uyğ.** VIII ff. Bud. **negülük munı teg énçsireyürsen . . . oğlı tıltağında énçsiregülük savlarığ keŋürü sözledi** 'why are you uneasy like this? . . . he explained the

reasons which made him uneasy about his son' *USp.* 102b. 11–13.

D **énçsiret-** Caus. f. of **énçsire:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (these many kinds of) **tınlığlarağ énçsiretmek tsuy** 'sins of making people uneasy (or insecure)' *U II* 87, 56; a.o. *do.* 78, 38.

Mon. AND

and/ant (the first prob. the original form) 'an oath'; also used in the phr. **and iç-** 'to swear (lit. to drink) an oath'. See *Doerfer* II 561. S.i.a.m.l.g. except NE; **and iç-** s.i.m.m.l.g. **Uyğ.** VIII ff. Bud. *Kuan* 14, 177 **(andık-)**: **Xak.** XI **and** *al-ḥalf* 'an oath'; hence one says **andık** *iḥlif* 'swear an oath' *Kaş. I* 42; **and key yeme bérü:rler** 'and firmly give an oath' *I* 459, 6: XIII(?) *Tef.* **and iç-/ant iç-** 51–3: XIV Muh. *al-yamīn wa'l-ḥalf* 'sworn undertaking, oath' **and** *Mel.* 82, 15; *Rif.* 188; a.o. 25, 9 **(iç-)**: **Çağ.** XV ff. **ant** (spelt) *sawgand* 'oath' *San.* 51 v. 10 (quotn. containing **ant iç-**): **Xwar.** XIV **ant, ant iç-** *Qutb* 8; *Nahc.* 265, 2; 333, 15: **Kom.** XIV 'to swear an oath' **ant iç-** *CCG*; *Gr.* 38 (quotn.): **Kıp.** XIII *ḥalafa* **andiç-** (*sic*) *Hou.* 36, 18: XIV **anṭ** *al-yamīn*; hence **antış** (*sic*) 'to drink an oath, that is swear' *Id.* 24: XV *fi'lu'l-qasam lahu 'indahum* 'their word for "oath" is **ant** ("with a back vowel")' and the Imperat. is **antış** (other conjugational forms given) *Kav.* 43, 14; *ḥalafa* **ant bér-** *do.* 77, 8: *ḥalafa* **ant iç-** *Tuh.* 13b. 10; *yamīnu'l-ḥalf* **ant** *do.* 39a. 8; *yamīn.* **ant** *do.* 89b. 1: **Osm.** XIV ff. **and, and iç-** c.i.a.p. *TTS I* 30; *II* 42; *III* 29; *IV* 26.

Dis. AND

aŋıt 'a rather large bird predominantly red', originally 'the ruddy goose (*Anas casarca*)', but later used for other large birds. Survives in NE Khak. **a:t** 'the black diver (*Anas nigra*)' and SW Osm. **aŋıt** 'ruddy goose' (XX Anat. **ankıt/ankut/anğurt** *SDD* 104–5). There may have been some confusion between this word and Mong. *aŋgir* 'black diver', which occurs as a l.-w. in NE Alt. **aŋar** *R I* 184, Tuv. **aŋğır** and NC Kır **aŋır** (*Anas tadorna*). **Ankud** in *San.* 51 v. 29 was misread as *ankur* and appears as an alternative to **ankut** in this form in later authorities, e.g. *R I* 186. See *Doerfer* II 563. **Uyğ.** VIII ff. Bud. (if they are reborn as animals, they become) **aŋıt kögürçgen kirpi** 'ruddy geese, pigeons, or hedgehogs' *Suv.* 299, 6: **Xak.** XI **aŋıt** *al-nuḥām* 'the ruddy goose', it is a red bird like a goose (*al-iwazz*) *Kaş. I* 93: **Çağ.** XV ff. **ankud/ankut** 'a kind of bird (*murğ*) smaller than a goose (*ğāz*) and larger than a duck (*urdak*), variegated in colour (*ablaq*) with black, white and red tending towards yellow, with warm, moist flesh'; also called **'ankut**, in Ar. *nuḥām San.* 51 v. 29; **'ankut** 'the well-known bird smaller than a goose and larger than a duck, also called **ankut/ankud'** *do.* 261 v. 17: **Kıp.** XIV **aŋıt** (with **-ŋ-**) a bird called *al-unaysa* (so vocalized, but *?al-anīsa* 'magpie') *Id.* 25: XV *abū farw* 'a chestnut' **ankut** *Tuh.* 4b. 11 (a very odd translation, some words may have fallen out between the two): **Kar. L.** pre-XX 'I am a companion to owls' (*Job* 30, 29) **da dost ankıt balalarına** *R I* 235; *Kow.* 156: **Osm.** XV ff. **aŋıt** occurs in one XV text, and in a number of dicts. translating Ar. *nuḥām* and Pe. *ruhām* (unidentified), *surxāb* 'ruddy goose', *şawāt* (normally 'bustard') and *gūman* (normally 'owl') *TTS I* 28; *II* 37; *III* 25; *IV* 28.

VU **aŋut** Hap. leg. **Xak.** XI **aŋut** *qam'u'l-şārab* 'a funnel for wine'; *prov.* **bart kiçik bolsa: aŋut beğük ur** *iḍā kāna'l-nayṭal ṣağīr fa-ḍa'i'l-qam' kabīr* 'if the wine measure is small, put in a big funnel' *Kaş. I* 93 (VU **bart**, q.v., is mis-spelt *yurt* in the MS.).

D **anta:** Loc. of **ol** used as an Adv. normally of place 'there', and in the earlier period, of time, 'then', in the latter case usually followed by a Postposn. In Runic script also written with a ligature representing **-nt-**; the form in Uyğ. is uncertain and prob. not uniform. S.i.a.m.l.g., except SW where it has recently been displaced by **orada (o arada)** ,in Az., Osm., and phr. like **ol yerde** in Tkm. **Türkü** VIII **anta:** 'there' is common; **anta: késre:** 'thereafter' *I E* 5, 39, etc.; *II E* 5, etc.; *Ix.* 19; **anta: ötrü:** 'thereupon' *T* 12, 16: VIII ff. **anta:** 'there' *IrkB* 56: Man. **anta ötrü** *TT II* 10, 86: **Uyğ.** VIII **anta:** 'there' common in *Şu.*; **anta: ötrü** *do. S* 5: VIII ff. Man.-A **anta ötrü** *M I* 9, 3: Chr. **anta** 'there' *U I* 6, 9: Bud. Sanskrit *tata* 'there' **a:nda:da:** (*sic*) *TT VIII A.*46; **a:nda:** *do. K.*1(?); **anda** (?**anta**) 'there' is common; 'then' *TT V* 10, 96; **anta ötrü** *do.* 8, 66, etc.; **anta kén** *do.* 8, 81; **anta ok** 'then and there' *U II* 23, 17; **anta basa** 'thereafter' *do.* 19; **anda munda** 'in every direction' *Suv.* 625, 10–11: Civ. **a:nda: basa** *TT VIII L.*33–4; **anta ok** *TT VII* 21, 9: **O. Kır.** IX ff. **anta:** 'there' *Mal.* 11, 3: **Xak.** XI **anda:** an Adv. (*ḥarf*) meaning *hunāka* 'there' *Kaş. I* 125; ditto *I* 130; *I* 109 *III*; 224 **(basa:)**; 5 or 6 o.o.: XIII(?) *At.* **anda** 'there' 244, 276; *Tef.* **anda** 'there, then'; **anda kéḏin** (*sic*); **anda soŋ** 'thereafter'; **anda öŋdin** 'before that' 51: XIV *Muh. tamma* 'there' **anda:** *Mel.* 5, 7; 15, 4; *Rif.* 75, 91: **Kom.** XIV 'there, then' **anda**; 'then' **anda ox** *CCI, CCG*; *Gr.* 176: **Kıp.** XIII *hunālika* 'there' **anda:** *Hou.* 57, 4: XIV ditto *Id.* 24; *hunāka* **anda:** *Bul.* 14, 13: XV ditto *Kav.* 35, 18; *Tuh.* 42b. 2 etc.: **Osm.** XIV ff. **anda** 'there', less often 'thither' and 'then', common to XVI, sporadic later *TTS I* 26; *II* 34; *III* 21; *IV* 23.

VU?D **öŋdi:** pec. to *KB*, where it is common; it nearly always occurs in assocn. w. **törö:** and the contexts suggest that it means 'the traditional customs (of a people)', that is something fairly authoritative, but not as binding as **törö:** 'traditional, customary law'. **Xak.** XI *KB* **isiz öŋdi urma törü eḏgü ur** 'do not impose evil customs, impose good traditional laws' 1456: **neteg tutsa beğler kör öŋdi törü boḏun boldı andağ ol öŋdi körü**

'whatever kind of customs and traditional laws the *begs* maintain, the people become of the same kind, observing those customs' 2111; o.o. 1459, (1460 spurious), 1547 (**töŋdi**), 2179, 2490, 4605, 4720, 5735, 5765.

C **antağ** a crasis of **an-(ol)** and **te:g** (the original form **anteg** actually occurs twice in *T*); an Adv., occasionally used Adjectivally, meaning 'like that, thus, so'. S.i.a.m.l.g. except apparently NW. **Türkü** VIII **biz anteg ertimiz** 'that was our situation' *T* 8; (a spy came from the Türgeş *xağan*) **savı: anteg** 'his report was as follows' *T* 29—**körüg savı: antağ** (*sic*) *T* 9, similar phr. *T* 36; **antağıŋın üçü:n** 'because you were like that' *I S* 8, *II N* 6; **antağ külüg xağan ermiş** 'he was such a famous *xağan*' *I E* 4, *II E* 5; (**antak** in *Ix.* 17 is a misreading of **ançak** q.v.): VIII ff. **antağ küçlü:g men** 'I am so strong' *IrkB* 3, 20, 60; o.o. *do.* 10, 40; **antağ tér** 'this is what he says' *do.* 44: Man. **antak** (*sic*) **terkin** 'so quickly' *M I* 7, 15: Yen. **andağ** (so spelt) **ermiş** *Mel.* 29, 7 (rather a dubious text): **Uyğ.** VIII ff. Man.-A **yek antağ ölti** 'thus the demon died' *Man.-Uig. Frag.* 401, 9: Man. **neŋ andağ** (*sic*) **tev kür yelvi arvış yok kim ol umağay** 'there are no tricks (Hend.), sorceries and spells such that he cannot perform them' *M II* 5, 8–10; **erdemi sevinçi yél teŋriniŋ antağ** 'the virtue and attraction of the wind god is like this' *Wind.* 5 (in a later parallel passage **muntağ**): Bud. Sanskrit *tathā* 'thus' **a:ndağ/andağ** *TT VIII E*.45; also spelt **a:nda:ğ**; **andağ erip** 'that being so' *TT V* 22, 17; **né üçün andağ tétir** 'why is it so called?' *do.* 24, 63; many o.o. : Civ. **bu çurnı küçi a:nta:ğ** (*sic*) **ol** 'the strength of this powder is such that' *TT VIII M*.20; **a:nda:ğ** (*sic*) **muhurtta a:nda:ğ yultuz a:nda:ğ raşıta: ermiş** 'during such a period of an hour (Sanskrit) such a star was in such a sign of the Zodiac (Sanskrit)' *do. L*.31; **bu yeme andağ ırk ol** 'this, too, is the same kind of omen' *TT VII* 29, 8 (cf. **ançulayu:**): **Çığıl** XI **anda:ğ** an Adverb (*ḥarf*) meaning *kaḏālika* 'thus'; hence one says **andağ** (*sic*) **aydım** 'I spoke thus' (*kaḏā*) *Kaş. I* 118; about a dozen o.o. in **Xak.** quotns.: XIII(?) *Tef.* **andağ** 'thus; such (Adj.)'; **andağ ok** 'thus' 51: **Çağ.** XV ff. **andak** *ancılayın Vel.* 31; **andak** *ānçunān* 'thus' *San.* 51 v. 21 (quotn.): **Xwar.** XIII(?) **andağ körüklüg** 'so beautiful that' (**kim**) *Oğ.* 59–60; a.o.o. qualifying Adjs.: XIV **andağ olturur erdi kim ka'annahu** 'he sat as if he was' (a prisoner awaiting execution) . . . **andağ kaḏğu ḫasrat birle olturdı** 'he sat in such anxiety and distress' *Nahc.* 236, 15–17: **Kıp.** XIV **andawok** (< **andağ ok**) *kaḏāka ay miṯl ḏāka Id.* 24: **Osm.** XIV to XVI **andak** 'forthwith, immediately; so much' in several texts *TTS I* 26; *III* 22; *IV* 24 (other meanings not listed).

VU?D **ında:ğ** Hap. leg.; this word, spelt *alif nūn dāl ġayn* follows **anda:ğ** in a section containing words with **-a:-** in the second syllable, an *alif* must therefore be restored after *dāl*; there is a *kasra* more or less below the *nūn*, but this must belong to the initial *alif*. **Xak.** XI **ında:ğ** *iṯāru'l-munxul wa'l-ğirbāl* 'the hoop of a sieve (Hend.)' *Kaş. I* 118.

endek Hap. leg.?. **Oğuz** XI **endek** *al-saṭḥ* 'a flat roof, a level surface' *Kaş. I* 105: (XIV *Muh.*(?) *al-nihāya* 'end, extremity', and the like **endek** *Rif.* 188 (only) can hardly be the same word).

endik 'simple-minded, stupid'. Survives in SW XX Anat. **endik** 'bashful, gauche' *SDD* 533. **Xak.** XI **endik er** *al-raculu'l-ablah* 'a simple-minded, stupid man' *Kaş. I* 105 (prov., verse): (**Xwar.** XIV **usı entikti yıklu yazdı turdı** 'he was dumbfounded, almost collapsed and stood still'; unless **entikti** can be explained as a crasis of **entik erdi**, this must be a cognate verb **entik-** *Qutb* 21): **Osm.** XIV **bu yolda ki üküş yiter ende baş** 'on this road where many stupid people go astray' *TTS II* 382 (perhaps the same word).

D **andlığ** P.N./A. fr. **and**; 'bound by an oath, sworn (friend)'. Survives only(?) in NC **Kır. anttu:** and SW Osm. **antlı.** (**Türkü** IX ff. Yen. the reading **antlığ** in *Mal.* 39, 2 is discarded in Orkun's (see **ançak**) revised edition): **O. Kır.** IX ff. **antlığ adaşıma:** (I have parted) 'from my sworn comrades' *Mal.* 11, 8: **Xak.** XI *KB* **ukuş ol saŋa edgü andlığ adaş** 'understanding is a good sworn comrade to you' 317: XIV *Muh. al-muḥālif* 'bound by an oath' **andluğ** (*sic*) *Mel.* 50, 1; *Rif.* 145: **Kıp.** XV *muḥālif* **antlı** *Tuh.* 33a. 11; *ṣāḥib* 'friend' (**dost** and) **antım** (*sic*, **antlı** with 1st Pers. Sing. Poss. Suff.) *do.* 22a. 7.

D **andan/andın** *Abl.* of **ol** used as an Adv.; 'thence', less often 'thereafter' (usually with a Postposn.). Cf. **anta**, which is used in this sense in those languages in which *Loc.* and *Abl.* are identical. S.i.a.m.l.g. as simple *Abl.* and in most languages with these meanings also. See **ındın. Uyğ.** VIII ff. Civ. **andın kén meŋülüg bolur** 'thereafter he becomes happy' *TT VII* 28, 47: **Xak.** XI **andın** (n.m.e.) is common as an *Abl.*, but occurs as an Adv. at any rate in *I* 397, 7 (**yaval-**): XIV *Muh. min ṭamma* 'thence' **andan** (or **?andın**) *Mel.* 15, 3; *Rif.* 91–2: **Çağ.** XV ff. **andın** *az ū* 'from him' (simple *Abl.*?) *San.* 51 v. 25: **Oğuz** XI **andan** *ba'd ḏālika* 'thereafter'; hence one says **andan aydım** 'I then (*ba'dahu*) said'; the Turks say **anda:**, with **-a:**, meaning 'there'; hence one says **men anda: erdim** 'I was there' *I* 109; (after **anda:**) the Oğuz turn this **-a:** into **-an** when it means 'thereafter', but when it means 'there' they follow the same practice as the Turks. (A note on similar interchanges in Ar. follows) *I* 130: **Xwar.** XIII(?) **andın soŋ** 'thereafter' is common *Oğ.* 31, etc.: **Kom.** XIV 'then, thence' **andan** *CCI, CCG*; *Gr.* 177 (under **ol**, quotns.): **Kıp.** XIV **andan** *ṯümma* 'then' (or *ṭamma*?); this is a compound word meaning *min ḏāka Id.* 24: **Osm.** XIV ff.

andan 'thence, thereafter', etc., by itself and with Postposns., is common until XVI and sporadic thereafter *TTS I* 27; *II* 35–6; *III* 22–3; *IV* 24–5.

S **ındın/ıntın** occurs several times in Uyğ. Bud., and has hitherto been transcribed *intin*, but the quotn. fr. *Suv.* below shows that it had back vowels, and there is no reasonable doubt that it is a Sec. f. of **andın**, which has not been noted in Uyğ. Bud., cf. **ança/ınça**, etc. It seems probable that it survives in **ındin** 'the day after to-morrow' SE Tar. *R I* 1450, Türki *BS* 530; SC Uzb. and perhaps SW XX Anat. **ındi gün** same meaning *SDD* 791. **Uyğ.** VIII ff. Bud. Sanskrit *pāragā* 'having gone to the far shore' **ı:ndın kıdığıŋa: ba:rmışla:r** *TT VIII A.*6; other examples of **ındın kıdığ** translating Chinese *pi an* 'that shore' (*Giles* 8,966 63) *do. A.*48 and various quotns. in *Hüen-ts.*, p. 23, note 1810; **la bıntayır ındınındakı ay teŋrig körürçe** 'as one sees the moon beyond the (unidentified Sanskrit(?) word)' *Suv.* 44, 8–9; (thus, too, the Arhant Upasena) **sansardın ıntın yoğuç ertyük erdi** 'had passed the far shore beyond *saṃsāra*' *U III* 88, 2–3 (the only(?) occurrence in Uyğ. of **yoğuç**, the normal Turkish word for 'the far shore'); **ıntınındınberü ağır uluğ ayamak köŋül üze** 'with feelings of long-standing(?), deep, and great respect' *Hüen-ts.* 1810–12.

D **oŋdun** Den. Adj./Adv. fr. **1 oŋ**; '(situated) on the right'. N.o.a.b. **Uyğ.** VIII ff. Bud. **soltun . . . oŋdun . . . küntün . . . kédin** 'on the left (east) . . . on the right (west) . . . south . . . behind (north)' *TT VI* 94–5: Civ. **oŋdun başı** 'the right side of the head' . . . **oŋdun kulğak** 'the right ear' . . . **öŋdin** (*sic* in error) **kaş** 'the right eyebrow' *TT VII* 34, 4–11.

D **öŋdün** Den. Adj./Adv. fr. **1 öŋ**; '(situated) in front'; when used of the cardinal points 'east(wards)'. Survives only(?) in SW XX Anat. **öndin/öndün** 'before, already; (payment) in advance' *SDD* 1110. **Türkü** VIII (you Chinese) **berdin yan(?) teg** (you Kıtañ) **öŋdün yan(?) teg, ben yırdınta: yan** (*sic*) **tegeyi:n** 'attack from the south side . . ., attack from the east side, I will attack from the north side' *T* 11; **öŋdün xağanğaru: sü yori:lım** 'let us make an expédition eastwards against the *xağan*' *T* 29: **Keyerde:(?) öŋdün yantaç[ı:]** 'turning east at Keyer' (?place-name) *Şu. N* 6: VIII ff. Chr. *M III* 48, 1 (v) (**batsık**): Bud. **öŋdün** is usually used as a cardinal point; **küntin sınar tağtın yınak . . . öŋtün yınak kédin yınak** 'on the south and north sides . . . on the east and west sides' *TT VI* 83–5; **öŋtün kédin** (VU) **yırdın bérdin** 'east, west, north, south' *do.* 291; **öŋdün yınak orunda . . . kündin yınak orunda . . . kédin yınak orunda . . . tağdın yınak orunda** 'in a place to the east . . . in a place to the south . . . in a place to the west . . . in a place to the north' *Suv.* 466, 5–10; **öŋdün kédin satığka yuluğka barsar** 'if one goes east and west trading' *PP* 13, 7; **muntuda** (*sic?*) **ınaru öŋdün yınak** 'beyond here to the east' *do.* 37, 4–5—**öŋdün kapağ** 'the front gate' is mentioned between the city gate (?, in gap) and the **ordu kapağ** 'palace gate' *do.* 41, 1–42, 7—Sanskrit *prāg* 'first of all' (Adv.) **öŋtön** *TT VIII E.*41; **öŋtün savlığ tüzün yumşak köŋüllüg** 'honest(?) in their speech and good and gentle in their thoughts' *U III* 73, 15–16; Civ. **öŋdün kédin . . . küntün tağtın** *TT I* 6; **öŋdün küntün . . . kédin tağdın** *do.* 142–3; **taş köprügnüŋ öŋdün sınarkı** 'situated to the east of the stone bridge' *USp.* 15, 2; **öŋdin yınak . . .** (gap) **. . . kédin yınak . . . üstün yınak** *do.* 30, 9–10; **öŋdün yınak . . . kündün yınak . . . tağdın yınak . . . kédin yınak** *do.* 109, 8–10; **öŋdün çerigdin** 'from the advanced troops' *do.* 53 (1) 2; a.o.o.; **öŋdün tişniŋ ikin** 'with two of the front teeth' *H I* 162: XIV *Chin.–Uyğ. Dict. tung* 'east' (*Giles* 12,248) **öŋdün** *R I* 1208; *Ligeti* 189: **Xak.** XI **öŋdün** an Adv. (*ḥarf*) meaning *al-quddām* '(in) front'; the Oğuz omit the **-dün** and say **öŋ**; one says **öŋdün yorıt** 'ride in front' (*quddām*) *Kaş. I* 115: *KB* **kamuğ aşnuda sen sen öŋdün kédin** 'Thou art before all, Thou art in front and behind' 8; **başı erdi öŋdün kamuğ başçıka** 'his head was in front of all leaders' 45; **tuğardın ese keldi öŋdün yéli** 'an east wind came blowing from the sunrise (quarter)' 63; a.o. 2370 (**okçı:**), 5675: XIII(?) **öŋdin** 'previously'; **munda öŋdin** 'before this', etc. *Tef.* 247: **Osm.** XIV ff. **öŋdin** (commoner)/**öŋdün** 'before' (of time), often as Postposn. after *Abl.*, common until XVI, sporadic later; fr. about XVIII (payment) 'in advance' *TT S I* 564; *II* 750; *III* 560; *IV* 625.

aŋduz a medicinal shrub, 'elecampane (*Inula helenium*)'. Survives in NW Nog.; SW Osm., Tkm., and possibly elsewhere. **Xak.** XI **aŋduz** *al-rāsan* 'elecampane', the root of a plant which is dug up (*yunbaş*) and used to treat stomach-ache in horses' *Kaş. I* 115 (prov. 'if there is elecampane, a horse does not die'; similar prov. in Baskakov, *Nogaisko-russkiis lovar'*, p. 42): **Çağ.** XV ff. **anduz** (spelt) the plant *pīlğūş* (*Red., Iris florentina*) in medical language *rāsan, quşt-i şamī* ('Syrian *costus*') and *zanjabīl-i şāmī* ('Syrian ginger'), beneficial for treating all kinds of blisters and pains and rubbing on animal bites *San.* 51 v. 22: **Osm.** XIV ff. **andız/anduz** 'elecampane' in several texts, mainly dicts., of all periods, also, rather later, **anduz ağacı**, with **ardıç ağacı** as alternative, is used to translate Ar. and Pe. words for 'cypress' and 'juniper' *TTS II* 36; *III* 24; *IV* 26.

intı:z Hap. leg.; this word occurs in a list of semi-precious stones between **kök yürü:ŋ** 'bluey white' and **sarı:ğ** 'yellow'; it is quite clear in the facsimile. **Türkü** VIII ff. **intı:z yürüŋ ra:ş ormızt tözlü:g ol** 'a . . . white stone has its origin in (the planet) Jupiter' *Toyok* 6–7 (*ETY II* 58).

Dis. V. AND-

?E **anıt-** Hap. leg.; the Chinese sentence translated means 'I wish to limit (i.e. not to prolong) my life'. In a note (p. 35, note 1373) v. G. suggests a connection with Çağ. **anık-** but that is an error for **ınık-**, q.v., and does not mean 'to grow bigger'; the obvious word to use would be **uzat-** but the two words are not at all alike in Uyğ. script; **anut-** would not give the right sense **Uyğ.** VIII ff. Bud. **küseyürmen kentü özüm anıtmağalı** 'I do not wish to prolong(?) my life' *Hüen-ts.* 1972–3.

D **anut-** Caus. f. of **anu:-** 'to prepare, make ready (something)'. N.o.a.b. **Uyğ.** VIII ff. Civ. **emin yöründekin anut** 'make ready a remedy (Hend.) for it' *TT I* 109: **Xak.** XI **ol yağı:ka: tulum anuttı:** 'he made ready (*a'adda*) arms against the enemy'; also used when anything is made ready *Kaş. I* 215 (**anıtu:r, anıtma:k** (*sic*); prov.); **bu er ol ı:şığ anutğa:n** 'this man is always making preparations (*abada(n) yasta'idd*) for affairs' *I* 156, 13; a.o. *I* 114, 19 (**1 oğurluk**): *KB* **kişilik kılurka kişilik anut** 'prepare a kindly reception for those who practise kindliness' 1690: XII(?) *KBVP* **rüzini anutmış** 'having prepared his daily food' 3: XIII(?) *Tef.* **anut-** 'to make ready' 53: **Xwar.** XIV ditto *Qutb* 9: **Kıp.** XIV(?) **anıt-** 'to prepare to do something', in an abstract sense, marginal note to *Id.* 23 (V. İzbudak, *el-İdrak Haşiyesi*, Istanbul, 1936, p. 5.).

D **énet-** Caus. f. of **éne:-** with the same development of meaning. Survives only in SW Osm. where it is now syn. w. **ene:-**. **Xak.** XI **ol ko:yın énetti:** 'he ordered the marking (*bi-i'lām*) of his sheep, that is that a piece should be cut out of its ear' *Kaş. I* 215 (**énetür, énetme:k**): **Osm.** XVIII **enet-** (spelt) in *Rūmī, qaṭ' kardan ālat-i racūlīyat* 'to castrate', in Ar. *xaṣā San.* 51 v. 5; **énet-** (spelt) in *Rūmī*, 'to castrate (a man), to geld (a horse)' *do.* 117v. 3.

D **1 eŋit-** Hap. leg.; Caus. f. of **1 eŋ-**; cf. **eŋtür-**. **Xak.** XI **bizni: kamuğ eŋitti:** *hayyaranā bi-ṣanī'ihī* 'he surprised us all by his skill' *Kaş. II* 274, 26; n.m.e.

D **2 eŋit-** Caus. f. of **2 eŋ-** (**eğ-**) and syn. w. it; 'to bend (something), to bow (the head, etc.)'. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. Sanskrit *anavanatakāyo*, 'with unbent body' **eŋitme:** [gap] *TT VIII G.*60; **eŋite etözin** 'bending their bodies' (in respect) *U III* 12, 16; 38, 28–29; **nomluğ etözlerke yeme eŋitip** 'bowing also to the *dharmakāya*s' *Suv.* 32, 22–3.

D **unat-** (**una:t-**) Caus. f. of **una:-**; 'to make (someone *Acc.*) pleased, satisfied'. S.i.m.m.l.g. **Xak.** XI **men una:ma:s erdim ol meni: unatti:** 'I was annoyed (*ābī*) about this, but he satisfied me (*arḍānī*) about it' *Kaş. I* 215 (**una:tur, unatma:k**): **Çağ.** XV ff. **unat-** (**-kunça**) *rāḍī eyle-* 'to make (someone) pleased, satisfied' *Vel.* 119 (quotns.); **unat-** (spelt) *rāḍī kardan San.* 87v. 5 (quotn.).

unıt- 'to forget (something or someone *Acc.*)'; s.i.a.m.l.g. usually as **unut-** but with some aberrant forms in NE **uŋtu-, untu-, umut-, umdu-** '*R I* 1627, 1646, 1794–5; Khak. **undu-/umdu-**; Tuv. **ut-** and NC Kzx. **umut-**, the forms with **-m-** possibly influenced by Mong. *marta-/umarta- Kow.* 411, 2001. **Türkü** VIII ff. **bilge: unı:tma:z** 'the wise man does not forget' *Tun. III* a.9 (*ETY II* 95); Man. **teŋri yérin unıtu ıtdı** (for **ıḍtı**) 'he completely forgot his heavenly country' *Chuas. I* 15: **Uyğ.** VIII ff. Man.-A **emgekemezin unıtalam** 'let us forget our sufferings' *M I* 11, 18–19: Man. **kayu kutluğlar okısarlar buyanımın** (so read) **unıtmazunlar** 'may the fortunate people who read (this) not forget my merits' *do.* 30, 7–9; a.o. *TT III* 124: Bud. Sanskrit *avadhyaptibalo* 'whose strength is forgetfulness' **unıtmak küçlüg e:rür** *TT VIII A.*12; **kim tünle kündüz unıtmasar** 'whoever does not forget by night or day' *U II* 14, 2: **Xak.** XI **ol sö:zin unıttı:** 'he forgot (*nasiya*) his words (etc.)' *Kaş. I* 215 (**unıtur, unıtma:k**); **bu er ol sö:z unıtğa:n** 'this man is very forgetful (*kaṭīru'l-nisyān*) of words' *I* 156; *I* 228 (**2 üşkür-**); three o.o. of **unıt-**, one (*I* 215, 10) of **unut-**: *KB* **unıtur özin** 'he forgets himself' 757; o.o. 5408, etc.: XII(?) *KBVP* **okırda unıtma** 'when you read (this) do not forget (me)' 75: XIII(?) *At.* (when you wear brocade) **unıtma bözüŋ** 'do not forget your (humble) cotton clothing' 354; **unıtma ménl** 482; *Tef.* **unıt-/unut-** 328: XIV *Muh. nasiya* **u:nut-** *Mel.* 31, 13; *Rif.* 115 (**unu:t-**); *al-taġāful* 'to forget' **u:nutmak** 52, 7 (148 v. **osa:ñuk**): **Çağ.** XV ff. **unut-** (spelt) *farāmūş kardan* 'to forget' *San.* 87v. 8 (quotns.): **Xwar.** XIII **unut-** '*Ali* 26: XIV **unıt-/unut-** *Qutb* 98; **unut-** *MN* 146, etc.: **Kom.** XIV 'to forget' **unut-** *CCI, CCG*; *Gr.* 266 (quotns.): **Kıp.** XIII *nasiya* **unuṭ-** *Hou.* 35, 8: XIV ditto *Id.* 24: XV ditto *Kav.* 61, 17; 76, 1; *sahā* ('to overlook') *wa nasiya* **unut-** *Tuh.* 20a. 9.

D **öŋeḍ-** Intrans. Den. V.; it is not clear whether the basis is **1 öŋ** giving the sense 'to move forward' or **2 öŋ** in the sense of 'to get a better colour'; in any event the meaning is certainly 'to recover one's health'. Pec. to Uyğ. Cf. **oŋal-** which is practically syn. but cannot be connected etymologically, since this word is consistently spelt with front vowels. **Uyğ.** VIII ff. Bud. (if a chronic invalid) **ne yeme em kılıp öŋeḍmeser** 'whatever remedies he uses does not recover' *Suv.* 478, 17–18; o.o. *TT VIII A.*22 (**1 i:g**); *Suv.* 598, 17 (**E bınık-**); *TT VII* 40, (59 and) 64: Civ. **iğ tapa körsersen et öŋeḍmeki alp** 'if you consult the omens about an illness, it is difficult for the flesh to recover' *TT I* 77; **isigke öŋeḍür** 'he recovers from the fever' *H I* 2 a.o.o.; **terk öŋeḍür** 'he recovers quickly' *H II* 6, 6 a.o.o.; o.o. *TT VII* 28, 48; 30, 14 (**ağrığlığ**).

aŋdı:- 'to lurk, lie in wait (for someone *Acc.*). Survives in NE Khak.; NC Kır., Kzx; NW Kar. L. T; Kaz. *R I* 195, 239; *Kotv.* 156; there is a syn., but unconnected verb **öŋ-** which first appears in Kıp. XIV *Id.* 25 and Osm. XIV ff. *TTS I* 567, and survives in NC Kır. **öŋü-** and SW XX Anat. **ön-/öne-/önü-** *SDD* 1112–3. **Xak.** XI **avçı: keyikni: aŋdı:dı:** *ihtāla'l-qāniṣ li'l-ẓaby wa lāwaṣa ilayhi li--ya'xuḍahu* 'the hunter crept stealthily up to the antelope and watched it intently to catch it'; and one says **ol anı: aŋdı:dı:** 'he crept stealthily up to him to catch him' *Kaş. I* 311 **(aŋdı:r, aŋdı:ma:k)**; a.o. *III* 401, 12: **Çağ.** XV ff. **aŋdı-(-p)/andı:-(-p)** *maxfi cust-u cū kıl- wa kamīn edüp sōz diŋle-* 'to make secret investigations and eavesdrop on conversations' *Vel.* 30(quotns.); **aŋdı-** (mis-spelt **eŋdi-**; spelt) *kamīn kardan wa mutaraṣṣid ŷudan* 'to lie in wait and spy on (someone)' *San.* 511r. 19 (quotns.): **Kom.** XIV 'to lurk' **andı-** *CCG*; *Gr.*

S **inde-** See **ünde:-**.

D **ünde:-** Den. V. fr. **ün/ü:n** 'to call', with various shades of meaning 'to call out (Intrans., of human beings and some animals), to call (someone *Acc.*)', etc. S.i.a.m.l.g. (in SW now only in Tkm.) w. various phonetic changes. **Uyğ.** VIII ff. Man. **uluğ ünin ündedi maŋradı** 'called out with a loud voice and shouted' *M III* 9, 12–13 (i): Bud. (he ordered) **kim neŋ ündemeser** 'that no one should utter a sound' *PP* 33, 2; **teŋrisi ündeyü yolayu bérdi** 'his god called and directed him, *do.* 60, 6; **méni ündegil** *U II* 26, 13: Civ. **ündedeçi til** 'the vocal tongue' *TT I* 108: **Xak.** XI **ol meni: ünde:dі:** *da'ānī wa nādānī* 'he called and summoned me' *Kaş. I* 273 **(ünde:r, ünde:me:k)**; a.o. *III* 69, 1: *KB* **ular kuş ünin tüzdi ünder éşin** 'the partridge makes a harmonious sound and calls its mate' 75; **élig aydı ünde maŋa kirsüni** 'the king said "call him, let him come in to me" ' 579; o.o. 95, 955, 1655, 5954, 6285 (in some cases the Vienna MS. has *inde-*): XIII(?) *Tef.* **inde-** 'to call, summon' 125; **ünde-** ditto 339: XIV *Rbğ.* **inde-** 'to invite (someone *Acc.*, to a meal *Dat.*)' *R I* 1447 (quotn.): *Muh. nādā* **ünde:-** *Mel.* 31, 9; *Rif.* 115; *al-nidā* **ündemak** (*sic, in error*) 37, 3; 123: **Çağ.** XV ff. **ünde-(-di,** etc.) *kağır- ve da'vat eyle-* 'to shout, to invite' *Vel.* 120 (quotn.); **inde-(-di,** etc.) ditto *do.* 79–80 (quotns.); **ünde-** (spelt) *ŷadā zadan* ('to call out') *wa da'wat kardan*, also spelt **inde-** *San.* 88r. 2; **inde-** (spelt) 'to invite', also 'to invite to one's house' (*ba-xāna ṭalabīdan*), also spelt **ünde-** *do.* 116r. 26 (quotns.): **Xwar.** XIII **ünde-** 'to call' *'Ali* 37: XIV ditto *Qutb* 203; *Nahc.* 389, 2: **Kom.** XIV 'to call, to invite' **ünde-** *CCI, CCG*; *Gr.* 270 (quotn.): **Kıp.** XIII *nādā mina'l-munādāt fi ṭalab min taqaṣṣud ḥuḍūrihi* 'to call, in the sense of requesting someone's presence' **ünde:-** (not vocalized) *Hou.* 44, 3: XIV **ünde-** *da'ā Id.* 24: XV **ündenādā** *Kav.* 9, 17; *da'ā mina'l-da'wa* **ünde-** *Tuh.* 16a. 9; *ṭalaba mina'l-da'wa* **ünde-** *do.* 24a. 2: **Osm.** XIV, XV **ünde-** 'to call, summon, invite, in several texts *TTS I* 745; *II* 951; *III* 729; IV 803.

D **andık-** Intrans. Den. V. fr. **and**; 'to swear an oath'. Survives only(?) in NE Tölös **andık-** 'to declare oneself innocent' *R I* 239. **Türkü** VIII ff. Man. **yeme neçe igideyü antıktımız erser** 'if we may sometimes have sworn falsely' *Chuas.* 100–1: **Uyğ.** VIII ff. Bud. **and andıkmışı taluy öğüzde teriŋrek ol** 'the oath which he has sworn is deeper than the ocean' *Kuan.* 177; a.o. *do.* 179: **Xak.** XI **er andıktı:** 'the man swore an oath' (*ḥalafa*) *Kaş. I* 243 **(andıka:r, andıkma:k)**; a.o. *I* 42, 11 **(and)**: (XIV *Muh.* for *ḥalafa Rif.* 108 has **antka:-**, which may be a reminiscence of this word, instead of **and i:ç-** in *Mel.*).

D **andğar-** Trans. Den. V. fr. **and**; pec. to *Kaş.* where there are three main entries. **Xak.** XI **ol anı: anğardı:** *ḥallafahu* 'he made him swear an oath' originally **andğardı:**, the **-d-** was elided for the sake of euphony (*xiffata(n)*) (an Ar. parallel is quoted) *Kaş. I* 226 **(andğaru:r, andğarma:k** *sic*); **men anı: andğardım** *ḥallaftuhu I* 312 **(andğarurmen, andğarma:k)**; **ol anı: andğardı:** *ḥallafahu III* 423 **(andğarur, andğarma:k)**.

D **aŋdur-** Caus. f. of **aŋ-**, q.v., and like it not noted before XIII(?). Survives in the same languages as **aŋ-**. **(Xak.)** XIII ff. *Tef. ḏakkara* 'to remind' **aŋdur-** 55: **Çağ.** XV ff. **aŋdur-** Caus. f.; *mutaḏakkir kardan wa fahmānīdan* 'to remind; to cause to understand' *San.* 50v. 26: **Kıp.** XIII *ḏakkara* **aŋdur-** *Hou.* 40, 10: **Osm.** XV ff. **aŋdır-** (once **aŋdur-**) 'to remind', in several texts *TTS II* 36; *III* 23; *IV* 26.

S **ender-** See **emder-**.

D **éndür-** Caus. f. of **én-**; 'to cause (someone *Acc.*) to descend' with various shades of meaning. S.i.a.m.l.g. except SE as **endir-/éndir/indir-**. **Uyğ.** VIII ff. Man.-A **bu yérde muŋluğun éndürü basınduru yorıyur sizler** 'you live in this world in distress, letting yourselves be sent down to it(?) and oppressed' *M III* 30, 3–5 (ii): Bud. (the 500 beggars wept and lamented) **kaltı buzağusın énturmiş iŋgek teğ** 'like a cow giving birth to its calf' *PP* 77, 3–4 (mistranslated): Civ. **yél yéltirip éntürdi lım sındı** 'the wind blew and knocked down (the house?) and the roof beam(?) was broken' *TT I* 225: **Xak.** XI *Kaş. I* 224 **(ıldur-)**: *KB* (if the tongue cannot speak a word, even if it is up in the blue sky) **éndrür özüg** 'it depresses the spirit' 1003: XIII(?) *Tef.* **éndür-** 'to send down (*anzala*, a person or rain)' 125: **Çağ.** XV ff. **éndür-(-di,** etc.) *da'vat et-, kağır- ve bir nesneyi yokarıdan aşağa éndür-* 'to invite, to shout, to send something down from above' *Vel.* 80 (quotn., the first two translations due to a misreading of **inde-(ünde-)**); **éndür-** Caus. f., *furūd āwardan* 'to cause to descend' *San.* 115r. 27 (quotns.): **Xwar.** XIV **éndür-** 'to send down' *Qutb* 59: **Kom.** XIV 'to send down, to lower' **endir-/éndür-** *CCI, CCG*;

Gr. 88 (quotns.): **Kıp.** XIV **éndür-** *nazzala* 'to cause to descend' *Id.* 22 (under **altağu**); XV *daḥdara* 'to roll (something) along' **éndir-** *Tuh.* 16a. 3: **Osm.** XIV **indür-** 'to send down (something *Acc.*, to someone *Dat.*, from somewhere *Abl.*)' *TTS I* 385; 'to humiliate (someone)' *IV* 431.

D **eŋtür-** Hap. leg.; Caus. f. of **1 eŋ-**; cf. **eŋıt-**. **Xak.** XI **erni: eŋtürdı:** *ḥayyara'l-racul fi amrihi wa adhaşahu* 'he surprised and bewildered the man about his business' *Kaş. I* 290 (**eŋtürür, eŋtürme:k**).

VUD **üntür-** Caus. f. of **ün-**; 'to cause (something *Acc.*) to rise from', etc. Survives with the same phonetic changes in the same languages as **ün-**. **Türkü** VIII **Bolçu:ka: taŋ üntürü: tegdimiz** 'we reached Bolçu as dawn broke' (lit. 'making the dawn rise') *T* 35: **Uyğ.** VIII ff. Man.-A *M I* 13, 20 (**ağtur-**): Man. *TT III* 122 (**1 a:l**): Bud. (he gave them provisions for their journey and) **uzatıp üntürdi** 'saw them off and started them (on their journey)' *PP* 28, 5; a.o. *do.* 31, 2; **küçin üntürgey biz** 'we will muster our strength' *U II* 25, 13–14; a.o. *do.* 84, 12 and *TT IV* 8, 60 (**lu:**); **etöz üze yaruk üntürmiş kergek** 'one must cause light to rise over the body' *TT V* 6, 29–30; o.o. *do.* 6, 35; 10, 102; 26, 85–8; *U III* 85, 9 (**1 a:l**): Civ. (the physicians must) **bilge biliglerin üntürüp inçgelep** 'muster and refine their skills' *H II* 8, 26; (PU) **Tuşkuka üntürgü bordın** 'from the wine to be produced at Tuşku(?)' *USp.* 71, 3; o.o. *do.* 28, 4–6 (**2 uruğ**); 115, 18; [gap] **ağzındın ta:şğa:ru: üntürü:r** 'he brings up (his food)' *TT VIII I.*3: **Xak.** XI **teŋrı: o:t** (*sic*) **ü:ndürdı:** 'God made the plants grow' (*anbata'l-nabāt*); and one says, in Uyğ. (cf. **ün-**) **ol anı: evke: ündürdi:** *aşxaşahu ilā'l-bayt* 'he started him off on his way home'; this is an Uyğ. meaning (*luğat*) and the Oğuz do not know it *Kaş. I* 225 (**ündürür, ündürme:k**): XIII(?) *Tef.* **ündür-** 'to make (a plant) grow' 339: **Çağ.** XV ff. **ündür-** Caus. f.; *ruyānidan* 'to cause to rise, grow', etc.; also in the meanings of *axaḍ-i ḥaqq* 'to levy taxes'; and *sabz kardan ḥarf* 'to confirm a statement' *San.* 87r. 14 (quotn.): **Xwar.** XIV **ündür-** 'to raise' *Qutb* 123 (*öndür-*); 204.

?E **öŋdür-** Hap. leg.; this word has been read in *KB* 5971; the **-ŋ-** appears in all three MSS. and the Vienna MS. (in the Mong. Official Alphabet) has a front vowel, but this last is not conclusive. Obviously it cannot be **üŋdür-**; the alternatives are to assume that the vocalization is wrong and read **oŋdur-** Caus. f. of **1 oŋ-**, which survives in some NE and NC languages, or assume that the **-ŋ-** is wrong and read **ündür-**, which makes better sense. **Xak.** XI *KB* (he could not get to sleep) **yana turdı ança bu oldurdı-a sarığ taŋ ata keldi oŋdurdı** (or **ündürdi**)**-a** 'he stood up for a little and then sat down; the yellow dawn broke and made him look pale (*or* made him get up)' 5971.

D **üŋtür-** Hap. leg.; Caus. f. of **üŋ-**. **Xak.** XI **ol aŋar yığa:ç üŋturdı:** *aṭqabahu'l-xaşab* 'he ordered him to hollow out the piece of wood' *Kaş. I* 290 (**üŋtürür, üŋtürme:k**).

D **ündeş-** Recip. f. of **ünde:-**; 'to call out to one another'. S.i.s.m.l. **Xak.** XI **ol anıŋ birle: ündeşdi:** *tanādayā* 'the two men called to one another' *Kaş. I* 231 (**ündeşü:r, ündeşme:k**).

Tris. AND

D **antaça** Hap. leg.; Equative f. of **anta:**; presumably 'more or less there, nearby'. **Uyğ.** VIII ff. Chr. **ötrü antaça bir kuduğ belgürti** 'then a well came into sight nearby' *U I* 8, 8–9.

D **antada** *Loc.* f. of **anta:**; apparently used only with Postposns. of time, presumably because **anta:** had become so stabilized as an Adv. meaning 'then' that its Loc. character had been forgotten. N.o.a.b. **Türkü** VIII ff. Man. **antada késre** 'thereafter' *Chuas.* 172; **antadata** (**-ta** at the beginning of a new line, ?dittography) **berü** 'since that time' *do. I* 16–17: **Uyğ.** VIII ff. Man. **antada kén** 'thereafter' *M II* 7, 15: Bud. Sanskrit *tata* 'thereafter' **a:nda:da: ı:na:ru:** *TT VIII A.*46; **andada kén** *Suv.* 598, 18; a.o.o.

?S **antakı'a** See **ançakına:**.

F **enetkek** 'India, Indian', fr. Sogdian '*yntkh.* N.o.a.b. **Uyğ.** VIII ff. Bud. **enetkek yérinę** 'to India' *Suv.* 3, 16; **enetkek tilindin** 'from the Indian language' *do.* 343, 5; a.o.o.: Civ. *H II* 20, 71; 31, 194: XIV *Chin.–Uyğ. Dict. hsi t'ien* 'India' (*Giles* 4,031 11,208) **enetke** (*sic*) *R I* 732; *Ligeti* 134.

D **oŋdunkı:** N./A.S. fr. **oŋdun**; n.o.a.b. **Uyğ.** VIII ff. Bud. **oŋdunkı tizin çökilip** 'bending the right knee' *Suv.* 36, 16–17.

D **öŋdünki** N./A.S. fr. **öŋdün**; (of time) 'previous'; (of place) 'front'. N.o.a.b. Cf. **öŋdürti:**. **Uyğ.** VIII ff. Civ. **öŋtünki** 'previous' (moment) *TT VIII L.*29: **Xak.** XI *Kaş. III* 14 (**yalığ**): XIII(?) *Tef.* **öŋdünki** 'the previous' (one) 237: **Osm.** XV, XVI **öŋdünki** *TTS II* 751; *III* 561; *IV* 626.

D **öŋdürti:** Adv. fr. **1 öŋ**; 'in front, in the east'. N.o.a.b. **Uyğ.** VIII ff. Bud. **öŋdürti tart(t)ı** 'they dragged (me) forwards' *Suv.* 10, 8–9: Civ. (the powerful enemy that was moving in the west has gone away) **öŋdürti tepremiş ot yalını öçti** 'the flame of fire that was moving in the east has gone out' *TT I* 123–124; **suv aḍası saŋa öŋdürti utru kelir** 'the danger from water comes to meet you in the east' *do.* 174–5.

D **a:ndırdın** occurs three times in *TT VIII*; it is obviously an *Abl.* and ultimately derived fr. **anda:** but the second syllable is inexplicable. **Uyğ.** VIII ff. Bud. Sanskrit *tatas* 'thereafter' **a:ndırdın** *TT VIII A.*9; *tasmāt* 'from that' ditto *do. A.*22; a.o. *do. C.*17.

Tris. V. AND-

D **anutul-** Hap. leg.?; Pass. f. of **anut-**. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **alku uğurla:r üze: a:nutulmış e:rür** 'he is prepared for all emergencies' *TT VIII* G.8.

PUD **agıttır-** Hap. leg.; the beginning of the word is clear, but the suggested meaning 'to cause to bow' is plausible, and in that case **egittür-** Caus. f. of **2 egit-** might be expected. **Uyğ.** VIII ff. Man. **tolp sansarığ siziŋe ankıttırtıŋız** 'you have made the whole *saṃsāra* bow(?) to you' *TT III* 78.

D **öŋeḍtur-** Caus. f. of **öŋeḍ-**; 'to cure (a disease *Acc.*); to cure (someone *Acc.*, of something *Abl.*)'. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. (they all came and begged him) **iglerin ağrığların emletgeli oŋeḍtürgeli** 'to treat and cure their diseases' *Suv.* 597, 20–21; **olarnı barça igindin ağrığındın ozğurur öŋeḍtürür erti** 'he was saving and curing them of all their diseases (Hend.)' *do.* 585, 15–17; o.o. 595, 19–20 (**alku:**); 597, 3.

Dis. ANĞ

añığ Adj./Adv. meaning both (*a*) 'extreme(ly), excessive(ly)' and (*b*) 'evil(ly)' and the like, so practically sy. w. **yavlak**. It is not clear whether (*b*) evolved from (*a*) or vice versa. N.o.a.b. **Türkü** VIII **ol amtı: añığ yok Türkü xaġan** 'that present good (lit. 'without evil') Türkü *xaġan*' *I S* 3, *II N* 2; **añığ bilig** (*II* **biligin**) **anta: öyü:r ermiş** 'then they began to think evil thoughts' *I S* 5, *II N* 4; **añığ kişi:** 'evil men' *I S* 7, *II N* 5; **bilge: Toñukuk añı:ğ ol öz** (*sic*, quite clearly, but ?error for **uz**) **ol** 'the Counsellor Toñukuk is evil and (cunning?)' *T* 34: VIII ff. in *IrkB* at the end of each para. the omen is usually described as 'good' or 'bad', but in 5, 11, 18, 55, 64 it is **añı:ğ eḍgü** 'extremely good', and in 22, 36 **añı:ğ yavlak** 'extremely bad'; **añı:ğ kılınçlı:ğ şımnu:** 'the evil doing demon (Ahriman)' *Toyok I* v. 2–4 (*ETY II* 178): Man. **anığ** (*sic*) **kılınçlığ şımnu** *Chuas. I* 4, 18; o.o. of **anığ** 'evil' *do. I* 28; 236, 298; **anığ yavlak biligin** 'with extremely evil intentions' *do.* 50: **Uyğ.** VIII ff. Man.-A '**ayığ bu**[gap] **bolup** 'becoming very . . .' *M I* 35, 8 (possibly **busuş** 'grieved'): Man. **anığ ögrünçülüg** 'extremely happy' *M I* 6, 17; **anığ kılınç** *TT II* 6, 23; **ayığ** 'evil', esp. in the phr. **ayığ kılınç** is common in *TT III* 10, 70, 136, etc.; **ayı terkki'e tuyunup** 'very quickly acquiring perception' *do.* 120 (**ayı** seems to be an unusually early example of the elision of **-ğ**; it occurs only as an Adv.): Chr. **ayığ kılınçlığ** *U I* 9, 11; **ayı keḍ övkesi kelti** 'he became extremely angry' *do.* 9, 16: Bud. **ayığ** 'evil' esp. in the phr. **ayığ kılınç** and **ayığ ögli** 'evil-minded' is very common *PP* 2, 1; 3, 7, etc.; *TT IV* 4, 5, etc.; *TT VI* 196, etc.; **anığ** (*sic*) **körksüz** 'extremely ugly' *TT VI* 443; **munda ınaru ayı ırak ermez** 'it is not very far from here' *U IV* 16, 156; o.o. of **ayı** *do.* 48, 98; *Hüen-ts.* 287 (**koḍı:**): Civ. **ayığ kılınç** *H II* 22, 14: **Xak.** XI **ayığ** an Adverb (*ḥarf*) which represents both *na'am* 'good' and *bi'sa* 'bad'; hence one says **ayığ eḍgü:** *ni'ma'l-şay'* and **ayığ yavuz ne:ŋ** *bi'sa'l-şay'*; this Adv. adds emphasis to good, etc. (*yadxul ta'kida(n) fi'l-xayr wa ğayrihi*) *Kaş. I* 84; *KB* **ayı** 4599 (**kovdaş**).

D **anuk** Intrans. Adj. fr. **anu:-**; 'ready' and the like. S.i.s.m.l.g., usually as **anık** and with some extended meanings. See *Doerfer* II 569. **Uyğ.** VIII ff. Bud. **anuk tururbiz** 'we stand ready' (at all times, awaiting the king's commands) *U III* 28, 16; **anuk bolyuk ol** 'he is ready' (to go to King Śīlāditya) *Hüen-ts.* 257: Civ. **yarım şık yérin anukun tutdum** 'I have received half a *şık* of his land ready (for cultivation)' *USp.* 28, 3–4; in *USp.* 98, 14–16, a list of property to be shared between an adopted son and any subsequent children is almost illegible, but might read **meniŋniŋ** (dittography) **evümteki barkımtakı negü kimimni orpak** (metathesis of **oprak**?) **anık sınuk barım bolğuça bolsa** 'whatever property of mine, clothing (?) and household goods, fit for use or broken there are in my house (*Hend.*)': **Xak.** XI **anuk ne:ŋ** *al-şay'u'l-ḥāḍir* 'a thing which is ready' *Kaş. I* 68 (prov.); o.o. *I* 18, 2; 93, 5 (particularly applied to food ready to be served): *KB* **bir tanukı anuk** 'one witness to it is ready to hand' 15; o.o. 99, 552, 653 (**küñür-**), 783 (**uçuzluk**), 5844: XIV *Rbğ.* **anuk** *R I* 234: *Muh. muhayyā* ('prepared') *wa ḥāḍir* **anu:k** *Mel.* 83, 1; *Rif.* 188: **Xwar.** XIV **anuk** ditto *Qutb* 9; *Nahc.* 293, 11: **Kıp.** XIV **anuk** *al-ḥāḍir* . . . and when a man wants a present he says to his friend **armağan** meaning 'where is the present?', and his friend replies **anuk ṭur** *ḥāḍir İd.* 23: XV *ḥāḍir* **anık** *Tuh.* 13b. 1.

D **ınaːğ** Dev. N. fr. ***ınaː-**. An early l.-w. in Mong. as *ināğ* 'intimate friend, confident, (royal) favourite', and the like (*Haenisch* 82, *Kow.* 276 (*inak*)); the word does not occur in any Xak. language and it is prob. that all the post-Uyğ. occurrences are reborrowings fr. Mong.; those with final **-k** almost certainly are. S.i.a.m.l.g. See *Doerfer* II 668. **Uyğ.** VIII ff. Man. and Bud. only in the phr. **umuğ ınağ** 'something, or someone, desired and trusted', see **umuğ**: **Çağ.** XV ff. **ınağ** *bi-takalluf olan muṣāḥib* 'a friend with whom one does not stand on ceremony'; **ınak** *nāyib ve muqarrab* 'a royal representative or senior minister' *Vel.* 83; **ınağ/ınak** *nadīm wa rafīq wa muṣahib* 'friend, comrade, intimate' (quotn. for **ınağ**); the *Rūmī* author (i.e. *Vel.*) distinguished between the meanings of **ınağ** (translated as above) and **ınak** (ditto), and *Nadar 'Ali* and *Naṣīrī* followed him; and also, in the realms of the Turkish *xāns* (*xawānīn-i Turk*), the name of a hereditary office (*manṣab*) which they give as a distinction (*ixtiṣāṣ*) to *muqarrabān-i muṣāḥib San.* 117v. 8: **Xwar.** XIV **ınağ** 'friend, intimate' *Qutb* 205: **Kom.** XIV 'trustworthy, faithful' **ınak/ınax** *CCG*; *Gr.*: **Kıp.** XIII *al-ṣadīq* 'close friend' **ınaːk** (**Tkm. doːst**, taken from the Persian) *Hou.* 26, 12; (opposite to

'enemy' **ya:ğı:**); 32, 10: XV *xāṣṣ* 'senior royal minister' **ınak** *Tuh.* 14a. 9: **Osm.** XIV **ınağ**; XV **ınağ/ınax**; XVI **ınak** in several texts, originally 'the confidential adviser of a minister', later not much more than 'reliable' *TTS I* 350; *II* 538; *III* 372; *IV* 427.

ınğa: 'vile, worthless'; pec. to Xak.; the *alif* is unvocalized in *Kaş.* but all MSS. of *KB* have **ı:ğa:**. **Xak.** XI **ınğa: er** *al-raculu'l-raḍl* 'a vile man'; and anything worthless (*sāqiṭ*) is called **ınğa:** *Kaş. I* 128: *KB* **saranlıkta ınğa negü bar aḍın** 'what other thing is there that is viler than miserliness?' 1672.

Dis. V. ANĞ-

D **oŋuk-** Emphatic f. of **1 oŋ-**; pec. to *Kaş.* **Xak.** XI **er yü:zl: oŋuktı:** 'the man's face became pale' (*sahuma*); and one says **barçın oŋuktı:** *ḍahabat ṭarāwatu'l-dībāc wa naḥwihi* 'the brocade (and the like) lost its freshness' *Kaş. I* 216 (**oŋuka:r, oŋukma:k**); in a duplicate entry in *III* 394 the first sentence is translated 'his face became lean (*ḍamara*) because of illness, etc.', and the second 'the brocade lost its freshness, brightness, and sheen' (*ṭarāwatuhu wa naḍāratuhu wa mā'uhu wa rawnaquhu*).

S **anğar-** See **andğar-**.

Tris. ANĞ

D **anukluk** A.N. fr. **anuk**; n.o.a.b. **Xak.** XI **anukluk** *al-isti'dād fī'l-umūr* 'readiness in affairs' *Kaş. I* 150: **Xwar.** XIV **anukluk** 'readiness' *Qutb* 9.

D **ınağsız** Priv. N./A. fr. **ınağ**; noted only in Uyğ. Bud. in the phr. **umuğsuz ınağsız. Uyğ.** VIII ff. Bud. **irinç [yar]lığ umuğsuz ınağsız** 'miserable, destitute, with no object of desire or trust' *U II* 4, 6–7; o.o. *U III* 16, 21; *Suv.* 587, 3.

D **onakaya:** presumably a corruption of ***onakıña:** Dim. f. of **ona:**. N.o.a.b. **Uyğ.** VIII ff. Bud. **onakaya ölgeli** 'on the point of death' *Suv.* 603, 11; 609, 22.

Tris. V. ANĞ-

D **anukla:-** Den. V. fr. **anuk**; 'to prepare (something *Acc.*), to make (it) ready'. Survives with the same meaning in NW Kaz. **anukla-** *R I* 231, and with the meaning 'to explain, make clear' (fr. the modern meaning of **anuk** in those languages) in NC Kır., Kzx.; NW Kk. **anıkla-**; NW Krım **anukla-** *R I* 231. **Xak.** XI **ol anukla:dı: ne:ŋnı:** *wacada'l-şay' ḥāḍir mu'odd fa-axaḍahu* 'he found the thing ready and prepared and so took it' *Kaş. I* 305 (**anukla:r, anukla:ma:k**): *KB* **ölümke özüŋ çın anuklap yorı** 'go your way, preparing your soul sincerely for death' 1476: **Kom.** XIV 'to prepare' **anukla-** *CCI*; *Gr.*: **Kıp.** XIV (**anuk** *al-ḥāḍir*, hence) **anukla:-** *aḥḍara Id.* 23: XV *aḥḍara* **anıkla-** *Tuh.* 5b. 12.

Dis. ENG

?D **eŋek** perhaps crasis of ***eŋgek** Den. N. fr. **2 eŋ**, cf. **yaŋa:k**; originally, rather broadly, 'lower jaw, jawbone, chin', later, more specifically 'chin'. S.i.a.m.l.g. usually much distorted, in NE usually **ek/e:k**; SE **ıŋgek**; NC **e:k/ıyek**; SC **ıyak**; NW **ıyek**; in SW **Tkm. eŋek**; xx Anat. various forms **eyek/enek**, etc. (in Az., Osm. usually **çene** fr. Pe. *çāna*). See **sakak. Uyğ.** VIII ff. Man. *TT II* 16, 15–16 (**opra:-**): **Xak.** XI **eŋek** *al-māḍiğān wa'l-fanīkān min canbatayi'l-fam* 'the two jaws and the junctions of the jaw each side of the mouth'; **eŋek** *al-xayṭu'lladī taşudd bihi'l-mar'a ximārahā wa miqna'atahā* 'the string with which a woman fastened her veil (*Hend.*)' *Kaş. I* 135 (there is no other trace of the second meaning, which is perhaps a metaph. use of the first): **Çağ.** XV ff. **eŋek** *eŋek zanaxdān ma'nāsina* 'chin' *Vel.* 31; **éŋek** ditto *do.* 83 (quotn.); **éŋek** ('with **-ŋ-**') *zanaxdān* (quotn.); the author of the *Mu'ayyidu'l-fuḍalā* mis-spelt it *éŋel San.* 118r. 2: **Xwar.** XIII **eyek** 'chin' *'Ali* 49: XIV **éŋek** 'chin, lower jaw' *Qutb* 51; (whoever undertakes to keep his tongue) **iki eŋeki arasındakı** 'between his two jaws' *Nahc.* 382, 3: **Kıp.** XIV **enek** ('testicles', and also) *al-ḍaqan* 'chin' *Id.* 23; **eŋek** (with **-ŋ-**) *al-ḍaqan do.* 25: XV *al-ḥanak* 'lower jaw' **enek** *Kav.* 60, 15; *Tuh.* 12b. 5; in *Tuh.* 3b. 5 mentioned as one of the words containing **-ŋ-**: **Osm.** XIV ff. **eŋek** 'chin', etc., c.i.a.p. *TTS I* 268; *II* 383; *III* 253; *IV* 297.

enük 'the young of a carnivorous animal, cub, puppy, etc.' Survives only(?) in NE Tuv. and SW Osm. and xx Anat. (**enik/önök/önük**). **Uyğ.** VIII ff. Bud. **enük** '(tiger) cub' *Suv.* 610, 3 and 7: **Xak.** XI **enük** *şiblu'l-asad* 'lion-cub'; and the young (*walad*) of a hyaena, wolf or dog is called **enük**; and *isnānu'l-ğalaq* 'the teeth (i.e. wards) of a wooden lock' are called **kiritlik enü:kı:** (*sic*) *Kaş. I* 72: **Çağ.** XV ff. **énük** (spelt) *baççа-i sibā' wa kilāb* 'the young of beasts of prey and dogs', just as 'lamb' and the like are called **kuzı**, 'calf' and the like **buzaw**, 'donkey-colt' and the like **xuduk**, 'piglet' **cocğa**, 'the young of elephants' and the like **bala**, 'game-bird chicks' **çorpe** and other 'chicks' **yawrı** *San.* 118r. 10: **Tkm.** XIII *carwu'l-kalb* 'puppy' **enük** (mis-spelt *etük*; **Kıp. küçük**) *Hou.* 11, 10: **Kıp.** XIV **enük** 'the young (*carw*) of a beast of prey or a dog' *Id.* 24: XV *carw* (**küçük, uruk** and) **enük** *Tuh.* 11b. 6; **enük** is also one of the translations of *kalb do.* 30b. 6: **Osm.** XIV, XV **enük**; XV ff. **enik** 'lion cub, puppy, etc.' and even 'young snake' in several texts *TTS I* 269; *II* 385; *III* 253; *IV* 298.

S **ınek** See **ıngek**.

VUD **öŋik** pec. to *Kaş.*; in the second meaning, the second syllable carries both *kasra* and *ḍamma* the latter prob. added later. Kaş.'s etymology is implausible; prob. a Dim. f. of **1 öŋ**, 'little front'. **Xak.** XI **öŋik** *al-şudğu'lladī yutaxxaḍi'l-mar'a min şa'ri'l-'anz zūra(n)* 'a

false fringe which a woman makes of goat's hair'; also called **öŋik yörgeye:k**; its origin is **öŋi:** meaning *ğayr* 'other'; **öŋik** *aḏnābu'l--wisāda wa āḏāniha min ḥarīr* 'the silk tails (i.e. fringes) of a cushion and its ears (i.e. tassels)' *Kaş. I* 135.

?S **öŋük** See **öŋüç.**

(D) **ingek** 'cow'; apparently Den.(?) N. fr. ***in**, cf. **inge:n**; it seems prob. that these two words have a common origin in the remote past; S.i.a.m.l.g. as **inek**, and the like. **Türkü** VIII (I led (the people) . . . to the Ötüken mountains) **ingek kölükin** 'with(?) the cattle and baggage animals' *T* 15: VIII ff. *IrkB* 41 (**buza:ğu:la:-**): **Uyğ.** VIII ff. Bud. **ingek yağı süt birle** 'with cows butter and milk' *Suv.* 596, 1; a.o. *PP* 77, 4 (**éndür-**): Civ. **ingek yağı** *TT VII* 26, 13; *H I* 77, etc.; *H II* 12, 99, etc.; o.o. *TT VII* 22, 17; *USp.* 55, 3: XIV *Chin.–Uyğ. Dict.* 'cow' **inek** *Ligeti* 157; *R I* 1442: **Xak.** XI **ingek** *al-baqara* 'cow' *Kaş. I* 111; o.o. *III* 91, 22 (**buza:ğu:la:-**); *III* 121, 7 (**2 kü:ç**): *KB* 5372 (**u:ḏ**): XIII(?) *Tef.* **téve ingeki** 'female camel' 125: XIV *Muh.*(?) *al-baqara* **i:ne:k** *Mel.* 71, 1 (only): **Cağ.** XV ff. **inek** (spelt) *māda gāw* 'cow' *San.* 118r. 1: **Oğuz** XI **ingek** *al-unṯā mina'l-salāḥif* 'a female tortoise' *Kaş. I* 111: **Xwar.** XIV **inek** 'cow' *Quṭb* 59: **Kom.** XIV 'cow' **inek** *CCI*; *Gr.*: **Kıp.** XIII *al-baqara* **i:ne:k** *Hou.* 14, 19: XIV **inek** ditto *Id.* 24; *Bul.* 7, 9: XV ditto *Kav.* 62, 2; *Tuh.* 7b. 6.

(D) **inge:n** 'female camel'; apparently Den. (?) N. fr. ***in**, see **ingek**. Survives as **ingen** and the like in NE Tuv.; SE Türki, *Shaw, Jarring*; NC Kır., Kzx.; NW Kk. **Türkü** VIII ff. *IrkB* 5 (**botu:la:-**): **Xak.** XI **inge:n** *al-nāqa* 'female camel' *Kaş. I* 120 (prov.); a.o. *I* 289, 19 (**ıŋran-**): XIII(?) *Tef.* **ingen** ditto 125: XIV *Muh. al-nāqa* **i:nge:n** (**-g-** marked) *Mel.* 70, 7; *Rif.* 172: **Çağ.** XV ff. **ingen** (spelt) *nāqa wa ṣutur* (quotn.) also abbreviated to **inen** *San.* 118r. 4; **inen** *ṣutur* abbreviation of **ingen** *do.* 117v. 12: **Xwar.** XIV **ingen** ditto *Nahc.* 73, 16: **Kıp.** XIII *al-nāqa* **i:nge:n** *Hou.* 14, 13: XV *buxtī* 'the Bactrian camel' **besrek** (Mong. l.-w.) *wa'l-unṯā minhu* 'and the female' **ingen** *Tuh.* 7b. 5; *nāqa* (**tişi tewe**; in margin) **ingen** *do.* 36b. 1: **Osm.** XIV **ingen** ditto in one text *TTS II* 384 (*engen*).

Tris. ENG

(D) **éne:gü:** 'colic'; n.o.a.b. Prima facie a Dev. N. in **-gü:**, the obvious connection is with **én-**, but the **-e:-** is hard to explain morphologically; not connected with **éne:-**. **Uyğ.** VIII ff. Civ. (if one drinks the medicine and goes to sleep) **énegü ağrığ kéter** 'the colic pains pass away' *H I* 20; a.o. *do.* 16: **Xak.** XI **ene:gü:** *ism dā' ya'xuḏ muqābilata'l--surra ka'l-qūlanǧ* 'the name of an illness like colic which attacks the region of the navel' *Kaş. I* 137.

D **enüklüg** P.N./A. fr. **enük**. Survives only (?) in SW XX Anat. **enikli/ennikli** *SDD* 538–539. **Xak.** XI **enüklüg arslan** *labwa ḏāt aşbā* 'a lioness with cubs' *Kaş. I* 153.

D **ini:gü:n** See **ini:.**

Tris. V. ENG-

D **enükle:-** Den. V. fr. **enük**; (of a beast of prey, dog, etc.) 'to give birth to young'. Survived in XIX Osm. but now obsolete everywhere(?) **Uyğ.** VIII ff. Bud. **yapı enüklemiş bir tişi barsığ** 'a tigress that had just given birth' *Suv.* 609, 16: **Xak.** XI **it enükle:di:** 'the bitch pupped' (*acrat*); and one says **arsla:n enükle:di:** 'the lioness had cubs' (*aşbalat*) *Kaş. I* 308 (**enükle:r, enükle:me:k**); a.o. *III* 92, 11: **Osm.** XIV, XV **enikle-** in two texts *TTS I* 269; *II* 385.

D **enüklen-** Hap. leg.; Refl. f. of **enükle:-**. **Xak.** XI **it enüklendi:** 'the bitch became the mother of puppies' (*ḏāt cirā'*) *Kaş. I* 294 (**enüklenür, enüklenme:k**).

VUD **öŋiklen-** Hap. leg.; Refl. Den. V. fr. **öŋik**. **Xak.** XI **ura:ğut öŋiklendi:** *waqa'ati'l--mar'a bi-ṣud*[*ğ*] [*min ṣa'r* added in margin] *'anz* (MS. *ğayr*) *muzawwirata*(*n*) (*sic*) 'the woman put on a false fringe of goat's hair' *Kaş. I* 311 (**öŋiklenür, öŋiklenme:k**, MS. in error *öŋkili:ma:k*).

Dis ANL

VU **aŋıl** pec. to *Kaş.*; as the basic meaning is 'very', it is tempting to read **eŋil** and connect the word with **1 eŋ**, but the (preposterous) suggestion in *I* 135, 19 that **alaŋ** is a metathesis of this word points to **aŋıl**. **Xak.** XI **aŋıl açuk kapuğ** *bāb futuḥ cidda*(*n*) 'a wide open door' *Kaş. I* 94.

S **aŋul** See **amul.**

D **ına:l** Pass. N./A.S. fr. ***ına:-**; etymologically it must originally have meant something like 'trustworthy', but in practice it seems to be used only as a title of office; Kaş.'s specific explanation would fit this well, but shows that by XI the etymological meaning was forgotten. **Uyğ.** VIII ff. Bud. **ınal** occurs 14 times as an element in Proper Names in the lists of distinguished persons in the third 'pfahl' *Pfahl.* 22–4; usually at the end of the name, e.g. **Teŋride bolmış ınal** (l. 14) but sometimes at the beginning if the punctuation is right e.g. **Inal çor** (l. 35); the word is almost certainly a title; the main list of six *ınal*s (ll. 15–16) comes after the names of two *seŋüns* ('army commanders'); **upası** (VU) **Terbi ınal** 'the lay-brother Terbi Inal' *TT VII* 40, 9: **Xak.** XI **ınal** *ism kull fatā ummuhu xātūn wa abūhu sūqa, haḏā huwa'l-aṣl* 'a word for any youth whose mother is a princess and his father a commoner; this is the original meaning (i.e. of the title?)' *Kaş. I* 122; VU **Tapar** *ibn* **Ina:l Ö:z** *min mulūk Qifçāq* '(the name of) the son of Ina:l Ö:z, one of the kings of Kıpçak' *I* 361: **Çağ**(?) XIV ff. according to *Raşīdu'l-dīn* (early XIV) one of the rulers of the Kırğız was **Urus**

ınal; *Abū'l- ġāzī* (XVI) repeating this statement added that the title **ınal** among the Kırğız corresponded to *pādişāh* 'emperor' among the Mongols and Tajiks *R I* 1441 (*P. de C.* 138).

VU **ıŋlıç** Hap. leg.; prob. like some other plant names, a l.-w. **Xak.** XI **ıŋlıç** 'a mountain plant (*nabt*) like garlic (*al-ṯūm*) eaten with roast meat' (*al-ṣin'*) *Kaş. I* 115.

D **aŋlağ** (**aŋlığ**) n.o.a.b.; P.N./A. fr. **1 aŋ**; 'possessing understanding'; the cognate word **aŋlak** Dev. N. fr. **aŋla:-** 'understanding' s.i.s.m.l., though less common than **ukuş**. **Uyğ.** VIII ff. Man.-A **köni kértü aŋlağ törülüg** 'having an upright, true understanding and code of behaviour' *M I* 26, 14–15: (**Çağ.** XV ff. **aŋlak** *fahm wa idrāk* 'understanding, perception' *San.* 52r. 5): **Kıp.** XIV **aŋlu:** *Id.* 25 (**aŋla:-**).

D **eŋlig** P.N./A. fr. **2 eŋ**; normally with a preceding word connoting colour, 'having . . . cheeks or complexion'. Survives only(?) in SW Osm. **Xak.** XI *KB* **kızğu eŋlig** 'with ruddy cheeks' 4524: **Çağ.** XV ff. (under **eŋ**) **kuyaş eŋlig** 'with cheeks like the sun' *Vel.* 31 (quotn.); **kuyaş éŋlig** (*sic*) ditto *San.* 118r. 7 (same quotn.); **Xwar.** XIV **çéçek éŋlig** 'flower coloured' *Qutb* 51; **al éŋlı** 'with scarlet cheeks' *do.* 60: **Kıp.** XIV **buğday emlü:** (*sic*) *asmar* 'swarthy' (lit. 'wheat coloured') *Id.* 34: **Osm.** XV, XVI **buğday eŋlü/eŋlı** in two texts *TTS II* 381 (under *en*).

D **eŋlik** A.N. (Conc. N.) fr. **2 eŋ**; 'red cosmetic, rouge'; not used for 'white cosmetic' which is **opo:** or **kirşe:n**. S.i.a.m.l.g., except SC(?), w. phonetic changes. **Uyğ.** VIII ff. Civ. **uluğ kiçig eŋlik**, 'a large and a small packet of rouge', occurs twice in lists of goods bought for a bride in *Fam. Arch.*: **Xak.** XI **eŋlik** *al-raxf wa huwa ṣibġ aḥmar yuṭlā bihi wacanātu'l-nisā'* 'rouge, that is a red dye daubed on women's cheekbones' *Kaş. I* 115: XIV *Rbġ.* **eŋlik** A. Battal, *İbnü-Muhennâ Lûgati*, Istanbul, 1934, p. 29; *Muh. xiḍābu'l-ḥācib wa ḥamratu'l-xadd* 'eyebrow paint and rouge for the cheeks' **eŋlı:k** *Mel.* 63, 15 (*Rif.* 162 has **ka:şlık** for the first and **eŋlı:k** (mis-spelt *eŋı:lik*) *wa miṭluhu* for the second, and adds **ak eŋlik** *bayāḍu'l-'arūs* 'a bride's white (cosmetic)'): **Çağ.** XV ff. **éŋlik** 'the red colour (*kızıl reng*) which women rub on their faces' *Vel.* 84 (quotn.); **éŋlik** 'rouge (*ğāza wa gulgūna*) which women rub on their faces' *San.* 118r. 8 (quotn.): **Kıp.** XIII *al-ḥamra* 'rouge' which women put on their faces **eŋlı:k**; and they have a vegetable (*nabātiya*) rouge; it is a plant (*al-ḥaṣīṣa*) which is grown in our country with the aromatic plants (*al-riyāḥīn*) and which we call *al-yamāniya*; **kértı: eŋlı:k** 'genuine (*al-ṣādiqa*) rouge' *Hou.* 18, 1–4: XIV **enlik** (misvocalized *enilik*, under **-n-** not **-ŋ-**) *al-ḥamra li'l-nisā'* *Id.* 24: **Osm.** XVI ff. **eŋlik** 'rouge' in several texts *TTS III* 254; *IV* 298.

D **ünlüg** P.N./A. fr. **ün**; lit. 'having a voice'. S.i.s.m.l. w. phonetic changes; in SW Osm. it has come to mean 'famous'. **Xak.** XI *KB* (for the post of Grand *Vezir* a man must be good-looking, clean-shaven) **toğan ersig ünlüg sözi belgülüg** 'as brave as a falcon, with a good voice and clear speech' 2458.

D **öŋlüg** P.N./A. fr. **2 öŋ**; 'coloured'; normally with a preceding word indicating the colour. S.i.s.m.l. w. phonetic changes. **Uyğ.** VIII ff. Bud. **sarığ öŋlüg** 'yellow-coloured' *Suv.* 28, 14; o.o. *do.* 28, 17 ff; *TT V* 6, 22; *TT VIII G.*64 (**altu:n**); *PP* 17, 4; *U III* 40, 36 etc. Civ. **çıntan öŋlüg** 'sandal-wood coloured' *H II* 30, 153: XIV *Chin.–Uyğ. Dict. yen sê* 'coloured' (*Giles* 13,110 9,602) **öŋlüg**; *shan sê* 'flame coloured' (*Giles* 9,707 9,602) **şamse öŋlüg** *Ligeti* 190; *R I* 1207: **Xak.** XI *Kaş. I* 41 (**2 öŋ**).

Dis. V. ANL-

D **énil-** Pass. f. of **én-**; used only in Impersonal constructions. Survives in this usage only in SW Osm. **Xak.** XI in a para. on the Impersonal use of the Pass., **tağdın enildi:** *nuzila mina'l-cabal* 'a descent was made from the mountain' *Kaş. II* 130, 28: XIII(?) *Tef.* (on the last day) **yérke énülür** 'a descent to earth will be made' 126.

D **oŋal-/oŋul-** 'to recover from an illness'; the two forms are used indiscriminately, **oŋul-** being the older but no doubt a Sec. f. with labial attraction; presumably Pass. f. of ***oŋa:-**, cf. **oŋar-**. Practically syn. w. **öŋed-**, q.v. S.i.m.m.l.g. **Uyğ.** VIII ff. Bud. *TT VI* 216 (**1 adın-**): Civ. **iğlig erse bat oŋulur** 'if he is ill he recovers quickly' *TT VII* 28, 28; *do.* 45 and 55; in *do.* 48 **öŋeḍür** is substituted for **bat oŋulur**; a.o. *Suv.* 19, 6: **Xak.** XI **sökel oŋultı:** *indamala'l-marīḍ* 'the invalid recovered' and one says **ı:ş oŋultı:** *istaqāma'l-amru'l--muṣawwaṣ* 'the confused matter was put straight' *Kaş. I* 216 (**oŋulu:r, oŋulma:k**); the same text, but with **oŋuldı:** *III* 395: XIII(?) *At.* **baxilik oŋulmaz** (two MSS. **oŋalmaz**) **iğ ol** 'avarice is a disease that does not yield to treatment' 253: **Çağ.** XV ff. **oŋal-** (spelt, 'with **-ŋ-**') *bih ṣudan wa ṣiḥḥat yāftan wa iltiyām yāftan* 'to get better, recover one's health, be cured' *San.* 88v. 1 (quotn.): **Kom.** XIV 'cured' **oŋaldı** *CCG*; *Gr.* (?as a Dev. N.): **Kıp.** XIV **oŋul-** (with **-ŋ-**) *ta'āfā'l-mariḍ wa bari'a'l-curḥ* 'of an invalid to recover, of a wound to be cured' *Id.* 25: XV *istakana* 'to be eased' (in margin *inṣalaḥa* 'to be put right') **onğul-** *Tuh.* 6a. 13: **Osm.** XIV ff. **oŋul-** 'to recover, get better' c.i.a.p.; **oŋal-** twice in XV, XVI *TTS I* 546; *II* 732; *III* 546; *IV* 610: XVIII (after Çağ. entry) and in *Rūmī* **öŋül-** with *ḍamma San.* 88v. 2; **öŋül-** in *Rūmī bih ṣudan do.* 88v. 18 (quotn. *Fuḍūlī*; the (erroneous) front vowels are deliberate).

D **üŋül-** Pass. f. of **üŋ-**; 'to be dug into, hollowed out'. N.o.a.b. unless NC Kır., Kzx. **üŋül-** used in the Ger. with verbs meaning 'to

look, to read', etc., to connote 'fixedly, intently' can be taken as a survival. **Xak.** XI **yığa:ç üŋülдi:** *nuqira'l-xaşab* 'the piece of wood (etc.) was hollowed out' *Kaş. III* 395 (**üŋülü:r, üŋülme:k**): **Kıp.** XV *mucawwaf* 'hollowed out' **üŋilmiş** *Tuh.* 34b. 3.

D **aŋla:-** Den. V. fr. **1 aŋ**; 'to understand' with the same shades of meaning as the English word. The normal early word for 'to understand' was **uk-**, and **aŋla:-** was very rare, which perhaps explains why *Kaş.* thought it was specifically Oğuz. S.i.a.m.l.g. often much distorted, e.g. NE **oŋna-**, etc. (**Türkü** VIII the word *aŋlar* read at the end of *T* 34 (see **añığ**) in Radlov's edition is a figment, the photograph in Aalto's edition shows no sign of it): **Uyğ.** VIII ff. Chr. (the Magi seeing this wonderful manifestation) **aŋlap bilip** 'understanding and knowing (its meaning)' *U I* 8, 16 (the word is damaged but the reading fairly certain): (**O. Kır.** IX ff. the reading *aŋlar* in *Mal.* 41, 1 is certainly an error, prob. for **üçü:n**): (**Xak.**) XIV *Muh.*(?) *fahima* 'to understand' **aŋla:-** *Rif.* 113 (only); *al-ḏikr* 'ro remember' **anğlamak** (sic?, unvocalized) *do.* 123 (only): **Çağ.** XV ff. **aŋla-** (spelt) *fahmīdan San.* 50v. 27 (quotns.): **Oğuz** XI **ol sö:züg aŋla:dı:** 'he understood (*fahima*) the statements (etc.)' *Kaş. I* 290 (**aŋla:r, aŋla:ma:k**): **Xwar.** XIII **aŋla-** 'to understand' *'Ali* 26: XIV ditto *Quth* 9: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIV (**aŋ** *ḥāciz* 'a fence, partition'; one says **bunun aŋ yok dur** *mā li-hāḏā ḥāciz*; and *al-şay'u'l-mafhūm* 'a thing which is understood' is called **aŋlu:** that is *ḏū ḥāciz*, derived from the previous word, because that which is understood is distinguished (*tamayyaza*) from that which is not (*ğayrihi*)) hence one says **aŋla-** 'to understand' *Id.* 25 (**aŋ** 'fence, partition' is otherwise known only in SW XX Anat. **ağ/ıŋ/aŋ** 'a boundary between two fields' *SDD* 72, 99, 103; it clearly has nothing to do with **1 aŋ**): XV *fahima* **aŋla-** (spelt *ağla- bi-ğayn mağnūna* 'with a nasalized *ğayn*') *Kav.* 26, 6; *fahima* **aŋla-** *Tuh.* 28a. 9.

D **eŋle:-** Den. V. fr. **3 eŋ**, q.v. N.o.a.b.; **aŋna-/aŋda-** in several NE languages *R I* 188, 193, Khak., Tuv. seems to be a l.-w. fr. Mong. *aŋna-* (*Kow.* 14, *Haltod* 2) rather than a survival of this word. **Türkü** VIII ff. **bars kéyi:k eŋleyü: meŋleyü: barmı:ş** 'a leopard and a stag went looking for wild game (or food?) and grain' *IrkB* 49.

?E iŋle- Hap. leg.; Pelliot read this word in the text below and translated it 'to bend', connecting it with **2 eŋ- (eğ-)** which is morphologically impossible; it is no doubt a mistranscription of **irkle:-** q.v. **Uyğ.** VIII ff. Bud. (then the bull came out at the head of the herd; he made the prince lie down flat and) **tört aḏakın iŋleyü** (read **irkleyü**) **kölitdi turdı** 'bending (substitute 'stamping with') his four legs stood shading him' *PP* 65, 5–6.

D **öŋlen-** Refl. Den. V. fr. **2 öŋ**; 'to become coloured, to recover one's colour'. Survives in NE Khak. **öŋnen-**; NC Kır., Kzx. **öŋdön-**; the basic verb **öŋne-/öŋdö-** also exists in these languages. **Xak.** XI **üzüm öŋlendi:** *talawwana'l-'inab* 'the grapes became coloured'; also used of a man when he recovers his colour (*talawwana*) after an illness *Kaş. I* 289 (**öŋlenü:r, öŋlenme:k**).

Tris. ANL

E **inilgü:** this word has been read in two inscriptions and translated in various ways. It does not exist. **Türkü** VIII **teŋri: yarlıkaduk üçün men kazğanduk üçün türkü boḏun kazğanmış erinç ini: ölgü: bunça: başlayu: kazğanmatı:n türkü boḏun öltеçi: erti:** 'because heaven was gracious and because I gained (victories) the Türkü people gained. If my younger brother when he died had not gained so much by his leadership the Türkü people would have died' *II E* 33 (**ini: ölgü:** is reasonably clear in the Finnish photograph, but has been read *men inilgü*: with *m* for the first *i* and *n* for the *ö*): VIII ff. Yen. in *Mal.* 28 a very obscure text, apparently consisting of two separate inscriptions read as one and largely unintelligible, ll. 4 and 5, which are among the more intelligible, are read **er erdem üçün inim eçim uyarın üçün beŋgü:min tike: berti: tört enelgü:(?) ertimiz bizni: erklig aḏırt(t)ı:** (or **aḏırtı:**?) 'because of my(?) manly qualities, and because of (the ability?) of my elder and younger brother, they erected my memorial stone; we were four . . . (*Mal.* 'we had four younger brothers', which is impossible), the lord (of the underworld) parted us'. Here too *n* seems to be a misreading of *ö*, **ölgü:** might mean here 'destined to die'.

Tris. V. ANL-

D **ana:la:-** Hap. leg.; Den. V. fr. **ana:. Xak.** XI **ol anı: ana:la:dı:** *sammāhā li-nafsihi umm wa nasabahā ilā'l-umūma* 'he called her his own mother and traced his female parentage to her' *Kaş. I* 311 (**ana:la:r, ana:la:ma:k**).

D **aŋı:la:-** Den. V. fr. ***aŋı:**, onomatopoeic; 'to bray'. One of several onomatopoeic Verbs of this general form; prob. the origin of **aŋ:ıda-** NC Kır. 'to shout, scream'; SW XX Anat. (of a buffalo) 'to bellow' *SDD* 103; parallel medieval forms are added below; **inle-(iŋle-)** still survives in SW Rep. Turkish. **Xak.** XI **eşye:k aŋı:la:dı:** *nahaqa'l-ḥimār* 'the donkey brayed' *Kaş. I* 311 (**aŋı:la:r, aŋı:la:ma:k**): **Kıp.** XIV **iŋle-** (with **-ŋ-**) *anna* 'to moan, groan' *Id.* 25: XV *anna* **iŋle-** *Tuh.* 5b. 6: **Osm.** XVIII **iŋle-/iŋilde-** in *Rūmī nālīdan wa zārīdan* 'to groan, lament' *San.* 117v. 2.

Dis. ANM

S **eŋim** See **eğim.**

?E aŋmın n.o.a.b.; all occurrences are in the *Abl.* and in rather late block prints, and as the form is unusual and unlikely, it seems possible that it is an error for **aŋma(tın)** Neg.

Ger. in **-matın** (*v. G. ATG*, para. 340) fr. **aŋ-** 'without noticing it, inadvertently'. **Uyğ.** VIII ff. Bud. (if anyone sees the spell fastened to the top of a pole) **azu yakın tursar aŋmıntın (?aŋmatın) anıŋ köliğesi teğser** 'or stands near it and, without noticing it, gets into its shadow' *U II* 39, 87–90; (if someone recites this spell in the ears of) **aŋmıntın (?aŋmatın) yılkı ajunınta barmış kuşlarnıŋ keyiklernіŋ** 'of birds or quadrupeds which have inadvertently been reborn as animals' *do.* 43, 12–14; o.o. *Suv.* 169, 8; 177, 16; 227, 7; 424, 21; *Tïş.* 49b. 2–3.

D **önmen** See **örmen.**

Tris. ANM

VU?F **anu:mı:** Hap. leg.; prob. a l.-w. (?Indo-European). **Xak.** XI **anu:mı:** *al-cuḏām* 'elephantiasis' *Kaş. I* 137.

D **oŋa:muk** Hap. leg.; Den. N./A. fr. **1 oŋ**; cf. **sola:muk.** The word obviously means 'right-handed'; *Kaş.*'s translation must be an inadvertent error for *al-ayman.* **Xak.** XI **oŋa:muk er** *al-raculu'l-aysar* 'a left-handed man' *Kaş. I* 162.

Dis. ANN

D **anın** *Instr.* of **ol** used as an Adv.; 'therefore, thereby'. N.o.a.b.; **anın** in the Kıp. declensions of **ol** (*Hou.* 52, 9; *Bul.* 15, 4; *Kav.* 34, 5) is a Sec. f. of the Gen. **anıŋ. Türkü** VIII ff. Man. **anın korkdı** 'he was therefore afraid' *TT II* 6, 32: **Uyğ.** VIII ff. Man. **anın** (at the beginning of a sentence) 'therefore' *TT II* 17, 72: Chr. (the horse could not carry it) **anın kéŋeştiler** 'they, therefore, took counsel together' *U I* 8, 4: Bud. Sanskrit *tasmād* 'therefore' **anın** *TT VIII D.*36; (some people slaughter animals and sell their flesh and blood) **anın öz iğiḏür** 'and thereby maintain themselves' *PP* 3, 5; **anın antağ tétir** 'it is therefore so called' *TT V* 24, 79–80; o.o. *do.* 26, 81; *Suv.* 401, 9: **Xak.** XI **bo:dun anın ürküşu:r** 'the people are therefore (*li-acaliḥi*) panic-stricken' *Kaş. I* 155, 19; and seven, or eight o.o.; n.m.e.: *KB* **anın ötrü begler beḏütür küçin** 'thereby then, he increases the strength of the *beg*'s 4015; a.o. 2211: **Çağ.** XV ff. *Vel.* 32 lists **anın** (spelt *ann*) translating it *anıŋ üçun* 'therefore' and supporting it by a quotn.; *San.* 52r. 10 (s.v. **anı**) says that the correct reading in this verse is **anı** and that *Vel.* got **anın** from a faulty MS. and gave it an 'invented' (*ixtirā'ī*) meaning; the spelling is unusual, but **anın** 'therefore' suits the context better than **anı**, and may well be right; in any event *Vel.*'s translation shows that the word was still known in early XVI.

S **eŋin** See **eğin.**

iŋen See **2 iḏi:.**

S **öŋin** See **öŋi:.**

D **ınanç** Dev. N./A. fr. **ınan-**; etymologically a N./A. meaning 'reliance, trust; reliable, trustworthy', and normally so used fr. the medieval period onwards. In the early period it was, like **ınal**, used normally (or only?) as a title of office, 'confidential minister' or the like, not necessarily of very high rank; in this meaning it survived a long time and was current, for example in the Selcuk empire, sometimes for quite junior officials. Survives only(?) in SW Osm., Tkm. For the longer form with final euphonic **-u:** cf. **ögrünç/ögrünçü:.** See *Doerfer* II 669. **Türkü** VIII ff. Yen. **él ögesi ınançu: bilge:** part of name or title *Mal.* 26, 1; **erdemim üçün ınançu:** (*sic*) **alp** (or **ınançu:lar**?) **içinde:** (end of line) 'because of my manly qualities (I was enrolled?) among the ministers'(?) *do.* 29, 6; **uruŋ başı: ertim ınançı: ertim** 'I was head of the (**uruŋ** is clear, possibly for **uruŋu:** q.v., a clan name, or a mason's error for **uruğ** 'clan') and their minister' *do.* 32, 15: **Uyğ.** VIII ff. Bud. (in a list of Proper Names) **él ınanç tirek** *Pfahl.* 23, 20: **ol öḏün ınançları buyrukları xanka ınça tép ötündiler** 'then his ministers and officers ventured to address the king as follows' *PP* 8, 7 ff.; **begke éşike ınanç tayanç bolğalı küseser** 'if he wishes to become confidential minister and *tayanç* (q.v.) to the *beg* and his consort' *TT VII* 40, 51–2; **ol Ku tao atlığ beğ başın ınançları** 'then his officials with that *beg* named (PU) Ku tao at their head' (and everyone in his house, great and small) *Suv.* 17, 10–11: **Civ. takı élke xanka ınanç bolğuka** 'and when you become a minister of the realm and *xan*' *TT I* 188: **O. Kır.** IX ff. **ınançu: külüg çigşi: ben** 'I am Inançu Külüg Çigşi' *Mal.* 24, 5; **él ınançı:** *do.* 25, 5: **Xak.** XI **ınanç** *al-mu'tamad wa minhu yusammā* **ınanç beg** *ayi'l-amīru'l-mu'tamad* 'trusted, trustworthy', hence the title **ınanç beg**, that is 'trusted chief' *Kaş. I* 133; *III* 450 (duplicated): *KB* **ınanç kılmağa dunyā koḏğa seni** 'the world will not keep faith, it will let you down' 1091; (a ruler must share his secrets with his *vezir* and his secretary . . .) **ay begler ınançı sözüŋ kizle berk** 'oh confidential ministers of rulers keep your secrets firmly' 2683; (in a list of various offices) **ınanç beğ** 4068: XIV *Rbğ.* **adamılar ınançı** 'one on whom men rely' *R I* 1362; *Muh. al-ṭikka* 'reliance' **ı:na:nç** *Mel.* 54, 1; *Rif.* 150: **Çağ.** XV ff. **ınanc** (so spelt) *bāwar* 'belief, trust'; also the name of a governor of Ray in the reign of Malik Arslan whose daughter was married by Muḥammad Ildegiz; their son was **Kutluğ Inanc** *San.* 117v. 12: **Kıp.**(?) XV *amān* 'trust', etc. (**tüzerlik**; in the margin in a SW(?) hand) **ınanc** *Tuh.* 3b. 11.

D **onunç** Ordinal f. of **o:n**; 'tenth'. S.i.a.m.l.g. in the later forms **onınçı/onuncu** and the like. **Türkü** VIII **onunç ay** '(in) the tenth month' *II S* 10: VIII ff. Man. **onunç** 'tenth (paragraph)' *Chuas.* 206: **Uyğ.** VIII **onunç ay** *Şu. W* 2: VIII ff. Civ. **onunç** (once **onınç**) **ay** is common in the documents in *USp.*: **Xak.** XI **onunç yarma:k** *al-dirhamu'l-'āşir* 'the tenth *dirham* (etc.)' *Kaş. I* 133; *III* 450 (duplicated):

KB the form used in the list of Chapters in the Vienna MS. is **onunç**.

Dis. V. ANN-

D **anun-** Refl. f. of **anu:-**; 'to prepare oneself (for something *Dat.*, or to do something Gerund in **-ğalı:/-geli:)**'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M I* 14, 4–5 (**é:t-**): Man. *TT II* 17, 60–3 (**alku:**); **anuntımız sizinge** 'we have prepared ourselves for you' *TT III* 3: **Xak.** XI **ol ya:ğı:ka: anundı:** 'he made ready (*ista'adda*) for the enemy' *Kaş. I* 206 (**anunur, anunma:k**); **isizlikig** (*sic* ?error for **isizlikke:**) **anunma:** *lā tasta'iddanna li'l-şarr* 'do not prepare for wickedness' (i.e. do not assume that people will be wicked) *III* 161, 3; (*I* 114, 19 see **1 oğurluk**): *KB* **yégüçi anundı anuk tut aşı** 'the eater has prepared himself, have his food ready for him' 1675; **saŋa ma anunmış turur bu ölüm** 'this death has prepared itself for you' 1405; o.o. 3530 and spurious verse in Vienna MS. after 1183: XIII(?) *At.* 209 (**1 açığ**).

D **ınan-** (**ına:n-**) Refl. f. of ***ına:-** 'to trust, rely on (someone *Dat.*)'. S.i.a.m.l.g., sometimes also for 'to believe (something *Dat.*)'. **Türkü** VIII ff. Man. **burxanlarka ınantımız tayantımız** 'we have trusted and relied on the prophets' (*sic?*, not 'Buddhas' in Man.) *Chuas.* 175–6: **Uyğ.** VIII ff. Bud. **sizinge ınanıp** 'relying on you' *U III* 35, 34; **bu savka ınanıp kértgünüp** 'trusting and believing these words' *USp.* 102b. 27; o.o. *do.* 100, 8; *Hüen-ts.* 2061: Civ. **öz kentüŋke ınanğıl** 'rely on yourself' *TT I* 40–1; o.o. *do.* 80, 109; see also **içan-**: **Xak.** XI **men aŋa:r ınandım** *i'tamadtu 'alayhi* 'I relied on him' *Kaş. I* 206 (**ına:nur** (*sic*), **ınanma:k**); **ya:y körkinge: ınanma:** 'do not trust or expect any good from (*lā ta'tamid wa lā tarcu xayr*) the beauty of spring' *III* 161, 1: *KB* **ınanma maŋa** 666; o.o. 668, 2374: XIII(?) *At.* **éşim tép ınanıp sirr ayma sakın** 'do not tell a secret, saying "he is my friend" and trusting him; keep it to yourself' 173; *Tef.* **ınan-** 'to believe (in God)' 129: **Çağ.** XV ff. **ınan-***bāvar kardan* 'to believe in' *San.* 115v. 17 (quotn.): **Xwar.** XIII **ınan-** 'to believe in' *Ali* 39: XIV **ınan-** 'to trust' (this world) *Qutb* 59: **Kom.** XIV 'to believe in' (God, etc. *Dat.*) **ınan-** *CCI, CCG*; *Gr.* 273 (quotns.): **Kıp.** XIII *şaddaqa min taṣdīqa'l-kalām* 'to believe, in the sense of believing a statement' **ınan-** *Hou.* 41, 16: XIV **ınan-** *ṣaddaqa wa āmana* 'to believe, trust' *Id.* 24: XV ditto *Tuh.* 22b. 7, a.o.o.: **Osm.** XV **ınan-** 'to rely on (a promise)' *TTS I* 383.

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S **ınançu:** See **ınanç**.

D **ınançlığ** P.N./A. fr. **ınanç**; 'reliable, trustworthy'. N.o.a.b.; the entry **Çağ. inançlik** (*sic*) in *R I* 1441 is not confirmed by any other Çağ. authority. **Uyğ.** IX **ınançlığ** *III C* 7 (*ETY II* 38; on the edge of a fragment; dubious): **Xak.** XI *KB* **kişilik kılığlı ınançlığ akı** 'humane, trustworthy, and generous' 2321: XIII(?) *At.* **neçe me ınançlığ éş erse yakın** 'however reliable and close a friend may be' 174.

D **ınançsız** Priv. N./A. fr. **ınanç**; 'untrustworthy, treacherous'. N.o.a.b.; the entry Çağ. **inançsiz** (*sic*) in *R I* 1441 is not confirmed by any other Çağ. authority. **Xak.** XI *KB* **ınançsiz téme emdi sögme meni** 'do not now call me untrustworthy and curse me' 1091; **ınançsız ajun** 'this untrustworthy world' 6629; a.o. 670: XIV *Muh. al-xā'in* 'treacherous' **ı:na:nçsız** *Mel.* 54, 1 (mis-spelt *ı:na:nsız*); *Rif.* 150.

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iŋir 'dusk', the half-light between day and night at sunset (and prob. also at dawn). Cf. **ımır**. Survives in several NE languages as **iŋir/i:r**, etc.; NC Kır. **ıŋırt/iŋir, iŋirt** and **?ımır**; Kzx. **iŋir** and several NW languages as **iŋir/iŋgir** and the like, usually only of evening dusk. **Uyğ.** VIII ff. Bud. **kün üner uğurda . . . iŋir uğurda** 'at sunrise . . ., at dusk' *TT V* 8, 70–6: Civ. (in a calendar of A.D. 1368) (the planet Mercury) **iŋirde közünür** 'becomes visible at dusk' *TT VII* 1, 22: **Xak.** XI **iŋir** *al-sudfa* 'dusk', that is a mixture (*ixtilāt*) of light and darkness; in **Oğuz ımır** *Kaş. I* 94.

D **onar** Distributive form of **o:n**; 'ten each' Survives only(?) in NC Kzx. *R I* 1043, some NW languages and SW Osm. **Türkü** VIII ff. Man. **onar erke bir bir er** [small gap] **başı urdı** 'he put one man as head of each ten men' *TT II* 10, 91–2: **Xwar.** XIII **onar** *Ali* 23.

D **onur** See **on-** *KB*.

D **öŋür** apparently der. fr. **1 öŋ**, but morphologically difficult. Survives in NC Kır. **öŋür** 'the skirt of a robe or coat; needlework on the front of a woman's dress; a dress thus ornamented', and SW Osm. **öŋür** 'advanced, superior, eminent' (*Red.*); 'well educated; (of an animal) domesticated' (*Sami*); in Rep. Turkish this is spelt **onur** (unless this is merely French *honneur*). **Uyğ.** VIII ff. Civ. **iç öŋürde ısırsar** 'if (a mouse) bites (a hole) in the inner skirt' . . . **taş öŋürde ısırsar** 'if it bites (a hole) in the outer skirt' *TT VII* 36, 8–17: **Çağ.** XV ff. **öŋür** (spelt) *güşa-i dāman-i qabā* 'the corner of the skirt of a robe' *San.* 89r. 10 (quotn.).

D **üŋür** Dev. N. fr. **üŋ-**; etymologically 'something hollowed out', in practice usually 'cave' or similar cavity. Survives usually as **üŋgür** or the like in NE Tuv.; SE Türki *Shaw, BŞ, Jarring* and NC Kır., Kzx. **Uyğ.** VIII ff. Man. **üŋürüntekí** (spelt *ünkü-*) **yek oŋlınlar** 'devils and demons in their caves' *TT III* 91: **Xak.** XI **üŋür** *al-kahf* 'cave' *Kaş. I* 94: *KB* **bu ağzıŋ miŋāli üŋür sanı teg** 'this mouth of yours is just like a cave' (when the words come out, it is like the chilly dawn

wind) 2684; **üŋürde turuğlı** 'living in a cave' 4766; **üŋürde evi** 6155: XIII(?) *Tef.* **üŋür** 'cave' 339: **Xwar.** XIII **iŋiz** (*sic*) 'hollow, cave' *'Ali* 47, no doubt an error for this word: XIV **üŋür** 'cave' *Qutb* 123; *Nahc.* 292, 8; 342, 17.

D **öŋre:** Den. Adj./Adv. fr. **1 öŋ**; used both of time and space, and implying both motion and rest; in the earliest period apparently only as a cardinal point 'in the east, eastwards', later 'in front, forwards; formerly', and (with a preceding Gerund or *Abl.*) 'before'. Cf. **öŋdün.** N.o.a.b. **Türkü** VIII **öŋre: kün tuğsıkda:** 'in the east, where the sun rises' *I E* 4, *II E* 5; **öŋre:** 'in the east' *II S* 13; *T* 10, 14, 20; (he killed many of the people) **berye: Tavğaçığ öŋre: Kıtañığ yırya: Oğuzığ** 'in the south Chinese, in the east Kitans, in the north Oğuz' *T* 7; **öŋre: kün tuğsıkıŋa:** *Ongin* 2: VIII ff. Man. **yér teŋri erken öŋre** 'before earth and heaven existed' *Chuas.* 162–3: **Uyğ.** VIII **öŋre:** 'in the east' *Şu. N* 6; *S* 7: VIII ff. Bud. Sanskrit *⟨an⟩āgatapūrvaṃ* 'not having come previously' **öŋre:tin be:rü ba:rma:tukuğ** *TT VIII A.*1; *prāg bodhe* 'before enlightenment' **bodhisvinde:**(?) **öŋre:** *do. D.*5; *pūrvakarmeva* 'like previous action' (i.e. action in a previous incarnation) **öŋre: a:junda:kı kılınç** [gap] *do. F.*15; *U II* 23, 13–14 (**1 öç**); and many o.o.: **Xak.** XI **er öŋre: yattı:** *istalqā'l-racul* '*alā qafāhu* 'the man lay on his back' (i.e. face upwards) *Kaş. III* 378 (see **töŋre:**).

S **eŋrek** See **erŋek.**

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S **eŋir-** See **egir-.**

D **oŋar-** Caus. f. of ***oŋa:-**(?), cf. **oŋal-**; 'to make (someone or something *Acc.*) better, to put (it) right'. S.i.m.m.l.g. **Uyğ.** VIII ff. Bud. **bu muŋumuznı amtı kılınç teŋrisi oŋarzun** 'now let the god of action (i.e. Sanskrit *karma*, which operates to inflict retribution for past misdeeds) relieve our distress' *Suv.* 7, 11–12; a.o. *Hüen-ts. Briefe*, p. 30, note 1870, 27: **Xak.** XI(?) *Kaş. I* 244 (**érpel-**): *KB* **keḍ öğlüğ kerek beg oŋarsa işi** 'a *beg* must be very intelligent if he is to manage his affairs aright' 1989; **tapuğuğ oŋarsa bu yaŋlığ kiçig begiŋe yağudı oŋardı keçig** 'a youth like this, if he does good service, draws near to his *beg* and secures access to him' 4042; o.o. 1990, 3988, 4265, 5653: **Çağ.** XV ff. **oŋar-** (spelt, 'with **-ŋ-**') *rāst kardan kār* 'to put a matter right', in Ar. *iṣābat San.* 88r. 15: **Xwar.** XIV **oŋar-** 'to correct (someone)' *Qutb* 117: **Kıp.** XIV **oŋar-** (with **-ŋ-**) *qawwama ğayrahu* 'to set someone aright, to rectify' *Id.* 25 (this entry immediately follows that of **2 oŋ-** (**on-**), *istaqāma*, with the (erroneous) implication that it is the Caus. f. of that Verb): **Osm.** XIV ff. **oŋar-** 'to improve, correct, put on the right road'; c.i.a.p. *TTS I* 543; *II* 729; *III* 554; *IV* 608.

D **üŋür-** Hap. leg.; if authentic presumably Caus. f. of **üŋ-**, but it occurs in a very obscure sentence (**yaşurukı** is also Hap. leg.) in a series of sentences describing the effects of an evil omen, and the meaning is uncertain. **Uyğ.** VIII ff. Civ. (the swan has flown away and does not settle on the lake; the child does not come to its mother(?); your wife is depressed) **yaşurukı işi üze kapığıŋ üŋürser** [gap] **ur** perhaps 'if someone has your door broken through on his secret business' *TT I* 217–18.

VU(D) **aŋra:-/ıŋra:-** 'to whine, scream, bellow', and the like; prob. Den. V. fr. an onomatopoeic ***aŋır/ıŋır,** the latter still existing as an onomatopoeic for creaking or grating sounds in some NE languages. There is great inconsistency in the vocalization of this verb and its derivatives; the MS. of *Kaş.* has **ıŋra:-, ıŋrat:, ıŋran-** but **aŋraş-** mainly of the female camel. S.i.a.m.l.g., in a wide variety of forms, some with inserted velar **-ğ-**, some trisyllabic like NC **aŋğıra-**, and some with front vowels **e-** or **i-**. **Xak.** XI **iŋen ıŋrasa: botu: bozla:r** 'if the female camel calls (*ḫannat*), the colt bellows (*raġā*) in reply' *Kaş. I* 120, 18; n.m.e.: **Çağ.** XV ff. **ıŋra-/ıŋran-** (*spelt*) *nālīdan* 'to lament', followed by a long passage saying that the *Rūmī* author (i.e. *Vel.* s.v. **ıŋran-**) spelt the word with front vowels quoting the *Muḥākimatu'l-luġatayn* which he himself had not seen, but that in his experience it had back vowels *San.* 117r. 2 (quotns.): **Xwar.** XIV **iŋre-(-mek** etc.) 'to lament' *Qutb* 60; **ıŋra-(-p)** *do.* 206; VU **iŋre-**ditto *MN* 376; *Nahc.* 73, 16 (**botu:**): **Kıp.** XV *za'ara'l-asad* (of a lion) 'to roar' VU **aŋra-** *Tuh.* 18b. 6: **Osm.** XIV ff. **aŋra-/ıŋra-** (sometimes spelt **iŋre-** in *I* and *II*, but the Infins. are all **-mak**) 'to roar, bellow, howl, etc.'; c.i.a.p. *TTS I* 29, 386; *II* 40, 543; *III* 27; *IV* 30.

VUD **aŋrat-/ıŋrat-** Caus. f. of **aŋra:-/ıŋra:-.** S.i.s.m.l. **Xak.** XI **ol anı ıŋrattı:** *arannahu mina'l-ranīn* 'he made him moan, groan (etc.)' *Kaş. II* 357 (**ıŋratu:r, ıŋrat-ma:k**): **Xwar.** XIV **iŋret-** 'to make (someone) lament' *Qutb* 60.

VUD **aŋran-/ıŋran-** Refl. f. of **aŋra:-/ıŋra:-** and synonymous with it. S.i.s.m.l. **Xak.** XI **iŋge:n ıŋrandı:** *ḫannati'l- nāqa wa ğayruhu Kaş. I* 289 (**ıŋranu:r, ıŋranma:k**): **Çağ. iŋren-(-dı)** *dard ile yap yap gizlüce ağla-* 'to sob quietly for pain' *Vel.* 81 (quotn. *Muḥākimatu'l- luġatayn*, giving this meaning for **iŋremek/siŋremek**); **ıŋran-** *San.* 117r. 2 (see **ıŋra:-**) **Osm.** XIV ff. several occurrences of **aŋran-/ıŋran-** are included under **aŋra-/ıŋra-** q.v.

VUD **aŋraş-/ıŋraş-** Co-op. f. of **aŋra:-/ıŋra:-** S.i.s.m.l. **Xak.** XI **oğla:n aŋraşdı:** (*sic*) *aḍiyati'l-ṣibyān* 'the boys were hurt' (*sic*, i.e. screamed) *Kaş. I* 289 (**aŋraşu:r, aŋraşma:k**, *sic* in MS.); **saçlıp suvı: aŋraşu:r** (?, *alif* unvocalized) 'their (the clouds') water pours down and makes a noise and murmur' (*ṣawt wa xarīr*) *I* 258, 4; **akın akar aŋraşu:r** 'the torrent flows with a groaning plaintive

sound' (*bi-anin wa ḥanin*) *III* 39, 15; **ördı bulıt ıŋraşu:** (*sic*) 'the clouds rose noisily' (*zaclā'*) *III* 398, 24: **Xwar.** XIII **iŋreş-** (*sic?*) 'to weep together' '*Ali* 47.

Tris. ANR

D **aŋaru:/ıŋaru:/ınaru:** Directive f. of **an-(ol)**; etymologically 'up to that (time or place)' but from an early period used as a Postposn. w. the *Abl.* meaning '(from then or there) onwards (to some indefinite point in space or time)'; it therefore became associated antithetically with **bérü:** meaning 'on that side, there', as opposed to 'on this side, here'. The phonetic history is complicated; the parallel form with **ı-** is normally spelt **ınaru:** (the only occurrence of **ıŋgaru:** seems to be in Uyğ. VIII); in Xak. the only form seems to be **naru:** (**aŋaru** in *KB* 6110, Vienna MS., is a false reading) and this survives in SE Türki, *Shaw* (**nari**) BŞ (**néri**), *Jarring* (**nari/neri**), and SC Uzb. (**nari**); **aŋaru** (later **aŋarı**) still survives in SW Tkm. **aŋrı** and XX Anat. **anarı** *SDD* 100, but elsewhere the word has been abbreviated; in NE the forms are **anar/ınar/onar/a:rı** and even **a:r** (cf. the Khak. phr. **a:r be:r**); in SE Türki *Shaw* has **arı** as well as **narı**; in NC the forms, often with rhyming forms of **berü**, are **ar/arı/éri** and in NW **arı/a:rı.** **Türkü** VIII (let us make an expedition eastwards against the Türkü *xağan*) **aŋaru: sü:lemeser** 'if we do not march in that direction' *T* 20: **Uyğ.** VIII **Türkü boḍun anta: ıŋgaru:** (*sic*) **yok boldı:** 'the Türkü people from that time onwards ceased to exist' *Şu. N* 10: VIII ff. Man.-A **az ınaru barmış** 'he went a little further' *M I* 35, 4 and 12: Man. **muntada ınaru** 'from now onwards' *M III* 25, 9 (iii); **sizinte ınaru şeçilip** 'being parted(?) from you' *do.* 25, 11 (iii): Bud. (not very far) **munda ınaru** 'from here' *U IV* 16, 156; **ınaru berü anda munda** 'that way and this, here and there' *Suv.* 625, 10; **berü . . . ınaru** *U II* 11, 10–11; **bu künde ınaru** 'from this day forward' *U III* 65, 2–3 (ii); *Hüen-ts.* 50; o.o. *TT VIII A*.46 (**anta:da:**); *do. N*.11; *PP* 37, 4–5 (**öŋdün**)—**aŋaru** also occurs, but much less often, and has hitherto been misread *aŋayu*; (Tripiṭaka Ācarya) **yantut béleg beklep aŋaru Inanprabı açarıka bitiğ kıldı** 'packed up a return gift and furthermore composed a letter to Jñānaprabha Ācārya *Hüen-ts.* 1859–60; o.o., normally meaning 'furthermore, thenceforward', in note on that passage (*Hüen-ts. Briefe*, p. 28); *Suv.* 28, 11; 45, 11: Civ. **bu künde ınaru** *USp.* 88, 23; 107, 8 (and, with **kün** 116, 11): **Xak.** XI **naru:** a particle (*ḥarf*) meaning *al-ciha* 'direction'; hence one says **naru: bar** 'go in that direction' *Kaş. III* 223; o.o. *I* 199, 6 (**atın-**: translated *ḍālika'l-cānib* 'in that direction'); *I* 352, 13 (translated *ba'duhu* 'thereafter'); *II* 140, 19; 193, 5: *KB* **bu künde naru** 597; **munıŋda naru** 'from here onwards' 4070; (there is also a N./A.S., e.g. **munıŋda narukı . . . yol** 'the road from here on' 4876): XIII(?) *Tef.* **aŋrurak bardı** 'went forward' 55: **Çağ.** XV ff. **narı** *öte* in the meaning which it has in *andan öte*/*andan aŋaru* 'beyond that' *Vel.* 390 (quotn.); **narı** (spelt) *ān ṭaraf* 'in that direction' (quotn.); **narırak** *ān ṭaraftar* 'further on in that direction' *San.* 321 v. 11: **Kom.** XIV **arı** 'onwards, towards' *CCI*, *CCG*; *Gr.* 41 (quotns.): **Kıp.** XIV *al-ba'īd mina'l-şay' taṣīr ilayhi* 'further than the thing at which you point' **aŋğaru** (and 'nearer than it towards you' **berü:**) *Bul.* 14, 7: XV (*wa mina'l-işāra* and of the demonstratives *li'l-qarīb ay hunā* for 'near, that is here' **beri** and) *li'l-ba'īd ay hunāka* for 'far, that is there' **arı** *Tuh.* 42a. 10: **Osm.** XIV ff, **aŋaru** at any rate till XVI/**aŋarı** fr. XVI onwards (1) 'on that side, beyond' (as opposed to **berü**), (2) as Postposn. after *Abl.* 'beyond, on the other side of', of place and rarely of time; c.i.a.p. *TTS I* 24; *II* 33; *III* 19; *IV* 21.

D **oŋaru:** Directive f. of **1 oŋ**; 'towards the right (side)'. Survives only in some NE languages, *R I* 1028 (various forms) and Khak., *Bas.* 126, where it sometimes means 'right (not wrong)'. **Uyğ.** VIII ff. Bud. (the emblems on your head-dress) **oŋaru evrilıp tururlar** 'are turned to the right'; **oŋaru teğzinmek kılıp** 'making a turn to the right' *U II* 41, 17.

D **öŋre:kı:** N./A.S. fr. **öŋre:**; 'previous', etc. N.o.a.b. **Türkü** VIII *T* 17 (**beryekı:**): **Uyğ.** VIII ff. Bud. **öŋreki bilge: ba:xşıla:r** 'wise teachers of old times' *TT VIII H*.4; a.o. *do. A*.16: Civ. **öŋreki él(l)igler** 'former kings' *TT I* 93; (take one in ten from these stones and) **öŋre:kı ta:şka: kat** 'add them to the previous stone' *TT VIII L*.17.

Dis. ANS

PU **iŋes** Hap. leg.; **Xak.** XI a man who is constantly glancing right and left, as if he were a stranger (*a'camī*) is called **iŋes kişi:** *Kaş. I* 94 (*sic*, listed under **-S**).

D **aŋsız** Priv. N./A. fr. **1 aŋ**; lit. 'without understanding'; later it came to mean (1) 'without understanding, ignorant, stupid', (2) 'without thinking', hence either 'sudden, suddenly' or 'mechanically'. S.i.a.m.l.g. except NE. **Uyğ.** VIII ff. Bud. (you completely refuted him) **bu yeme aŋsız uyatıp utsukup özin bilindi** 'and he admitted himself to be without understanding, put to shame and defeated' *Hüen-ts.* 1802–3; (I will make all the rivers . . '. trees . . .'plants . . . **aŋsız körtle sevüglüg . . .** 'unbelievably(?) beautiful, lovely' (agreeably coloured, fragrant, etc.) *Suv.* 529, 11: **Çağ.** XV ff. **aŋsız/aŋsızın** (spelt) (1) *bi-'aql wa nā-faham* 'without intelligence and understanding' (quotn.), (2) *nā-gahān wa ğāfil* 'suddenly and unawares' *San.* 52r. 3: **Xwar.** XIV **ansızın** 'suddenly' *Qutb* 8; **aŋsuzun/aŋsızda** ditto *do.* 9: **Kom.** XIV 'suddenly' **ansızın** *CCG*; *Gr.* 38 (quotn.): **Kıp.** XIV **ansız** (*sic*) *al-ğafla* 'suddenly, unawares' *Id.* 24: **Osm.** XIV ff. 'suddenly' in several forms, XIV **aŋsuz/aŋsuzda**; XV **aŋsuzın/aŋsızda**; XVI **aŋsız** *TTS I* 30; *II* 41; *III* 28; *IV* 31.

D **öŋsüz** Priv. N./A. fr. 2 **öŋ**; n.o.a.b. **Uyğ.** VIII ff. Man. (then that realm, city, or country becomes) **öŋsüz meŋiz[siz küç]süz küsünsuz** 'colourless, unbeautiful, and powerless (Hend.)' *M III* 37, 16–17 (i).

Dis. V. ANS-

D **énse:-** Hap. leg.; Desid. f. of **én-**. **Xak.** XI **er kötü:din énse:dі:** 'the man intended and desired to descend (*yanzil*) from the roof' (etc.); the **-n-** is changed (*mubdala*) from **-l-** *Kaş. I* 278, **énse:r, énse:me:k).**

Dis. ANŞ

D **éniş** N.Ac. in **-ş** fr. **én-**; 'descent', and sometimes as a Conc. N. 'declivity, downslope'. S.i.m.m.l.g. **Xak.** XI *KB* **éniş** 'descent' is fairly common, usually in antithesis to **ağış** 'rise' 903, 1050, 1087 (**ağış**), etc.: XIV *Muh. al-ḥudūr* 'slope, declivity' **é:niş** *Mel.* 74, 13; *Rif.* 177 (mis-spelt): **Kom.** XIV 'valley, declivity' **eniş** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥadara* 'declivity' (opposite to 'acclivity' **yokuş**) **éniş** *Hou.* 6, 15: XIV **éniş** *al-ḥudur* (and the opposite is **yokuş** *al-ṣa'ūd*) . . . **éniş** *al-nuzūl* 'descent' *Id.* 24: XV *ḥadara* **éniş** *Tuh.* 12b. 11; a.o. 22a. 1 (**ağış**).

D **ünüş** Dev. N. fr. **ün-**; survives only(?) in NE Tuv. **ünüş** 'plant, crop'; it is doubtful whether this word has been correctly read in the text below; in most late Uyğ. scripts **ünüş** and **örüş** are practically indistinguishable, and **örüş** would seem to suit the context better. **Uyğ.** VIII ff. Bud. (until those who hold this *dhāraṇi*) **ünüş** (?**örüş**) **yolka teggінçe** 'reach the rising road' *Suv.* 361, 5–6.

Dis. V. ANŞ-

D **éniş-** Hap. leg.; Recip. f. of **én-**. **Xak.** XII **ol meniŋ birle: ta:ğdın énişdі:** *bārānī fī'l-nuzūl mina'l-cabal* 'he raced me down the mountain' *Kaş. I* 190 (**énişü:r, énişme:k**, MS. in error *-ma:k*).

S **eŋiş-** See **eğiş-**.

D **unaş-** (**una:ş-**) Recip. f. of **una:-**; 'to reach a satisfactory agreement (about something *Acc.*)'. Survives only(?) in SE Türki, *Shaw, BŞ.*, and NC Kır. **Xak.** XI **bu ı:şığ ola:r kamuğ unaşdı:la:r** *tarāḍaw hāḍā'l-amr* 'they all reached a mutually satisfactory agreement about this affair' *Kaş. I* 190 (**una:şu:rla:r, unaşma:k**).

D **üŋüş-** Hap. leg.; Co-op. f. (in the sense of total action) of **üŋ-**. **Türkü** VIII ff. (a falcon swooped on a hare, but just missed it; the falcon's talons were skinned and) **tavışğan terі:sі: üŋü:şüpen yüğü:rü: barmı:ş** 'the hare ran off with its skin thoroughly lacerated' *IrkB* 44.

Tris. ANŞ

D **ünüşlüg** Hap. leg.?; P.N./A. fr. **ünüş**, q.v.; prob. a misreading of **örüşlüg. Uyğ.** VIII ff. Bud. **ünüşlüg yoluğ tüz bışruntaçı** 'levelling(?) the rising road' *Suv.* 244, 21–2.

Dis. ANY

1 **oŋa:y** basically 'easy', hence, later, 'easy to get, i.e. cheap'. S.i.a.m.l.g. (in SW only Tkm.; in Osm. 'easy' is **kolay**, not an old word) w. many phonetic changes, e.g. NE **oŋday/ oŋdoy**, Khak. **o:y**; NC Kır. **ıŋğay/ıŋtay/ oŋoy/oŋtoy. Uyğ.** VIII ff. Civ. (after a prescription for difficult parturition) **oŋay tuğurur** 'she gives birth easily' *H I* 118: XIV *Chin.–Uyğ. Dict. i* 'easy' (*Giles* 5,497) **oŋay** *Ligeti* 187; *R I* 1026: **Xak.** XI *Kaş. I* 41 (**2 oŋ**); n.m.e.: *KB* **kılınçı köni erdі kılkı oŋay** 'his conduct was upright and his character easy' 407; similar phr. 325, 674; **ayıtmak oŋay boldı** 'it was easy to ask questions' 1907: (XIII(?) At. **oŋaylık** 'easy to do' 237): **Çağ.** XV ff. **oŋay** *iki kat olur* 'folded double' (quotn.); *waqqiya* 'ounce' (quotn.) *Vel.* 120: **oŋğay** (spelt) *arzān wa pahā-i andak* 'cheap, low priced' (second quotn.); the 'two Rūmī authors' spelt it **oŋay** and translated it 'ounce', quoting the same sentence; *Naṣīrī* followed them and also invented (*sāxta*) the meaning 'folded in two' *San.* 89r. 2 (*Vel.*'s spelling is the better but *San.*'s translation clearly right; 'ounce' may be some muddled recollection of Latin *uncia*; 'folded double' is inexplicable).

VU 2 **oŋay** 'the planet Jupiter'; possibly, like some other names of stars in *KB*, a l.-w.; the phr. for 'Jupiter' in *Kaş.* is **kara: kuş. Oŋay** reappears in *ŞS* 42 translated *müşteri, bircis*, both 'Jupiter'; it is not known where *ŞS* found this word. In SW XX Anat. **öŋay** (*sic*) 'Jupiter' *SDD* IIII. **Xak.** XI *KB* **anıŋda basa keldі ikinç oŋay** 'after him came Jupiter in the second place' 132.

Tris. ANY

E **aŋayu** See **aŋaru:**.

E **öneyü** See E **öne:-**.

VU(D) **öŋe:yük** Hap. leg.; Den. or Dev.(?) N./A. but not obviously connected w. any known meaning of **öŋ** or **üŋ-**. **Xak.** XI **öŋe:yük** (*sic* in MS.) **ne:ŋ** *al-ṣay'u'l-xāṣṣ bi'l-ṣay', wa kull ṣay xuṣṣa bihi'l-racul fa-huwa lahu* **öŋe:yük** 'anything which is peculiar to something else'; and anything which is the private property(?) of someone is called his **öŋe:yük** *Kaş. I* 162.

?E **iniyıgü:n** See **ini:**.

Dis. ANZ

aŋız 'a stubble-field'; later perhaps also 'stubble'. Survives in NC Kır. and SW Osm. and XX Anat. (**Türkü** VIII ff. Yen. it is unlikely that the reading **aŋızğa:** in *Mal.* 48, 6 is correct): **Xak.** XI **aŋız** *al-cill, wa huwa sūqu'l-burr wa ġayrihi ba'damā ḥuṣida* 'a field of wheat or other (cereals) after it has been reaped' *Kaş. I* 94: **Çağ.** XV ff. **aŋız** (spelt, 'with **-ŋ-**') *mahall-i zirā'at ki ḥāṣil-i ān tāza raf' şuda wa xāṣāk-i ān bar zamīn mānda*

bāşad 'arable land from which the crop has recently been reaped and the stubble left on the ground' *San.* 52r. 7: **Osm.** XIV ff. **aŋız** is used in several dicts. to translate Ar. and Pe. words, most of which mean 'stubble' rather than 'a stubble field' *TTS I* 28; *II* 39; *III* 26; *IV* 29.

Mon. AR

a:r 'auburn, bay (coloured)'; pec. to *Kaş.*; practically syn. w., and perhaps a Sec. f. of **o:r. Xak.** XI **a:r böri:** *al-ḍabu'* 'hyaena' (verse); **a:r ne:ŋ** *al-lawnu'l-aşhab* 'auburn or bay colour', also called **arsı:l** (*sic* in MS.) *bi'l-ziyāda* 'with a suffix' *Kaş. I* 79.

1 er 'man', originally merely 'a human male', later in such specialized meanings as 'male (not female); a fighting man; husband'. See **eren.** S.i.a.m.l.g. **Türkü** VIII **térilip yetmiş er bolmış** 'when they assembled, they became seventy men' *I E* 12, *II E* 11; **inim Kül Tégin er at bulтı:** 'my younger brother Kül Tégin received his adult name' *I E* 31 (**er at,** fairly common in early epitaphs, was the name given to, or assumed by(?), a man when he grew up, in place of his childhood's name, which is seldom mentioned); **el(ı)ligçe: er tutdımız** 'we captured about fifty (fighting) men' *T* 42: VIII ff. **er** 'a man', often qualified, e.g. **bay er** 'a rich man', is common in *IrkB* 5, 7, etc.; **beg er** *do.* 5 therefore presumably means merely 'a *beg*': Man. **ol tüzün er** 'that good man' *M I* 5, 12; 6, 20; a.o. *TT II* 10, 91–2 (**onar**): Yen. **er** and **er at** are fairly common *Mal.* 26, 3 etc.; 26, 13 etc.: **Uyğ.** VIII **er** '(fighting) man' is common in *Şu. E* 4, 10, 11, 12, etc.: IX **oğlanım erde: marımınça: bol** 'my sons, when you grow to manhood(?), become like my teacher' *Suci* 9 (but the correct reading of *Suci* 7 is **marıma: yüzer toru:ğ bertim** 'I gave my teachers a hundred bay horses each', not **yüz er turuğ** 'a hundred men and a dwelling'): VIII ff. Man.-A **erli uzuntonluğlı:** 'men and women' *M I* 16, 15–16; **ne er sen** 'what man are you?' *M I* 33, 19: Man. **ınça kaltı er** 'just as a man' (who blows into a bladder) *Wind.* 23: Bud. **er** both by itself and with a qualifying Adj. or Noun, e.g. **beg er** 'a *beg*', **aşçı er** 'a cook' is common; in *TT VIII D.*20 the translation of Sanskrit *bharteva* 'like a husband' is very tentatively read **he:re teg:** Civ. **er kişi er işine keḍ bolayın téser** 'if a man wishes to become sexually potent' *H I* 75; **altı er kömür borlukumnı** 'my vineyard in which six men (are required) for digging' *USp.* 13, 4; a.o.o. (but in *do.* 22, 5 (XIV) the correct reading is **har** (Pe. l.-w., not **er**) **bir kişi** 'every single man'): **O. Kır.** IX ff. **er** and **er at** are common *Mal.* 2, 3 etc.; 2, 5 etc.: **Xak.** XI **er** *al-racul* 'man'; *yucma'* **eren** *wa hāḍā şāḍḍ li-anna simata'l-cam'* **-la:r** 'plural **eren**; this is irregular because the sign of the plural is **-la:r**' *Kaş. I* 35; very common in *Kaş. KB* **er at boldı begler kanatı yügi** 'men and horses are the wings and feathers of *begs*' 3005; **er at** 'troops' 2138; and many o.o. of **er:** XIII(?) *At.* **er** (spelt *er/ér*) is common; *Tef.* **er** 'man, fighting men' 78: XIV *Muh. racul* **er** *Mel.* 6, 16; *Rif.* 78, a.o.o.; *al-zawc* 'husband' **é:r** 49, 10; 144 (the word is spelt both *er* and *ér*, the latter commoner): **Çağ.** XV ff. **ér** *er ya'ni mard Vel.* 54; **ér/éren** (spelt) *mard* (quotn. w. **éren**); and metaph. *āzāda mardān* 'free men' (quotn. w. **éren**) *San.* 99r. 16: **Xwar.** XIII(?) **er** (usually spelt *ér*, once, 314, ?*yér*) occurs several times in *Oğ.*: XIV **er** 'man' *Qutb* 21, 57 (*ér*): **Kom.** XIV 'man, male, husband' **er** *CCI, CCG; Gr.* 89 (quotn.): **Kıp.** XIII *al-racul* **er** *Hou.* 24, 17: XIV ditto *Id.* 9: XV ditto *Kav.* 59, 14; *Tuh.* 16b. 7; *zawc* **er** *Tuh.* 17b. 12 (a.o.o.).: **Osm.** XIV ff. **er** usually 'husband', less often 'man, fighting man', c.i.a.p. *TTS I* 270; *II* 387; *III* 256; *IV* 300.

S **2 é:r** See **yé:r** Xak.

1 ı:r (or **ır**?) 'song'. The prosthetic **y-** in Uyğ. and Xak. is clearly secondary, as in other words like **ıra:k,** since nearly all modern languages which convert **y-** to **j-** have **ır**; survives in NE Khak., Tuv. **ır**; NC Kzx. **ır**; NW Kumyk, Nog. **yır**; SW Osm. **ır**; only NC Kır., NW Kk. have **jır**; in some modern languages also 'tune, epic, folk-tale', etc. See **ırla:-. Uyğ.** VIII ff. Bud. **ırın oyunın ırlayu böḍiyü** 'singing their songs and dancing their dances' *TT X* 144–5—**yırığ tanlayu** 'admiring the song' *PP* 71, 3: **Xak.** XI **yır** *al-ğinā'* 'a song'; one says **yır yırla:dı:** 'he sang a song'; this is generally used of love songs (*al-ğazal*); and one can also say **ır,** initial *alif* being substituted (for *yā'*) *Kaş. III* 3; **yı:r** *al-ğazal wa'l-ğinā' III* 143; o.o. *II* 14, 9 (**koş-**); 135, 19 (**koşul-**); *III* 131, 4 (**2 ku:ğ**): XIV *Muh. al-ğinā'* **yı:r** *Mel.* 63, 4; *Rif.* 161: **Çağ.** XV ff. **yır** *xwānandagī wa şawt-i āhang* 'singing, melodious sound' *San.* 349r. 22: **Kom.** XIV 'song' **ır** *CCI, CCG; Gr.* 273 (quotn.): **Kıp.** XIV **ir** ('with front vowel', *sic*) *Id.* 10: **Osm.** XIV ff. **ır** (once, XIV **yır**) 'song', c.i.a.p. *TTS I* 351; *II* 498; *III* 342; *IV* 393: XVIII **ır** in *Rūmī, surūd* 'song' *San.* 99r. 20.

VU **2 ır** Hap. leg.; prob. a mere onomatopoeic, but there may be some connection with Ar. *'ār* 'shame', much used in some later Turkish languages. See **ırra. Xak.** XI **ır** *ḥarf yuknā bihi 'ani'l-ḥacla* 'a particle alluding to shame'; hence one says **er ır boldı:** *ḥacila'l--racul* 'the man was ashamed' *Kaş. I* 36.

VU **1 i:r** 'awl, drill'; n.o.a.b. **Uyğ.** VIII ff. Bud. **otlug ir** 'a fire-drill' *U II* 10, 22: **Xak.** XI **i:r** *al-miṯqab* 'a drill' *Kaş. I* 45.

S **2 ir** See **1 yır.**

o:r a word used to describe the colour of an animal's coat, the meaning varying from language to language. Survives in NE Tel. **or** 'greyish' *R I* 1047; NC Kzx. **or** 'dark reddy brown' *R I* 1047; *MM* 262. Two words ending in **-z** have been entered here, since no such words with this meaning have been noted elsewhere. See **a:r. Xak.** XI **o:r at** *faras bayna'l-aşqar wa'l-kumayt* 'a horse with a coat

between chestnut and bay' *Kaş. I* 45: XIV *Muh.*(?) (in the list of colours of horse's coats) *al-samand* 'dun' **o:r** (spelt *o:z*) *Rif.* 171 (only): **Kıp.** XIV **az** (*sic*) *al-aṣfar mina'l-xayl* '(of a horse) yellow' *Id.* 12 (prob. an error for **o:r** or **a:r** but entered under *alif-zāy*).

1 ö:r 'height, high, high ground'; N./A. homophonous with **1 ö:r-** but perhaps not connected since the exact connotation is slightly different. Not noted before the medieval period, but older since it is the basis of **örle:-, örlet-**. S.i.a.m.l.g. except SE. **Çağ.** XV ff. **örk/ör** ('with ö-, not ü-') *yokuş ve yokarı* 'high ground, upwards' *Vel.* 102 (quotn., the first form due to a misunderstanding of the *Dat.* **örke**); **ör** (1) *bulandı* 'high ground' (quotns.); (2) metaph., *ṭaraf-i bālā-yi āb wa samt-i wazīdan-i nasīm* 'upstream, upwind' *San.* 70v. 18.

VU **2 ö:r** Hap. leg. **Xak.** XI **ö:r** ('with a front vowel') *maḥallu'l-xāṣiratayn mina'l-qabā'* 'the waist of a robe' *Kaş. I* 45.

1 ür 'a long time, a period extending far into the past'. Survives only in NE Kaç., Koib., Küer., Sag. *R I* 1824; Khak. and Tuv. **Türkü** VIII ff. Man. **ürke üzüksüz emgetirbiz** '(if) for a long time continuously we cause pain' (to the light of the five gods, etc.) *Chuas.* 315: **Uyğ.** VIII ff. Man.-A *M III* 9, 6 (**uḍık**); *do.* 25, 11 (i): Bud. **küḍen ür tursar yaramaz** 'if a guest stays a long time it is inconvenient' *PP* 69, 3.

S **2 ür** See **üyür.**

Mon. V. AR-

1 a:r- 'to be tired, exhausted, weak', sometimes with implication of weakness for lack of food (cf. **aruk**). S.i.a.m.l.g., often in a lengthened form **arı-/aru-**. **Türkü** VIII ff. **er süke: barmı:ş yolta: atı: armı:ş** 'a man went on an expedition; on the way his horse became exhausted' *IrkB* 35; a.o. *do.* 17 (**3 öŋ**): **Uyğ.** VIII ff. Bud. **yérlerig kezip arıp** 'traversing places and becoming tired' *U III* 20, 5 (i); **arıtı armadı** 'he did not become at all tired' *U IV* 22, 273: **Xak.** XI **er a:rdı:** 'the man (etc.) was weak' (*'ayya*) *Kaş. I* 172 (**a:ra:r, a:rma:k**); **alımlığ körü: armadı:** (*sic*) 'when he saw a creditor, he was not so tired (that he could not avoid him)' *I* 149, 2: *KB* (I have made this long journey and come to you) **emgep ham artuk arıp** 'in pain and very weary' 837; **arıp kal-** 'to be tired and lag behind' 3702–3: XIII(?) *At.* (the miser) **armaz osanmaz bolur** 'does not get tired or despondent (piling up money)' 309; *Tef.* **ar-** 'to get tired' 55: XIV Muh. *ta'iba* 'to be tired' **a:r-** *Mel.* 24, 5; *Rif.* 106; *al-ta'b*, **a:rmak** 34, 10; 119: **Çağ.** XV ff. **ar-** (**-dı,** etc.) *yorul-* 'to be tired' *Vel.* 11–12; **ar-***xasta şudan* 'to become tired'; also pronounced **har-** *San.* 33v. 8; **har-** *xasta wa mānda şudan* 'to become tired and exhausted' *do.* 323r. 24 (quotns.): **Xwar.** XIV **ar-** ditto *Quṭb* 10; *Nahc.* 160, 16; 161, 1: **Kom.** XIV **armayın** 'untiring' *CCG*; *Gr.* 39 (quotn.): **Kıp.** XIII *al-ta'b* **armak** *Hou.* 27, 14; *ta'iba* **ar-** *do.* 34, 12: XIV **ar-** ('with back vowel') *ta'iba Id.* 9; *ta'iba* **or-** (*sic*?) *Bul.* 37r.: XV *ta'iba* **ar-** *Tuh.* 9b. 6; *'ayya* (**yorul-**; in margin) **ar-** 26a. 13: **Osm.** XIV ff. **ar-** 'to be tired, exhausted', c.i.a.p. *TTS I* 42; *II* 52 (**arı-**), 55; *III* 38; *IV* 41.

2 a:r- 'to deceive, trick'. The suggestion in *Hüen-ts. Briefe*, p. 29, note 1867 of a connection with **ara:** is unconvincing; some remote connection with **1 a:l** is possible. N.o.a.b.; replaced by **alta:-**. **Türkü** VIII **süçig savın yımşak ağın arıp** 'tricking (people) with their honeyed words and luxurious treasures' *I S* 5; *II N* 4: **Uyğ.** VIII ff. Man.-A (the human body is created entirely) **teven kürün armakan azğurmakan** 'by tricks (*Hend.*) and deceit (*Hend.*)' *M III* 9, 11–12 (ii); a.o. *do.* 29, 5 (ii) (**1 yov-**): Bud. *U II* 77, 26; 86, 43, *TT IV* 10, 5 (**1 yov-**); *Suv.* 135, 10 (**ezügle:-**): **Xak.** XI **ol anı: a:rdı:** *ğarrahu* 'he deceived him' *Kaş. I* 172 (**a:ra:r, a:rma:k**); **ardı:** (*sic*) **seni: kı:z** 'the girl deceived you' (*xada'atka*) *I* 412, 21; a.o. *III* 62, 3 (**1 yov-**): *KB* **méni ardı dunyā** 'the world deceived me' 1172.

1 er- 'to be' (something, somewhere, etc.), necessarily accompanied by a Predicate; it cannot be used by itself to mean 'to exist' (for which see **ba:r**), but is often used as an Aux. V. after Participles, etc. of other verbs. In the earliest period it was conjugated completely, but the **-r-** began to be elided fairly early, and after that the tenses formed by attaching suffixes with initial vowels became obsolete and were replaced by the corresponding tenses of **bol-/ol-** in some languages and **1 tur-** in others. However, some tenses, usually without the **-r-**, s.i.a.m.l.g. The unusual very early Gerunds(?) **erki, erken, erinç** are listed separately. **Türkü** VIII; VIII ff including Man. and Yen. **er-**, 'to be', and as Aux. V., is very common: **Uyğ.** VIII; VIII ff. Man.-A, Man., Bud., Civ. ditto; in *TT VIII* spelt **er-**or, less often, **e:r-** never **ér-**: **e:se:r** (for **erse:r**) occurs once: **Xak.** XI **ol anda:ğ erdi:** *kaḍā kāna* 'he was thus' *Kaş. I* 164 (**erü:r, erme:k**); a.o.o.: *KB* ditto: XIII(?) *At.* ditto.; *Tef.* **er-/ér-** ditto 78: XIV *Muh. kāna* **i:di:** and also **erdi:**; *mā kāna* 'it was not' **yo:k erdi:** and also **deyü:l i:di:** *Mel.* 19, 16; *Rif.* 99 (the alternative translations suggest that, in *Muh.*'s terminology, **er-** was the form used in Turkistan, i.e. late Xak. and **i:-** the form used in 'our country', i.e. early Az.); it is added that most tenses of 'to be' are supplied by **bol-, er-/i:-** surviving only in some: **Çağ.** XV ff. some individual forms, **érdi**, etc., are listed in *Vel.* 50–4 and translated *idi*, etc.; 'to be' is not listed as a Verb in *San.*, but various forms like **érdi, édi** are listed among the Nouns: **Xwar.** XIII **ér-** *'Ali* 27, **é-** *do.* 35: XIII(?) **ér-** 'to be', and as Aux. V. is common in *Oğ.*: XIV **ér-** is common, *Quṭb* 51; *MM* 66, *etc.*: **Kom.** XIV **er-** and more often **e-** occurs in *CCI, CCG*

in various forms listed at length in *Gr.* 89–90: **Kıp.** XIII **idi:** (partially conjugated) is a Turkish word (*lafza*) corresponding to *kāna Hou.* 50, 11 ff.: XIV (under *'alif* alone') **idi:** means both *arsala* 'to send' (see **ı:d-**) and *kāna*; in the first sense it is conjugated (*mutaṣarrafa*), but in the second only in the Perf. (*al-mudi*) *Id.* 7: XV there are three forms (*luğa*) for *kāna* **é:di, idi:, -di:** *Kav.* 27, 19 (with examples); **idi,** etc. are common in *Tuh.*

2 ér- 'to reach, arrive; to meet(?)'. This verb is well established in several medieval languages and survives in SW Osm., but in the early period is so overshadowed by **1 er-** that it is difficult to identify, particularly since its Perf. can hardly be distinguished from that of **ert-.** In the early period there is a phr. **er-bar-** which seems to mean 'to behave in an independent, insubordinate fashion', and can hardly be an idiom of **1 er-.** In this sense it may be the basis of **erk,** q.v.; the same meaning seems to survive in NW Nog. **erüv** (a Nog. Infin. form) 'freedom, liberty', and NW Kk. **er-** 'to follow; to meet; to amuse oneself' is also connected. See **1 értür-, 1 ériş-. Türkü** VIII **temir kapığka: értimiz** 'we reached the Iron Gates' *T* 45 (not from *ert-*, which occurs as **ert(t)imiz** and **ertü:** in *T* 44) —**Karluk boḍun erü:r baru:r erikli: yağı: bolti:** 'the Karluk people, behaving in an independent fashion, became hostile' *I N* 1; the same phr. with **buŋsız** 'careless, thoughtless' inserted after **boḍun** *II E* 29; **xağanıŋa: ermiş barmış eḍgü: eliŋe: kentü: yaŋıltığ** 'you misbehaved against your *xağan* and your independent(?) good realm' *I E* 23, *II E* 19: VIII ff. **aḍığlı: toŋuzlı: a:rt üze: sokuşmi:ş ermi:ş** 'a bear and a boar met (*Hend.*) one another on a mountain ridge' *IrkB* 6: **Uyğ.** VIII [gap **er]miş barmiş** [gap] *Su. N* 2; a.o. *do. E* 2 **(yiçe:)** VIII ff. Man.-A *M I* 14, 12–14 **(oğul):** Bud. **erü erü** translating Chinese *chien* 'gradually' (*Giles* 1,629) occurs several times in *Hüen-ts.* e.g. (the weather) **erü erü isig başladı** 'has gradually begun to get warm' 1882, see also note 1870, last para.: **(Xak.)** XIII(?) *Tef.* **maŋa faryātıŋ érgil** 'come to my help' (cf. the Persian phr. *(ba-)faryād rasīdan* 'to come to someone's help') 126: **Çağ.** XV ff. **ér-** (**-ip,** etc.) *eriş-* 'to reach, arrive' *Vel.* 54; **ér-** occurs both as an Intrans. and Trans. Verb (*lāzim wa muta'addi*), *rasīdan wa rasānidan* 'to arrive, to cause to arrive' *San.* 97r. 23 (quotns.): **Xwar.** XIII(?) **ér-** 'to reach' *'Ali* 54: **Kıp.** XIII *adraka* 'to reach, attain' **er-** (unvocalized) *Hou.* 37, 4: XIV **ér-** ('with front vowel') *adraka Id.* 10: **Osm.** XIV ff. **er-/ér-** 'to reach, attain', in various idioms, c.i.a.p. *TTS I* 273; *II* 393; *III* 260; *IV* 304; XVIII (after Çağ. entry) 'this verb is used in *Rūmī* with both back and front vowels' (*sic*) *San.* 97r. 23.

1 i:r- (**?é:r-,** see **irik-**) 'to mope, feel lonely or bored'. N.o.a.b. unless it survives as a Trans. V. in SW XX Anat. **ır-** (*sic*) 'to annoy, or worry (someone)' *SDD* 774, **Uyğ.** VIII ff. Bud. **catiklig işlerig bütürgeli ırmeksizin yalkmaksızın uzun öḍün katığlanmakları üze** 'in their long-continued efforts to carry out the tasks (prescribed) in the Jātakas without getting bored or nauseated' *Suv.* 235, 10–12: **Xak.** XI **er i:rdi:** *istawḥaṣa'l-racul, wa huwa min qillati'l- mu'ānasa* 'the man moped for lack of company' *Kaş. I* 172 (**2 i:r-** follows): *KB* **tapuğka yakın tut maŋa ırmedin** 'keep close to me in my service without being bored' 592; (I have been very fond of you, but) **irersen méni** 'you are bored with me' 714; o.o. 697, 5671, 6628 **(yalk-): Xwar.** XIV **ır-** 'to be bored' *Qutb* 60: **Kıp.** XIV **ir-** ('with a front vowel') *ḍacara* 'to be bored' *Id.* 10.

2 i:r- 'to make a notch, or breach, in (something *Acc.*)'. Very rare, n.o.a.b., almost syn. w. **1 öt-** 'to pierce' and **üŋ-** 'to hollow out'. Cf. **i:ril-. Xak.** XI **ol ta:m i:rdi:** 'he made a breach (*ṭalama*) in the wall' *Kaş. I* 172 **(i:re:r, i:rme:k): Kıp.** XIV **ir-** *azāla* 'to cause to wane' (?, see **i:ril-**) *Id.* 10.

o:r- 'to mow (grass, etc.), to reap (crops)', and the like. S.i.a.m.l.g.; not always easy to distinguish fr. **ur-** in written texts, but has long **o:-** and Aor. **o:ra:r. Xak.** XI **ol o:t** (*sic*, in error) **o:rdı:** *qaṭa'a'l-ḥaşiş* 'he cut the grass'; also used when one reaps a cereal crop (*ḥaṣada'l-zar'*), etc. *Kaş. I* 172 **(o:ra:r, o:rma:k);** same phr. *I* 14, 11; *III* 45, 4: *KB* 1393 **(2 ot): Çağ.** XV ff. **or- (-ar,** etc., 'with **o-**') *biç-* 'to cut, reap' *Vel.* 103–4 (quotns.); **or-** (by implication 'with **o-**') *diraw kardan* 'to reap' *San.* 66v. 21 (quotns.); **Xwar.** XIV **or-** 'to reap' *Qutb* 118: **Kıp.** XV *ḥaşşa* 'to mow' *Tuh.* 13b. 9.

ur- distinguishable from **o:r-** by its short vowel and Aor. **uru:r;** c.i.a.p.a.l. From the earliest period it had two distinct meanings linked by the fact that both involve use of the arms; (1) 'to put (something *Acc.*, on something *Dat.* or *Loc.*)'; (2) 'to strike (someone or something *Acc.*)', from which, esp. the first, a wide range of idiomatic meanings has developed. Those scholars who have tried to discriminate between these two meanings (e.g. Prof. Pelliot) by spelling (1) *or-* and (2) *ur-* were unquestionably mistaken. **Türkü** VIII **yelme: karğu: eḍgü:ti: urğıl** 'set up a proper (system of) reconnoitring patrols and watch towers' *T* 34; a.o. *I S* 10–11, *II N* 8 **(ölsik)**— **yarıkı:nta: yalma:sı:nta: yüz artuk oku:n urtı:** '(the enemy) hit him with more than a hundred arrows on his armour and quilted coat' *I E* 33; o.o. *I E* 36; *Ix.* 21: VIII ff. **oyma: er oğlanı:n kisi:si:n tutuğ uru:pan** 'a gambler(?) putting up his children and wife as a stake' *IrkB* 29; **kuğu: kuş kana:tı:ŋa: uru:p** 'putting (himself) on the swan's wings' *do.* 35; **yaŋı:lma:zu:n tép bilgeg urtı:** 'he set up a wise man telling him not to make mistakes' *Tun. III a.* 6–8 (*ETY II* 94)— **kiḍi:zi:g suvka: sukmi:ş takı: ur katıgdı: ba:** 'thrust the felt in the water and beat it, tie it firmly' *IrkB* 33; o.o. *do.* 35, 40: Man. **ḍiḍimin başıŋa urdı** (the king) 'put his crown on his head' *TT II* 8, 67; **nom törü**

urdı 'he established the doctrine and rules' *do.* 10, 91; a.o. *do.* 10, 92 **(onar)—neçe urtumuz yontumuz erser** 'if we have somehow struck or wounded them' *Chuas.* 88–9: **Uyğ.** VIII ff. Man.-A **içinẹ urmış erdi** 'he had put (the fowls) in it' *M I* 36, 3: Man. **yeme tatıglığ eḍgü yıḍ tütsüg urur küyürler(?)** 'and put up and burn pleasant, fragrant incense sticks' *Wind.*'35–7—**yeklerig urğay** 'he will smite the demons' *M III* 37, 6 (i): Chr. **bir kapanda urup kigürdiler** (the magi) 'placed (their offerings) on a dish and brought them' *U I* 7, 4–5: Bud. **ur-** is very common; for 'to put, set up' and the like *PP* 34, 3; *U II* 9, 12; 39, 86–7; *Suv.* 21, 12; 129, 8; *TT V* 10, 109; for 'to strike' *PP* 17, 6 etc.: Civ. **ikirer ta:ş a:lıp birni ur** (so spelt) 'take two stones for each and put one down' *TT VIII L.*13, a.o.o. in this text and *H I, II*: **Xak.** XI **eligindeːkiː neːṇniː yéːrdeː urdıː** 'he put (*waḍa'a*) the thing which was in his hands on ground' (prov.)—**ol kulın urdıː** 'he beat (*ḍaraba*) his slave, etc.' *Kaş. I* 165 **(uruːr, urmaːk**; this entry is among the V.s w. a short vowel but is everywhere spelt *uːr-* in the MS); and many o.o.; *KB* **ur-** is very common in both senses, e.g. **törü eḍgü urmış kişi yégleri** 'the best of men have laid down a good code' 252; **kitāb atı urdum Kutaḍğu Bilig** 'I have given the book the name Kutaḍğu: Bilig' 350—**urdı nawbat tuğı** 'the sentry beat his drum' 86: XII(?) *KBVP* **xazına içinde urup kizlemiş** 'he put it in the treasury and hid it' 13: XIII(?) *KBPP* **at laqab urdılar** 'they gave it the name and title' 18–19; *At.* **biligdin ururmen sözümke ul-a** 'I lay a foundation of my words in wisdom' 81; **boḍun mālığ erke urup yüzlerin** 'the people set their faces towards the wealthy man' 421; a.o. 461; *Tef.* **ur-** 'to strike; to put', etc. is common 329: XIV *Muh.*(?) *ḍaraba* **uːr-** *Rif.* 75, etc. (only); **ur-** 120, etc. (only): **Çağ.** XV ff. **ur-** (**-ar,** etc.) *ur-, zadan ma'nāsına* 'to strike' *Vel.* 103–4 (quotns.); **ur-** ('with **u-**') *zadan San.* 66v. 21 (quotns.): **Xwar.** XIII **ur-** 'to strike' *'Ali* 28, 29: XIII(?) ditto *Oğ.* 38: XIV ditto and various idioms *M N* 109, etc.: **Kom.** XIV **ur-** 'to put; to strike', and in idioms *CCI, CCG*; *Gr.* 266 (quotns.): **Kıp.** XIII *ḍaraba* **wur-** (*sic*) *Hou.* 52, 20: XIV **uːr-** *ḍaraba Id.* 10; *ḍaraba* **wur-** *Bul.* 56a.; XV *ḍaraba* **ur-** *Kav.* 7, 13; 8, 16; 74, 19; *Tuh.* 23a. II a.o.o.: **Osm.** XIV ff.**ur-** with a rather wide range of meanings c.i.a.p., consistently spelt *ur-* not *vur- TTS I* 723; *II* 928; *III* 710; *IV* 784.

1 ö:r- practically syn. w. **ün-**, q.v., from which it can hardly be distinguished in badly written Uyğ. texts; 'to rise', usually while still maintaining contact with the point of departure, e.g. (of a plant) 'to sprout'; often used metaph. Survives, sometimes in the extended form **örü-**, in NC Kır., Kzx., and SW XX Anat. 1118 **(örü-**?); 1435 **(ürü-)**. See **örü:**. **Uyğ.** VIII ff. Man.-A *M I* 16, 12 **(kaç)**; *do.* 17, 16 **(evin)**: Bud. **köŋlümde inça sakınç ördi** 'the following thought arose in my mind' *U II.* 5, 13–14: Civ. (when the abscess has cleared up, apply certain drugs) **et örgülük** 'so that the flesh can grow up' *H II* 20, 7–8; **suːvsaːlık öːreːr** 'thirst supervenes' *TT VIII I.*12: **Xak.** XI **bulıt öːrdiː** 'the cloud rose' (*naṣa'at*); and one says **koːy öːrdiː** 'the sheep got up' (*nahaḍat*) out of its sheep-fold and was driven towards its pasture; also used when it grazed by itself at night (*nafaṣat taḥta'l-layl*) *Kaş. I* 173 **(öːreːr, öːrmeːk**; MS., in error, *ormaːk*); o.o. *I* 257, 22 **(örlen-)**; *III* 398, 24 **(aŋraş-)**: **Kıp.** XIV **ör-** ('with front vowel') *nabata* 'to sprout', in the sense of the sprouting of beans and the like *Id.* 10.

2 ö:r- 'to plait'; also used metaph. for building a wall with bricks; *Sami* 199 says that in Osm. **ör-** is used to describe any process of plaiting or knitting, but not weaving on a loom. S.i.a.m.l.g.; see **tokıː-**. **Xak.** XI **ol saç öːrdiː** *ramala'l-ṣa'r wa nasacahu* 'he plaited (*Hend.*) the hair'; also of other things besides hair *Kaş. I* 172 **(öːreːr, öːrmeːk)**; (after **1 öːr-**) and one says **ol savdıç öːrdiː** *ramala'l-qaf'a wa'l-qirṭāla* 'he plaited a basket (Hend.)'; also used of anything that is plaited by hand from cord or palm-leaves *I* 173: XIV *Muh. ṣa'r maḍfūr* 'plaited hair' **öːrmiş saç** *Mel.* 45, 6; *Rif.* 139: **Çağ.** XV ff. **ör-** (by implication 'with ö-') *dū çiz-rā ba-ham tābidan wa bāftan* 'to twist two things together, to plait' *San.* 66v. 22: **Kıp.** XIII *ḍafara'l-ṣa'r* **öːr-** (misvocalized *ewr-*) *Hou.* 36, 1: XIV **ör-** both *banā* 'to build' and *ḍafara Id.* 10 (misdescribed as 'with back vowel').

1 ür- 'to blow (a trumpet, a fire, etc. *Acc.*); to blow (into something *Dat.*)', occasionally without an Object. S.i.a.m.l.g.; SE Türki **hür-**; in SW only(?) XX–Anat. *SDD* 1435. **Uyğ.** VIII ff. Man. **inça kaltı er kim yél küçinẹ tolkukuğ ürerçe** 'just like a man who inflates a bladder by the force of wind' *Wind.* 22–4: Bud. (just as fire is produced by a fire drill, dry tinder and) **ernin çakmışı ürmişi** (mistranscribed *ösmişi*) 'the vigorous action and blowing of a man' *U II* 10, 23–4: Civ. (if anyone says that anything is false or lacking in my statement and) **ayak ürüp sözi çın bolsar** 'if after blowing in a cup (as a form of solemn attestation) his words prove to be true' *USp.* 40, 7–8; 41, 6–7; the phr. **burunda ür-** 'to blow (something) up the nose' occurs in *H II* 20, 4–5 and 18 and 23; in *H I* the word occurs several times, mistranscribed *yür-*, e.g. **boğaz içinẹ ürser yarılur ağızdın ürgü ol** 'if one blows into the throat, (the swelling) bursts; one must blow it out of the mouth' 188–9; o.o. 130, 131, 185 **(kamış)**: **Xak.** XI **ol ot ürdiː** *nafaxa'l-nār* 'he blew on the fire, etc.' *Kaş. I* 164 **(2 ür-** follows); **tilkü: öːz iːnkeː ürseː uḍuz bulur** 'if a fox breathes hard (*ḍabaḥa*) into its own hole, it gets the mange' *I* 55, 1; *III* 5, 15; **kül ürgünçe: köːz ürseː yéːg** *al-faṭḥ fī'l-camr xayr mina'l-faṭḥ fil-ramād* 'blowing on live embers is better than blowing on ashes' *I* 337, 12: XIII(?) *Tef.* **ür-** 'to blow (bellows, etc.)' 338: XIV *Muh.*(?) *nafaxa* **ür-** *Rif.* 116 (only): **Çağ.** XV ff. **ür-** ('with *ü-*, not *ö-*', but mis-spelt with back

vowel), also **hür-** *damīdan* 'to blow' *San.* 66v. 21: **Xwar.** XIV (the wise man said 'give me your hand') **takı élgiŋe ağzı birle ürdi** 'and blew into his hand with his mouth' *Nahc.* 231, 14: **Kıp.** XIII *nafaxa* **ür-** (misvocalized *ewr-*) *Hou.* 36, 1: XIV **ür-** ('with front vowel') *nafaxa Íd.* 10; *şafara* ('to whistle') *wa nafaxa* **ür-** *Bul.* 54, v.; 85, v.: XV *al-nafx* **ürmek** *Kav.* 61, 15; *nafaxa* **ür-** (with front vowel) *do.* 76, 1; *Tuh.* 37a. 4: **Osm.** XIV to XVI **ür-** 'to blow' in several texts *TTS I* 747; *II* 955; *III* 732; *IV* 805.

2 ür- (of a dog) 'to bark, howl'. S.i.a.m.l.g., sometimes as **ürü-**; in SE Türki **hür-**. **Türkü** VIII ff. Man. *M III* 45, 1 (i) (**it**): **Uyğ.** VIII ff. Civ. **it karı bolsar yatıp ürür** 'when a dog gets old it barks lying down' *TT VII* 42, 6: **Xak.** XI **it ürdi:** *nabaḥa'l-kalb* 'the dog barked' *Kaş. I* 164 (**üre:r, ürme:k**): XIII(?) *Tef.* **ür-** 'to bark' 339: XIV *Muh. nibāḥu'l-kalb* **ü:rme:k** *Mel.* 73, 11; *Rif.* 176: **Çağ.** XV ff. **ür-** ('with **ü-**') *faryād kardan, wa in maxṣūṣ-i faryād-i sag* 'to howl, in particular of a dog, to howl', in Ar. *nibāḥ San.* 66v. 23: **Kom.** XIV 'to bark' **ür-** *CCG*; *Gr.* 270 (quotn.): **Kıp.** XIV **ür-** ('with front vowel') *nabaḥa Íd.* 10: XV *nabaḥa* (**ulu-**; in margin) **ür-** *Tuh.* 37a 8.

S **3 ür-** See **üḍür-**.

Dis. ARA

ara: (?**a:ra:**) difficult to pin down grammatically; there does not seem to be any record of it as the subject of a sentence or in other contexts in which it could be regarded as an ordinary Noun. In the early period it is used only as a Postposn. meaning 'between (two places), among (a number of people)', and the like; but *Kaş.* translates it as a Noun and does not describe it as a *ḥarf*. Later it seems to be used almost only in the *Loc.*, either with a preceding Pron. Adj., e.g. **bu arada** 'in this locality', or with a Poss. Suff. e.g. **aramızda** 'among us' or with a 3rd Pers. Poss. Suff. and a preceding Noun, e.g. **oşbu yaruknuŋ arasında** 'in the middle of this light'. Normally used of space, less often of time. S.i.a.m.l.g. The spelling **a:ra:** in *IrkB* and *TT VIII* (SW Tkm. **a:ra**) is prob. the original one. **Türkü** VIII (when the blue heaven was created above and the brown earth below, man was created) **eki:n ara:** 'between the two' *I E* 1, *E II* 2; similar phr. *I E* 2, *II E* 4; *Ongin* 10; (then to the north of the Chinese) **Tağ**(?) **Oğuz ara: yeti: eren yağı: bolmış** 'seven men among the Tag(?) Oğuz became hostile' *Ongin* 5: VIII ff. **kamu:ş** (*sic*, error for **kamı:ş**) **a:ra:** (*sic*) 'among the reeds' *IrkB* 10; **kamı:ş a:ra:** *do.* 38: (man was unhappy and the sky cloudy) **bulıtı: a:ra: kün tuğmi:ş busa:nç ara:** (*sic*) **meŋi: kelmi:ş** 'the sun rose among its clouds, joy came in the midst of grief' *do.* 52: Yen. **él ara:da:** 'from within the realm' *Mal.* 30, 4; **el ara:** *do.* 32, 10: **Uyğ.** VIII **Yarış Ağu:lığ ara: Yit**(?) **başınta ara:** 'between Yarış and Ağu:lığ and within the summit of Yit(?)' *Şu.* B' 6 (text damaged and dubious): VIII ff. Man.-A **ol takığu kuş ara** 'among those fowls' *M I* 36, 6–7; a.o. *do.* 10, 2 (**aḍa:**); **dıntarka ara** 'among the Elect' *M III* 30, 11 (*sic?*, the only case of **ara:** after *Dat.*): Man. **yalaŋuklar ara** 'among men' *TT III* 22: Bud. Sanskrit *antarā* 'between' **a:ra:** *TT VIII G.*1—**ara:** also appears for the first time in oblique cases, e.g. **toyınla:rnıŋ a:ra:sında:** 'among the monks' *do. A.*24; similar phr. *do. H.*5, 9; *U III* 13, 6–7 (ii), etc.—**aradın ajun** 'the intermediate state' *U II* 81, 69–70: **birkiye** (*sic?*) **aḍrılmışdın berü anıŋ ara on yıl boldı** 'it is ten years since we parted' *Hüen-ts.* 1867: Civ. **kişi ara** 'among men' *TT I* 160: **balık ara** 'within the city' *USp.* 88, 43: **kısırın uruğın ağı arası** (*sic*, dittography) **arasında tütüzgü ol** 'he must fumigate between her thighs with *kısırın* seed' *H I* 22–3: **O. Kır.** IX ff. **boḍun ara:** 'among the people' *Mal.* 15, 3: **Xak.** XI **ara:** *waṣṭu'l-şay'* 'the middle of a thing'; hence one says **kişi: ara: kirdim** 'I went in among the people' (*bayna'l-qawm*) *Kaş. I* 87; similar phr. *I* 317, 7; 511, 26 (**ülüglüg**); 528, 18; *II* 17, 6; *III* 60, 8: *KB* **küyer ot ara** 'in the middle of a blazing fire' 1483; **ara . . . ara** 'at one time . . . at another, 177 (**ögdil-**); 400–2; 735: XIII(?) *KBPP* **anlar ara** 'between them' 36; *At.* **kişiler ara** 75; a.o.o.; *Tef.* **ara** in phr. like **bizin ara** and with Poss. Suffs. in the *Loc.* is common 56: **Çağ.** XV ff. **ara** *arasında Vel.* 16; **ara** *miyān wa wasṭ* 'middle, centre'; also called **aralığ**; also used in the meaning of **arasıda** *dar miyānaş San.* 36v. 2; various other phr. like **ara ayı** 'the month of Şawwāl', **arasıda, arasıda mén/ara mén** are listed: **Xwar.** XIII(?) **oşbu yaruknuŋ arasında** 'in the middle of this light' *Oğ.* 55; a.o. *do.* 162: XIV **ara** 'among' *Qutb* 10; *MN* 7, etc.: **Kom.** XIV only in the form **arasında** 'among', etc. *CCG*; *Gr.* 39 (quotns.): **Kıp.** XIII *bayn* **ara:** *Hou.* 53, 13 (also quoted with Poss. Suffs. in *Loc.* and *Abl.*): XIV **ara:** *bayn Íd.* 11; *bayn* with Poss. Suffs. **ara:** with ditto; *al-bayn* **ara:** *Bul.* 14, 5–7: XV **ara** *bayn Tuh.* 73b. 10; **arasında, araŋıza** *do.* 74a. 5, 7: **Osm.** XIV ff. **ara** c.i.a.p.; as early as XIV it means 'place' in phr. like **bu arada** and 'time(s)' in phr. like **har arada** 'at all times'; **ara . . . ara** occurs in XV, XVI, and **ara** as a Postposn., e.g. **xānkāh-i 'aşq ara** 'in the temple of love' down to XVI *TTS I* 32; *II* 46; *III* 30; *IV* 32.

VU **arra** (*sic*) Hap. leg.; onomatopoeic. **Xak.** XI **arra** *al-bawl* 'urine'; an Excl. (*ḥarf*) addressed to a donkey to encourage it to urinate; it is repeated two or three times and (the donkey) urinates. This agrees (*wāfaqat*) with Ar. because *al-arr* means 'copulation' (*al-cimā'*) in Ar. *Kaş. I* 38.

arı: a large stinging insect, 'bee, wasp, hornet'. S.i.a.m.l.g. w. minor phonetic changes (**a:r, ara**, etc.); in some the particular kind of insect is defined by an Attribute, e.g. Osm. **bal arısı** 'honey bee'. **Xak.** XI **arı:** *al-zanbūr* 'hornet, wasp', etc. This agrees (*wāfaqat*) with Ar. because *al-ary* means 'honey' (*al-'asal*) in Ar., but in Turkish 'the source of honey' (*mā*

yatawalladu'l-'asal minhu); and the Çigil Turks call 'honey' **arı: yağı:** *samnu'l-naḥl* 'bee's oil' *Kaş. I* 87; o.o. *II* 329, 10 and 13; *III* 156 (**ba:l**); 276, 19: XIII(?) *At.* '**asal kayda erse bile arısı** 'wherever there is honey there is a bee with it', 439: XIV *Muh. al-zanbūr* **arı:** *Mel.* 74, 8; *Rif.* 177: **Çağ.** XV ff. **arı** (spelt) *zanbūr San.* 37v. 11 (quotns.): **Xwar.** XIV **arı** 'bee' *Qutb* 11; *MN* 10: **Kıp.** XIII *al-naḥl* **aru:** *Hou.* 10, 11: XIV **aru:** both *al-naḥl wa'l-zanbūr*; and if they mean 'bee' specifically (*bi-'aynihi*) they say **ba:l arusı:** *Id.* 10; *al-naḥl* **aru:** (*al-zanbūr* **kökün**) *Bul.* 11, 1: XV *Kav.* 62, 19 (**ba:l**).

VU **ırra** (*sic*) onomatopoeic, cf. **arra**; see **2 ır**. Pec. to *Kaş.* **Xak.** XI **ırra** *al-ḥacla* 'shame'; *yuxaffaf wa yuṭaqqal* 'it is made both light and heavy' (?w. **-r-** and **-rr-**) *Kaş. I* 39; a.o. *I* 322 (**1 ta:r**).

VU **irü:** 'omen, sign'; often in Hend. **irü: belgü:**. Vocalization uncertain; P.N./A. **irülüg**, q.v., but survives in Yakut as **ıra/ıra:**, *Pek.* 3808, and is a l.-w. in Mong. as *iruua* (*Kow.* 321) w. a N.Ag. *iruğaçi*, see Doerfer in *C.A.Y.* X, pp. 55 ff. **Uyğ.** VIII ff. Man.-A **yavlak irü erür** 'it is an evil omen' *M I* 35, 3: Bud. **tükel törlüg yavlak irü belgüler** 'all kinds of evil omens (Hend.)' *TT VI* 60–1; *VIII O.*5; **ermez irü belgü közünser** 'if false omens (Hend.) appear' *TT VII* 40, 39; o.o. of **irü belgü** *U IV* 24, 13: *Suv.* 185, 5–6; 315, 14–15, etc.: Civ. **negüg yörip** (? so read) **irü ırklasar** 'if one seeks by divination for an omen to explain something' *TT VII* 28, 6.

VU?F **urra** (*sic*) Hap. leg.; possibly a corruption of the Ar. word. **Xak.** XI **urra** *al-udra fi'l-ricāl* 'hernia' *Kaş. I* 39.

ırı: 'shout, outcry', etc. No doubt the base, of **ırla:-**, and so to be spelt with **o-**. N.o.a.b. **Xak.** XI **ırı:** *al-ṣiyāḥ wa'l-calaba* 'shout, outcry'; (prov.) **ırı: kopsa: oğuş aklışu:r** *iḍa waqa'a'l-ṣurāx ictama'ati'l-'aşīra ilayhi li-yu'īnū'l-ṣarīx* 'when the cry for help is raised, the tribe rallies to it to help the man who raises it' *Kaş. I* 87; a.o. *III* 227 (**kıkı:**): XIV *Muh.*(?) *al-ḍacca wa'l-ğalaba* 'shouting, hubbub' **o:rı:** *Rif.* 146 (only).

VU **1 urı:** 'male child, son'; unlike **oğul**, exclusively masculine. Not noted later than Xak., but common until then. **Türkü** VIII **beglik urı: oğli:n** (*sic*) **kul kılt ı:** 'their sons, who were fit to be *beg*s they made slaves' *II E* 7 (and *I E* 7 with **bolt ı:** in error for **kılt ı:**); a.o. *I E* 24, *II E* 20: VIII ff. Man. the nature of the sin in *Chuas.* 116–17 is obscure, and the text almost certainly corrupt; **özün** looks like an error for **ajun** and **öz bolup** is unintelligible; (if we have sinned) **ilki özün bu özün uzuntonluğ urılar öz bolup** 'in a previous incarnation or the present incarnation by . . . women and boys': Yen. **urı: oğlan** 'sons' *Mal.* 26, 2; **yétı: urı: oğul üçün tike: bertlmiz** 'we erected (this memorial) for his seven sons' *do.* 48, 9; **Uyğ.** IX **inim yéti: urım üç kızım üç erti:** 'I had seven younger brothers, three sons, and three daughters' *Suci* 6: VIII ff. Bud. **kenç urı kenç kızlar** 'young boys and girls' *U II* 20, 20; **teŋri urısı** 'a son of a god' (Sanskrit *devaputra*) *do.* 28, 6 (*ii*); 29, 16; a.o. *Suv.* 597, 23; Civ. **urı oğul kelürgey** 'she will bring forth a son' *TT VII* 28, 18; **urı oğlanlığ evçi** 'a woman with male children' *H II* 18, 65: **Xak.** XI **urı:** *al-ḍakar mina'l-awlād* 'a male child'; one says **urı: oğla:n** 'male children' *Kaş. I* 88; a.o. *I* 251, 9: *KB* **ay ersig urı** 'my brave boy!' 3832.

VU **2 u:rı:** n.o.a.b.; *IrkB* 40 is a cryptic para. which continues 'he walks alone striking and cleaving precipitous rocks with a broad arrowhead'; nearly every word in it begins with **y-**, which may explain the curious use of words; this word obviously means 'ravine' or the like. **Türkü** VIII ff. **talım** (?error for **telim**) **urı: yarınça:** 'until he cleaves many ravines' *IrkB* 40: **Oğuz** XI (under **teriŋ** q.v.) **teriŋ u:rı:** *al-faccu'l-'amīq* 'a deep ravine' *Kaş. III* 370, 10; n.m.e.

oru: (?**oro:**) 'a storage pit dug in the ground'. S.i.a.m.l.g. except NW, SW with variations in the final vowel (**-a, -o, -u**) which suggest an original **-o:**. See *Doerfer* II 592. **Xak.** XI **oru:** 'a hole (*al-ḥufra*) which is dug for the storage of wheat, root vegetables (*al-salcam*) and the like' *Kaş. I* 87: *KB* **isizig ya çuğda oruda kerek** 'you must put a bad man in a sack or a pit' 5549 (see **aya:-**): **Çağ.** XV ff. **ora** (*sic*) *taxıl kuyusı* 'a grain pit' *Vel.* 104; **oru** *çāh-i ğalla* ditto *San.* 71v. 7: **Kıp.** XIV **oru:** *al-maṭmūra* 'storage pit' *Id.* 10; ditto, but **o:ru:** *Bul.* 3, 16: XV *cubb* 'pit' **oru** *Tuh.* 12a. 3.

S **öre:** See **örü:**.

D **örü:** (**orö:**) Ger. of **1 ö:r-**, normally used as an Adv. meaning 'upwards' (in *KB* there is even a Comparative f. **örürek**), particularly in the phr. **örü: tur-**, properly 'to rise to one's feet', but sometimes 'to stand upright'. In the medieval period it also came, usually as **öre**, to be used as a Noun meaning 'height, elevation; an upright, pillar, support', and survives with such meanings in SE Türki *BŞ* 773; NC Kzx. *MM* 496; SW Tkm., and perhaps elsewhere. As an Adv., usually in the phr. **örü:** (also **öre, örö**) **tur-** s.i.a.m.l.g. except SC(?). **Uyğ.** VIII ff. Bud. Sanskrit *uttiṣṭhata* 'rise to your feet' **örö duru:ŋla:r** *TT VIII E.*46; **örü tikmiş erdi nomluğ tuğuğ** 'he has planted the banner of the doctrine upright' *Hüen-ts.* 1909–10; **örü koḍı** 'upwards and downwards' *U III* 31, 8; 44, 4 (i); *TT X* 438; **orunlarından örü turup** 'rising from their seats' *Suv.* 182, 6–7: Civ. **örü koḍı** *USp.* 67, 4: **Xak.** XI *Kaş. III* 382, 10 (**iğdiş**): *KB* **törü birle atın kopurdı örü** 'by his code of laws he raised his reputation' 103; similar phr. 269; (the planets move) **kayusı örürek kayusı koḍı** 130; **turdı örü** 519; o.o. 438, 3725: XIII(?) *Tef.* **öre/örü tur-**; **öre** 'pillar, support' 248, 250; XIV *Rbğ.* **öre kop-** 'to rise to one's feet' *R I* 1217

Tris. ARB

F **aru:ba:t** Hap. leg.; no doubt an Indian l.-w. **Xak.** XI **aru:ba:t** *al-tamru'l-hindī* 'tamarind' *Kaş. I* 138.

D **arpağa:n** Den. N. fr. **arpa:**; 'wild barley', a plant of the wild oats type. S.i.s.m.l. **Xak.** XI **arpağa:n** *nabt ka-hay'ati'l-şa'īr yanbut musanbil wa la ḥabb lahu* 'a plant with the appearance of barley which grows seedless ears' *Kaş. I* 140: **Çağ.** XV ff. **arpağan** 'a small plant which grows in the open country (*şaḥrāhā*) and forms an ear (*xūşa*) like barley' *San.* 36v. 26.

D **arpa:sız** Hap. leg. in a prov. under **arpa:** fr. which it is the Priv. N./A. **Xak.** XI **arpa:sız at aşu:ma:s** 'a horse cannot get over the pass until it has had a feed of barley' (*ḥattā taqḍami'l-şa'īr*) *Kaş. I* 123, 19; n.m.e.

D **arvışçı:** N.Ag. fr. **arvış**; 'spell-binder, sorcerer'. Survives only in NE Tel. **arbışçı** *R I* 338; in some other languages the word used is **arbağçı** or the like, der. fr. **arbağ** a later Dev. N. fr. **arva:-** first noted in Çağ. **Uyğ.** VIII ff. Bud. **arvışçılar begi** 'the chief of the sorcerers' *U IV* 20, 230; a.o. *TT V* 12, 128.

Tris. V. ARB-

D **arpa:la:-** Den. V. fr. **arpa:**; 'to eat barley, feed with barley'. Survives only(?) in SW Osm. **Uyğ.** VIII ff. Bud. **ne yép arpalap eḏgülerke yakın kalğıl** 'eating something(?), and eating barley remain close to good men' *USp.* 46, 1 and 3 (a short very obscure text, perhaps mistranscribed): **Xak.** XI **ol atın arpa:la:dı:** *aḍḍama farasahu'l-şa'īr* 'he fed his horse with barley' *Kaş. I* 316 (**arpa:la:r, arpa:la:ma:k**).

D **arpa:lan-** Hap. leg.; Refl. f. of **arpa:la:-**. **Xak.** XI **at arpalandı:** (*sic*) 'the horse had barley' *Kaş. I* 296 (**arpa:lanur, arpalanma:k** *sic*).

Dis. ARC

F **erej** 'happiness, bliss'; corruption of Sogdian *ryz* (pronounced *réj*), same meaning. In this spelling pec. to *KB*; for some unknown reason, perhaps confusion with **irinç** which has exactly the opposite meaning, it became corrupted to **érinç/érinj**, in which form it appears in *Kaş.* and sometimes in the Vienna MS. of *KB*. Survives in most NE languages as **ırıs/rıs** *R I* 1368; *III* 719; Khak. **ırıs**; NC Kır., Kzx. **ırıs** (and Kzx. **rıs** in *R III* 719); SC Uzb. **ŭroz**; NW Kaz. **uras** *R I* 1655; SW XX Anat. **araz/uraz** *SDD* 109, 1420. **Xak.** XI **érinç** *al-tana"um wa'l-taqallub fi'l-ni'ma* 'happiness, enjoyment; reverse of fortune'; in some languages (*luğāt*) pronounced **érinj** *Kaş. I* 132; *III* 449 (duplicate entries; the second meaning, if correctly translated, seems to belong to **irinç**): *KB* **erej kolsa emgek tegir ol ülüş** 'if he asks for happiness, pain comes (instead) as his portion' 432; (I see that man's behaviour is bad) **ereji az ol kör ökünçi uzun** 'his happiness is slight and his repentance long-lasting' 926; o.o. 434, 677, 937, 2150, 3672 (**salın-**), 5208, etc. (in 5208 Vienna MS. *erinç*): XIII(?) *Tef.* **uştımax turğuluk erinçü** might mean 'paradise is permanent happiness' (Borovkov translates it 'residence', taking it as a Dev. N. fr. ***erin-** Refl. f. of **1 er-**, but this is not very plausible) 81.

F **oruç** 'a religious fast'. See **baça:k**.

F **arça** 'juniper'. See **artuç**.

(D) **arçı:** 'saddle-bag'; prob. a crasis of ***artçı:**, N.Ag. of **art.** Pec. to Kaş.; Malov in the index to *USp.* suggested that a word in *USp.* 3, 4 read *arçar* was connected with this word, but actually it occurs in a transcription of an Ar. phr., *icār ḥaqqı*, 'amount due for rent'. **Xak.** XI **arçı:** *al-ḥaqība* 'saddle-bag' *Kaş. I* 124; o.o. *I* 231, 14 (**artış-**); 250, 11 (**artın-**).

?F **arju:** 'jackal, or hyaena(?)'; n.o.a.b. The **-j-** suggests a foreign (?Sogdian) origin. There does not seem to be a native word for 'jackal', most languages using Pe. *şağāl*. **Xak.** XI **arju:** 'with **-j-**' *ibn āwā* 'jackal' *Kaş. I* 127: XIV *Muh. al-ḍabu'* 'hyaena', in Turkistan **arju:**, in 'our country' (Azerbayjan) **arşu:** *Mel.* 7, 13; *Rif.* 79; a.o. 72, 5; 174.

S **örçüg** See **2 örgüç**.

Tris. V. ARC-

DF **arju:la:-** Den. V. fr. **arju:**; n.o.a.b. Prob. used only in the Ger. **Uyğ.** VIII ff. Civ. **erklig xannıŋ yarlığı arjulayu** (mistranscribed *arkulayu*) **turur eviŋde** 'the orders (?*sic*) of the king of the underworld stand like jackals in your house' *TT I* 25: **Xak.** XI (after **arju:**), and they say of people when they crowd round (*ḥaffū*) something **kişi: arju:layu kurı:** (*sic*, ?error for **turdı:**) 'the people crowded (*izdaḥama*) round it, as jackals crowd round a man to eat him' *Kaş. I* 127, 20; **arju:layu: er ava:r** translated 'the crowd of men round him were like jackals, because if they find a man alone they surround him and eat him' *III* 401, 14.

DF **erejlen-** Refl. Dev. V. fr. **erej**; n.o.a.b. **Xak.** XI *KB* **él(l)ig erejlensü élke yetürsü bilig** 'may Your Majesty live happily and bring wisdom to the realm' 5894.

Mon. ARD

art (**?a:rd**) originally 'the nape of the neck'; hence (1) 'a mountain pass or col' (like the nape of the neck a depression between two elevations); (2) 'the back or hinder part of anything'. In (2) it was syn. w. **arka:** q.v., but for Adv. expressions meaning 'behind' **art** was used in preference to **arka:**. The Directive f. **artğaru** 'backwards' is not noted before the medieval period. S.i.a.m.l.g.; in SW Osm., Tkm. (**a:rt**) before Suffs. beginning with vowels **ard**, which may represent the

original form. **Türkü** VIII ff. **a:rt üze:** 'on a mountain pass' *IrkB* 6 (**2 ér-**): **Uyğ.** VIII ff. Bud. **art basut bol-** 'to back, support (someone *Dat.*) *Suv.* 127, 21; 409, 11; a.o. *U IV* 8, 38 (**t:d-**): Civ. (a man who unexpectedly becomes famous) **art sayu mayakayur** 'defecates on every mountain pass' *TT VII* 42, 5: **Xak.** XI **art saç** *ṣa'ru'l-qafā* 'the back hair', because **art** is *al-raqaba* 'the nape of the neck': **art** *al-'aqaba fi'l-cibāl* 'a mountain pass' (prov.) *Kaş. I* 42; *I* 247, 18 (**aşrul-**); 277, 3 (**2 aşsa:-**) and 5 o.o. translated *al-'aqaba*: *KB* **kayu art aşar kör ögüzler keçer** 'some climb over mountain passes and cross rivers' 1735: XIII(?) *Tef.* **anıŋ ardında/ardından** 'behind him' 56; **ardınça/artınça** 'behind' 57, 60; **artğaru/artkaru** 'backwards' 59: XIV *Muh.* 'the hindquarters of a horse (**kıl**; in the margin of one MS.) **ard** *Mel.* 69, 14: **Çağ.** XV ff. **art** (spelt) *'aqaba wa rāh-i tang* ('a narrow road') *San.* 36v. 26; **ard** (rhyming with *kārd*) *'aqab* 'back' *do.* 37r. 2; **ardınca** *az 'aqabaş* 'behind him' *do.* 37r. 3 (quotn.): **Xwar.** XIII(?) (the army was protecting) **ol börinıŋ artların** 'the hindquarters of that wolf' *Oğ.* 152: XIV **artkaru** 'backwards' *Qutb* 11, *Nahc.* 93, 4; (if Yusuf's shirt is torn) **art yandın** 'in the back' *Nahc.* 362, 7; **artıŋa** 'backwards' *do.* 93, 5: **Kom.** XIV 'back, behind' **art** *CCI*, *CCG*; *Gr.* 40 (quotns. including **artınça/artunça**): **Kıp.** XIV **ard,** also **arţ,** *xalf* 'behind' *Id.* 10; *xalf* **arţunca** *Bul.* 14, 4: XV (in a list of Advs. describing directions) *warā'* 'backwards' **atkarı:** *bi-ğayr rā'* 'without **-r-**' (i.e. for **artkarı**) *Kav.* 35, 5; **art** *warā'* *Tuh.* 73b. 9 (with Poss. Suffs. *do.* 67a. 3; 74a. 7, 11); *xalf* **atkarı** *do.* 14b. 6; 74a. 7; *ta'axxara* 'to be behind, late', etc. **atkarı kal-** *do* 10b. 2: **Osm.** XIV ff. **ard** with Poss. Suffs. and **ardınca,** both meaning generally 'behind', c.i.a.p. *TTS I* 33; *II* 47; *III* 32–3; *IV* 34–5.

VU **ért** pec. to Uyğ. and only in the phr. **ért bért**; prob. a mere jingle with **bért,** q.v. **Uyğ.** VIII ff. Bud. **érti bérti ağır bolur** 'his taxes are heavy' *TT VI* 11; and see note thereon with o.o.: Civ. **ért bért almadın** 'without levying taxes' *USp.* 88, 41–2; **bu yérniŋ negü yeme érti bérti yok** 'this land is not liable to any taxes whatever' *USp.* 108, 20–1.

VU **urt** Hap. leg.; Atalay points out that in SW XX Anat. (see *SDD* 783) 'the eye of a needle' is called **iğne yurdu;** this might well be a corruption of this word, but this word cannot be a corruption of **yurt,** q.v., the meaning of which in Xak. would be quite inappropriate. There is another possible trace of this word; in *ŞS* 29 the translation of **örť,** etc. includes the words *zehir, ağu* 'poison'; this might be a misunderstanding of *samm* (see *Kaş.*'s translation) the normal meaning of which is 'poison'. **Xak.** XI **urt** *sammu'l-xiyāţ* 'the eye of a needle' *Kaş. I* 42.

örť 'flame, conflagration'; more specific than **1 o:t** 'fire in general', practically syn. w. **yalın.** S.i.a.m.l.g., in SW only Tkm. **Türkü** VIII (the next day) **örtçe: kızıp kelti: süŋüşdimiz** 'they came (against us) flaming like a conflagration, and we fought' *T* 40; **Uyğ.** VIII ff. Bud. **inça kaltı temirlig tağdın örť yalın üner erser** 'just as flames (Hend.) rise from the Iron Mountain' *U II* 25, 25–7; **ökünmeklig örť üze örtenip** 'blazing with the flame of repentance' *U III*, 5, 1–2; **örť yalın** *TT V* 10, 91 and 93; 12, 121; *TT X* 340, 360; **örť otluğ dyan** 'a meditation on flame and fire' *TT V* 10, 116; **örť yalınlığ** 'flaming' *do.* 8, 65: **Xak.** XI **örť** *al-ḥarīq* 'conflagration, blaze' *Kaş. I* 42: **Çağ.** XV ff. **örť** *şu'la-i ātaş* 'flame'; and they also use the word when they set fire to one end of a prairie (*şaḥrā*), and it goes in front of the wind and burns off the whole prairie *Vel.* 100 (quotn.); **örť** (spelt) *ism-i cins az birāyi ātaş* 'a generic term for fire' *San.* 71r. 3 (quotn.): **Osm.** XVI **örť** 'blaze' in one text *TTS I* 549 (mis-spelt *ort*).

Mon. V. ARD-

art- Preliminary note. *There are two verbs of this form; one, Trans. 'to load (baggage, etc.) on (an animal, etc.)', the Pass. and Refl. f.s of which in SW XX Anat. show that it was originally* **ard-**; *the other, Intrans., 'to grow bigger, increase', which was always* **art-**, *since its der. f.s like* **artuk** *are spelt with* **-t-** *in all modern languages. The first is first noted in Osm. XVI, but its Pass. and Refl. f.s are noted in Xak. XI; the second is noted fr. an early period.*

1 art- (ard-) 'to load (something *Acc.*) onto (something *Dat.*); to load (an animal, etc. *Acc.*) with (something **bile,** etc.); to put (something, e.g. an arm) round (something, e.g. a neck)'. S.i.a.m.l.g.; in SW only XX Anat. **ard-/art-** *SDD* 111, 117. **Osm.** XVI **ard-** 'to put (an arm *Acc.*) round (a neck *Dat.*); to put (a garment *Acc.*) over (a shoulder *Dat.*)' in two texts *TTS II* 48; *III* 33.

2 art- 'to become bigger, increase; to be, or become, excessive'. S.i.a.m.l.g. **Türkü** VIII ff. Yen. **artzu:n** 'may it increase' is read three times in *Mal.* 48, 4 and 5, but the text is chaotic: **Uyğ.** VIII ff. Civ. (the income from certain properties is to be used for stated purposes) **artmışın kéŋeşıp işletzünler** 'let them employ what is in excess (of these requirements) by mutual agreement' *USp.* 88, 28: **Xak.** XI **arttı: ne:ŋ** 'the thing became bigger (*zāda*); and one says **anıŋ eye:gü:sü: arttı:** *zāda ḍila'uhu wa huwa kināya 'ani'l-taţāwul* 'his ribs expanded', an idiom for arrogance *Kaş. III* 425 (**arta:r, artma:k**): *KB* **kutı künde arttı** 'his good fortune increased daily' 438; o.o. 618 (**e:d**), 736, 1043, 1062, etc.: XIII(?) *At.* **anın künde arta turur bu bida'** 'therefore this heresy increases daily' 404; *Tef.* **art-** 'to grow bigger' 59: XIV *Muh. zāda, kaţura* 'to become bigger, more numerous' **art-** *Mel.* 26, 13; *Rif.* 109: **Çağ.** XV ff. **art-** *ziyād şudan* 'to increase' *San.* 35r. 5: **Xwar.**

(quotn.): **Çağ.** XV ff. **öre** (spelt) *sutūn* 'pillar' *San.* 71 v. 24: **Xwar.** XIII(?) **öre dur-** *'Alī* 50; XIV **örü tur-** *Qutb* 200 (mis-spelt *uru*); *Nahc.* 240, 13–14; 399, 15; **örü kop-** *do.* 287, 10: **Kıp.** XIII *al-maqām* 'standing still' (opposite to *al-haraka* 'movement' **tepreş**) **örü** *Hou.* 26, 21; (*qāma* **tur-**) and you say to someone you order to stand (*bi'l-qiyām*) **örü: turğıl** *do.* 43, 5: XIV **örü:** *nişba li-qiyām* 'a way of standing up' *Id.* 11: XV *nişbatu'l-qiyām* **örü** (and **tik**) *Tuh.* 36a. 8; (in explaining the use of **idi** for *kāna*) one says **bi turmış idi, bi turuptur idi, bi öre turuptur idi** *kāna'l-amīr qā'im muntaşib* 'the beg was standing upright', because **öre** *muxtaşşa bi-nişbati'l-qiyām* 'is specially used for a way of standing up' *do.* 67b. 11 ff.: **Osm.** XIV to XVII **örü dur-** c.i.a.p. *TTS I* 724 (*uru*); *II* 756; *III* 567; *IV* 630; **örü** 'a height' once in XVI *IV* 629.

Dis. V. ARA-

arı:- 'to be, or become, clean, pure'. S.i.s.m.l., but rare. **Uyğ.** VIII ff. Man. **arımış köŋüllüg kutluğlar** 'blessed beings with pure minds' *TT III* 120: Bud. **a:rır** 'he is pure' *TT VIII A*.45 (no Sanskrit equivalent); **közöm a:rıma:dı** 'my eye was not clean' *do. C*.17 (ditto); **ayağ** (*sic*) **kılınçları arıdı** 'their misdeeds were washed away' *TT IV* 4, 15; **arımak süzülmek** 'to become clean and be purified' *Suv.* 63, 8–9; o.o. *TT IV* 12, 40, etc. (**alkın-**): Civ. **kiri arımadın** 'without its dirt being cleaned off' *H I* 66; **iriŋ arır** 'the pus clears up' *H II* 12, 98: **Xak.** XI **arı:dı: ne:ŋ** 'the thing was clean' (*naẓufa*) *Kaş. III* 252 (**arı:r, arı:ma:k**): *KB* **bu er ölmekinçe arımaz kiri** 'this man's (moral) uncleanness is not cleaned off until he dies' 876; **arığsızni yalŋuk suvun yup arır** 'man washes his (physical) uncleanness off with water, and becomes clean' 2108: XIII(?) *At.* **ne törlüg arığsız arır yumakın** 'all kinds of uncleanness are cleaned off by washing' 111; o.o. 112, 328; *Tef.* **arı-** 'to be clean' 57: XIV *Muh.*(?) *ṭahura* 'to be clean, pure' **arı:-** *Rif.* 130 (only): **Çağ.** XV ff. **arı: (-p)** *pāk ve arı ol-* 'to be clean and pure' *Vel.* 12 (quotn.); **arı-/arıl-** (spelt) *pāk wa muṣaffā ṣudan* ditto *San.* 33 v. 24 (quotns.): **Kıp.** XV *ṭahura* **aru-** *Tuh.* 24a. 5.

erü:- (of ice, fat, wax, etc.) 'to melt, become liquid'. S.i.a.m.l.g. w. some extended meanings, usually as **eri-** but w. some odd forms like SE Türki **örü-** *Jarring* 219: occasionally confused with **iri:-**. **Xak.** XI **ya:ğ erü:di:** *ḍāba'l-samn* 'the grease (etc.) melted' *Kaş. III* 252 (**erür, erü:me:k**); a.o., same phr. *II* 198, 26: XIII(?) *Tef.* **eri-** 'to melt' 81: **Çağ.** XV ff. **éri-/éril-** (spelt) *guḍāxta ṣudan* 'to be melted' *San.* 97 v. 1 (quotns.): **Xwar.** XIII **eri-** 'to melt' *'Alī* 39: **Kom.** XIV 'to melt' **iri-** (*sic*) *CCG*; *Gr.*: **Kıp.** XIV **eri-** ('with front vowels') *ḍāba Id.* 10; a.o. *do.* 57 (**sız-**): XV *ḍāba* **éri-** *Tuh.* 16b. 3.

ıra:- 'to be distant; to keep away (from something *Abl.*)'; rare, but the N./A.S. **ıra:k** is common, and its spellings prove that the **y-** in Xak. is prosthetic. Survives only(?) in some NE languages as **ıra-/ra-** *R I* 1365; *III* 707 and Khak., and SW XX Anat. *SDD* 772. **Xak.** XI **yıra:dı: ne:ŋ** *ba'uda'l-şay'* 'the thing was distant' *Kaş. III* 88 (**yıra:r, yıra:ma:k**); **kö:zden yıra:sa: köŋülden yeme: yıra:r** 'out of sight, out of mind' *III* 366, 12: *KB* **yıradı meniŋdin yigitlik atı** 'the description "young man" has (long since) passed from me' 375; (do not take part in debauches) **yıra** 'keep away' 5263; o.o. 156, 202: XIV *Muh.*(?) *ab'ada* 'to be remote, to remove' (**ké:tir-**, in margin) **ı:ra:-** *Rif.* 102 (only): **Xwar.** XIV **yıra-** 'to be distant' *Quth* 91: **Osm.** XIV and XVII **ıra-** 'to be distant' occurs twice and **yıra-** once (XIV) *TTS I* 353; *II* 500.

iri-/irü:- 'to decay, rot, putrefy'. Survives as **iri-** (which proves that the Uyğ. **y-** is prosthetic) only in several NE languages *R I* 1439, Khak. and Tuv. and also in NC Kır., Kzx. **Uyğ.** VIII ff. Man. **ad[urt]ı(?) erni yirüp** 'his cheeks and lips (begin to) rot' *TT II* 16, 14: Bud. **yirümedin artamadın** 'without decaying or going bad' *Suv.* 530, 3: **Xak.** XI **yığa:ç iri:di:** 'the wood (etc.) rotted' (*ḥaliya*) because of its great age; also used of bones when they rot *Kaş. III* 252 (**iri:r, iri:me:k**; in all forms the *alif* is vocalized both with *kasra* and *ḍamma*); **edğü: er süŋüki: iri:r** (misvocalized *eri:r*) **atı: kalı:r** 'the good man's bones rot (*tablā*) but his name remains' *III* 367, 23.

S üre- See **üḍre:-**.

Dis. ARB

?F arpa: 'barley'. S.i.a.m.l.g. with minor phonetic variations. Possibly an Indo-European (?Tokharian) l.-w. See *Doerfer* II 445. **Uyğ.** VIII ff. Man. **arpaça saçılmış** 'scattered like barley' *M III* 40, 3 (iii): Civ. **arpa talkanı** 'barley meal' *H II* 12, 91; a.o. *H I* 71–2 (**üğre:**): **Xak.** XI **arpa:** *al-ṣa'ir* 'barley' *Kaş. I* 123 (prov.); and 3 o.o.: *KB* **karın toḍsa arpa yā ḥalwā bir ol** 'if the belly is full, barley and sweet-meats are much the same thing' 3611; o.o. 3612, 4765, 4769 (**açım**): XIII(?) *Tef.* **arpa** 'barley' 59: XIV *Muh. al-ṣa'ir* **arpa:** *Mel.* 77, 13; *Rif.* 181: **Çağ.** XV ff. **arpa** ('with **-p-**') *caw* 'barley' (also the name of a ruler of the house of Çingis) *San.* 36 v. 25: **Xwar.** XIV **arpa** 'barley' *Quth* 10: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-ṣa'ir* **arpa:** *Hou.* 9, 16: XIV ditto *Id.* 11 ('with **-p-**'); *Bul.* 6, 15: XV ditto *Kav.* 63, 12 (spelt *arfa* to represent *-p-*); *Tuh.* 20b. 10.

VU?F irvi: n.o.a.b.; if the plant name is the original meaning no doubt a l.-w., but there is no immediately obvious Sanskrit original. **Xak.** XI **irvi: kula:k** *al-uḍnu'l-mu'allalatu'l-ḥaşr* 'a long tapering ear'; **irvi:** 'an Indian remedy (*dawā' hindī*) used for treating sick people' *Kaş. I* 128.

S(E) irbiç See **irbiş**.

D ürpek N./A.S. fr. ***ürpe:-**; 'dishevelled, shaggy, bristling', and the like. Survives only

(?) in NC Kır., Kzx., and perhaps SW xx Anat. **örpek** 'a large mushroom' *SDD* 1116. **Xak.** xi **ürpek** (the **-p-** has three subscribed dots, possibly two of them added later) *al-aṣ'aṯ mina'l-ḥayawān wa'l-nās* 'shaggy of beast or man' *Kaş. I* 103: **Xwar.** xiv **başı ürpek bolsa** 'if his head is dishevelled' *Nahc.* 380, 13; a.o. 400, 9: **Kom.** xiv 'crisp, crinkled' **ürpek** *CCG*; *Gr.*: **Kıp.** xiv **ürpek** *al-ṣa'afa* 'a curl or lock of hair' *Id.* 11: **Osm.** xvi **ürpek** 'dishevelled' in one text *TTS III* 733.

D **arvış** Dev. N. fr. **arva:-**; 'a magic spell, or charm'; used to translate Sanskrit *dhāraṇī*. Became a l.-w. in Mong. as *arbis/arvis Kow.* 157, 164 (translated 'knowledge, erudition') and survives only(?) in NE Tel. **arbış** 'witchcraft, incantation' *R I* 338. **Uyğ.** viii ff. Man. *M II* 5, 9 (**antağ**): Bud. in *TT VI* 465 **arvış nom bitig** represents Sanskrit *dhāraṇīsūtra*; the phr. **dar(a)nı arvış** occurs several times in *TT V*; in *Pfahl.* 8, 13 **Arvış** (mistranscribed *Arvık*) **Teŋrim** female Proper Name; o.o. *TT VI* 373–4 (**nomçı**); *U II* 58, 3 (ii): **Xak.** xi *Kaş. I* 249, 12 (**arval-**); 283, 19 (**arva:-**); n.m.e.

PU **irbiş** 'the Siberian panther, *Felis irbis*'. Became a l.-w. in Mong. as *irbis* (*Kow.* 324, *Haltod* 72) from which the word entered European zoological terminology and was reborrowed in NE Leb., Tel. **irbis** *R I* 1471. NE Tuv. **irbiş** prob. preserves the original pronunciation, but it might have been **irpiş**. All the early occurrences are in Uyğ. where the alphabet is so ambiguous that the final sound is not quite certain; it was certainly not **-s** and both **-ç** and **-z** are improbable. **Uyğ.** viii ff. Bud. **irbiş** is included in lists of savage beasts with 'lion, leopard', etc. in *TT VI* 116; *Suv.* 331, 23; 599, 16; 610, 13; **irbiş kuḍruğı** translates Chinese *pao wei* 'panther's tail' (*Giles* 8,697 12,601), the name of a constellation *TT VI* 93; in *U IV* 44, 6 and 11 apparently spelt **irbiç**.

Dis. V. ARB-

arva:- 'to make magic, cast spells'. Survives, generally as **arba-** in some NE languages; SE Türki; NC Kır., Kzx., and as **avra-** in SC Uzb. **Xak.** xi **ka:m arvış** (later misvocalized *arvaş* in the MS.) **arva:dı:** *raqā'l- kāhin ruqya* 'the sorcerer cast a spell' *Kaş. I* 283 (**arva:r, arva:ma:k**): **Çağ.** xv ff. **arba-** *afsūn kardan* 'to make magic' *San.* 34v. 23.

érpe:- Hap. leg., but see **érpet-, érpel-. Xak.** xi **ol yığa:ç érpe:dі:** 'he sawed (*naṣara*) the wood' (etc.); and one says **ol ı:şığ érpe:dı:** *afsada'l-amr li-mā arāda iṣlāḥahu* 'he spoilt the business in trying to improve it' *Kaş. I* 271 (**érpe:r, érpe:me:k**).

?D ***ürpe:-** 'to be shaggy, dishevelled', and the like, is not actually noted but must be the basis of **ürpek, ürpet-, ürpeş-**; its relationship to the practically synonymous **ürper-** is obscure, but the likeliest explanation is that both are Den. V.s in **-e:-** and **-er-** respectively fr. ***ürp**. The modern forms **ürpey-** and the like which survive in NC Kır., Kzx. and NW Kar. *T.*, Kk., and Nog. seem to go back to ***ürpe:-** rather than **ürper-**.

D **érpet-** Hap. leg.; Caus. f. of **érpe:-. Xak.** xi **ol yığa:ç érpetti:** 'he gave orders for the wood (etc.) to be sawn with a saw' (*bi-naṣri'l--xaṣab wa ğayrihi bi'l minşār*) *Kaş. I* 260 (**érpetür, érpetme:k**).

D **ürpet-** Caus. f. of ***ürpe:-**; 'to make (the hair, etc.) dishevelled'. Survives as **ürpeyt-** and the like in the languages listed under ***ürpe:-. Xak.** xi **er başın ürpettі:** 'the man ruffled (*ṣa''aṯa*) his head (etc.)' *Kaş. I* 259 (**ürpetür, ürpetme:k**; MS in error *-ma:k*).

D **arval-** Hap. leg.; Pass. f. of **arva:-. Xak.** xi **arvış arvaldı:** *ruqiyati'l-ruqya* 'the spell was cast' *Kaş. I* 249 (**arvalur, arvalma:k; arvış** mis-spelt *arkış*).

D **érpel-** Pass. f. of **érpe:-**; n.o.a.b. **Uyğ.** viii ff. Bud. (in a fragmentary text) **kında: pa:rmış erpe:lkülüg** (*sic*) 'having gone to the torture he will be sawn' *TT VIII G.*61: **Xak.** xi **yığa:ç érpeldі:** 'the wood was sawn with a saw' (*nuşira . . . bi'l-minşār*); and in the prov. **aŋa:key** (so spelt, but obviously corrupt, perhaps read **oŋa:rıp**) **érpeldі: ı:ş** *urida'l-amr bi'l-iṣlaḥ fa-nuşira ya'nī ufsida* 'it was wished to improve the business but it was sawn, that is spoilt' *Kaş. I* 244 (**érpelür, érpelme:k**).

?D **ürper-** 'to bristle, stand on end', of hair, and the like; perhaps Intrans. Den. V. fr. ***ürp**, cf. ***ürpe:-**. Survives only(?) in SW Az., Osm. **Xak.** xi **er ürperdі:** *tanaffasa'l-racul wa'zba'arra mina'l-ğaḍab aw li'l-qitāl* 'the man panted and bristled with anger or in a fight'; and one says **taka:ğu: ürperdі:** *taqazza'a'l--dīk li'l-qitāl* 'the cock fluffed out its feathers for a fight'; and one says **anıŋ yı:nı: ürperdі:** *iqṣa'arra cilduhu* 'his skin had gooseflesh' *Kaş. I* 217 (**ürperür, ürperme:k**): **Osm.** xviii **ürper-** (spelt) *rūyīdan-i sabza* 'of a plant, to sprout'; and metaph. *rāst ṣudan-i mūy-i andām wa damidan-i xaṭṭ-i naw xaṭṭān* 'of the hairs of the body to stand on end, and of a young beard, to sprout' *San.* 70v. 17.

D **arvaş-** Co-op. f. of **arva:-**; 'to say spells together'. S.i.s.m.l. like **arva:-. Xak.** xi **ka:mla:r kamuğ arvaşdı:** *haynamati'l--kahana bi-kalām* 'the sorcerers (all) mumbled (certain) words'; also used when they cast spells for ulcers (*raqaw min sa'fa*) and the like *Kaş. I* 236 (**arvaşur, arvaşma:k**).

D **ürpeş-** Co-op. f. of ***ürpe:-** survives only(?) in NC Kzx. **Xak.** xi **eren ürpeşti:** *taṣa''aba'l-abṭāl wa'zba'arrū ğaḍaba(n)* 'the warriors bristled (Hend.) with rage'; also used of other people *Kaş. I* 229 (**ürpeşü:r, ürpeşme:k**; verse).

XIII **art-** 'to increase' '*Ali* 29: XIV ditto *MN* 483, etc.; *Qutb* facsimile 88v. 21; 99v. 12: **Kıp.** XIV **art- zāda Id.** 10; *zāda'l-şay'* *nafsuhu* 'the thing increased of its own accord' **artṭı:** *Bul,* 45r.: XV *zāda* **arṭ-** *Kav.* 78, 3: **Osm.** XIV **arta dur-** 'to go on increasing'; XVI **arta var-** ditto *TTS I* 43.

1 ert- normally Intrans., 'to pass' in all the usual meanings of that English word e.g. (of time) 'to pass'; (of an illness) 'to pass off'; (of physical movement) 'to pass' (from one place to another); occasionally Trans. 'to pass' (e.g. a place); in a few passages in Uyğ. Bud. it is a Trans. with 'sin' or the like as Object, and in this case seems to mean 'to commit persistently' (the conclusion in *TT IV* 14, note A.11 that this must be a different verb is improbable). Survives only(?) in most NE languages. **Türkü** VIII (I mobilized the army of the On Ok; we, too, took the field and) **anı: ert(t)imiz** 'went past them' . . . (geographical name) **tağığ ertü** 'going past the . . . mountain' T 44; VIII ff. Man. **bu etözden ertigli** 'when he passes from this body (i.e. incarnation)' *M III* 17, 2–3 (i); 18, 13–14; a.o. *TT II* 15, 7–8 **(erki:): Uyğ.** VIII ff. Bud. Sanskrit *upātivṛttā* 'those who have passed away' **ertmişle:r** *TT VIII A.*7; *dūratigā* 'difficult to pass' **alp ertgülükle:r** *do. A.*14; **kaltı altı kün ertıp bardı** 'when six days had passed' *PP* 20, 1–2; **kalın satığçılar yolayu ertgeli sakınsar** 'if a company of merchants contemplate passing (through, **ara,** hostile peoples) in the course of their journey' *Kuan.* 43; o.o. *U II* 22, 22; 81, 69; *U III* 88, 3 **(ındın);** *Hüen-ts.* 234, 2116; *TT VIII A.*15, 45, etc.— **ölüt ölürmek karmapatığ uzatı ertser** 'if he persists for a long time in the sin of killing' *U III* 4, 13–14; **on karmapat ertmek ayığ kılınç** 'the wicked deed of persisting in the ten sins' *U IV* 40, 190–1; a.o. *TT IV* 4, 11–12: Civ. **aḍası erter** 'its danger passes over' *TT VII* 14, 21 and 32, etc.; a.o. *TT I* 45 **(uğra:-): Xak.** XI **öḍleg ertti:** *maḍā'l-zamān* 'time passed'; and one says **er evinden ertti:** *cāwaza'l-racul min baytihi* 'the man passed out of his house', also used of anyone or anything which *maḍā wa cāwaza* '*an mawḍi'* *Kaş. III* 425 **(erte:r, ertme:k);** (if difficulties arise, be patient) **erter** (*sic*) **teyü** 'saying "they will pass" ' *III* 233, 15: *KB* **ol erter öḍün** 'at the time when he passes on (to the next world)' 1925: **Çağ.** XV ff. after **art-** 'to increase' a second meaning *ṭayy ṣudan* 'to be crossed, traversed' is added with a quotn., clearly a mispronunciation of **ert-** *San.* 35r. 5.

VUD **2 ért-** in **Uyğ.** VIII ff. Bud. *Hüen-ts.* 1981 the Chinese phr. *fa chiang* (*Giles* 3,366 1,212) lit. '*dharma* general' i.e. 'a monk of outstanding character' is translated **nom értgüsi** 'leader(?) of the doctrine', *chiang* being taken as a verb 'to lead'. If this is so, **ért-** seems to be the Caus. f. of **2 ér-** and presumably survives in NC Kzx. **ért-** 'to take (someone) with one, allow (him) to follow one' *R I* 790; *MM* 144.

örт- 'to cover, conceal (something *Acc.*)'. Survives in NW Kaz. and SW Az., Osm., Tkm. **Uyğ.** VIII ff. Bud. **yérig örtüp** 'covering the earth' *TT V* 6, 45–6; Sanskrit *praticchādayati* 'it covers' **ürte:r** (*sic,* perhaps the original pronunciation) *TT VIII G.*69; **yaşurmazmen baturmazmen örtmezmen kizlemezmen** 'I do not hide, suppress, cover over or conceal' (my sins) *Suv.* 138, 1–2: **Xak.** XI **ol örttı: ne:ŋni:** 'he concealed (*satara*) the thing' *Kaş. III* 425 **(örte:r, örtme:k):** *KB* (clothing) **etöz örtgü** 'to cover the body' 4773; **kişi 'aybı açma sen örtüp yitür** 'do not reveal a man's shame; cover it up and suppress it' 6096; **tişide uvut kétti örtmez yüzin** 'women have lost their modesty and do not veil their faces' 6474: XIII(?) *Tef.* **ört-** (1) 'to cover (something *Dat.* or **üze**) with (something *Acc.*); (2) 'to suppress, i.e. forgive (sins *Acc.*)' 248: XIV *Muh. ğaṭṭā* 'to cover, conceal' **ört-** *Mel.* 29, 7; *Rif.* 113; *al-tağṭiya* **örtmek** (spelt *-mak* in error) 36, 1; 121: **Xwar.** XIII **ört-** 'to cover' *'Ali* 28; XIV ditto *Qutb* 124; *MN* 132; 'to suppress (sins)' *Nahc.* 240, 7: **Kıp.** XIII *satara ğayrak* **ört-** (vocalized *örüt-*) *Hou.* 36, 12: XIV **ört-** ('with front vowel') *ğaṭṭā Id.* 10; *Bul.* 67b.: XV ditto *Tuf.* 27a. 12 (spelt *örüt-*).

Dis. ARD

D **orut** Pass.(?) Dev. N./A. fr. **o:r-**; lit. 'reaped', in practice (grass) 'which has been reaped and left out on the ground to wither'. Pec. to Xak. **Xak.** XI **orut** (unvocalized) **ot** *al-dawīl wa huwa'l-nabtu'l-'āmī* 'limp withered grass, that is last year's grass' *Kaş. I* 50; **orut otın yaşurdı:** *ğamara'l-nabtu'l-ṭarīyu'l-dawīla'l-hamīd wa huwa'l-nabtu'l-'āmī* 'the fresh grass has covered the limp ragged grass, that is last year's grass' *II* 79, 19; **küyürdi: orut** (vocalized *arut*) **ot** (the fire) 'has burnt the limp withered grass' *II* 133, 15: *KB* **sakal boldı yazkı gulaf teg orut** 'my beard has become withered like a spring rose' 5639; same phr. 'my hair' 5697.

érte: 'the early morning'; in the early period usually associated with **1 taŋ** 'dawn'; in the medieval period it developed two contrary meanings; (1) 'early tomorrow morning; tomorrow'; (2) 'earlier than this', i.e. in the past. S.i.a.m.l.g. with variations in the initial vowel which point to an original **érte:** and sometimes with **-n (erten,** etc.). Cf. **2 yarın. Uyğ.** VIII ff. Bud. **taŋda sayu érte turup** 'rising early every morning' *USp.* 60, Ia. 15; o.o. *Suv.* 4, 9 **(ölütçi:);** *Hüen-ts.* 1966 **(ağtur-):** Civ. **taŋ erte** *TT VII* 1, 24, and 31: **Xak.** XI **érte:** *al-bukra* 'the early morning' *Kaş. I* 124: *KB* **tapuğda kıyılmadı erte turu** 'he did not fail in his duty, rising early in the morning' 607: XIII(?) *At.* **bu māl kelse erte barur bāz kéçe** 'if this wealth comes early in the morning it goes away again late at night' 184; *Tef.* **erte** 'in the early morning' 83: XIV *Muh. al-ğadā* 'tomorrow' **érte:** *Mel.* 80, 1; *Rif.* 184; *layla ğad* 'tomorrow night' **érte: gecesi:** 80, 9 (*Rif.* 185 **yarın tünle:): Çağ.** XV ff. **érte** by itself and in

phr. like **érte çağda** all translated *evvelki zamanda ve evvel geçenler ve qadīm gelenler* 'in the (remote) past', (quotns.), one containing **har taŋ érte**; and **érte** also means *yarınkı gün* and *yarınkı ṣabāḥ* 'tomorrow; tomorrow morning' (quotns.) *Vel.* 50; **érte** (spelt) (1) *sābiq* 'former' (quotns.); (2) *awwal waqt* 'time past' (quotns.); (3) metaph. (*sic*) *ibtidā-yi ṣubḥ* 'the start of the morning', just as **akşam** is *awwal-i ṣab* 'the beginning of the night' (quotns.) *San.* 99r. 22; **erteŋ** *awwal-i ṣubḥ do.* 99v. 3: **Xwar.** XIII(?) **andın soŋ érte boldı taŋ érte çağda keldi** 'after that it was the early morning, he came early at dawn' *Oğ.* 31–2; 35–6; o.o. 222, 331: XIV **érte** 'early' *Quṭb* 51; (he used to pray) **tünle** (so read) **erteke teğl** 'at night until early morning' *Nahc.* 233, 16; (no one knows) **ādam oğlı erte né kılğusı turur** 'what a man is going to do tomorrow' *do.* 234, 10: **Kom.** XIV 'early, in due time' **erte**; 'in former times' **erte çakta**; 'dawn' **taŋ erte** *CCI, CCG; Gr.* 93: **Kıp.** XIII *bukra* **érte:**, also used for *al-ğad* 'tomorrow' *Hou.* 28, 13: XIV **érte:** *al-ğad Id.* 10; *ğada(n)* **érte:** (also **ţanda:, yarın**) *Bul.* 13, 6: XV *saḥar* 'dawn' **érte** *Tuh.* 19a. 4: **Osm.** XIV ff. **erte/érte** c.i.a.p. in numerous phr.; at first 'early morning', by XVI usually 'tomorrow'; no trace of 'former times' *TTS I* 274; *II* 393; *III* 261; *IV* 305; **erden** 'early' occasionally in XV, XVI, *II* 389; *III* 257.

ordu:, ortu: Preliminary note. *This is one of the few cases in which two words semantically different are, at any rate in Türkü and Xak., differentiated phonetically only by the difference between* **-rd-** *and* **-rt-**; *in Uyğ., owing to the ambiguity of the script, only the context can decide which word is intended. The second is spelt* **orto** *in* TT VIII, *and the fact that in most modern languages both words now end in* **-a** *suggests that originally both ended in* **-o:**. *It is prob. that the words, entered as* **1** *and* **2 ordu:**, *have a common origin, but as they had developed quite different meanings by XI they have been entered separately;* **-rd-** *is an unusual combination of sounds in Türkü and suggests that this is a l.-w., cf.* **2 karşı:**.

1 ordu: (**ordo:**) originally 'a royal residence', that is 'palace' or 'royal camp' as the circumstances demanded; in the religious (Bud. and Man.) texts also 'a heavenly mansion'. An early l.-w. for 'palace, royal camp' as *ordo* in Mong. (*Haenisch* 125). Survives in NE Tuv. **ordu**; SE Türki **orda** *Shaw* 20, *BŞ* 761, *Jarring* 215 (with Sec. f.s); NC Kır. **ordo**; Kzx. **orda**; SC Uzb. **ürda**; NW Kk., Nog. **orda**; SW Az., Osm. **ordu**, Tkm. **orda**. In SW Az., Osm. it came to mean 'a royal camp', thence any 'military camp' and finally, in military terminology, the largest type of military formation, 'army'. Elsewhere it retained its original meaning, but there are indications that in some languages it was reborrowed fr. Mong. See *Doerfer* II 452. **Türkü** VIII **Oğuz yağı: ordu:ğ basdı:** 'hostile Oğuz attacked the royal camp' *I N* 8; **ordu:ğ bérmedi:** 'he did not surrender the royal camp' *I N* 9: VIII ff. **xan olu:rıpan ordu: yapmı:ş** 'the *xan* came to the throne and erected a royal residence' *IrkB* 28; a.o. *do.* 34: Man. **iki yaruk ordu içre** 'in the two palaces of light' *Chuas.* 15: **Uyğ.** (VIII **ordu:** in *Şu. E* 8 is an error, see **E aksırak**): VIII ff. Man.-A **Ordu kent** geographical name *M I* 26, 30; 27, 6 (see Xak.): Man. **iki yaruk ordu** *M I* 29, 9; 30, 1; **anoşağan orduta tuğku üçün** 'in order to be born (again) in the palace of immortality' *TT III* 140; similar phr. *do.* 165; **ay teŋri ordusı . . . kün teŋri ordusı** 'the heavenly mansion of the moon/sun god' *M III* 7, 6–7 (v): Bud. **ay teŋri ordusı** *TT V* 4, 5; **tuşıt ordudakı maytrı** 'Maitreya (Buddha) in the Tuşita palace' *TT IV* 10, 31; o.o. *PP* 39, 3; 42, 7; 43, 5; *U II* 25, 19; *USp.* 30, 3–4 etc.: Civ. **ordu** 'celestial mansion' (in a calendar text) *TT VII* 4, 1 etc.: XIV *Chin.-Uyğ. Dict. kung* 'palace' (*Giles* 6,580) **ordu** *Ligeti* 188; *R I* 1072: **Xak.** XI **ordu:** *qaṣabatu'l-malik* 'a king's capital'; hence the town of Kāşğar is called **Ordu: kend** that is 'the residence and capital of the kings': **Ordu:** a *qaṣaba* near Balāsāğūn; and Balāsāğūn is also called **Ku:z Ordu:** from this; **ordu: başı:** *ismu'l- farrāş li'l-mulūk* 'the word for the kings' personal servant' *Kaş. I* 124: *KB* **kelip teğdi él(l)iğ turur orduka** 'the king arrived and took up residence in the capital' 487; **karşı ordu tura** 'the palace, the capital, the fortress' 5263; a.o. 310 (**ükül-**): XII(?) *KBVP* **kayu kend, uluş, ordu, karşı, yér-e** 'every town, country, capital, palace, and place' 26: XIV *Muh. dāru'l-malik* 'royal residence' **ordu:** *Mel.* 75, 15; *Rif.* 179 (adding *wa ḥallatuhu* 'and his quarter of the town'): **Çağ.** XV ff. **ordu** (spelt) *xaymagāh-i salāṭīn* 'royal encampment' (quotns.); **orda** (spelt) *ḥaram, ya'nī xāna ki zanān-i salāṭīn wa akābir dar āncā bāşand* 'the harem, that is the residence of the wives of kings and nobles'; **orda begi** *kīs-i safīd-i ḥaram* 'the white eunuch of the harem' *San.* 71r. 14 (**orda** is prob. a reborrowing from Mong.): **Xwar.** XIII **kél orduka** 'come to the royal residence' *Oğ.* 255; a.o. 270: XIV **orda** (*sic*) 'palace' *Quṭb* 118: **Kom.** XIV 'royal court' **orda** (*sic*) *CCI; Gr.*: **Osm.** XIV, XV **ordu** (once **ordı**) 'encampment' in *Dede* (*Rossi*, p. 343; *orda* in *TTS I* 549 is a mistake); 'military camp' in two texts *III* 348.

2 ordu: (**ordo:**) 'the hole of a rodent, etc.'. Survives as **orda/ordo** in NE Bar., Tel. *R I* 1072, and Khak.; NC Kır., Kzx. *R I* 1072, and NW Kk. **Xak.** XI **ordu:** *nāfiqā'u'l-yarbū' wa ḥucru'l-wabr wa maskan kull ḥaywān taḥta'l-arḍ* 'the hole of a jerboa, the burrow of a marmot, and the subterranean abode of any animal' *Kaş. I* 124.

ortu: (**orto:**) originally 'the middle, or centre, of anything', hence 'situated in the middle, medium, middling', with some extensions of meaning, esp. in SW. S.i.a.m.l.g., almost always as **orta**, with one or two forms with

-n (ortan, etc.) which is always an Adj. and noted as early as Uyğ. A metathesized form **otra:** occurs at least as early as XI, but is now rare. See *Doerfer* II 587. **Türkü** VIII **bérgerü: kün ortu:sı:ŋaru: . . . yırğaru: tün ortu:sı:ŋaru:** 'southwards towards midday . . . northwards towards midnight' *I S* 2, *II N* 2: VIII ff. **kün ortu: . . . tün ortu:** *IrkB* 24; a.o. *do.* 49 (**1 ımğa:**): **Uyğ.** VIII ff. Man.-A **kün ortudun** (*sic*) **sınar** 'in a southerly direction' *M III* 10, 12–13 (i); **Bavı[l balıknıŋ] ortusınaru bardı** 'he went towards the middle of the city of Babylon' *Man.-uig. Frag.* 401, 11–12: Bud. **ol lınxwa ortusında** 'in the middle of that lotus' *TT V* 6, 20; **kün ortu öğün kün ortu yınak yüzlenip** 'facing south at mid-day' *do.* 10, 88–90; o.o. *do.* 12, 125; *PP* 70, 4–5 etc.—**otrasında** *Tiş.* 50b. 5 (**3 öğ**)—**iki ortun erŋek** 'the two middle fingers' *TT V* 8, 55; **ortun enetkek élinde** 'in the country of central India' *Hüen-ts.* 1765, 1864: Civ. **kün ortuda** *TT VII* 35, 4–5; **teŋri ortosında** (*sic*) 'in the middle of the sky' *TT VIII L.*38: **Çığıl** (*sic*) XI **ortu:** 'the middle (*wasaṭ*) of anything'; hence one says **ortu: er** *racul tawassaṭa min 'umrihi* 'a middle-aged man'; and one says **ev ortu:sı:** 'the middle of the house'; and hence 'midday' (*al-ẓuhr*) is called **kü:n ortu:** *Kaş. I* 124: **Xak.** XI **otra:** *wasaṭ kull şay' lahu cawānib* 'the middle of anything that has sides'; metathesis (*qalb*) of **ortu:** *I* 125; (two camel stallions fight) **otra: kö:ke:gü:n yançılur** 'the blue fly is squashed between them' (*baynahumā*) *I* 188, 1; *II* 287, 21; o.o. *I* 308, 18 (**ara:la:-**); *II* 89, 13: *KB* **boḍı ortu bolsa** 'if he is of medium stature' 2083; similar phr. 2087; **ortu kişi** 'the middle-class man' (neither very rich nor poor) 5562 ff.: XIII(?) *Tef.* **orta** 'the middle' 238: XIV *Muh. al-wosaṭ* **o:rta:** *Mel.* 14, 10; 83, 5; *Rif.* 90, 188; *al-wusṭī* 'the middle finger)' **o:rta: barmak** 47, 11; 141; *al-kahl* 'middle aged' **o:rta:** 48, 17 (**143 ça:l**): **Çağ.** XV ff. **orta** (spelt) *wasaṭ wa miyān* ('middle') (quotn.), and also an idiom (*kināya*) for *awāsiṭu'l-nās* 'the middle classes' (quotn.) . . . **orta çağlığ** *ḥadd-i wasaṭ* 'of moderate extent' (quotn.) *San.* 71r. 4: **Xwar.** XIV **orta** 'middle' *Qutb* 119; *MN* 82: **Kom.** XIV 'middle' **orta**; 'normally, ordinarily' **orta kılı** *CCI*; *Gr.* 179 (quotn.): **Kıp.** XIII *al-wasaṭ* **o:rta:** *Hou.* 53, 18 (oblique cases follow); *al-wusṭī* **orta: barmak** *do.* 20, 15: XIV **orta:** ('with back vowels') *al-wasaṭ İd.* 10; **orta: barmak** *al-aṣbu'u'l-wusṭī do.* 12: XV *awsaṭ* **orṭa** *Kav.* 35, 7; *al-mu'tadil* 'medium' (stature) **orṭa** *do.* 59, 16; *al-wusṭī* **orṭa barmak** *do.* 61, 4; *wasaṭ* **orta** *Tuh.* 73b. 10: **Osm.** XIV to XVI **orta** 'middle, medium', etc. c.i.a.p.; one or two early cases of **ortu** mistaken for **1 ordu:** *TTS I* 549; *II* 735–6; *III* 548–9; *IV* 611–12.

artuç (?**arduç**) a generic term for 'the juniper tree'. In modern languages largely displaced by the syn. Mong. word *arça* (*Kow.* 161, *Haltod* 33) but survives in NE Tel. **artış** *R I* 314; Tuv. ditto; S.E Türki **ardaç** *BŞ* 30; SC Khokand **artış** *Shaw* 5: NW Kar.K **ardıc** *R I* 323; Kaz. **artış**; SW Az., Osm. **ardıc/ardıç.** See *Doerfer* II 448. **Uyğ.** VIII ff. Civ. **artuç sögüt butıkı** 'the branches of a juniper tree' *TT I* 165; **artuç uruğı** 'juniper seed' *H II* 30, 177: XIV *Chin.-Uyğ. Dict.* 'juniper' **artuç** *Ligeti* 131; *R I* 315: **Xak.** XI **artuç** *al-'ar'ar* 'juniper', and two villages near Kashgar are called **Artuç** *Kaş. I* 95; three o.o.: **Çağ.** XV ff. **arduc** *nām-i diraxt-i abhal* 'the name of the juniper tree', in Pe. *awirs* and in Ar. *'ar'ar*; it is a kind of mountain cypress (*sarw-i kūhī*) *San.* 37r. 4.

D **ertüt** Intrans. Dev. N. fr. **1 ert-**; 'a gift'. N.o.a.b. **Uyğ.** VIII ff. Chr. **öz yüklerin açtılar ertütin açuğın ötündiler** 'they opened their baggage and presented their gifts (Hend.)' *U I* 6, 11–13 (mistranslated): **Xak.** XI **ertüt** *al-ḥadīya* 'a gift like a horse, etc. which passes between (*tumadd bayn yaday*) *amīr*s and other persons'; thence it came to be used for any kind of gift *Kaş.* o.o. 109; o.o. 114, 18 (**1 oğurluk**); 182, 6 (**ıdış-**): *KB* **neŋ ertüt kılıp** 'making things gifts' 1769: XIII(?) *At.* **men ertüt** (spelt *artut*) **kılayın şahımka anı** 'I will present it to my king' 42.

D **arta:k** N./A.S. fr. **arta:-**; 'spoilt, decaying, putrid'. Survives only(?) in SW XX Anat. **ardak** *SDD* 110. **Uyğ.** VIII ff. Bud. (if I have given to others) **kirlig tapçalığ yavız artak aş içgülerig** 'dirty, damaged, bad, putrid food and drink' *Suv.* 135, 13–14: **Xak.** XI **arta:k ne:ŋ** *al-şay'u'l-fāsid* 'a rotten, decaying thing' *Kaş. I* 119; *II* 40, 13 (**tınığ**): *KB* **ukuş birle aslur kişi artakı** 'with the help of understanding corrupt men are hanged' 221; (small but well organized is better than numerous) **telim tuştı artak üküş sü bile** 'much that is rotten meets you with a numerous army' 2340; **idi artak erdi tapuğ koḍsa men** 'it would be very disgusting if I 'abandoned my duty' 5752: XIII(?) *At.* **sen artak sen** 'you are corrupt' 395; a.o. 413.

D **artığ** Conc. N. fr. **1 art-**; etymologically 'something which is loaded, or put round something'. N.o.a.b. **Xak.** XI **artığ** *şudratu'l-mar'a* 'a woman's bodice'; **artığ** *aḥad 'idlayi'l-ḥiml* 'one of two (equal) half loads' *Kaş. I* 98.

D **artuk** (?**artok**) Pass. N./A.S. fr. **2 art-**; originally 'additional, an extra amount'; in the earliest texts used chiefly in numerical expressions; later usually 'a large additional amount', less often 'excess, excessive'. S.i.a.m.l.g. as **artuk** in SE and sometimes SC and **artık** elsewhere, with some extended meanings esp. in SW. The theory in *TT V* 33, note B. 71 that in a number of passages in Uyğ. Bud. the word read **aḍruk** is a metathesis of **artuk** is not at all plausible. **Türkü** VIII **kırk artukı: yeti:** 'forty-seven' (normally **yeti: ellig**) *I E* 15; **artuk yılkı:ğ içit(t)i:** 'he fed more livestock' *Ix.* 25; **ay artukı: tört kün** 'a month and four days' *II SW*; o.o. *I E* 33 (**ur-**); *T* 40 (**1 u:ç**): VIII ff. Man. **yüz artukı kırk** '140' *Chuas. I* 12; **artuk erüş**

erür 'it is extremely numerous' *TT II* 8, 61: · **Uyğ.** VIII ff. Man.-A **béş yüz artukı eki otuzunç yılka** 'in the 522nd year' *M I* 12, 15–16: Bud. **artuk** in *TT VIII* spelt **artok, arttok, a:rttok**, is very common; (1) in numerical expressions, e.g. **otuz artuk uluğ él uluşlarığ** 'more than thirty great realms and countries' *Suv.* 3, 20; **bir ay artuk** 'more than a month' *PP* 68, 1; (2) meaning 'a large amount', e.g. **kamuğ tınlığlarka artuk asığ kılu umağaymen** 'I shall not be able to do a great deal of good to all mankind' *PP* 34, 6–7 a.o. *do.* 67, 8 (**açın-**); (3) with some suggestion of excessiveness, e.g. **ig kem emgekin artuk bulup** 'finding the pain of his illness (Hend.) excessive' *U III* 35, 19–20; (4) in *Tış.* 46a. 3 ff. there is a string of identical phr. in which is seems to represent a step in amount **tepredi artuk tepredi tüzü tepredi** 'he moved, he moved more, he moved as much as he could': Civ. (if a particular remedy is applied) **artuk edgü bolur** 'it becomes much better' *H I* 133; **artuk içser bolmaz** 'if he drinks more than that, it does not help' *do.* 171–2: **Xak.** XI **artuk** *al-ziyāda* 'an increase, an excessive amount' *Kaş. I* 99; **ortuk erden artuk alma:s** 'a partner does not take too big a share (*ziyāda fil-qisma*) from his partner' *I* 99, 5; a.o. *II* 137, 6 (**kösül-**): *KB* **üküş sözde artuk asığ körmedim** 'I never saw much advantage in verbosity' 171; **iḍi artuk erdem kerek ög bilig** (a world-conqueror) 'needs a very large amount of manly qualities, intellect, and knowledge' 281; o.o., similar meaning, 629, 758, 837 (**I a:r-**): XIII(?) *At.* **artuk tileme** 'do not ask for more' 190: *Tef.* **artuk** 'very great; superior'; **iki üç yüz artuk** 'over two or three hundred (years)' 60; a.o. 72 (**egsük**): XIV *Muh. al-ziyāda* **artuk** *Mel.* 54, 14; *Rif.* 151: **Çağ.** XV ff. **artuk** (and **artuksı**) *ziyāda wa afsūn* 'excess, abundance' *San.* 36v. 27: **Xwar.** XIII **artukrak/artuğrak** 'more' *'Ali* 19: XIV **artuk** 'more, superior (to others); excess' *Quṭb* 11; *MN* 173, etc.; *Nahc.* 411, 15: **Kom.** XIV 'extremely, excessive(ly); (with preceding *Abl.*) more than' **artuk/artux** *CCI, CCG; Gr.* 41 (quotns.): **Osm.** XIV ff. **artuk** (once **artux**) consistently till XVI, sporadically thereafter, then **artık**, c.i.a.p.: normally with preceding *Abl.* 'more than' (occasionally 'other than'), also by itself 'abundant, superfluous'; **bir artuk** 'over 1000' in XIV, **yıl artuğun** 'over a year' in XV *TTS I* 42 ff.; *II* 56 ff.; *III* 39 ff.; *IV* 42 ff.

D **ortuk (ortok)** apparently Den. N. fr. **ortu:**, but the function of the Suff., normally Diminutive, is obscure; 'partner'. Became **ortak** at a fairly early date (the MS. of *Kaş.* where the scribe tended to substitute the later form must have been written during the transitional period). S.i.a.m.l.g., **ortok** in NE Alt., Tel. *R I* 1071; NC Kır. and **ortak** elsewhere. See *Doerfer* II 446. **Uyğ.** VIII ff. Civ. **ortuk** seems to occur in two damaged and obscure texts; in *USp.* 55, 26–7 **Memet Moŋğol çın ötekçi bile ortuk altı şık yér** might mean 'six *şık* of land held in common with Mehmed Moŋğol the true debtor' (the last two words might be another Proper Name); in *USp.* 30, 7 **ortakı** looks like a N./A.S. in **-kı** 'situated in the middle', but **ortuk** in 30, 12 seems to be this word, meaning obscure: **Xak.** XI **ortuk** *al-şarīk* 'a partner' *Kaş. I* 99 (prov. see **artuk**); **börï:niŋ ortuk** (vocalized *ortak*) **kuzğu:nnuŋ yığa:ç ba:şında:** 'meaning "the crow is the partner (*yuşārik*) of the wolf in hunting and what the crow catches is (put) at the top of a tree"' *I* 439, 28; **ortuk bolup bilişdi:** 'he was my partner (*şāraka ma'ī*) and knew me intimately' *III* 71, 17 (the first and last clearly vocalized *ortuk*, the second and third *ortak*): *KB* (a servant) **beği birle ortuk** 'in partnership with his master' 2997: XIII(?) *Tef.* **ortak** 'partner' 238: XIV *Muh. al-şarīk* **orta:k** *Mel.* 49, 15; *Rif.* 144: **Çağ.** XV ff. **ortağ/ortak** (by implication 'with **o-**') *şarīk wa sahīm* ('associate') *San.* 71r. 9 (quotn.): **Xwar.** XIV **ortak** 'partner' *Quṭb* 119: **Kom.** XIV 'partner' **ortak** *CCI, Gr.*: **Kıp.** XIII *al-şarīk* **orta:k** *Hou.* 32, 11; 41, 6; *şāraka mina'l-şirka ma' ğayrak* **orta:k bol-** *do.* 41, 5: XIV **ortak** ('with back vowels') *al-şarīk Id.* 11: XV *şirka* **ortak** *Tuh.* 21a. 10; *muwāsiṭa* 'mediation' **ortak** *do.* 35b. 3: **Osm.** XV **ortak** (in phr.) 'partner' in two texts *TTS II* 735; *IV* 612.

D **ertig** Hap. leg.; Conc. N. fr. **1 ert-**; lit. 'something over which one passes'. **Xak.** XI **ertig** *al-ṭarīqu'l-maslūk* 'a beaten track' *Kaş. I* 103.

?D **örḍek** a generic term for 'duck', particular varieties being distinguished by qualifying Adjs. or Nouns. Exceptionally *Kaş.* consistently translates **örḍek** 'goose' and **ka:z** 'duck', but this must be an error. Morphologically perhaps Dev. N. fr. **1 ö:r-** (the bird) 'which rises' (from the water). The metathesized form in *Suv.* (of which the MS. is XVIII) must be a Sec. f.; it survives as **ödürek** in NE Tuv. and the eccentric forms in Xwar. and Kıp. may also go back to it. S.i.a.m.l.g., normally as **örḍek** and the like. See *Doerfer* II 450. **Uyğ.** VIII ff. Bud. (oxen, sheep, swine) **kaz ödirek takığu** 'geese, ducks, and poultry' *Suv.* 4, 12: XIV *Chin.-Uyğ. Dict.* 'duck' **örḍek** *Ligeti* 190: **Xak.** XI **örḍek** *al-iwazz* 'goose' *Kaş. I* 103 (prov.); *I* 222, 18 (**yuğa:k**) and 4 o.o.: *KB* **örḍek** in a list of birds 72: XIV *Muh.*(?) *al-baṭṭ* 'duck' **örḍek** *Mel.* 73, 5 (added to the text in one MS. only): **Xwar. örḍek** 'duck' *Quṭb* 123; **ewrek** ditto 23; **évrek** ditto 62; **évek**? ditto 53; **övrek** ditto 125: **Tkm.** XIII *al-baṭṭ* **ö:rḍek** *Hou.* 10, 6: XIV **örḍek** *al-baṭṭ Id.* 10; **Kıp.**(?) **ewrek** *al-baṭṭ wa'l-axḍar* ('green') *do.* 26; *al-baṭṭ* **ewrek** (unvocalized)**/yörḍek** (*sic*) *Bul.* 11, 13: XV *baṭṭ* **örḍek** *Tuh.* 7b. 3.

D **örtüg** Conc. N. fr. **örṭ-**; originally 'covering' in general (Uyğ. Man. 'covered' may be the Pass. Dev. N./A. in **-ük**, 'covered' not otherwise recorded); in modern languages usually more specifically 'head-covering, veil'.

Survives in SE Tar. **örtü:** *R I* 1236; NC Kır. **ürtük**; SC Uzb. **urtuk** *Bor.* 480 (described as 'literary', ?mistranscribed): SW Az., Osm. **örtü**; Tkm. **örtük. Uyğ.** VIII ff. Man. **ol yaruk örtük** (*?sic*) **sayu** 'every time that light is obscured' (the mansion of the moon god is near the mansion of the sun god) *M III* 7, 5 (v): Bud. **örtüg tıdığlarığ** 'coverings and obstacles' *U II* 33, 5; 42, 9: Civ. **üç kıdığlığ bir kıdığsız tört örtügüg bérdim** 'I gave four coverlets, three with borders and one without' *USp.* 79, 11–12: **Xak.** XI **örtüg** 'the covering' (*al-sutra*) over anything, for example the saddle-cloth (*al-ğāšiya*) over a saddle, and the brocade (*al-dībāc*) which is laid on the tombs of notables; and also *ğiṭā' kull şay'* 'the cover, lid, roof', etc. of anything *Kaş. I* 103: *KB* **bayat tapğı barça kerek örtügün** 'God's worship must always be performed under cover' 3919; **maŋa örtüg erdi bu sözler neçe kötürdüŋ bu örtüg sen aydıŋ aça** 'these words were somewhat obscure to me; you have removed this obscurity and spoken explaining them' 5818: XIII(?) *Tef.* **örtüg** 'covering, curtain', etc. 249: XIV *Muh.* (among words relating to buildings) *al-ğiṭā'* 'the roof' **ew ö:rtü:gi:** *Mel.* 76, 3; *Rif.* 179; (among furnishings, etc.) *al-niṭ'* 'leather floor-covering' **ö:zgü:g** 67, 15; **ö:rgü:g** 168 (both corruptions of ö:rtü:g): **Çağ.** XV ff. **örtük** ('with **-k**') *örtülü . . . maxfī ma'nāsına* 'hidden, concealed' *Vel.* 101; **örtük** *liḥāf wa pūştī ki ba-bālā-yi xwud puşand* 'a covering or garment that people drape over themselves' *San.* 71r. 2: **Kıp.** XIV **örtü:** (so read, most MSS. in error *ortuk*) *al-ğiṭā'* *Id.* 10: XV(?) in margin in SW(?) hand *al-ğiṭā'* **örtü** *Tuh.* 26b. 6.

D **örtgü:n** Conc. N. fr. **ört-**; etymologically 'something covered', in practice 'haystack' and the like. Survives only in NE Şor *R I* 1842 and Khak. **ürtün** 'threshing-floor'. The status of the Kıp. word is uncertain; it may belong here, but Mong. *inder* 'balcony, raised platform' (*Kow.* 279, *Haltod* 62) was borrowed, as **indir/ındır**) in some NW languages to represent 'threshing-floor' and is listed in Kom. XIV *Gr.* 273; it survives in NW Kar. *R I* 1364, *Kow.* 194 and in SW XX Anat. *SDD* 771 (from one place only); the Kıp. word might be a metathesis of this. **Uyğ.** VIII ff. Civ. in a contract for the sale of land *USp.* 108, 18–20 the boundaries are described as: E. **Burxan kulınıŋ örtgün**; S. 'the big road'; W. 'Taŋut's land'; N. **Buyançuknuŋ örtgün**; it must here mean 'stackyard' or the like: **Xak.** XI **örtgü:n** *al-şubra* 'a heap (of cut corn and the like)' *Kaş. III* 412; **sondıla:ç ı:şı: erme:s örtgü:n tepme:k** 'it is not the wren's job to thresh the stacked corn' (*daqqu'l--kuds*) *I* 526, 22: **sabanda: sandrış, bolsa: örtgü:nde: irte:ş bolma:ş** 'if there are quarrels at the plough, there will be no disputes *fī ḥālati'l-şubra wa'l-kuds I* 402, 20; *ḥālata'l-kuds II* 214, 5; *waqta'l-kuds III* 416, 23; these must all mean 'when the crop is being stacked': XIV *Muh.*(?) *Rif.* 159 (**2 ot**): **Kıp.** XIV (VU) **ırdın** (*dāl* unvocalized) *al-baydar* 'threshing-floor; barn' *Id.* 10.

D **örtlüg** P.N./A. fr. **ört**; 'blazing, flaming'. N.o.a.b. **Uyğ.** VIII ff. Bud. **avış tamudakı örtlüg yalınlığ yérde** 'in a blazing (Hend.) place situated in the *avici* hell' *TT IV* 10, 25–6; **örtlög** (*sic*) **tamu:da:kı** 'situated in the blazing hell' *TT VIII N.*12: **Xwar.** XIII **örtlü** 'fiery' *'Ali* 46: **Kom.** XIV 'flaming (hell)' **örtli/örtlik** *CCG*; *Gr.* 184 (quotns.).

D **erdem** Den. N. fr. **1 er**; etymologically 'manly qualities', esp. 'bravery', but more commonly used in a broader sense for 'goodness, virtue, good qualities' and sometimes applied to things as well as people. In Uyğ. sometimes appears metathesized as **edrem**. An early loan-word in Mong. where it was originally used for 'competence, efficiency, capability' (*Haenisch* 44) and later also for 'wisdom, knowledge' (*Kow.* 260, *Haltod* 60). NE Tuv. **ertem** 'knowledge, science' *Pal.* 587 is no doubt reborrowed fr. Mong., but SW XX Anat. **erdem/erden** 'virtue, excellence' *SDD* 542 is a direct survival. See *Doerfer* II 451. **Türkü** VIII **alpı: erdemi:** 'his bravery and manliness' *Ix.* 4; o.o. *do.* 7 and 12: VIII ff. **erde:m** occurs several times in the *Toyok doct.* (*ETY II* 57–9) as a technical term for 'the magical quality, virtue' of a precious stone: Yen. phr. like **erdem üçün** and **er erdem üçün** 'because of his manly qualities' are common *Mal.* 29, 4 and 7 etc.: **Uyğ.** VIII ff. Man.-A **yétı törlüg erdemte ötrü** 'by means of his (Xormuzda's) seven kinds of (magic) powers' *M I* 15, 17–18: Man. **erdem sevinç** 'the special virtue and attractiveness' (of the Wind God) *Wind.* 4, 24, 44: Bud. **kuan şı ım pusar kutaġmak erdemi** 'Kuan-şı ım Budhisattva's power to bestow good fortune' *Kuan.* 60; similar phr. 71, 218; **erdemke** (v.l. **edremke**) **tükellig erdiler** 'they were perfected by the (magical) power' (of the great *dhāraṇī*) *TT VI* 352; **kentünüŋ yaruk küçlüg bögülüg erdemin** (v.l. **edremin**) 'by his own bright, strong, magic power' *do.* 354; a.o.o.: Civ. **otnuŋ edremi** 'the virtue of the remedy' *H II* 6, 1: **O. Kır.** IX ff. **erdem** and **er erdem** are common *Mal.* 2, 3; 5, 1 etc.: **Xak.** XI **erdem** *al-adab wa'l-manqaba* 'refined manners, merits' *Kaş. I* 107 (prov.); *II* 343, 19 (**ögül-**); about a dozen o.o. translated *al-adab, al-manqaba* or both; exceptionally in *I* 252, 18 translated *al-ḥikm wa'l- 'ilm* 'wisdom, knowledge': *KB* **erdem** is fairly common in the same meaning as in *Kaş.*, e.g. (God created man, and chose him) **aŋar bérdi erdem bilig öğ ukuş** 'He gave him refined manners, knowledge, intelligence, and understanding' 148; similar phr. 278, 465; in 284–5, 672–3, 683 it means 'merit, virtue', as opposed to **mün** 'defect, vice': XIII(?) *At.* **aya şāhım erdemlerin sanağan** 'oh you, who (try to) count my king's virtues' (can you count the grains of sand?) 59: **Çağ.** XV ff. **érdem** *sipāhilik wa silāḥşūrluk mahārat* 'skill in military matters and the use of arms' *Vel.* 51 (quotn.); **érdem** (spelt) *fumūn-i furūsīyat wa*

ādāb-i sipāhīkarī 'the science of chivalry and the military arts' (quotns.); the *Rūmī* author (i.e. *Vel.*) in one place read **érdem** as *eyrüm* (spelt) and indexed it under *alif maṣṭūḥa* and in another place read it as *érdem* and indexed it under *alif maksūra*, and in both places gave the following quotn. (quoted) as an example; *Naṣīri* followed him and recognized *eyrüm* and *érdem* as synonyms, and gave them this meaning; both were in error *San.* 99v. 3 (the quotn. does in fact occur twice in *Vel.*, but not under *érdem*, it occurs under *eyrüm* and *ürüm* spelt with *alif maḍmūma*): **Xwar.** XIV **erdem/érdem** 'manliness', *Qutb* 21, 51: **Kom.** XIV 'virtue, skill' **erdem** *CCG*; *Gr.*: **Kıp.** XIV **erdem** *al-faḍīla* 'virtue, excellence' *Id.* 11: XV (*ṣan'a* 'art' **peşe** (Persian *payṣā*)); *ṣāḥib funūn* 'master of sciences' (**peşekār** and) **érdem iyesi** *Tuh.* 22a. 6–7; **Osm.** XIV, XV **erlik erdemi** 'manly virtues' in two texts, and **erdem** 'military skill' in one *TTS III* 257.

D ***ertim** N.S.A. fr. **1 ert-**; 'transitoriness', see **ertimlig**.

D **örtmen** Conc. N. fr. **ört-**; 'roof' and the like. Survives only in SW XX Anat. 'the upper surface (of something)' *SDD* 1117. **Xak.** XI **örtmen** *al-saṭḥ* 'a (flat) roof' *Kaş. III* 412: XIII(?) *Tef.* **örtmen** 88 (**baḍıç**) (and 248).

PU?F **ardun** (or **artun**?) 'cumin', or the like. N.o.a.b.; prob. a foreign word. **Uyğ.** VIII ff. Bud. (PU) **vibuni artun** corresponds to *yavanī* 'Carum copticum' in the Sanskrit text and *ma ch'in* (*Giles* 7,576 2,092) 'cumin, ammium, pipercula' in the Chinese translation *Suv.* 476, 12: Civ. **ardun** *TT VII* 22, 10; *II I* 15; *H II* 8, 38 a.o.o.

S **erten/ertең** See **érte**.

S **ortun** See **ortu:**.

?S **erdeş** N. of Assn., ?fr. **2 ér** (**yé:r**), pec. to *KB* and used only in conjunction with other similar words; in 1697 glossed *yerdeş* in the Fergana MS.; since *Kaş.* describes **yé:rdeş** as Oğuz and mentions **2 é:r** as a Sec. f. of **yé:r** in Xak. this is possibly correct, since 'fellow countryman' is a likely meaning in the context and the meaning of a N. of Assn. fr. **1 er** is not obvious. **Xak.** XI *KB* 1697, 2276 (**adaş**).

D **irteş** N.Ac. fr. **irte:-**; etymologically 'search' or the like. Pec. to *Kaş.* **Xak.** XI **irteş** *al-tafaḥḥuṣ wa'l-muṭālaba yaqa' bayna'l-qawm fī ṣay'* 'a close scrutiny and calling to account which takes place in a tribe about something'; hence one says **irteş kopdı:** *ḥāca'l-baḥṯ wa'l-tafaḥḥuṣ* 'an investigation and close scrutiny was started' *Kaş. I* 97; o.o. *I* 402, 20; *II* 214, 5; *III* 416, 23 (the same prov., see **örtgü:n**; translated *al-muṣācara* 'quarrel, dispute' in *I* and *al-muxāṣama* 'mutual enmity' in *II* and *III*).

PU?F **artız** (or **artış**?) Hap. leg.; unidentified, prob. foreign. **Uyğ.** VIII ff. Civ. **artız** in a list of drugs *H II* 20, 79.

Dis. V. ARD-

D **arıt-** Caus. f. of **arı:-**; 'to clean, or purify (something *Acc.*); to cleanse (something *Acc.*, of dirt, etc. *Abl.*); 'to clean (dirt, etc. *Acc.*) off (something *Abl.*)'. S.i.a.m.l.g. w. minor phonetic changes like **art-** in some NE and NC languages. **Uyğ.** VIII ff. Man. (like a man who sweeps) **arıtır** 'cleans' (and **sets** in order a house) *Wind.* 35: Bud. Sanskrit *nirdhāntamalā* 'whose impurities have been wiped away' **a:rıtmış kirligler** *TT VIII E.*48; **arığsızların arıtıp** 'wiping away his dirt' (on the body of the sick monk) *U III* 38, 20–1; **köŋülüg süzer arıtur üçün** 'because it purifies (Hend.) the mind' *TT V* 26, 98; **kentü özümüz arıp aḍınağuğ yeme arıtıp** 'being ourselves pure and purifying others' *USp.* 101, 13–14; o.o. *Suv.* 139, 11–12; 140, 2–3 (**alkındur-**): **Xak.** XI **ol tarığ arıttı:** *naqqā'l-ḥinṭa* 'he cleansed the grain' (etc.); and one says **ol ku:zı: arıttı:** *naza'a xuṣyata'l-baraq* 'he castrated the lamb' (etc.); also used when one circumcizes (*xattana*) a boy *Kaş. I* 208 (**arıtur, arıtma:k**); o.o. *I* 154, 23 and several in *II* 319–22: *KB* **özüŋdin arıtğıl yazukuŋ münüŋ** 'cleanse yourself of your sins and faults' 1440; o.o. 4407, 4997, 5505: XIII(?) *Tef.* **arıt-** 'to cleanse' 58: XIV *Muh. aṭhara* 'to cleanse' **arıt-** *Mel.* 28, 11; *Rif.* 103; *ṭahhara* ditto 40, 15; 112: **Çağ.** XV ff. **arıt-pāk kardan** ditto *San.* 34r. 15 (quotn.): **Xwar.** XIV **arıt-** 'to cleanse, purify' *Qutb* 12: **Kom.** XIV 'to wipe (something *Acc.*) off (something *Abl.*) **arıt-** *CCG*; 'cleansing' **artımak** (*sic?*) *CCI*; *Gr.* 42 (quotn.): **Kıp.** XIV **arıṯ-** *naẓẓafa* 'to cleanse' *Id.* 10; *Bul.* 87r.: XV *qaṣara* ('to peel') *wa naẓẓafa* **arıt-** *Tuh.* 30a. 7: **Osm.** XIV ff. **arıt-** usually 'to wipe (something *Acc.*) off (something *Abl.*); c.i.a.p. *TTS I* 39; *II* 53; *III* 36; *IV* 38.

D **ereḏ-** Intrans. Den. V. fr. **1 er**; pec. to *Kaş.* **Xak.** XI **oğla:n eretti:** *'udda'l-ṣabī mina'l-ricāl* 'the boy was reckoned to be a man'; originally **ereḏti:** but assimilated, just as one says *al-muḍḍakir* (i.e. for *muḏtakir*) from *al-ḏikr Kaş. I* 208 (**ereḏü:r, ereḏme:k**); a.o. *I* 206 (**atat-**).

D **erüt-** Caus. f. of **erü-**; 'to melt, liquefy (something *Acc.*)'. S.i.a.m.l.g., usually as **erit-**. **Xak.** XI **ol ya:ğ erüttı:** 'he melted (*aḍāba*) the fat' (etc.) *Kaş. I* 208 (**erütür, erütme:k**): XIII(?) *Tef.* 81 (dubious; *Bor.* enters the same quotn. under **arıt-** and **erit-**, as the Object of the verb is **altun kümiş kānlarını** 'gold and silver mines' the first is the likelier): XIV *Muh. aḍaba* **erı:t-** *Mel.* 22, 5; *Rif.* 102: **Çağ.** XV ff. **érit-** Caus. f.; *gudāzānīdan* 'to melt', in Ar. *aḍāba San.* 97v. 24 (quotn.): **Kıp.** XIV (**sızdır-** *aḍāba*) this in the *Kitāb Beylik*, but our master Faxru'l-dīn said 'this is wrong, *aḍāba* is **erit-** because *ḍāba* is **erı-**, while **sız-** means *naḍica fī nafsihi* "to be fully ripe" or the like' *Id.* 57.

D **ırat-** Caus. f. of **ıra:-**; 'to send (someone *Acc.*) away, or far away'. For the phonetics see

ıra:-; survives in the same languages as **ıra:-** (not NW Kaz., where **ırıt-** *R I* 1368 is a Sec. f. of **ırğat-**). **Xak.** XI **ol anı: yırattı:** *ab'adahu* 'he sent him far away' *Kaş. II* 315 (**yıratu:r, yıratma:k**); *KB* **övke: özdin yırat** 'drive anger away from yourself' 322; a.o. 381.

§ **üret-** See **üḏret-**.

D **örit-** Caus. f. of **1 ö:r-**. N.o.a.b.; nearly always used in a metaph. sense 'to arouse' (thoughts, emotions, etc.). **Uyğ.** VIII ff. Man. *TT IX* 41 (**beḏüttür-**): Bud. **yég sa:kınç örităür** 'it arouses excellent thoughts' *TT VIII H.*3; **bhawāgraka teği yeme: öritip** 'raising them also to *bhavāgra* (the highest form of existence)' *do. N.*13; **ters körüm öritdim erser** 'if I have caused erroneous views to arise' *U II* 76, 8–9; 85, 26; similar phr. *TT IV* 8, 74; *Suv.* 220, 6; o.o. *U III* 42, 12 (**öpke:**); *TT V* 22, 11–12; *VII* 40, 138; *Hüen-ts.* 147; *Suv.* 10, 12, etc.

arta:- 'to putrefy, ferment, go bad'; normally of foodstuffs, but occasionally in a more general metaph. sense. Survives only(?) in NE Kaç., Koib., Sag. and Tel. *R I* 309, 319, and Khak. and in SW XX Anat. **arda-/ardı-** *SDD* 111. Cf. **iri:-/irü:-**. **Uyğ.** VIII ff. Man.-A **ölmek artamak** 'death and decay' *M III* 11, 13 (ii): Man. (when the wicked, poisoned by the passion of lust) **artayu yokaḏtururda** 'become corrupt and allow themselves to perish' *TT III* 28: Bud. **yémişiŋiz artamağay** 'your fruit will not be spoilt' (by the birds) *PP* 80, 6–7; **teğşilmedin artamadın** 'without being changed or deteriorating' *U III* 23, 3 (iii); a.o. *Suv.* 530, 3 (**iri:-**): **Xak.** XI **arta:dı: ne:ŋ** 'the thing went bad' (*fasada*) *Kaş. I* 272 (**arta:r, arta:ma:k**); **keŋe:şlig bilig arta:ma:s** translated 'the intellect, when fertilized by advice does not deteriorate' (*lā yafsud*) *III* 358, 16; o.o. *II* 17, 16 (**uḏ-**); *I* 272, 15: *KB* **işi barça étlür törü artamaz** 'his affairs are all well arranged; the customary law does not deteriorate 429'; **evi tepremezi üçün artamaz** 'because its (celestial) mansion does not move, it does not deteriorate' 834; **tadu artadı** 'his physical state deteriorated' 1055; o.o. 2108 (of drinking water), 2284 (of an army), 2502, 4384, 4463 (**ayıŋla:-**), 5203 (of the people in general), 5862 (**yıḏı:-**): XIII(?) *At.* **ajun artadı** 'the world has become corrupt' 395: **(Çağ.** XV ff. **arta-** in *Vel.* 16 is an error for **artıl-** (not an old word) *San.* 35v. 6).

ırte:- described by *Kaş.* as syn. w. **iste:-**; 'to seek, pursue (something *Acc.*)'. Survives only(?) in SW XX Anat. **ırde-** *SDD* 794. **Xak.** XI **er ı:şığ ırte:dı:** *al-racul ṭalaba'l-amr wa ṭabi'ahu* 'the man sought and pursued the affair'; (**ırte:r, ırte:me:k**) and **iste:dı:** is like (*miṯl*) **ırte:dı: (iste:r, iste:me:k)** *Kaş. I* 272 (verse); o.o. *I* 245, 14; *III* 356, 2; **biligni: ırdedim** (*sic*) 'I sought (*ṭalabtu*) wisdom and knowledge' *III* 228, 12: XIII ff. *At.* (all men are brothers) **tafāwutları yok öte ırtese** 'there is no difference between them, if you investigate the matter closely' 292; similar phr. 321; **Osm.** XIV to XVI **ırde-** (*sic*) 'to seek, inquire for' occurs in several texts, sometimes in Hend. with **sor-** and **iste-**, but one XVI dict. translates Pe. *custan* 'to seek' by **iste-** and **ırde-** as if they had slightly different meanings *TTS I* 387; *II* 544; *III* 380; *IV* 434.

D **örte:-** Den. V. fr. **ört** 'to light, or burn (something *Acc.*)'. S.i.a.m.l.g. (in SW only Tkm.) w. some phonetic changes; some NE and NC forms contain double **-tt-** which suggests that these go back not to this V. but to **örtle-** which survives in SW XX Anat. *SDD* 1116. **Uyğ.** VIII ff. Man.-A **otuguğ** [gap] **küyürür örteyür** 'burns (Hend.) the firewood' *M I* 18, 1–2; a.o. *M I* 7, 3 (**ığaç**): Bud. **kentü özümin örtep küyürüp** (metaphorically) 'burning (Hend.) myself' *U III* 37, 4–5: **Xak.** XI **ol otuŋ örte:dı:** 'he burnt (*aḥraqa*) the firewood' *Kaş. I* 272 (**örte:r, örte:me:k**); **örter kül-e** 'burning cinders' *I* 129, 4; *II* 26, 12; o.o. *I* 245, 12; *III* 356, 3: XIII(?) *At.* **yémişsiz yığaçnı kesip örtegil** 'cut down and burn the tree that bears no fruit' 324; *Tef.* **örte-** 'to burn' 249: **Çağ.** XV ff. **örte-** (**-gen**, etc.) *yak-* 'to burn' *Vel.* 101 (quotn.); **örte-** *sūzāndan* 'to burn' *San.* 68r. 28 (quotns.): **Xwar.** XIV ditto *Qutb* 119: **Kıp.** XIII *aḥraqa* (**küyündür-** and) **ö:rte:-** *Hou.* 35, 4: **Osm.** XIV **örte-** 'to burn' (metaph.) in one text *TTS I* 550.

D **artat-** Caus. f. of **arta-**; 'to damage, or spoil (something *Acc.*)' lit. or metaph. Survives only in the same NE languages as **arta:-**. **Türkü** VIII (oh Türkü people, if heaven had not been hostile) **éliŋin törö:ŋin kim artat(t)ı:** 'who would have disrupted your realm and customary law?' *I E* 32, *II E* 19: VIII ff. *IrkB* 59 (**yıḏıt-**); Man. **köŋülin biligin artatdımız erser** 'if we have corrupted their minds' *Chuas.* 107–8: Bud. **kuşlar artatır üçün** 'because the birds spoil' (the fruit) *PP* 72, 7–8; similar phr. *do.* 75, 4; **arığ şımnançlarığ artatdımız erser** 'if we have corrupted pure nuns' *TT IV* 6, 49; o.o. *TT V* 14, note A.23, 11; *Suv.* 134, 20: Civ. **işiŋin küçüŋin artatur** 'it brings your efforts (Hend.) to nought' *TT I* 64–5; and see **buz-**: **Xak.** XI **ol ne:ŋni: artattı:** 'he spoilt (*afsada*) the thing' *Kaş. I* 260 (**artatur, artatma:k**); **öğüngü:çi: üminde:** (*sic*, ?error for **ümini:**) **arta:tur** (*sic*) *mādiḥu'l-nafs yufsidu'l-sarāwīlahu* 'the self-praiser spoils his drawers' *I* 203, 14; a.o. *II* 360, 11; in *II* 335, 6 **artalu:r** translated *yutwī* 'it destroys him' is an error for **artatu:r**: *KB* **yüreksiz kişiler çerig artatur** 'cowards spoil an army' 2284; a.o. 4076: **Kıp.** XV(?) *afsada* (**azdır-**; in the margin in a later hand) **arḏaṯ-** *Tuh.* 6a.1.

D **irtet-** Hap. leg.; Caus. f. of **ırte:-**. **Xak.** XI **ol anı: irtetti:** *faḥḥaṣa 'anhu wa aṭlabahu* 'he had inquiries and a search made for him' *Kaş. I* 260 (**irtetür, irtetme:k**).

D **örtet-** Caus. f. of **örte:-** 'to have (something *Acc.*) set on fire, or burnt'. Survives

only(?) in NE Khak., Tuv., and NC Kzx. **Xak.** XI **ol bük örtetti:** *amara bi-taḥrīqi'l-acama* 'he gave orders that the thicket should be burnt' *Kaş. I* 260 (**örtetür, örtetme:k**).

E **artal-** See **artat-** Xak.

D **artıl-** (**ardıl-**) Pass. f. of **1 art-**(**ard-**); 'to be loaded (on to something)' and the like. Survives as **artıl-** in NE Khak.; SE Türki; NC Kır. and as **ardıl-** in SW XX Anat. *SDD* 111. **Xak.** XI **er at üːze: artıldı:** *alqā'l-racul nafsahu 'alā'l-faras* 'the man threw himself across the horse' in such a way that half his body was one side of it and the other half the other side; and one says **tağa:r eşye:k üːze: artıldı:** 'the sack was loaded (*ḥumilat*) on to the donkey' *Kaş. I* 244 (**artılu:r, artılma:k**): **Çağ.** XV ff. **artıl-** ('to increase' fr **2. art-**', and) *takāpū kardan wa qaṭra zadan* 'to bustle about, make haste' *San.* 35r. 24 ff.; this is a curious mistake, the translation having apparently been falsely deduced from two quotns.; one is **téŋiz eyleben qat' u tağ artılıp** 'crossing the ocean and throwing himself over the mountains' (mistranslated 'hurriedly crossing the ocean and mountains'); it is said in 35v. 5 that Vel. read **artayıp** or **artanıp** and invented a verb **arta-**/**artan-** meaning 'to cross'; in fact, although the reading is faulty, the translation is about right; the other is **bu körür her kirpikimke artılıp bir qaṭra yaş** (not translated) which clearly means 'this man sees a drop of moisture loaded on each of my eyelashes': **Osm.** XVI Ar. *al-muṭlaq* translated 'an animal which is let loose after its halter has been put round its neck' (**yuları boynuna ardılmış**) *TTS II* 47.

D **irtel-** Hap. leg.; Pass. f. of **irte:-**. **Xak.** XI **irteldi: neːŋ** *fuḥḥiṣa 'ani'l-şay' wa ṭuliba* 'the thing was inquired for and sought' *Kaş. I* 245 (**irtelü:r, irtelme:k**).

D **örtel-** Pass. f. of **örte:-**; 'to be set on fire, burnt'. Survives only(?) in NE Khak.; NC Kır., Kzx. **Xak.** XI **bük örteldi:** *uḥriqati'l-ğayṭala* 'the thick tangled trees were burnt' *Kaş. I* 245 (**örtelü:r, örtelme:k**).

D **örtül-** Pass. f. of **ört-**; 'to be covered, concealed', also in the early period 'to be put over (**üze:** something) as a covering'. Survives in the same languages as **ört-**. **Uyğ.** VIII ff. Bud. Sanskrit *nivṛtānām* 'of those who are covered' **ürtülmişle:rke:** (*sic*) *TT VIII A.*15; **bilgsizlik karaŋğu üze köpülüm örtülüp** 'my mind being covered with the darkness of ignorance' *Suv.* 101, 16–17; similar phr., but mis-spelt **örlütüp** *do.* 136, 17: **Xak.** XI **iːş er üze: örtüldi:** *ubhima'l-amr 'alā'l-racul* 'the thing was put over the man as a covering'; and one says **kö:k örtüldi:** 'the sky was overcast' (*tağayyamat*); *wa aṣluhu kull şay' sutira taḥta'l-şay'* 'basically (it is used of) anything that is concealed under something else' *Kaş. I* 244 (**örtülü:r, örtülme:k**); second phr. repeated *I* 139, 18; **iːş örtüldi:** 'the thing was obscure, ambiguous' (*iltabasa*) *II* 237, 13: **Osm.** XVI **örtül-** (of a port) 'to be storm-bound' *TTS II* 568.

D **artla:-** (**ardla:-**) Den. V. fr. **art** (**ard**). Survives in NE Tuv. **artta-** 'to step over (the back of something)', SW XX Anat. **ardla-** 'to follow up (something)' *SDD* 111. **Xak.** XI **ol anı: artla:dı:** *ṣafa'ahu* 'he slapped him on the back of the neck' *Kaş. III* 443 (**artla:r, artla:ma:k**).

D **artın-** (**ardın-**) Refl. f. of **1 art-** (**ard-**); 'to load (something *Acc.*) for, or on to, oneself'. Survives as **artın-** in NE Alt., Tel., Khak., Tuv.; SE Türki and NC Kır., Kzx., and as **ardın-** in SW XX Anat. *SDD* 111. **Xak.** XI **er arçısın artındı:** 'the man loaded (*ḥamala*) his saddle-bag on the pack animal'; also used of other things *Kaş. I* 250 (**artınur, artınma:k**).

D **örten-** Refl. f. of **örte:-**; 'to blaze, burn (Intrans.); to be burnt'. Survives in much the same languages as **örte:-**. **Türkü** VIII ff. **uluğ ev örtenmiːş** 'a big house was burnt down' *IrkB* 9: Man. *M III* 7, 11–12 (ii) (**sağurul-**); **küyürğey örtenğeysen** 'you will be burnt (Hend.)' *do.* 23, 4 (ii): **Uyğ.** VIII ff. Bud. **tört yıŋak örtendi** 'the four quarters of the world burst into flames' *U IV* 40, 164; o.o. *U II* 8, 27 (**éğiz**); *III* 5, 1–2 (**ört**); *TT IV* 4, 1: Civ. **karnı etözi örtenür** 'his stomach and whole body feel as if they wer burning' *H II* 22, 30: **Xak.** XI **örtendi: neːŋ** the thing was burnt' (*iḥtaraqa*); and one says **bulıt örtendi:** 'the cloud was red (*aḥmarrat*) after the sunset'; the Turks take omens by this *Kaş. I* 251 (**örtenür, örtenme:k**; prov.); a.o. *II* 133, 16: **Çağ.** XV ff. **örten-**(**-ür**) *yan-* 'to be burnt', of something which is burnt so completely that no trace of it is left *Vel.* 100 (quotn.); **örten-** Refl. f.; *sūxta şudan* 'to be burnt' *San.* 68v. 22 (quotns.).

D **örtün-** Refl. f. of **ört-**; 'to cover oneself, be covered'; survives only in SW. **Uyğ.** VIII ff. Civ. **örtünmiş bés grahlar** 'the five hidden planets (Sanskrit l.-w.)' *TT VII* 1, 5 and 75: XIV *Chin.-Uyğ. Dict. fou t'ien* (*Giles* 3,723 11,208) 'a cloudy sky' **teŋri örtünmiş** *Ligeti* 190; *R I* 1239: **Xak.** XI **ura:ğut yüːzin örtündi:** *safarati'l-mar'a wachahā wa kaḍālika iḍā satarat*; obviously corrupt, *safara* means 'to unveil', ?read *satarati* and add *ğayrahu* at the end; 'the woman hid her face', also used when she hides anything else *Kaş. I* 250 (**örtünür, örtünme:k**): XIII(?) *Tef.* **örtün-** 'to cover oneself' 250: **Xwar.** XIV ditto *Nahc.* 31, 7: **Kıp.** XIII *istatara* 'to hide oneself' **örtün-** *Hou.* 36, 12: XV *tağaṭṭā* ditto. (**yapın-** and) **örtün-** *Tuh.* 9a. 5.

D **artur-**, etc. Preliminary note. *It is morphologically almost impossible to distinguish between the Caus. f.s of* **a:r-** *and* **art-**. *Only those of* **2 a:r-** *and* **2 art-** *occur in the early period.* **Ardur-** *Caus. f. of* **1 a:r-** *'to tire (someone) out' is first noted in XIV* Muh. Mel. *41, 12; 42, 2;* Rif. *132 and survives in NW Kaz.* **Arttır-**/**arttur-** *the Caus. f. of* **1 art-**(**ard-**) *exists in*

several NE, SE, and NC languages, but is not noted before XIX.

D **1 artur-** Hap. leg.; Caus. f. of **2 a:r-**; cf. the quotns. under that word, and **artız-**. **Türkü** VIII **süçig savı:ŋa: yımşak ağı:sı:ŋa: artu:rup ükü:ş türkü boğun öltig** 'letting yourselves be tricked by their honeyed words and luxurious treasures many of you Türkü people died' *I S* 6; *II N* 5.

D **2 artur-** Caus. f. of **2 art-**; 'to cause (something) to increase, grow bigger', with various extended meanings, esp. in SW. S.i.a.m.l.g., usually as **arttır-/arttur- Xak.** XI **o:n yarma:k üze: bi:r arturdı:** *zāda wāḥid 'alā 'aṣara darāhim* 'he added one more on top of the ten silver coins'; and one says **er arturdı:** *'adā'l-racul ṭawrahu* 'the man gave himself airs'; (verse) **keldi: berü: arturu: bé:rdi: é:lin** (VU) **ertürü:** 'he came towards us with an enormous army, boasting and giving himself airs (*yaṣlaf wa ya'dū ṭawrahu*); then he surrendered his realm to us' (the third and sixth words are vocalized the same, but must have different meanings; the first is obviously **arturu:** 'boasting'; the second is not specifically translated, but the likeliest explanation is that it is the Ger. of **2 ertür-** 'letting it pass to us') *Kaş. I* 219 (**arturu:r, arturma:k**): *KB* (he went every day) **tapuğ arturu** 'giving more and more service' 610; **şukur kılsa ni'mat bayat arturur** 'if (a man) gives thanks, God increases His favours to him' 756: XIII(?) *At.* **akılık şaraf cāh camāl arturur** 'generosity increases a man's honour, dignity, and grace' 258; *Tef.* **artur-** 'to make greater' 60: **Çağ.** XV ff. **artur-** *ziyād kardan* 'to increase (Trans.)' *San.* 35r. 24: **Xwar.** XIV ditto *Quṭb* 11: **Kom.** XIV 'to surpass' **artır-** *CCG*; *Gr.* 2.: **Kıp.** XIII *zāda* **artur-** *Hou.* 40, 14: XIV (the Perf. of **art-** is **arṭṭı:**, this is Intrans. (*al-lāzim*)) but in the Trans. (*al-muta'addī*) you say **arṭurdı:** *Id.* 10; (after **arṭ-**) *zāda fī'l-şay'* 'to increase the quantity in something' **artur-** *Bul.* 45r.: XV *zāda* **artır-** *Tuh.* 18b. 4: **Osm.** XIV to XVII **artur-** occurs in a few texts *TTS I* 45; *II* 58; *III* 41.

D **ertür-**, etc. Preliminary note. *As in the case of* **artur-**, *verbs of this form may be Caus. f.s of* **1 er-**, **2 ér-** *or* **1** *or* **2 ert-**, *but all early forms seem to be explicable as Caus. f.s of* **2 ér-**, *which is rare, or* **1 ert-** *which is not much commoner.*

D **1 értür-** Caus. f. of **2 ér-**; 'to cause to arrive, bring to a successful conclusion' and the like. Survives only(?) in SW Osm. **erdir-**. **Türkü** VIII **tokuz:nç ay yéti: otuzka: yoğ ertü:r-timiz** 'we brought the funeral ceremonies to a conclusion on the 27th of the 9th month' *I NE*; similar phr. *II S* 10; a.o. *I E* 40 (**ükün:-**).

D **2 ertür-** Caus. f. of **1 ert-**; 'to cause to pass, pass by', etc. with various extended meanings. Survives as **erttir-/érttir-** in most NE languages *R I* 793, Khak., Tuv., and perhaps NC Kzx. (*R I* 793, not *MM*). **Uyğ.** VIII ff. Bud. [gap] **ertürür erdimiz** 'we have passed (our lives?)' *U III* 16, 2; **üç yavlak yoldın ertürgeli umaknıŋ** (a cause) 'of being able to pass by (i.e. avoid) the three evil roads' *TT V* 22, 32; **ertürmezün** 'let (Śilabhadra) not allow (Hüen-tsang) to pass (us) by' *Hüen-ts.* 309: Civ. **ertürmiş ke:re:k** 'one must pass (the time)' *TT VIII I*.18: **Xak.** XI **anıŋ ya:zukın ertürdi:** 'he pardoned (*ṣafaḥa 'an*) his sins'; and one says **anıŋ ı:şın ertürdi:** 'he authorized (*acāza*) his affair, that is he agreed to it (*qabilahu*)'; also used of anyone who overlooks something (*cāwaza ṣay' 'an mawḍi'*) *Kaş. I* 220 (**ertürür, ertürme:k**); a.o.(?) *I* 219 (**artur-**).

D **urtur-** Caus. f. of **ur-**; with a corresponding range of meanings. Survives as **urdur-** in NE Khak.; NC Kır.; SC Uzb. (**urdır-**), some NW languages and SW Tkm. and **vurdur-** in SW Az., Osm. **Türkü** VIII **içi:n taşı:n adınçığ beḍiz urtu:rtım** 'I have various decorations placed inside and outside' (Kül Tégin's tomb) *I S* 12: **Uyğ.** VIII ff. Bud. **beḍük kaŋlılarda . . . urturup** 'having them placed on large waggons' *U III* 40, 28–9: (**Xak.**) XIII(?) *Tef.* **urdır-/urdur-** 'to order to put (something *Acc.*, into something *Dat.*)' 331: XIV *Rbġ.* **urdur-** 'to let oneself be beaten' (with something **birle**) *R I* 1672 (quotn.): **Çağ.** XV ff. **urdur-** ('with **u-**') *maḍrub sāxtan* 'to cause to be beaten' *San.* 67v. 22: **Xwar.** XIV **urdur-** 'to order to put (something *Acc.*, on something **üze**)' *Quṭb* 199: **Osm.** XV **urdur-** 'to order that (a country *Acc.*) should be attacked' in one text *TTS III* 710.

D **örtür-** Hap. leg.(?); Caus. f. of **1** ö:**r-**; 'to grow (a plant, etc. *Acc.*)'. **Uyğ.** VIII ff. Man.-A *M I* 14, 10–11 (t:).

D **artaş-** Co-op. f. of **arta:-**. Survives only (?) in NE Sag., Tel. **ardaş-/artaş-** 'to fall out with one another' *R I* 309, 322. **Xak.** XI **yalŋuk için artaşdı:** *fasada'l-nās ba'ḍuhum bi-ru'ya ba'ḍ* 'some of the people became corrupt in the view of the others(?)'; also used of a number of things (*kull şay' kaṭīr*) when some of them become corrupt among the rest *Kaş. I* 230 (**artaşu:r, artaşma:k**); **ışı: anıŋ artaşıp** *fasada amruhu* 'his affairs deteriorated' *II* 219, 4.

D **artış-** (**ardış-**) Co-op. f. of **1 art-** (**ard-**); 'to help (someone *Dat.*) to load (something *Acc.*)', and the like. S.i.s.m.l. **Xağ.** XI **ol maŋa: arçı: artışdı:** 'he helped me to load (*a'ānanī 'ala ilqā' . . . wa ḥamlihi*) the saddle-bag on the baggage animal'; also used for 'to compete' *Kaş. I* 231 (**artışur, artışma:k**); **ışı: anıŋ artaşıp** *fasada amruhu* 'his affairs deteriorated' *II* 219, 4.

D **ertiş-** Recip., etc. f. of **1 ert-**. Survives only(?) in NE Khak. *Bas.* 63. **Xak.** XI **ol meniŋ birle: arsla:ndan ertişdi:** 'he competed with me in getting past (*fī'l-mucāwaza*) the lion', or anything else that is feared *Kaş. I* 231 (**ertişü:r, ertişme:k**); in the para. on the river **Ertiş**, *I* 97, it is said that the name is taken from the word **ertiş** meaning *bārinī fī'l-mu'ābara* 'compete with me in crossing', no doubt a false etymology.

D **irteş-** Co-op. f. of **irte:-**; n.o.a.b.; SW XX Anat. **irteş-** 'to quarrel, push one another about' is a Sec. f. of **örteş-**. **Xak.** XI **ola:r bu: sözüg irteştl:le:r** *tafaḥḥaṣū hāḏā'l-kalām* 'they scrutinized this statement', or affair, or something else *Kaş. I* 230 (**irteşü:r, irteşme:k**); a.o. *I* 230, 4 (**ı** ö:ç).

D **örteş-** Recip., etc. f. of **örte:-**; lit. 'to burn one another, to burn (something) together', and the like. Survives in NE Khak.; NC Kır.; NW Kaz. (**ürteş-**), usually for 'to be angry with one another' or the like (and see SW **irteş-**). **Xak.** XI **bo:ḏun bi:r ikindl:niŋ evle:rin örteşdi:** 'the people burnt (*aḥraqa*) one another's houses'; also used for 'to compete' and 'to help' *Kaş. I* 231 (**örteşü:r, örteşme:k**); **Oğrak bile: örteşip** 'competing with the Oğrak in burning (each other's property)' *II* 219, 5 (the translation in *Kaş.* is obviously wrong).

D **örtüş-** Hap. leg.; Co-op. f. of **ört-**. **Xak.** XI **ola:r bu: ı:şıġ örtüşdl:** 'they mutually agreed to conceal (*tawāṭa'ū 'alā satr*) this affair'; also used for 'to help someone to hide or conceal (*tʿāṭiya . . . wa satr*) something' *Kaş. I* 230 (**örtüşu:r, örtüşme:k**).

D **artız-** Hap. leg.; Caus. f. of **2 a:r-**. Cf. **1 artur-**. **Türkü** VIII ff. Man. **tertrü yana iglḍeyü teŋriçimen nomçımén téġmeke artızıp** 'letting (myself) be deceived by one who says falsely and untruthfully "I am a man of God and a preacher" '. *Chuas.* 135–6.

Tris. ARD

D **arıtı:** perhaps Ger. in **-ı:** fr. **arıt-**, cf. **ula:tı:**; etymologically it should mean 'cleanly', but normally means 'completely'; usually, but not, as implied in *v. G. ATG*, paras. 214, 354, invariably, used with a Neg. Verb. **Türkü** VIII ff. Man. **bir aykı çaxşapatığ eḍgüti: tüketi arıtı tutu umadımız erser** 'if we have been unable to keep one month's commandments well, perfectly and completely' *Chuas.* 282–4: **Uyğ.** VIII ff. Bud. **amranmak nızvanı ofarda arıtı bultukmaz** 'the passion of (sensual) love is completely lacking in them' *TT V* 16, note A.39, 4; o.o. *U III* 37, 33; 55, 3; *U IV* 22, 273 (**1 a:r-**), etc.; in *TT V* 26, 109 the word **ertl** (quite clear in the facsimile) is prob. a *scriptio defectiva* for **arıtı**, (if one has to get on without an army or food it is alright but) **kirtgüncüg ertl** (?**arıtı**) **titser ıḍalasar bolmaz** 'if one completely (?) renounces and abandons confidence, it is not': Civ. **arıtı yup** 'washing it clean' *H II* 20, 6.

S **orutğa** See **oğurğa:**.

PU?C **ordu:ta:l** *al-nūra*, presumably 'depilatory paste', the normal meaning. Pec. to *Kaş.* and entered twice, once, with a *ḍamma* on the *alif*, among dissyllables between **ordu:** and **eḍdü**, which would imply that it was a compound word, and once, with a *fatḥa* on the *alif* and **-ḍ-** for **-d-**, among the trisyllables after **arkaçak**; possibly a l.-w. **Xak.** XI **ordu:ta:l** *al-nūra* in one of the two languages (*luġatayn*, ?'Turkish' and Oğuz/Kıp.) *Kaş. I* 124: **arḍu:ta:l** *al-nūra I* 145.

D **artukluk** A.N. fr. **artuk**; 'abundance, excess', and the like. S.i.a.m.l.g. except NE(?). **Xak.** XI **yarağ bulup yağuşdı: artuklukın söküşdl:** *Kaş.* says that this describes a man's partner who hid something from him after they had made a joint profit, and gives a translation which is not wholly intelligible, the words must mean 'he found an opportunity and approached me, he stripped off the surplus (i.e. profit)' *Kaş. II* 90, 9–10; n.m.e.: XIII(?) *Tef.* **artukluk** (1) 'an additional amount'; (2) 'outrage, excess' 60: **Osm.** XIV to XVII **artukluk** 'excellence, surplus, superiority (over someone, **üzere**)' *TTS I* 45; *II* 58; *III* 41.

D **ortukluğ (ortokluğ)** P.N./A. fr. **ortuk**. Survives in NE Alt., Tel. **ortoktu:** *R I* 1071 and NW Kaz. **urtaklık** both meaning 'jointly owned' and the like. Cf. **ortuluğ**. **Uyğ.** VIII ff. Man.-A **men ol eḍgü meŋlke ortukluğu bolayan** 'may I become his fellow participant in that good joy' *M I* 12, 10–11: ((**Xak.**) XIII(?) *Tef.* **artaklık** 'incitement' 238).

D **artğaru** See **art.**

D **artukrak** Comparative f. of **artuk**; mainly used as an Adv. meaning 'extremely, excessively'. S.i.s.m.l. **Türkü** VIII ff. Man. (gap) **artukrak dıntarlar** (gap) meaning uncertain *TT II* 8, 71: **Uyğ.** VIII ff. Bud. (the pleasant flavours in my mouth have disappeared and) **artukrak açığ bolup** 'become excessively bitter' *U III* 37, 31–2; **artukrak basutçı** 'extremely helpful' *TT V* 22, 20; **artukrak korksar beliŋleser** 'if he fears (Hend.) excessively' *Suv.* 141, 7; o.o. *Suv.* 70, 20 and 21; 74, 23; 148, 15; *USp.* 60 *IIa.* 4 etc.: Civ. **ay teŋri artukrak yaltrıdı** 'the moon shone particularly brightly' *TT VII* 30, 5–6: **Xwar.** XIII(?) (the child drank the first milk from his mother's breast but) **mundın artukrak içmedi** 'did not drink more than this' *Oğ.* 9–10: **Kıp.** XV **éŋ artıkrak** *lā azyad minhu* 'more than anything else' *Tuh.* 55b. 11: **Osm.** XIV, XV **artuğrak** 'more abundant' and the like in several texts *TTS I* 43; *II* 56; *III* 39.

D **örtüglüg** P.N./A. fr. **örtüg**; 'concealed, covered'. Survives only(?) in SW Osm. **örtülü**. **Uyğ.** VIII ff. Bud. **örtüglüg kizleglig ağır ayığ kılınçımız** 'our hidden (Hend.) grievous misdeeds' *USp.* 101, 20–1; **kop törlüg tsuyda irinçüde örtüglüg yazukluğ bolmalım** 'may we not become covered by and guilty of all sorts of sins (Hend.)' *TT IV* 14, 64–5; a.o. *Suv.* 37, 18: (**Xak.**) XIII(?) Tef. **örtüglüg/örtülüg** 'hidden, secret' 249, 250: **Çağ.** XV ff. **örtüklük** ('with **-k-**, **-k**') *örtülmiş Vel.* 101: **Xwar.** XIV **örtüglüg sözüm** 'my secret words' *Nahc.* 421, 7; a.o.

do. 57, 5 (**ak-**): **Osm.** XV, XVI **örtülü** 'hidden, secret' in several texts *TTS III* 566; *IV* 629.

D **örtgüsüz** Hap. leg.?; Priv. N./A. fr. ***örtgü**, prob. a metathesis, *metri gratia*, of **örtüg**, but a possible Dev. N. fr. **ört-**. **Xak.** XI *KB* **eşitti tüzü xalq anı örtgüsüz** 'all the people listened to him without concealment' 2685.

D **orduluğ** P.N./A. fr. **ordu:** ; noted only in **Uyğ.** VIII ff. Civ. in two astrological texts *TT VII* 13 and 18 where it means 'having, or belonging to (such and such) a heavenly mansion'.

D **ortuluğ** Hap. leg.; syn. with, and prob. a misreading or mis-spelling of, **ortukluğ**; if not, P.N./A. fr. **ortu:**. **Uyğ.** VIII ff. Civ. **Satı Yaraknıŋ ortuluğ mal** 'goods jointly owned by Satı and Yarak' *USp.* 62, 2.

D **erdemlig** P.N./A. fr. **erdem**; 'possessing manly qualities, brave, virtuous', etc. Survives only(?) in NE Tuv. **ertemnig** 'learned, educated', and SW XX Anat. **erdemli** 'capable, dextrous'. *SDD* 542. **Türkü** VIII ff. *IrkB* 10 (**alp**): Yen. (I could not remain with) **erdemligime** 'my brave (followers)' *Mal.* 28, 1; a.o. *do.* 48, 8: **Uyğ.** VIII ff. Man.-A **tükel erdemlig** 'perfectly virtuous' (one of the epithets of a high Manichaean dignitary) *M I* 12, 18: Bud. **edgülüg eḍre:mliġe:r** (*sic*) 'good and virtuous men' *TT VIII H.*10: Civ. **erdemlig kişi** 'a virtuous, or worthy, man' *TT VII* 42, 1: (**Xak.**) XIV *Muh. al-musta'idd bi'l-a'māl* (*Rif., li'l-şay'*) 'a capable man of affairs' **é:rde:mlig** *Mel.* 56, 1; *Rif.* 153: **Kıp.** XIII *al-'ālim ḏū'l-faḍila* 'virtuous and wise' **érdemlü:** *Hou.* 26, 1: **Osm.** XIV **erdemlü** 'brave' in one text *TTS I* 271.

D **ertimlig** P.N./A. fr. ***ertim**; 'transitory, fleeting'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 50 (**ilin-**); *do.* 137 (**etöz**; in this case A.N. in **-lik**).

D **erdemsiz** Priv. N./A. fr. **erdem**; 'lacking in manly qualities, bravery or virtue'. N.o.a.b. **Uyğ.** VIII ff. Civ. *TT VII* 42, 1 (**uldaŋ**): **Xak.** XI **erdemsizden kut çertilü:r** 'good fortune is withheld from the man without merits or refined manners' (*allaḏī lā manqaba wa lā adab ma'ahu*) *II* 229, 22; o.o. *III* 211, 3 (**şa:**); *I* 252, 19; n.m.e.: XIV *Muh. al-daxil fi'l-a'māl* (*Rif., al-xilw mina'l-şay'*) 'inexperienced in affairs' **é:rde:msiz** *Mal.* 56, 3; *Rif.* 153.

aru:ḍu:n See **arumḍu:n**.

F **ertini**, etc. 'jewel', more vaguely 'precious (object)'; fr. Sanskrit *ratna* through some intermediate language, prob. Sogdian *rtny*, with prosthetic **e-**; the phonetic evolution fr. **-rt-** **-rd-** is obscure, owing to the ambiguity of the Uyğ. alphabet, but the word became a l.-w. in Mong. as **erdeni** (*Kotv.* 259, *Haltod* 60); the only modern form NE Tel. **erdine** *R I* 795 is prob. a reborrowing fr. Mong. **Uyğ.** VIII ff. Man. **rdnide** (? *sic*) **yég** 'better than a jewel' *M II* 7, 6-7; a.o. *TT III* 62-3 (**oğat-**): Chr. **erdini bérüp ermiş** 'he gave us a precious thing' *U I* 8, 18: Bud. **çintamani erdini bulsar** 'if he finds the *cintāmani* jewel' *PP* 14, 7-8; **etözlüg ağılıkıŋızlardaki isig özlüg erdiniŋizlerni** (he will steal and carry away) 'your precious souls, which are in the treasury of your body' *U III* 14, 10-12; and many o.o., esp. in such phr. as **nom ertini** used instead of **nom bitigi** for Sanskrit *sūtra*: **Xak.** XI **erdini**: *al-durru'l-yatīm* 'a matchless pearl'; hence one calls a woman **ertini: özük** meaning 'having a body like a matchless pearl', the **-d-** being contracted into (*uḏūmat fi*) **-t-**, as one says *muḍḍakir* for *muḏtakir Kaş. I* 141 (clearly both forms with **-t-** and **-d-** were current, but the 'explanation' is absurd); a.o. *I* 71 (**özük**): *KB* **ajun meŋzi boldı ürüŋ erdini** 'the complexion of the world became (like) a white pearl' 3840: XIV *Muh. al-durr* **erden** *Mel.* 77, 8; **erdün** *Rif.* 180: **Xwar.** XIII(?) (gold, silver, many rubies) **kop telim erdiniler** 'very many jewels' *Oğ.* 120; a.o.o.

D **ertiŋü:** Dev. Adj./Adv fr. ***ertin-** Refl. f. of **ert-**; but used only as an Adv. qualifying Adjs. and V.s and meaning 'extremely, very much'. Common in Uyğ. but not noted later. **Türkü** VIII **ertiŋü: uluğ törü:n** 'with a very great ceremony' *II N* 9 and 10 (of a wedding); o.o. *II S* 14 and 15 (meaning obscure): VIII ff. Man. **ertiŋü ögrünçülüg** 'very joyful' *TT II* 8, 54: **Uyğ.** VIII ff. Chr. *U I* 8, 4-5 (**ağır**): Bud. Sanskrit *subaha* 'very many' **ertiŋü üküş** *TT VIII D.*40; *U II* 15, 6; 16, 15; **ertiŋü** (*sic*) **a:rığ** 'very pure' *TT VIII G.*20; o.o. with Adj. *PP* 3, 8; 16, 1; 26, 5; 38, 8; *TT VII* 40, 32; *Suv.* 530, 7 etc.—**ertiŋü katığlanıp** 'making great efforts' *U III* 35, 29; o.o. *do.* 37, 2 (**ağrı:-**); *Suv.* 141, 4-5 (**uya:ḍ-**).

D **ortunkı:** Hap. leg.?; N./A.S. fr. **ortun** (**ortu:**); 'situated in the middle, intermediate'. Replaced in the medieval period by **ortanca/ ortancı** (Çağ., *San.* 71r. 11; Kıp., *Tuh.* 38a. 9; Osm., *TTS I* 550; *II* 736) which still survives in NC Kzx. **ortanşı**; SW Osm. **ortanca**, Tkm. **ortancı**. **Uyğ.** VIII ff. Bud. **ilki etözlerde ortunkı kénki etözlerde** 'in their first bodies (i.e. incarnations) and intermediate and last bodies' *Suv.* 134, 1-2.

DF **ertinilig** P.N./A. fr. **ertini**; 'jewelled, full of jewels'. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. **erdinilig otruğ** 'the island of jewels' *PP* 33, 7; *TT V* 26, 91, and 94; **erdinilig orunluk** 'a jewelled throne' *PP* 46, 2; a.o.o.

Tris. V. ARD-

D **artuçlan-** Hap. leg.; Refl. Den. V. fr. **artuç. Xak.** XI **ta:ğ artuçlandı:** 'the mountain was covered with junipers' (*al-'ar'ar*) *Kaş. I* 312 (**artuçlanur, artuçlanma:k**).

D **artuklan-** Refl. f. of **artukla:-** (which s.i.s.m.l with a wide range of meanings); 'to give oneself airs'. Survives with the same meaning in NE Tel. *R I* 311 and Khak. **artıktan-**.

Xak. XI **er artuklandı:** *'adā'l-racul ṭawrahu* 'the man gave himself airs' *Kaş. I* 313 (**artuklanur, artuklanma:k**).

D **érte:le:-** Den. V. fr. **érte:**; origina'lly 'to do (something) early', with some extended meanings later. Survives in NE Tuv. *Pal.* 587; NC Kır. and SW Osm. **Xak.** XI **er ı:şka: érte:le:-dı:** *bakkara'l-racul li'l-amr* 'the man started early on the affair' *Kaş. I* 316 (**érte:le:r, értele:me:k**, corrected from *-ma:k*): XIII(?) *Tef.* **ertele-** same meaning 84: **Osm.** XIV to XVI **ertele-** 'to get up early' in a few texts *TTS I* 274; *II* 394.

D **ortu:la:-** Den. V. fr. **ortu:**; S.i.s.m.l. with variations in the middle vowel, usually meaning 'to reduce by half, split down the middle', and the like. **Xak.** XI **er ya:şın ortu:la:dı:** *tanaṣṣafa'l-racul min 'umrihi* 'the man reached middle age' *Kaş. I* 316 (**ortu:la:r, ortu:la:-ma:k**).

D **ordu:lan-** Hap. leg.; Refl. Den. V. fr. **1 ordu:**. **Xak.** XI **beg bir yé:rig ordu:landı:** 'the *beg* chose (*ittaxaḍa*) a place for himself as his capital' (*qaṣaba*) *Kaş. I* 296 (**ordu:lanur, ordu:lanma:k**); a.o. *II* 294, 24.

D **arıtın-** Refl. f. of **arıt-**; 'to clean oneself'. N.o.a.b. **Türkü** VIII ff. Man. **yuntı arıtıntı** 'he washed and cleaned himself' *M I* 7, 21: **Uyğ.** VIII ff. Bud. **arığ yunup arıtınıp** *U II* 42, 31–2; a.o. *Suv.* 478, 20.

D **arıtış-** Co-op. f. of **arıt-**; survives only in NE Khak. **ardıs-**. **Xak.** XI **ol maŋa: tarığ arıtışdı:** 'he helped me to clean the grain' (*fi tanqiyati'l-ḥinṭa*) *Kaş. II* 322, 16 (in a grammatical section); n.m.e.

Mon. ARĞ

1 ark 'excrement', esp. 'human excrement'. Survives only(?) in NE Khak. **arıx**. Cf. **1 bo:k**. **Xak.** XI **ark** *al-'aḍira* 'human excrement'; and 'iron slag' (*xabaṭu'l-ḥadīd*) is called **temür arkı:** *Kaş. I* 42: XIV *Muh.*(?) *al-ğā'iṭ* 'dung' (**bo:k**, in margin) **ark** *Rif.* 142: **Kıp.** XIII *al-'aḍira* (**bok**, also called) **ark** (misvocalized *ork*) *wa huwa luğa* 'it is a dialect word' *Hou.* 21, 19: XIV **arık** (so vocalized) *al-xuru'* 'excrement' *Id.* 12.

S **2 ark** See **1 arık.**

ırk originally a Conc. N. 'dice, sticks, etc. used for casting lots, divination, etc.', thence 'a magical figure, hexagram', and the like; thence abstract, 'an omen, taking omens, divination, etc.' It is listed in *R I* 1370 (quoting *Zenker*) as a SW Osm. word meaning 'luck, fortune' and survives in this meaning in SW XX Anat. **ırğ/ırk/ırık/ırğın** *SDD* 772–4. NC Kır. **ırk** 'comfort, a peaceful life' can hardly be the same word. **Türkü** VIII ff. **bu ırk başı:nta:** 'at the beginning of this omen' *IrkB* 57; **bu ırk biti:g** 'this book of omens' *do. Postscript.* **Uyğ.** VIII ff. Bud. (he asked for a piece of chalk, took it and drew a pattern on the ground) **ırk saçtı ırkın körmişdin kén** 'threw the dice (or rods?) and after scrutinizing their omen' (rather than 'the dice'—he said) *Hüen-ts.* 37: Civ. **ırk** is the technical term for the Chinese hexagrams in *TT I* (14, etc.), and also for the omens stated in short sentences in *TT VII* 28 (8, etc.): **Xak.** XI **ırk** *al-kahāna wa'l-fāl wa ixrācu'l-ḍamīr* 'divination, taking omens, and elucidating secrets' *Kaş. I* 42.

S **urk** See **1 uruk.**

Dis. ARĞ

D **1 arığ** N./A.S. fr. **arı:-** 'clean, pure', lit. and metaph.; sometimes also used as an Adv. like **arıtı:** for 'completely, thoroughly'. S.i.a.m.l.g. w. phonetic changes in the second syllable. **Türkü** VIII **arı:ğ uvutı: yeg** a proverb quoted to justify a military retreat, perhaps 'modesty becomes the pure man' *T* 37: VIII ff. Man. **arığ dındarlar** 'the pure Elect' *Chuas.* 66–7; **arığ baçağ baçap** 'keeping a pure fast' *do.* 247; o.o. *do.* 217, 245; *TT II* 6, 2: **Uyğ.** VIII ff. Man. **arığ yollarda yorıp** 'walking in pure ways' *TT III* 164–5; a.o.o.: Bud. **iki arığ kızlar** 'two pure maidens' *PP* 41, 2; **arığ** by itself and the Hends. **arığ süzük** (as in *TT V* 6, 22) and **süzük arığ** (as in *do.* 6, 24) 'pure' are very common; the spelling in *TT VIII* is **a:rığ**; see also **1 turuk**: **Xak.** XI **arığ ne:ŋ** 'anything clean' (*naẓīf*) *Kaş. I* 63; o.o. same translation *I* 66, 17; 342, 4; **arığ** (of 'gold') *xāliṣ* 'pure' *I* 376, 25; in six other passages **arığ** means 'completely, thoroughly', e.g. **alpla:r arığ alkışur** 'the warriors completely destroy one another' *I* 237, 23; o.o. *I* 103, 2; 230, 3; 241, 23 (**igleş-**); *II* 328, 16; *III* 41, 18—**arrığ ne:ŋ** *al-ṣay'u'l-naẓīf cidda(n) wa'l-taṣdīd li'l-mubālaġa* 'an extremely clean thing', the double **-rr-** for emphasis *I* 143: *KB* **arığ bolsa özi** 'if his soul is pure' 722; o.o. meaning 'pure' 831, 3899; (God created innumerable beings) **tili birle teŋrig öğerler arığ** 'they greatly praise God with their tongues' 1022; **bu kün kim okısa ol arığ** (so read) **bilir** 'whoever reads today, he knows full well' 259: XIII(?) *Tef.* **arığ** 'pure, clean' 57: XIV *Muh. al-ṭāhir* 'clean, pure' **a:rı:** *Mel.* 55, 5; **arık** (with **-ğ** below the **-k**) *Rif.* 152; *al-bikr* 'virgin' (opposite to *al-ṭayyib* 'married woman', **erikmiş**) **aru:** **kı:z** *Rif.* 149; **arı:** **kı:z** 150 (only); *Rbğ.* **arığ** 'clean' (clothes) *R I* 269 (quotn.): **Çağ.** XV ff. **arığ/arık** *arı wa pāk Vel.* 12 (quotns.); **arı** *pāk wa muṣaffā* 'clean, pure' *San.* 37v. 12; **arığ** ditto 15 (quotn.); **arık** ditto 21: **Xwar.** XIV **arığ** 'pure' *Qutb* 12; *MN* 10; *Nahc.* 232, 10; 277, 1: **Kom.** XIV **arı** 'clean' *CCI*; 'pure, holy' *CCG*; **arov** 'clean, guiltless' *CCG*; *Gr.* 40, 41 (quotns.): **Kıp.** XIII *al-naẓīf* **aru:** *Hou.* 27, 17: XIV **arı:** *al-naẓīf*; **arığ** *muṭahhar* 'cleansed', and it is equivalent (*rāci'*) to **arı:** in the sense of *al-naẓīf Id.* 10: XV *al-naẓīf* (mis-spelt *al-nadīf*) **aru:** (misvocalized *oru:*) *Kav.* 64, 17; *ṭāhir* **aru** *Tuh.* 23b. 7; *naẓīf* **aru** *do.* 36b. 5: **Osm.** XIV ff. **arı**, occasionally in XIV **aru** 'clean, pure' lit. and metaph., c.i.a.p. *TTS I* 39; *II* 49; *III* 33; *IV* 35.

2 arığ 'copse, wood, forest, jungle'; sometimes used in Hend. with **simek**, q.v. Survives only(?) in NE Khak., Tuv. **Uyğ.** VIII ff. Bud. Sanskrit *āraṇya* 'living in a wood' **arığınta:kı** *TT VIII B.*8; *vanasaṇde* 'in the forest' **a:rığta:** *do. C.*4; **arığta:** *do. G.*3; a.o. *U III* 55, 2; **arığ simek** same meaning(?) *U III* 10, 13–14; 58, 6; *U IV* 44, 25; *USp.* 105, 10; *Suv.* 529, 5 etc.

VU **3 arığ** Hap. leg.; precedes **1 arığ**, and so correctly vocalized but semantically close to **1 uruk**. **Barsğan** XI **arığ** *izāru'l-xibā'* 'the rope bound round a (felt) tent' *Kaş. I* 63.

arık 'an irrigation canal'. S.i.a.m.l.g. See *Doerfer* II 469. **Xak.** XI **arık** *al-nahr* (here) 'irrigation canal' *Kaş. I* 65 (prov.); *I* 302 **(ağızla:-)**; *I* 382 **(kazuk)**; a.o.o.: XIII(?) *Tef.* **arık** ditto 58: **Çağ.** XV ff. **arığ/arık** 'a water course (*su yolı*) dug to provide a flow of water', for example a mill-race (*değirmen arığı*) *Vel.* 13 (quotns.); **arığ** *nahr San.* 37v. 15 (quotn.); **arık** 'the same as **arığ**' *do.* 21; **arğ/ark** abbreviation of **arığ/arık** *nahr* 37r. 20 (quotn.): **Kıp.** XIV **ark** *al-nahr* (and *al-nahr* (if taken as 'river') is called **ırmak**) *Id.* 11; *al-nahr* (*inter alia*) **arğ** *Bul.* 4, 13: XV *al-nahr* **arık** (and **ırak** (?error), **ırmak, özen**) *Tuh.* 36a. 5: **Osm.** XIV ff. **ark** (the standard modern form) in one XIV and one XV text, **arığ** once in XV and **arık** once in XVI *TTS I* 39; *II* 51; *III* 37.

D **aruk (a:rok)** Pass. N./A.S. fr. **1 a:r-**; originally 'tired out, exhausted', hence 'emaciated, weak for the lack of food'; in the latter sense normally of animals. S.i.a.m.l.g. usually as **arık. Uyğ.** VIII ff. Bud. **yég a:rok** 'very exhausted' *TT VIII N.*14; **siz aruk siz** 'you are tired out' *PP* 55, 4; *o.o. do.* 37, 1; *Hüen-ts.* 1914: **Xak.** XI **aruk er** 'an exhausted (*mu'yī*) man' *Kaş. I* 66; *o.o.* same translation *I* 259, 8; 298, 10 (**ö:glen-**); *II* 28, 3; **azukluğ aruk erme:s** 'a well-fed man does not tire (*lā ya'yī*) on a journey' *I* 148, 1: XIV *Muh. al-naḥif* 'emaciated' **a:ruk** *Mel.* 48, 12; *Rif.* 143 (mis-spelt *u:ru:*); *al-hazīl* 'thin, out of condition' **a:ruğ** 65, 14; **aruk** 165 (also 143, 152); *hazīla wa naḥīfa* **aruk bol-** 116 (Mel. **aruğla:-**): **Çağ.** XV ff. **arığ** *lāğar* 'thin, emaciated' *San.* 37v. 17 (quotn.); **arık** same as **arığ** *do.* 21; **Oğuz/Kıp.** XI **arık** *al-mahzūl* 'emaciated' *Kaş. I* 66: **Kom.** XIV 'emaciated' **arıx** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-hazīl* (opposite to *al-samīn* **semiz**) **aruk** *Hou.* 27, 18: XIV *al-mahzūl* **aruk** *Id.* 11: XV *hazīl* **arık** *Tuh.* 37b. 12: **Osm.** XIV ff. **aruk** 'lean, emaciated' in some XIV, XV texts, **arık** fr. XIV onwards *TTS I* 36; *II* 50; *III* 34; *IV* 36.

D **ıra:k** N./A.S. fr. **ıra:-**; 'distant, far away'. S.i.a.m.l.g.; **ırak** is the only form in SW, and, with **rak**, in NE, and occurs in all other language groups; **yırak** is an alternative form in three of them, **cırak** only in NW. This proves that the **y-**, where it exists is secondary and prosthetic. **Türkü** VIII **ırak boğunuğ ança: yağu:tı:r ermiş** 'thus they brought distant people nearer to them' *I S* 5, *II N* 4; a.o. *I S* 7, *II N* 5; **turuk bukalı: semiz bukalı: ırakta: bölser** 'if one tries to distinguish between a lean ox and a fat ox from afar off' *T* 5–6; **ırak** and **yağuk** seem to occur in antithesis on a *balbal ETY II* 164: **Uyğ.** VIII ff. Bud. *U IV* 16, 156 **(añığ)**; (48, 98); **ıraktın** 'from afar off' *PP* 38, 4; *U II* 22, 6; *U III* 58, 8 (i); o.o. *USp.* 103, 18; *TT VII* 40, 67: Civ. **ırak** is common in *TT VII*; **yırak** (*sic?*) **barmış kişi kelmişi sarp** 'it is difficult for a man who has gone far away to come *TT I* 78: **Xak.** XI **yıra:k yé:r** 'a distant (*ba'īd*) place'; also used for anything distant from friends (*al-ixwa*), etc. *Kaş. III* 28 (verse); *III* 29, 4 **(uğra:ğ)**; and two o.o.: *KB* **közümde yırak sen köŋülke yakın** 'you are far from my eyes but near to my thoughts' 11; o.o. 527, 781, etc.: XII(?) *KBVP* **yırak** 'afar' 48, 49: XIII(?) *At.* **yırak tur** 'keep away' (from liars) 153; *Tef.* **ırak/yırak** 'distant; extreme' 129, 158; XIV *Muh. al-ba'īd* **ı:ra:k** *Mel.* 83, 9; *Rif.* 189; a.o. 26, 14 **(at-)**: **Çağ.** XV ff. **yırak** *dūr* 'distant' *San.* 349r. 25: **Xwar.** XIV **yırak** ditto *Qutb* 91; **ırak** *do.* 206; **yırak** *MN* 100, etc.; **ırak** *Nahc.* 115, 14: **Kom.** XIV 'distant' **ırak/ırax** *CCI, CCG*; *Gr.* 274 (quotns.): **Kıp.** XIII *al-ba'īd* (opposite to *al-qarīb* **yowuk, yakın**) **yıra:k** *Hou.* 25, 12: XIV **yırak** *al-ba'īd Id.* 93; XV ditto *Tuh.* 8a. 6: **Osm.** XIV ff. **ırak** (occasionally **ırağ/ırax** down to XVI) 'distant'; c.i.a.p. *TTS I* 352; *II* 498; *III* 342; *IV* 393.

uruğ Preliminary note. *As a N.Ac. in* **-ğ** *fr.* **ur-** *occurs twice in* Kaş., *but otherwise means 'seed, pip' with some extended meanings. In this sense unlikely to be a Dev. N. fr.* **ur-** *even in its meaning of 'to put' and the like.*

D **1 uruğ** N.Ac. in **-ğ** fr. **ur-**; 'a beating'. N.o.a.b.; cf. **1 uruğluğ. Xak.** XI **ol kulın uruğ urdı:** *ḍaraba 'abdahu ḍarb mubālağ fīhi* 'he gave his slave a severe beating' *Kaş. I* 27, 4; similar phr. *I* 386, 16; both as grammatical examples.

2 uruğ originally a Conc. N. 'seed, pip, kernel', but with metaph. extensions like 'progeny, descendants', and even 'clan', i.e. descendants of a common ancestor. S.i.a.m.l.g. in various forms **(uruğ/uruk/uru**, etc.). See **uluş**. See *Doerfer* II 468. **Türkü** VIII ff. Yen. possibly occurs in *Mal.* 32, 15 **(ınanç)**: **Uyğ.** VIII ff. Man.-A *M I* 17, 14 **(evin)**: Bud. **yana burxan kutıŋa uruğ tarığ kemişmiş bolur** 'and will throw seed and grain before the majesty of the Buddha' *TT VI* 454—**oğulı kızı uruğı tarığı bağrı böşüki üküş bolur** 'his sons and daughters, progeny (Hend.) blood relations and relations by marriage become numerous' *do.* 105; o.o. *do.* 205 **(alkınç)**; *TT VII* 40, 127; Civ. **kendir uruğı** 'hemp seed' *TT VII* 14, 49; **nara uruğı** 'pomegranate pips' *H I* 3; o.o. *do.* 22, 101 and *H II* (common); **bu yérke neçe uruğ batsar ikegü teŋ üntürüp tarırbız** 'whatever quantity of seed is planted in this ground, we will raise and produce twice that amount' *USp.* 28, 4–6—**men Sadanıŋ ağam inim uruğum**

tuğmışım oğulum özlügüm (?so read) 'my, Sada's, elder and younger brothers, progeny (Hend.), sons and blood-relations(?)' *USp.* 13, 12: XIV *Chin.–Uyğ. Dict. chung* 'seed, progeny' (*Giles* 2,886) **uruğ tuğum** *R I* 1658; *ch'in ch'i* 'relations by marriage' (*Giles* 2,081 1,018) **uruğ tarığ** *Ligeti*, p. 275; **Xak.** XI **uruğ** *habb kull şay* 'the seeds, pips of anything', and *al-baḏr* 'cereal seed' is called **uruğ**; hence one says **uruğ ekti:** 'he sowed seed'; and metaph. *al-aqārib* 'relatives (by marriage)' are called **uruğ tarığ** (mis-spelt *torığ*) *Kaş. I* 63; a.o. *I* 449, 14 (**zaranza:**): *KB* **ay eḏgü kılınç aşlı eḏgü uruğ** 'oh progeny of good conduct and good stock' 108; **kamuğ eğriler isiz urğı bolur** 'all crooked things have evil progeny' 806; **köki eḏğu bolsun uruğ ham tarığ** 'let her lineage be good on both sides of the family' 4476; a.o. 1959: XIII(?) Tef. **uruğ** 'seed' 331: XIV *Muh. al-baḏr* **u:ruğ** *Mel.* 78, 1; *Rif.* 181: **Cağ.** XV ff. **uruk kayaş** *xişim qawm* 'relatives, clan'; since these words are not used separately **kayaş** is added in this entry; **uruğ/uruk** is used for a man's sons, brothers, and close relations, like (Pe.) *xwīş* and **kayaş** for those who are the *xwīş* of *xwīşāwanda* that is the sons and brothers of relatives, like (Pe.) *tabār Vel.* 98 (quotns.); **uruğ/uruk** (1) *xwīş wa tabār wa mansūbān wa muta-'alliqān'* (quot.); (2) *baḏr-i zirā'at* (quotn.) *San.* 71 v. 10; **uruk kayaş** Hend. (*az ittibā'at*), *nasl wa tabār wa xwişān* (quotn.); **uruk kayaş** are used linked together, **kayaş** is not used in isolation, but **uruğ** can be *do.* 14: **Xwar.** XIII(?) **biznıŋ uruğıbiz senıŋ ığaçuŋnuŋ uruğı bolmış bolup turur** 'our progeny are the seed of your tree' *Oğ.* 191–3; a.o. *do.* 327: XIV **uruğ** 'seed, descendants, progeny' *Qutb* 199; *MN* 64; **Makkada uruğım kaḏaşım** (*sic*) **bar** 'I have children and kinsmen in Mecca' *Nahc.* 48, 15: **Kom.** XIV 'progeny' **uruğ/uruk** 'progeny' *CCG*; *Gr.* 266 (quotns.): **Kıp.** XIV(?) **uruk** 'a clan, the descendants of a single ancestor', marginal note to *Id.*, Izbudak, *El-idrâk Haşiyesi*, p. 49: **Osm.** XIV to XVI **uruğ/uruk** 'progeny' in several texts, 'seed' in one *TTS I* 550 (*oruk*), 725; *II* 929.

oruk (orok) 'path'. Survives in several NE languages *R I* 1050 (**orak**), 1054 (**orok**); Khak. **orax/orğax**; Tuv. **oruk. Türkü** VIII **bir at oru:kı: ermiş** 'there is (reported to be) a path for one horse (at a time)' *T* 24: Uyğ. VIII ff. Man. *TT III* 46 (**1 uç**): Bud. (he designed to show erring mortals) **köni yol oruk** 'the true path' *TT VI* 236; similar phr. *Suv.* 160, 2: Civ. **yol oruk** *TT I* 21: **(Xak.)** XIII(?) *Tef.* **oruk** 'path' (metaph.) 238.

VU?D **1 uruk** 'rope'; n.o.a.b.; prob. a Pass. Dev. N. fr. **ur-** in the sense of something put onto something else; the modern word **uruk** in several NE languages *R I* 1658–9, Khak., Tuv. meaning 'lasso' and the like seems to be a Sec. f. of **ukruk**, q.v., rather than a survival of this word. **Uyğ.** VIII ff. Bud. (one of the three demons) **uruk üze boyunımın badı** 'bound my neck with a rope' *Suv.* 7, 19: **Xak.** XI **uruk** *al-şaṭan* 'rope' *Kaş. I* 66; six o.o. translated *al-ḥabl* 'rope, cord': XIII(?) Tef. **uruk** 'rope, cord' 60 (?mis-spelt *aruk*), 331: **Oğuz** XI **urk** abbreviation (*taxfīf*) of **uruk**, like *'unq*, *'unuq Kaş. I* 42.

S 2 uruk See **uruğ.**

arka: originally 'the back' of a person, animal, or thing; hence metaph. 'a backer, someone who stands behind and supports a person'. S.i.a.m.l.g. **Uyğ.** VIII ff. Man.-A **yeme amtı bolzun esengü alkış tüzü nom arkasıŋa** 'and now let there be well-being and praise to all supporters of the (true) doctrine' *M I* 27, 11 ff.: Bud. **o:t öŋlüg saçı arkasında yaḍılu turup** 'his flame-coloured hair hanging down his back' *U IV* 10, 67–8; **arka bérip** 'turning his back' (on the light (*Dat.*) of the gods) *TT VI* 273; **tüz köŋüllüg bursaŋ kuvrağlarığ iki arka kıldım erser** 'if I have caused discord in level-minded religious communities (Hend.)' *Suv.* 134, 12–14; similar phr. *TT IV* 10, 20: Civ. **süsgüni arkası tutuşur** '(pain) grips his shoulders and back' *TT VII* 25, 4: **Xak.** XI **arka:** *al-ẓahr* 'the back'; **arka:** *al-ẓahiru'lladī yu'āwinuk fi'l-dawāhi* 'a backer', who helps you in difficulties' *Kaş. I* 128 (prov.); a.o. ('back') *I* 139, 6: *KB* **bayat ok bolu bérsü arka yölek** 'may God give you abundant backing and support' 90; **arka** 'backing' 1697–8; **arka yölek** 116, 1045: XIII(?) **Tef. arka** 'back, backing' 58: XIV *Muh. al-ẓahr* **arxa:** *Mel.* 47, 13; **arka:** *Rif.* 114; *al-misnad* 'couch' **arka: yatak** *Rif.* 168 (only): **Çağ.** XV ff. **arka** *puşt* 'back', in Ar. *ẓahr San.* 37r. 22: **Xwar.** XIV **arka** 'back' *Qutb* 11: **Kom.** XIV 'back' **arka** *CCI*; *Gr.*: **Kıp.** XIII *al-ẓahr wa'l-musā'ada* 'back; support, help' **arka:** *Hou.* 21, 1; *a'āna* 'to help' **arka: bér-** *do.* 34, 20; *sā'ada* 'to support, help' ditto 40, 17: XIV **arka:** *al-ẓahr Id.* 11: XV ditto *Kav.* 60, 17; *Tuh.* 24a. 11: **Osm.** XIV ff, **arka** (once in XIV **arxa**) (1) 'back'; (2) 'backer, helper'; c.i.a.p. by itself and in phr. *TTS I* 39; *II* 54; *III* 37; *IV* 38–9.

arğu: 'valley'; as a Noun n.o.a.b., but noted as a geog. name in *M I* 26, 25 and 29; 27, 5 as well as in *Kaş.* **Uyğ.** VIII ff. Man. **arku** (*sic*) **tağlarığ yaŋıkurtur** 'he makes the valleys and mountains re-echo' *TT IX* 84: Bud. **ötrü anupadat yul suvın ötgürdi tavğaç élinıŋ sekiz uluğ arğularında** 'then he let the waters of the Anupadat spring pass into eight great valleys in China' *Hüen-ts.*, *Briefe* 41, note 2104; a.o. *TT IX* 22, note 77, 5: **Xak.** XI **arğu:** *al-lihb wa huwa bayna'l-cabalayn* 'a valley between two mountains'; hence the country (*al-bilād*) between Ţirāz and Balāsāğūn is called **Arğu:** because it is between two mountains *Kaş. I* 127.

***arku:** See **arkuçı:, arkuru:, arğu:la:-.**

VU urğa: Hap. leg.; the translation does not make it clear whether it is a generic term or the name of a specific kind of tree. **Oğuz, Argu:**

XI **urğa:** *al-dawḥa* 'a tall and spreading tree' *Kaş. I* 128.

D **arğuç** Hap. leg.; Dev. N. (N.I.): fr. **2 a:r-. Xak.** XI **arğuç** 'anything by which a man is deceived' (*yuğtarr*); hence the world is called **arğuç aju:n** *al-dunyā ğarūr* (*sic*) *Kaş. I* 95.

(D) **arka:ğ** 'the woof (or weft) of a woven material'. S.i.a.m.l.g. except SW. During the medieval period a synonymous word **arğaç** appeared in Çağ. XV ff. (*San.* 37r. 8) and Osm. XIV ff. (*TTS I* 34; *II* 48; *III* 33; *IV* 35), and is still the word used in this sense in SW Osm./Rep. Turkish; Tkm. It seems reasonable to suppose that these two words are Dev. N.s in **-ka:ğ** and **-ğaç** respectively fr. ***ar-** which cannot be identified with either **1** or **2 a:r-**, and possible that **arış** 'warp', q.v., is also a Dev. N. fr. this verb, but in the last case there are some difficulties of vocalization. **Uyğ.** VIII ff. Bud. **aruşı** (?, spelt *erüşi*) **arkağı** 'the warp and the woof' *TT VI* 391 (**arkuru:**); a.o. *do.* 394: **Xak.** XI **arka:ğ** *luḥmatu'l-tawb* 'the woof of cloth' *Kaş. I* 118; a.o. *I* 61 (**arış**): XIV *Muh. al-luḥma* **arkağ** *Mel.* 60, 9; *Rif.* 159 (misvocalized *arkuğ*).

arkuk 'obstinate, refractory', with a second meaning in *Kaş.*: N.o.a.b. **Türkü** VIII *I S* 8; *II N* 6 (**1 tok**): **Xak.** XI **arkuk kişi:** 'an obstinate, refractory (*al-ḥarūn*) person': **arkuk** *al-xaşabatu'l-mu'tariḍa bayn ḥā'itayn aw sāriyatayn* 'a transverse strut between two walls or pillars' *Kaş. I* 109: *KB* (in a list of bad habits) **takı biri erke bu arkuk kılınç, bu arkuk kılınçlığa bolmaz sevinç** 'and another is refractory behaviour in a man, a man who behaves in a refractory way is not liked' (or 'has no pleasure in life'?) 340; o.o. 1668, 1670, 2066; XIV *Muh. al-qadīr*(?) 'dirty' (?) **arkuk** *Mel.* 56, 3; *Rif.* 153 (neither word vocalized, the 'opposite' is corrupt and unintelligible).

D **ırğa:ğ** Dev. N. (Conc. N.) fr. **ırğa:-** (q.v., the semantic connection is obscure); 'hook' and the like. S.i.s.m.l.g. usually as **ırğak. Uyğ.** VIII ff. Bud. *TT* V 12, 118 (**otluğ**): **Xak.** XI **ırğa:ğ** 'a hook (*al-ṣiṣṣ*) used to catch fish': **ırğa:ğ** 'an iron hook (*al-xuṭṭāf*) used to drag ice from the water to the ice-house' *Kaş. I* 141: **Xwar.** XIV (the elephant would not get up however much they hit him) **temür ırğaklar birle** 'with iron elephant goads' *Nahc.* 42, 15; o.o. ('hook') 268, 1–2: **Kom.** XIV 'hook' **yırğak** (*sic*) *CCI*; *Gr.*: **Kıp.** XIV **ırğak** *al-kullāb wa'l-ṣinnāra* 'iron hook; fish hook' *Id.* 11; *Bul.* 5, 3 (misvocalized *ırğık*): XV *zaqlam* (?, corrupt) *wa'l-kullāb* **ırğak** *Tuh.* 18a. 2.

D **orğa:k** N.I. fr. **o:r-**; 'sickle, reaping hook'. S.i.a.m.l.g. as **orğak/orak**, sometimes with the additional meaning 'harvest'. **Xak.** XI **orğa:k** *al-mincal* 'sickle' *Kaş. I* 119; six o.o. translated *al-mincal* or *asnānu'l-mincal* 'the teeth of a sickle': XIV *Muh. al-mincal* **orğa:k** *Mel.* 60, 4; **o:rğa:k** *Rif.* 159: **Çağ.** XV ff. **orağ/orak** *dās* 'sickle', in Ar. *miḥṣad, mincal San.* 70v. 24: **Kıp.** XIII *al-mincal* **worak** (*sic*?) *Hou.* 9, 11: XV *mincal* **orak** *Tuh.* 34a. 11; 49a. 8 (and in a second hand in the margin of 13b. 9 against *ḥaṣṣa* **or-**): **Osm.** XV ff. **orak** (once in XV **oğrak**) 'sickle' in several texts *TTS I* 536, 547; *II* 734; *III* 547.

arğu:n Hap. leg.; prob. 'weasel' or the like. **Xak.** XI **arğu:n** *duwaybba min cinsi'l-curdān* 'a small animal of the rat family' with a body about half a cubit long, which hunts birds in the crevices of walls; if it jumps on a sheep, the (sheep's) flesh turns yellow, and if it jumps on a man when he is asleep he is seized with strangury (*al-usur*) *Kaş. I* 120.

1 arkun 'cross-bred': Survives in SE Türki **arğın/arğun** *BŞ* 30; NC Kır. **arğın** with various applications animal and human. **Xak.** XI **arkun** *faras muwallad* 'a cross-bred horse', the offspring of a wild stallion and a tame mare, the fastest kind of horse in a race *Kaş. I* 107; **arkun münüp** *iḏā rakiba'l-cawād* 'riding a swift horse' *I* 421, 17: *KB* **kevel mindiŋ arkun** 'you ride a cross-bred of high quality' 5803; **uçar kuş teg arkun ağımda kürettim** 'I made the cross-bred horse which I bestrode gallop like a flying bird' 6536; a.o. 5369 (**büktel**).

2 arkun 'next year'; n.o.a.b. **Uyğ.** VIII ff. Bud. (they rely on an irregular calendar, thinking that with it they will be out of danger; it is more or less beneficial to their bodies) **inçıp arkun ağır aḍa tuḍa kelser** 'then when next year there come serious dangers (Hend.)' *TT VI* 262–3: **Xak.** XI **arkun** *ismu'l-'āmi'l-muqābil* 'a word for the coming year'; hence one says **arkun** (VU) **ı:zı:** *'ām muqābil wa quḥāqib* 'next year and the year after' *Kaş. I* 108; *I* 89, 16 (**ızı:**).

S **3 arkun** See **akru:**.

arka:r prob. always 'the mountain sheep, *Ovis argali*', although the Ar. words used by *Kaş.* normally mean 'mountain goat, chamois' (it is likely that the animal was exotic to Arabs and had no specific name in Ar.). S.i.s.m.l., see *Shcherbak*, p. 117, usually as a generic term without indication of sex. The Mong. synonym *arğali* is perhaps a l.-w. fr. this word. **Uyğ.** VIII **arkar başı: tuşında:** prob. 'opposite (the place called) Arkar başı:' *Şu. S* 1: **Xak.** XI **arka:r** '*al-urwīya*, the female of *al-wu'ūl*'; its horns are made into knife-handles *Kaş. I* 117; o.o. *I* 214, 17 (**sukak**); 421, 17 (translated *al-wa'l*): **Çağ.** XV ff. **arkar-ı ğalça** 'the wild (Pe. l.-w.) mountain sheep is mentioned twice in *Babur* (*Gibb Memorial facsimile*, 141 v. 13; 276v. 10); **alkar** (*sic*) *qūç-i kūhī* 'mountain ram' *San.* 50r. 20.

D **arkış** Dev. N. fr. **1 arka:-**; 'a person or group of persons travelling for commercial or official purposes', hence both 'travelling merchants, caravan', and 'official envoys, mission'; it is not always easy to see which is meant and merchants were often used as official envoys.

Survives in NE several dialects **arğış/arğıs** *R I* 300–1; Khak. **arğıs** 'travelling companion'; NC Kzx. **arkıs** ditto *R I* 293 (not in *MM*); SW xx Anat. (**arkış** *SDD* 115) **erkiş** 'caravan' 546. See *Doerfer* II 460. **Türkü** VIII (the Basmıl idikut was my subject) **arkış ıdmaz téyin süledim** 'because he sent no envoys, I campaigned against him' *II E* 25; (gap) **arkışı: kelmedi:** (so read) 'no envoys came' *II E* 41; a.o. *I S* 8, *II N* 6 (**ı:d-**): **Uyğ.** VIII ff. Bud. (then King Mahendrasena) **tört yıŋaktın kelmiş arkış yalavaçlar okıp** 'summoning the envoys and ambassadors who had come from all four corners of the world' *U II* 21, 17–18; o.o. **arkış ürkiş** same meaning *U III* 29, 2–3 (**ı:d-**); *do.* 11; **arkış** *do.* 29, 14; 30, 20; *Hüen-ts.* 12, 235–6, 1886: **Xak.** XI **arkış** *al-'ir* 'caravan' (prov., **arkış** translated *al-safr* 'traveller'): **arkış** the word for 'an envoy' (*al-mursil*) to people from one's native country (*al-mawṭin*); hence one says **anıŋ arkışı: keldi:** *cā'a rasūluhu*; also used in the sense of *al-risāla* 'a mission' *Kaş. I* 97 (in *I* 249, 12 *arkışı:* is an error for **arvışı:**): *KB* **Xıtay arkışı yaḍtı tavğaç eḍi** 'the caravan from China distributed Chinese wares' 68; o.o. 1386, 1443, 5367, 5546 (**ım**), 5754: XIII(?) *At.* **arkış** 'caravan' 179, 180 (**1 öŋ**): XIV *Rbğ.* **arğış** 'caravan' *R I* 301: **Çağ.** XV ff. **arğış** *mu'āmala-i ğalla* 'trade in foodstuffs' *San.* 37r. 20: **Kıp.** XIV(?) **arğış** 'caravan, the transport of men or goods by horse and mule', marginal note to *Id.*, İzbudak, *El-idrâk Haşiyesi*, p. 6: **Osm.** XIV **arğış** 'caravan' *Dede Qorqut*, ed. Rossi, p. 332.

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1 arka:- 'to search, investigate', etc. N.o.a.b., but no doubt the earlier form of the synonymous SW Osm., Tkm. word **ara-**, which is not traceable earlier than *San.* 34r. 18 where it is treated as a Çağ. word translated *miyān-i çizi-rā tafaḥḥuṣ kardan* 'to make an investigation into something', but illustrated only by a *Rūmī* quotn. (**Xak.**) XIII(?) *At.* **seniŋ birlikiŋke dalīl arkağan** 'anyone who seeks a proof of Thy uniqueness' 7; (the Prophet) **bilig Çinde erse sız arkaŋ tédi** 'said seek knowledge (even) if it is in China' 104: **Oğuz** XI **ol anıŋ evin arka:dı:** *baḥaṯa mā fī baytihi wa ṭalabahu wa faḥaṣa mā ẓanna fihi* 'he enquired what was in his house and searched it and investigated what he thought was in it' *Kaş. I* 283 (**2 arka:-** follows).

2 arka:- a rhyming jingle not used in isolation; n.o.a.b. **Xak.** XI (after **1 arka:-** in the same para.), and one says **ol anı: karğa:dı: arka:dı:** *la'anahu wa ḏahara masā'atahu* 'he cursed him and spoke of his wickedness'; used as a Hend. (*muzdawica*(*n*)) and not by itself; taken from their word for 'praise' (*al-ṯanā'*) **alkış**; since it was used frequently in a Hend. **alka:-** also acquired a pejorative meaning (*cu'ila fī'l-şarr*); and since it was originally laudatory the **-r-** was substituted for **-l-**, as *malṣūṣ* became *marṣūṣ* in Ar. *Kaş. I* 284 (**arka:r, arka:ma:k**; the theory, though prima facie improbable may be correct, see **karğan-**).

ırğa:- 'to shake, or rock (something *Acc.*)'; survives only(?) in NC Kır., Kzx.; it also existed earlier in SW Osm. but has there been displaced by the Freq. f.(?) **ırğala-**. It is difficult to connect this verb semantically with **ırğa:ğ**, but there is a NE Tuv. verb **ırğay-** 'to be crooked' *Pal.* 570, and this suggests that there was originally a second verb ***ırğa:-** with this meaning. **Xak.** XI **ol yığa:ç ırğa:dı:** *hazza'l-şacara wa nafaḍahā li-yasquṭ ṯamaruhu* 'he shook (Hend.) the tree so that the fruit should fall'; also used of other things *Kaş. I* 283 (**ırğa:r, ırğa:ma:k**); o.o. translated *nafaḍa III* 316, 15; 321, 16: XIII(?) *Tef.* **ırğa-** 'to shake' (a tree) 129: (**Xwar.** XIV **ırğa-/ƒyırğa-** *Quth* 91, 206, and **Kom.** XIV **yırğa-** *CCG*; *Gr.* 133 both meaning 'to enjoy oneself' have no connection with this verb but are Sec. f. of a l.-w. fr. Mong. *cirğa-* (*Haenisch* 90) same meaning): **Kıp.** XIV **ıra:-** *ḥarraka fī'l-mahd wa mā nāsabahu* 'to rock in a cradle' and the like, also pronounced **ırğa:-**, which also means *hazza Id.* 11: **Osm.** XIV to XVI **ırğa-** 'to shake (something)' in a few texts *TTS I* 353; *IV* 394.

D **ırğat-** Caus. f. of **ırğa:-**; properly 'to order (something) to be shaken', but from a fairly early date used in the same meaning as, and in place of, **ırğa:-**. S.i.s.m.l. w. some phonetic changes like NC Kzx. **ırıt-**. **Xak.** XI **ol yığa:ç ırğattı:** *anfaḍa'l-şacara wa ğayrahā* 'he had the tree (etc.) shaken' *Kaş. I* 263 (verse; no Aor. or Infin.): XIII(?) *Tef.* **ırğat-** 'to shake (someone)' 129: **Çağ.** XV ff. **ırğat-** *cunbānīdan* 'to shake, move (something)' *San.* 98r. 17 (quotn.).

D **ırğal-** Pass. f. of **ırğa:-**; 'to be shaken, to sway', and the like. Survives only(?) in NC Kır., Kzx. **Uyğ.** VIII ff. Bud. **ı ığaçlar ırğalur** 'the bushes and trees sway' *Suv.* 621, 5: Civ. **artuç sögüt butıkı yüz törlügin ırğalur** 'the stem of the juniper tree sways in every direction' *TT I* 165–6: **Xak.** XI **yığa:ç ırğaldı:** 'the tree was shaken' (*nufiḍa*); also used of anything that is shaken (*huzza*) *Kaş. I* 249 (**ırğalur, ırğalma:k**): **Kom.** 'to be shaken, to sway' **ırğal-** *CCG*; *Gr.*

D **ırkla:-** Den. V. fr. **ırk**; 'to cast lots, consult the omens'. Survives only(?) in SW Anat. **ırıkla-** *SDD* 773. **Uyğ.** VIII ff. Civ. *TT VII* 28, 6 (**ırü:**) a.o.o. in this text: **Xak.** XI **ka:m ırkla:dı:** *takahḥana'l-kāhin mutafa'ila*(*n*) *fī şay'* 'the magician made magic consulting the omens about something' *Kaş. III* 443 (**ırkla:r, ırkla:ma:k**).

D **ırğan-** Refl. f. of **ırğa:-**; 'to shake, sway, rock', etc. (Intrans.). The commonest member of the group, s.i.a.m.l.g. **Xak.** XI **yığa:ç ırğandı:** *ihtazzati'l-şacara wa taḥarrakat* 'the tree (etc.) shook and rocked' *Kaş. I* 254 (**ırğanu:r, ırğanma:k**): **Çağ.** XV ff. **ırğan-** (**-ıp**) *irğala- Vel.* 54; **ırğan-** Refl. V., *cunbīdan*

'to move, stir' *San.* 98v. 2: **Xwar.** XIV **ırğan-** 'to shake' *Quth* 206: **Kıp.** XV *inhazza* **ırğan-** *Tuh.* 6b. 5: **Osm.** XIV ff. **ırğan-** (in XVI **ığran-, ırkan-, ıran-** also occur) 'to move, sway'; c.i.a.p. *TTS I* 353; *II* 500; *III* 344; *IV* 395.

D **arğur-** Caus. f. of **1 a:r-**; 'to tire (someone) out'. Pec. to *Kaş.* **Xak.** XI **ol atın arğurdı:** *a'yā farasahu* 'he tired his horse out' *Kaş. I* 225 (verse; **arğurur, arğurma:k**, *sic*, not *-ğar-*, in MS.); a.o. *I* 486, 14.

D **arğurt-** Hap. leg.; mentioned only as example of a Caus. f. of a Caus. f.; cf. **arğurtur- Xak.** XI **anıŋ atın arğurttı:** *ḥamala'l-insān 'alā i'yā' farasihi* 'he urged the man to tire his horse out' *Kaş. I* 229, 13; n.m.e.

D **arkaş-** wholly irregular Co-op. Den. V. fr. **arka:**; survives only(?) in NE Tuv. **arğaş-** 'to lift something heavy together'. **Uyğ.** VIII ff. Bud. Sanskrit *hastasaṃlagnikayā* 'by the act of clasping someone closely' **arka:şma:k üze:** *TT VIII C.*11: **Xak.** XI **ol anıŋ birle: yük arkaştı:** *ḥamala ma'ahu'l-ḥiml muẓāharata(n), wa huwa an yac'al kull wāḥid minhumā ẓahrahu li-ṣāḥibihi* 'he carried the burden on his back with him, that is each of them made a back for the other' *Kaş. I* 237 (**arkaşu:r, arkaşma:k**); a.o. *I* 395, 3 (**yüzkeş-**).

D **ırğaş-** Co-op. f. of **ırğa:-**; 'to shake (something) together'. Survives only(?) in NC Kır. **Xak.** XI **ol menıŋ birle: yığa:ç ırğaştı:** 'he shook (*nāfaḍa*) the tree in co-operation or competition with me' *Kaş. III* 322, 1; a grammatical example, n.m.e.

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PUD **arkuçı:** Hap. leg.; listed between **ımduçı:** and **erdini:** which excludes the possibility that it is an error for ***arkışçı:** a word which might be expected in this sense; it seems rather to be connected with **arğu:la:-**, and is presumably a N.Ag. fr. ***arku:** (or ***arğu:**, but not the **arğu:** listed above) which seems to be also the basis of **arkuru: Xak.** XI **arkuçı:** 'an intermediary (*al-mutawassiṭ*) between two people, and the messenger (*al-rasūl*) between the relatives of the two parties to a prospective marriage' *Kaş. I* 141.

VU?D **arkaçak** Hap. leg.; in a section headed *af'ālil* which requires a long second vowel, and completely unvocalized; perhaps Den. N. fr. **arka:. Xak.** XI **arkaçak** the word for an instrument (*āla*) for pouring medicine into the corner of the mouth; it is in the shape of a saucer (*al-sukurraca*) and has a spout (*maṭ'ab*) *Kaş. I* 144.

VU(D) **ura:ğu:t** 'woman', more specific than **tişi:** which is also used of animals; morphologically a Dev. N. in **-ğu:t**; noted only during a limited period but very common during that period, during which it displaced **evçi:** and the plr. **uzun tonlığ**, and was used in parallel with **işle:r** (**işi:**); in Çağ. it was displaced by **urğaçı** (*San.* 71r. 18) which may be connected etymologically and s.i.s.m.l., including NC Kır., SC Uzb., SW Tkm.; in other modern languages displaced by forms of **ka:tu:n** and the Ar. l.-w. *'awrat*, but it is possible that words in some Kıp. texts (*Hou.* 25, 2; *Id.* 25; *Tuh.* 3b. 13) and elsewhere which have been described as, or taken to be, *'awrat* written with initial *alif* instead of *'ayn* are actually later, contracted forms of **ura:ğu:t. Xak.** XI **ura:ğu:t** *al-mar'a* 'woman' *Kaş. I* 138; about 60 o.o., all spelt **ura:ğut:** XIII(?) *Tef.* **urağut** 'woman, wife' 330: XIV *Rbğ.* **urağut/urawut** is the standard word for 'woman' in the earlier MSS. (in the later often replaced by **xatun**) *R I* 1651–5 (adding that it is also common in *Zam.*): **Kıp.** XIV **urağut** *al-mar'a Id.* 9.

D **arığlık** A.N. fr. **1 arığ**; 'cleanness, purity'. S.i.m.m.l.g. w. phonetic changes. **Xak.** XI **arığlık** *al-naẓāfa* 'cleanness' *Kaş. I* 149: *KB* (a man fit to be a *beg*) **ıduk ol bu beglik arığlik tiler** 'wishes for this blessed position of *beg* and for purity' 1960; XIII(?) *Tef.* **arığlık** 'purity' (? and metaph. 'alms') 57: **Çağ.** XV ff. **arığlığ** (*sic*) *pākī wa ṭahārat* 'cleanness, purity' *San.* 37v. 19: **Kom.** XIV 'purity, chastity' **aruvlıx** *CCG*; *Gr.* 41: **Osm.** XIV ff. **arılık** 'cleanness, purity; innocence', etc.; c.i.a.p. *TTS I* 37; *II* 52; *III* 35; *IV* 37.

D **arıklığ** P.N./A. fr. **arık**; 'having an irrigation canal' and the like. **Xak.** XI **arıklığ yé:r** *arḍ dāt nahr* 'irrigated land' *Kaş. I* 147: XIV Rbğ. **suluğ arıklık** (*sic*) **yol** 'a road running past water and canals' *R I* 271: **Çağ.** XV ff. **arığlığ su** (*sic*) *āb-i nahr* 'canal water' *San.* 37v. 20 (quotn.)

D **arukluk** A.N. fr. **aruk**; originally, and correctly, 'exhaustion, fatigue', but fr. the Medieval period onwards 'leanness, emaciation'. S.i.a.m.l.g. **Xak.** XI **arukluk** *al-i'yā'* 'exhaustion, prostration' *Kaş. I* 150; (if a guest comes, put him up) **tınsın anıŋ arukluk** *ḥattā yastarīḥ* 'so that he can recover from his exhaustion' *II* 316, 10: **Çağ.** XV ff. **arığlığ** (*sic*) *lāğarī* 'thinness' *San.* 37v. 19: **Kıp.** XV *huzūla* 'emaciation' **arıklık** *Tuh.* 49b. 7: **Osm.** XV ff. **arıklık** used in several dicts. to translate Ar. and Pe. words meaning 'emaciation', etc. *TTS I* 37; *II* 52; *III* 34; *IV* 37.

D ***ıraklık** A.N. fr. **ırak**; n.o.a.b.? **Xak.** XI **yıraklık** *al-bu'd* 'distance, remoteness' *Kaş. III* 51: **Xwar.** XIV **yıraklık** ditto *MN* 146.

D **1 uruğluğ** P.N./A. fr. **1 uruğ**; survives only(?) in SW Osm. **urulu** (vulgarly **wurulu**) 'struck, wounded' *Red.* 248. **Xak.** XI **uruğluğ altu:n** *al-ḍahabu'l-mawḍū'* 'minted gold (coin)', etc. *Kaş. I* 147: *KB* in 6033 (see **şatu:**) **yüz utru uruğluğ** prob. means 'erected facing me'.

D **2 uruğluğ** P.N./A. fr. **2 uruğ**; 'of good family'. Survives only(?) in NW Kaz. **uru:lı** *R I* 1322. **Xak.** XI *KB* (a vezir) **uruğluğ kerek ham sakınuk köni** 'must be of good

family, thoughtful, and upright' 2186; **uruğluğ tarığlığ** 'well-born on both sides(?)' 4496 (cf. **2 uruğ**); o.o. 2197, 4488: XIII(?) *Tef.* **uruğluğ** (of fruit) 'growing' (or more prob. 'bearing seed') 331.

D **uruğluk** A.N. (Conc. N.) fr. **2 uruğ**; survives only(?) in SE Türki (of grain) 'kept for use as seed' *BS* 789, but see **urluk**. **Xak.** XI **uruğluk buğday** *al-burru'llaḏī uḍḍuxira li'l-baḏr* 'seed wheat'; also used for any kind of seed (*baḏr wa baẓr*) *Kaş. I* 149: **Çağ.** XV ff. **uruğluğ/urukluk** (*sic*) *xwīšī wa qarābat wa intisāb* 'kinship, relationship', *San.* 71 v. 12 (quotn.; another translation *durīdanī* 'reaping' is added; it seems to imply a pronunciation **oruğluk** and is prob. only a 'dictionary word').

VUD **urukluğ** Hap. leg.; P.N./A. fr. **1 uruk**. **Xak.** XI **urukluğ kowa:** (*sic*) *dalw ḏū ḥabl* 'a bucket with a rope' *Kaş. I* 147.

VUD **urukluk** Hap. leg.; A.N. (Conc. N.) fr. **1 uruk**. **Xak.** XI **urukluk yu:ŋ** 'wool which is destined to be made into a rope' (*al-ḥabl*) *Kaş. I* 150.

D ***arğuluğ** Hap. leg.; P.N./A. fr. **argu:**. **Uyğ.** VIII ff. Man. **arkuluğ** (*sic*) **tağığ** 'the mountain surrounded (or 'with its sides cleft'?) by valleys' *TT IX* 77.

E **arkulayu** See **arju:la:-**.

?F **ura:ğü:n** a kind of drug; prob. a l.-w. of Indian origin. **Xak.** XI **ura:ğu:n** *dawā' hindī yutadāwi bihi* 'an Indian drug used for medicinal purposes' *Kaş. I* 138: *KB* occurs in 772, 789, 814, 815 (**açı:-**), its bitterness often contrasted with the sweetness of sugar.

?D **arkuru:** perhaps Ger. of ***arkur-** *Den. V.* fr. ***arku:**, see **arkuçı:**; 'crosswise, slanting', and the like. In the early period an Adv. sometimes associated with **turkuru**, q.v.; in modern times also an Adj. 'transverse, perverse, incongruous', etc. Survives in NE Bar. **arğuru** *R I* 302; Tel. **arkıy** *do.* 392; NC Kır. **arkı terki**; Kzx. **arkılı**; SW Osm. **arkuru/aykırı**; XX Anat. **arkırı** *SDD* 115; **avğırı** *do.* 127; **aykırı/aykırı doykuru** *do.* 138. **Uyğ.** VIII ff. Bud. **kaltı yértinçüde aruşı** (?, spelt *erüşi*) **arkağı ikigü arkuru turkuru kavşurup** 'just as in this world the warp and the woof grasp one another crosswise' (and become a single fabric) *TT VI* 390–1; **üstün altın arkuru turkuru ağtarılu toŋtarılu evrilü tevrilü** 'twisting (Hend.) and turning (Hend.) up and down and across' *Suv.* 133, 20–22; a.o. *TM IV* 253, 57–8 (**1** öt-): Civ. **kayu kunçuylarnıŋ karnında oğul arkuru turup tuğuru umasar** 'if a child lies crosswise in a woman's womb and cannot let itself be born' *TT VII* 27, 15: (**Xak.**) XIII(?) *Tef.* **arkuru** 'crosswise, across' 59: **Kom.** XIV **tuvramı arkrımı** 'straight (**toğuru:**) or crooked?' *CCG*; *Gr.*: **Osm.** XIV ff. **arkuru** (down to XVII) **/arkırı** (fr. XV) 'crosswise', etc.; c.i.a.p. *TTS I* 42; *II* 54; *III* 38; *IV* 40.

D **arığsız** Priv. N./A. fr. **1 arığ** 'unclean, impure; uncleanness, excrement'. S.i.s.m.l. **Türkü** VIII ff. Man. (of a corpse) **arığsız yavlak** 'unclean and unpleasant' *M I* 5, 10: **Uyğ.** VIII ff. Bud. Sanskrit *aśucī* 'uncleanness' **arığsız** *TT VIII D*.35; o.o. *U III* 35, 20 (**ağna:-**); 37, 4: Civ. **arığsız** 'excrement' *H II* 27, 145–8: **Xak.** XI *KB* **yana bir arığsız bu kılkı utun** 'and another (evil thing) is an impure and wicked man' 341; o.o. 831, 2108 (**arı:-**), 2194, 2198: XIII(?) *At.* III (**arı:-**); *Tef.* **arığsız** 'unclean, uncleanness' 58: XIV *Muh. al-nacis* 'filthy' (opposite to 'clean') **arığ**) **arığsız** *Mel.* 55, 5; *Rif.* 152: **Kom.** XIV 'impure' **arıksuz** *CCG*; *Gr.* 42 (quotn.): **Osm.** XIV, XV **arısuz** 'impure' in several texts *TTS I* 38; *II* 53; *III* 36.

D **aruksuz** Priv. N./A. fr. **aruk**; n.o.a.b. **Uyğ.** VIII ff. Bud. **aruksuz köŋülin** 'with an untiring mind' *U III* 80, 16; *U IV* 22, 273.

D **uruğsuz** Priv. N./A. fr. **2 uruğ**; n.o.a.b. **Xak.** XI *KB* **uruğsuz kişiler arığsız bolur** 'men who are not well-born (tend to) become impure' 2194.

D **arka:sız** Priv. N./A. fr. **arka:**; 'without a backer, or supporter', etc. Survives only(?) in SW Az. **arxasız** *R I* 294; Osm. **arkasız** *R I* 291 (only?). **Xak.** XI **arka:sı:z alp çeri:g sıyu:ma:s** 'a warrior cannot break (the enemy's) ranks without a backer to help him' (*illā bi-ẓahir yu'āwinuhu*) *Kaş. I* 123, 22; 128, 13; n.m.e.

D **arığsızlığ** P.N./A. fr. **arığsız** and synonymous with it. N.o.a.b.; the A.N. **arığsızlık** 'impurity' is noted in (Xak.) XIII(?) *Tef.* 58. **Uyğ.** VIII ff. Bud. *medhyanarakapratimam* 'like an unclean hell' **arığsızlığ prekka** (?read **pretka**, Sanskrit *preta* 'ghost') **oxşatı** *TT VIII D*.34; *aśucinānārasena* 'by a manifold impure stream' **arığsızlığ akın üze:** *do. D*.35.

Tris. V. ARĞ-

D **arkuklan-** Hap. leg.; Refl. Den. V. fr. **arkuk**. **Xak.** XI **er arkuklandı:** *'atā'l-racul fi qabūli'l-amr wa ḥaruna* 'the man was insolent and refractory when he received the order' *Kaş. I* 315 (**arkuklanur, arkuklanma:k**).

D **arığla:-** Den. V. fr. **1 arığ**; lit. 'to make (something) clean', but, as **arıt-** already has that meaning, usually used with specialized meanings. S.i.s.m.l., sometimes much distorted, e.g. NE **arda-/arla-** *R I* 320, 302. **Xak.** XI **ol kuzı: arığla:dı:** *naẓa'a xuṣya ḥamalihi* 'he castrated his lamb', or something else; and one says **ol yarma:kığ arığla:dı:** *iltaqaṭa acwadi'l-darāhim* 'he picked out the best silver coins'; also used of anything when one chooses the best of it (*ixtāra minhu nuqāwatahu*) *Kaş. I* 303 (**arığla:r, arığla:ma:k**).

D **arukla:-** Den. V. fr. **aruk**; originally 'to rest when exhausted'; s.i.a.m.l.g. w. some

phonetic changes, usually with the meaning 'to be weak, emaciated' and the like. **Uyğ.** VIII ff. Bud. **siz aruk siz aruklaŋ** 'you are exhausted; take a rest' *PP* 55, 4–5: **Xak.** XI **beğ arukla:dı:** *acamma'l-amīr mina'l-ta'ab* 'the *beg* took a rest because he was exhausted'; this is an expression for 'sleep' (*al-nawm*) in the court language (*luğāti'l-xāqānīya*), the original meaning is 'he rested because of exhaustion' (*istarāḥa mina'l-kalāla*) *Kaş. I* 304 (**arukla:r, arukla:ma:k**): XIV *Muh. ḍa'ufa* 'to be weak' **aruğla:-** *Mel.* 28, 5 (*Rif.* 111 **yavrı:-**); *ḥazala wa naḥafa* 'to be thin, emaciated' **aruğla:-** *Mel.* 32, 7 (*Rif.* 116 aruk bol-): **Kıp.** XIV **arukla-** *ḍamara* 'to be emaciated' *Id.* 11: XV *ḥazala* **arıkla-** *Tuh.* 38a. 6: **Osm.** XIV, XV **arukla-**; XV ff. **arıkla-** ditto in several texts *TTS I* 37; *II* 51; *III* 34; *IV* 36.

D **uruğla:-** Den. V. fr. **2 uruğ**; survives only(?) in SE Türki; 'to sow seed; to swarm; (of a crop) to form ears' *Shaw* 21–2; *BŞ* 789. **Xak.** XI **ol kebe:z uruğla:dı:** *naza'a ḥabba'l-quṭn 'anhu* 'he cleaned the cotton lint of seed'; also used for extracting the stone from any kind of fruit *Kaş. I* 303 (**uruğla:r, uruğla:ma:k**); a.o. *III* 346, 27.

D **arğu:la:-** Hap. leg.; so spelt, a Den. V. but semantically connected not with **arğu:** but with ***arku:**, cf. **arkuçı:, arkuru:** and more remotely with **arkış. Xak.** XI **ol ikki: kişi: ara: arğu:la:dı:** *marra bayna'l-raculayn wa ṣaqqahumā* 'he went to and fro between the two men and mediated between them' *Kaş. I* 317 (**arğu:la:r, arğu:la:ma:k**).

D **arıklan-** Hap. leg.; Refl. Den. V. fr. **arık. Xak.** XI **su:v arıklandı:** *inṭa'aba'l-mā'* 'the water was canalized'; also used of land when it contains banks and channels like canals (*curuf wa axādīd ka'l-anhār*) *Kaş. I* 294 (**arıklanur, arıklanma:k**).

D ***ıraklan-** Hap. leg.; Refl. Den. V. fr. **ıra:k. Xak.** XI **er yé:rig yıraklandı:** 'the man reckoned that the place was distant' (*ba'īd*) *Kaş. III* 115 (**yıraklanu:r, yıraklanma:k**).

D **uruğlan-** Hap. leg.; Refl. f. of **uruğla:-. Xak.** XI **tarığ uruğlandı:** *in'aqada ḥabbu'l-zar'* 'the cereal crop formed seed'; and one says **kebe:z uruğlandı:** 'the cotton formed seed'; also used of any fruit *Kaş. I* 293 (**uruğlanur, uruğlanma:k**).

D **arkalan-** Refl. Den. V. fr. **arka:**; 'to use (someone or something *Acc.*) as a backer'. This and **arkala:-** s.i.m.m.l.g. **Xak.** XI **ol meni: arkalandı:** *ittaxaḍanī li-nafsihi ẓahīr* 'he took me as his backer'; and one says **ol ta:ğnı: arkalandı:** *istanada ila'l-cabal* 'he made the mountain his support' *Kaş. I* 297 (**arkalanur, arkalanma:k**): **Osm.** XVI ff. **arkalan-** 'to gain support, lean on (someone)' in several texts *TTS I* 40; *II* 54; *IV* 39.

D **arğurtur-** Hap. leg.; Caus. f. of **arğur-. Xak.** XI after **arğurt-**, q.v., 'and there is another form (*wach*) for this, one says **arğurturdı:** *amara bi-i'yā'ihi* "he ordered that he should be tired out" ' *Kaş. I* 229, 16; n.m.e.

D **uruğsırat-** Hap. leg.; Caus. Priv. Den. V. fr. **2 uruğ. Türkü** VIII **Türkü boğun ölü:reyi:n uruğsıratayı:n** 'I will kill the Türkü people and deprive them of progeny' *I E* 10 (*II E* 9).

Mon. ERG

erk has two basic meanings, (1) 'authority' that is the power to impose one's will on others; (2) 'free-will, independence' that is freedom to decide for oneself without being subject to the authority of others. It became an early l.-w. in Mong. as *erke* (*Haenisch*, p. 45) and s.i.a.m.l.g. in a variety of forms, **erk/erik**, etc. sometimes with a less precise meaning, 'strength, power', and the like. **Türkü** VIII ff. Man. (if we say that the sun and moon die, or that they rise and set involuntarily or) **erki bar erser tuğmazun** 'if they have free-will, let them refrain from rising' *Chuas.* 24–5: **Uyğ.** VIII ff. Bud. (I could not prevent him) **erkim tükemedi** 'my authority was not sufficient' *PP* 27, 4; **erkimçe tapımça işledim erser** 'if I have acted as I chose and pleased' *Suv.* 136, 1; the word also occurs fairly often in the phr. **erk türk** 'free-will (or independence) and maturity' e.g. (as a result of that perception—Sanskrit *vedana*) **ajunlarka eḍ tavarka erkke türkke azlanmak turur** 'desire (Sanskrit *tṛṣṇā*) for rebirth, inanimate and animate possessions, independence, and maturity arise' *U II* 10, 14–16; o.o. *TT IV* 4, 4 (**esür-**) and in a recurrent phr. in *Tiş.* 19a. 5; 20a. 6; 21b. 2; 25a. 6; 26a. 7 etc.: Civ. (in a favourable omen) **uluğ erk keldi** 'you have acquired a large measure of independence' *TT I* 121; **erikke** (*sic*) **tegir** 'he attains independence' *TT VII* 34, 6; (in a document describing arrangements for the cultivation of a vineyard) [gap]**yı-kara Miŋ-kara ikeğü erk yok** '(the owners?) . . . yi-kara and Min-kara are both no longer able to manage their own affairs(?)' *USp.* 21, 2: **Xak.** XI **erk** *al-salṭana wa nafāḍu'l-amr* 'political power and effective authority' *Kaş. I* 43: *KB* **bar erse yazukum kına erk saŋa** 'If I have sinned, punish me; you have authority' 639; **ajun erki bulduŋ** 'you have acquired authority over the world' 940; (your father was *beg* before you) **erk türk tüze** 'enjoying independence and maturity' 5151; oo. 942, 1784 **Çağ.** XV ff. **érk** *ixtiyār* 'free-will, liberty to choose' *Vel.* 51 (quotns.); **érk** (spelt) *ixtiyār wa qudrat* ('power') *San.* 99v. 21 (quotn.): **Xwar.** XIV **erk** 'authority, influence' *Quth* 21 (s.v. **erklig**); **öz kuluŋ turur ne erki bolğay** 'he is your own slave, what liberty of action will he have?' *Nahc.* 360, 8: **Kom.** XIV **erk** (1) 'power, authority'; (2) 'free-will' *CCG*; *Gr.* 92 (quotns.): **Osm.** XIV **erk** 'authority' in *Yunus*; XV 'liberty to choose between (**arasında**) two things' in *Ent. TTS I* 272.

ırk 'ram': rare and prob. always w. some more specific meaning like 'three-year-old

ram', as opposed to **koçŋa:r**, q.v.; survives in NE Koib., Sag., Tel. **irik/irk** 'ram' *R I* 1459, 1464; NC Kır. **irik** 'three-year old castrated ram'; SW xx Anat. **ırk** ditto *SDD* 796; a l.-w. in Mong. as *irge* 'castrated ram' (*Kow.* 326, *Haltod* 71). **Xak.** xi **ırk** *al-ḍa'n mmā'l-ğanam wa huwa iḏā ṭa'ana fi'l-rābi'a* 'a ram approaching his fourth year' *Kaş. I* 43: **Kıp.** xiv ('ram' **koçka:r/koç**) *al-xaṣi mina'l-ğanam* **üzük** (no doubt error for this word, vocalization uncertain) *Bul.* 7, 13.

D **örk** Conc. N. fr. **2** ö:r-; 'tether' and the like. Survives in NE Tel. **örö**: *R I* 1220: NC Kır. örö:; Kzx. **öre**; SW xx Anat. **ök** *SDD* 1106; **örek** 1114; **örk** 1115; **öruk** 1117. **Xak.** xi **örk** *zunāqu'l-bahm wa ṭawīlatu'l-xayl* 'a halter for a young animal, a horse's tether' *Kaş. I* 43: *KB* **ay yayığ kutka örk** 'oh tether of fickle fortune' 91; **bu él bağı örki** 'these (the vezir and the army commander) are the bonds and tethers of the realm' 2419; **ikinçi hawāka ukuş kılsa örk** 'secondly, if he makes understanding a tether for his emotions' 2504; o.o. 722, 1988, 2009: **Çağ.** xv ff. **öre** ('grain-pit', i.e. **ora**) and *at köstegi* 'a horse's hobble' *Vel.* 104 (?mis-spelt); **örük** (*spelt*) *rīsmānī* 'a rope' which they tie to a horse's legs when he is grazing' *San.* 71 v. 16: **Osm.** xiv ff. **örk** 'a horse's tether' in several texts, mainly dicts. *TTS I* 568; *II* 755.

Mon. V. ERG-

ırk- 'to collect or assemble (things *Acc.*)'. Survives at any rate in SW Osm. but usually as Intrans., e.g. (of water) 'to stagnate'. Cf. **ük-, yığ-. Xak.** xi **er tawa:r ırktı:** *cama'a'l-raculu'l-māl wa ğayrahu* 'the man collected property (etc.)' *Kaş. III* 420 (**ırke:r, ırkme:k**): **Kıp.** xiv **ırk-** *camma'a Id.* 11: **Osm.** xiv to xvi **ırk-** 'to collect, heap up' (wealth, etc.) in several texts *TTS I* 388; *II* 545; *III* 381; *IV* 435; xviii **ırk-** (spelt) in *Rūmī, cam' kardan* 'to collect' *San.* 99r. 15.

ürk- 'to be startled, scared, frightened'. S.i.a.m.l.g., sometimes as **ürki-/ürük-**, and the like. **Türkü** viii ff. **bay er koñı: ürkü:pen barmı:ş** 'the rich man's sheep went off in a fright' *IrkB* 27: **Uyğ.** viii **evi: on kün öŋre: ürküp barmış** 'his household had gone off in a fright ten days before' *Şu. S* 7: viii ff. Bud. **korkup ürküp belinlep** 'frightened, startled and panic-stricken' *U II* 29, 17; **yaŋa arıtı ürkmez belinlemez** 'the elephant is not in the least startled or panic-stricken' *U III* 55, 3; **ürkser belinleser** *TT VII* 40, 40: **Xak.** xi **ko:y ürktı:** 'the sheep was scared' (*nafarat*) by night or day by a wolf or the like; and one says **boḍu:n ürktı:** 'the people were scared by the presence of the enemy and panic (*al-hazāhiz*) broke out among them' *Kaş. III* 420 (**ürke:r, ürkme:k**): xiv *Rbğ.* **ürk-** 'to be scared' *R I* 1835 (quotn.); *Muh.*(?) *al-nafār* **ürkmek** (unvocalized) *Rif.* 123 (only): **Çağ.** xv ff. **ürk-** (*spelt*) also pronounced **hürk-** *ramīdan* 'to be startled' *San.* 68v. 27 (quotns.); **hürk-** synonym of **ürk-** *ramīdan* 324v. 9: **Xwar.** xiv **ürk-** ditto *Quth* 124 (*örk-*), 204: **Kıp.** xiv **ürk-** (v.l. **ürük-**) *cafala* 'to be scared' *Id.* 12: xv ditto *Kav.* 9, 7; *cafala* **ürük-** *Tuh.* 12a. 8; *tawahhama wa cafala* ditto 9b. 6.

Dis. ERG

erig, etc. Preliminary note. **Kaş.** *lists a number of words spelt* alif-rā-kāf, *but the vocalization of the printed texts and editions is not wholly reliable. The order of the words is chaotic and seems to be as follows* (*numbering the words as below*) **1 erük, örük, örüg, 1 irig, 4 erig, irük, 2 érük, 5 eri:g** (sic), **2 irig**; *Uyğ. has some of these words and also* **1 erig, 2 erig**, *and perhaps* **3 erig. Erig**, *the* Acc. *of* **1 er** *occurs several times in Türkü, and also in* KB *where it has sometimes been mistaken for* **1 erig**, *but in* I S *12* **erig** *is almost certainly not the* Acc. *of* **1 er** *and may be* **3 erig**. *There are of course considerable possibilities of confusion, particularly between the various* **erig**s.

1 erig 'advice'; readily recognizable in the Hend. (2) **öt erig**, but hard to identify when alone. **Uyğ.** viii ff. Bud. **sizin ütünüzni** (*sic*) **erigiŋizni** 'your advice' *TT VIII N.*10: **baxşılarnıŋ uluğlarnıŋ körgitmiş boşğunmış ötinçe erigince inçıp evrilmedim erser** 'If I have not behaved in accordance with the advice (Hend.) displayed and learnt of the teachers and great ones' *Suv.* 136, 4–6; **yaḍıp nomluğ él(l)igler teg ötin erigin** disseminating his advice (Hend.) like the *dharmarājās*' *Hüen-ts.* 2003–4; a.o. *do.* 2017: **Xak.** xi *KB* **öt sav erig** 'advice and guidance' 1548, 2617, 3984, etc.; **erig** in the phr. **sınadı erig** 593 (and 619, 764) seems to mean 'the man'.

D **2 erig** (?**érig**) in the phr. **erig barığ** Dev. N.s fr. **er- bar-** (see **2 ér-**); pec. to Uyğ. but see **5 eri:g. Uyğ.** viii ff. Bud. (Hiḍimba, jumping about in demoniac rage) **élgin aḍakın Arcunı toŋağ ölürgülük erig barığ kılıp** 'making wild motions(?) with hands and feet to kill the hero Arjuna' *U II* 25, 2 ff.; **anıŋ yavlak eriglerin barığların** 'his evil wild motions'(?) *TT X* 347; o.o. *U III* 63, 5 (**yalğantur-**); *Hüen-ts.* 2078 (not pejorative, but reading uncertain, **tuş-**).

D **3 erig** Dev. N. fr. **1 er-**; perhaps occurs as below. **Türkü** viii **erig yerte:** 'in the place where it is(?)' *I S* 13 (twice): **Uyğ.** viii ff. Bud. Sanskrit *brāhmai'śca* 'and by the Brahmanical' **tört törlüg zarwa:** (?so read) **erigle:ri üze:** 'by the four kinds of Brahmanical existence'(?) *TT VIII F.*10: **tözin erigin** 'its origin and existence (or nature?)' *Suv.* 593, 22.

D **4 erig** N./A.S. fr. **eri:- (erü:-)**; 'melting, liquescent'. S.i.s.m.l., usually as **erü:. Xak.** xi **erig ne:ŋ** 'anything liquescent' (*ḍā'ib*) like oil (*al-samn*), etc., also anything that melts after being frozen (*ḍāba ba'da'l-cumūd*) *Kaş. I* 70.

5 eri:g (?**érig**) possibly identical with **2 erig**; n o.a.b., but see **érigli:k**. **Xak.** XI **eri:g** (*sic*) **yılkı:** *al-dābbatu'l-fāriha* 'a lively pack-animal'; hence one says **eri:g at** *faras rā'i'* 'a spirited horse'; not known in Oğuz *Kaş. I* 70; **ıkı:la:çım erig** (*sic*) **boldı:** *sabaḥa cawādi wa 'adā fi'l-sayr* 'my thoroughbred horse ran swiftly on the journey' *I* 139, 16: **Kom.** XIV 'lively, energetic' **erüv** *CCG*; *Gr.*

1 erük a generic term for 'stone fruit', the particular variety being indicated by a qualifying Adj. S.i.a.m.l.g. except NE usually with initial **ö-**/**ü-** except in SW; a l.-w. in Russian as *uryuk*, which is also used as a reverse l.-w. in some NE languages. **Uyğ.** VIII ff. Civ. **tülüg erüknüŋ kasıkın** 'the skin of a peach' *II I* 37–8; **sarıg erük uruğı** 'an apricot kernel' *do.* 101; **et**(?) **erük xwası** 'the flower (Chinese *hua*) of an *et*(?) plum' *H II* 8, 22; **tülüg erük** (?so read) **çe:çe:kle:nür** 'the peach flowers' *TT VIII P.*24: XIV *Chin.–Uyğ. Dict. hsing* 'apricot' (*Giles* 4,637) **erük** *Ligeti* 135; *R I* 774: **Xak.** XI **erük** a generic term (*ism cāmi'*) for peach, apricot, and plum which are distinguished by adjectives (*bi'l-ṣifa*); 'the peach' (*al-xawx*) is **tülüg erük**, 'the apricot' (*al-mişmiş*) **sarıg erük** and 'the plum' (*al-iccāṣ*) **kara: erük** *Kaş. I* 69; o.o. *I* 318, 14 (**çap**); *II* 282, 11 (**1 kak**): XIV *Muh.*(?) *al-iccāṣ* **kara: erü:k**; *al-xawx* **tü:lüg erük**; *al-mişmiş* **sa:ru:g erük** *Rif.* 182 (only): **Çağ.** XV ff. **ürk** (?error for **ürük**) 'the fruit called *erük*' and especially *zardālū* 'apricot' *Vel.* 101; **erük** *nām-i zardālū San.* 37v. 10: **Kom.** XIV 'plum' **erik** *CCI*; *Gr.*: **Kıp.** XIII *al-mişmiş* **sa:ru: erük** ('in Tkm.' inserted in error) also called **zarda:lu:** in **Tkm.** taken from Pe. *Hou.* 7, 17: XIV **erük** *al-iccāṣ*; it is a general term (*muştarak*) for peach, cherry, yellow plum (*al-barqūq*), and apricot; and if they mean 'apricot' they say **şarı: erük**; 'peach' is called **ṭaftalu:**, a Pe. word *Id.* 12: XV *iccāṣ* **kara érik** *Tuh.* 5a. 3; *barqūq* **érik** *do.* 7b. 10; *qirāṣiya* 'cherry' **kara érik** *do.* 29a. 4; *mişmiş* **sarı erik** *do.* 35a. 2.

2 erük (?**érük**) 'tanning material', later also 'tanned leather'. Survives in NE Alt., Koib., Leb., Sag., Tel. **irik** *R I* 1459; NC Kzx. **irik** *do.*; **érik** *MM* 145. **Xak.** XI **erük** (vocalized *erik* as well) *kull mā yudbağ bihi'l-cild* 'anything with which a hide is tanned'; hence one says **teri: erükle:di:** 'the hide was tanned' *Kaş. I* 70: **Kom.** XIV 'tanned leather' **erik** *CCI*; *Gr.*

D **1 irig** N./A.S. in **-g** fr. **iri:-**; 'mouldering, decayed'. Survives as **irig**/**irik** in several NE languages, including Khak., Tuv, and as **irü:** in NC Kır. **Xak.** XI **irig ne:ŋ** *kull şay' baliya* 'anything decayed'; hence *haşīmu'l-xaṭab* 'rotten wood' is called **irig o:tuŋ** *Kaş. I* 70.

S **2 irig** 'tough, hard' of persons and things, lit. and metaph. S.i.m.m.l.g. as **iri**/**irik**, rarely **yirik**. Prob. a Sec. f. of **iğrig** q.v. **Uyğ.** VIII ff. Ind. **irig sarsığ söz** (or **sav**) 'rough, harsh language' *U II* 76, 6; 85, 23; *TT IV* 8, 71; *Suv.* 220, 2; *TM IV* 252, 17; 255, 114 (clear in *Suv.*; in the first three cases mistranscribed *evrik*; the last two passages are damaged); **irig yavğan köŋüllüg** 'hard-hearted' *TT X* 13; similar phr. *U III* 17, 12 (**taya:ğu:**); *TM IV* 254, 89–90: **Xak.** XI **irig er** *al-raculu'l-caldu'l-nafīḍ fi'l-umūr* 'a man who is tough and competent in affairs' (prov.): **irig ne:ŋ** *kull şay' xaşin* 'anything hard'; hence the head of a scrofulous man (*al-carbān*) is called **irig** *Kaş. I.*70; a.o. *I* 102 (**iğrig**): *KB* **tapuğka irig bol** 'be tough in service' 1380; **irig sözlemegil kişike tilin**; **irig til ot ol kör küyer teg yalın** 'do not speak to a man with a harsh tongue; a harsh tongue is like fire or a burning flame' 1415; o.o. 2586, 3846–7, 4303, 5221, 5590: XIV *Muh. al-xaşin* (opposite to 'soft' **yumşak**) **irig** *Mel.* 56, 9; *Rif.* 154 (*irrig*): **Çağ.** XV ff. **irig** ('with **-g**') *iri, duruşt* 'tough, hard, rough' *Vel.* 53 (quotn.); **irik** (*spelt*) *duruşt wa xaşin* (quotn.); **irikrek** *duruşttar* (quotn. and correction of error in *Vel.* 53 s.v. *érikdi*) *San.* 100r. 26: **Xwar.** XIV **irig** 'rough, coarse' *Quth* 51; *Nahc.* 105, 11–12; 150, 16: **Kıp.** XIII *al-xaşin* (opposite to 'soft' **yumşak**) **iri:** *Hou.* 26, 18: XV *xaşin* **iri** (**irig** added in margin) *Tuh.* 14b. 8: **Osm.** XIV to XVI **iri** 'rough, harsh' of persons and things, in several texts *TTS I* 387; *II* 544; *III* 380; *IV* 434.

D **irük** Pass. Dev. N./A. fr. **2 i:r-**; Hap. leg. but see **irüklük**. **Xak.** XI **irük** *al-ṭulma fi'l-ḥā'iṭ wa ğayrihi* 'a crack, or breach, in a wall, etc.' *Kaş. I* 70 (prov.).

örüg 'rest, repose (esp. in the course of a journey); quiet, restful'. Survives in NE Şor **örüğ**/**ürü** (?*sic*) 'quiet, modest' *R I* 1224, 1883: NC Kır. **örgü**/**örgül**; Kzx. **érü** 'a halt on a journey; sedentary' and SW XX Anat. **örük** 'a vacation' *SDD* 1117. The occurrences in Uyğ. have been much misunderstood; sometimes it has been taken as a Sec. f. of **ürüŋ** and translated 'serene', which is not the meaning of either word (see e.g. *TT V* p. 28, note B.1) and sometimes transcribed *ürük*, taken as derived fr. **1 ür** and translated 'everlasting' (see e.g. Index to *USp.*). **Uyğ.** VIII ff. Man. **tınğuluk orunta örüğin** 'by rest in a place of repose' *TT III* 110: Bud. **örüg uzatı sımtağsız dyanda örüğin amılın erürler** 'they rest and are peaceful in restful, long-lasting meditation free from neglectfulness' *Suv.* 247, 16–18; o.o. of **örüg amıl** see **amul**; o.o. of **örüg uzatı** *U II* 72, 1 (i); *USp.* 102a. 41; *Suv.* 613, 6: **Xak.** XI **örüg** *al-iqāma fi makān muddata(n)* 'a temporary halt at a place'; hence one says **sü: o:n kü:n örüg boldı:** 'the army halted (*aqāma*) in one place for ten days without leaving it or raiding'; also used of an *amīr* (i.e *beg*) or a tribe (*qabīla*) when they halt *Kaş. I* 69: *KB* (like caravans) **örüg turğu bolmaz** 'they do not remain stationary' 1386; **örüg bol amul bol** 'become quiet and peaceful' 1416; a.o. 1852: **Çağ.** XV ff. **örk** ('with **-k**', *sic*?) (*inter alia*) 'a person who is stationary (*muqīm olmuş*) at a place'; e.g. they say of an army which stays at a place **ol kün örk oldı** *Vel.* 101; **erük** (so spelt) (*inter alia*) *makaṭ wa*

dirang-i ordū-yi salāṭīn . . . ki dar cā'ī wāqi' şawad 'a pause and halt of a royal army which occurs at some place' *San.* 37v. 9; **örük** (spelt) (*inter alia*) ditto abbreviated *do.* 71 v. 17: **Kıp.** XIII *al-maqām* 'rest' (opposite to 'movement' **tepreş**) **örü:** *Hou.* 26, 21.

D **örük** Pass. Dev. N. fr. **2 ö:r-**; lit. 'anything plaited', w. various specific applications. Easily confused w. **örk**, but s.i.s.m.l., usually as **örü. Xak.** XI **örük** *kull şay' madfūr* 'anything plaited', hence *al-ḍafīra'*, 'a plait of hair' is called **örük saç** *Kaş. I* 69: **Kıp.** XV *ẓafīra Tuh.* 24a. 13 misread as *ḍafīra* and glossed **örmeç/örük.**

D **erki:** an Adv. discussed in *v. G. ATG* para. 359 and *Hüen-ts. Biog.*, p. 21, note 62; in spite of the contrary opinion expressed therein, it seems, except on the rarest possible occasions, to be used only at the end of questions to indicate that a categorical answer is not expected; the best translation is, therefore, a periphrasis like 'do you suppose that . . .' or 'is it likely that . . .'. Like **erken** and **1 erinç** it seems to be a Dev. form fr. **1 er-** dating back to a time when the verbal Suffs. were rather different fr. those in VIII and later. Survives only(?) in NE Tuv. **irgi** 'a particle used in questions to make them more polite'. **Uyğ.** VIII ff. Man. **amtı ertip kalır erki sen** 'now you are perhaps passing away?' *TT II* 15, 7–8: Bud. **bola:r** (*sic*) **yég mü erki a:zu erme:z mü erki tép séziklig bolmış** 'having become uncertain whether these things were good or perhaps not' *TT VIII H.*5–6; **alı çevişi neteg erki** 'what sort of devices (Hend.) do you suppose that he uses?' *U II* 16, 24; *Kuan.* 99–100;**ne tıltağın ne üçün teginmek bolur erki** 'for what reason and why do you suppose that perception (Sanskrit *vedanā*) occurs?' *U II* 10, 17–18; o.o. of direct questions *U II* 22, 4; 31, 43; *U III* 45, 6; *U IV* 14, 145–6; *Suv.* 132, 15; 599, 23; *Hüen-ts.* 62(?), 1829, 1884, etc.—**tıŋlağalı bolğay erki men** 'I shall, I suppose, listen' *U III* 29, 4–5: **Xak.** XI **erki:** *ḥarf şakk* 'a particle expressing doubt'; hence one says **ol kelir mü erki:** *a yaḥḍur huwa am lā* 'do you suppose he is coming or not?'; *wa huwa yunāb manāba'l-istifhām* it takes the place of an interrogative *Kaş. I* 129: *KB* **nelük tuğdum erki yana ölgeli** 'why do you suppose that I was born, if I am just to die?' 1136; **kavuşğum kaçan erki teŋri bilir** 'God knows when, if ever, we shall meet again' 6176; a.o. 5121 (**2** öt): XIII(?) *Tef.* **erki** in questions and statements 'perhaps' 82: **Çağ.** XV ff. see **erken: Xwar.** XIV **erki** in questions *Qutb* 21.

D **ergü:** Dev. N. fr. **1 er-**; cf. **3 erig**; 'dwelling place' and the like. N.o.a.b. but see **erle:. Uyğ.** VIII ff. Man.-A(?) **kendünüŋ ergü barkı** [gap] 'his own dwelling and household goods' *TT VI* 83, note 464, 1 (cf. the usual phr. **ev bark**); a.o. *M I* 14, 12–13 (**oğul**): Bud. **kentü kentü ergüsiŋerü yaḍıltılar** 'they dispersed each to his own dwelling' *TT VI* 464; **yekler ergüsi otruğlarında** 'in the islands where devils dwell' *Kuan.* 20–1.

D **örki:** N./A.S. fr. **1 ö:r**; 'high, lofty', etc. Survives only(?) in NE Sag. **örkü** *R I* 1228. **Uyğ.** VIII ff. Bud. **örki badrakalpiki bodisatvlar** 'the lofty Bhadrakalpika Bodhisattvas' *TT IV* 10, 32: Civ. *TT I* 65 (**içan-**).

D **örgü:** Hap. leg.; Conc. N. fr. **1 ö:r-**; cf. **1 örgüç. Xak.** XI **örgü:** *al-sanām* 'protuberance, hump' *Kaş. I* 129.

erkeç 'he-goat'; originally quite a general word but survives in NC Kır., SW Az., Osm., Tkm. (see *Shcherbak*, p. 111) and XX Anat. **ergeç** *SDD* 543; **erkeç** *do.* 546: **ürgeç** *do.* 1434, usually for 'a castrated goat', in SW sometimes 'a three-year-old goat'; Cf. **teke:. Uyğ.** VIII ff. Civ. **iki süŋük erkeç etin** 'two bones of a he-goat with flesh on them' *H I* 16: **Xak.** XI **erkeç** *al-tays* 'he-goat' *Kaş. I* 95 (prov.): *KB* **bular ol sürüg koyka erkeç sanı** 'these (learned men) are like a he-goat in a flock of sheep' 4353: XIV *Muh.* (under 'sheep and goats') *al-xaṣṣī* 'castrated' **erkeç** *Mel.* 70, 16; *Rif.* 72 (vocalized *ürkeç*): **Çağ.** XV ff. **erkeç** *buz-i nar-i sih sāla wa buz-i pīşraw-i kalla* 'a three-year-old he-goat; a he-goat that leads the flock' *San.* 37r. 25; **érkeç** same translation, also spelt with **e-** *do.* 99v. 24: **Kom.** XIV 'he-goat' **erkeç** *CCG*; *Gr*: **Kıp./Tkm.** XIV **erkeç** (vocalized *erküç*) *al-tays* (presumably in **Tkm.**) and in **Kıp.** *al-muxṣā mina'l-mi'za* 'a castrated goat' *Id.* 11; *al-xaṣṣī mina'l-ma'az* **érkeç** *Bul.* 7, 14: **Osm.** XV ff. **erkeç** 'he-goat' (generic term) in several texts *TTS I* 272; *II* 391; *III* 259.

D **1 örgüç** Dev. N. (Conc. N.) fr. **1 ö:r-**; lit. 'something which rises or protrudes', usually specifically 'a camel's hump': S.i.a.m.l.g. with minor phonetic variations. Cf. **örgü:. Xak.** XI **örgüç** *al-mawc* 'a wave'; hence one says **su:v örgüçlendi:** *māca'l-mā'*: (here comes **2 örgüç**): **örgüç** *al-uṭfiya* 'the base of a pot' *Kaş. I* 95: XIV *Muh.* (under 'camels') *al-sanām* 'hump' **ö:rge:ç** *Mel.* 70, 11; *Rif.* 172: **Çağ.** XV ff. **örküç** *sar-i şāna-i asb wa kūhān-i şutur* 'the crest of a horse's mane; a camel's hump', and metaph. *bulandī wa sar-i kūh* 'an eminence, the crest of a mountain' *San.* 71r. 25: **Kıp.** XIII *sanāmu'l-camal* **örgüç** *Hou.* 14, 15: XIV **örgüç** *al-sanām Id.* 11: XV *sanām* **örgeş** (*sic*; in margin **örgüç**) *Tuh.* 19b. 2; a.o. *do.* 15b. 2 (**ya:ğ**): **Osm.** XIV ff. **örgüç** 'a camel's hump'; in several texts *TTS II* 755; *III* 566; *IV* 629.

D **2 örgüç** Dev. N. fr. **2 ö:r-**; survives only (?) in SW XX Anat. **örgüç** 'a weaver's implement' *SDD* 1115: **Xak.** XI **örgüç** *ḍafiratu'l-mar'a wa qunza'atuhu* 'a woman's plait of hair and her tresses' *Kaş. I* 95: **Oğuz** XI **örçüg** *al-ḍafīra*; metathesis (*qalb*) of **örgüç** *I* 103.

érkek 'male, masculine', in antithesis to **tişi:** 'female', a generic term applied to men and animals; said in *v. G. ATG*, para. 59, to be an

Intensive form in **-kek** of **1 er**, but this is certainly wrong since the initial is é-, not e-, and there is no adequate evidence of the existence of a suffix **-kek** (as well as **-gek**, which is not an Intensive). S.i.a.m.l.g., usually as **érkek/irkek**. **Türkü** VIII ff. **érkek buza:ğu:** 'bull calf' *IrkB* 41; a.o. *do.* 24 **(emíg)**: **Uyğ.** VIII ff. Man.-A (concupiscence) **kim érkekli tişili etözinde erür** 'which is in the bodies of males and females' *M I* 17, 8–10; (all the hens flourished) **yeme érkeki neŋ [onmaz] ermiş** 'and the cocks did not flourish at all' *M I* 36, 10–11; a.o. *M II* 7, 19: Bud. **tişi erkek kut waxşegler** 'the female and male protecting spirits' (Iranian l.-w.) *Suv.* 425, 1–2; **tişili érkekli** *TT VI* 321 (and *USp.* 99, 1); **altı [ér]-kek [o]ylar** 'the six male pipes' (of a musical instrument) *Hüen-ts.* 133 (and see **erŋek**): **Xak.** XI **erkek** 'the male (*al-ḏakar*) of any animal; hence 'a cock' is called **erkek taka:ğu:** *Kaş. I* 111; four o.o.: *KB* **ayıtmaklık erkek turur** 'questioning is masculine' (and answering feminine) 979; o.o. 980, 4523: XIII(?) *Tef.* **erkek** 'male' 82: XIV *Muh. al-ḏakar* **erkek** *Mel.* 45, 5; 54, 11; *Rif.* 138 **(é:rgek)**, 151 (unvocalized): **Çağ.** XV ff. **érkek** (spelt) *nar* 'masculine', of humans *muḏakkar* 'male', of horses *faḥl* 'stallion' *San.* 99v. 27: **Xwar.** XIII(?) **érkek oğul** 'a male child' *Oğ.* 4, etc.; **érkek böri** 'a male wolf' *do.* 141, etc.: **Kom.** XIV 'masculine' **erke(k)** *CCI*; *Gr.*: **Kıp.** XIII *al-ḏakar* **erke:k** (?, not vocalized) *Hou.* 24, 17: XIV **érkek** *al-ḏakar* as opposed to female *Id.* 11; XV *al-ḏakar min kulli'l-ḥaywānāt* **érkek** *Kav.* 61, 21; ditto *Tuh.* 16a. 12: **Osm.** XV, XVI **erkek** in several phr. *TTS I* 272; *III* 259; *IV* 303.

D **erklig** P.N./A. fr. **erk**; both 'possessing power or authority' and 'possessing free-will or independence, free to do as one likes'. The two meanings are very close together, and it is often difficult to decide which is intended; when applied to God prob. both are, and 'mighty' is the best translation, though it does not give the whole meaning. Survives in NC Kır. **erktü:**; Kzx. **érikti, irikti**, and NW Kar. L., T. **erkli**; Kaz. **irikli**. The phr. **erklig xan** was early adopted as the title of 'the ruler of the underworld'; it was borrowed by Mong. as *erlik kağan* and this phr. has been reborrowed by some NE languages. **Türkü** VIII **üze: teŋri: erklig** (gap) 'Heaven is mighty above' *Ix. A. c.*1 (*ETY II* 123); VIII ff. (a man went hunting) **tağda: kamlamı:ş teŋri:de: erklig** 'he made magic in the mountains (and became) independent of Heaven(?)' *IrkB* 12; o.o. *do.* 55 **(törüt-)**; *do. Postscript* **(alku:)**; **ka:mağda: erkli:g yultu:z ermi:ş** 'it was a star more powerful than all the others' *Toyok III* 2r. 7–9 (*ETY II* 179); a.o. do. 2v. 11–12: Man. (if we have believed that He is) **kértü erklig küçlüg teŋri** 'the true, mighty, powerful God' *Chuas.* 18–19; **erkligin erksizin** 'voluntarily or involuntarily' *do.* 255; similar phr. *do.* 265–6: Yen. *Mal.* 28, 5 **(inilgü)**: **Uyğ.** VIII ff. Man.-A **Ordu Çigil Kent erkligi** 'the independent ruler of Ordu Kent and Çigil Kent' *M I* 27, 6–7: Bud. **erklig kan yértinçüsin** 'the world of the Mighty Ruler' (i.e. the underworld) *U II* 33, 7–8; **[tınlığ]lar tuğum üze erklig bolurlar** 'mortals acquire control over their rebirths' *U IV* 28, 7–8; **kamağ teŋriler üze erklig türklüg erürsiz** 'you have authority over all the gods and maturity' *Tiş.* 51a. 8 ff.; o.o. *TT IV* 18, note B.7, 7; *V* 22, 26–7, and see Indices to *TT VI* and *VII*: Civ. **borluk üze . . . Solta** (?read **Sultan) Ağa erklig bolzun** 'let S.A. have full ownership rights over the vineyard' *USp.* 13, 10; similar phr. *do.* 16, 12; 30, 14; similar phr. but with *Dat.* instead of **üze** *do.* 51, 6; 56, 12; 57, 20 (in these cases relating to persons not property); **erklig beg** 'the competent authority' *do.* 114, 14; a.o. *TT I* 25 **(arjula:-)**: **Xak.** XI *KB* **ay erklig uğan meŋü muŋsuz bayat** oh mighty, powerful, everlasting, unwearying God' 6; **biliglig kişi tilke erklig kerek** 'the wise man must control his tongue' 971; a.o. 3520: XIII(?) At. **kul ol mālka mālı aŋa erklig ol** 'he is a slave to his wealth, his wealth is his master' 256; *Tef.* **erklig** 'having authority' (usually with **üze**) 83: XIV *Rbğ.* **yélke erklig farışta** 'the angel that rules the wind' *R I* 782; *Muh*(?) *ṣāḥib farmān* 'responsible minister' **érklig** *Rif.* 145 (only): **Xwar.** XIV **erklig/erkli** 'authoritative, having control' *Qutb* 21; **érklig** *do.* 51; **erklig** *Nahc.* 344, 3: **Kom.** XIV **erkli** 'mighty'; **erkli erksiz** 'voluntarily or involuntarily' *CCG*; *Gr.*: **Osm.** XIV **erkli** 'free to choose' (between two alternatives) in one text *TTS I* 272.

S **erŋen** See **erŋen**.

D **erken** like **erki:** (q.v.) and **1 erinç** an archaic Dev. form fr. **1 er-**; originally used after verbs in the Aor. f. to mean 'while', later used rather more freely to mean 'while being', see *v. G. ATG*, para. 437. Survives in NE Tuv. **ergin** 'a particle used to give a flavour of indefiniteness to a statement' (perhaps a Sec. f. of **erki:**) and as **eken/iken**, etc. 'while being' in most other language groups. **Türkü** VIII ff. Man. *Chuas.* 213 **(1 alkan-)**: **Uyğ.** VIII ff. Bud. **ança sözleyü turur erken** 'while they were thus speaking' *U IV* 20, 233; similar phr. *do.* 28, 18; **yorıyur erken** 'while he was walking' *do.* 30, 34, etc.; **siz Enetkekte erken** 'while you were in India' *Hüen-ts.* 1790 (and see note thereon); o.o. *do.* 2022, 2142; *Suv.* 620, 17 etc.; 621, 19: Civ. **Tardış apam ölgen erkende** 'our grandfather Tardış being (now) deceased' *USp.* 12, 2: **Xak.** XI **erken** a particle meaning *ḥāla kaḏā* 'the position being so-and-so'; hence one says **ol kelür erken kördüm** 'I saw him while he was coming' (*ḥāla ityānihi*) *Kaş. I* 108; similar usages *II* 249, 9; 301, 2; 333, 5 **(sékrit-)**: *KB* **kiçig oğlan erken bilig ogrenür** 'a man learns wisdom when he is a small boy' 1823: XIII(?) At. **biligsiz tirig erken atı ölüg** 'the ignorant man's name (reputation) dies while he is still alive' 96; a.o. 215; *Tef.* **yigit erken** 'while a young man' and similar phr. 78 ff. (s.v. **1 er-**): **Çağ.** XV ff. both authorities list

érken, érkin, éken, and **ékin,** usually without cross-refces., and stating that they are all synonymous; but the examples show that **érkin/ékin** has a different meaning and is a Sec. f. of **erki:**; **érkin** ('with **-k**') is used with another word, e.g. **bolmadı erkin** *olmadımı* 'was it not?' (quotn.); **érken** ('with **-k-**' has the same meaning (quotn. containing **érkenni** 'his being') *Vel.* 49; **éken** ('with **-g-**', *sic* in error) usually used with another word, e.g. **fulān éken** *fulān iken* or *idügi* 'being so-and-so' (quotns.); **ékin** ('with **-k-**') usually used with another word, e.g. **bu érdi ékin** *bu idi* (quotns.) *do.* 64; **érken** (spelt) *hast* 'is' (quotn. containing **tilbe érkén dür** 'is mad'); also spelt **érkin** (quotn. **ne érkin** said to mean both 'what is?' and 'what liberty of action?') also a *lafẓ-i zā'id* 'supplementary word' used *dar rawābiṭ* 'in compound expressions' (quotn.) *San.* 99v. 28 (several oblique cases of **érken** follow); **éken** (spelt) same translation as **érken** (quotn.), also spelt **ékin** *San.* 108v. 19 (several oblique cases follow); **ékin** (spelt) *inter alia*; (2) abbreviation of **érkin** *az cumla-i rawābiṭ* meaning *hast* (quotn.); (3) a supplementary word used as an ornament in compound expressions (quotns.) *do.* 109r. 28: **Xwar.** XIII **érken/éken** 'while' '*Ali* 37.

D **1 irkin** Intrans. Dev. N./A. fr. **irk-**; 'collected together in one place' and the like. Survives in SW XX Anat. **irkin** (and **irkim**) 'a hoard, buried treasure' *SDD* 796, and also perhaps Osm. **ürkün** 'a pool of rain water' and the like. **Xak.** XI **irkin su:v** *al-mā'u'l-mustanqa'* 'stagnant water'; also used of anything collected together (*muctami'*); hence the chiefs (*akābir*) of the Karluk are called **kö:l irkin** meaning that 'his intellect is concentrated like a full pool' (*'aqluhu muctami' ka'l-ğadīri'l-mumtali'*) (see **2 irkin**): **irkin yağmur** *al-maṭaru'l-dā'im ayyām* 'continuous rain for several days' *Kaş. I* 108.

2 irkin a title borne by tribal chiefs, inferior to *xağan* but superior to *beg*, cf. **elteber, 1 çoːr.** In addition to the occurrences in Turkish below, the word often occurs in Chinese records transcribed *i-kin* (sometimes mis-spelt *ssü-kin* owing to confusion between two similar Chinese characters). The subject is discussed at length by F. W. K. Müller in 'Uigurische Glossen' in the *Festschrift für Friedrich Hirth*, Berlin, 1920, pp. 317 ff. where it is stated that the title **Kül Erkin** (*sic*) also occurs in *Raşīdu'l-dīn* and *Abū'l-ğāzī*, but in the Russian translation of the former, *Rashid-ad-din. Sbornik letopisei*, Moscow–Leningrad, 1952 ff., vol. I, p. 147, the spelling is **Kül Irkin.** *Kaş.*'s etymology is unconvincing; it is almost certain that the title **2 kül**, q.v., is not identical with **kö:l**; this word, too, is prob. merely a title, but if it is der. fr. **irk-** the meaning is prob. something like 'convener'. **Türkü** VIII **anta: késre: yer(?) bayırku: uluğ irkin yağı: bolt:** 'after that the paramount *irkin* of the Yer (*reading uncertain*) Bayırku: became hostile' *I E* 34; [? **ulu]ğ elteber özi: kelti: sir(?) irkin oğlı: Yigen Çor kelti:** 'the great(?) Elteber (of . . .) came himself; Yigen (or Yégen?) Çor the son of the Sir(?) Irkin came' *Ix.* 21 (it is possible that the word before **Bayırku:** in the first quotn. which is damaged on the stone and the word before **Irkin** in the second are identical and may be **sir**, q.v.): (**Uyğ.** VIII ff. Civ. the words **İrkent irkini** in *USp.* 22, 8–9 are transcribed as two P.N.s *İrkenür İrkey* in Arat's revised text, prob. correctly): **Xak.** XI *Kaş. I* 108 (**1 irkin**): *KB* in the list of ranks and official titles in 4065 ff. which is partly corrupt in all MSS. 4068b. prob. reads **kayusi kül irkin** 'some become *kül irkin*'; **negü tér eşitgil Ila irkini** (so read) 'hear what the *irkin* of Ila says' 4752.

D **örgen** Conc. N. fr. **2 öːr-**; 'plaited rope, cord', and the like. Survives, sometimes with slightly different meanings, in NE Küer. **örgöŋ** (*sic*) *R I* 1230; NW Kar. L. T. **örken** (and L. **erken**) *R I* 779, 1227; Krım **örken** *do.* and SW XX Anat. **örgen/örken** *SDD* 1115. The word is syn. w. **1 uruk**, the two words are quite unconnected but some medieval and modern words like **urğan** in Xwar. XIII '*Ali* 56 and SW Osm., Tkm. and perhaps **arğan/arkan** in SE Türki, NC Kır., Kzx., etc. seem to lie squarely between the two. **Oğuz** (*sic?*) XI **örgen** *al-nis'* 'the thong of a camel's girth' *Kaş. I* 108; a.o. (in **Xak.**) *I* 195, 17 (**örül-**): (**Xak.**) XIV *Muh.* (under 'camels') *al-ḥabl* 'rope' **örgeːn** (**-g-** marked) *Mel.* 70, 11; *Rif.* 172: **Çağ.** XV ff. **örgen** (spelt) 'a stout rope (*rismān-i pahnī*) used to fasten packages (on pack animals)' *San.* 71r. 23: **Xwar.** XIV **örgen** 'rope' *Quṭb* 124: **Kom.** XIV 'rope' **örgen** *CCG*; *Gr.*: **Kıp./Tkm.** XIV **urğan** (**?Tkm.**) 'the long rope (*al-ḥabl*) with which sheep are tied for milking and other purposes'; in **Kıp. örgen** *Id.* 11: **Osm.** XVI ff. **örgen** occurs in several dicts. translating Pe. words for 'rope' and the like *TTS II* 756; *III* 566.

VU?D **örgin** 'throne'; Conc. N. fr. **örgeː-** if that verb really existed. N.o.a.b. **Türkü** VIII ff. **altuːn örgiːn üzeː oluːrıpan** 'sitting on a golden throne' *IrkB* 1: **Uyğ.** VIII **antaː yayladım örgin antaː yaratıtdım** 'I spent the summer there and had (my) throne erected there' *Şu. E* 9; o.o. *do. E* 8 (**étit-**); *S* 10 (**örgeː-**): VIII ff. Man. *TT II* 8, 68 (**altunluğ**); *M III* 35, 18 (**ıduk**): Bud. **Vacrasan örgün üze olurup** 'sitting on the Vajrāsana throne' *TT IV* 12, 54–5; o.o. *TTV* 6, 31, etc.; *Hüen-ts.* 1814.

D **1 ürkün** Intrans. N./A.S. fr. **ürk-**; 'panic'. Survives only(?) in NC Kır. **Xak.** XI **ürkün** 'the panic (*al-hazāhiz*) which breaks out in a clan because of the enemy, and they seek refuge in forts and castles' *Kaş. I* 108.

S **2 ürkün** See **1 irkin.**

D **ürkünç** N./A.S. fr. Refl. f. of **ürk-** (which survives only(?) in NE Khak.); 'panic, panic-stricken'. N.o.a.b. **Xak.** XI *Kaş. I* 250, 4

(**ürkül-**); n.m.e.: Çağ. xv ff. **ürkünç** *ram wa waḥṣat* 'fear, terror' *San.* 71r. 26.

D **erksiz** Priv. N./A. fr. **erk**; 'without free-will, involuntary'. Survives in NC Kır.**erksiz**; Kzx. **ériksiz** and NW Kar. L. T. **erksiz** *R I* 783; Kaz. **iriksiz**. **Türkü** VIII ff. **erksiz** *Toyok IV* v. 6 (*ETY II* 180, damaged): Man. (if we say that the sun and moon) **erksizin tuğar batar** 'rise and set involuntarily' *Chuas.* 22; o.o. 255, 265–6 (**erklig**): Bud. (my authority was not sufficient) **erksiz ıḍurmen** 'I am sending him against my will' *PP* 27, 4; **anıŋ yarlıkıŋa erksizin men bu muntağ yavlak aḍa kılurmen** 'I create these so evil dangers by her command and involuntarily' *U IV* 16, 160–1; a.o. *U III* 84, 8 (ii): **Xak.** XI *KB* **közi suk kişi özke erksiz erür** 'the man with a greedy eye has no control over himself' 2611; (when his heart is captivated) **bolur erksiz kişi** 'a man ceases to be master of himself' 3855; **isiz kılsa boynın eger erksizin** 'if he does evil, he involuntarily bows his neck' 4564: XIII(?) *Tef.* **erksiz** 'powerless' 82 (s.v. **erk**): **Xwar.** XIV ditto *Quṭb* 21 (s.v. **erk**): **Kom.** XIV *CCG*; *Gr.* (**erklig**).

D **ergüz** Hap. leg.; Dev. N. fr. **erü:-** with suffix **-güz** otherwise unknown; for the elision of **-ü:-** cf. **ergür-**. The form of the word is firmly fixed by its location between VU **Arvuz**, a P.N., and **ögsüz**. **Xak.** XI **ergüz su:v** *ḏuwābatu'l-ṯalc wa'l-camd fī ibtidā'i'l--rabī'* 'the melting of snow and ice at the beginning of spring'; in a verse **ya:y yaru:pan ergüzi: akı:** akın **munduzı:** translated 'the spring morning has dawned and the melted ice, and the streams in flood have flowed down' *Kaş. I* 96.

Dis. V. ERG-

D **irik-** (?**érik-**) Emphatic f. of **1 i:r-**; 'to be disgusted, bored'. Survives in NE, several dialects, **erik-** *R I* 764, also Khak., Tuv.; SE Türki **irik-** *Shaw* 33; NC Kır. **erik-**, Kzx. **érig-**; SW xx Anat. **erik-** *DD* 544; these forms suggest an original pronunciation as **érik-**. **Xak.** XI *KB* (the world called me lovingly) **köŋül bérdim erse irikti éve** 'when I gave it my heart, it quickly got bored' 1172; o.o. 548, 5674: **Çağ.** XV ff. **irik- (-dı)** *sabāḥ érkenden kalk-* 'to get up early in the morning' (quotns., see below) and *ṭarıl- yorul-* 'to be vexed, bored' (quotns.) *Vel.* 53; **irik-** (spelt) *dilgīr şudan* 'to be displeased' *San.* 98v. 28 (quotns.) (the error of *Vel.*'s first translation is pointed out in *do.* 100r. 26 s.v. **2 irig**): **Xwar.** XIV **érik-** 'to be disgusted, bored (with someone *Abl.*)' *Quṭb* 51, 60 (*irik-*): **Kom.** XIV 'to be disgusted' **erik-** *CCI*; *Gr.*: **Kıp.** XIII *al-ḍacar* 'to be annoyed, disgusted' **irikmek** *Hou.* 27, 14: XV *ḍacara* (**yada-, sızla-**; in margin) **irik-** *Tuh.* 23a. 12; *nazaqa* 'to be irritable' **irik-** *do.* 37a. 12.

VU (?D) **örge:-** possibly Den. V. fr. **2 örüg**; see **örgin**. The word in *Tef.*, if it belongs here, would support the suggested etymology. **Uyğ.** VIII **orku:n balıklığ beltiri:nte: el örgi:ni:n anta: örgipen étitdim** 'I set up the throne of the realm at the junction of the Orkhon and Balıklığ (rivers) and rested(?) there' *Şu. S* 10 (the word is damaged only the **-rg-** being clear, but there is no other obvious reading): **(Xak.)** XIII(?) *Tef. labiṭa* 'to stay, tarry' (at a place on a journey) **örge:-** (*sic*) (and **örget-**) 339, 340.

D **ürkit-** Caus. f. of **ürk-**; 'to startle (someone *Acc.*); to scare (game, etc.) away'. S.i.a.m.l.g. **Türkü** VIII ff. *IrkB* 21 (**üḍ-**): Man. **neçe korkıt(t)ımız ürkit(t)imiz erser** 'if we have somehow frightened or startled people' *Chuas.* 87–8; **Xak.** XI **ol ko:y ürküttı:** 'he scared (*naffara*) the sheep' (etc.) *Kaş. I* 263 (**ürkütü:r, ürkütme:k**): **Çağ.** XV ff. **ürküt-** (spelt) Caus. f.; *ram dādan* 'to scare, frighten', also spelt **hürküt-** *San.* 69r. 12; **hürküt-** (spelt) Caus. f., alternative form of **ürküt-** *ramānidan San.* 324v. 9 (quotn.): **Kıp.** XIII *caffala* 'to scare away' **ürküt-** *Hou.* 39, 11: XIV ditto *Id.* 12.

D **irkil-** Pass. f. of **irk-**; 'to be collected; to come together, assemble'. S.i.s.m.l. Cf. **ükül-, yığıl-**. **Xak.** XI **sü: telim irkildi:** 'a numerous army assembled' (*ictama'a*); also used of any things that assemble until they are numerous (*kaṯura*) *Kaş. I* 249 (**irkilür, irkilme:k**): *KB* **bilig kimyā teg ol neŋ irklü turur** 'wisdom is like alchemy; it is a thing which accumulates' 310; **Xwar.** XIV **irkil-** 'to be collected' *Quṭb* 60: **Kıp.** XIV **irkil-** *ictama'a Id.* 11: **Osm.** XIV ff. **irkil-** 'to assemble'; c.i.a.p. *TTS I* 388; *II* 545; *III* 380; *IV* 535.

D **ürkül-** Hap. leg.; Pass. f. (used only as an Impersonal verb) of **ürk-**. **Xak.** XI **ürkünç bolup ürküldi:** *waqa'ati'l-hazāhiz ḥattā nufira minhā* 'panic broken out so that (the people) scattered because of it' *Kaş. I* 250 (**ürkülür, ürkülme:k**).

D **irkle:-** 'to trample on (something *Acc.*)'; Dev. N. fr. **irk**, but the semantic connection is only metaph. The entries in *Kaş.* are mostly unvocalized but the Uyğ. spellings of this verb and **irklet-** and the alternative form with prosthetic **y-** make the spelling certain. **Uyğ.** VIII ff. Bud. *PP* 65, 5 (see E **iŋle:-**): **Xak.** XI **ol yé:rig irkle:di:** *waṭi'a'l-arḍ* 'he trampled on the ground (etc.)'; dialect form (*luğa*) of **ikle:di:** (misvocalized *ekle:di:*) *Kaş. III* 443 (**irkle:r, irkle:me:k**, all unvocalized); **ol yé:rig ikle:di:** same translation *Kaş. I* 287 (**ikle:r, ikle:me:k** all unvocalized); **ikledi:** (*sic*) **me:niŋ aḍak körmeḍip oğri: tuza:k** 'my foot accidentally trod (*waṭi'a*) on the hidden trap' *I* 380, 14; **ol yé:rig yikle:dı:** same translation, in the dialect of those who converted *alif* into *yā'*; the more correct form (*al-afṣaḥ*) is **ikle:di:** *III* 309 (**yikle:r, yikle:-me:k**): *KB* see **örkle:-**.

D **örkle:-** Den. V. fr. **örk**; 'to tether (a horse, etc. *Acc.*).' Survives in SW xx Anat. **ökle-/**

örekle-/örkle-/örükle-/ürükle- *SDD* 1106, etc.; some of these forms and NE Tel. örö:lo-, NC Kır, ditto.; Kzx. **örele-** are perhaps der. fr. **örük. Xak.** XI **ol atığ örkle:dі:** 'he tethered (*şadda*) the horse to a stake with a long rope' *Kaş. III* 443 (**örkle:r, örkle:me:k**): *KB* (any *beg* who is prudent watches over his realm) **yağı boynı yançtı üze örkledі** 'he crushes the enemy's neck and ties him down' 2016 (the Fergana MS. reads **ikledі** 'trampled', and this, or **irkledі**, makes better sense, and is prob. the correct reading): (XIII(?) *Tef.* **örklen-** 'to be fastened to (something *Dat.*)' Refl. f. 248 (*örklen-*); 340 (*ürklen-*, same quotn.)): **Osm.** XVI **örkle-** translates Ar. words for 'to tether' in two dicts. *TTS II* 756; *IV* 629.

D **irklet-** Caus. f. of **irkle:-**; 'to make (someone *Dat.*) trample on (something *Acc.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. **béş ajunuğ irkletip ozkurtuŋuz** 'Thou hast saved us, making us trample on the five forms of existence' *TT III* 47: **Xak.** XI **ol aŋar yé:r ikletdі:** 'he made him trample (*awṭa'ahu*) on the ground' *Kaş. I* 265 (**ikletür, ikletme:k**, all unvocalized).

D **erklen-** Refl. Den. V. fr. **erk**; 'to possess power or authority'. Survives only(?) in NW Kar. L., T. *R I* 781; *Kow.* 184. **Türkü** VIII ff. Man. **él(l)enmekim etöz meŋisi begedmekim erklenmekim** 'my being a ruler, bodily pleasure, my being a *beg*, and my possession of authority' (have become very worthless and trivial in my sight) *TT II* 8, 43–4.

D **irkin-** Refl. f. of **irk-**; 'to collect (things) for oneself'. N.o.a.b.; **irkin-** 'to stop from hesitation or fright' *Red.* 293 is no doubt a Sec. f. of **ürkün-** (see **ürkünç**). **Xak.** XI **ol ö:zіŋe: neŋ irkindі:** 'he collected (*cama'a*) things for himself' *Kaş. I* 254 (**irkinür, irkinme:k**): **Çağ.** XV ff. **irkin-(-ür)** translated *qaṣd u mayl eyle-* 'to be inclined towards', but in the supporting quotn. the meaning is clearly 'to collect' *Vel.* 52 (not in *San.* where **irk-** is described as *Rūmī*).

VUD **örgen-** Refl. f. of **örge:-**; 'to rest' or the like. This seems the obvious etymological explanation of this word, although 'to be saturated' or the like would suit the context better. N.o.a.b. **Türkü** VIII ff. Man. (then that good man) **kamağ özі toni bastan** (*sic*, as usually in this text) **aḍak(k)a teği kanka iriŋ(k)e örgenip** 'with his whole body and clothing from head to foot lying in blood and pus' *M I* 5, 12–14; **arığsızka örgenmisin** (seeing himself) 'lying in filth' *do.* 6, 7–8.

D **1 ergür-** contracted (cf. **ergüz, ergüz-**) Caus. f. of **erü-**; 'to melt, dissolve (something *Acc.*); 'to macerate (something *Acc.*, in something *Dat.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. (the fourth virtue of the Wind God is that he) **tum[lığıg] ergürer** 'melts what is frozen' *Wind.* 39–40; (the fifth that) **isigig ergürer tarkarur** 'he melts and dissipates heat' *do.* 46–7: Civ. **matu luŋ suvka ergürüp** 'macerating citrons (l.-w.) in water' *H II* 22, 41; a.o. *do.* 24, 42; **Xak.** XI **ya:ğ ergürdі:** 'he melted (*aḍāba*) the fat' (etc.) *Kaş. I* 227 (**ergürür, ergürme:k**).

D **2 érgür-** Caus. f. of **2 ér-**; etymologically 'to cause (something) to reach or arrive', but except in Osm. with rather different meanings. Survived in Osm. until fairly recently, but now only in XX Anat. **ergör-/ergür-/irkör/irgör-** *SDD* 544, 796. **Uyğ.** VIII ff. Civ. **érte kün tavrak buyan kıl aşnukan érgürü etözüŋni közeḍ** 'early in the morning swiftly do good deeds; seizing the first possible opportunity(?) preserve your body' *TT I* 171–3; **ürkürü buyan kıl** *TT VII* 28, 2 is prob. a misreading of **ergürü**: **Xak.** XI **ol aşka: ergürdі:** *adraka'l-ṭa'ām qabl an yanfalit* 'he got hold of the food before it went past him'; also used of anyone who gets hold of anything before it goes past him *Kaş. I* 227 (**ergürür, ergürme:k**): **Osm.** XIV ff. **ergür-/irgür-(érgür-)/erür-/irür-** (**érür-**) 'to make, or let (someone *Acc.*) reach (a place *Dat.*); to bring (something *Acc.*, to someone *Dat.*)', c.i.a.p. *TTS I* 275; *II* 395; *III* 263; *IV* 436.

D **erksin-** Refl. Simulative Den. V. fr. **erk**; 'to have power, or authority (over someone *Acc.* or **üze:**)'. N.o.a.b. **Türkü** VIII ff. Man. **él(l)enmek erksinmek** 'to be a ruler and have authority' *M III* 16, 9 (ii); a.o. *do.* 19, 14: **Uyğ.** VIII ff. Man.-A *M I* 27, 10 (**uğur**): Bud. **bursaŋ kuvrağ üze erksindimiz erser** 'if we have exercised authority over Buddhist communities (Hend.)' *TT IV* 6, 45; o.o. *Pfahl.* 22, 3 (**uğur**); *USp.* 102a. 7–8: Civ. **şılavantılar seliler erksinip** 'the clergy and laity (l.-w.) having authority' (over certain properties) *USp.* 88, 26–7: **Kom.** XIV **barçalarnı erksindeçі** 'ruler over all' *CCG*; *Gr.*

D **irkiş-** Co-op. f. of **irk-**; 'to help to collect', etc. S.i.s.m.l. **Xak.** XI **ol maŋa: tawa:r irkişti:** 'he helped me to collect (*fī cam'*) the property'; also for 'to compete'. *Kaş. I* 238 (**irkişü:r, irkisme:k**); **kelge:limet irkişü:r** *tacamma'a li'l-iṭyān* (the warriors) 'assembled to come' *I* 144, 10; 325, 11.

D **ürküş-** Co-op. f. of **ürk-**; 'to be completely panic-stricken'. Survives only(?) in NE Khak. **Xak.** XI *Kaş. I* 155, 19 (**anın**); n.m.e.: **Çağ.** XV ff. **ürküş-** (spelt) synonym (*murādif*) of **ürk-** in the sense of *ram kardan* 'to be frightened' *San.* 69r. 11.

D **ergüz-** contracted (cf. **ergüz, ergür-**) Caus. f. of **erü:-**. Survives only(?) in NE Tuv. **Uyğ.** VIII ff. Civ. **ölüg mişkiçniŋ yakısın ergüzüp** 'melting the fat of a dead wild cat' *H I* 57–8.

Tris. ERG

örüki: N./A.S. fr. **örü:**; 'situated above, high'. Survives only in most NE dialects **öregі/örögü:** *R I* 1219, 1221. **Uyğ.** VIII ff. Civ.

üstünki altınkı tapladı örüki koḍıkı sevindi 'those above and below were pleased, the high and the low were glad' *TT I* 128–9.

D **eriglig** P.N./A. fr. **3 erig**(?); n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *sādhuvihāram* (damaged, but prob. reading) '*one* who spends his life virtuously' **eḍgü erigligig** *TT VIII C.*1: **(Xak.)** XIII(?) *Tef. zahara* 'to appear (to someone, **üze**)' **eriglig bol-** 81 (belongs here?).

D **é:riglik** Hap. leg. (but see **örüglük**); A.N. fr. **5 erig. Xak.** XI **é:riglik** *farāhatu'l--dawābb* 'liveliness in pack animals' *Kaş. I* 152.

D **erüklük** A.N. (Conc. N.) fr. **1 erük**; survives in SW Osm. **eriklik** 'a plum orchard'. **Xak.** XI **erüklük** *manbatu'l-xawx* 'a peach orchard' *Kaş. I* 152.

D **irüklük** A.N. fr. **irük**; n.o.a.b. **Xak.** XI *KB* (if a *beg* does not perform the essential duties just mentioned) **irüklük kirür élke anda basa** 'disintegration sets in in the realm in due course' 5906.

D **örüglük** A.N. fr. **örüg**; 'calm, quietness', and the like. Survives in a word meaning 'an entertainment provided for a newly-arrived neighbour by earlier residents' noted as NC Kır. **örülük/örü:lük**; Kzx. **érulik** (*sic*); SW XX Anat. **örülük** *SDD* 1118. See *Doerfer* II 590. **Xak.** XI *KB* **amulluk kerek erke kılkı oŋay, örüglük kerek begke tuğsa kün ay** 'a man of upright character must be tranquil and a *beg* calm whether the sun or moon is rising' 325; a.o. 1988: (XIII(?) *Tef. istavā* 'to rest' **örüglüg bol-** 81 (transcribed *eriglik*?)).

D **örüklüg** P.N./A. fr. **örük**; 'plaited' and the like. S.i.s.m.l. as **örüli/örülü. Xak.** XI *KB* **örüklüg saçı** 'his plaited hair' 5825.

D **erkliglik** A.N. fr. **erhlig**; 'power, authority'. Survives only(?) in NC Kır. **erktü:lük**; Kzx. **ériktilik. Xak.** XI *KB* **tüzü neŋke yetti bu erkliglikiŋ** 'Thine authority extends over all things' 9: XIII(?) *Tef.* **erkliglik** 'independence, arbitrary behaviour(?)' 83.

F **örgesün** 'thorn' a Mong. word (*Kow.* 590, *Haltod* 114) is mentioned as such in *San.* but does not seem to have become a l.-w. in any Turkish languages; it is therefore very unlikely that this is the word in *H II* since these medicinal texts are almost certainly all anterior to XIII; it is perhaps a misreading of **övkesin** 'his lung'. **Uyğ.** VIII ff. Civ. **kızıl örgesin** name of a drug *H II* 34, 21: **Çağ.** XV ff. **örkesün** (spelt) in Mong. *xār* 'thorn', in Ar. called *şawk San.* 711. 20.

D **erksizlik** A.N. fr. **erksiz**; 'lack of independence', etc. Survives only(?) in NC Kzx. **ériksizdik** and NW Kar. L. T. **erksizlik** *R I* 784. **Xak.** XI *KB* **körü barsa yalŋuk bu erksizlikin** 'if a man could see that he has no (real) freedom of action' (how could he behave so badly?) 1534.

Tris. V. ERG-

D **1 örgüçlen-** Refl. Den. V. fr. **1 örgüç**; 'to be lumpy, humped', etc. S.i.s.m.l. **Uyğ.** VIII ff. Man.-A (of the sea) **örgüçlenmekig** 'being rough' *M III* 9, 3 (ii): **Xak.** XI **su:v örgüçlendi:** *māca'l-mā'* 'the water was covered with waves'; (here comes **2 örgüçlen-**); and one says **eşiç örgüçlendi:** *şārati'l-qidr qāt utfiya* 'the pot had a foot-stand' (i.e. not a spherical bottom) *Kaş. I* 312 **(örgüçlenür, örgüçlenme:k)**; a.o. *I* 95 **(1 örgüç)**.

D **2 örgüçlen-** Refl. Den. V. fr. **2 örgüç. Xak.** XI **kı:z örgüçlendi:** 'the girl had a plait of hair' (*qunza'a wa qafira*) *Kaş. I* 312 **(örgüçlenür, örgüçlenme:k)**.

D **érkeklen-** Refl. Den. V. fr. **érkek**. N.o.a.b. **Uyğ.** VII ff. Civ. (in a fragmentary calendar text) **i:rke:kle:nür** 'is masculine'(?) *TT VIII P.*19: **Xak.** XI **su:v erkeklendi:** *māca'l-mā* 'the water was covered with waves'; and one says **anın yı:nı: erkeklendi:** *iqşa'arra cilduhu* 'his skin was covered with gooseflesh'; *wa kafalika idā arā'l-racul raculiya* 'and also when a man shows virility' *Kaş. I* 315 **(erkeklenür, erkeklenme:k**; in the first two meanings the word seems to be a muddle with **1 örgüçlen-**).

D **erigle:-** Den. V. fr. **1 erig**; noted only in the Hend. **ötle:- erigle:-** 'to advise'. **Uyğ.** VIII ff. Bud. *U III* 15, 11, etc. **(ötle:-)**.

D **erükle:-** (**érükle:-**) Den. V. fr. **2 erük** (**éruk**); 'to tan (hides)'. **Xak.** XI **⟨ol⟩teri: erükle:di:** *dabağa'l-cild* 'he tanned the hide' *Kaş. I* 306 **(erükle:r, erükle:me:k)**; a.o. *I* 70 **(2 erük)**: **Kom.** XIV 'tanned leather' **eriklegen teri** *CCG*; *Gr.*

D **erüklen-** Refl. Den. V. fr. **1 erük**; pec. to *Kaş.* **Xak.** XI **yığa:ç erüklendi:** 'the tree bore peaches, apricots, or plums' *Kaş. I* 294 **(erüklenür, erüklenme:k)**; a.o. *III* 348, 13.

D **irilen-** Refl. Den. V. fr. **2 irig**; survives only(?) in NC Kır. **irden-** 'to grow (in size or bulk)' *Yud.* 370. **Xak.** XI *KB* **irilendi ödlek maŋa tüğdi kaş** 'the times were harsh and frowned on me' 1586; (do not be angry if harsh words are addressed to you) **köni söz irig ol irilenme öz** 'truth is harsh, do not be harsh yourself' 5775.

D **erükse:-** Hap. leg.; Desid. Den. V. fr. **1 erük Xak.** XI **er erükse:di:** 'the man longed (*tamannā*) for peaches, etc.' *Kaş. I* 303 **(erükse:r, erükse:me:k)**.

D **erksintür-** Caus. f. of **erksin-**, but practically syn. w. it. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *adhipatim kṛtvā* 'making him a supreme ruler' **erksintürme:k kılıp** *TT VIII A.*7; *śīlādhipatī* 'the lord of uprightness' **çaxşāpat erksindürme:klig** *do. A.*44.

D **erksire:-** Hap. leg.; Priv. Den. V. fr. **erk**; 'to lack independence or authority'. **Uyğ.** VIII ff. (gap) **erksireyin** (gap) *M II* 6, 8.

Dis. ARL

?E **erle:** Hap. leg.; the *alif* is unvocalized, but otherwise the word is quite clear; the translation suggests that it is a scribal error for **ergü:**, q.v. **Xak.** XI **bolsa: kimiŋ altun kümüş erle: éte:r** 'if a man gets gold and silver, *kaḍā yamhad waṭan* 'so he establishes a residence' (and when he is settled in place he offers his worship to God) *Kaş. III* 251, 10.

D **urluk** 'seed' (for sowing); metaph. 'progeny, descendants'. Not definitely traceable earlier than XIII, the prob. earliest date of the Uyğ. texts quoted below. Prima facie A.N. (Conc. N.) fr. **ur,** but the only evidence for the existence of such a word is the entry in *Id.* below where **u:r** may be a misunderstanding of **uru:**, Sec. f. of **2 uruğ.** The likeliest explanation is that this is a crasis of **uruğluk,** q.v. Survives only(?) in NW Kar. L., T. **urluk/urlux** *R I* 1670; *Kow.* 275; Kaz. **orlık** and SW XX Anat. **urluk** *SDD* 1420. **Uyğ.** VIII ff. Civ. (in the usual formula renouncing any further interest in a sold property; ourselves, our elder and younger brothers) **urlukumuz özlügümüz** 'our progeny and blood relations' *USp.* 16, 15 ff. (**ağa** for 'elder brother' dates this document to XIII or later); similar phr. *do.* 57, 13 (**alımçı:**); in a similar formula in *do.* 13, 12 the word used is **uruğum**; a.o. *do.* 21, 3 (**1 inçü:**): **Xwar.** XIV (looking with lust is) **zinā urluk** 'the progeny of adultery' *Nahc.* 350, 12: **Kom.** XIV 'seed' **urluk** *CCI; Gr.*: **Kıp.** XIII *al-biḍār* 'seed for sowing' **urluğ** (*sic*) *Hou.* 9, 15: XIV (**u:r** (v.l. **urzu**) *al-bazr* 'seed'); **u:rluk** *al-mu'add minhu li'l-za'r* 'that (part of it) which is destined for sowing' *Id.* 10: XV *bazr* 'seed' **urluk** *Tuh.* 7b. 13.

D **erlik** A.N. fr. **1 er**; 'manliness, virility'. S.i.m.m.l.g. **Uyğ.** VIII ff. Civ. **erliki keḍ bolur** 'his virility becomes excellent' *H I* 78: **Xak.** XI **erlik** 'virility' *Kaş. I* 104: **Çağ.** XV ff. **érlik** (and **érenlik**) *erlik Vcl.* 54 (quotn.); **érlik** *mardī wa āzād mardī* 'manliness, liberty' (the latter ?confused with **erklik**) *San.* 1oor. 14: **Xwar.** XIV **erlik** 'manliness, bravery' *Qutb* 21; **érlik** *do.* 52: **Kom.** XIV '(human) nature' **erlik** *CCG; Gr.*: **Osm.** XIV ff. **erlik** 'bravery', and occasionally 'virility' in several texts *TTS II* 392; *III* 260; *IV* 303.

D **ürlüg** P.N./A. fr. **1 ür**; 'everlasting'. N.o.a.b. **Uyğ.** VIII ff. Bud. **ürlüg énç nırvan balıklığ** 'dwelling in the city of everlasting peaceful *nirvāna*' *Suv.* 680, 18 (a text printed in the same volume as *Suv.*); a.o. *Suv.* 33, 4.

D **örlem** Hap. leg.(?); N.S.A. fr. **örle:-. Xak.** XI *KB* **toğardın batarka bir örlem yér ol** 'from east to west it is a distance which can be covered as a single stage(?)' 3706.

Dis. V. ARL-

D **1 arıl-** Hap. leg.; the context seems to require that this should be taken as a Pass f. of **1 a:r-** although that is an Intrans. V.; 'to be tired'. If a Pass. f. of **2 a:r-**, 'to be tricked'. **Türkü** VIII *I S* 9, *II N* 7 **(alkın-).**

D **2 arıl-** Hap. leg.; a mere jingle used only in the phr. **arıl sarıl-** (see **1 sarıl-**) and without a separate existence; apparently different from **éril-**, q.v.

D **éril-** Hap. leg.; so spelt but ?**eril-**. Prima facie a mere jingle like **2 arıl-**, but unlike that word entered separately with Aor. and Infin. See **seril-. Xak.** XI **er érildi: serildi:** *ihtazza'l-racul min ğamm wa lāma nafsahu fihi* 'the man was shaken with grief and blamed himself for it' *Kaş. I* 196 **(érilür, érilme:k).**

D **i:ril-** Pass. f. of **2 i:r-**; lit. 'to be breached' and the like; metaph. (of the moon) 'to wane' (i.e. to have part of its visible surface cut off). N.o.a.b. **Xak.** XI **ta:m i:rildi:** 'the wall (etc.) was breached' (*inṭalama*); hence one says **ay i:rildi:** 'the moon waned' (*axaḍa'l-qamar fi'l-nuqṣān*) towards the end of the month *Kaş. I* 270 **(i:rilür, i:rilme:k)**: *KB* **kün ök** (so read) **kör irilmez tolu ok turur** 'the sun does not wane, it is (always) full' 825; **tolu erdi ayım irildi tolu** 'my moon was full, the full (moon) has waned' 1071; **kuruğ kaldı ornı irildi işim** 'his place has remained empty and my fortunes have declined' 1576: XIII(?) *At.* **kamuğ tolğan irlür** 'everything that waxes wanes' 199: **Kıp.** XIV **iril-** *zāla* 'to wane' *Id.* 10.

D **orul-** Pass. f. of **o:r-**; 'to be reaped, mown'. Survives only(?) in NC Kır. **Xak.** XI (in the same para. as **urul-**) **tarığ oruldı:** *ḥuṣida'l-zar'* 'the crop was reaped' *Kaş. I* 194 (no Aor. or Infin.): **Çağ.** XV ff. **orul-** (by implication 'with **o-**') *diraw ṣudan* 'to be reaped' *San.* 67v. 15.

D **urul-** Pass. f. of **ur-**; 'to be put; to be struck', etc. (cf. **ur-**). No doubt s.i.a.m.l.g.; in SW Osm. **vurul-. Xak.** XI **er uruldı:** 'the man (etc.) was beaten' (*ḍuriba*); and one says **térgi: uruldı:** 'the table was put into position'; and one says **tu:ğ uruldı:** *ḍuribati'l- nawba wa hiya'l-ṭubūl* 'the watch was beaten, that is the drums'; (**orul-** follows) *Kaş. I* 194 **(urulu:r, urulma:k**; verse): XIII(?) *At.* **ozaki urulmış maṭal** 'a proverb cited of old' 164 (literal translation of Ar. phr. *ḍuriba maṭal*); *Tef.* **urul-** 'to be put', etc. 331: XIV *Muh.*(?) *ḍuriba* **urul-** Rif. 129 (only): **Çağ.** XV ff. **urul-** ('with **u-**') *zada ṣudan* 'to be beaten' *San.* 67v. 16: **Xwar.** XIV **urul-** (1) (of a table) 'to be placed in position'; (2) (of a drum) 'to be beaten' *Qutb* 199; (1) only *MN* 21: **Kıp.** XV *ḍuriba* **urul-** *Kav.* 26, 10 (mis-spelt *urun-*) and 13; *Tuh.* 86a. 13.

D **örül-** Pass. f. of **2 ör-**; 'to be plaited' and the like. S.i.a.m.l.g. **Xak.** XI **örgen örüldi:** *rumila'l-nis'* 'the thong of the camel's girth was plaited' *Kaş. I* 195 **(örülür, örülme:k**; MS. in error *-ma:k*); **Çağ.** XV ff. **örül-** *bāfta ṣudan* 'to be plaited, twisted', etc. *San.* 67v. 16 (quotn.).

D **ürül-** Pass. f. of **1 ür-**; 'to be inflated', and metaph. 'to swell, be distended'. S.i.s.m.l. Uyğ. VIII ff. Man. (in the spring months) **ı ığaçlar sısar ürülür** 'the shrubs and trees swell and are distended' (as a man blows up a bladder) *Wind.* 21–2: Civ. **ka:rnı ürü:lür** 'his stomach is distended' *TT VIII I.*8; **karın ürülmekig kerilmekig** 'distension (Hend.) of the stomach' *H II* 8, 39; 10, 60: **Xak.** XI **er övke:sinde: ürüldı:** 'the man swelled (*intafaxa*) with anger'; and one says **ka:b ürüldı:** 'the bladder was inflated' (*nufixa*); and one says **o:t ürüldı:** 'the fire was blown up' (*nufixa*); both Pass. and Intrans. *Kaş. I* 195 (prov.; no Aor. or Infin.); **bu er ol öpke:n ürülge:n** 'this man is constantly swelling with anger like a bladder' *I* 158: XIII(?) *Tef.* **ürül-** (of a trumpet) 'to be blown' 340: **Xwar.** XIV ditto *Nahc.* 177, 3: **Osm.** XV to XVIII (only) **ürül-** 'to be distended; (of a trumpet) to be blown' in several texts *TTS I* 747; *II* 955; *III* 733; *IV* 805.

D **ırla:-** Den. V. fr. **1 ı:r**; 'to sing, recite', and the like. S.i.m.m.l.g. Although often spelt with prosthetic **y-**, most early forms and the NE form **ırla-** and NC Kır. **ırda-** show that this is secondary. **Uyğ.** VIII ff. Bud. **ırlayu** 'singing' (with a lovely voice) *U III* 46, 13; a.o. *TT X* 144–5 (**1 ı:r**)—**yırlap** *U III* 75, 11; *TT X* 442; **böḍiyü yırlayu** 'dancing and singing' *U I* 41, 21; *IV* 8, 36; o.o. *PP* 70, 2; 71, 1: **Xak.** XI **er yırla:dı:** *tağannā'l-racul uğniya* 'the man sang a song' *Kaş. III* 308 (**yırla:r, yırla:ma:k**); a.o. *III* 3, 26 (**ı ı:r**): XIII(?) *Tef.* **ırla-** 'to sing' 129: XIV *Muh. ğannā* **yırla:-** *Mel.* 29, 11; **ı:rla:-** *Rif.* 113: **Çağ.** XV ff. **yırla-** (**-y**) **ırla-** *Vel.* 419 (quotn.); **yırla-** (spelt; 'with **-ı-**') *xwanandagī kardan* 'to sing' *San.* 349r. 9: **Kom.** XIV 'to sing' **ırla-** *CCI, CCG*; *Gr*: **Kıp.** XIII *ğannā mina'l-ğīnā* **ırla-** (**-gil** in error) *Hou.* 42, 14: XIV **ırla-** *ğannā Id.* 10: XV *ğannā* **yırla-** *Tuh.* 27a. 8: **Osm.** XIV ff. **ırla-** (very rarely **yırla-**) 'to sing'; c.i.a.p. *TTS I* 355; *II* 502; *III* 344; *IV* 396.

(DS) **orla:- (orı:la:-)** abbreviated Den. V. fr. **orı:**; 'to make a loud noise, shout', and the like. Survives only(?) in NE **orla-** Koib. 'to moo' *R I* 1064; Khak. ditto and 'to shout', which establishes **o-** as against **u-**. **Uyğ.** VIII ff. Bud. **anta ok Bodısavt yaŋa katığ ünin orladı** 'thereupon the Bodhisattva elephant trumpeted loudly' *U III* 58, 5 (i): **Xak.** XI **er orı:la:dı:** *ṣāḥa'l-racul wa rafa'a 'aqīratahu* 'the man shouted and raised his voice'; and one says **er orı:la:dı:** *ṣalifa'l-racul wa zāda fihi 'ani'l-ğāya* 'the man boasted and exaggerated grossly' *Kaş. I* 309 (**orı:la:r, orı:la:ma:k**); **yırtıp** (so read) **yaka: o:rlayu:** *tamazzaqa'l-curubbān bi-'atwīl ma'ahu* 'they tear their collars shouting at the same time' *I* 189, 2 (or possibly **o:rlayu:**): XIV *al-nidā'* 'to shout' **o:rulamak** *Mel.* 38, 1; *Rif.* 124.

D **örle:-** Dev. N. fr. **1 ö:r**; 'to rise, go upwards' and the like. S.i.m.m.l.g. w. some phonetic changes and extensions of meaning; in SW only in XX Anat. *SDD* 1116. **Xak.** XI *KB* (a man by virtue surpasses others) **üküş bolsa erdem er örlep uçar** 'if he has many good qualities a man soars upwards' 2646; (the sun turned back to the earth and hid its face) **kalık meŋzi kiş teğ bolup örledi** 'the colour of the firmament turned to sable and rose' (the world rubbed a coal-black colour on its face) 3836; o.o. 3840, 4889, 4967–8, 5677 (usually of stars, etc., rising): **Çağ.** XV ff. **örle-(-p)** *yokuşla- . . . ya'nī yokuşa çık-* 'to rise, go upwards' *Vel.* 102 (quotn.); **örle-** (spelt) *bālā raftan* ditto *San.* 70r. 7 (same quotn.).

D **örlet-** Caus. f. of **örle:-**; lit. 'to raise', but in the early period rather 'to rouse, disturb'. S.i.s.m.l. **Uyğ.** VIII ff. Man. (passions, hatred, etc.) **örletür erti tınlığlarığ** 'have disturbed mankind' *TT III* 34: Bud. **bu muntağ nızvanılar turkaru amru örletser** 'if emotions like this constantly (Hend.) disturb him' *TT VI* 74; o.o. *Suv.* 135, 16–17 (**emget-**) 136, 17; *TT VI* 61, 374; *VII* 40, 38 etc.

D **erlen-** Refl. Den. V. fr. **1 er**; (of a woman) 'to be married', cf. **evlen-** ditto (of a man). Survives only(?) in NC Kır. **erden-/erlen-** 'to display manliness, reach maturity'; cf. **erleş-**. **Xak.** XI **ura:ğut erlendi:** *tazawwaccati'l-mar'a* 'the woman married' *Kaş. I* 257 (**erlenür, erlenme:k**): XIV *Muh. al-muzawwaca* **é:rlenmiş** *Mel.* 53, 1 (*Rif.* 149 **beğli:ğ**): **Osm.** XIV **erlen-** (of a woman) 'to marry' in three texts *TTS I* 273; *III* 259.

D **örlen-** Refl. f. of **örle:-** 'to rise, climb', etc., esp. of heavenly bodies. Survives in some NE dialects and SE Türki. **Xak.** XI **bulıt örlendi:** *naṣa'ati'l-saḥāba* 'the cloud rose'; it is better (*wa'l-aḥsan*) to say (**1**) **ö:rdi:** *Kaş. I* 257 (**örlenür, örlenme:k**; verse): **Çağ.** XV ff. **örlen-** *ba-bālā bar-āmadan* 'to rise up' *San.* 70r. 21 (with a quotn. about a dead donkey on whose bones the flesh reappeared; *Vel.* 103 gives the same quotn. but mistranslates **örlendi** *örtüldi* 'was covered').

D **erleş-** Hap. leg.; Recip Den. V. fr. **1 er**; cf. **erlen-**. **Xak.** XI **ola:r ikki: erleşdi:** *tabārayā fī'l-rucūlīya* 'the two of them competed in virility' *Kaş. I* 239 (**erleşü:r, erleşme:k**).

D **orlaş- (orı:laş-)** Co-op. f. of **orla:-**; 'to shout, etc. together'. Survives only(?) in NE Koib., Khak. **orlas-** (*sic*). **Xak.** XI **bo:ḍun kamuğ orlaşdı:** *ṣāḥa'l-qawm wa calabū* 'the people shouted and called out'; originally **orı:laşdı:** *Kaş. I* 239 (**orlaşu:r, orlaşma:k**).

Tris. ARL

PU **aralı:** Hap. leg.; the central vowel, if any, is unknown. Some meaning like 'nine months old', or 'with nine points to its horns' might be expected, but cannot be got out of the word as it stands; **-lı:** is not a possible P.N./A. Suff. in Türkü. Probably corrupt or a foreign word. **Türkü** VIII ff. **tokuz aralı sığu:n kéyi:k men** 'I am a nine . . . maral deer' *IrkB* 60.

D **aralık** A.N. (sometimes Conc. N.) in **-lık** fr. **ara:**; s.i.a.m.l.g. in a wide range of mean-

ings. **Uyğ.** VIII ff. Bud. **[ar]alıkta** *USp.* 102a. 45, if correctly restored, prob. means 'in the intermediate state': **Çağ.** XV ff. **aralığ** (*sic*, but certainly A.N.) *wasaṭ wa miyān* 'centre, middle' *San.* 36v. 11 (quotn.).

D **ırülüg** Hap. leg.(?); P.N./A. fr. **ırü:**. **Uyğ.** VIII ff. Man. **ırülüg edgü künke** 'on an auspicious favourable day' *M I* 26, 21–2.

D **ürlüklüg**. P.N./A. fr. ***ürlük**, A.N. fr. **1 ür**; 'everlasting, eternal'; cf. **ürlüksüz**. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *nityai-vānitya eva vā* 'whether eternal or transitory' **ürlüklüg erse:r yeme: ürlüksüz erse:r yeme:** *TT VIII F.*6; **akığsiz ürlüklüg paoşin etöz** 'the stable eternal Sambhogakāya' (recompense body, Chinese *pao shên.—Giles* 8,731 9,813) *Suv.* 704, 15–16.

D **ürlüksüz** Priv. N./A. fr. ***ürlük**; 'transitory'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 142–3 (**bögün-**): Bud. **akığlığ ürlüksüz béş yapığığ** 'the five unstable, transitory attachments' *Suv.* 704, 14–15; o.o. *TT VIII F.*6 (**ürlüklüg**); *TT X* 540 (**yatlan-**); *U III* 43, 7.

Tris. V. ARL-

D **ara:la:-** Den. V. fr. **ara:**; 'to be, or go, between; to mediate', and the like. S.i.a.m.l.g., with some extended meanings. **Xak.** XI **ol ikki: kişi: otra: ara:la:dı:** 'he made peace (*ṣālaḥa*) between the two people'; also 'he passed (*cāwaza*) between' them, or two things; and for 'making peace' (*fi'l-ṣulḥ*) **arı:la:dı:** is also used, but this is a vulgar expression (*lafẓatu'l-'āma*) and the first is more correct (*aṣaḥḥ*) *Kaş. I* 308 (**ara:la:r, ara:la:ma:k**): **Çağ.** XV ff. **arala-** (1) *tafaḥḥuṣ kardan* 'to investigate, examine'; (2) *dar miyān-i dū amr darāmadan wa miyānçigarī kardan* 'to pass between two things; to act as mediator' *San.* 34v. 2 (quotns.): **Osm.** XV **aralayıp geç-** 'to pass over' (a word in making a translation) *TTS I* 33; **arala-** 'to separate' (two people) *III* 32; 'to appear between' (two things) *IV* 33.

S **ırı:la:-** See **ırla:-**.

D **örü:le:-** Den. V. fr. **örü:**; in *Kaş.*'s meaning Hap. leg.; **örüle-/örele-** 'to rise' in several modern languages may be Sec. f.s of **örle:-**. **Xak.** XI **ol ko:nuğ örü:le:dı:** *ḍabaḥa'l-ğanam qā'ima(n)* 'he slaughtered the sheep while it was standing' *Kaş. I* 309 (**örü:le:r, örü:le:me:k**).

D **örletiş-** Hap. leg.?; Recip. f. of **örlet-**; 'to disturb one another'. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 2095 (**urundı:**).

D **urı:lan-** Hap. leg.; Ref. Den. V. fr. **1 urı:**. **Türkü** VIII ff. **üçü:nç kunçu:yı: urı:lanmı:ş** 'his third wife had given birth to a male child' *IrkB* 5.

S **ırı:laş-** See **ırlaş-**.

Dis. ARM

D **orum** N.S.A. fr. **o:r-**; survives in SE Türki 'harvest time' *BŞ* 763; NC Kır, 'a crop'. **Xak.** XI **bı:r orum ot** 'the quantity of grass that is reaped at one time' (*yuxtalā marrata(n)*) *Kaş. I* 75.

D **örüm** Hap. leg.(?); N.S.A. fr. **2 ö:r-**; 'something plaited or woven'. **Xak.** XI *KB* 4768(**çuz**).

D **örme:** Pass. Dev. N./A. fr. **2 ö:r-**; 'something plaited or spun' and the like. S.i.a.m.l.g. **Xak.** XI **örme: saç** *al-ḍafira* 'a plait of hair' *Kaş. I* 129; **ö: rme:saç** ditto *I* 11, 27: XIV Muh.(?) *ṭawbu'l-xargāh* 'the covering of a tent' **ö:rme:** *Rif.* 180 (only; mis-spelt *ö:zme:*): **Çağ.** XV ff. **örme** (spelt) *yak nav'-i rismanī ast ki ba-ṭarīq-i nawār-i pahn mī-bāfand* 'a kind of rope which they spin in the form of a thick cable' *San.* 71v. 1.

D **örmek** Infin. of **2 ö:r-** used as a Conc. N.; apparently 'a plaited, knitted or woven garment'. In NC Kır., Kzx. **örmek** now means 'a primitive loom' and in NW Kaz. **ermek** 'a garment of camel's hair' (hence Russian *armyak* 'a peasant's overcoat'). See *Doerfer* II 466. **Uyğ.** VIII ff. Civ. in a document relating to the delivery of various goods, mainly cloth, **iki örmek iki ton** 'two woven garments(?), two (made up) garments' *USp.* 31, 18: **Çağ.** XV ff. **örmek** *yak nav'-i şāl-i nāzuk ki az paşm-i şutur mī-bāfand* 'a kind of thin mantle woven from camel's hair' *San.* 71r. 27.

D **örmen** Conc. N. fr. **1 ö:r**; 'swelling' or the like. In *TT VI* there are v.l. **ünmen** (if genuine, a similar Dev. N. fr. **ün-**) and **ömen** (with the **-r-** elided). The latter became a l.-w. in Mong. meaning 'cancer, scirrhous tumour' (*Kow.* 536, *Haltod* 111). N.o.a.b. **Uyğ.** VIII ff. Bud. (that mortal in this world) **anığ körksüz uduz örmen kart yirin iğlig bolur** 'becomes a sufferer from evil ugly itches, swellings, ulcers, and pus' *TT VI* 443: Civ. (eighteen kinds of) **örmen kart** *H II* 20, 10; 22, 16.

Tris. ARM

D **örümçek** Conc. N. fr. **örüm**; 'spider'. Survives, more or less in this form, in NE, SE, and SW. In the medieval period an alternative word **örmekçı:**, N.Ag. fr. **örmek**, appeared, and survives more or less in this form in NC, NW. This word was metathesized to **örgemçi** which is first noted in Çağ. XV ff. *Vel.* 102; *San.* 71r. 21, and still survives in SC. See also **1 bö:g**. **Xak.** XI **örümçek** *al-'ankabūt* 'spider' *Kaş. I* 152: XIV *Muh. al-'ankabūt* **ö:rümçik** *Mel.*74, 4; **ö:rümçük** *Rif.* 177: **Xwar.** XIV **örümçük** ditto *Qutb* 124: **Kom.** XIV 'spider' **örmçik** *CCG*; *Gr.*: **Kıp.** XV *'ankabūt* (**böy** and) **örümcük** *Tuh.* 25a. 13 (in margin, 'also **örümçek**'). **Osm.** XIV, XV **örümçek** in two texts *TTS II* 757; *III* 568: XVIII **örmüçek** (spelt) in *Rūmī*, *'ankabūt San.* 71v. 2; **örümçek** in *Rūmī 'ankabūt*, also pronounced **örmüçek** *do.* 71v. 19.

PU(E) **arumḏu:n** Hap. leg.; prob. a l.-w.; in a section for words of the form *fa'ālū* with *-n* attached and listed after -D- between **alu:çi:n** and **ura:ğu:n**; undoubtedly an error for **aru:ḏu:n**. **Xak.** XI **arumḏu:n** 'a kind of dye' (*al-ṣibġ*) *Kaş. I* 138.

VU **urumda:y** Hap. leg.; morphologically obscure, perhaps l.-w. **Xak.** XI **urumda:y** *al-ḥaǧaru'llaḏī yuḍfa' bihi maḍarratu'l-samm* 'a stone which is used to avert damage from poison' *Kaş. I* 159.

D **armakçı:** Hap. leg.; N.Ag. fr. Infin. of **2 a:r-**. **Türkü** VIII (because of the intrigues of the Chinese people and) **armakçı:sı:n üçü:n** 'because of their deceit' *I E* 6.

?F **armağa:n/yarmağa:n** 'gift', and more specifically 'a gift brought back from a journey'. The word also exists in both forms in Pe., and, as there is no obvious Turkish etymology for either form, it is prob. one of the Pe. l.-w. in early Oğuz (see **ören**). Survives only(?) in SW Osm. **armağan**. See *Doerfer* II 465. **Oğuz** XI **armağa:n** 'a gift (*hadīya*) which a traveller who has prospered (*al-qādimu'l-ġānim*) brings back from his journey for his neighbours'; there is another form (*luġa*), **yarmağa:n**, and this is more correct (*aṣaḥḥ*) *Kaş. I* 140 (in the MS. *aṣaḥḥ* is mis-spelt *amuç*, and this has been taken as an alternative word for 'gift' by some editors): **Xwar.** XIV **armağan** 'gift' *Quth* 10; *MN* 33, etc.: **Kıp.** XIV *Id.* 23 (**anuk**); *al-hadīya* **armağa:n** *Bul.* 5, 7: XV ditto *Tuh.* 37b. 10; *ahdā* 'to give a present' **armağan ber-** *do.* 5a. 11.

D **ermegü:** 'lazy, slothful'; morphologically obscure; prima facie a Neg. Dev. N. in **-gü:**, but the semantic connection with **erin-** makes this improbable. N.o.a.b.; cf. **ermegür-**. **Uyğ.** VIII ff. Bud. **ayığka tavranur ermegü tınlığlar üküş** 'lazy mortals who (nevertheless) hurry after evil are numerous' *TT VI* 021–2: Civ. (he suffers from dizziness, drowsiness and nausea and) **erme:kü** (gap) 'is listless'(?) *TT VIII I.*8: **Xak.** XI **ermegü:** *al-kaslān* 'lazy' *Kaş. I* 138 (prov.); similar provs. *I* 42, 4 (**éşik**); 70, 27: XIV *Muh.*(?) (under 'horses') *al-baṭī' wa'l-mutawaqqif* 'sluggish and slow' **ermegü:** (**-g-** marked) *Rif.* 171 (only): **Kıp.** XIII *al-kaslān* (opposite to 'lively' **ça:lıt**) **erme:wü:** *Hou.* 26, 10.

VUF **ermeli:** 'swift horse, courser', or the like; l.-w. cognate to Tokharian B *ramer/rmer*, 'swift'. N.o.a.b. **Türkü** VIII (when he went hunting) **ermeli: teg erti:** 'he was like a courser' *Ix.* 9; **Karluk yeğren ermelig arka:sı:n sıyu: urtı:** 'he struck the Karluk chestnut courser and broke its back' *do.* 21.

Tris. V. ARM-

D **ermegü:r-** Intrans. Den. V. fr. **ermegü:**; 'to be lazy, indolent'. N.o.a.b. **Türkü** VIII ff. Man. (if we have not praised God well and perfectly) **korkmatın ermegürüp** 'because we do not fear him and are lazy' *Chuas.* 211; **erinip ermegürüp** 'being indolent and lazy' *do.* 255, 266; a.o. *TT II* 10, 94: **Xak.** XI ‹**er**› **ermegü:rdi:** *takāsala'l-racul* 'the man was lazy'; also abbreviated to **ermegürdi:** *Kaş. III* 349 (**ermegü:re:r, ermegü:rme:k**).

Dis. ARN

aran originally 'a stable'. Survives in NC Kzx., NW Nog. and several minor dialects (*R I* 251) for 'cattle pen' and in SW XX Anat. 'tobacco barn' *SDD* 109. **Xak.** XI **aran** ('with back vowels') *al-ārī* 'a stable' *Kaş. I* 76: **Çağ.** XV ff. **aran** (1) 'a row of stakes (*sīxhā*) which they erect in game-paths for hunting purposes' (quotn.); (2) 'an enclosure (*muḥawwaṭa*) which they make for cattle to sleep in' *San.* 36v. 15.

D **eren** irregular Plur. of **1 er**; properly 'men', but as in the case of **oğla:n**, its true nature was forgotten quite early, and it was treated as a Sing. S.i.a.m.l.g. usually meaning 'real man, fighting man', and the like. **Türkü** VIII **eren** is fairly common but invariably follows a numeral or numerical expression like **a:z** 'few', which suggests that it was regarded more as a collective than a Plur. (which would not normally follow a numeral), e.g. **kaŋım xağan yeti yegirmi: eren taşıkmış** 'my father the *xağan* and 17 men marched out' *I E* 11, *II E* 10; o.o. *I E* 34; *I E* 40 (**ükün-**); *I N* 9; *II E* 37; *II S* 11; *Ongin* 5: **Uyğ.** VIII ff. Man. **üç erenler** (*sic*) 'the three men' *TT II* 16, 30–1: Bud. **béş yüz satığçı erenler** '500 merchants' *PP* 22, 8; **béş yüz erenniŋ** *do.* 28, 2; 53, 6; **yüzlüg erenler** (*sic*) 'distinguished people' *TT VII* 40, 75–6: **O. Kır.** IX ff. **yüz eren** *Mal.* 10, 2 (dubious, text corrupt): **Xak.** XI **eren** *al-ricāl* 'men'; an irregular Plur. (*cam' ṣāḥḥ*) *Kaş. I* 76; o.o. *I* 74 (**oğul**, q.v.); *I* 229 (**ürpeş-**) and over 20 others, in nearly all of which the word is certainly Plur.: *KB* **ajunda ne yaŋlığ eren tuğdı kör** 'see what kind of men are born in the world' 234; a.o. 279: XIII(?) At. **eren** (rather broadly) 'mankind' 89, 90, 93, 373: *Tef.* **erenler** 'human beings; men (not women)' 80: XIV *Rbğ.* **erenler** 'men; husbands' *R I* 758 (quotns.); **Çağ.** XV ff. *San.* 90r. 16 (**1 er**): **Xwar.** XIV **erenler** '(brave) men' *Quth* 21: **Osm.** XIV ff. **eren** (1) 'male' (not female) ; (2) 'real man, hero'; (3) 'man of experience'; c.i.a.p. normally as Sing.; **erenler**, too, is common *TTS I* 271; *II* 389 ff.; *III* 257; *IV* 302.

érin 'lip', sometimes specifically 'the lower lip', and metaph. 'the lip of a cup'. S.i.a.m.l.g. as **érin, erin, irin,** but almost obsolete in SW where 'lip' is normally Az., Tkm. **dodak**; Osm. **dudak**. **Uyğ.** VIII ff. Man.-A **ol külüŋ** (?read **külünç**) **érni** 'that smiling(?) lip' *M I* 10, 8: Man. *TT II* 16, 15 (**aḍurt**): Bud. **üstün altın érinleri** 'his upper and lower lips' *U IV* 30, 52–3; a.o. *Suv.* 595, 17: Civ. **on yanıda érin ikin ara** 'on the 10th of the month (the soul) is between the two lips' *TT VII* 20, 14–16; **érin üze meŋ bolsar** 'if there is a mole on the lip' *do.* 37, 9 (*USp.* 42, 8): **Xak.**

XI **érin** *al-ṣafa* 'lip' *Kaş. I* 77; **é:rni:** *ṣafatuhu do.* 70, 24: XIII *Tef.* **erin** 'lip' 81: **Çağ.** XV ff. **érn(-iŋ)** *muṭlaq alt dudak* 'specifically the lower lip' *Vel.* 52 (quotns.); **érn** *labb* 'lip' *San.* 100r. 21 (quotns.): **Xwar.** XIV **érin** 'lip' *Quṭb* 51 (**erin**), 60 (**érin**); *MN* 121, etc.: **Kom.** XIV 'nostril, gums' (*sic*) **erin** *CCI*; *Gr.*: **Kıp.** XIII *al-ṣafa* **eren** (*sic?*) *Hou.* 20, 4: XIV **erin** *al-ṣafa Id.* 12: XV *ṣafa* (**dodak** and) **érin** *Tuh.* 20b. 6.

D **iriŋ** Conc. N. fr. **iri:-**; 'pus'. S.i.a.m.l.g. (in SE Türki **jiriŋ**). **Türkü** VIII ff. Man. **kan iriŋ** 'blood and pus' *M I* 5, 10, and 14; 6, 4: Bud. **yiriŋ aşlığlar** (demons)/'who eat pus' *U II* 61, 9; o.o. *TT VI* 443 (**örmen**); *X* 549: Civ. *H II* 26, 85 (**ak-**): **Xak.** XI **iriŋ** *al-qiḥ wa'l-ṣadīd* 'pus' (Hend.) *Kaş. I* 135; a.o. *III* 59, 18 (**1 yüz-**): XIII(?) *Tef.* **iriŋ** 'pus' 126: XIV *Muh.*(?) *al-qiḥ* **i:ri:ŋ** *Rif.* 139 (only): **Xwar.** XIV ditto *Nahc.* 331, 12: **Kıp.** XIII (*al-ṣafa*) **iren**(?) *wa huwa'l-qiḥ Hou.* 20, 4: XIV **irin** *al-qīḥ wa'l-midda* ('pus') *Id.* 12: XV *al--qīḥ* **irin** *Kav.* 61, 12; *Tuh.* 29a. 1: **Osm.** XVIII **iriŋ** (spelt) in *Rūmī, çirk wa rīm* 'mucus, pus'; in Ar. *midda* and *qiḥ San.* 100v. 4.

orun (**oron**) originally 'place', and more specifically 'high place, throne'; the first is quite clear in phr. like **yé:r orun** 'a place' (Hend.) and the second in phr. like **linxwa orun** 'lotus throne'; also used abstractly in phr. like **ornınta:** 'in place of (something else)'. An early l.-w. in Mong. as *oron* 'throne' (*Haenisch* 126), later 'place, country, province', and other meanings (*Kow.* 447, *Haltod* 82). S.i.a.m.l.g., but not current in Osm. after about XVI until revived recently. **Türkü** VIII ff. Man. **ornınta kamşat(t)ımız erser** 'if we have overthrown (the four kinds of gods) from their thrones' *Chuas.* 187–8; **men keltím ornuma olurdum** 'I have come and seated myself on my throne' *TT II* 8, 74: **Uyğ.** VIII ff. Man. **tınğuluk orunta** 'in a place of rest' *TT III* 110; o.o. *do.* 12 (**énçgülüg**); 139 (**aḍalığ**)—**ol orunka oluru yarlıkadı** 'he deigned to sit on that throne' *M III* 34, 5 (ii): Bud. Sanskrit *āsana* 'seat' **tölet oron** (*sic*) **üze:** *TT VIII D.*12; **linxwa orun** 'lotus throne' *TT V* 12, 126, etc.; o.o. *Suv.* 182, 6–7 (**örü:**); *U III* 43, 29 (**bez-**, here 'bed')—(King Mahārati) **törttin sıŋar yér orunuğ ıymış basmış** 'subdued (Hend.) countries in all parts of the world' *Suv.* 607, 14–15; o.o. of **yér orun** *Hüen-ts.* 94, 149, 177: Civ. **iğ oronla:rında:** 'on sick-beds' *TT VIII L.*25 A; (if) **orunın yégín kılmayın** 'I do not provide him with lodging and food' *USp.* 98, 20–1—'place' *H II* 6, 14; 8, 21 (**ötgürgü:**)—**borlukuŋnıŋ ornında borluk tilese** 'if (you) want (another) vineyard in place of your vineyard' *USp.* 24, 7–8; similar phr. *do.* 84, 3: **Xak.** XI **orun** *mawḍi'* or *makān* 'place' *Kaş. II* 72, 4 (**kopur-**); 177, 25 (**turğur-**); *III* 430, 9 (**kopurt-**); **kara: orun** *al-qabr* 'the grave', meaning 'the dark place' (*al-mawḍi'u'l--muẓlim*) *III* 221, 23: *KB* **orun** 'place' is common, e.g. **orun ol törüttl orun yok aŋar** '(God) created places, but has no place himself' 19; **ata ornı atı oğulka kalır** 'the father's place and name remains for the son' 110: XIII(?) *KBPP* **pādışāh ornıŋa tutmış turur** 'he took him for the position of monarch' 32; a.o. 33, but in 34 **yérinde**; *At.* 212 (**umunç**); *Tef.* **orun** 'place, seat', etc. 238: XIV *Muh. al-maqām* 'place' **o:ru:n** *Rif.* 179 (*Mel.* 76, 1 **yé:r**): **Çağ.** XV ff. **orun/orn** these two words mean *maqām ve cāygāh* 'place' (Hend.) (quotns.); **orn-** (**-ığa** 'with **o-**') *anuy yerine badal ma'nāsına*' in his place' in the sense of substitution (quotns.) *Vel.* 99; **orn** (spelt) *cā wa makān* (quotns.); also used in the sense of substitution (*'iwaḍ*) as one says in Persian 'so-and-so was given in place of (*ba-cā-yi*) so-and-so' *San.* 71v. 5; **orun** *cā wa makān* (quotn.), when followed by a vowel suffix **orn** as stated above *do.* 71v. 19: **Xwar.** XIV (your father's) **ornı** 'place' *Nahc.* 14, 5: **Kom.** XIV 'place' **orun** *CCG*; *Gr.*: **Kıp.** XIV **orun** *makān wa ğayrıuhu Id.* 11: **Osm.** XIV to XVI **orun** 'place' in several texts *TTS II* 736; *III* 549; *IV* 612.

F **ören** 'bad, ruined'; as *Kaş.* says a corruption of Persian *wayrān*, which occurs as a l.-w. in several modern languages in its original or a corrupt form, e.g. NC Kır., Kzx. **oyran/oyron**. The latest trace of **ören** is in Osm. *Sami* 200, where it is described as 'obsolete'. **Oğuz** XI **ören** *al-raḍī' min kull şay'* 'bad' of anything; I consider this to be taken from the Per. word *wayrān* 'ruined' (*al-xarāb*); the Oğuz when they mixed with the Persians (*ixtalaṭat bi'l-furs*) forgot many Turkish words and used Pe. words instead; this is one of them *Kaş. I* 76: **Osm.** XIV to XVII **ören** 'ruined, desolate' in several texts *TTS I* 568; *II* 755.

F(E) **üren** the Mongolian word *üren* 'seed, fruit, progeny' (*Kow.* 577, *Haltod* 126) occurs as a l.-w. in several NE languages and NC Kır. It has also been read in **Türkü** VIII ff. Man. **üren yaşarur yaḍılur** 'the seed turns green and spreads' *M III* 20, 10–11 (i), but it is said that the text is very difficult to read, and there is no reasonable doubt that this word is a misreading of **evin**.

ürüŋ 'white' in a general sense, cf. **1 a:k**. Very common down to XI but almost obsolete thereafter. Survives in Yakut **ürüŋ** 'white' (*Pek.* 3178), and perhaps NC Kır. **ürüŋ barаŋ** 'dawn' and SW XX Anat. **ürün** 'milk, *yoğurt*' *SDD* 1436. Sporadic Uyğ. spellings **yürüŋ** are unlikely to represent an earlier form. **Türkü** VIII **ürüŋ kümüşi:n** 'his white silver' *II N* 11; a.o. *T* 48 (**altu:n**): VIII ff. **ürü:ŋ esri:** 'white dappled' *IrkB* 4 ('falcon'); 41 ('cow' and 'bull calf'); o.o. *do.* 5, 20; **yürüŋ taş** 'white stone' *Toy.* 5 (*ETY II* 57), a.o.o.: **Uyğ.** VIII ff. Man.-A **yürüŋ tonluğ dındarka** 'to a white-robed Elect' *M III* 30, 10–11; **ürüŋ** *M I* 22, 4 (ii): Bud. **yürüŋ yipin yaruk yaşuk** 'white and violet light (Hend.)' *TT V* 4, 12; o.o. *PP* 42, 2 (**egir-**); *TT V* 6, 47; *U IV* 30, 51–2, etc.: Civ. **ürüŋ yérlig** (**a** mattress) 'with a white ground' (and coloured

ornamentation) *USp.* 79, 6; **yürüŋ bulıt** 'a white cloud' *TT I* 4; o.o. *TT VII* 13, 29; *H I* 91, etc.: **O. Kır.** IX ff. **ürüŋümig kara:mığ a:zdım** 'I strayed from(?) my white and black (livestock?)' *Mal.* 11, 3; (my kinsmen, my children) **ürüŋü:m kara:m** *do.* 45, 7: **Xak.** XI **ürüŋ** *al-abyaḍ* 'white' of anything, in Oğuz (1) **ak**: **ürüŋ** *al-kudba* 'the white crescent in a finger-nail', that is *al-fūfa* (ditto) in the nails of young people; one says **tırŋa:k ürüŋi:** *ḥayāḍu'l-ẓufr*: **ürüŋ** *ḥulwānu'l-kāhin* 'a fortune-teller's fee'; one says **elig ürüŋi: bé:r** 'give the fee' *Kaş. I* 134; three o.o.: *KB* **ürüŋ** 'white' is common, e.g. (putting off my widow's weeds) **ürüŋ keḍtim as** 'I have put on (a garment of) white ermine' 84; o.o. 881, 1103 (**1 saç**), 1319, 3840 (**ertini**), 5640, 6622: XIII(?) *At.* (the prophets have) **ürüŋ yüz** 'white (i.e. shining) faces' 25; *Tef.* **ürüŋ** 'white' (hair, light) 250 (*örüŋ*): **Çağ.** XV ff. **ewrüŋ** (so spelt) *rūşan wa nūrānī wa hawā-yi ṣāf* 'shining, bright, clear weather' *San.* 53v. 1: **Kıp.** XIII *al-laban muṭlaqā* 'milk' in general **ü:rün** *Hou.* 16, 11.

D **1 erinç** like **erki:** and **erken**, q.v., a very archaic der. f. of **1 er-**; its particular function (see *v. G. ATG*, para. 359) seems to be to make statements in which it is included less than categorical, and it is usually best translated 'presumably, supposedly', and the like. N.o.a.b. **Türkü** VIII (their *xağan*s were wise and tough) **buyrukı: yeme: bilge: ermiş erinç alp ermiş erinç** 'their officers, too, were presumably wise and tough' . . . **anı: üçü:n élig ança: tutmış erinç** 'and for this reason apparently they thus held the realm' *I E* 3, *II E* 4; a whole string of similar phr. follows *I E* 5, *II E* 5, 6; *I E* 11, *II E* 10; o.o. *I E* 24, *II E* 20 (**ol**); *I E* 26; *II E* 35; *Ix.* 23 (**ülüg**): **Uyğ.** VIII ff. Bud. (I have done evil) **bilip kılmadım erinç** 'but not, I think, done it knowingly' *U II* 87, 59; **kaŋım xan boḍun tiliŋe korkup ınça yarlıkadı erinç** 'my father the *xan* apparently gave this order because he feared what the people might say' *PP* 11, 1–3; o.o. *do.* 10, 1; 45, 5: **Xak.** XI **erinç** a Particle (*ḥarf*) meaning *la'alla* 'perhaps', hence one says **ol keldi: erinç** 'he has perhaps come' *Kaş. I* 132; similar entry, but **bardı:** 'he has (perhaps) gone' *III* 449; o.o. *I* 46, 20 (**kanık**); *III* 65, 12 (**uğra:ğ**); 245, 18; 309, 11: *KB* **ölüm buzmağınça buzulmaz erinç** 'until death destroys him, he will presumably not be destroyed' 882; o.o. 2062–4, 3739.

SF **2 érinç/érinj** See **erej**.

D **irinç** (**?érinç**): N./A.S. fr. **irin-**; 'wretched, miserable, unhappy'. N.o.a.b.; see **irinçü:**. **Türkü** VIII ff. Man. **irinç boldılar** 'they became miserable' *M III* 6, 3 (1); 7, 6–7 (ii): **Uyğ.** VIII ff. Man.-A **irinç kişi oğlu** 'miserable mortals' *M I* 9, 7: Man. (gap) **irinç kılıp ölürtim** 'I have made . . . miserable and killed them' *TT II* 15, 2–3; o.o. *TT III* 25, 48: Bud. (you will encounter dreadful dangers, and die, and) **bizni irinç kılğaysız** 'make us unhappy' *PP* 18, 6; o.o. *U II* 4, 6 (**ınağsız**); 29, 14; *U III* 10, 4 (**kolunğuçı:**); 16, 21 (**ınağsız**); 36, 20; *TT IV* 10, 13 (**2 yarlığ**); 12, 44 (**ol**); *Suv.* 448, 2: **Xak.** XI *Kaş. I* 132; *III* 449 (?; **erej**).

D **urunç** 'bribe'; the only modern survival is SW XX Anat. **örünç** *SDD* 1118, noted in one village only; if it can be assumed that this is a mispronunciation, the obvious explanation of this word is to take it as a Dev. N. fr. **urun-** in the sense of 'something put down'. Cf. **urunçak**. **Xak.** XI **urunç** *al-riṣwa* 'a bribe' *Kaş. I* 132; *III* 449 (duplicate entries); o.o. *I* 354, 9 (**1 aç-**); *III* 217, 1: *KB* **urunç alsa ḥâcib bolur beg külünç** 'if the minister takes bribes, the ruler becomes a laughing-stock' 2442; **urunç almasa** (so read) 'he should not take bribes' 2506; o.o. 2443, 4144: XIV *Muh.*(?) *al-riṣwa* **u:runç** *Rif.* 188 (only; also *raṣā wa barṭala* 'to bribe' (Hend.) **urınçla:-** 109); *al-riṣwa* 'to bribe' **urı:nçlamak** *Mel.* 39, 3; *Rif.* 126.

D **orna:ğ** Conc. N. fr. **orna:-**; 'place, seat'. A rare word which survives only in NC Kır. **orno:** described by *Yud.* as the N.Ac. of **orna:-** and possibly NE Tel. **urna** 'insert, insertion' *R I* 1667. **Uyğ.** VIII ff. Bud. **arığ simek orunda söğüt altında [tüne]rig ornağ tutunmış erür** 'he took for himself a dark(?) seat under a tree in a place in the jungle' *USp.* 105, 10–12: Civ. **ig ağrığ ornağ tutkalır** 'diseases (Hend.) promptly occupy the place' *TT I* 167–8; XIV *Chin.–Uyğ. Dict. chuang* 'bed' (*Giles* 2,778) **ḫornuğ** (*sic*) *R I* 1064; **ornuk** *Ligeti* 188 (the latter could be a Dev. N./A. in **-uk** (Pass.) from **orna:-**).

erŋe:k 'finger'. Survives only as **ergek** in most NE languages including Khak. and Tuv., elsewhere displaced by **barmak** (**parmak**) which is noted in this meaning in all medieval languages:—*Muh.*, Çağ., Xwar., Kom., Kıp., and Osm. **Türkü** VIII ff. Man. **on yılan başlığ erŋekin** 'with ten snake-headed fingers' *Chuas.* 54: **Uyğ.** VIII ff. Man. **erŋeki** 'her fingers' *M II* 11, 22: Bud. **atsız erŋek** 'ring finger', **kiçig erŋek** 'little finger', **ortun erŋek** 'middle finger', **yanar erŋek** 'index finger', **uluğ erŋek** 'thumb' *TT V* 8, 54–7; 12, 119–20; **suk eŋreki** (*sic*) 'index finger' *U II* 46, 71–2 (**eg-**); a.o. *TM IV* 253, 65–6: Civ. **uluğ erŋek** *TT VII* 37, 12 (*USp.* 42, 11): **Xak.** XI **ernek** *al-iṣbi'* 'finger', dialect form of **erŋe:k** *Kaş. I* 104; **erŋe:k** (*sic*, in chap. containing dissyllables) *al-iṣbi' I* 121 (prov.); o.o. *I* 248, 5 (**oğrul-**); *III* 130 (**1 su:k**); *III* 443 (**sörple:-**): XIV *Rbğ.* **ernekler ucında** 'at the tips of the fingers' *R I* 787; *Muh*(?) *ra'su'l-iṣbi'* 'finger-tip' **erŋe:k** (spelt in error with *qāf*) *Rif.* 141 (only): **Çağ.** XV ff. **ernek** *anguşt ki ba-'arabī 'ibārat az banān bāşad* 'finger', which is one meaning of *banān* in Ar. *San.* 37v. 5 (in 121r. 25 *anguşt* is also used to translate **barmak**).

VU?D **ürŋe:k** Hap. leg.; prob. Dev. N. fr. ***ürŋe:-** Den. V. fr. **ürüŋ**. **Xak.** XI **ürŋe:k**

(*sic*, in chap. containing dissyllables) *al-caṣṣ* 'plaster, gypsum' *Kaş. I* 121.

?D **erŋe:n** 'bachelor'; possibly contraction of **eringe:n** 'one who is habitually lazy' fr. **erin-**. Survives only(?) in SW Osm. **ergen**; there are several words for 'bachelor' in other modern languages, the commonest being **boydak**. **Xak.** XI **erŋe:n** (*sic*. in chap. containing dissyllables) **er** *al-raculu'l-'azab* 'a bachelor' *Kaş. I* 117 (prov.): XIV *Muh.*(?) *al-'azab* (opposite to *al-muta'ahhil* **ewli:g**) **ergen** *Rif.* 153 (only): **Kıp.** XIII *al-'azab mina'l-ricāl* **ergе:n** *Hou.* 25, 4: XV *'āzib* **ergen** *Tuh.* 24b. 19: **Osm.** XIV ff. **ergen** 'unmarried'; c.i.a.p. *TTS II* 390; *III* 259; *IV* 303; XVIII **ergen** in *Rūmī* 'an unmarried man or woman' *San.* 37r. 26; **érgen** in *Rūmī*, *'azab*, *ğayr muta'ahhil do.* 100r. 5.

Dis. V. ARN-

D **arın-** Refl. f. of **arı:-**; 'to cleanse oneself'. S.i.m.m.l.g., with some metaph. meanings. **Uyğ.** VIII ff. Bud. (if those mortals) **ol antağ ağır ayığ kılınçlarındın arınmak tileser** 'wish to cleanse themselves from those so grievous evil deeds' *Suv.* 141, 2–4: **Xak.** XI **er arındı:** *istaṭāba'l-racul wa'ğtasala* 'the man wiped his backside and washed himself'; and one says **er arındı:** *nawwara'l-racul wa ista-'āna ay ḥalāqa 'ānatahu* 'the man applied depilatory and shaved his pubes' *Kaş. I* 201 (**arınu:r, arınma:k**); **arığ** 'clean' is derived fr. **arındı: ne:ŋ** 'the thing was clean' (*naẓufa*) *I* 12, 23: XIII(?) *Tef.* **arın-**, 'to cleanse oneself' 58: **Kom.** XIV **arın-** (1) 'to be clean' *CCG* (quotn.); (2) 'to clear oneself of an accusation' *CCI*; *Gr.* 42: **Kıp.** XIV **arın-** *taṭahhara* 'to cleanse oneself' *Id.* 10: **Osm.** XIV ff. **arın-** 'to cleanse oneself; to clear oneself of something'; c.i.a.p. *TTS I* 37; *II* 52; *III* 35; *IV* 37.

?D **erin-** (?**érin-**) 'to be lazy, indolent'; morphologically a Refl. f. but with an inexplicable semantic connection with **ermegü:**. S.i.a.m.l.g. as **erin-/érin-/irin** which suggests an original **érin-**. See also **erinçig**. **Türkü** VIII ff. Man. *Chuas.* 255, 266 (**ermegür-**): **Xak.** XI **er ı:şka: erindi:** *takāsala'l-racul li'l-amr mustawḥişa(n) lahu* 'the man was lazy (or dilatory) about the affair because he was uneasy about it' *Kaş. I* 201 (**erinür, erinme:k**): *KB* **erinmez kılur barça yalŋuk işi** 'he does all the work of a man without idling' 2462: **Kıp.** XV *takassala* **érin-** *Tuh.* 9a. 12: **Osm.** XIV to XVI **erin-** 'to be lazy' in several texts *TTS I* 271; *II* 391; *III* 259.

D **irin-** (?**érin-**) Refl. f. of **1 i:r-** (?**é:r-**); 'to be miserable, unhappy'. In view of the der. f.s **irinç, irintür-** there is no doubt about the existence of this word, but occurrences are scarce, and there is some possibility of confusion with **yérin-**, q.v. **Uyğ.** VIII ff. Man. **irinür** *M II* 12, 3 (i) (**kut**): Bud. **köŋli yirindi** (*sic*) 'his mind was distressed' *PP* 68, 5 (belongs here?).

D **urun-** Refl. f. of **ur-**; with a wide range of meanings derived from the two basic meanings of **ur-** 'to put', and 'to strike'. S.i.a.m.l.g. **Xak.** XI **ol ö:zin urundı:** 'he beat (*ḍaraba*) himself in penitence for what he had done'; also used for 'to pretend to beat'; and one says **er suvluk urundı:** *ta'ammama'l-racul* 'the man put on a turban' and **ura:ğut bürünçük urundı:** *ixtamarati'l-mar'a* 'the woman put on a veil' *Kaş. I* 201 (**urunur, urunma:k**): *KB* **kişilik üçün at urundı kişi** 'a man has acquired a reputation for humanity' 1600; **xazına urunsa** 'if he builds up a treasure' 1926; o.o. 135 (**sevit**), 2184, 2399, 3751, 5893—**urundı** 'he beat himself' (in mourning) 6292: **Çağ.** XV ff. **urun-** (spelt) *xwud-rā ba-in u ān zadan* 'to bump against one thing or another' *San.* 67v. 23 (quotn.): **Kıp.** XIV *ẓalama* 'to oppress, injure' **urundı** (but other conjugational forms are translated **ẓulm et-**) *Bul.* 6or.: XV **urun-** *inḍaraba* 'to beat oneself' is used as a model conjugation *Tuh.* 58b. ff.: **Osm.** XIV ff. **urun-** 'to put on (something, esp. a crown)' is fairly common *TTS I* 726; *II* 930; *III* 713; *IV* 786.

D **örün-** Hap. leg.?; Refl. f. of **1 ö:r-**. **Xak.** XI **er siki: öründi:** *na'aẓa'l-racul* 'the man's penis was erect' *Kaş. I* 201 (**örünür, örünme:k**, *sic* in MS.).

D **orna:-** Den. V. fr. **orun**; 'to take one's place, establish oneself (somewhere *Dat.* or *Loc.*)', with some extended meanings. S.i.a.m.l.g.; in SW only Tkm. **Xak.** XI **men bu: yé:rde: orna:dım** 'I settled down (*tawaṭṭantu*) in this place'; and one says **orna:dı: ne:ŋ** 'the thing was put (*tamakkana*) in a place and rested there' (*istaqarra*); and **kü:n orna:dı:** 'the sun set' (*ğābat*) *Kaş. I* 288 (**orna:r, orna:ma:k**): *KB* **ajun tındı ornap bu xakan üze:** 'the world was at rest when this ruler ascended the throne over it' 93: XIII(?) *Tef.* **orna-** 'to ascend the throne; to establish oneself' 237: **Çağ.** XV ff. **orna-** (spelt) *cā giriftan wa cā kardan* 'to take a place, to find a place' *San.* 7or. 23 (quotns.): **Xwar.** XIV **orna-** 'to be situated, to dwell' *Qutb* 118: **Kom.** XIV 'to dwell' **orna-** *CCG*; *Gr.*: **Osm.** XV **orna-** 'to establish oneself, settle' in two texts *TTS II* 735; *III* 548.

D **ornat-** Caus. f. of **orna:-**; 'to put (something *Acc.*) in (its place *Dat.*)', with some extended meanings. S.i.s.m.l. **Xak.** XI **men ne:ŋ ornattım** *waḍa'tu'l- şay mawḍi'ahu* 'I put the thing in its place' *Kaş. I* 266 (**ornaturmen, ornatma:k**): XIII(?) *KBPP* **wazīr ornıŋa ornatmış turur** 'he has put him in the position of vezir' 33 (v.l. in Vienna MS., other MSS. **koḍmış**); *Tef.* **ornat-** 'to put' 238: **Çağ.** XV ff. **ornat-(-tı)** *bir nesneyi bir yere ur-, berkişdür- ve sanç- ve mıxla-* 'to put something somewhere, to fasten, transfix and nail it' *Vel.* 103; **ornat-** Caus. f., *cā dādan* 'to place'; also metaph *muḥkam kardan* 'to fasten' *San.* 7ov. 9 (quotns.): **Xwar.** XIV **ornat-** 'to put, place' *Qutb* 118, *Nahc.* 427, 12: **Kıp.** XV *tamakkana* ditto **ornat-** *Tuh.* 9a. 9: **Osm.** XIV and XV **ornat-** (1) 'to lay down

(laws)'; (2) 'to put in place, fasten'; in several texts *TTS I* 549; *III* 548.

D **ornan-** Refl. f. of **orna:-**; 'to place or instal oneself; to be placed or installed', and the like. N.o.a.b. **Türkü** VIII ff. Man. (the monasteries) **nom kutı teŋriniŋ ornaŋgusı** 'where the divine majesty of the (true) doctrine is established' *M I* 27, 31–2; (hitherto) **meniŋ köŋülüm neŋ ornanmaz** 'my mind has not been at all stable' *M II* 8, 40–1: **Uyğ.** VIII ff. Man. (may the spirits of previous rulers, etc.) **teŋri él(l)igimiz ıduk kut üze ornanmakı bolzun** 'rest upon our divine king the Iduk kut' *M III* 35, 19–20: Bud. (the new house) **iyesine kutaḍur kutluğun kıvlığın ornanur** 'brings the favour of heaven to its owner and is established auspiciously (Hend.)' *TT VI* 100–1; (part of a royal title) **uluğ kut ornanmış** *Pfahl.* 22, 2: Civ. **üsküŋde teŋridem kut buyan utmak yégeḍmek kentün ornandı** 'holy divine favour, virtue, victory, and success have established themselves in your presence' *TT I* 1–3; **etözüŋde ayağ çilteğ ornaŋğu bérdi** 'honour and respect have firmly established themselves on you' *do.* 114–15; in the translations of Chinese calendars the term *ting* 'to be fixed, settled' (*Giles* 11,248) is translated **ornanmak** *TT VII* 11, 5: **Osm.** XIV and XV **ornan-** 'to be established, placed' in two texts *TTS III* 548; *IV* 615.

S **ürŋer-** See **ürüŋer-**.

D **ornaş-** Co-op. f. of **orna:-**; s.i.m.m.l.g. w. a rather wide variety of meanings; rare in the early period. **Uyğ.** VIII ff. Chr. **eŋ** (so read?) **ilki teŋri uruğı nom kutı ornaşğusı Maryamka** (so read?) **yükünser tapınsar** 'if he worships (Hend.) Mary(?) who provided a place (in her womb) for the first-born of God, the majesty of the (true) doctrine' *M III* 49, 9–12 (ii) (translation tentative, the text has *madmam* marked as uncertain, but **Maryam** makes good sense): **Çağ.** XV ff. **ornaş- (-ıp)** *oturuş- ve berkiş-* 'to sit together, to be firmly established' *Vel.* 103; **ornaş-** *bā yak digar cā kardan* 'to find places together' *San.* 70v. 7 (quotn.)

Tris. ARN

VU?D **uruŋu:** 'flag, standard'. Although it is common in the early period as an element in P.N.s, there is no early occurrence as a N., but see **uruŋuluğ**. The medieval words below are clearly related, and may even be intended to represent this actual word since in these texts *ğayn* is occasionally used to represent **ŋ**. A l.-w. in Mong. as *oroŋğa*, same meaning (*Kow.* 449, *Haltod* 83). In spite of this vocalization this word must surely be a contracted Conc. N. fr. **urun-** in the sense of 'something set up'. Cf. **uruŋut**. **Türkü** VIII ff. the *Miran MS.* (*ETY II* 64 ff.) is full of P.N.s in which **uruŋu:** occurs 13 times (*a*) at the beginning of a name, e.g. **uruŋu: toḍu:n** (title) **çigşi:** (title) A.3; (*b*) at the end e.g. **külu:g uruŋu:** A.7; (*c*) in the middle, e.g. **Küre:bi:r** (tribal name) **uruŋu: saŋu:n** (title) Br.9; from the contexts it is clearly neither a title nor a tribal name: **O. Kır.** IX ff. (inscription starts) **alp uruŋu totok ben** 'I am Alp Uruŋu: Totok (title)' *Mal.* 16, 1; **körtle: xan alp uruŋu:** P.N. *do.* 10, 5; **uruŋu: külüg tok bögö: terkeŋe:** (i.e. **terken-ke:?**) P.N. *do.* 10, 6 (neither reading certain, this text is in disorder): (**Xak.**) XIV *Muh. bayrāq wa'l-'alam* 'flag, standard' **u:rğu:** *Mel.* 51, 5; *Rif.* 146 (*bayrāq wa ra'su'l-'alam*): **Kıp.** XIV **urğa:** (*sic*) *al-bayrāq Id.* 11.

D **irinçü:** 'sin, fault'. Morphology uncertain, at first sight bears the same relation to **irinç** as **ögrünçu:** to **ögrünç**, but those two words are synonymous and these are not. N.o.a.b. **Türkü** VIII ff. Man. **anığ kılınça irinçüke** 'by evil deeds and sins' *Chuas.* 298: **Uyğ.** VIII ff. Man. **irinçü kılığmalar** 'committing sins' *M II* 11, 8; **irinçü kılmış kılınçı** *do.* 12, 11–12: Bud. **irinçüde boş bolalım** 'may we be freed from our sins' *TT IV* 8, 52 and 66; **tsuyda irinçüde boş bolalım** ditto *do.* 6, 32, and 41; **tsuy irinçü** *do.* 4, 9, etc.; *Suv.* 139, 10 and 13 etc.: **Xak.** XI **irinçü:** (*sic* in MS.) *al-iṯm* 'sin' *Kaş. I* 134.

D **orunçı:** N.Ag. fr. **orun**. Survives in NE Soy. (i.e. Tuv.), Tel. 'heir, youngest son' *R I* 1054–6; Khak. 'substitute, *locum tenens*' *Bas.* 131 and NC Kır. 'bedding'. The entry in *San.* is inexplicable, there is no such word in Mong., **Uyğ.** VIII ff. Bud. **orunçılar** court officials of some kind, ?'attendants on the throne' *Pfahl.* 23, 24 (see **içre:ki:**): **Çağ.** XV ff. **oruncı** (spelt) in Mong., *gadā wa sā'il* 'a beggar' (Hend.) *San.* 71v. 22.

D **urunçak** Conc. N. fr. **urun-**; 'deposit, security, pledge'. Survives only(?) in NE Khak. **urunçax** 'sudden illness' (*sic*!) and SW XX Anat. **urunçak** 'security' *SDD* 1421. **Türkü** VIII ff. Man. **neçe evniŋ** (?so read) **kişi urunçakın yédimiz erser** 'if we have misappropriated a householder's(?) deposit' *Chuas.* 112–14: **Uyğ.** VIII ff. Bud. **tolp etözümin saŋa urunçak tutuzurmen** 'I entrust my whole body as a security to you' *U III* 83, 7–9; a.o. *Tiş.* 22b. 6: **Xak.** XI **urunçak** *al-waḍī'a wa'l-amāna* 'deposit, pledge'; may also be pronounced **urunça:k** *Kaş. I* 148 (verse): *KB* **urunçak turur bu sevük cān rawān, urunçak yana bir kötürmez bu cān** 'this dear, lively soul is a pledge, but a pledge does not bring back the soul' 3781 (not in Fergana MS., ? spurious): XIV *Muh.*(?) *al-'āriya wa'l-amāna* 'loan, pledge' **u:runça:k** *Rif.* 188 (only).

D **erinçig** (?**érincig**) N./A.S. fr. **erin-**; 'indolent' and the like. S.i.a.m.l.g. w. some phonetic changes. **Xak.** XI *KB* **érinçig kışığ sürdi yazkı esin** 'the spring breeze has swept away the lazy winter' 65; **kamuğ eski neŋler érinçig bolur érinçig yüki kör yérinçig bolur** 'all old things become lazy, the lazy man's burden becomes displeasing'

687; a.o. 3938 (consistently spelt **érinçig** in *KB*): **Kom.** XIV 'idle, idleness' **erinçek** *CCG*; *Gr.*: **Tkm.** XV *kaslān* 'lazy' (**Kıp. yalkaw**) **érinçek** *Tuh.* 30b. 6: **Osm.** XVI **erincek** 'lazy', once *TTS II* 391.

D **uruŋut** a word used in Bud. texts to represent Sanskrit words like *senāpati* 'army commander, general', and the like. Radlov in a note on *Tiş.* 20b. 4 indirectly, but plausibly, suggests that it is a crasis of ***uruŋğut** Dev. N. fr. **urun-**. **Uyğ.** VIII ff. Bud. *Tiş.* 20b. 4; 26b. 5; 33a. 3; 36a. 8, and 37a. 6 list the names of **tört** (or **törteğü**) **uluğ yekler uruŋutları** 'four great generals of demons (*yakşas*)' and *do.* 35b. 1 those of four generals of gods (**teŋri**); (PU.) **Kançanaçavı uruŋut** *Suv.* 425, 7; o.o. *do.* 10; *U IV* 18, 220.

D **urundı**: Dev. N. fr. **urun-**; 'conflict'. Survives in NC Kır. **urundu:** and perhaps **urunt**. **Uyğ.** VIII ff. Bud. **örletişmek öçlüg urundı** 'mutual disturbance and spiteful conflict' *Hüen-ts.* 2095.

C **eren tü:z** a star name, to be explained as a compound of **eren** 'men' and **tüz** 'alike'; almost certainly 'Gemini, the Twins', which fits the occurrences in *KB*; *Kaş.*'s translations are certainly wrong, see Clauson, op. cit., s.v. **ülker**. N.o.a.b. **Xak.** XI **eren tü:z** (in a Chap. containing dissyllables, so to be taken as two words) *ismu'l-mīzān fi'l-nucūm wa hīya min manāzili'l-qamar* 'the word for the constellation Libra, the Scales'; it is one of the mansions of the moon *Kaş. I* 76; a.o. *III* 40 (**yulduz**): *KB* in the list of signs of the Zodiac in 138 ff. **erendiz**, glossed *cawza* 'Gemini' in the Vienna MS., comes in the third place, i.e. for 'Gemini'; o.o. spelt **erentiz** 5676, 6221: XIV *Rbğ.* the word reappears, spelt **erendend** in the passage (fol. 66v. of the British Museum MS.) taken from *KB*, see Clauson, op. cit., p. 357.

D **ornağlığ** P.N./A. fr. **orna:ğ**; 'stable, firmly established'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *āsthitam* 'standing firm' **orna:ğlığ** *TT VIII A.*18; **köŋüll biligi kılıkı tı ornağlığ ermeser** 'if his mind, knowledge, and character are not continuously stable' *Suv.* 594, 3–4; a.o. *do.* 594, 13: Civ. *TT I* 129–30 (**3 al**); 189 (**idiş**).

D **ornağsız** Priv. N./A. fr. **orna:ğ**; n.o.a.b. **Türkü** VIII ff. Man. **ornağsız ikirçgü köŋül** 'an unstable, indecisive mind' *M III* 21, 3 (iii).

D **erinüğsüz** (?**érinügsüz**) Priv. N./A. fr. ***erinüğ** N.Ac. fr. **erin-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **tünle küntüz erinüğsüz** 'active by day and night' *Hüen-ts.* 1939.

D **aranlığ** P.N./A. fr. **aran.** Survives only(?) in NE Bar. **arannı**; Tob. **aranlı** *R I* 252. **Xak.** XI **aranlığ ev** 'a house with a stable' (*iştabl*) *Kaş. I* 148.

D **orunlığ** P.N./A. fr. **orun.** There is only one early occurrence, spelt **ornılığ**, but the word s.i.s.m.l. with minor phonetic variations **Uyğ.** VIII ff. Bud. *TT VIII D.*17 (**1 él**).

D **orunluk** A.N. (Conc. N.) fr. **orun**; 'throne, seat', and the like. S.i.s.m.l. with minor phonetic variations. See *Doerfer* II 591. **Uyğ.** VIII ff. Bud. **yüksek édiz orunluktın** 'from (his) lofty (Hend.) throne' *PP* 61, 5; a.o. *do.* 46, 2 (**olğurt-**): (**Çağ.** XV ff. **orunduk** *zīn pūş* 'saddle cloth', in Ar. *ğaşiya* also pronounced **aranduk** *San.* 71 v. 23; **aranduk** same translation *do.* 37v. 5 seems rather to be a Conc. N. fr. **aran** meaning 'something used in the stable').

D **uruŋuluğ** P.N./A. fr. **uruŋu:**; n.o.a.b. **Uyğ.** VIII ff. Bud. (in a list of stars which are also demons) **sarığ uruıŋuluğ** 'having a yellow flag' *TT VI* 93.

Tris. V. ARN-

D **irinçke:-** (?**érinçke:-**) Den. V. fr. **irinç**; 'to realize the misery of (someone *Acc.*), to have compassion on (him)'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **irinçkemek** (?so read; text *irinçlemek* but the MS. is difficult to read) **yarlıkamak** 'to have compassion and mercy' *M III* 31, 9 (iii): Man. **soyurkayu irinçkeyü yarlıkatıŋız** 'you have deigned to pardon and have compassion on (us sinners)' *TT III* 113: Bud. **méni irinçkeyü** *U II* 88, 71; o.o. *TT IV* 12, 35; *Suv.* 587, 21: XIV *Chin.-Uyğ. Dict. lien min* 'having compassion' (*Giles* 7,156 7,930) **irınçkep**; *ts'ê yin* 'compassionate' (*Giles* 11,697 13,276) **irinçkençüçi** (*sic*?) *U I* 57 (only).

D **irintür-** (?**érintür-**) Caus. f. of **irin-**; 'to make (someone) unhappy'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT II* 16, 40–5 (**emget-**): Bud. *U II* 78, 34 (**emget-**); *TT IV* 11, 17(?); *Suv.* 136, 11 (**E burçıntur-**).

D **ürüŋer-** Intrans. Den. V. fr. **ürüŋ**; 'to be white'. N.o.a.b. **Uyğ.** VIII ff. Bud. **saçı başı yürüŋerser** 'if his hair and head are white' *Suv.* 594, 8–9: **Xak.** XI **ürŋerdi: ne:ŋ** *abyaḍḍa'l-şay* 'the thing was white' *Kaş. I* 289 (**ürŋerür, ürŋerme:k**; *sic* in a chapter containing dissyllabic verbs): XIII(?) *Tef.* **ürüŋer-** 'to become white' 250 (*örüŋer-*).

Dis. ARS

?S **ersü:** 'vile' and the like; perhaps Sec. f. of **erseğ**. N.o.a.b. **Oğuz** XI **ersü:** *al-radl min kull şay'* 'vile, ignoble', of anything *Kaş. I* 127: **Kıp.** XIV **erşi:** (?read **ersi:**) *al-muḥnit* 'one who incites perjury' *Id.* 12 (but cf. **erseğ**).

D **erseğ** N./A.S. fr. **erse:-** Desid. Den. V. fr. **1 er** which s.i.s.m.l.; 'a woman who runs after men, nymphomaniac'. A l.-w. in Mong. as *ereseg* (*Haltod* 55). S.i.a.m.l.g. except SC(?), usually as **ersek**; in SW only in XX Anat. **ersek/erzük** *SDD* 547, 548. **Xak.** XI **erseğ i:şle:r** *al-mar'atu'l-mūmisatu'l-bāğiya* 'an amorous prostitute' *Kaş. I* 104; **bu: ura:-ğut ol erse:g** 'this woman desires men'

(*mutamannīya li'l-ricāl*) *II* 56, 3: XIV *Muh.*(?) *al-'āhir* 'prostitute' **érseg** *Rif.* 149 (only): **Kom.** XIV **ersek** 'prostitute' *CCI*; 'adulteress' *CCG*; *Gr.*: **Kıp.** XIV *al-zānīya* 'adulteress' **ersüg** (*sic*?) *Bul.* 9, 7: **Tkm. erseg** also **orospı:** *al-qaḥba* 'prostitute'; the latter a l.-w (*manqūla*) *Id.* 11: XV **Kıp.** *xunṭā* 'effeminate, homosexual' **eresig** *Tuh.* 14a. 3; *muxannaṭ* ditto (PU **to:k** and) **érseg** *do.* 33b. 3 (this, and not *muḫniṭ*, may the right reading in *Id.* 12 s.v. **ersü:**).

D **ersig** N./A.S. fr. ***ersi:-** Simulative Den. V. fr. **1 er**; 'manly, virile'. N.o.a.b. **Xak.** XI (under **-sı:ğ** 'a particle of comparison (*ḥarf taṣbīh*) attached to nouns to form Adjs., in order to compare the noun qualified by it to the noun to which it is attached') . . . and one says **bu oğul ol ersig** *hāḍā ṣabī yuṣbihu'l-ricāl wa yataxalluq bi-xuluqihim* 'this boy is like men and behaves like them' *Kaş. III* 128, 24: *KB* **kür ersig yüreklig** 'brave, manly and courageous' 57; **ay ersig toŋa** 'oh manly hero!' 196, 1360, etc.; o.o. 279, 2281, 2371, 2458 **(ünlüg)**, 3832 **(1 urı:)**, etc.: XIII(?) *At.* **ersig toŋa** 34.

D **arsal** (or **arsıl**(?)) Den. N./A. fr. **a:r**; 'auburn, bay'. Pec. to *Kaş.* **Xak.** XI **arsal** (*sic*) **saç** *al-ṣa'ru'l-aṣhab* 'auburn hair' *Kaş. I* 105; a.o. *I* 79 **(a:r**, spelt *arsıl*).

F **érsel** (for vocalization cf. **érsellik**) almost certainly a l.-w. with prosthetic **é-** (cf. **erej**) fr. Ar. *rasl* 'easy-going, 'leisurely'. N.o.a.b. **Xak.** XI *KB* **bu érsel yayığ kılkı kurtğa ajun** 'this easy-going old world with its fickle character' 399; **ayur kılkım érsel ınanma maŋa** 'it says "my character is lethargic, do not trust me" ' 666; o.o. 548, 685, 1088, 3533, etc.: XIV *Muh.*(?) *al-malūl* 'tired, languid' **é:rsül** (*sic*?) *Rif.* 148 (only).

arsla:n 'lion'; animal name w. ending **-la:n**. An early l.-w. in Mong. as *arslan/arsalan*. S.i.a.m.l.g., sometimes as **aslan** or a trisyllable **arıslan**, etc.; frequently occurs as an element in P.N.s. See *Doerfer* II 453. **Uyğ.** VIII ff. Man.-A **arslan oğlu** 'lion-cub' *M I* 8, 5; o.o. *do.* 18, 3; *M III* 11, 8 **(öpün-)**: Bud. **yalŋuklarnıŋ arslanı** 'oh lion among men!' *U I* 43, 19; o.o. *Suv.* 646, 3; *USp.* 102a. 28: **Xak.** XI **arsla:n** *al-asad* 'lion', and kings are called by this name *Kaş. III* 412 (prov.); *I* 75, 18 and 409, 9 **(alımçı:)** and 14 o.o.: *KB* **arslan** 'the constellation Leo' 140; **til arslan turur** 'the tongue is (like) a lion' 164; o.o. 784, 2047–8, 2354: XIII(?) *At.* (the monarch is kindly) **wa likin buşarda Şarā arslanı** 'but when he is angry he is like a lion of Şarā' (place-name, location uncertain) 52; *Tef.* **arslan** 'lion' 59: XIV *Muh. al-sab'* 'lion' **arsla:n** *Mel.* 72, 4; *Rif.* 174; *al-asad* (a sign of the zodiac) ditto 79, 4; 183: **Çağ.** XV ff. **arsalan** (so spelt) *şir* 'lion', in Ar. *asad*; also one of the signs of the zodiac; also abbreviated to **aslan** *San.* 37r. 6; **aslan** *şir ya'nī asad*, also **arsalan** *do.* 40v. 11: **Xwar.** XIV **arslan/arıslan** *Qutb* 11, 12; **arsla:n** *MN* 64, etc. **Kom.** XIV 'lion' **arslan/astlan** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-asad* **asla:n** (*sic*) *Hou.* 11, 12; (in the list of P.N.s) **arsla:n** *racul asad* 'a lion man' *do.* 30, 4: XIV **arsala:n** (*sic*) *al-sabu' Id.* 11; *al-sab'* **arsla:n** *Bul.* 10, 5: XV *al-asad* **arsala:n** *Kav.* 62, 5; **arslan** *Tuh.* 4b. 6 a.o.o.

Dis. V. ARS-

?E **ersi:-** the verb **yarsı:-** q.v. is thus misread in Uyğ. VIII ff. Civ. *TT VIII I.*8; it is prob. that the same mistake has been made in the following passage in a damaged MS., where ***ersi:-** the base of **ersig** would not give an appropriate meaning. **Türkü** VIII ff. Man. (when the day of death comes, it weakens all men and kills them mercilessly; it is not afraid of kings; it does not [. . .] commoners) **avıçga kurtğaka ersimez** 'it is not revolted by **(yarsımaz)** old men or women' *M III* 11, 15 (i).

D **ursa:-** Hap. leg.; Desid. f. of **ur-**. **Xak.** XI **ol anı: ursa:dı:** 'he intended and wished to beat him (*yaḍribahu*)' *Kaş. I* 276 **(ursa:r, ursa:ma:k)**.

D **arsık-** Emphatic Pass. f. of **2 a:r-**; 'to be deceived, tricked'. N.o.a.b. **Xak.** XI **er arsıktı:** *ğurra'l-racul wa huwa mağrūr* 'the man was deceived' *Kaş. I* 242 **(arsıka:r, arsıkma:k)**: *KB* (if a man is satisfied, he does not covet anything) **kişi neŋ bile bulsa arsıkmaz ol** '(such) a man, even if he finds something, is not deceived by it' 2722; o.o. 2363, 2726, 3618: XIII(?) *Tef.* **arsık-** 'to be deceived (by something *Dat.*)' 59: XIV *Muh. al-mağrūr* **arsıkmış** *Mel.* 52, 11; *Rif.* 148; *al-iğtirār* 'to be deceived' **arsıkmak** 123 (only): **Xwar.** XIV ditto *Qutb* 11.

D **ursuk-** Emphatic Pass. f. of **ur-**; 'to be struck, beaten', etc. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 621, 8–9 and 623, 17 **(1 ok)**: **Xak.** XI **er ursuktı:** *ğuliba'l- racul fi'l-ḍarb wa ṣāra maḍrūb* 'the man was defeated in a fight and was beaten' *Kaş. I* 242 **(ursuka:r, ursukma:k)**: *KB* **urayın tégüçi özi ursukar** 'the man who says "I will beat" is himself beaten' 679.

D **ersin-** Refl. Simulative Den. V. fr. **1 er**; survives only(?) in NC Kır. and SW xx Anat. *SDD* 547. **Xak.** XI **oğul ersindi:** *abdā'l-ṣabī min nafsihi rucūliya* 'the boy was aware of his own virility for the first time' *Kaş. I* 253 **(ersinür, ersinme:k)**.

Tris. ARS

?D **arsalık** in this form Hap. leg., but survives in SW Osm. as **aslık** 'woman with imperfect sexual organs, sterile'. Prima facie a Conc. N. in **-lık** but with no obvious etymology. **Oğuz** XI **arsalık** (of the form *af'alal*) *al-xunṭā mina'l-ḥayawān* 'a hermaphrodite animal' *Kaş. I* 159: **Osm.** XVI **aslık** 'a sterile woman' *TTS II* 59.

DF **érsellik** A.N. fr. **érsel**; 'laziness, lethargy'. Pec. to *KB*. **Xak.** XI *KB* **mün**

ermez maŋa kör bu érsellikim 'this lethargy of mine is not my fault' 686; a.o. 715 (**yayığlık**).

Tris. V. ARS-

D **erseglen-** Hap. leg.; Refl. Den. V. fr. **erseg. Xak.** XI **işle:r erseglendi:** 'the woman looked for (*ṭalabat*) a man because of her passionate desires' *Kaş. I* 314 (**erseglenür, erseglenme:k**).

D **arslanla:-** Den. V. fr. **arsla:n**; pec. to *Kaş.* and found only in the Ger. in **-u:**, prob. only in association with **kökre:-. Xak.** XI **arslanlayu: kökredim** 'I roared like a lion' *Kaş. I* 125, 13; similar phr. *I* 142, 13; *II* 13, 13; 138, 1; n.m.e.

Dis. ARŞ

VU?D **arış** 'the warp' of a woven fabric; prima facie this word, **arka:ğ**, q.v., and **arğaç** are all Dev. N.s fr. a lost verb ***ar-**, but some doubt is cast on this by the fact that it seems often to contain front vowels. Survives in NE Tel. **örüş** *R I* 1226; NC Kır. **eriş**; SW Osm. **arış**; XX Anat. **eriş** SDD 545. It should not be confused with **arış** 'the pole, or shafts of a cart' first noted in SC XVII Özb. *Abu'l-ğāzî* (*P. de C.* 13) and surviving in several NC, NW, and SW languages, which is a l.-w. fr. Ar. *'arîş*, same meaning. **Uyğ.** VIII ff. Bud. **erüşi** (*?sic*) *TT VI* 391 (**arkuru:**): **Xak.** XI (VU) **arış** *al-sadā* 'the warp'; hence one says **arış arka:ğ** *al-sadā wa'l-luḥma* 'warp and weft' *Kaş. I* 61: XIV *Muh.*(?) *al-ṭāqa* 'warp' (opposite to *al-luḥma* **arkuğ**) **é:rí:ş** *Rif.* 159 (only): **Çağ.** XV ff. (VU) **arış** *tār-i kargāh-i nassāci* 'the warp on a loom' *San.* 37v. 13 **ériş** ditto *do.* 100r. 24: **Osm.** XIV ff. **arış** 'warp', often in association with **arğaç**, c.i.a.p. *TTS I* 38; *II* 53; *III* 36; *IV* 38.

?D **erüş** 'many, numerous'; often used in association with **üküş**. N.o.a.b. **Türkü** VIII ff. Man. **artuk erüş erür** 'they are very numerous' *TT II* 8, 61: **Uyğ.** VIII ff. Man.-A (gap) **tolu erüş üküş törlüğ** (gap) 'very many (Hend.) kinds' *M I* 25, 11: Bud. **ol edgü kılınç erüş mü** 'are those good deeds numerous?' *U II* 16, 14 (the answer is 'yes', **ertiŋü üküş**); o.o. of **erüş** *Kuan.* 57, 68; **erüş üküş** *Suv.* 109, 4: **Xak.** XI *KB* (VU) **ürüş** rhyming with **üküş** and apparently meaning 'numerous' in 4247 (**tebiz**) seems to be a survival of this word.

D **uruş** N.Ac. (connoting reciprocal action) fr. **ur-**; 'fight, quarrel'. S.i.a.m.l.g. **Türkü** VIII **uruş kı[lıp]** 'fighting' *Ongin* 10: **Xak.** XI **uruş** *al-muṣācara wa'l-ḥarb ayḍa(n)* 'a quarrel, also a fight' *Kaş. I* 61; *al-mucādala wa'l-ḥarb* 'battle, fight' **u:ruş tokuş** *I* 12, 17; a.o. *II* 83, 23: *KB* **kılkı uruş** 'his character is quarrelsome' 2098; (in 4247 read **ürüş**, see **erüş**): XIII(?) *Tef.* **uruş** 'battle, war' 332: XIV *Rbğ.* **uruş kıl-** 'to fight' *R I* 1664 (quotns.): **Çağ.** XV ff. **uruş** *cang* 'fight, war' *Vel.* 102 (quotn.); **uruş** (spelt) deverbal noun fr. **uruşmak** *ba-yak dīgar zadan* 'to strike one another'; and metaph. *cang u cadāl* 'fight, quarrel' *San.* 71 v. 7 (quotn.): **Xwar.** XIII(?) **uruş tokuş başlandı** 'the battle (Hend.) began' *Oğ.* 266: XIV **uruş** ditto *Qutb* 200: **Kıp.** XV *ḍarabtu ḍarb* 'I struck a blow' **uruş urdum** *Kav.* 23, 3: *ṣāyib* 'hitting the target' **uruş** *Tuh.* 22b. 5; o.o. *do.* 49b. 11; 50a. 1 and 2: **Osm.** XIV ff. **uruş** 'battle, fight' in several texts *TTS I* 726; *II* 931; *III* 713.

D **örüş** Dev. N./A. fr. **1 ö:r-**; 'rising'. Perhaps survives in **örüş** 'pasture' in NC Kır., Kzx.; SW XX Anat. *DD* 1118 (compare some meanings of **1 ö:r-**). **Uyğ.** VIII ff. Bud. (good doctrine) **örüş tüblüg erür** 'provide a basis for rising (to better things)' *TT V* 24, 68; a.o. *do.* 78 (and see **ünüş**).

?E **erşı:** See **ersü:**.

Dis. V. ARŞ-

D **a:rış-** Hap. leg.; Recip. f. of **2 a:r-. Xak.** XI **ola:r ikki: a:rışdı:** 'both of them deceived each other' *Kaş. I* 182 (**a:rışu:r, a:rışma:k**).

D **1 ériş-** Co-op. f. of **2 ér-**; properly 'to reach, or arrive, together'. S.i.a.m.l.g. but with such a wide range of meanings that it is doubtful whether all are survivals of this word; they cannot, however, reasonably be connected with **2 eriş-** (**erüş-**). **Uyğ.** VIII ff. Man. [gap]**makığ érişmekig sergürtüŋüz** 'you have hindered (or prevented) . . ., and arrival' *TT III* 77: **Çağ.** XV ff. **ériş-** (spelt) *bīrūy*(?) *kardan wa az qafā raftan wa mutāba'at kardan* 'to follow, follow behind' *San.* 98v. 3 (quotns.): **Kıp.** XV *laḥiqa* 'to reach' (**yetiş-** and) **ériş-** *Tuh.* 32a. 9: **Osm.** XIV ff. **eriş-/ériş-** 'to reach', also, with **ile**, 'to consort with', in several texts *TTS I* 39 (*ariş-*), 272; *II* 391, 501 (*ırış-*).

S **2 eriş-** See **erüş-**.

D **erüş-** Co-op. f. of **erü:-**; usually in the sense of 'to melt (Intrans.) completely'. Survives only(?) in SE Türki **iriş-** *Shaw* 33 and perhaps SW Osm. **eriş-** (of milk) 'to curdle' *R I* 772 (only). **Xak.** XI **ya:ğ erüşdi:** 'the fat (etc.) melted' (*taḍāba*) *Kaş. I* 182 (**erüşü:r, erüşme:k**; *sic* in MS.); **ka:r bu:z kamuğ erüşdi:** 'all the snow and ice have melted' (*ḍāba*) *I* 186, 10.

D **uruş-** Recip. f. of **ur-** 'to strike one another, fight, quarrel'. S.i.a.m.l.g. with some extended meanings. **Xak.** XI **anıŋ birle: uruşdı:** *taṣācarā* 'the two men quarrelled' (*sic*); also used when two rulers make war on one another (*taḥārabā*) *Kaş. I* 182 (**uruşu:r, uruşma:k**); four o.o.: XIII(?) *Tef.* **uruş-** 'to fight (with someone **birle**)' 332: XIV *Muh*(?) *ḍāraba* 'to strike one another' **u:ruş-** *Rif.* 133 (only): **Çağ.** XV ff. **uruş-** Recip. f.; 'to strike (*zadan*) one another'; and an expression for *cang u cidāl kardan* 'to fight, quarrel' *San.* 68r. 11 (quotns.): **Xwar.** XIV **uruş-** 'to fight' *Qutb* 200: **Kom.** XIV 'to quarrel' **uruş-** *CCG*;

Gr.: **Kıp.** XV *taḍāraba* **uruş-** *Kav.* 70, 4; *qātala wa ḍāraba* **uruş-** *do.* 78, 11; *ṣāba* 'to hit (a target)' **uruş-** *Tuh.* 22b. 13; *ḍāraba* **uruş-** *do.* 59a. 13 ff.; **Osm.** XIV ff. **uruş-** 'to fight' in several texts *TTS I* 726; *II* 931; *III* 714; *IV* 787.

D **1 örüş-** Hap. leg.; Co-op. f. of **1** ö:r-; 'to rise together'. **Xak.** XI *Kaş. I* 186, 12 (**eğriş-**); n.m.e.

D **2 örüş-** Co-op. f. of **2** ö:r-; 'to help (someone *Dat.*) to plait (etc., something *Acc.*)'. Survives in NE Khak. and SE Türki *Shaw* 21 (only). **Xak.** XI **ol maŋa: yışığ örüşdı:** 'he helped me to plait (*fī tawḍīn*) a rope'; also used for competing in weaving (*al-raml*) something *Kaş. I* 183 (**örüşü:r, örüşme:k**).

D **ürüş-** Co-op. f. of **1 ür-**; 'to help (someone *Dat.*) to blow, or blow up (something *Acc.*)'. Survives only(?) in NE Tel. *R I* 1835. **Xak.** XI **ol maŋa: o:t ürüşdi:** 'he helped me to blow up (*'alā nafx*) the fire'; also used for competing *Kaş. I* 183 (**ürüşü:r, ürüşme:k**).

Mon. AS

a:s properly 'ermine', occasionally used for 'weasel'. The combination of long vowel and final unvoiced consonant is unusual, but apparently original. Both *Kaş.*'s alternative form **a:z** and medieval and modern **ars** are clearly Sec. f.'s, the latter perhaps influenced by Arabic *'irs*. Survives in NE **as/a:s** most dialects *R I* 535 and Khak., Tuv.; NC Kır. **ars**; NW Kaz. **as**; SW Osm. **as**; XX Anat. **as/ars** *SDD* 116, 118. See *Doerfer* II 477. **Uyğ.** XIV *Chin.–Uyğ. Dict. yin shu* (*Giles* 13,253 10,072, the latter misprinted as *chü* 3,034) 'ermine' **as** *Ligeti* 131; *R I* 535: **Xak.** XI **a:s** *al-qāqum* 'ermine'; alternative form **a:z**; used as a name for slave-girls (*al-cawārī*): **a:z** *al-qāqum*, alternative form **a:s**, and the latter is more correct (*afṣaḥ*) *Kaş. I* 80: *KB* 84 (**ürüŋ**) 866 (**2 kı:z**): XIV *Muh.*(?) *al-qāqum* **as** (mis-spelt *aş*) *Rif.* 174 (only); **Çağ.** XV ff. **as** *kākum* 'the well-known animal with a white coat and a black tip to its tail, of which they make garments' *San.* 40r. 20 (and see Osm.): **Xwar.** XIV **as** 'ermine' *Qutb* 11: **Kıp.** XIV *al-'irs* 'weasel' **as** *Bul.* 10, 10: XV *qāqum* **as** *Tuh.* 29a. 7: **Osm.** XVI **as** 'ermine'(?) *TTS II* 58: XVIII **as** . . . and in *Rūmī* the animal called *rāsū* 'weasel' *San.* 40r. 22.

es 'carrion' and the like; pec. to Xak. **Xak.** XII **es** *cazaru'l-sibā'* 'the prey of wild beasts' *Kaş. I* 36; **tava:r körüp uslayu:** (so read, MS. *usn layu:* in error) **eske: çoka:r** 'when they see wealth they swoop down on it as a vulture swoops when it sees its prey' (*inqaḍḍū 'alayhi kamā yanqaḍḍu'l-nasr iḏā ra'ā'l-cazar*) *II* 17, 17; **us es körüp** *III* 46, 7.

1 us 'intelligence, the power of discrimination', and the like. A purely Western word to be distinguished carefully from **u:z**. Survives only(?) in NW Kar. L., T. *R I* 1741; *Kow.* 275 and SW Az., Osm. **Oğuz** XI **us** *al-tamyīz bayna'l-xayr wa'l-şarr* 'discrimination between good and evil'; hence one says **ol us boldı:** *'aqala'l-xayr mina'l-şarr* 'he understood (the difference between) good and evil' *Kaş. I* 36: **Xwar.** XIII(?) (when he saw her) **usı kalmadı kitti** 'he lost his senses' *Oğ.* 63; a.o. 81: XIV **us** 'intelligence, sense' *Qutb* 200: **Kom.** XIV 'understanding, intelligence' **us** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-'aql* 'intelligence, understanding' **uş** *Hou.* 19, 6: XIV **uş** (v.l. **u:ş**) ditto *Id.* 14; *Bul.* 5, 16: XV ditto *Tuh.* 24b. 5; *ğuşiya 'alayhi* 'not to understand, to be at a loss' **usı az-** *do.* 27a. 11: **Osm.** XIV ff. **us** 'intelligence, sense'; c.i.a.p *TTS I* 727; *II* 931; *III* 714; *IV* 787: XVIII *hūş* ditto . . . and in *Rūmī* **us** *San.* 75r. 9.

VU **2 us** 'vulture'; n.o.a.b. **Xak.** XI **us** *al-nasr* 'vulture' *Kaş. I* 36 (verse); o.o. *I* 228, 14; *III* 46, 7 (**es**): XIV *Muh.*(?) (under 'birds') *ākilu'l-mayta* 'carrion eater' **us** (unvocalized, spelt *uş*) *Rif.* 175 (only).

Mon. V. AS-

as- (?**a:s-**) 'to hang, suspend (something *Acc.*, on something, in Uyğ. **üze:**, later *Dat.*); to execute by hanging'. S.i.a.m.l.g. with some extended meanings. **Uyğ.** VIII ff. Bud. **kaç keŋlig yémiş sögüt üze birer çıŋartğu asıŋ** 'hang bells on several spreading fruit trees' *PP* 79, 4–6; a.o. *USp.* 104, 13: Civ. *USp.* 88, 45 (**üzüm**): **Xak.** XI **ol et a:sdı:** 'he hung (*'allaqa*) the meat (etc.) on a stake' (*al-watad*); also used for 'crucifying' (*ṣalaba*) a man *Kaş. I* 173 (**a:sa:r, a:sma:k**): XIII(?) *Tef.* **as-** 'to hang' (in both senses) 60: XIV *Muh. 'allaqa* **as-** Mel. 29, 6; 40, 15; *Rif.* 113, 130; *al-ta'līq* **aşmak** 34, 9; 119; *ṣalaba* **aş-** 34, 9; 111; *al-maṣlūb* **asmış** (v.l. **asılmış**) 50, 14; 146: *Rbğ.* ditto *R I* 533: **Çağ.** XV ff. **as-(-tı)** *aş- āwīxtan ma'nāsına* 'to hang' *Vel.* 19 (quotns.); **as-** *āwīxtan San.* 39r. 17 (quotns.): **Xwar.** XIII **aş-** 'to hang up' *'Ali* 34: XIV ditto *Nahc.* 126, 2: **Kom.** XIII 'to hang' **as-** *CCI*; *Gr.*: **Kıp.** XIII *şanaqa* 'to execute by hanging' **aş-**, also *'allaqa Hou.* 34, 15; *'allaqa*, **aş-** *do.* 42, 11: XIV **aş-** *'allaqa bi'l-tadlīya wa ra'suhu asfal* 'to hang (someone) head downwards' *Id.* 15; a.o. *do.* 98 (**2 yé:m**): XV *'allaqa* **aş-** *Kav.* 10, 9; *Tuh.* 26a. 7; *şanaqa wa 'allaqa* **aş-** *do.* 21b. 6.

1 es- (1) Intrans. (of the wind) 'to blow', usually with 'gently' implied; (2) Trans. 'to blow (e.g. dust) about; to winnow (grain)', and the like. S.i.a.m.l.g. **Xak.** XI **esin esdı:** *nasama'l-nasīm* 'the breeze blew gently'; and one says **tarığ esdi:** 'he winnowed (*nasafa*) the wheat' (etc.); also used of the wind when it blows the dust about (*nasafati'l-turāb*); both Trans. and Intrans. *Kaş. I* 165 (no Aor. or Infin.): *KB* 63 (**öŋdün**): XIII(?) *Tef.* **es-** 'to blow' (Intrans.) 61 (mis-spelt *as-*), 84: **Çağ.** XV ff. **és-** (**-tı**, etc.) *yel esdi*, etc. *Vel.*58 (quotn.); **és-** *wazīdan-i nasīm* 'of a breeze, to blow' *San.* 101r. 7: **Xwar.** XIV **és-** 'to blow' (Intrans.) *Qutb* 52; *MN* 343: **Kıp.** XIII *habba* 'to blow' (of a wind or breeze) **es-** *Hou.* 44, 8 (mis-

vocalized *esi-*): XIV **es-** *habba'l-rīḥ Id.* 13; *sukūnu'l-hawā* 'still air' **esmes** *Bul.* 3, 4; a.o. *do.* 3, 1 (**1 yé:l**): XV *habba* **es-** *Tuh.* 38a. 3: **Osm.** XIV ff. **es-** 'to blow' (Intrans.) in several texts *TTS I* 276; *III* 266.

2 es- 'to stretch' esp. a rope, cord, and the like. Survives only(?) in NE Tuv. At some unknown date a verb **eş-** *'to twist, twist* together, tie' appeared, and some later user of the MS. of *Kaş.* became so confused between the two that he altered the S which precedes this verb, **1 es-** and **1, 2 us-** to Ş and also this verb to **eş-** and **esil-, esiş-** to **eşil-, eşiş-**. The two verbs are, however, clearly different, since *Pal.* 577 distinguishes between **es-**, Infin. **ezer**, 'to pull (meat off a bone, a pot off the fire)' and **eş-**, Infin. **ejer** 'to twist'. The earliest references to (**4**) **eş-** 'to twist', which s.i.a.m.l.g., are Xwar. XIV *Quṭb* 61; Kom. XIV *CCG; Gr.*; and Çağ. XV ff. *Vel.* 60; *San.* 104v. 26. **Xak.** XI **ol yışığ esdi:** *madda'l-ḥabl* 'he stretched the rope' (etc.) *Kaş. I* 165 (**ese:r, esme:k**).

os- the early existence of this verb, which is practically syn. w. **üz-** depends on the question whether **osul-** and **osğuç**, q.v., have been correctly read in *TM IV* 253. It survives only(?) in NC Kzx. **os-** 'to cut, carve; to wound, scratch deeply'; the other references to it are as follows. **Çağ.** XV ff. **os-** (spelt) *güşt az ustuxwān pāk kardan* 'to scrape meat off a bone'; it cannot be used in isolation, the word 'bone' must be mentioned *San.* 74v. 23: **Kıp.** XV *naḥata* 'to cut, hew' (**yon-**; in the margin in another hand) **os-** *Tuh.* 37a. 10.

VU **1 us-** 'to be thirsty'. Survives perhaps in SE Türki **usa-/ussa-** *Shaw*; *Jarring*; **ussu-** *BŞ*, unless these are Sec. f.s of **suvsa:-** as **üs-/üsü-** are of **süs-**. **Uyğ.** VIII ff. Bud. (because no news came from you) **ülgülençsiz üküş usmakımız suvsamakımız turdı** 'immeasurably great thirst (IIend. i.e. for news) arose in us'. *Hüen-ts.* 2040–1: **Xak.** XI **er usdı:** 'the man was thirsty' (*'aṭişa*) *Kaş. I* 166 (**usa:r, usma:k**).

2 us- 'to think, suppose'. Homophonous with **1 us** and perhaps connected semantically. Survives only(?) in SW XX Anat. *SDD* 1421. **Oğuz** XI **men ayla: usdum** *kaḍā ẓanantu* 'I thought thus' *Kaş. I* 166 (**usa:r, usma:k**): (**Xak.**) XIV *Muh.*(?) *qaṣada* 'to intend' **us-** *Rif.* 114; *al-qaṣd* **usmak** (unvocalized) 120: **Osm.** XIV **us-** *'to think, consider' in two texts TTS I* 729; *II* 933.

F **ös-** 'to grow' a common Mong. verb (*Haenisch* 128, *Kow.* 514) which s.i.a.m.l.g. as a Mong. l.-w., and is earlier noted as below. In the only two passages in which it has been read in **Uyğ.** VIII ff. Bud. it is clearly an error, in *U II* 10, 24 for **1 ür-**, q.v., and in *Suv.* 566, 3 where the correct reading is **üzgen yağmur tökülür** 'the destructive rain, pours down'; a similar phr. is correctly transcribed in *U I* 26, 15 (*Suv.* 517, 4). The only reason for doubting that this is a Mong. l.-w. arises in connection with PU **ösür-**, q.v.; if this is correctly read it might be a Caus. f. of **ös-**, but it is prob. an error. **Çağ.** XV ff. **ös-** *ma'lūf ṣudan wa 'adat kardan* 'to be accustomed to (something)' *San.* 74v. 24 (quotn., an erroneous translation derived from a misinterpretation of the quotn. **tuğğan ösgen yérim** 'the place where I was born and grew up' not 'to which I am accustomed'): **Kom.** XIV 'to grow, increase in size' **ös-** *CCG; Gr.* 184 (quotn.): **Kıp.** XV **ös-** *ṭala'a'l-binā awi'l-ṣacar wa bi-ma'nā turubbā* 'of a building or tree, to rise, grow taller; to be brought up' *Kav.* 9, 6; *ṣabba wa ṭāla* 'to grow, get taller' (**uzan-** and) **ös-** *Tuh.* 21b. 11; a.o. 24a. 1: **Osm.** XVII **ös-** 'to grow up' *TTS I* 749 (*üs-*).

Dis. V. ASA-

isi:- 'to be hot'. There is no doubt that this verb originally had front vowels, but forms with back vowels now prevail in some languages both for it and for its derivatives. This is the exact reverse of the usual evolution (see e.g. **ı:ş, tı:l**). Survives with front vowels in all NE dialects and back vowels in NC Kır., Kzx., cf. **isig. Xak.** XI **mü:n isi:di:** 'the soup (etc.) was hot' (*saxunat*); and one says **temür isi:di:** 'the iron (etc.) was hot' (*ḥamiya*) *Kaş. III* 253 (**isi:r, isi:me:k**): **Kıp.** XIV **isi-** *saxuna Id.* 14: XV ditto *Tuh.* 20a. 3.

***osa:-** See **osa:l, osallık, osan-**.

Dis. ASB

PUF **usbad/usban** names of drugs; they obviously represent Tibetan words like *sbad, spad,* etc. but there are no obviously appropriate names for drugs of such a form in the ordinary Tibetan dictionaries. **Uyğ.** VIII ff. Civ. 'Tibetan' **usbad** *H II* 6, 15; 8, 22; **usban** *do.* 30, 180.

Tris. ASB

PU?F **usbarı:** Hap. leg.; under the heading *'af'āl* with *-ī* attached'. The only vowel shown is *ḍamma* on the *alif.* No doubt a foreign (?Iranian) l.-w. **Xak.** XI **usbarı:** *xubz malla yufatt fī samn wa yuc'al fihi'l-sukkar* 'bread baked under the ashes crumbled in oil and mixed with sugar' *Kaş. I* 141.

Tris. V. ASB-

(D)F **osparla:-** 'to deliver, hand over, entrust'; Den. V. fr. a Middle Pe. verb *avispār-* > *ōspar-*, corresponding to Mod. Pe. *sipur-*, same meaning; an early l.-w. which has undergone a good deal of phonetic change. Survives as **ısmarla-** in NW Krım *R I* 1396 and SW Osm. **Xak.** XII **yérni Isrāfīl Çavlı sü başıka osparladım** 'I have handed the land over to General Isrāfīl Çavli' *Contract from Yarkand dated A.H. 515* (*A.D. 1121–2*), *J.R.A.S.* 1942, 191 ff.: XIII(?) *Tef.* **osparla-** 'to hand over' 332 (*usbarla-*); **ısparla-** *do.* 129; **ısmarla-** 'to entrust' *do.*

130; XIV *Muh. awda'a* 'to entrust' (VU) **ısmarla-** *Mel.* 23, 11; *Rif.* 105: **Xwar.** XIII ditto *'Ali* 55: XIV **ısparla-** 'to entrust' *Nahc.* 102, 1; 341, 7: **Kıp.** XIII *sallama min taslīmi'l-şay' ilā ṣāḥibihi* 'to hand something over to its owner' **ospurla:-** (*alif* not vocalized, Imperat. *-gil* in error) *Hou.* 41, 1: XIV **ısmarla-** *awda'a Id.* 14: XV *awṣā* 'to appoint (someone) as executor' **asmarla-** *Tuh.* 5a. 10: **Osm.** XIV ff. **ısmarla-** (1) 'to hand over, entrust'; (2) 'to lay down, ordain' in several texts *TTS I* 357; *II* 505; *III* 347; *IV* 398: XVIII **ısmarla-** in *Rūmī, sipurdan wa tawşiya kardan wa tawdī' kardan San.* 104v. 9.

Dis. ASC

PU **usı:ç** Hap. leg.; there is no clue to the pronunciation or meaning of this word, but it was prob. laudatory. **Türkü** VIII ff. *IrkB* 29 **1 o:y**).

Mon. ASD

1 ast 'the bottom, or lower surface, of something'; syn. w. and with the same peculiar character as **alt**, q.v.; not noted before the medieval period, but **astın, asra:**, q.v., are older. For modern survivals see **alt**. ((**Xak.**) XIII(?) *Tef.* **astındakı** 'situated below' 61): **Çağ.** XV ff. **astı** *altı taḥt ma'nāsına* 'beneath' *Vel.* 18 (quotns. containing **astıda**); **ast** *taḥt* opposite to *fawq* 'above' *San.* 40r. 29 (ditto): **Xwar.** XIV **astında** 'beneath' *Qutb* 13; *Nahc.* 118, 3: **Kom.** XIV 'beneath' **astında** *CCI, Gr.*

VU **2 ast** Hap. leg. **Çigil** XI **ast** *al-aziqqa* 'lanes, side-streets' *Kaş. I* 42.

üst 'upper surface, top'; opposite to **alt, ast** but unlike those words used as an ordinary N. in phr. like **ayak üstı** 'the upper surface of the foot', and an ordinary Adj. in phr. like **üst yurt** 'the upper camping ground'. There are no early occurences but the Den. V **üste:-**, q.v., is an old word. S.i.a.m.l.g. (**Xak.**) XIII(?) *Tef.* **başlarınıŋ üstinde** 'over their heads'; **ayakı üstünke kopdı** 'he rose to his feet' 341: **Çağ.** XV ff. **üstiğa** (*sic*) *üstüne Vel.* 107 (quotn.); **üst** *bālā wa fawq* 'above' *San.* 75r. 12 (same quotn. but with **üstine** which is no doubt a better reading): **Xwar.** XIII(?) **urum üstike atlar bola sen** 'you are about to ride against Rome (i.e. Byzantium)' *Oğ.* 143–4; (there is ice) **üze üstünde** 'on its summit' 230; **kanğa üstünde** 'on the cart' 276: **Kom.** see **üstün: Kıp.** XIII in the grammatical section the *lafza* 'expression' *fawq* is translated by **üst** with Poss. Suffs. in oblique cases *Hou.* 53, 4 ff: XV in a similar section *'alā* 'upon' is similarly translated by **ist/üst** *Kav.* 45, 18 ff.; *'alā* **üst** *Tuh.* 3b. 3; 89a. 9: **Osm.** XIV ff. **üst** and oblique cases including **üsne** (XV) occur in various phr. *TTS II* 957; *IV* 807.

Dis. ASD

D **iste:ğ** N.Ac. fr. **iste:-** with meanings developing in the same way as those of **iste:-**. Survives in NE Khak. **isteğ** 'tracking, following, search' *Bas.* 68; NC Kır. **izdö:** 'enquiry, search'; SW Osm. **istek** 'wish, request'. **Xak.** XI **iste:ğ** *al-ṭalab wa'l-tatabbu' wa'l-faḥṣ 'ani'l-şay'* 'request, examination, investigation of something'; hence one says **isteğ kopdı:** (*sic*) *hāca'l-ṭalab* 'a request arose' *Kaş. I* 120.

D **üste:k** Dev. N fr. **üste:-**; 'something added to something else'. S.i.s.m.l. **Xak.** XI **üste:k** 'an increase (*al-ziyāda*) of something, e.g. an increase of 1000 by (another) 100'; hence one says **men üste:k bé:rdim** 'I gave him an increase' *Kaş. I* 120.

D **üstem** N.S.A. fr. **üste:-**; etymologically 'a single act of putting something on something', actually 'gold or silver belt or harness ornaments'. Pec. to Xak., but a l.-w. in Pe. as *üstām* with some extended meanings. **Xak.** XI **üstem** 'anything, gold or silver, which is inlaid (*yuraṣṣa'*) on the buckles of belts or harness straps'; it is what the Oğuz call **sa:xt** (Pe. l.-w.) *Kaş. I* 107: *KB* **ayağ bérdi tamğa at üstem keğüt** 'he gave him a title of honour, a seal, decorated harness and clothing' 1766; o.o. of **at üstem** 2280, 2385.

D **astın** Adj. and Adv. of place, prob. a crasis of ***asttın**, see **alt**; syn. w. **altın**; liable to be confused with oblique cases of **ast**, q.v. Survives in SE Türki *Shaw, BŞ, Jarring*, and prob. NC Kır. **astaŋ kesteŋ** 'upside down' (said to be a corruption of **astın üstün**) *R I* 550; **astan kesten** *MM* 42. **Xak.** XI **astın** a Particle (*ḥarf*) meaning *taḥt* 'under, beneath'; *luğa radīya* 'an incorrect form'; the more correct (*al-afṣaḥ*) is **altın** *Kaş. I* 108: *KB* **nā astın nā üstün** 'neither below nor above' 18: **Çağ.** XV ff. **astın** (spelt) (1) *zīrīn* 'situated below', in Ar. *taḥtānī* (quotn.); (2) *ḥarakat-i kasra* 'the vowel sign *kasra*, also called **asır** *San.* 40v. 2; a.o. *do.* 5.

VU **östeŋ** survives in SE Türki *Shaw, BŞ, Jarring* and NC Kır. (**östön**) 'a main irrigation canal'; it is not clear whether this is the word used in *KB* or what its etymology is. **Xak.** XI *KB* (Ögdülmiş replied and said, 'O King') **uzun kéç yaşasu bu östeŋ elig** 'long live this open-handed one'(?) 1796, similar phr. 1948.

D **üstün** Adj. and Adv. connoting motion onto or situation on (something), prob. a crasis of ***üsttün**, see **alt**; liable to be confused with oblique cases of **üst**. S.i.a.m.l.g. except NE and with some distorted forms in NW like Kar. L. **isne**; T. **üsnü. Uyğ.** VIII ff. Bud. **üstün . . . altın** 'above . . . below', see **altın**: Civ. **üstün . . . altın** ditto.; **üstün**, presumably 'north', is used in conjunction with **öŋdün**, [**altın**] and **kédin** in describing the boundaries of a property *USp.* 30, 9–11: XIV *Chin.-Uyğ. Dict. shang* 'above, upon' (*Giles* 9,729) **üstün** *Ligeti* 276; *R I* 1886: **Xak.** XI **üstün** a Particle meaning *fawq* 'above'; hence one says **andan üstün**

fawqahu Kaş. I 108: *KB* **bularda eŋ üstün** 'the highest of these' (is Saturn) 131; o.o. 18 (**astın**), 1836: XIII(?) *Tef.* **üstün** 'above' (Adj.), 'top' (Noun) 341: XIV *Muh. al-a'lā* 'higher' (opposite to 'lower' **altın**) **üstün** *Mel.* 14, 10; *Rif.* 90: **Çağ.** XV ff. **üstün** (spelt) (1) *fawq wa fāyiq* (quotns.); (2) the vowel sign *fatḥa San.* 75r. 15: **Kom.** XIV **üstün** 'above' (something *Loc.*) *CCI*, *CCG*; *Gr.* 270 (quotns.; but **üstünde** comes from **üst**): **Kıp.** XIII *'alā* 'upon' (opposite to *taḥt* **altın**) **üstün** (vocalized *üsten*) also **üzüre** (*sic*) *Hou.* 26, 20: XIV *'alā* **isne** (*sic*) and **üzre:** (unvocalized) *Bul.* 15, 12; **üstün** *fawq Id.* 13; XV *'alā* **üstün** *Kav.* 35, 6: **Osm.** XIV ff. **üstün** 'upper, above' in several texts *TTS I* 749; *II* 957 (but the word here may be **ustun**, metathesis of Pe. *sutūn* 'pillar'); *III* 735; *IV* 807.

Dis. V. ASD-

D **esit-** Hap. leg.; Caus. f. of **2 es-**. **Xak.** XI **ol urukını: esitti:** *amadda'l-ḥabl* 'he had the rope stretched' *Kaş. I* 209 (**esitür, esitme:k**).

D **isit-** Caus. f. of **isi:-**, q.v.; 'to heat (something *Acc.*)', also Intrans. 'to suffer from fever'. S.i.a.m.l.g. w. front vowels in NE, and sporadically elsewhere, otherwise w. back vowels. **Uyğ.** VIII ff. Civ. **éşiçte: isitip** 'heating it in a cauldron' *H I* 99; a.o. *H II* 12, 97: **Xak. ol mü:n isitti:** 'he heated (*saxxana*) broth'; also used when one heats (*aḥmā*) iron, etc.; and one says **er isitti:** 'the man had fever' (*ḥumma*); the last Intrans., the others Trans. *Kaş. I* 209 (**isitür, isitme:k**): *KB* (when you are young) **soğık işke tutğıl isitür kanıŋ** 'engage in cold work, it warms your blood' 4623: XIV *Muh. aḥmā* **i:sit-** *Mel.* 21, 15; *Rif.* 102; *al-ḥummā'l-ḥarra* **isitmek** 64, 12 (**isitme:** 163): **Çağ.** XV ff. **ısıt-** (**-kan**, etc.) *ısıtma tut-*, *kızdır-*, *ıssı eyle-* 'to catch fever; to heat, make hot' *Vel.* 57–8 (quotns.): **ısıt-** *garm kardan* 'to heat', and metaph. *tab kardan* 'to have fever' *San.* 101 v. 13 (quotns.): **Osm.** XIV **ıssıt-** 'to heat', once *TTS I* 358.

D **usıt-** Caus. f. of **1 us-**, q.v.; perhaps survives in SE Tar. **usat-** *R I* 1746. **Xak.** XI **tu:zluğ et meni: usıtti:** 'the salted (*mumallaḥ*) meat made me thirsty' (*'aṭṭaşanī*) *Kaş. I* 209 (**usıtur, usıtma:k**); **bu kuya:ş ol kişini: usıtğa:n** 'this blazing heat always makes a man thirsty' (*mu'aṭṭiş*) *I* 155 (verse).

(?S) **iste:-** described by *Kaş.* as syn. w. **irte:-** 'to seek, pursue (something *Acc.*)'; but the subsequent history of the two words differed; **irte:-**, where it survives, still has that meaning, but **iste:-** has developed extended meanings, including in SW 'to wish; to wish for (something *Acc.*)'. There is no doubt that **izde:-**, when it occurs, is identical with **iste:-**, and it is tempting to explain **iste:-** as a Sec. f. of **izde:-** Den. V. fr. **i:z**, but it would be surprising if such a sound change had taken place before VIII, and the resemblance may be a coincidence. S.i.a.m.l.g., in NC **izde-**. **Uyğ.** VIII ff. Chr. (my dear children go and) **tileŋler isteŋler** 'seek and search' *U I* 6, 1: Bud. **isteyü sakınsarmen** 'if I investigate and think' *Hüen-ts.* 1961; o.o. of **tile- iste-** *do.* note 1870, 23; *USp.* 102a. 55: Civ. in a stock formula regarding an outright sale, no one may **çam çarım kılmazun ayıtmazun istemezünler** 'lodge objections, make enquiries or start investigations' *USp.* 107, 12; 108, 13 (*Note*, in these Uyğ. texts a transcription **izde-** is not absolutely excluded): **Xak.** XI *Kaş. I* 272 (**irte:-**): XIII(?) *Tef.* **iste-** 'to seek (someone *Acc.*)' 126: XIV *Muh. yaṭlub* 'he seeks' is **i:zde:r** in Turkistan and **i:ste:r** in 'our country' *Mel.* 8, 11; *Rif.* 80; *arāda* 'to desire' **iste-** 22, 7; 103 (**tİ:le:-** in margin); *fattaşa* 'to investigate' **iste-** 29, 13 (only); *al-taftiş* **istemek** 36, 3 (only); *al-ibtiğā'* 'to desire' **izde-** 35, 14; 121; *al-şahwa* 'to long for' **izde-** cf. 36, 9; 122: **Çağ.** XV ff. **iste-** (**-İl**, etc.) *iste-Vel.* 59 (quotn.); **iste-** (spelt) *xwāstan wa ṭalab kardan* 'to wish for, to seek' *San.* 101r. 23 (quotns.): **Xwar.** XIII **iste-** 'to wish' *'Ali* 29: XIV **izde-** 'to seek' *Qutb* 62: **Kom.** XIV 'to seek; to summon (to a court of law)' **izde-** *CCI*, *CCG*; *Gr.* 104 (quotns.): **Kıp.** XIII *fattaşa* **izde:-** *Hou.* 43, 2: XIV ditto *Id.* 13: XV ditto *Tuh.* 28b. 3; *ṭalaba* **izde-** *Kav.* 9, 17; 74, 19 (also **tile-**): **Osm.** XIV ff. **iste-** 'to seek, search for (something)' common till XVI, once in XVIII, in this sense *TTS I* 391; *II* 549; *III* 385; *IV* 439.

D **üste:-** Den. V. fr. **üst**; 'to add an additional piece to (something *Acc.*), to increase (it).' S.i.s.m.l. **Uyğ.** VIII ff. Bud. **tınlığlarnıŋ üzeleyü öğrünçlerin sevinçlerin aşmak üstemek erür** 'it is to increase (Hend.) the rising joys and pleasures of mortals' *Suv.* 266, 6–8; a.o. *do.* 593, 19: **Xak.** XI *KB* **yā rabb üste dawlat tükel kıl tilek** 'O Lord! Increase his good fortune and fulfil all his wishes' 116.

D **istet-** Caus. f. of **iste:-**; with a similar range of meanings. S.i.s.m.l. **Xak.** XI **men anı: istettim** *ba'aṭṭu fī iṭrihi li-yaṭlub* 'I sent (someone) in his tracks to look for him' *Kaş. I* 260 (**istetür, istetme:k**): XIII(?) *Tef.* **istet-** same meaning 126: **Çağ.** XV ff. **istet-** Caus. f. *ṭalab farmūdan* 'to order to seek' *San.* 101 v. 11: **Osm.** XIV **istet-** 'to have (someone) sought' *TTS II* 550.

VU?C **östik-** *Kaş.* is prob. right in describing this verb as a crasis of **1 ö:z** and **tik-**. Apparently survives in NE Şor. **üstük-** 'to attack' (Trans.) *R I* 1886; Sag. **üstük-** 'to hurry' (Intrans.) *Bas.* 257 and NC Kır. **üstük-/üzdük-** 'to be ravenously hungry'. **Xak.** XI **ol bu: i:şka: östikti:** 'he coveted (*ḥarisa*) this thing and desired it (*iştāqa*)'; originally **ö:z tikti:** *Kaş. I* 244 (**östike:r, östikme:k**): *KB* **bireğü bay evlik tiler östikip** 'one man seeks a rich wife out of greed' 4487 (two MSS. read **öz tikip**).

D **istel-** Pass. f. of **iste:-**. Survives only(?) in NE Tuv. **istel-** and NC Kır. **izdel-**. **Xak.** XI **isteldi: ne:ŋ** *ṭuliba'l-şay' wa fuḥişa* 'the thing

was sought and searched for' *Kaş. I* 246 (**istelü:r, istelme:k**): **Çağ.** XV ff. **istel-** Pass. f.; *xwāsta şudan* 'to be desired' *San.* 101 v. 12.

D **üstel-** Pass. f. of **üste:-**; 'to be enlarged, increased'. Survives only(?) in NC Kzx. **Uyğ.** VIII ff. Man. **üstelzün teŋridem küçleri** 'may their divine powers be increased' *TT III* 170; a.o. *M II* 6, 4: Bud. **koŋüldeki eŋgüleri neteg üstelmiş bolur** 'how are the good things in their minds increased?' *U III* 73, 11–12; o.o. *U I* 26, 12; *TT V* 24, 67 and 74; *VII* 40, 46; *Hüen-ts.* 1872; **alku ödte buyanları aşılıp üstelip** 'their merits increasing (Hend.) at all times' *TT VII* 40, 128; a.o. *Hüen-ts.* 2015: **Xak.** XI **su:v üsteldi:** 'the water increased' (*zāda*); also used when something is added to it (*uzīda fihi*); also used of other things *Kaş. I* 246 (**üstelür, üstelme:k**).

D **astur-** Caus. f. of **as-**; 'to order to suspend, or to execute'. S.i.a.m.l.g. **Xak.** XI **ol er asturdı:** 'he ordered the crucifixion (*ṣalb*) of the man'; and one says **ol et asturdı:** 'he ordered that the meat should be hung (*ta'līq*) on a stake' *Kaş. I* 220 (**asturur, asturma:k**): XIII(?) *Tef.* **astur-** 'to order to hang' 62: **Çağ.** XV ff. **astur-** (spelt) Caus. f.; *āwīzāndan* 'to order to hang up' *San.* 39v. 10: **Xwar.** XIII(?) **tağurak** (i.e. **tavrak**) **basıp asturıp yok bolzunğıl tep kılurmen** 'I quickly attack, have him hanged and order his destruction' *Oğ.* 114–15.

D **1 estür-** Caus. f. of **1 es-**; survives only(?) in SW Osm. **Xak.** XI **ol kavık estürdi:** 'he gave orders for winnowing (*nasf*) the bran out of the millet and for cleaning it' (*naqīyatihi*); also used for winnowing in general *Kaş. I* 221 (**estürür, estürme:k**): **Çağ.** XV ff. **éstürgey** *yel esdüreyin* 'I will make the wind blow' *Vel.* 58; **éstür-** Caus. f. *wazānīdan* 'to cause to blow' *San.* 101r. 21 (quotn.).

D **2 estür-** Hap. leg.; Caus. f. of **2 es-**; cf. **esit-**. **Xak.** XI ⟨**ol**⟩ **uruk estürdi:** *madda'l-ḥabl* (no doubt error for *amadda*) 'he ordered that the rope should be stretched' *Kaş. I* 221 (followed by **1 estür-**).

VU?D **üster-** presumably Intrans. Den. V. fr. **üst**, but the semantic connection is tenuous; the general connotation seems to be 'to be quarrelsome, uncooperative', and the like. N.o.a.b. **Xak.** XI **ol maŋa: üsterdi:** 'he opposed me (*mārānī*) in the matter'; and one says **ol kılmış ı:şın üsterdi:** *caḥada mā fa'ala* 'he disowned (or accepted no responsibility for) what he had done'; also used for any kind of denial or disowning (*inkār wa cuḥūd*) *Kaş. I* 221 (**üsterür, üsterme:k**; prov.): *KB* **uvutsuz bolur üsterigli karak** 'a defiant look is shameless' 2205: XIII(?) *Tef.* **üster-** 'to be quarrelsome' 341.

Tris. ASD

D üstünki: N./A.S. fr. **üstün**; 'situated above, or on the top', hence metaph. 'better, superior'; in the latter meaning usually in the Hend. **yé:g üstünki.** S.i.s.m.l. **Uyğ.** VIII ff. Man.-A **üstünki kök** 'heaven above' *M III* 10, 7 (ii): Man. **yég üstüngi/üstüngi yég** 'highest' (place, heaven, etc.) *TT III* 75, 143, 166; a.o. *do.* 169 (**altınkı:**): Bud. **yég üstünki** (teaching, knowledge) *TT VIII G.*33; *Suv.* 148, 20–1; *TT IV* 12, 57 (**tüzgerincsiz**): Civ. *TT I* 128 (**altınkı**); *VIII I.*16: XIV *Chin.-Uyğ. Dict.* 'imperial court' **üstünki** *Ligeti* 276; *R I* 1886: (**Xak.**) XIII(?) *Tef.* **üstünki** 'upper (lip) 341: **Kom.** XIV 'highest' **üstüngi** *CCI*; *Gr.* 271 (quotn.).

D **üstürti:** Adv. of place fr. **üst**; noted only in the phr. **üstürti: koḍı:** 'from on high' as below. **Uyğ.** VIII ff. Man. **üstürti koḍı énmeser** 'if you had not descended from on high' *TT III* 20: Bud. **üzgen yağmur öḍınçe üstürti koḍı tökülür** 'the destructive rain pours down from on high in due season' *U I* 26, 15–16, *Suv.* 517, 4; a.o. *Suv.* 380, 9.

Dis. ASĞ

asığ 'profit, advantage', and the like; l.-w. in Mong. as *aşiğ* (sic, see *Studies*, p. 206; *Kow.* 59, *Haltod* 13); survives in NE Tuv. **ajık** (reborrowed fr. Mong.) and SW Osm. **ası/-asığ/asık** 'profit, benefit'. See *Doerfer* II 480. **Türkü** VIII ff. **asığı: bar eḍgü:** 'there is advantage in it, it is good' *IrkB* 32: **Uyğ.** VIII ff. Man.-A **maŋa ol kişi asığ bolğay** 'that man will be useful to me' *M I* 34, 20: **asığ tusu kıltıŋız** 'you have brought advantage (Hend.)' *TT III* 123; a.o. *do.* 105 (**uluğ**): Bud. Sanskr. *artham* 'advantage, profit' **asığ** *TT VIII D.*34; *E.*44; **a:sığ** *do. D.*18; a.o.o.; **asığ tusu kıl-** 'to bring advantage, or profit, to (someone *Dat.*)' is very common *PP* 20, 5; 34, 7, etc.; *U I* 25, 8; *II* 16, 20, and many o.o.: Civ. **asığ bolur** 'it is advantageous' *TT VII* 28, 36, and 45, etc.; **utruŋda asığ tusu yétirü kelti** 'he has come to meet you bringing you advantages' *TT I* 113; *do.* 58 (**eğsü:-**); in contracts in *USp.* **asığ** 'interest (on a loan)' is common, e.g. **biz él yaŋınça asığı birle köni bérürbiz** 'we promise to repay with interest at the customary rate' 10, 7–8: XIV *Chin.-Uyğ. Dict. li i* 'advantage, profit' (*Giles* 6,885 5,485) **asığ tusu** *Ligeti* 131: **Xak.** XI **asığ** *al-ribḥ* 'profit, gain' *Kaş. I* 64; **asığ kılğu: emes** *lā yanfa'uka* 'it gives you no advantage' *I* 494, 4; a.o. *III* 13, 7: *KB* **asığ kolsa barça özüŋ yassızın** 'if you seek profit (or advantage) in all things without any losses' 106; o.o. 160 (**üküş**), 171, 232, etc. (common): XIII(?) *At.* (let a man who reads this book) **asığ alsu** 'get advantage from it' 78; **tavar asğı** 'the advantage of wealth' 287; *Tef.* **asığ** 'profit' (also 'a pendant' Dev. N. fr. **as-**, occurring later, but first noted here) 61: (XIV *Muh. rabaḥa* 'to gain, make a profit' **ası:t-**, no doubt a crasis of **ası: ét-**, *Mel.* 26, 7; *Rif.* 109): **Çağ.** XV ff. **asığ/asık** *aşşı* (*sic*?) *ve fāyida* 'profit, advantage' *Vel.* 19 (quotns.); **asığ** *naf' wa fāyida San.* 40v. 14: **Xwar.** XIV **asığ** ditto *Quth* 13; **Kıp.** XIII *al-ribḥ* (opposite to 'loss' **kor**) **aşığ** (and

aşlam) *al-fāyida İd.* 15; *al-ribḥ fi'l-bi' wa'l-şirā* 'profit in buying and selling' **aşşı:** *Bul.* 5, 6: XV *rabaḥa* (**aslamla-**; in margin in later hand) **aşşı eyle-** *Tuh.* 16b. 1: **Osm.** XIV ff. **assı**, less often **ası**, 'profit, advantage'; c.i.a.p. *TTS I* 47–8; *II* 60–1; *III* 42–3; *IV* 45: XVIII (after Çağ. entry) 'and in *Rūmī* **ası**' *San.* 40v. 14.

S **1 ısığ** See **isig.**

E **2 ısığ** See **yışığ.**

D **usak** Dev. N. fr. **1 us-**; n.o.a.b. **Uyğ.** VIII ff. Civ. **usakı yaŋça içgül** (*sic*) 'drink in accordance to (your) thirst' *H I* 171; a.o. 199.

osuğ (**osoğ**) 'a way of using (something)'; n.o.a.b., but see **osuğluğ. Uyğ.** VIII ff. Bud. (deign to explain) **bu darnınıŋ inçge yaŋı osuğı** 'the subtle way of using (Hend.) this *dhāraṇī*' *U II* 41, 20; o.o. *do.* 48, 14–15; fragment in *Oğ.* p. 28, note 76: **Xak.** XI **osuğ** *taḥāyulu'l-şay' bi'l-şay'* 'a way of using something for something'; hence one says **bu: ı:ş osuğı: munda:ğ** 'the way of using this thing is as follows' *Kaş. I* 64: XIV *Muh.*(?) **osuğ** *al-ḥāl wa'l-fırāsa* (uncertain, ?'condition, insight') *Rif.* 188 (only): (**Xwar.** XIII(?) **anuŋ saçı müren osuğı teg** 'her hair (flowed down her back) like a river' (Mong. l.-w.) *Oğ.* 76; Arat points out that the word is out of place here, and suggests that it is an error for **suğı** (**suvı**) 'water').

PUD **osğuç** both this word and **osku:k** (**osğu:k**), included below are Hap. leg. They are obviously cognate Dev. N.s in **-ğuç** and **-ğuk** respectively, and the simplest explanation is to derive them fr. **os-**, q.v., but it is doubtful whether this is an ancient verb in this form and other transcriptions, esp. of **osğuç**, are possible. Apart from the difference in the quality of the vowels, **2 üş-** would be an appropriate base. **Uyğ.** VIII ff. Bud. (they force them to lie down in places strewn with) **yülügü osğuç teg bı bıçğu** 'knives and cutting instruments like razors and . . . ' *TM IV* 253, 41: (**Xak.**) XIV *Muh.* (under 'cobblers' tools') *afra* 'a cobbler's knife' **osku:k** *Mel.* 59, 12; *Rif.* 158.

PU(S) **osğun** 'onion'; presumably a metathesis of **so:ğun**, same meaning; survives in most NE languages in a wide range of forms, **oksum, uksım, uksum, uxsum, usxum** and even **muksun**, and in NW Kaz. **üksün** 'wild garlic' *Bud.* 145: **Uyğ.** VIII ff. Civ. **osğun kasıkın yıltızı birle yorğurtka** (*sic*) **tokup** 'pound the skin of an onion with its roots in *yoğurt*' *H I* 44–5.

Dis. V. ASĞ-

D **usuk-** Emphatic f. of **1 us-**; pec. to *Kaş.* **Xak.** XI **er usukt:** 'the man was thirsty' (*'aṭişa*) *Kaş. I* 191 (**usuka:r, usukma:k**; prov.); (in a para. on the suffix **-k-**) **er asukt:** *ğalaba'l-racula'l-'aṭaş* 'the man was overcome with thirst' *II* 165, 9.

Tris. ASĞ

D **asığçı:** N.Ag. fr. **asığ**; 'benefactor'. N.o.a.b. **Xak.** XI *KB* **begine asığçı bağırsaknı bil** 'know that the kindly man is a benefactor to his master' 2609; a.o. 4419.

D **asığlığ** P.N./A. fr. **asığ**; 'advantageous, beneficial, profitable'. Survives in NE Tuv. **ajıktığ**; SW Osm. **asılı. Uyğ.** VIII ff. Man. **adınlarka asığlığ işig işlet(t)iŋiz** 'you have done a deed beneficial to others' *TT III* 68–9: Bud. **asığlığ iş** *TT VIII E.*41, 42; a.o. *do. A.*47; **tusuluğ asığlığ** *USp.* 43, 11: Civ. **ırak barsar asığlığ yanar** 'if he goes on a long journey, he comes back with a profit' *TT VII* 28, 55; (a particular omen) **asığlığ tusuluğ bolur** 'is favourable (Hend.)' *do.* 36, 3 (*USp.* 42, 16); **asığlığ béş satır kümüşüg tükel aldım** 'I have received in full five *satır* in cash with (or as?) interest' *USp.* 48, 2–3: **Xak.** XI **asığlığ ı:ş** '*amal ḏū manfa'a* 'beneficial work' *Kaş. I* 147: *KB* **asığlığ kişi asğı élke tolur** 'the value of a benefactor is abundant for the realm' 5731; XII(?) *KB VP* **asığlığ turur bu** 'this is a useful (book)' 15: XIII(?) *At.* **bilig teg asığlığ** 'as advantageous as knowledge' 100: XIV *Muh. al-nāfi'* 'useful, beneficial' **asığlığ** *Mel.* 52, 1; *Rif.* 148: **Çağ.** XV ff. **asığlık** *assılı ve fāyidalu* 'profitable, advantageous' *Vel.* 19; **asığlığ** *sūdmand wa bā manfa'at* ditto *San.* 40v. 16: **Kom.** XIV 'useful' **asığlı** (spelt *azıxlı*) *CCG*; *Gr.*: **Osm.** XIV to XVI **assılı** 'useful, profitable' in several texts *TTS I* 48; *II* 61; *III* 43; *IV* 46.

D **asığlık** A.N. fr. **asığ**; 'benefit' and the like; n.o.a.b **Uyğ.** VIII ff. Bud. **tınlığlarnıŋ asığlıkı meŋiliki üçün** 'for the benefit and happiness of mankind' *U II* 34, 6–8.

S **ısığlık** See **isiglik.**

D **osuğluğ** (**osoğloğ**) P.N./A.; always preceded by a qualifying word. The spelling is fixed by *TT VIII.* N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *idṛg* 'made in this way' **monda:ğ osoğloğ** *TT VIII A.*37; *evaṃvidhe* 'like this' ditto *do. D.*29; a.o. *do. E.*42; **yula osuğluğ** 'serving as a lamp' *U III* 28, 26; **ol er neteg osuğluğ körklüg meŋizlig erdi** 'in what way was that man good-looking (Hend.)?" *U III* 57, 6 (i); o.o. *do.* 54, 10 (*U II* 23, 23); *U IV* 8, 19 (**kılın-**); *TT V* 6, 16; *X* 134-5: **Xak.** XI *KB* **bu yavlak osuğluğ turur bu etöz** 'this body has a bad way of behaving' (if it gets fat, it is wicked) 3599; a.o. 974 (**öyük**).

?E **asğançu** See **azğançu:.**

D **asığsız** Priv. N./A. fr. **asığ**; 'useless, unprofitable'. Survives in NC **Kır. asusız**(?) and SW XX Anat. **assiz** *SDD* 120. **Uyğ.** VIII ff. Bud. (if a man without hands goes to an island full of jewels) **asığsız kuruğ kalır** 'he is unable to take advantage of the situation (Hend.)' *TT V* 33, note B.90, 3–4: **Xak.** XI *KB* **küvezlik asığsız** 'pride is

unprofitable' 2120; **asığsız kişiler kişide turı** 'useless men are bad-tempered to people' 5731: XIII(?) *At.* (to such a man advice) **asığsız turur** 'is useless' 110; a.o. 346: **Xwar.** XIV **asığsız** 'unprofitable' *Qutb* 13: **Osm.** XIV **assısız** 'useless' *TTS I* 48.

Tris. V. ASĞ-

?E **asğançula-** See **azğançula:-**.

Mon. ESG

VU **üsk** a word like **alt**, etc., used only with Poss. Suff.s in oblique cases; 'in the presence of'. N.o.a.b. **Uyğ.** VIII ff. Bud. in *U II* 88, 68–70 sins are confessed **üskinde** 'in the presence of' certain named persons; o.o. *U II* 79, 51; *TT IV* 4, 13; 12, 48, etc.; *USp.* 120b. 21: Civ. **üsküŋde** 'in your presence' *TT I* 15, 27; **olar üskinde bérdim** 'I have given in their presence' *USp.* 78, 21; a.o. *do.* 111, 5: **(Xak.)** XIII(?) *KBPP* **Tavğaç Buğra Xan üsküŋe kigürmiş turur** 'he brought (this book) into the presence of Tavğaç Buğra Xan' 25; *Tef.* **menim üskümde** 'in my presence', a.o.o. 340; **Xwar.** XIV (the Oxus is a mere drop of water) **yaşım üskinde** 'in the presence of (i.e. compared to) my tears'; a.o.o. *Qutb* 204.

Dis. ESG

D **isig** N./A.S. fr. **isi:-**; 'hot, heat'. S.i.a.m.l.g. sometimes much distorted, w. front vowels in some NE and NW languages and SW Az, and back vowels elsewhere. **Türkü** VIII ff. Man. **kün teŋri yarukı isigi éngey** 'the light and heat of the sun will descend' *M III* 23, 2–3 (ii); a.o. *do.* 45, 6–7 (i): **Uyğ.** VIII ff. Man.-A **seviglig yaltrağlı isig yüzünüzen** 'your lovely shining warm face' *M I* 10, 8–9: Man. Wind. 46–7 **(1 ergür-)**; a.o. 48–9: Bud. **isig** usually occurs in the phr. **isig öz** 'life' (lit. 'warm self'), e.g. **isig özlerinde aḍırtımız . . . erser** 'if we have deprived (human beings) of their lives' *TT IV* 8, 63–4; o.o. *U III* 4, 2; 59, 6 (i) and 2 (ii), etc.; **isig özlüg** 'living' *U III* 14, 11 (ii), etc.: Civ. **isig kuya:şka: emgenmiş: kişi** 'a man suffering from sunstroke' *TT VIII I.*10; **isig suv** 'hot water' *do. M.*24; **isig** 'hot' esp. in the phr. **isig ig** 'fever' is common in *H I* and *II*: XIV *Chin.–Uyğ. Dict. jo* 'hot' (*Giles* 5,649) **isig**; *hsing ming* 'life' (*Giles* 4,600 7,962) **isig özüŋ**(?) *Ligeti* 157; *R I* 1539: **Xak.** XI **isig yé:r** *al-sahb mina'l-arḍ wa huwa'l-madīda* 'an extensive desert'; **isig ne:ŋ** 'anything hot' (*ḥarr*), hence one says **isig kü:n** 'a hot day' *Kaş. I* 72; *KB* **bu kün tuğsa yérke isig** 'when this sun rises over the earth (and is) hot' (the flowers open, etc.) 829; o.o. 522, 1854, 3726, 4620–2: XIII(?) *Tef.* **isig/issig** 'hot, heat' (of fire) 126; **isığ** ditto 129: XIV *Muh. al-ḥarr* **i:ssi:** *Mel.* 53, 13; *Rif.* 150 and in several phr. 57, 3; 155, etc.; *yawm ḥarr* 'a hot day' **i:si:g kü:n** 185 (only): **Çağ.** XV ff. **ısığ/ısık** *ışşı garm ma'nāsına Vel.* 57 (quotns.); **ısığ/ısık** *garm wa ḥarr San.* 104v. 24 (quotn.); **ısı ot** (*sic*) *filfil* 'pepper', *do.* 104v. 17: **Xwar.** XIV **isig/isi** 'hot' *Qutb* 60–1: **Kom.** XIV 'hot, burning' **isi/issi** *CCI, CCG; Gr.* 107 (quotns.): **Kıp.** XIII *al-ḥarr* 'heat' (opposite to 'cold' **sawuk**) *wa huwa'l-suxnu'l-ḥārr* that is 'burning heat' **issi:** *Hou.* 5, 9; *al-ḥammām* 'a Turkish bath' **issi: şu:** that is 'hot water' *do.* 6, 8; a.o. *do.* 27, 12: XIV **isi:** (v.l. **issi:**) *al-ḥarr İd.* 13; *Bul.* 3, 4; *al-ḥummā* 'fever' **issık** (and **isilik**) *do.* 9, 15: *ḥarr* **issi** *Tuh.* 12b. 12; *suxn* **issi** *do.* 19b. 8: **Osm.** XIV ff. **ıssı** (apparently always so spelt) 'heat, hot'; c.i.a.p. *TTS I* 357–8; *II* 505–7; *III* 347–8; *IV* 399–400.

eski: 'old'; in the early period only of things and abstract ideas, 'old' of human beings being **avıçğa:**. S.i.a.m.l.g., used of human beings only rarely and then in a depreciatory sense. **Uyğ.** VIII ff. Civ. **eski atıŋ teğşilip yaŋı bultuŋ** 'your old name has been changed and you have found a new one' *TT I* 117; **eski isigke** 'for a long-standing fever' *H II* 10, 53; **bir eski toşek** 'one old mattress' *USp.* 84, 4: **Xak.** XI **eski:** 'anything old and worn out' (*qadīm bāli*); hence one says **eski: to:n** *ṯawb xalaq* 'shabby clothing' *Kaş. I* 129; *KB* **kamuğ eski neŋler** 'all old things' 687: XIV *Muh. al-'atīq* 'old' **eski:** *Mel.* 54, 3; *Rif.* 150: Çağ. XV ff. **éski** *kuhna* 'old' *San.* 104v. 19 (quotn.): **Xwar.** XIV **eski** 'old' *Qutb* 22: **Kom.** XIV ditto *CCI, CCG; Gr.*: **Kıp.** XIV **eski:** *al-'atīq İd.* 13: XV ditto *Kav.* 64, 15.

D **esgü:** N.Ac. (Conc. N.)- fr. **1 es-**; as such Hap. leg., but it, or cognate words, survive with the same meaning in NE **eskin/eskün** *R I* 881–2, and with related meanings in SW XX Anat. **esgin/eskin/esgün** *SDD* 550–1. Cf. **evüsgü:**. **Xak.** XI **esgü:** *al-minsaf* 'winnowing basket' *Kaş. I* 129.

Dis. V. ESG

iske:- 'to pluck out'; survives only(?) in NE Tob. *R I* 1528, but the Dev. N. **iskek** 'tweezers' survives in SE Türki *Shaw* 34 and NC Kır., Kzx. **Xak.** XI **ol yu:ŋ iske:di:** 'he plucked out (*natafa*) the wool (etc.)' *Kaş. I* 284 **(iske:r, iske:me:k)**: XIV *Muh.*(?) *qaraşa* 'to pluck, tweak' **isge:-** (unvocalized, **-g-**marked) *Rif.* 114 (only).

D **isken-** Hap. leg.; Refl. f. of **iske:-**. **Xak. at ot iskendi:** 'the horse cropped (*natafa*) a little (*qalīla*(*n*)) of the grass'; also used of anyone who plucked out hair or herbage sparingly *Kaş. I* 255 **(iskenür, iskenme:k)**.

D **eskir-** Intrans. Den. V. fr. **eski:**; 'to be, or become, old'. S.i.a.m.l.g. except SW where it has become **eski-** in Osm. and **eskil-** in Az. (*R I* 882). **Xak.** XI **to:n eskirdi:** 'the garment was, or became, shabby' (*xaliqa*) *Kaş. I* 228 **(eskirür, eskirme:k)**: XIII(?) *At.* **yaŋı eskirür** 'what is new grows old' 195: XIV *Muh.*(?) *'ataqa wa qaduma* 'to be, or become, old (Hend.)' **eski-**(?) *Rif.* 112 (only): **Çağ.** XV ff. **éskir-** (**-di**; 'with **-k-**') *kuhna ol- ve eski- Vel.* 55 (quotns.); **éskir-**(spelt)**/éskil-** ('with **-l-**') *kuhna şudan*, also pronounced **eski-**,

eliding the **r/l** *San.* 103v. 5 (quotns.): **Xwar.** XIV **eskir-** 'to grow old' *Quth* 22: **Kıp.** XV, *'ataqa* **-éskir** *Tuh.* 26a. 8: **Osm.** XV **eskil-** (*sic*) once *TTS I* 280.

Tris. ESG

PUF **üskebeç** Hap. leg.; of the form *uf'alal*; with a *ḍamma* over the alif only; presumably by its form, an Iranian(?) l.-w. **Xak.** XI **üskebeç** *al-zabīb* 'raisins' *Kaş. I* 159.

D **isiglig** P.N./A. fr. **isig**; 'feverish'. Survives only(?) in NC Kır. **ısılı. Uyğ.** VIII ff. Civ. **isiglig erser** 'if he is feverish' *II II* 14, 116; a.o. *do.* 10, 57.

D **isiglik** A.N. fr. **isig**; 'warmth (physical and metaph.); fever; warm feelings, affection'. S.i.a.m.l.g.; with front vowels in NE and sometimes SW, otherwise with back vowels. **Xak.** XI **isiglik** *al-ḥubb wa'l-muwadda* 'love, affection'; hence one says **köŋül isiglikı: kere:k** 'he ought to have warmth of affection (*ḥarāratu'l-muwadda*) in his heart' *Kaş. I* 152: XIII(?) *Tef.* **isiglik** 'heat (of a fire)' 126; **ısısılık** ditto 130: **Xwar.** XIV **isiglik** 'heat' *Quth* 61: **Kom.** XIV 'heat' **issilik** *CCI*; *Gr.*: **Kıp.** XIV **issilik** *al-ḥummā* 'fever' *Id.* 13; ditto **ısısık/ısilik** *Bul.* 9, 15: XV *suxūna* 'heat' **issilik** *Tuh.* 19a. 2: **Osm.** XIV ff. **ısısılık** 'heat' fr. XIV to XVII; **issilik** XV to XVIII *TTS I* 358; *II* 507; *III* 348; *IV* 439.

Tris. V. ESG-

D **isigle:-** Hap. leg.; Den. V. fr. **isig. Xak.** XI **er isigle:di:** *ḏahaba'l-racul fi'l-ḥummāwati'l-qayẓ wa'l-ḥācira* 'the man walked in the intense and excessive summer heat' *Kaş. I* 306 (**isigle:r, isigle:me:k**).

VUD?F **ösügle:-** Hap. leg.; Den. V. fr. ***ösüg**, which is prob., like other Gancak words, a l.-w. **Gancak** XI **ol kiritlik ösügle:dı:** 'he opened the lock by a cunning device (*bi-ḥīla*) without a key' *Kaş. I* 306 (**ösügle:r, ösügle:me:k**).

D **isiglen-** Refl. f. of **isigle:-**; s.i.s.m.l. meaning 'to be, or become, hot'. **Xak.** XI **ol er bu: uğurda: barmakka: isiglendı:** 'the man considered the season too hot (*'adda'l-waqt ḥārr*) for travelling' *Kaş. I* 294 (**isiglenür, isiglenme:k**).

Dis. ASL

D **osa:l** Dev. N./A. fr. ***osa:-**; 'negligent, idle; negligence, idleness'. An early l.-w. in Mong. as *osol* (the Den. V. is noted in XIII, *Haenisch* 128). S.i.a.m.l.g. A parallel Dev. N./A. in **-n** appeared in the medieval period, and s.i.s.m.l. together with or instead of *osal*; the earlier occurrences are included below. See *Doerfer* II 599. **Uyğ.** VIII ff. Civ. **osal kılmaŋlar** 'do not show negligence' (in carrying out an order) *USp.* 17, 12: **Xak.** XI **osa:l kişı:** *al insānu'l-ġāfil fi'l-umūr* 'a man who is negligent about matters' *Kaş. I* 122: *KB* **osal bolma saklan kamuğ işte sen** 'do not be negligent, be vigilant in all things' 443; o.o. 654, 1066: **Çağ.** XV ff. **osal** *tahāwun wa takāsul edüp aw yalanmak* 'negligence, indolence, or lying' *Vel.* 107; **osal** (spelt) *quṣūr wa taqṣīr wa iḫmāl* 'shortcoming, offence, negligence' (quotns.); also used for *ḍāyi' wa muhmil* 'useless, negligent' (quotn.) *San.* 75r. 9: **Xwar.** XIV **osal kıl-** 'to be negligent' *Quth* 119; *Nahc.* 224, 10; **osal** *Quth* 200 (*usal*): **Kom.** XIV 'negligent' **osal** *CCG*; *Gr.* 179 (quotn.): **Kıp.** XV *ġafala* 'to be negligent' **osan bol-**, with note in second hand that **osal**, too, is used *Tuh.* 27a. 10: **Osm.** XIV and XV **osal** 'careless, negligent' in three texts *TTS I* 727; *II* 932 (spelt *usal*); **osan/osaŋ** ditto, c.i.a.p. *I* 728; *II* 931; *III* 715; *IV* 787–8 (spelt *usan/usaŋ*): XVIII **osan** (spelt) in *Rūmī, kāhil* 'negligent, indolent' *San.* 75r. 13.

D **usluğ** P.N./A. fr. **1 us** and surviving in the same languages; 'discriminating, of sound judgement'. **Xwar.** XIII(?) (of elderly men) **usluğ** *Oğ.* 208, 275; **uzun usluğ** 'long headed' *do.* 313: XIV **usluğ** 'of sound judgement' *Quth* 200; *Nahc.* 437, 4: **Kom.** XIV 'wise' **ustlu** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-'āqil* 'intelligent' (opposite to *bilā 'aql* **uşsı:z**) **uşlu:** *Hou.* 25, 20.

Dis. √ASL-

D **asıl-** Pass. f. of **as-**; 'to be hung, suspended; to be hanged, crucified'. S.i.a.m.l.g. **Xak.** XI **bi:r ne:ŋ bi:rke: asıldı:** 'one thing was hung (*ta'allaqa*) on another' *Kaş. I* 196 (**aslur,** so vocalized, **asılma:k**): *KB* 221 (**arta:k**): XIV *Muh. ta'allaqa* **ası:l-** *Mel.* 40, 15; *Rif.* 130; *al-waṣl* 'to join' **asılmak** 37, 5; 123 (unvocalized, perhaps not connected): **Çağ.** XV ff. **asıl-** (spelt) Pass. f. *āwīxta şudan* 'to be hung, suspended' *San.* 39v. 4: **Kom.** 'to be hung up, suspended' **asıl-** *CCG*; *Gr.*: **Kıp.** XIV **aşıl-** *ta'allaqa Id.* 15: **Osm.** XIV **asılan** 'precipitous' (cliff) *TTS I* 46: XVI **asılmalu** 'who deserved to be hanged' *III* 42; XVII–XVIII **asılacak** ditto *I* 46: XVIII **asıl- . . .** and in *Rūmī, maṣlūb şudan* 'to be executed' *San.* 39v. 4.

D **esil-** Pass. f. of **2 es-**; 'to be stretched, to stretch (Intrans.)'. Pec. to *Kaş.*; in one or two places altered to *eşil-*, cf. **2 es-**. **Xak.** XI **yışığ esildı:** *imtadda'l-ḥabl* 'the rope, etc. stretched'; also used for 'to be stretched' (*mudda*) *Kaş. I* 196 (**eslür** (*sic*), **esilme:k**, *sic* in MS.); **bu yıp ol esilge:n** 'this cord is constantly stretching' (*yamtadd*) *I* 158.

D **osul-** Pass. f. of **os-**, q.v. N.o.a.b.; it is possible that the Uyğ. word is mistranscribed, and should be read **uşalur** or **üzülür** which would perhaps suit the context better. **Uyğ.** VIII ff. Bud. **tolp etözleri tançu tançu bolup bıçılur osulur** 'all their bodies are cut (Hend.) into small pieces' *TM IV* 253, 63: **Çağ.** XV ff. **osul-** (spelt) *güşt az ustuxwān pāk şudan* 'of meat, to be scraped off the bones' *San.* 75r. 5.

D **1 usla:-** Hap. leg.; Den. V. fr. **1 us. Oğuz.** XI **ol usla:dı: ne:ŋni:** 'he understood (*faṭana*) good and evil, and distinguished (*mayyaza*) between them' *Kaş. I* 286 (**usla:r, usla:-ma:k**).

VUD **2 usla:-** Hap. leg.; Den. V. fr. **2 us**; 'to behave like a vulture'. Prob. used only in the Ger. in **-u:. Xak.** XI *Kaş. II* 17, 17 (**es**).

D **aslın-** Hap. leg.; Refl. f. of **asıl-. Xak.** XI **aslındı: ne:ŋ** 'the thing was hung (*ta'allaqa*) on to something' *Kaş. I* 258 (**aslınur, aslınma:k**).

Tris. ASL

D **osallık** A.N. fr. **osa:l**; 'carelessness, negligence'. S.i.s.m.l. **Xak.** XI *KB* 1209 (**alk-**); 6075.

?E **isilgü:** Hap. leg.; no doubt an error for **egsilgü:** which suits the context perfectly. **Uyğ.** VIII ff. Bud. (respect for you is constantly increasing) **neŋ isilgüsi** (read **egsilgüsi**) **yok** 'there is no diminution of it' *Hüen-ts.* 2076.

Tris. V. ASM-

SF **ısmarla:-** See **ospurla:-.**

Dis. ASN

esen 'in good health, sound; safe'. S.i.a.m.l.g. except SE. The spelling *asan*, which is common in Uyğ. is prob. an aberration. Not to be confused with Pe. *āsān* 'easy', but see *Doerfer* II 478. **Türkü** VIII ff. **esen tükel** 'healthy and complete; safe and sound' *IrkB* 15, 27, 42: **Uyğ.** VIII ff. Man.-A **esenin bardamaz esenin keltemez** 'we went and came back, safe and sound' *M I* 10, 11–12; a.o. *M III* 13, 16 (i) (**igle:-**); Bud. **esen** (*asan*) **tükel** *PP* 22, 6; 24, 3 etc.; **siz öz uluşuŋuzka esen ötgeysiz** 'you will get through safely to your own country' *Hüen-ts.* 45–6; o.o. *do.* 66, 1874, 1956, 2043; *U II* 64, 8–9 etc. (**énç**): Civ. **ıraktakı kişi esen** (*asan*) **yanmaz** 'the man who is afar off does not return safely' *TT VII* 28, 6; (even if the foetus dies) **esen** (*asan*) **ozar** 'she is delivered safely' *H I* 109; o.o. *do.* 110, 114: **Xak.** XI **esen** *al-sālim* 'safe, sound, in good health'; hence one says **esenmü sen** 'are you in good health?' *Kaş. I* 77 (prov.); a.o. *I* 62, 5 (**tirig**): *KB* **esen bol** 1190; **esen énç tirilgil** 'live in good health and tranquillity' 1948; a.o.o.: XIII(?) *At.* **eseninde** 'in his lifetime' 263: XIV *Muh. al-mu'āfā* 'healthy, well' **esen** *Mel.* 56, 3; *Rif.* 154: **Çağ.** XV ff. **esen** *saḥīḥ wa sālim* 'safe and sound', also spelt **ésen** *San.* 40v. 14; **ésen** ditto 104v. 21: **Kıp.** XIII *al-sālim* **esen** *Hou.* 26, 7; a.o. in P.N. 29, 13: XIV ditto *Id.* 13 **Osm.** XIV ff. **esen** 'in good health, sound'; c.i.a.p. *TTS I* 276; *II* 397; *III* 264; *IV* 307.

D **esin** Intrans. Dev. N. fr. **1 es-**; 'breeze, gentle wind'. Common in Xak., but rare elsewhere; survives only(?) in NE **ezin** Tel. *R I* 894 and Tuv. and SW XX Anat. **esin** *SDD* 550. **Uyğ.** VIII ff. Bud. (just as a fire) **yélig esinig** (*asinig*) **basutçısı bulup** 'when it finds a wind or breeze as its helper' *U II* 9, 5: XIV *Chin.–Uyğ. Dict. hsi fêng* 'a gentle wind' (*Giles* 4,163 3,554) **esin boldı** *R I* 894; *Ligeti* 135: **Xak.** XI **esin** *al-nasīm* 'a breeze' *Kaş. I* 77; five o.o.: *KB* 65 (**erinçig**).

(S) D **osan** See **osa:l.**

Dis. V. ASN-

D **asın-** Refl. f. of **as-**; 'to hang (something *Acc.*) on, or for, oneself'; later 'to hang (Intrans.), to be hung up, or suspended'. Survives in NE **azın-** Leb., Şor 'to be hung up'; Tel. 'to cook' (i.e. 'to hang something over the fire for oneself'); NC Kir., Kzx. **asın-** 'to hang (e.g. a rifle) on oneself'. (**Türkü** VIII (we went along down that river and) **asınğalı: tüşür:timiz** 'let the men dismount to cook' *T* 27 (Aalto's translation, but the word should be read **aşanğalı:** 'to eat'): **Uyğ.** VIII ff. Civ. **yincülüg morwantla:r asnap** 'hanging pearl necklaces(?) on oneself' *TT VIII I.*17 (so transcribed but ?read **morwartla:r** and connect with Pe. *marwārīd* 'pearl'); **it tışın kenç oğlan asınsar** 'if a young boy hangs a dog's tooth on himself' *TT VII* 23, 2: **Xak.** XI *KB* (serve me with timely loyalty) **kapuğda asunğıl** (*sic*) **maŋa bol yakın** 'station yourself at (my) door and be near me' 595.

D **esin-** Hap. leg.; Refl. f. of **2 es-. Xak.** XI **at esindi:** 'the horse pulled (*madda*) on the rope in order to get loose and almost broke it' *Kaş. I* 201 (no Aor. or Infin.).

D **isin-** Refl. f. of **isi:-**; 'to warm oneself, be warm'; metaph. 'to have warm feelings, be friendly to, or fond of (someone *Dat.*)'. S.i.a.m.l.g. with the same variations between front and back vowels as **isi:-. Uyğ.** VIII ff. Bud. **isinmek amranmak sav** 'words of affection and love' *Hüen-ts.* 1953–4: **Xak.** XI **men aŋa:r isindim** *aḥbabtuhu* 'I was fond of him'; and one says **ol o:tka: isindi:** 'he warmed himself (*iṣṭalā*) at the fire'; and one says **ol kü:n isindi:** 'he basked (*taṣarraqa*) in the sun' *Kaş. I* 201 (**isinü:r, isinme:k**; *sic* in MS.): *KB* **isin-** 'to become friendly, genial, gratified (by something *Dat.*)' is common, e.g. 106, 2179, 2479, 4220, etc.; in 4701 two MSS. have **ısınmak** and one **isinmek**: XIV *Muh. ḥamiya* 'to be hot' **i:sin-** *Mel.* 25, 12; **isi:n-** *Rif.* 108; *dafi'a* 'to be warm'. **i:sin-** 26, 5; 109: **Çağ.** XV ff. **ısın-** (*sic*) *garm şudan* 'to be hot' *San.* 101v. 28 (quotns.): **Xwar.** XIV VU **isin-** 'to become warm, hot' *Quth* 61, 206 (*ısın-*); *MN* 49: **Kom.** XIV 'to warm oneself' **issin-** *CCI*; *Gr.*: **Kıp.** XIII *dafi'a* **isin-** *Hou.* 36, 14: XV ditto *Tuh.* 16a. 7.

D **osan-** Refl. f. of ***osa:-**; 'to be negligent, listless', and the like. Survives only(?) in NW Krım **osan-** *R I* 1139 and SW Osm. **usan-. Xak.** XI *KB* **osanma** 'do not be negligent' is common, 1093, 1106, 1274-8, etc.; other forms 1141, 1237, 1449: XIII(?) *At.* (I send my greetings to the Prophet's four Companions) **olardın osanmak kaçan ol maŋa** 'how

could I possibly neglect them?' 32; o.o. 103, 309 (**1 a:r-**): XIV *Muh. tamaṭṭā* (e.g. of the day) 'to be long and dreary' **osan-** *Mel.* 24, 9; *Rif.* 106: *al-tamaṭṭā* **osanmak** 36, 3; 121; *al-malāl* 'to be listless, peevish' **o:ṣa:nmak** 38, 1; 124; *al-ġafla* 'to be negligent' ditto 124 (only): **Çağ.** XV ff. **osan-** (spelt) *bī-zār ṣudan wa nafrat kardan* 'to be listless, and feel revulsion' *San.* 74r. 18 (quotns.): **Xwar.** XIV **osan-** 'to be tired of (something *Abl.*)' *Qutb* 200 (*usan-*): **Kıp.** XV *malla* **osan-** *Tuh.* 35b. 11.

D **esne:-** Den. V. fr. **esin**; properly 'to blow gently', but usually metaph. 'to yawn'. S.i.a.m.l.g., much distorted in NE (**este-/eze-**) **Türkü** VIII ff. **esnegen bars men** 'I am a yawning leopard' *IrkB* 10: **Xak.** XI **esin esne:di:** *tanassama'l-nasīm* 'the breeze blew gently'; and one says **er esne:di:** 'the man yawned' (*taṭā'aba*) *Kaş. I* 288 (**esne:r, esne:me:k**); o.o. *II* 223, 9; *III* 147, 13: XIV *Muh.*(?) *taṭā'aba* **esne:-** *Rif.* 105 (only): **Çağ.** XV ff. **ésnedi** *uykusı geldi, esnedi* 'to feel sleepy, to yawn' *Vel.* 60; **ésne-** (spelt) *dahan dara kardan* 'to yawn', in Ar. *taṭā'ub San.* 104r. 20 (quotns.): **Kom.** XIV 'to yawn' **esne-** *CCG*; *Gr.*: **Kıp.** XIII *al-taṭā'ub* **esne:mek** (misvocalized *üs-*) *Hou.* 32, 2; *taṭā'aba* **esne:-** *do.* 38, 18: XV *al-taṭā'ub* **ésnemek** *Kav.* 61, 14; *taṭā'aba* **ésne-** *Tuh.* 9a. 10.

VU **ösne:-** 'to resemble'. Pec. to *Kaş.*; in the Caus. f. the Infin. is spelt with **-ma:k**. Cf. **1 oxşa:-**. **Xak.** XI **bi:r ne:ŋ bi:rke: ösne:di:** 'one thing resembled (*şābaha*) another' *Kaş. I* 288 (**ö:sne:r** (*sic*), **ösne:me:k**); **ka:dka: tükel ösneyü:** 'exactly like a snowstorm' *II* 223, 10; *III* 147, 14.

D **esnet-** Caus. f. of **esne:-** in both meanings. S.i.s.m.l. **Xak.** XI **teŋri: esin esnetti:** 'God made the breeze blow gently' (*nassama'l--nasīm*); and one says **ye:k anı: esnetti:** 'the devil made him yawn' *Kaş. I* 266 (**esnetür, esnetme:k**): **Çağ.** XV ff. **ésnet-** Caus. f.; *dahan dara kunānidan* 'to make (someone) yawn' *San.* 104v. 6 (quotn.).

VUD **ösnet-** Hap. leg.; Caus. f. of **ösne:-** **Xak.** XI **men aŋar ösnettüm** (*sic*) *ṣabbahtuhu bihi wa ẓanantu annahu huwa* 'I compared him to him, and thought that he was him' *Kaş. I* 267 (**ösnetür, osnatma:k**?).

VU?D **aŋar-** Hap. leg.; dissyllabic and with back vowels, but the only vowel shown is *fatḥa* once on the *alif*. Apparently an Intrans. Den. V.; apart from the question whether the word is old enough, it could be a Den. V. fr. **osaŋ** (**osa:l**). **Xak.** XI **er aŋardı:** *ḥaruna'l--racul mina'l-'amal wa calasa* 'the man stopped (work) on the affair and sat down' *Kaş. I* 289 (**aŋara:r, aŋarma:k**).

Tris. ASN

PUD **osa:ñuk** 'careless, listless'; a comparison between the forms in *KB* and the other authorities suggests that the original form was **osa:ñuk** for ***osa:nyuk**, and that it is a Dev. N./A. fr. **osan-**; cf. **bulğañuk** and **sarkıñuk**. N.o.a.b. **Xak.** XI **osa:yuk er** *al-raculu'l-ğāfil* 'a careless, or negligent man' *Kaş. I* 160 (MS. faint at this point, *osa:nuk* is a possible reading): *KB* **osayuk bu yalŋuk bilir ölgüsin özindin kétermez osallık usın** 'this man is negligent, he knows that he will die but does not shake off from himself the sleep of negligence (or indolence)' 6075; a.o. 3568 (**serimsiz**): XIII(?) *Tef.* **osanuk** 'careless' (and **osanukluk** *ġafla*) 332: XIV *Muh.*(?) *al-tağāful* (? for *al-mutağāfil*) **o:sa:nuk** *Rif.* 148 (Mel. 52, 7 **u:nutmak**).

D **esengü:** A.N. fr. **esen**; 'security' and the like. N.o.a.b. **Uyğ.** VIII ff. Man.-A **kamağ teŋri yériŋe esengüsin bérdi** 'he gave his security to all the countries of the gods' *M I* 12, 1–2; **esengü öğrünçü** 'security and joy' *M III* 43, 2 (ii); a.o. *M I* 27, 11 ff. (**alkış**): Bud. **esengü bitig** 'a letter of security, safe conduct(?)' *Hüen-ts.* 1819, 1863, etc.

D **esengülüg** P.N./A. fr. **esengü:**; n.o.a.b. **Uyğ.** VIII ff. Bud. (then the Buddha) **énçgülüg esengülüg ermekig kılu yarlıkadı** 'deigned to create a state of peace and security' (for the merchants) *Tiş.* 22b. 8.

D **esenlik** A.N. fr. **esen**; 'good health, soundness, security', and the like. S.i.a.m.l.g. **Xak.** XI *KB* **esenlik tilese** 'if (you) wish to be safe' 169, 964: **Xwar.** XIV **esenlik** 'security, prosperity' *Qutb* 22: **Kıp.** XIV **esenlik** (?*sic*, text *eselik*) *al-salām* (?for *al-salāma* 'security, good health') *Id.* 14; *al-salāma* **esenlik** *Bul.* 6, 1: XV ditto *Tuh.* 19a. 4: **Osm.** XV ff. **esenlik** normally 'greetings, good wishes'; c.i.a.p. *TTS I* 277; *II* 399; *III* 265; *IV* 308.

Tris. V. ASN-

D **osandur-** Caus. f. of **osan-**; survives only (?) in SW Osm. **usandır** 'to bore, sicken, disgust (someone)'. **Xak.** XI *KB* (do not be careless or stay near your enemy; withdraw) **yağıg sen osandur anı torka yét** 'make the enemy careless and lure him into the net' 4262: **Çağ.** XV ff. **osandur-** Caus. f.; *bī-zār kardan* 'to make (someone) listless' *San.* 74v. 7.

D **esengüle:-** Den. V. fr. **esengü:**; syn. w. **esenle:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **ağır ayamakın esengüleyü üküş köŋül ayıtu: ıdurbiz** 'We enquire after your health with deep respect and respectfully enquire (after you with our) many thoughts' *Hüen-ts.* 1825.

D **esenle:-** Den. V. fr. **esen**; 'to enquire after (someone's *Dat.*) health; to greet (him).' Survives only(?) in some NE languages (rather distorted) and SW Osm. usually for 'to bid farewell'. **Xak.** XI **ol maŋa: esenle:dі:** *ḥayyānī bi-taḥīya wa ṣāfahanī* 'he greeted and shook hands with me' *Kaş. I* 308 (**esenle:r, esenle:me:k**): XIV *Muh. sallama wa ḥayyā* 'to salute, greet' **esenle:-** *Mel.* 27, 7; *Rif.* 110: **Kıp.** XIV **esenle-** *wadda'a* 'to bid farewell' *Id.*

13: **Osm.** XIV ff. **esenle-** 'to bid farewell'; c.i.a.p. *TTS I* 277; *II* 398; *III* 264; *IV* 308; XVIII **esenle-/esenleş-** an expression of the Turks of Rūm for 'to say farewell' (*widā' kardan*); the Turks of Turān say **xoşlaş-** *San.* 40r. 19.

D **esenleş-** Recip. f. of **esenle:-** ; 'to bid farewell to one another'. S.i.m.m.l.g. **Xak.** XI *KB* (when he has passed the age of forty) **esenleşti erke yigitlik tili** 'the tongue of youth has said farewell to a man' 364; o.o. 5445, 5822: **Kıp.** XIII *wadda'a mina'l-widā'* **esenle:ş-** *Hou.* 44, 9: **Osm.** XIV ff. **esenleş-** 'to bid farewell (to someone **ile**)'; c.i.a.p. *TTS I* 277; *II* 398; *III* 264; *IV* 308: XVIII see **esenle:-**.

Dis. ASR

D **asra:** abbreviated Adv. fr. **ast**; properly an Adv. 'below, under', also used as a Postposn. 'below, beneath', and an Adj. 'low, lowly, inferior'. There is a rare Sec. f. **ısra:** cf. **anca:/ınça:**. Survives only(?) in SW Osm. **esre** 'the vowel below the letter', i.e. *kasra* and XX Anat. **asra** 'beneath' *SDD* 120. **Türkü** VIII **üze: kök teŋri: asra: yağız yér kılıntukda:** 'when the blue heaven was created above and the brown earth below' *I E* 1, *II E* 2; **üze: teŋri:** . . . **asra: yér** *I E* 22, *II* E 18; *II N* 10: VIII ff. **üze:** . . . **asra:** *IrkB* 15, 20, 54, 60: Man. **üze o:n kat teŋri asra segiz** (*sic*) **kat yér** 'the ten-fold heaven above and the eight-fold earth below' *Chuas.* 42–4; a.o. *M III* 7, 11–12 (i): **Uyğ.** VIII ff. Man. **asr[a] köpülin** 'with humble minds' *TT III* 3; **asra mansız sakınçlarığ** 'humble, unassuming thoughts' *TT II* 17, 68–9: Bud. **asrasında ağnalım** 'let us roll on the ground below (i.e. before) him' *USp.* 101, 8: Civ. **asra atıŋ yégedtiŋ** 'you have improved your low reputation' *TT I* 7–8; **kodı asıra** (*sic*) **kişiçe tutsarmen** 'if I treat him as a low and inferior person' *USp.* 98, 21–2: **Xak.** XI **asra:** a Particle (*harf*) meaning *taht*, 'below'; **ısra:** (glossed *bi-kasr* 'with ı-') a word (*kalima*) meaning *dūn dālika'l-makān*, 'beneath that place'; hence one says **ol andan ısra: ol** *annahu ba'd ḏālika wa dūnahu* 'he is after and beneath him' *Kaş. I* 126: XIII(?) *At.* 294 **(bus-)** *Tef.* **asra** 'below (something *Abl.*)' 61: **Çağ.** XV ff. **asır** (spelt) *harakat-i kasra* 'the vowel sign *kasra*', also called **astın** *San.* 40v. 5; a.o. *do.* 40v. 2: **Xwar.** XIV **aḏaklar asra** 'beneath the feet' *Qutb* 12; **taxtdın asra** 'beneath the throne' *Nahc.* 204, 10; **asrasında** . . ; **asrasıdın** *do.* 289, 11–12: **Kıp.** XIII *al-aqṣā* 'farther away' (opposite to 'nearer' **bésre:**) **ısra:** *Hou.* 56, 21: XIV **ışra:** *aqṣā Id.* 15: XV *awwal amis* 'the day before yesterday' **asra kün** *Tuh.* 5a. 5 (cf. **asra:kı:**): **Osm.** XIV to XVI **asra/ısra** as Adv., Adj., and Postposn., also **ısrasında**, in several texts *TTS I* 46; *II* 59; *III* 42; *IV* 44.

S **asru** See **aşru:**.

esri: 'spotted, dappled', hence various kinds of dappled felines, 'leopard', and the like. N.o.a.b. **Türkü** VIII ff. **ürüŋ esri: toğan kuş men** 'I am a white spotted falcon' *IrkB* 4; also applied to a cow and calf *do.* 41, and a mountain goat *do.* 49 **(1 ımğa:)**: **Uyğ.** VIII ff. Civ. **ikinti esri atlığ** 'the second (kind of swelling) is called mottled' *H II* 22, 18–19: **Xak.** XI **esri:** *al-namir* 'leopard' (and other similar felines); and any 'black and white (*mublıq*) rope' is called **esri: yışığ**; and anything 'of two colours' (*ḏū lawnayn*) is called **esri:** because it is like a leopard *Kaş. I* 126: *KB* (an army commander must have the heart of a lion and) **karıştukta esri bileki kerek** 'and in close conflict a wrist like a leopard's' 2310; **esriŋ ıtıŋ** 'your hunting leopard and your dog' 5379: **(Çağ.** XV ff. **esri** 'lynx, snow leopard' *P. de C.* 111 only): **Tkm.** XIV **esri:** *al-fahd* 'lynx, hunting leopard' *Id.* 13.

S **ısra:** See **asra:**.

D **ısrık** prima facie abbreviated Dev. N. fr. **ısır-**, but *Kaş.*'s explanation suggests that it was originally the Imperat. of ***ısrık-** Emphatic Pass. f. of **ısır-**. Survives in SE Türki **ısrık** 'incense used in driving out evil spirits' K. Menges, *Volkskundliche Texte aus Ost-Türkistan*, SPAW, 1933; XXXII 12; NC Kır. **ısrık** 'wild rue'; SW Osm. **ısırık/ısrık** 'a bite, the mark left by a bite'. **Xak.** XI **ısrık** 'a word used when treating boys suffering from an ulcer on the head or the evil eye' (*mina'l-sa'fa awi'l-'ayn*); the patient's face is fumigated with incense and one says **ısrık ısrık**, that is *kun ma'ḏūḏ yā cinnī* 'be bitten, oh evil spirit' *Kaş. I* 99.

(D) **usrık** Hap. leg.; etymology obscure but ultimately der. fr. **u:**. **Xak.** XI **usrık** *al-wasnān mina'l-nās*, 'of people, slumbering' *Kaş. I* 99.

D **osruk** abbreviated Pass. Dev. N. fr. **osur-**; 'fart, *flatus ventris*'. S.i.s.m.l.g., usually as **osuruk**; to be distinguished fr. **osurak (osurğak)** 'one who frequently breaks wind', first noted in Kıp. XV *Tuh.* 12b. 8; 47b. 12 and also s.i.s.m.l. **Xak.** XI **osruk** *al-rudām* 'fart' *Kaş. I* 99: **Kıp.** XV (in Grammatical Section) **osruk osurdı** *Tuh.* 83b. 7.

D **esrük** abbreviated Pass. N./A.S. fr. **esür-**; 'drunk, intoxicated; drunkenness'. S.i.a.m.l.g. in several forms, often trisyllabic. **Türkü** VIII ff. Man. **esrükin biligsizin üçün** 'because of his drunkenness and folly' *M I* 5, 4; o.o. *do.* 6, 16; 6, 21 **(1 aḏın-)**: **Uyğ.** VIII ff. Civ. **tegirmi tam içinde esrük bolduŋ** 'you have become drunk within an encircling wall' *TT I* 57–8: **Xak.** XI **esrük** *al-sakrān* 'intoxicated' *Kaş. I* 105; o.o. *I* 63 **(2 aḏığ)**; *I* 194 **(aḏıl-)** etc.: *KB* **kut esrüki şüçig esrükinde batar** 'intoxication with good fortune is worse (Pe. l.-w.) than alcoholic intoxication' 6141; a.o. 4586 **(axsumla:-)**: XIII(?) *Tef.* ditto 86: XIV *Muh. al-sakrān* **esrük** *Mel.* 55, 1; *Rif.* 152: **Çağ.** XV ff. **üsrük** (*sic*) *mast* 'intoxicated' *Vel.* 107; **üsrük** *mast wa maxmūr* ditto *San.* 75r. 19 (quotns.): **Xwar.** XIV **esrük** 'intoxicated' *Qutb* 22; 'melting' (eyes) *MN* 347:

Kıp. XIII *al-sakrān* (opposite to 'sober' **ayık**) **esrük** *Hou.* 26, 15: XIV ditto *Id.* 13: XV *al-sakrān* **esrik** *Kav.* 63, 6; *Tuh.* 19a. 1; 48a. 3: **Osm.** XIV (once) **esirik**; XIV to XVII **esrük**; XVI ff. **esrik** 'intoxicated'; metaph. 'mad' *TTS I* 281; *II* 403; *III* 268; *IV* 311.

D **ısrım** Hap. leg.; abbreviated N.S.A. fr. **ısır-**. **Xak.** XI **ısrım kişi**: *al-raculu'l-mutaqabbiḍu'l-qaṭūb* 'a wrinkled and frowning man' *Kaş. I* 107.

Dis. V. ASR-

asur- 'to sneeze'. It is surprising that this is the oldest form of what is presumably an onomatopoeic verb, which became **axsur-** in the medieval period and s.i.m.m.l.g. mainly in the latter or similar forms like **apsır-** (NE) and **aŋsır-** (NW, SW). A similar verb **öksür-** 'to cough' was common in the medieval period and also s.i.s.m.l., sometimes metathesized to **öskür-**. **Uyğ.** VIII ff. Civ. **asursar** 'if one sneezes' *TT VII* 35, 2 ff. (many occurrences): **Xak.** XI **er asurdı:** 'the man sneezed' (*'aṭasa*) *Kaş. I* 178 (**asurur, asurma:k**); **bu: er ol telim asuğa:n** 'this man is constantly sneezing' *I* 156: XIV *Muh.* (?) *'aṭasa* **axsu:r-** *Rif.* 113 (only); *al-sa'āl* 'to cough' **axurmak** (unvocalized, ?error for **axsurmak**) 123; *al-'aṭās* **aksurmak** (?; *alif* unvocalized, first **-k-** *kāf*; might be intended for *öksürmek*) 124: **Kıp.** XIII *'aṭasa* **aksur-** *Hou.* 36, 10; XIV (**Tkm.**?) **akşur-** *'aṭasa*; in **Kıp. çüçkür-** (with *cīms*) *Id.* 17; *'aṭasa* **akşur-** *Bul.* 63v.: **Osm.** XIV to XVI **axsur-/ağsır-** in several texts *TTS I* 13; *II* 18; *III* 9; *IV* 11.

(?D) **esür-** 'to be, or become, drunk, intoxicated', lit. or metaph. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (just as great kings like Ajātaśastru and Kaniṣka) **erk türkl[eri] meŋin ésürüp** 'being intoxicated by the joys of independence and maturity' (committed grievous sins) *TT IV* 4, 4 and note (tentative reconstruction of the text in one MS.): Civ. (if one puts dried partridge's spleen in wine or beer, however much a man drinks) **esürmez** 'he does not get intoxicated' *H I* 53: **Xak.** XI *KB* (how many things that ought to be done remain undone when a man drinks wine) **neçe kılmağu iş esürse kelür** 'how many things that ought not to be done are done if *he is* drunk' 2101; o.o. 2102, 6140(**axsumla:-**), 6142: XIV *Muh. sakira* 'to be, or become, drunk' **esri-** (*sic*) *Mel.* 27, 5; **esrü-** *Rif.* 110; *al-sakr* **esri:mek** 37, 12 (mis-spelt *-mak*); 123 (mis-spelt *emrimak*): **Çağ.** XV ff. **üsürgen** (*sic*) *mast olan* 'being drunk' *Vel.* 107 (quotn.); **üsrü-** (so spelt) *mast şudan wa masti kardan*; also spelt **esri-**, but as 'drunk' is **üsrük** the first is more correct *San.* 74v. 7 (quotns.): **Xwar.** XIV **esri-/esrü-** 'to be, or become, drunk' *Qutb* 22: **Kom.** XIV 'to be drunk' **esir-** *CCG*; *Gr.* 94 (quotn.): **Kıp.** XIV **esri-** *sakira Id.* 13: XV *sakira* **esir-** *Tuh.* 20a. 8: **Osm.** XIV ff. **esir-/esri-** 'to be drunk'; metaph. 'to be mad'; both forms c.i.a.p. *TTS I* 279; *II* 401; *III* 267; *IV* 311.

ısır- 'to bite'. Survives in some NE and SW languages. **Xak.** XI **it ısırdı:** 'the dog (etc.) bit' (*'aḍḍa*) *Kaş. I* 178 (**ısırur, ısırma:k**; prov.); **ısırğa:n it** 'a biting (*'aqūr*) dog' *I* 156; o.o. *I* 163, 18; *II* 329, 13: XIV *Muh. 'aḍḍa* **ısır-** *Mel.* 29, 3; *Rif.* 112; *al-'aḍḍ* **ısırmak** 36, 13; **yısırmak** 122: **Çağ.** XV ff. **ısur-(-an, -ğan)** *yemek yé-* 'to eat' *Vel.* 59 (quotn.); **ısır-** (spelt) *ba-dandān gazīdan* 'to bite', and metaph. *xwurdan* 'to eat'; but the latter is the more usual *San.* 102v. 29 (quotn.): **Tkm.** XIV **ısır-** *'aḍḍa Id.* 15: XV *'aḍḍa* (in Kıp. **tişle-**) **aşra-** (corrected in margin to **ısır-**) *Tuh.* 25b. 10.

osur- 'to fart, break wind'. Like other indecorous words omitted in some authorities (e.g. *Sam.*) but prob. s.i.a.m.l.g. **Xak.** XI **er osurdı:** *radama'l-racul* 'the man broke wind' *Kaş. I* 178 (**osurur, osurma:k**); **bu: er ol osuğa:n** 'this man is constantly breaking wind' (*ḍarrāṭ*) *I* 156: XIV Muh.(?) *axraca rih* 'to let out wind' **osu:r-** *Rif.* 102 (only): **Kıp.** XIII *ḍaraṭa* **oşır-** *Hou.* 36, 11: XIV **oşur-***ḍaraṭa*; **oşurmak** *al-ḍarāṭ wa'l-fusā'* both 'a loud and a silent fart' *Id.* 15: XV *ḍaraṭa* **osur-** *Tuh.* 23b. 1; 83b. 7 (**osruk**).

PUD **ösür-** if correctly read a Caus. f. of **ös-**, q.v.; but it occurs only once in the **Uyğ.** VIII ff. Bud. phr. **ünlerin ösürüp** apparently 'raising their voices' in a text first published in *U I* 43, 17–18 and republished in *U IV* 10, 52–3; in the latter the second word is printed in italics as doubtful. It is almost certainly an error for **üntürüp**. If so there is no good reason for supposing that **ös-** is not a Mong. verb, used as a l.-w. in some Turkish languages.

D **asurt-** Caus. f. of **asur-**. Survives only(?) in NE Bar. **azırt-** *R I* 569: **Xak.** XI **asurtğu: ot** *al-'aṭūs* 'snuff' *Kaş. III* 442; n.m.e.

D **esürt-** Caus. f. of **esür-**, 'to intoxicate (someone *Acc.*)'. S.i.m.m.l.g. **Xak.** XI **süçig anı: esürttı:** 'the wine intoxicated him' (*askarahu*) *Kaş. III* 427 (**esürtür, esürtme:k**) *KB* **esürtmesü dawlat seni** 'do not let good fortune intoxicate you' 6137; a.o. 6143: **Xwar.** XIV **üsrüt-** (*sic*?) ditto *MN* 218; **esürt-** *Nahc.* 363, 2: **Kom.** XIV 'to intoxicate' **esirt-** *CCG*; *Gr.* 94 (*quotn.*): **Osm.** XV and XVI **esrit-** (*sic*) ditto *TTS III* 269; *IV* 311.

D **ısırt-** Caus. f. of **ısır-**; 'to make, or let (someone *Dat.*) bite (something *Acc.*)'. Survives only(?) in NE Khak., Tuv. **ızırt-**; SW Osm. **ısırt-**. **Xak.** XI **ol apar etme:k ısırttı:** 'he made him bite (*a'aḍḍahu*) the bread' (etc.); also used of anyone who makes someone bite something *Kaş. III* 428 (**ısırtu:r, ısırtma:k**).

D **ısrıl-** Pass. f. of **ısır-** 'to be bitten'. Survives only(?) in SW Osm. **Xak.** XI

etme:k ısrıldı: 'the bread (etc.) was bitten' (*'uḍḍa*) *Kaş. I* 247 (**ısrılur, ısrılma:k**).

D **ısrın-** Refl. f. of **ısır-**; survives only(?) in NE Khak., Tuv. **ızırın-** 'to clench one's teeth', etc., and NC Kır. **ızırın-** 'to fly into a violent rage'. **Xak.** XI **er ısrındı:** *ikla'azza'l-racul ğaḍaba(n) 'alā şay'* 'the man flew into a violent rage about something'; its origin (*aşluhu*) is a cauliflower (*al-qunnabīṭ*) or similar vegetable, which, if it is cooked and then before it is finished cooking (cold) water is poured on it, turns hard and cannot be cooked, so also a mild-mannered man, when he becomes violent (*iştadda*), does the same *Kaş. I* 251 (**ısrınur, ısrınma:k**).

D **asruş-** Hap. leg.; Compet. f. of **asur-**. **Xak.** XI **ikki: er asruşdı:** 'the two men sneezed together (*ta'āṭasa*) to see which could sneeze most' *Kaş. I* 234 (**asruşur, asruşma:k**).

D **ısrış-** Recip. f. of **ısır-**; 'to bite each other'. Survives only(?) in NE Tuv. **ızırış-**. **Xak.** XI **ikki: aḏğır birle: ısrıştı:** 'the two stallions bit each other' (*ta'āḍḍa*); also used for helping and competing *Kaş. I* 234 (**ısrışu:r, ısrışma:k**); a.o. *I* 285, 14.

D **osruş-** Hap. leg.; Compet. f. of **osur-**. **Xak.** XI **ola:r ikki: osruşdı:** 'those two competed in breaking wind' (*fi'l-rudām*) *Kaş. I* 234 (**osruşur, osruşma:k**).

Tris. ASR

PUD **asırtku:** Hap. leg.; this word occurs in a section containing trisyllables ending in a long vowel, following **asurtğu:** and **ağartğu:** which are headed by the letter **-Ğ-** and preceding **emirçge:** which is headed by the letter **-K-** or **-G-** (*kāf*); it is itself headed by the letter **-K-** (*qāf*), the spelling in the MS. **asırtğuk** is therefore obviously wrong and must be corrected to **asırtku:**. There is a *fatḥa* over the *alif*, but no vowel sign on the second syllable. Morphologically the word is obscure; **-ku:** is a very unusual variant of the common suffix **-ğu:** and there is no semantic connection between the word and any known verb of suitable form. **Xak.** XI *al-raculu'l-faṭinu'l-muta'āqil*, 'a clever, intelligent man' is called (earlier) **asırtku: er** *Kaş. III* 442.

D **asurtğu:** See **asurt-**.

D **asra:kı:** N./A.S. fr. **asra:**; lit. 'situated below'. N.o.a.b. **Xak.** XI *KB* **yéme eḏgü tutğıl elig asrakığ** 'Moreover treat the people under your control well' (give them food and drink, and provide clothing for them) 4527: XIV *Muh. awwal amis* 'the day before yesterday' **ısra:ğı: kü:n** *Mel.* 80, 5 (so vocalized); *Rif.* 185 (unvocalized): **Kıp.** XIII *awwal amis* **asra:ğu:** (*sic*) **kün** *Hou.* 28, 12: XIV ditto **yasrağı:** (unvocalized, ?for **ı:srağı:**) **kün** *Bul.* 13, 7 (and see **asra:**): **Osm.** XIV to XVI **asrağı** 'the (day/night) before last' in several texts *TTS II* 60; *III* 42; *IV* 44.

D **esirgençsiz** Priv. N./A. fr. an unrecorded Dev. N. fr. **esirgen-**; 'unstinting'. N.o.a.b. **Uyğ.** VIII ff. Man. **esirgençsizin üleyü yarlıkatıgız** 'you have deigned to distribute unstintingly' *TT III* 109: Bud. (giving) **esirgençsiz köŋülün** 'with an unstinting mind' *U III* 11, 15; 45, 19; a.o. *Suv.* 169, 13–14 (**ökünçsiz**).

D **esriŋü:** Den.(?) N./A. fr. **esri:** and syn. w. that word. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **esriŋü öŋlüg yavlak ört yalın** 'a fierce parti-coloured flame (Hend.)' *U IV* 40, 158–9; **esriŋü körkle tağ seŋirlig yér orun** 'a place (Hend.) with variegated beautiful mountains and projecting rocks' *Tiş* 31a. 5–6; o.o. *U I* 30, 7 (mistranslated); *Suv.* 71, 19.

Tris. V. ASR-

D **esirge:-** Den. V.(?) but not semantically connected with any known word ***es**; the basic meaning was apparently 'to regret' which evolved in two opposite directions; (1) 'to be sorry for (someone)'; (2) 'to regret parting with (something); to grudge'. Survives in NC Kır., Kzx., and SW Osm. **Uyğ.** VIII ff. Bud. **yırığ taŋlayu ésirgeyü ığlayu** 'admiring the song, pitying him and weeping' *PP* 71, 3–4: **Xak.** XI **ol esirge:di: ne:ŋni:** *taḥassara 'alā fawti'l-şay' wa ta'assafa* 'he regretted the loss of the thing and was distressed' *Kaş. I* 306 (**esirge:r esirge:me:k**): **Çağ.** XV ff. **ésirgedirīğ dāştan** 'to grudge, withhold' *San.* 103r. 16 (quotns.): **Xwar.** XIV **esirge-** 'to pity (someone *Acc.*)' *Quṭb* 22: **Kom.** XIV ditto *CCG*; *Gr.* 94 (quotn.): **Kıp.** XIV **esirgeraḥima** 'to pity' *Id.* 13: XV ditto *Tuh.* 17b. 3: **Osm.** XIV ff. **esirge-** 'to pity'; c.i.a.p.; the second translation 'to protect' is less common *TTS I* 278; *II* 400; *III* 266; *IV* 310; XVIII after Çağ. entry; 'and in *Rūmī raḥm kardan San.* 103r. 16.

D **esirgen-** Refl. f. of **esirge:-**; survives only (?) in SW Osm. **Türkü** VIII ff. Man. *M III* 21, 3 (i) (**ağı:**): **Xak.** XI **ol tava:rıŋa: esirgendi:** *ta'assafa 'alā ḍahāb mālihi* 'he regretted the loss of his property' *Kaş. I* 291 (**esirgenü:r, esirgenme:k**).

D **isirken-** Refl. Dev. V. fr. **isi:-**; 'to come out in heat spots'. Survives in NE Khak., Tuv. **izirgen-** 'to feel hot'. **Uyğ.** VIII ff. Civ. **uzatı kurıma:k isirke:nme:k bu:şma:klık bolor** 'there is a prolonged feeling of being parched, a heat rash and irritability' *TT VIII I.*6: **Xak.** XI **anıŋ başı: isirkendi:** *xaracat min ra'sihi buṭūr bi-ḥarāra li-ṭūl tarki'l-ḥalq* 'heat spots came out on his head because he had failed to shave it for a long time' *Kaş. I* 290 (**isirkenü:r, isirkenme:k**): **Çağ.** XV ff. **ısırğan-mak** 'to blush for shame' *Vel.* 58 (supported by a quotn. containing **ısırğandırdı** (his boundless favours) 'made him blush').

D **esri:le:-** Hap. leg.; Den. V. fr. **esri:**. **Xak.** XI **ol kiḏizni: esri:le:di:** *naqaṣa'l-libd wa*

waṣâ 'alayhi ka-lawni'l-namir 'he embroidered the felt with a pattern like the colours of a leopard' *Kaş. I* 316 (**esri:le:r, esri:le:me:k**).

Dis. V. ASŞ-

D **asış-** Hap. leg.; Co-op. f. of **as-**. **Xak.** XI **ol maŋa: et asışdı:** 'he helped me to hang (*fī ta'līq*) the meat on a stake' *Kaş. I* 184 (**asışu:r, asışma:k**).

D **esiş-** Hap. leg.; Co-op. f. of **2 es-**. **Xak.** XI **ol maŋa: yıp esişdi:** 'he helped me to stretch (*fī madd*) the cord'; also used for competing *Kaş. I* 185 (**esişü:r, esişme:k**; *sic* in MS.).

D **isiş-** Hap. leg.; Co-op. f. of **isi:-**. **Xak.** XI **isişdi: ne:ŋ** 'the thing became hot (*ḥarra*), in the sense that the heat penetrated (*ta'addā*) all parts of it' *Kaş. I* 185 (**isişü:r, isişme:k**; *sic* in MS.).

Tris. ASY

S **osa:yuk** See **osa:ñuk.**

Dis. ASZ

VU **essiz** an Exclamation, 'alas'; n.o.a.b. **Xak.** XI **essiz** *kalima talahhuf* 'a word expressing sorrow', like *yā asafā* 'alas'; hence one says **essiz anıŋ yigitliki:** *yā lahfā 'alā ṣabābihi* 'alas for his youth' *Kaş. I* 143; o.o. *II* 188, 12; *III* 51 (**yigitlik**): XIV *Muh. al-asaf* **ésiz** (mis-spelt **é:ser**) *Mel.* 83, 9; *Rif.* 189: (**Çağ.** XV ff.(?) the word is listed three times in *SS*; (1) **essiz** *ḥayf, afsūs* 'alas' 12; **esbiz** (*sic*, an obvious error) ditto 13; **ésiz** ditto (also 'sleep, dream') 51, the first and last illustrated by quatrains of unknown authorship and date).

PU(?D) **isi:z/issiz** 'evil, bad', and the like. N.o.a.b. **Türkü** VIII ff. **bétge:çi: isi:z yavı:z kul** 'the scribe, (your) bad, useless servant' *Tun. IV* 10–11 (*ETY II* 96): **Uyğ.** VIII ff. Man.-A **isiz kergeksiz yançalaŋlar** 'bad and useless ones, may you be crushed' *M I* 9, 12: Bud. **isiz yavız** (gap) *U II* 23, 23–4: **Xak.** XI **isi:z** (in a section headed *fa'āl/fa'ūl*) *al-a'ram mina'l-ṣibyān* 'of a boy, unruly' *Kaş. I* 122; (in a section headed *fa''ūl*) *al-waqihu'l-ğaddāru'l-xalī'u'l-'iḏāri'l-ṣarrir* 'an impudent, perfidious man who has thrown off all shame and is very wicked' is called **issiz kişi:**; the double **-ss-** connotes excess (*al-mubālağa*) *I* 142; **eḏgü: i:si:z katma:s** 'good and bad (*al-rad'*) don't mix' *I* 386, 24; a.o. *II* 117 (**tılık-**): *KB* **eḏgü isiz** 235; 246 (**atık-**) and many o.o.: XIII(?) *At.* **isiz** (sometimes spelt **esiz**) 'bad' is common; *Tef.* **esiz** (*sic*?) 'bad; harm' 84.

D **u:su:z** Priv. N./A. fr. **u:**; 'sleepless'. N.o.a.b. **Uyğ.** VIII ff. Civ. **usuz küçsüz bolur** 'he cannot sleep and loses strength' *TT VIII I.*5: **Xak.** XI **u:su:z kişi:** *al-ṣaqadān* 'a sufferer from insomnia' *Kaş. I* 122: *KB* 2314 (**üği:**).

Tris. ASZ

D **isizlik** A.N. fr. **isi:z**; 'badness, wickedness'. Pec. to Xak.; NC Kır. **e:sizdik** and SW Osm. **isizlik/ıssızlık** 'an uninhabited, desolate place' are not connected but are crases of **iḏisizlik**, see **iḏisiz**. **Xak.** XI **isizlik** *al-ṣarr* 'wickedness' *Kaş. I* 152; three o.o. *KB* **isizlik uçuz ol** 'wickedness is worthless' 901; a.o.o.

Tris. V. ASZ-

D **isizlen-** Hap. leg.; Refl. Den. V. fr. **isi:z**. **Xak.** XI **o:ğla:n isizlendi:** 'the boy was unruly ('*aruma*)' *Kaş. I* 293 (**isizlenür, isizlenme:k**).

Mon. AŞ

1 a:ş 'food' in a broad sense. S.i.a.m.l.g.; see *Doerfer* II 481; from the medieval period onwards liable to be confused with Persian *āş* 'soup, porridge'. **Türkü** VIII ff. **ta:tığlığ a:ş** 'savoury food' *Toyok III* 1r. 6–7 (*ETY II* 178): Man. **aş içkü** 'food and drink' *Chuas.* 56; **özüt aşıŋa** 'for the meal (dedicated to) the spirits' *TT II* 10, 76: **Uyğ.** VIII ff. Man.-A **as** (*sic*) **içkü** *M I* 16, 2 and 6; **meŋin aşın** 'their bird-seed and food' *do.* 36, 6: Bud. **aş** 'food' is very common, e.g. *Suv.* 168, 23 (**aḏut**); *PP* 19, 6; 28, 3; *Hüen-ts.* 169, etc.: Civ. **aş** 'food' is common in *TT VII, H II*, and *USp.*: **Xak.** XI **a:ş** *al-ṭa'ām* 'food' *Kaş. I* 80; and many o.o., usually spelt **aş**: *KB* **ton aş** 'clothing and food' 321; o.o. 1054, 4587, etc.: XIII(?) *At.* **şarāb aş** 'drink and food' 297; a.o. 329: *Tef.* **aş** 'food' 66: XIV *Muh. al-ṭa'ām* **aş** *Mel.* 41, 14; *Rif.* 132, 164: **Çağ.** XV ff. **aş** *ṭa'ām San.* 41 v. 22: **Xwar.** XIII(?) **yig et aş sürme (sorma)** 'raw meat, food, and wine' *Oğ.* 10: XIV **aş** 'food' *Qutb* 13; *MN* 10; *Nahc.* 28, 13–14: **Kom.** XIV 'food' **aş** *CCI, CCG*; *Gr.* 43 (quotns.): **Kıp.** XIII *al-ṭa'ām* **aş**; and you say to someone who has eaten and drunk **aş bolşun**, that is *yakūn ṣiḥḥa* 'good health' *Hou.* 15, 13: XIV **aş** *al-ṭa'ām Id.* 14; *al-ṭabīx* 'cooked food' **aş** *Bul.* 7, 15: XV *al-ṭa'ām* **aş** *Kav.* 15, 19; 31, 3; *Tuh.* 23b. 10; *ṣiḥḥata(n)* **aş bolsun** *do.* 22b. 4: **Osm.** XIV ff. **aş** 'food'; c.i.a.p. *TTS I* 48; *II* 63; *III* 43; *IV* 46.

2 a:ş Hap. leg.; but see **2 aşla:-**. **Xak.** XI (after **1 a:ş**) and *ru'batu'l-inā* 'the repair of a vessel' is called **aş** (*sic*); hence one says **ayak aşla:** 'repair the goblet' *Kaş. I* 80.

é:ş primarily 'companion, comrade', with some special applications like 'spouse' (wife or husband) and 'one's equal', i.e. someone of the same rank, quality, etc. as oneself. The theory that the Suff. of the N. of Association **-da:ş/-de:ş** is a crasis of **-da:/-de: é:ş** is plausible. Like many short words, hard to identify but prob. s.i.a.m.l.g. **Türkü** (VIII the passages in which this word has been read are better explained otherwise; **bilig eşi:** and **çav eşi:** in *T* 7; *Ix.* 17 as **bilgesi: çavuşı:** and **eş eri: erkin** in *Ix.* 21 as **Şiri: erkin**): VIII ff. Man. *Chuas.* 197–8 (**adaş**): **Uyğ.**

VIII ff. Bud. **éş** usually occurs in the Hends. **éş adaş** *TT VIII B.*4; *U IV* 44 ff. (**adaş**), and **éş tuş** e.g. **éşiŋe tuşıŋa kasıŋa kadaşıŋa** 'to his comrades (Hend.), family and kinsmen' *TT VII* 40, 83–5; o.o. *TT IV* 6, 21; *PP* 53, 4–5 etc.: Civ. **éş tuş** *TT I* 48; **eḍgü kılınçlıġ éşlerke ınanmağınça** 'without trusting virtuous comrades' *do.* 79–80; **éşimiz** *USp.* 14, 5: **O. Kır.** IX ff. **éşim** *Mal.* 2, 1, and 16, 2(?); **éşime:** (twice) *do.* 51, 3: **Xak.** XI **é:ş** *al-ṣāḥib* 'comrade' *Kaş. I* 47 (verse); a.o. translated *al-ṣāḥib wa'l-rafiq* 'comrade, companion' *I* 458, 13: *KB* both **éş** 49, 75 (**ünde:-**) 165, etc. and **éş tuş** 500, 1694, 2254, 3784 (**éçi:**) etc. are common: XIII(?) *At.* **éş** 'comrade' is common; *Tef.* ditto 86: XIV *Muh.* **é:ş** *al-rafiq wa'l-ṣadiq* ('friend') is mentioned as one of the words in which *yā* is pronounced **é** *Mel.* 5, 7; *Rif.* 76; o.o. 6, 6; 49, 15; 77, 111, 144: **Çağ.** XV ff. **éş** *eş ve yoldaş aqrān ve amṯāl ma'nāsına* 'comrade, travelling companion in the sense of equals (Hend.)' *Vel.* 60; **éş** ('with é-') *ṣulḥ wa irtibāṭ* 'peace, connection'; hence **ikisiŋ bir birike éş ile** *rabṭida* 'connected' **éş boldılar** *marbūṭ sūdand* 'they were connected' *San.* 106v. 5 (in Vel. **é:ş** is connected with **4 éş- (2 es-)**, and this seems to have caused a misunderstanding in *San.*): **Xwar.** XIV **éş** 'comrade' *Qutb* 52: **Kom.** XIV **éş** *al-rafiq Id.* 14; *Bul.* 9, 6: **Osm.** XIV ff. **eş** 'spouse, friend' in several texts *TTS I* 282; *II* 403.

1 i:ş (? **1 ı:ş**) basically 'work, labour'; hence 'something done, a deed' and, more indefinitely, 'affair' and 'thing' in a semi-abstract sense. In *Kaş.* consistently spelt **ı:ş**, which is perhaps the original form, almost everywhere else, both earlier and later, **i:ş**. S.i.a.m.l.g. **Türkü** VIII **işig küçig bér-** 'to give one's services to (someone *Dat.*)' *I E* 8, 9, 10 (*II E* 8, 9, 10); *II E* 14; *T* 52; *Ongin* 5, 6 (**işig bér-**), 10, 11: VIII ff. **yeme: ne iş yarlı:ğ yarlı:ka:sar kop[ka:] işi: yor:k bolğay** 'and whatever work he orders to be done, the work will be completely successful' *Toy.* 18–20 (*ETY II* 58:) Man. **işig neçe işledimiz erser** 'whatever we have done' *Chuas.* 115–16; **işke küdügke tıltanıp** 'making the excuse(?) that we were busy' *do.* 267; a.o. 297: **Uyğ.** VIII **işig küçig ber-** *Şu. E* 5; the meaning of **iş** in *E* 11, 12; *S* 1 is obscure, but it is unlikely to be **éş** as suggested by Orkun: VIII ff. Man.-A **ayduk iseŋezen** (*sic*) **tüketi isledemez** 'we have done all the work that you ordered' *M I* 10, 13; (just as a craftsman) **is isleyü umaz** 'cannot work with' (unserviceable materials) *do.* 16, 14: Man. **ışın barça koḍur** 'he stops work completely' *M I* 17, 2: **eḍgü kılınçlığ ışlarığ** (*sic*) **ışlaltınız** 'you have caused good works to be done' *TT III* 80; o.o. *TT II* 16, 44–5 (**ışlar küdügler**); *TT III* 68; *M III* 34, 2: Bud. **iş** (always so spelt?) is common in all its usual meanings; **iş küdüg** also occurs frequently and seems to mean 'affairs, undertakings' or the like, e.g., **sidi tégme işig küdügüg** 'undertakings called *siddhi*' *U I* 34, 17; o.o. *TT V* 20, 9; 24, 50 etc.: Civ. (corrupt officials) **işiŋin küçüŋün artatur** 'frustrate your efforts' *TT I* 64–5; a.o. of **iş küç** *TT VII* 35, 15; **iş küdüg** is common, *TT I* 51, 72, 73, etc.; **er kişi er işiŋe keḍ bolayın téser** 'if a man wishes to be sexually potent' *H I* 75; **iş** 'work' is common in *USp.*: **Xak.** XI **ı:ş** *al-'amal wa'l-amr* 'work, affair, thing' *Kaş. I* 47; **ı:ş**, *Acc.* **ı:şıġ**, *Dat.* **ı:şka:** is very common; **i:şke:** occurs twice *I* 132, 27; *II* 315, 28: *KB* **iş** (so spelt) is common; **iş küdüg** 161, 1038, etc.: XIII(?) *At.* **iş**, *Dat.* **işke**, 'work' is common; *Tef.* **iş** 'work, affair' 127: XIV *Muh.* **i:ş** *al-ṣuġl* 'work, business' is mentioned as a word in which the *yā* is pronounced with 'conspicuous clearness', i.e. as **i:** *Mel.* 5, 13; *Rif.* 76; o.o. 40, 3; 83, 9; 128, 189; *al-'amal* **i:ş** 51, 14 (**kılmış** 147): **Çağ.** XV ff. (after **éş**) **iş** also means 'war' (*cang*) *Vel.* 61 (quotns.); **iş** (1) *kār* 'work' (quotn.); (2) metaph., *ḥarb wa kārzār* 'war, conflict' (quotn.) *San.* 106v. 2; **iş küç** a Hend. (*az itbā'*) meaning *kār u bār* 'business, affairs' (meaning analysed) 106v. 17; a.o. 303v. 10 (**1 kü:ç**): **Xwar.** XIII **iş** 'work' *'Ali* 32: XIV ditto *Qutb* 61; *MN* 73, etc.: **Kom.** XIV 'work, business' **iş** *CCI, CCG*; *Gr.* 107 (quotns.): **Kıp.** XIV **iş** *al-amr*; **i:ş** *al-'amal Id.* 14; *al-ṣuġl* **iş** *Bul.* 5, 14: XV *ṣuġl* **iş** *Tuh.* 21a. 9: **Osm.** XIV ff. **iş** with the usual range of meanings in various phr.; c.i.a.p. *TTS I* 393–4; *II* 550–3; *III* 385–8; *IV* 441–3.

2 iş (**ış**) 'soot, dirty smoke'; unlike **1 i:ş** with a short vowel, but with the same uncertainty regarding its quality; the position is complicated by the fact that in the medieval period it became confused with **ış**, a Sec. f. of **yı:ḍ**, q.v. It seems, however, to survive in NE most dialects and Tuv. **ış**; Khak., Koib., Sag. **ıs**; SE Tar., Türki **is**; NC Kır. **ıs**, Kzx. **ıs**; SC Uzb. **is**; NW **ıs**; SW Az. **his**, Osm. **is**. **Xak.** **ış** *sināʿu'l-sirāc wa'l-duxān 'alā'l-ḥā'it wa ğayrihā* 'lamp-black and smoke marks on walls, etc.'; hence one says **to:n ış boldı:** *tadaxxana'l-ṯawb* 'the garment was blackened with soot' *Kaş. I* 37.

1 oş an exclamation used to call attention to something or someone, 'look, see here', and the like. Not noted as an independent word after about XVI, but fr. about XIII fused with the Demonstrative Prons. **ol** 'that' and **bu:** 'this' to add emphasis to them. These fused forms s.i.a.m.l.g. except NE(?), often much distorted, e.g. in Osm. they have become **şu** and **işbu**. **Xak.** XI **oş** a Particle (*ḥarf*) meaning *hāḥaḍā* 'thus'; hence one says **oş mundağ kı:l** 'do thus'; **oş** a Particle meaning *al-ān*, 'now, this very moment'; hence one says **oş keldüküm bu:** *ḥuḍūrī al-ān* 'I have just arrived' *Kaş. I* 36; o.o. *II* 45, 27; 128, 7: *KB* **oş** occasionally occurs as an Exclamation, e.g. **ay bilge özüm oş tapuğçı seniŋ** 'oh wise man, I myself, see, am your servant' 203, but usually in the phr. **oş ol** 565, etc.; **oş bu** 202, 984, etc.; XIII(?) *At.* **anın oş** 'for that reason, see!' 473; *Tef.* **oş** translates *wa la-qad* 'and indeed'; **oşol, oşbu** (and even **oşbu anlar**),

oşanlar 240, 334 (*uş*), 335: **Çağ.** XV ff. **oş** *ism-i işāra* 'a word used to call attention' (quotn.); also used for emphasis (*birāyi mubālaġa*) before the Demonstrative Prons. **oşbu** *īn* 'this' and **oşal** *ān* 'that' *San.* 75v. 24; **oşol/oşal** *ol nesne ve ol kimesne* 'that thing or person' *Vel.* 107–8; **oşal** (spelt) shortened and corrupt form of **oş ol** *ān San.* 75v. 28 (quotns.); **oşol** *ān. do.* 76r. 7 (quotns.); **oşança** *do.* 76r. 2; **oşandak** *do.* 76r. 3; **oşbu** *īn do.* 76r. 4; **oşmunça** *do.* 76r. 6: **Xwar.** XIII(?) **oşol** and **oşbu** are common in *Oğ.* and **oşu** and **şol** occur once each: XIV **oş emdi** 'now at once' *Qutb* 120; **oş** 'see' *MN* 37, etc.; *Nahc.* 104, 9; **oşol** and **oşbu** are common *Qutb* 120: **Kıp.** XIV **oş** ('with back vowel') *hā'u'l-llatī li'l-tanbīh* 'an exclamation to call attention' *Id.* 14; *hā huwa dā* 'hi there!' **oş/oşta**, like the Ar. *tanwīn* (as in example quoted); also in the meaning *a-'indak fi'l-istifhām* 'do you understand?' *Bul.* 15, 15: XV *ḥarfu'l-tanbīh* **o:ş** *Kav.* 73, 4: **Osm.** **oş** as an exclamation is common fr. XIV to XVI *TTS I* 749; *II* 957; *III* 735; *IV* 807 (transcribed *üş*); **şol** existed fr. XIV to XVII, Plur. **şular** till XVI **şunlar** 'thereafter' *I* 665 ff.; *II* 866 ff.; *III* 656 ff.; *IV* 724 ff.; **oşbu** occurred fr. XIV to XVI and **işbu** fr. XIV onwards (but apparent early examples may be due to later scribes); **oşbula** 'thus', **oşbunça** 'so much' are noted in XIV *I* 392, 750; *II* 958; *III* 736; *IV* 808.

VU **2 oş** an Exclamation used to call or drive animals; Survives in NC Kır. **öş/üş**, SW Osm. **oş/uş/oşt/uşta** and prob. elsewhere. **Xak.** XI **oş oş** an Exclamation with which cattle are called (*yuğrā*) to drink *Kaş. I* 36.

VU **3 oş** Hap. leg. **Xak.** XI **oş** 'the heart, centre (*qalb*) of a tree-trunk, branch or horn'; hence one says **müğüz oşı:** 'the core (*qalb*) of a horn'; and the tail bone (*'asību'l-ḏanab*) of a horse or bird is called **oş** *Kaş. I* 36.

Mon. V. AŞ-

1 a:ş- 'to cross (a mountain, etc. *Acc.*, later *Abl.*)', as opposed to **keç-** 'to cross (a river, etc.)'; also Intrans., e.g. of time, 'to pass'. Similar in some meanings to **1 a:ğ-** but without the implication of rising implicit in that word. S.i.a.m.l.g. **Türkü** VIII **Kögmen aşa:** 'crossing the Kögmen mountains' *I E* 17, *II E* 15; o.o. *I E* 21; *II E* 27; *T* 26, 35, 37: **Uyğ.** VIII **kara: kum aşmış** 'having crossed the Black Sand (desert)' *Şu. N* 8: VIII ff. Civ. **aşayın tésersen éḏiz turur** 'if you say "I will cross it", it is (too) high' *TT I* 47: **Xak. ol ta:ğ a:ştı:** 'he crossed (*cāwaza*) the mauntain' (etc.) *Kaş. I* 173 (**a:şa:r, a:şma:k**); o.o. *I* 123, 21 (**arpa:sız**); *III* 261, 7; it is also likely that a phr., which is out of place in a para., translating **1, 2 eş-**, belongs here; **kayna:r eşiç eşdi:** (?read **aşdı:**) *ġalati'l-qidr ġalayān* 'the cooking pot boiled over' *I* 166, 13: XIII(?) *Tef.* **aş-** 'to rise (to heaven); to pass through; (of water) to overflow (the brim *Abl.*)' 66: XIV *Rbġ.* **aş-** 'to climb onto (something **üze**)' *R I* 586 (quotn.); *Muh.*(?) *'abara wa cāwaza* 'to cross, pass over' **aş-** (in margin **keç-**) *Rif.* 122 (only): **Çağ.** XV ff. **aş-** (spelt) *az ḥadd guḏaştan wa ba-tacāwuz kardan* 'to exceed, surpass' *San.* 40v. 19 (quotns.): **Xwar.** XIII **aş-** 'to climb down' (*sic?*) *'Ali* 39: XIV **aş-** '(of time) to pass; to pass (through something *Abl.*)' *Qutb* 13; 'to outstrip' *MN* 69, etc.: **Kom.** XIV 'to pass over' **aş-** *CCG*; *Gr.*: **Kıp.** XIV **aş-** *'addā min mawḍi' murtafi'* 'to pass over a high place' *Id.* 14: XV *cāza* **aş-** *Tuh.* 12a. 7; *'addā* **aş-** *do.* 25b. 13: **Osm.** XIV and XV **aş-** 'to overflow' *TTS II* 64; XVI 'to cross' *IV* 47; XVIII **aş-** (after Çağ.) and, in *Rūmī, custan nar-i wuḥūş wa ṭuyūr bar māda wa cuft şudan* 'of male animals and birds, to mount the female and copulate' *San.* 40v. 19 (also *TTS I* 51; *II* 64).

2 aş- 'to enlarge, increase (something *Acc.*)'. Pec. to Uyğ.; has sometimes been transcribed **as-**, but the spelling in *TT VIII* and (for **aşıl-**) in Man. Syriac script is conclusively against this. **Uyğ.** VIII ff. Bud. **kŏŋülün yürekin buyan eḏgü kılınça üklitti aştı** 'he enlarged (Hend.) his mind and heart by virtue and good deeds' *U IV* 22, 269 ff.; **kut aşğalı sakınsar** 'if he thinks of increasing the favour of heaven (to himself)' *TT V* 8, 70; (in a damaged passage) **a:şa yéġ** 'more and better' *TT VIII N.*6; o.o. *Suv.* 136, 20 (**üklit-**); 266, 6–8 (**üste:-**).

eş- Preliminary note. Kaş. *gives two meanings 'to amble' and 'to pour (a dry substance)'; his third meaning seems to belong to* **1 a:ş-**. *In the medieval period two more meanings appeared, 'to twist', which seems to represent a Sec. f. of* **2 es-**, *q.v., and 'to dig, or row', which seems to belong to an old verb fortuitously not noted in the earlier period.*

1 eş- 'to amble'; survives only, with slightly altered meaning 'to run, hurry', in SW Osm. **Türkü** VIII ff. (I am the Road (or Spring?) God with the dappled horse) **yarı:n kéçe: eşü:rmen** 'early and late I amble along' *IrkB* 2: **Xak.** XI **atlığ eşdi:** *xabba'l-fāris wa rakaḍa* 'the horseman ambled (Hend.)' *Kaş. I* 166 (**eşe:r, eşme:k**): XIV *Muh.*(?) *qawqaza* (corrupt; *?qaza'a*) *wa harwala* 'to move fast, to amble' **éş-** *Rif.* 114 (only): **Kıp.** XIII ('food' **aş**) and the same word (in fact **eş**) is used when you order someone to hurry (*yasūq*) his horse or baggage animal *Hou.* 15, 14; *sir bi'l-dābba* 'travel on horseback' **eşgil** *do.* 40, 19: **Osm.** XIV ff. **eş-** 'to amble'; less precisely 'to hurry (on horseback)'; c.i.a.p. *TTS I* 283; *II* 405; *III* 269; *IV* 313.

2 eş- 'to pour (a dry substance *Acc.*)'. Perhaps survives in NE Khak. **és-** (of a cow) 'to yield milk' *Bas.* 64. **Xak.** XI **ol kayırnı: eşdi:** *ahāla'l-raml* 'he poured the sand'; also used for pouring flour into a sack and the like *Kaş. I* 166 (**eşe:r, eşme:k**).

3 eş- 'to dig; to row (i.e. dig water)'; not recorded before the medieval period, but no

doubt existed earlier. S.i.a.m.l.g. for 'to row' except in SW and for 'to dig' only in NE Tuv. and SW Osm.; in the latter it connotes less vigorous digging than **kaz-**. Çağ. xv ff. **éş-** . . . (2) *zamīn-rā kāwīdan* 'to dig the ground', in Ar. *tanqīr San.* 104v. 26: **Kom.** xiv 'to row' **eş-** *CCG*; *Gr.*: **Osm.** xvii **eş-** 'to dig' *TTS II* 405.

?S **4 eş-** See **2 es-**.

***ış-** (or ***yış-**?) See **ışıl-**.

1 üş- 'to crowd together, collect in a crowd'. Survives only(?) in SW Osm. **üş-**, Tkm. **üyş-**. Cf. **a:v-**. **Xak.** xi **etme:kke: telim kişi: üşdi:** 'many people crowded together (*izdahama*) to get bread' *Kaş. I* 166 (**üşe:r, üşme:k**): **Xwar.** xiii **üş-** 'to assemble' *'Ali* 56: **Kıp.** xiv **üştiler** *ictama'ū wa 'nḍammū 'alā şay'* 'they assembled and collected round something' *Id.* 14: **Osm.** xviii **uş-** (*sic*; *Red.* describes this form as 'vulgar') in *Rūmi, az aṭrāf hucūm kardan wa yak-cā cam' kardan* 'to crowd together from all sides and assemble in one place' *San.* 75v. 20.

2 üş- 'to perforate, cut a hole in (something *Acc.*)'. Survives only(?) in NC Kır. **üşü-** 'to bore with an awl' and SW xx Anat. **üş-** 'to hollow out' *SDD* 1439, but the N.I. 'awl, auger', **üşgü:** first noted in Kıp., *Hou.* 23, 15; *Tuh.* 34a. 4 survives in several SE. NC, and NW languages. Cf. **üşe:-, 1 öt-, üŋ-**. **Xak.** xi **ol ok üşdi:** 'he notched (*ṭaqaba*) the arrow (etc.) with a tool' (*bi'l-miṭqab*) *Kaş. I* 166 (**üşe:r, üşme:k**).

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aşu: 'red ochre'. Survives only in SW Osm. **aşı/aşu**; xx Anat. **aşı/aşu/aşur** *SDD* 121–3. **Xak.** xi **aşu:** *al-maġra wa huwa'l-ṭīnu'l-aḥmar* 'red ochre', that is red clay *Kaş. I* 89.

VU?D **işi:** 'lady', the feminine counterpart of **beg**; the Sing. occurs only in Uyğ. and apparently only in association with **beg; işle:r**, which is said by Kaş. to be an abbreviated Plur., survived rather longer. It may well be that the Sing. f. is **é:ş** with a Poss. Suff. 'his consort', and that the Plur. is merely an honorific Plur. of that word, but if so it is odd that *Kaş.* did not suggest this. See *Doerfer* II 645. **Uyğ.** viii ff. Bud. (various gods will protect) **élig xanığ begig işig boḍunuğ karağ** 'the realm, the monarch, the *beg* and his lady, and the common people (Hend.)' *Suv.* 192, 8–9; o.o. *do.* 192, 19–20; 194, 7–8; *TT VII* 40, 51, and 75: Civ. (if anyone makes a claim, invoking the authority of) **erklig beg işi elçi yalavaç** 'the responsible (district) governor, his lady and the envoys (of the central government?)' *USp.* 13, 13; 16, 18; o.o. of **beg işi** *TT I* 109, 168; *TT VII* 19, 11; *USp.* 77, 15; 107, 14 etc.: **Xak.** xi **işle:r** *al-mar'a* 'woman', originally **işi:le:r**, that is *al-sayyidāt mina'l-misā'* 'well-born ladies', the **-i:-** was elided because the word is used so much; there is a long story (*qiṣṣa ṭawīla*) about the origin of this name *Kaş. I* 117; about a dozen o.o., all translated *al-mar'a*; exactly syn. w. **ura:ğut**, but the latter is five times as common: xiv *Muh.*(?) *al-mar'a* **işler** *Rif.* 138 (in margin, **ebçi:** in text), 151 (Mel. **ebçı:** in both places).

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D **aşa:-** Den. V. fr. **1 a:ş**; properly 'to eat' in a physical sense; sometimes metaph. 'to eat up, destroy' or 'to enjoy, experience (something)'. S.i.a.m.l.g. Cf. **yé:-**. **Türkü** viii ff. (or, if it is savoury food) **a:şa:yı:n** 'may I eat it' *Toyok III* 1r. 7 (*ETY II* 179): Man. **künke aşadukumuz béş teŋri yaruk**ı 'the light of the five gods which we have enjoyed daily' *Chuas.* 300–1: **Uyğ.** viii ff. Bud. **kértgünç erser nomluğ tatığıg aşaguluk élig erür** 'as for faith, it is the hand with which one consumes the sweet (food) of the doctrine' *TT V* 22, 45; o.o. *PP* 50, 3–5 (**uḍuğ**); *TT V* 24, 53 (**yé- aşa-**); *Suv.* 529, 13 (ditto); in Buddhist terminology the *skandha* of *vedanā* 'perception', usually translated **teginmek**, is sometimes translated **aşamak** *TT VI*, p. 66, note 157: **Xak.** xi **er aş aşa:dı:** 'the man eat (*akala*) the food'; the Xākānī Turks use this word only of the nobility (*al-akābira*), but other Turks use it indiscriminately *Kaş. III* 253 (**aşa:r, aşa:-ma:k**); it is pointed out in *III* 261, 7–11 that **aşa:r** is the Aor. of both **1 a:s-** and **aşa:-**: *KB* **sevinçin avınçın küvençin éli aşasu** 'may he enjoy his realm in joy, happiness and pride' 123; o.o. 836, 1480: **Çağ.** xv ff. **aşa-** (spelt) *xwurdan wa āşāmīdan* 'to eat and drink' *San.* 41r. 14: **Xwar.** xiii(?) **aşa- iç-** 'to eat and drink' *Oğ.* 94, 364: xiv **aşa-** *Qutb* 13, *MN* 96: **Kom.** xiv 'to eat' **aşa-** *CCI*; *Gr.*: **Kıp.** xiii *akala-* (**ye:-** and) **aşa-** *Hou.* 43, 9.

eşü:- 'to cover, envelop'. Pec. to Xak. **Xak.** xi **ol aŋa:r yoğurka:n eşü:di:** *daṭṭarahu bi'l-diṭār* 'he wrapped him in a blanket', or anything (else) that covered (Hend.) him (*satara 'alayhi wa ġaṭṭāhu*) *Kaş. III* 253 (**eşü:r, eşü:me:k**); **eşük** *al-diṭār* is derived from **eşü:di:** *daṭara 'alayhi I* 14, 18: *KB* **ölüm yérke kömdi eşüdi yérig** 'death buried him in the earth and covered him with earth' 5212.

S **uşa:-** See **uvşa:-**.

üşe:- 'to scrape'. Survives only(?) in NE Tuv. **üje-**. Cf. **2 üş-**. **Xak.** xi **ol yé:rig üşe:di:** 'he scraped (*baḥaṭā*) the ground (etc.) searching for something' *Kaş. III* 253 (**üşe:r, üşe:me:k**).

üşı:- 'to be very cold, to shiver with cold'; used only of animate beings, not inanimate objects, but contrast **üşüt-**. S.i.a.m.l.g. except SC. **Xak.** xi **er üşi:di:** *ḥaṣira'l-racul mina'l-bard* 'the man fainted with cold' *Kaş. III* 254 (**üşı:r, üşı:me:k**); o.o. *I* 463, 12 (**emriş-**); *II* 137, 8 (**üşiyü:r** *tacidu'l-qurr* 'he gets chilled'): **Kom.** xiv 'to be frozen' **üşı-** (Aor. **üşür**) *CCI*, *CCG*; *Gr.*: **Kıp.** xiii *barada mina'l-bard* 'to be cold' **üşı:-** *Hou.* 36, 13:

XIV *barada* **üşü-** (*sic*) *Bul.* 36r.: XV *şay' bārid* **üşemek** (*sic*) *Tuh.* 7a. 10; *barada mina'l-şitā'* 'to be cold because of the winter' **üşü-** *do.* 8a. 10; *şaqi'a* (mis-spelt *saqi'a*) 'to be cold' **üşü-** *do.* 20a. 10.

Dis. AŞB

C **oşbu:** See **1 oş.**

C **aşba:r** a compound of **1 a:ş** and an unidentified second component. Pec. to *Kaş.* **Xak.** XI **aşba:r** (a word) 'used when straw and bran are moistened and mixed and fed to a horse' *Kaş. I* 117; a.o. *II* 251, 21 (**yélpit-**).

Tris. AŞB

PUF **ışvara:** undoubtedly a l.-w. discussed, with many refs., in S. G. Klyashtornyi, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964, p. 113, note 179. Although several scholars have proposed an Iranian origin, the most acceptable theory, supported by the fact that there is a Plur. f. **ışvaras**, is that it is Sanskrit *īśvara* 'lord, prince', obtained through Tokharian in both dialects of which it has been noted. **Türkü** VIII **ışvara:** occurs only as a title in front of P.N.s; (VU) **Yamtar** *I E* 33; **Çıkan Küli: Çor** *Ix.* 2; **Bilge: Küli: Çor** *Ix.* 8, 22, 24; **Tamğan Çor Yavğu:** (spelt *şvra*) *Ongin* 4; **Tamğan Tarxan** ditto; **Tarxan** the *balbal* associated with *Ongin* (*ETY I* 130): **Uyğ.** VIII **ışvaras** Plur. N. *Şu. S* 2 (**ançu:la:-**).

Dis. AŞC

éşiç 'an (earthenware) cooking pot'; n.o.a.b. **Uyğ.** VIII ff. Bud. **eşiçteki teg** 'like (an offering) in the cooking pot' *U III* 24, 8 (i); **éşiçteki** *do.* 44, 3 (i): Civ. (in a list of goods; one cow) **bir éşiç** (one leather bag, etc.) *USp.* 55, 3; **ésiçte çokuratıp** 'boiling in a cooking pot' *H I* 47; a.o. in *H I, II*: **Xak.** XI **eşiç** *al-qidr* 'an (earthenware) cooking pot' *Kaş. I* 52 (*prov.*); about 30 o.o.: XIV *Muh.*(?) *al-qidr* **eşiç** *Rif.* 169 (Mel. **çörmlek**): (**Çağ.** XV ff.(?) **eşiç** 'cooking pot' *P. de C.* 22 only).

PU **uşıç:** See **usiç.**

D **aşçı:** N.Ag. fr. **1 a:ş**; 'a cook'. Survives only(?) in SW Osm. **Uyğ.** VIII ff. Bud. **Mlunki aşçı** 'Mlunki the cook' *U III* 64, 1 and 18; a.o. *TT V*, p. 21, note 124, 3: **Xak.** XI *KB* 2557 (**ıḍısçı:**): XIV *Rbğ.* **aşçı . . . ayakçı** 'cook . . . cup-bearer' *R I* 605 (quotn.); *Muh. ṭabbāx* 'cook' **a:şçı:** *Mel.* 58, 3; *Rif.* 156.

D **i:şçi:** (**ʔı:şçı:**) N.Ag. fr. **1 i:ş**; 'workman'. S.i.a.m.l.g. except NC(?). **Xak.** XI **tavra:k ı:şçı:** *'āmil musri'* 'a quick workman' *Kaş. I* 468, 25; n.m.e.: *KB* (if a leader of the people is good) **kamuğ eḍgü: boldı: anıŋ işçisi** 'all his workmen become good' 894; a.o. 4148: XIII(?) *Tef.* ditto 128: **Çağ.** XV ff. **işçi** (spelt) *ṣāḥib-i kār wa mubāşir-i kār* 'workman, foreman' *San.* 106v. 12 (quotn.): **Kom.** XIV 'workman' **işçi** *CCG*; *Gr.*

Tris. V. AŞC-

D **eşiçlen-** Hap. leg.; Refl. Den. V. fr. **éşiç. Xak.** XI **er eşiçlendi:** 'the man had a cooking pot' (*qidr*) *Kaş. I* 291 (**eşiçlenür, eşiçlenme:k**).

Dis. AŞD

VU **aştal** Hap. leg. **Xak.** XI **aştal oğul** *'ucza waladi'l-racul* 'a man's youngest son' *Kaş. I* 105.

F **uştmax** 'paradise'; l.-w. fr. Sogdian *'wštmy*, same sound and meaning. Not noted in Uyğ. but adopted at an early date by Moslem Turks to translate Arabic *canna* 'paradise'. The Sogdian form was rarely used; the word became corrupted to **uçmak**, presumably owing to a false etymology fr. **uç-**. Survives as **uçmak** in SE Tar., Türki (*Shaw, Jarring*): NC Kır.; Kzx. (**ujmak**) *R I* 1780; SC Uzb. (**uçmox**) and SW Osm. where it was obsolete in XIX but has recently been revived in Rep. Turkish. See *Doerfer* II 423. **Xak.** XI **uçma:k** *al-canna Kaş. I* 118 (verse); a.o. *III* 374, 7: *KB* **uştmax** (Fergana MS.)**/uştmak** (Cairo MS.)**/uçmak** (Vienna MS.) 63; in 3503, 3522 (**evin**), 3656 all MSS. have **uçmak**: XIII(?) *Tef.* **uştmax/uçmak** 334–5: XIV *Rbğ.* **uçtmak** in one early MS., otherwise **uçmak** *R I* 1731: *Muh. al-canna* **uçma:k** *Mel.* 44, 16; *Rif.* 138 (**uşma:k** in margin): **Çağ.** XV ff. **ucmağ/ucmak** *bihişt* 'paradise'; also spelt with **-ç-** *San.* 65v. 7 (quotn.): **Xwar.** XIII **uçmax** *'Ali* 37: XIV ditto *Qutb* 194; **uçtmax** *do.* 195; *Nahc.* 254, 13; 280, 11; **uçmax** *MN* 83, etc.: **Tkm.** XIII *al-canna* **uçma:k** *Hou.* 8, 20: **Kıp.** XIV **uçmak** *al-canna Id.* 8; *Bul.* 2, 15: XV ditto *Tuh.* 11a. 8 etc.: **Kom.** 'paradise' **uçmak** *CCI, CCG*; *Gr.*: **Osm.** XIV ff. **uçmak** common to XVI, sporadic thereafter *TTS I* 710; *II* 916; *III* 695; *IV* 773.

Dis. V. AŞD-

D **aşat-** Caus. f. of **aşa:-**; 'to feed (someone *Dat.*, with something *Acc.*)'. S.i.a.m.l.g.; in SW only XX Anat. *SDD* 120. **Uyğ.** VIII ff. Bud. **noş tatığlığ étigsiz meŋgü meŋig aşatursız** 'you cause (us) to enjoy ambrosia (l.-w.)—flavoured supramundane everlasting joy' *Suv.* 647, 4: **Xak.** XI **ol maŋa: aş aşattı:** *aṭ'amani'l-ṭa'ām* 'he fed me'; most Turks use the word only for feeding kings and noblemen, but the Oğuz use it for anyone; the example is Oğuz *Kaş. I* 210 (**aşatur, asatma:k**): **Çağ.** XV ff. **aşat-** Caus. f.; *āşāmīdan* ('to drink', but 'to feed' must be meant) *San.* 41r. 28: **Oğuz** XI see Xak.: **Osm.** XIV **aşat-** 'to feed' once *TTS I* 50.

éşid- primarily 'to hear (something *Acc.*)' in a physical sense, with some extended meanings, like 'to get news of (something *Acc.*)' and, esp. in the Imperat., 'to listen' without specific Object, although 'to listen' is properly **tıŋla:-**. The variations in spelling at all periods, and the position of the word after **üşet-** in *Kaş.*, point clearly to an original initial **é-**. The

second consonant is consistently -d- in Runic script and this -d- survives in the modern Oğuz languages in spellings like the Pass. f., Osm. **işidil-**, Tkm. **eşidil-**. It became -t- in Xak. and most modern languages; the Uyğ. spellings are too ambiguous to indicate where and when the change occurred. S.i.a.m.l.g. with some changes, in NE usually **éş-/és-** before consonants **éşt-/ést-** before vowels. **Türkü** VIII **savımın tüketi: eşi:dgil** 'hear my words completely' *I S* 1, *II N* 1 (**eşid**); o.o. *I S* 2, 10; *E* 12, 22; *II E* 18; *N* 8, 11; *T* 12, 15, etc.: VIII ff. **üze: teŋri: eşi:dti:** 'heaven heard on high' *IrkB* 54, 60; **eşidşi:çi:mi:z**, no doubt mis-spelling or misreading of **eşidteçi:mi:z**, 'our hearers' *do. Postscript:* Man. **kulkakın eşidip** 'hearing with the ears' *Chuas.* 313 (spelling clear): **Uyğ.** VIII **eşidip** *III* 2; **éşidip** *III B* 8 (*ETY II* 37–8): Bud. in *TT VIII A.* and *D.* the spelling is consistently *éşét-*, prob. pronounced **éşéd-**; **eşidte:çi tınlığla:r** 'people who heard' *do. VIII H.*10; **eşid-** (or **eşit-**?) is common elsewhere, e.g. **beğniŋ catikin eşidgeli** 'in order to hear the king's Jātaka story' *U III* 24, 6 (ii), but **éşid-** occurs in *PP* 8, 8; 15, 7; 18, 8; *U IV* 28, 32, and both spellings occur in *TT VI*: Civ. **eşitip** (?**eşidip**) *USp.* 73, 7: **(O. Kır.** IX ff. the readings of this word in *Mal.* 24, 2; 39, 4 and 6 are unconvincing): **Xak.** XI the main entry has fallen out of the MS. but a prov., containing **kulak eşitse:** 'if the ear hears', follows **üşet-**, the Aor. and Infin. of which seem to have been altered from **eşitür, eşitme:k**: **éştür** *sami'at* 'heard' *I* 377, 14; **sö:zin éşit** *istami' kalāmahu* 'listen to his words' *I* 428, 9; a.o. *I* 508, 2: *KB* **eşit/eşitgil** 'hear' (a wise saying) is common 233, 452, etc.; **eştip** 'hearing' 450: XIII(?) At. **eşit-/éşit-** is common; *Tef.* **eşit-** 87: XIV *Muh. sami'a* **é:şit-** *Mel.* 27, 7; **éşit-** *Rif.* 110: **Çağ.** XV ff. **éşit-(-güçi,** etc.) *işit- Vel.* 63; **éşit-** *şanidan* 'to hear' *San.* 106r. 13 (quotns.): **Xwar.** XIII **éşid-** (Imperat. **éşit**) '*Ali* 5, 7: XIV **éşit-** *Quth* 53; *MN* 56, etc.; *Nahc.* 369, 2: **Kom.** XIV 'to hear' **eşit-** (once **işit-**) *CCI, CCG; Gr.* 94 (quotn.): **Kıp.** XIII *sami'a* **eşit-** (*alif* unvocalized) *Hou.* 33, 14: XIV **éşit-** *sami'a Id.* 14; ditto **eşit-** (*alif* unvocalized, **eşid-** before vowels) *Bul.* 47v.: XV *sami'a* **éşit-** *Kav.* 7, 14; 33, 19; *Tuh.* 20a. 10.

D **eşüt-** Caus. f. of **eşü:-**; n.o.a.b. **Xak.** XI **ol maŋa: yoğurka:n eşütti:** 'he ordered someone to to cover me (*daṭṭara 'alayya*) with a blanket'; also used for ordering someone to to cover (*satr*) someone with something *Kaş. I* 210 (**eşütür, eşütme:k**, corrected from *-ma:k*): **Kıp.** XV *ğabn* 'to fold (a garment)' **eşitmek** (mis-spelt *-mak*) *Tuh.* 26b. 8.

S **uşat-** See **uvşat-**.

D **üşet-** Caus. f. of **üşe:-** 'to have (something) searched'. Survives only(?) in NE Şor **öjet-** *R I* 1307; Tuv. **üjet-**. **Xak.** XI **ol anıŋ ewin** (*sic*) **üşetti:** 'the man ordered someone to search (*bi-baḥṯ*) his house' *Kaş. I* 211 (**üşetür, üşetme:k**).

D **üşüt-** (**üşıt-**) Caus. f. of **üşı:-**; 'to chill (someone or something)'; unlike **üşı:-** also used of inanimate objects. S.i.a.m.l.g. **Xak.** XI **ol meni: tumlığka: üşütti:** *awcadani'l-qurr* 'he exposed me to the cold'; and one says **ol süçig üşitti:** (*sic*) 'he exposed (*waḍa'a*) the wine to the cold (*li'l-bard*) until it was chilled' (*wacada'l-qurr*): this is a kind of beverage *Kaş. I* 211 (**üşütür, üşütme:k**).

S **éştil-** See **éşidil-**.

D **1 eştür-** Hap. leg.; Caus. f. of **2 eş-**. **Xak.** XI **ol kum eştürdi:** 'he ordered that the sand should be poured' (*bi-iḥālati'l-turāb*); also used of ordering that flour should be poured into a sack *Kaş. I* 222 (**eştürür, eştürme:k**).

S **2 éştur-** See **éşidtür-**.

D **üştür-** Hap. leg.; Caus. f. of **2 üş-**. **Xak.** XI **ol ok üştürdi:** 'he gave orders for a notch to be cut (*bi-ṯaqb ru'ṣ*) in an arrow'; also used for piercing a narrow (hole) (*ṯaqb ḍayiq*) *Kaş. I* 222 (**üştürür, üştürme:k**).

D **éştrüş-** Hap. leg.; Recip. f. of **2 éştür-**; 'to make one another hear'. **Türkü** VIII ff. Man. *TT II* 8, 56 (**ögrünçlen-**).

Tris. AŞD

D **eşidüt** Hap. leg.; Active N.Ac. fr. **éşid-**. **Uyğ.** VIII ff. Civ. **ırakta sav eşidüti edgü, yağuktakı iş bütüti edgü** 'hearing news from afar is good; completing the task near at hand is good' *TT I* 139–40.

Tris. V. AŞD-

D **éşidil-** Pass. f. of **éşid-**; 'to be heard'. S.i.a.m.l.g.; in SW Az., Thm. **eşidil-**; Osm. **işidil-**, elsewhere **éşitil-/éştil-** or the like. **Türkü** VIII ff. Man. *M III* 45, 4 (i) (**ögür**): **Uyğ.** VIII ff. Man.-A **atı éştilmiş** 'his name has been heard' *M I* 26, 27: Bud. **eştilme:dl:** 'has not been heard' *TT VIII H.*10; **eşidilmedi** *U IV* 24, 316: Civ. (the sound of the conch) **üküş tınlığlarka éşidillür** 'is heard by many mortals' *TT VII* 28, 31; **eşidillür** *TT I* 95, 134: **Xak.** XI **bu: sö:z eştildi:** 'this word (etc.) was heard' (*sumi'a*) *Kaş. I* 246 (**eştilür, eştilme:k**): XIII(?) *Tef.* **eşitil-** 87: **Çağ.** XV ff. **éşitil-** (spelt) Pass. f.; *masmū' şudan* 'to be heard' *San.* 106r. 29 (quotn.).

S **iştonlan-** See **içtonlan-**.

D **éşidtür-** Caus. f. of **éşid-**; 'to make, or let (someone *Dat.*) hear (something *Acc.*); to inform (him) of (it)'. S.i.a.m.l.g. **Uyğ.** VIII ff. Chr. **maŋa éşidtürüŋler** 'inform me' *U I* 6, 3: **Xak.** XI **ol maŋa: edgü: sö:z eştürdi:** 'he let me hear (*asma'anī*) the good news'; originally **eşittürdi:** *Kaş. I* 221 (**eştürür, eştürme:k**): *KB* (if he comes) **éştür maŋa** 'inform me' 5022: XIII ff. *Tef.* **eşittür-** 'to inform (someone *Dat.*) of (something *Acc.*)' 87: XIV *Muh. asma'a* **éşitdür-** *Mel.* 22, 7; **éşitü:r-** *Rif.* 103: **Çağ.** XV ff. **éşittür-** (spelt) Caus. f.; *şinawānidan* 'to cause to hear' *San.*

106r. 28: **Xwar.** XIII **eşitdür-** *'Ali* 28: **Kom.** XIV 'to make oneself heard' **işittir-** *CCG*; *Gr.*: **Kıp.** XIV **eşittir-** *asma'a Id.* 14.

Dis. AŞĞ

D **1 aşağ** Dev. N. fr. **aşa:-**; 'eating, food'. This word is said to survive in NC Kır. **aşaw** *R I* 536; Kzx. **asaw** *do.* 589, but these words are not noted in the XX dicts., and the only two early occurrences might be *Acc.* in Uyğ.-A fr. **1 a:ş.** Uyğ. VIII ff. Civ. *TT VIII I.2* **(akla:-)**, 8 **(yarsı:-)**.

S **2 aşağ** See **aşak.**

?S **aşak** 'low' and the like, lit. and metaph. A rare word surviving only(?) in SW Tkm. **aşa:k**; the *Dat.* f. **aşağa** included herein survives in SW Osm. **aşağı**, described in *Lex.* 25 as a (recent) corruption of **aşağa.** The word is specifically Western and is perhaps a corruption of **alçak. Oğuz** XI **aşak** *al-safil* 'the foot of a mountain' *Kaş. I* 66: XIII(?) *Tef.* **aşakğa** 'downwards'; **aşak kıl-** 'to lower' 66: XIV *Muh. qaşiru'l-zahr* 'with a short back' (opposite to *al-murtafi'* 'tall' PU **so:l) a:şa:k** *Rif.* 143 (only); *taht* 'below' **aşağa:** *Mel.* 14, 10; *Rif.* 90: **Kıp.** XIII *al-mustafil* 'low' (opposite to 'high' **yükse:k/yü:ce:) aşağ** *Hou.* 25, 17; *asfal* 'downwards' (opposite to 'upwards' **yo:ka:rı:) aşağa:** *do.* 26, 19: XIV **aşak** *al-mutawāḍi'* 'humble'; **aşağa:** *al-mawḍi'u'l-munhadir* 'a place sloping downwards'; in *Türki* (*sic*) **aşaka:** *Id.* 14; *al-mustafil* (opposite to 'high' **yü:ce:) aşak** *Bul.* 14, 12; *asfal* (opposite to 'upwards' **yoğaru:) aşağa:** *do.* 14, 4: XV ditto *Kav.* 35, 3; *Tuh.* 5a. 6; 73b. 6; **aşak** *do.* 73b. 11 **(alçak): Osm.** XIV and XV (only) **aşak/aşax** 'low, humble' in several texts *TTS I* 50; *II* 63; XIV to XVII **aşağa** (1) 'below (something *Abl.*)'; (2) 'lower'; (3) (socially) 'inferior'; common *I* 48–9; *II* 62; *III* 43; *IV* 46.

aşuk properly 'the ankle joint' of a man or animal; but the phr. **aşuk kemiği** 'knuckle bone', esp. the knuckle bone of a sheep used for various games, is often abbreviated to **aşuk/aşık.** S.i.a.m.l.g. usually as **aşık** but with other phonetic changes. **Xak.** XI **aşuk** *ka'bu'l-insān wa ğayrihi* (*sic* in MS.) 'the ankle joint of a man or other (animal)' *Kaş. I* 66: **Çağ.** XV ff. **aşuk** *topuk . . . ve dirsek kemiği* 'the ankle; the bone of the elbow' *Vel.* 21 (quotns.); **aşuğ/aşuk** *ğūzak-i pay* 'ankle', in Ar. *ka'b San.* 42r. 5 (quotn.): **Kıp.** XIV **aşuk** *al-ka'b* (mis-spelt *al-'akb*) *Id.* 14: XV *al-'urqub* '*tendo Achillis*, hock' **aşık** *Tuh.* 24b. 8: **Osm.** XV and XVI **aşuğ/aşuk** 'knuckle-bone', for games; in two texts *TTS III* 44.

?S **ışığ** See **yışığ.**

VUS **oşuk** See **yoşuk.**

S **uşak** See **uvşak.**

F **ışğun** l.-w. fr. Pe. *aşxuwān* 'rhubarb, sorrel', and the like. Survives in NC Kır. **ışkın** 'rhubarb': SW Osm. and XX Anat. **ışkın/uşkun** (and other forms) 'wild rhubarb'. **Xak.** XI **ışğun** *al-ribās* 'sorrel' *Kaş. I* 109; *I* 18, 5; a.o. *I* 440 **(kışğu:n): Çağ.** XV ff. **uşğun** (spelt) *ribās San.* 76r. 5: **Kıp.** XIV **ışkun** *al-ribās Id.* 14.

Dis. V. AŞĞ-

aşuk- originally 'to long for (something *Dat.*)'; later attenuated to 'to feel agitated, be in a hurry'. S.i.a.m.l.g. but now ?obsolete in SW. **Xak.** XI **ol evke: aşuktı:** 'he longed for (*iştāqa*) home (etc.)'; also used for anyone who longs for something (*mūli' muştāq ilā şay'*) *Kaş. I* 191 **(aşuka:r, aşukma:k);** a.o. *II* 165, 20: XIV Rbğ. **aşuk-** 'to be in a hurry' *R I* 597: **Çağ.** XV ff. **aşuk-** (**-tı,** etc.) *'acele ve iḍtirāb eyle-* 'to be in a hurry, to feel agitated' *Vel.* 20–1 (quotns.); **oşuk-(-tı)** ditto *do.* 107 (quotns.); **aşuk-** (spelt) *ta'cīl kardan* 'to be in a hurry'; mis-spelt *oşuk-* by some early authorities *San.* 41r. 29 (quotns.): **Xwar.** XIV **aşık-/aşuk-** 'to hurry' *Qutb* 14: **Kom.** XIV ditto **aşık-** *CCG*; *Gr.*: **Kıp.** XV *'acala* 'to hurry' **aştıkmak** (and **tezletmek**; in margin **aşıkmak**) *Tuh.* 25b. 3: **Osm.** XIV **aşık-/aşıx-** ditto; in two texts *TTS I* 63.

D **aşğın-** Refl. f. of ***aşğı:-** which survives in NC Kır. **ışkı-** 'to rub (something) against (something)'; 'to be rubbed down, worn away'. Survives in NW Kaz. **ışkın-** *R I* 1401; SW Osm. **aşın-. Xak.** XI **taş aşğındı:** 'the stone was worn away' (*insaḥaqa*); also used of anything hard (*şulb*) when it is worn away *Kaş. I* 254 **(aşğınur, aşğınma:k): Osm.** XVIII **aşın-** (spelt) in *Rūmi, sāyīda şudan wa farsūda şudan* 'to be rubbed down, worn away' *San.* 41v. 19.

S **ışkır-** See **1 üşkür-.**

Tris. AŞĞ

S **aşağa:** See **aşak.**

D **uşakçı:** N.Ag. fr. **uşak (uvşak)** 'slanderer, false witness'. Survives in NC Kır. **uşakçı;** Kzx. **ösekşi** and NW Kaz. **Xak.** XI *KB* **evinke yağutma uşakçı kişiğ** 'do not let a slanderer come near your house' 1299; a.o. 5303: XIV *Muh.*(?) *al-nammām* 'slanderer' **u:şa:kçı:** *Rif.* 148 (only): **Kom.** XIV 'false witness' **uşakçı/uşaxçı/uyşaxçı** *CCG*; *Gr.*

D **uşaklık** A.N. fr. **uşak (uvşak);** survives only(?) in SW Osm. **Xak.** XI **uşaklık** *al-ṣibyānī fi'l-amr* 'childish behaviour'; hence one says **uşaklık kılma:** *lā tataṣāb* 'don't be childish' *Kaş. I* 150.

Tris. V. AŞĞ-

D **aşakla:-** Den. V. fr. **aşak;** no doubt an Oğuz word, though not so described. A cognate form NW Krım **aşağala-;** SW Osm. **aşağıla-** survives meaning 'to descend; to fall in price; to lower (price or quality); to treat as an inferior'. **(Oğuz)** XI **ol anı: aşakla:dı:** *'addahu ṣağīr* 'he considered him small';

(prov.) **yağı:nı: aşakla:sa: başka: çıka:r** 'if a man underestimates his enemy, the latter comes out on top' *Kaş. I* 305 (no Aor. or Infin.).

D **aşukla:-** Hap. leg.; Den. V. fr. **aşuk. Xak.** XI **ol anı: aşukla:dı:** 'he hit him on the ankle' (*ka'b*) *Kaş. I* 305 (**aşukla:r, aşukla:ma:k**).

D **uşakla:-** Den. V. fr. **uşak (uvşak)**; 'to slander (someone *Acc.*)' and the like. S.i.s.m.l. in this meaning and for 'to crush (something)'. **Xak.** XI **ol menıŋ sözümni: uşakla:dı:** *qatta ḥadīṯī wa waṣā* 'he falsified my statement and embellished it with lies' *Kaş. I* 305 (**uşakla:r, uşakla:ma:k**).

Dis. EŞG

S **eşek** See **eşgek.**

éşik 'threshold'. S.i.a.m.l.g., with variations in the **-ş-** (**-j-, -z-**, etc.) in NE, sometimes meaning 'door'. See *Doerfer* II 646. **Uyğ.** VIII ff. Civ. **éşik** 'threshold' in an astrological sense, common in *TT VII* 12 and 13: **Xak.** XI **ermegü:ke éşik art bolur** 'to a lazy man a threshold (*al-'ataba*) becomes (as steep as) a mountain pass' (*al-'aqaba*) *Kaş. I* 42, 5; n.m.e.: *KB* (the tongue is a lion) **éşikte yatur** 'lying on the threshold' 164; (whoever came) **öpti éligke éşik** 'kissed the king's threshold' 451: XIII(?) *Tef.* **éşik** ditto 87: XIV *al-'ataba* **é:şi:k** *Mel.* 76, 5; *Rif.* 179: **Çağ.** XV ff. **éşik** *kapu* 'door' *Vel.* 63 (quotns.); **éşik** *xāna wa sarā* 'house, palace' *San.* 106v. 21 (quotns., the translations erroneous deductions from the contexts): **Xwar.** XIV **éşik** in some contexts, e.g. **éşik bağla-** clearly '(to fasten) the door' in others perhaps 'threshold' *Qutb* 52; 'threshold' *MN* 38, etc.: **Kom.** XIV 'door' **eşik** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-bāb* 'door' (**kapu:**; and also) **eşik** that is *at-'atabatu'l-fatwqā* 'a high threshold' *Hou.* 6, 5: XIV **éşik** *'atabatu'l-bāb wa yuknā bihi'l-bāb* 'also used in alluding to the door' *Id.* 14: XV *bāb* **éşik** *Kav.* 44, 13; 59, 10; *'ataba* **éşik** *Tuh.* 25b. 5.

D **eşük** Conc. N. fr. **eşü:-** 'blanket, covering', etc. Survives in SW Tkm. **eşik. Xak.** XI **eşük** *al-diṯār* 'blanket'; **eşük** 'the word for anything of brocade (*mina'l-dībāc*) which is sent to be laid on the graves of *amīr*s and kings as a sign of respect, and is then later divided among the poor' *Kaş. I* 72; a.o. *I* 14, 18 (**eşü:-**): *KB* **şarī'at yüzindin kéterdi eşük** 'he removed the veil from the face of the sacred law' 54: XIV *Muh.*(?) (in a list of soft furnishings) *al-sitr* 'curtain' **é:şü:k** *Rif.* 168 (only).

D **üşik** N./A.S. fr. **üşi-**; 'hard frost, frozen'. S.i.a.m.l.g. except SC(?); in SW only in XX Anat. *SDD* 1439. **Xak.** XI **üşik** 'the cold' (*al-bard*) which scorches (*yuḥriq*) the fruit and prevents it from forming *Kaş. I* 72.

D **üşgü:** See **2 üş-.**

D **eşgek** 'donkey'; prob. a Dev. N. connoting habitual action fr. **1 eş-**, lit. '(an animal) which habitually ambles'. S.i.a.m.l.g. usually as **eşek/éşek**, in some NE dialects **eştek.** The parallel Dev. N. fr. **3 eş-, eşgek**, 'an oar' is not noted before the medieval period (Çag., Kom., Kıp.), and also s.i.m.m.l.g., but usually as **eşkek** or the like. See *Doerfer* II 486. **Uyğ.** VIII ff. Man.-A *M I* 16, 11–12 (**kaç**): Bud. **eşgek karnında** 'in the womb of a donkey' *U III* 26, 21; a.o. *Suv.* 341, 22: Civ. **eşgek tüsin** 'the hair of a donkey' *H I* 103–4; (one cart, one cow) **üç éşgek** 'three donkeys' *USp.* 55, 25; **eşek** (*sic*) occurs several times in *USp.* 3, a late text: **Xak.** XI **eşgek** *al-ḥimār* 'donkey' in one of the two pronunciations of **eşye:k** (*sic*); the **-y-** in the latter is changed from one of the two repeated letters (*ḥarfayi'l-taḍyīf*) as occurs in Ar. (three examples quoted, but the phonetic phenomenon is quite different) *Kaş. I* 111; **eşyek** (*sic*) *al-ḥimār*; another pronunciation is **eşgek** but **eşyek** is more correct (*afṣaḥ*) *Kaş. I* 114; spelt **eşye:k** in *I* 244 (**artıl-**) and five o.o., and **eşe:k** (?error for **eşye:k**) in *II* 246, 9: XIII(?) *Tef.* **eşgek/eşek** ditto 86–7: XIV *Muh. al-ḥimār* **eşek** *Mel.* 70, 7; *Rif.* 171: **Çağ.** XV ff. **éşek** ('with **-k-**') *eşek Vel.* 62 (quotn.): **Xwar.** XIV **eşek** 'donkey' *Qutb* 22; **éşek** 52: **Kom.** XIV 'donkey' **eşek** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ḥimār* **eşek** *Hou.* 12, 14: XIV ditto *Id.* 14: XV ditto *Kav.* 28, 11; 31, 7; 61, 22; *Tuh.* 13a. 4.

?F **işküm** Hap. leg.; prob. a l.-w., ?Sogdian. Cf. **tevsi:. Xak.** XI **işkümı** 'a table (*mā'ida*) in the shape of a large dish (*cafna*) used by kings; it has no legs' (*qawā'im*) *Kaş. I* 107.

D **1 eşgin** Dev. N./A. fr. **1 eş-**; usually 'a trot, amble; trotting, ambling'. Survives only(?) in NE Bar. **işkin** *R I* 1556 and SW Osm. **eşkin. Xak.** XI (after **2 eşgin**) *wa yuqāl li'l-safari'l-mu'dā*, and 'a journey at high speed' is called **eşgin** *Kaş. I* 109: **Kıp.** XIII in *Hou.* 13, 10 ff. (*al-farasu'l-rahwān* 'an ambling horse' **yorğa:**) *al-farasu'l-ṭarīq* 'a trotting(?) horse' **eşgü:n** (or **?eşkü:n**): **Osm.** XVI ff. **eşkin/eşkün** usually 'trotting' (Adj.), in several texts *TTS I* 283; *II* 504; *III* 269; *IV* 313: XVIII **éşkin** (spelt) in *Rūmī, raftār-i asb* 'the gait of a horse', and metaph. *asb-i xwuşrāh* 'a horse that goes well' *San.* 106v. 19.

D **2 eşgin** Hap. leg.; Dev. N./A. (cf. **1 eşgin**) fr. **2 eş-. Xak.** XI **eşgin topra:k** *al-turāb wa'l-ramlu'l-munhāl*, 'earth and sand which is poured out' *Kaş. I* 109.

Dis. V. EŞG-

1 üşkür- Intrans., 'to whistle, hiss', and the like; Trans., 'to incite (someone, etc. *Acc.*) against (someone, etc. *Dat.*)'. Survives in NC Kır., Kzx. **üşkür-** 'to whistle'; NW Kaz. **üşkür-** 'to spit' (in magical ceremonies) *R I* 1351; SW Osm. **eşkir-** 'to excite, incite' *Red.* 122 (*SDD* 553 **eşger-**), but in most NC, SC, SW languages 'to whistle' is **ışkır- Xak.** XI **ol ıtığ keyikke: üşkürdi:** *aġrā'l-kalb 'alā'l-ṣayd* 'he incited the dog to chase the wild game'; also used when a man incites someone

against something (*'alā'l-şay'*)'; and one says **yıla:n üşkürdi:** 'the snake hissed' (*nafaxat bi-fihā*) also of a man when he whistles (*şafara bi-fihi*), and of a vulture when it shrieks (*şafara*) (prov.) *Kaş. I* 228 (**üşkürür, üşkürme:k**).

VU **2 üşkür-** n.o.a.b. **Xak.** XI **ol unıtmış sö:züg üşkürdi:** 'he remembered (*taḏakkara*) the word (etc.) which he had forgotten' *Kaş. I* 228 (**üşkürür, üşkürme:k**): XIII(?) *Tef.* **üşkür-** 'to remember' 342.

VUD **üşkürt-** Hap. leg.; Caus. f. of **2 üşkür-** **Xak.** XI (in a para. following the preceding entry and giving the rules for forming Caus. f.s of this form) one says **sö:z üşkürdi:** 'he remembered the word'; and if you wish to form the Caus. of it you say **üşkürtti:** 'he urged the man to remember (*'alā taḏakkur*) what he had forgotten' . . . there is an alternative form **üşkürtürdi:** 'he urged him to incite' (*'alā'l-iğrā'*, implying that this is the Caus. f. of **1 üşkür-**), but the first is more elegant and correct (*afṣaḥ wa aṣaḥḥ*) *Kaş. I* 229.

Tris. EŞG

PU?F **eşgü:ti:** 'a kind of Chinese embroidered silk brocade'. There is some difficulty about the actual form of this word, of which the **-g-** is fixed by the Türkü spelling. The best evidence should be in *Kaş.* where it appears under the heading *fa'lūli*; the form to be expected is **eşgü:ti:**, but the MS. actually has **eşgürti:**. The word is fairly common in Uyğ. Bud. and Civ. and is there consistently spelt **eşgirti** with minor variations of vocalization. The conclusion seems to be that it is a l.-w. of which the original form was **eşgürti:** but that the **-r-** was not clearly pronounced and was sometimes omitted. For the earlier misunderstanding of this word in *II N* 11 see E **ekinlig**. N.o.a.b. Cf. **barçın. Türkü** VIII **altu:n kümüş eşgütl: kutay buŋsız ança: bérü:r** 'thus they give unstintingly gold, silver, embroidered brocade and silk fabric(?)' *I S* 5, *II N* 3; a.o. *II N* 11: **Uyğ.** VIII ff. Bud. **torku eşgirti** (*?sic*) **böz ulati bir eḏ** 'a fabric, silk clothing, embroidered brocade, cotton, and so on' *TT VI* 391–2 (and see note); **yürüŋ arığ eşgirtide** (*?sic*) 'in pure white embroidered brocade' *USp.* 102b. 17: Civ. **bir yıpağ** (*?yapağ*) **eşgerti** (*?sic*) **iki keŋ bir uluğ torku** 'one coverlet(?) of embroidered silk brocade, two broad and one large piece of silk' *USp.* 127, 3; **eşgirti** occurs several times in *Fam. Arch.*: **Xak.** XI **eşgü:ti:** (?; see above, MS. *eşgürti:*) *dībāc Ṣīnī munaqqaş min cinsi'l-ḥarīr* 'embroidered Chinese silk brocade' *Kaş. I* 145.

D **eşiklik** Hap. leg.; A.N. (Con. N.) fr. **eşik.** The P.N./A. **eşiklig** is first noted in Çağ. (*P. de C.* 117) and s.i.m.m.l.g. **Xak.** XI **eşiklik yığa:ç** 'a timber destined for use as a threshold' (*'ataba*) *Kaş. I* 152.

D **eşüklig/eşüklik** Hap. leg.'s; P.N./A. and A.N. (Conc. N.) fr. **eşük Xak.** XI **eşüklik barçın** 'brocade (*dībāc*) destined to be made into a covering' (*al-diṭār*); *wa ṣāḥibuhu bi'l-kāfi'l-rakīka* and 'owning a covering' is **eşüklig** *Kaş. I* 153.

D **eşginçi:** N.Ag. fr. **1 eşgin.** Survives in NE Bar. **işkinçi** 'a trotter' *R I* 1557 and SW Osm. **eşkinçi** 'a light irregular cavalryman'. **Xak.** XI (after **1 eşgin**) hence *al-bāridu'l--musri'u'l-fāris* 'a fast mounted courier' is called **eşginçi:** *Kaş. I* 109.

PUS?F **eşgürti** See **eşgü:ti:**.

Tris. V. EŞG-

D **eşgeklen-** Refl. Den. V. fr. **eşgek**; 'to own a donkey'. Survives in this and cognate meanings in SW Osm. **eşeklen-. Xak.** XI **er eşgeklendi:** 'the man owned a donkey'; in one of the two pronunciations *Kaş. I* 315 (**eşgeklenür, eşgeklenme:k**; the alternative pronunciation **eşyeklen-** is not listed).

D **üşikle:-** Den. V. fr. **üşik**; pec. to *Kaş.* **Xak.** XI **ol keyikni: üşikle:di:** *axaḏa'l-ẓaby fi ḥaṣrihi wa ḥāla wucūdihi'l-bard* 'he caught the antelope when it was distressed and its body was frozen' *Kaş. I* 306 (**üşikle:r, üşikle:me:k**); **Taŋut sü:sin üşikle:di:** 'he made a night attack (*bayyata*) on the Taŋut in the extreme cold' (*fī şiddati'l-bard*) *I* 307, 15.

D **üşkürtür-** See **üşkürt-**.

Dis. AŞL

C **oşol** See **1 oş**.

D **aşlığ** P.N./A. fr. **1 a:ş**; n.o.a.b. It is possible that the first occurrence is a P.N./A. fr. **2 a:ş. Xak.** XI *KB* **sıyāsat yorıtğu kerek sü başı siyāsatka aşlığ bolur sü işi; siyāsat yorıtsa sü başlığ bolur, süsi başlığ erse er aşlığ bolur** 'the army commander must facilitate government policy; the work of the army becomes to repair (if fr. **2 a:ş** or to feed) government policy. If it facilitates government policy, the army gets a commander; if his army has a commander a man is (sure to be) supplied with food' 23co–1.

D **aşlık** A.N. (usually Conc. N.) fr. **1 a:ş.** S.i.m.m.l.g., usually 'food, provisions', less often 'cereals'. **Uyğ.** VIII ff. Bud. (in a detailed description of a house) **aşlık** 'the kitchen' *TT VI* 85: **Xak.** XI **aşlık** *al-maṭbax* 'the kitchen' *Kaş. I* 114; **aşlık tarığ anın üne:r** *minhu yanbutu'l-ṭa'ām* 'the food (crops) spring up because of it' (i.e. the snow) *II* 204, 14: XIV *Muh.* (under 'trees and plants') *al-ğalla* 'cereals' **aşlık** (followed by *al-ḥinta* 'wheat' **bu:ğda:y**) *Mel.* 77, 13; *Rif.* 181: **Çağ.** XV ff. **aşlığ** *ğalla San.* 42r. 3 (quotns.): **Oğuz** XI (after the Xak. entry) and in Oğuz *al-burr*, 'wheat' is called **aşlık** *Kaş. I* 114; a.o. *I* 373, 22 (**tarığ**): **Xwar.** XIII **aşlık** 'food'(?) '*Alī* 40: XIV **aşlık** 'corn, grain' *Quṭb* 14: **Kom.** XIV 'grain, wheat' **aşlık** *CCI*; *Gr.*; **Kom.** XIV

aşlık *al-qamḥ* 'wheat' *Id.* 14; *al-ġalla* **a'ı.ık** *Bul.* 6, 15: XV ditto *Tuh.* 26b. 4; 85b. 13.

D **é:şlig** P.N./A. fr. **é:ş**; 'having a companion'. Survives in NW Kaz. **işli** *R I* 1561: **Uyğ.** VIII ff. Bud. Sanskrit *bālasahāyatā* 'having a fool for a companion' **biligsiz éşlég** (*sic*) **bolma:k** *TT VIII B.*6: **Xak.** XI (after **é:ş**) *wa yuqāl li'lladī ma'ahu tābi'a mina'l-cinn*, and 'a man who has a familiar spirit' is called **é:şlig** *Kaş. I* 47.

D **i:şlig** (?**ı:şlığ**) P.N./A. fr. **1 i:ş** (?**1 ı:ş**). Survives in SE Türki **işlik** 'businesslike' *BŞ* 603: NC Kır. **iştü:** 'industrious' and SW Osm. **işli**, Tkm. **i:şli** 'busy, fully occupied'. **Xak.** XI **ı:şlığ** *Kaş. I* 485, 9 (**sıġrım**, which is described as an Oğuz word); *I* 509, 3 (**küḏüglüg**); n.m.e.

D **işle:r** See **işi:**.

Dis V. AŞL-

D **aşıl-** Pass. f. of **2 aş-**, q.v.; 'to increase' (Intrans.) Pec. to Uyğ. and noted almost only in Hends. **Uyğ.** VIII ff. Man. **bu ok [öv]ke bilig aş[ılsa]r küçedser** 'if this emotion of anger increases and becomes strong' *TT II* 17, 53–6: Bud. **ükli- aşıl-** *U II* 9, 6–8 etc. (**ükli:-**); **aşıl- üstel-** *TT VII* 40, 128 etc. (**üstel-**); o.o. *TT VI*, 348 (**kutaḏ-**); *PP* 13, 6 (**yıl**).

D **eşil-** Pass. f. of **2 eş-**; 'to be poured out'. Survives in NC Kır. **eşil-** (also used with **kum**). **Xak.** XI **kum eşildi:** 'the sand (etc.) was poured out' (or 'poured out', *inḥāla*) *Kaş. I* 197 (**eşlür, eşilme:k**); **bu kayır ol eşilge:n** 'this sand dune is constantly pouring out' (i.e. 'on the move' *yanḥāl*) *I* 158.

D **eşül-** Hap. leg.; Pass. f. of **eşü:-**. **Xak.** XI **anıŋ üze: yoğurka:n eşüldi:** *duṭira 'alayhi'l-ḍiṭār* 'the blanket was spread over him'; also used when something is put as a cover (*ğuṭṭiya*) over something else *Kaş. I* 197 (**eşülür, eşülme:k**).

PUD **ışıl-** (?**yışıl-**) 'to become expert (at doing something *Dat.*)'. This V. is apparently cognate to **yışığ** (?**ışığ**), **yışım** and **yışımlan-**; there is no doubt, in spite of the erratic vocalization in the MS., that the whole group had back vowels, but it is not clear whether the original initial was **ı-** or **yı-**; as the Uyğ. form of **yışığ** was **ışığ**, the first is the likelier. Survives only(?) in NC Kzx. **ısıl-** 'to acquire a habit'; metaph. 'to get thin'. **Xak.** XI **anıŋ eligi: ı:şka: ışıldı:** 'his hand became accustomed (*maranat*) to the task' (etc.) *Kaş. I* 197 (**ışılur, ışılma:k**; MS. *-me:k*); **anıŋ eligi ı:şka: yışıldı**; (a further example of **yuşul-** follows here) *III* 79 (**yışılu:r, yışılma:k**, corrected fr. *-me:k*; vocalized *yuṣul-*); **bu: er ol eligi: ı:şka: yışılğa:n** (MS. *buşilğa:n*) 'this man's hand is constantly nimble (*yuxiff*, MS. *yuḥiff*) in the task and has become expert (*nadaba*) at it' *III* 53.

D **uşal-** (**uşa:l-**) Pass. f. of **uşa:-** (**uvşa:-**); 'to be crushed, broken into small pieces'. S.i.s.m.l., the normal word with this sense being **uvul-**, q.v. See **osul-**. **Xak.** XI **etme:k uşaldı:** 'the bread (etc.) was crumbled' (*tafattata*) *Kaş. I* 197 (**uşa:lur** (*sic*), **uşalma:k**); a.o. *II* 235 (**tüvşel-**) XIV *Rhğ.* **uşal-** 'to be smashed, crushed' *R I* 1775 (quotns.): **Çağ.** XV ff. **uşal-/uşatıl-** (spelt) Pass. f. *şikasta şudan* 'to be broken' *San.* 75 v. 13 (quotns.): **Kom.** XIV **uşaldı** 'crushed' (perhaps a Dev. N./A. in **-dı**) *CCG*; *Gr.*

D **üşel-** Hap. leg.; Pass. f. of **üşe:-**. **Xak.** XI **anıŋ evi: üşeldi:** 'his house was searched' (*buḥiṭa*); also used of anything else that you search (*tabḥaṭuhu*) *Kaş. I* 197 (**uşe:lür, üşe:lme:k**).

D **1 aşla:-** Den. V. fr. **1 a:ş**; 'to eat food'; a very rare alternative to **aşa:-**. **Uyğ.** VIII ff. Bud. *PP* 19, 6 (**una:-**): **Kıp.** XV *laḥama* 'to feed on meat' **aşla-** *Tuh.* 32a. 13.

D **2 aşla:-** Den. V. fr. **2 a:ş**; 'to repair'. N.o.a.b., but the Refl. f. **aşlan-** 'to be repaired' occurs in Xwar. XIV, *Quth* 13, and **aşlak** 'a patch; the sole (of a boot)' is noted in SW XX Anat. *SDD* 123. **Xak.** XI **ol ayak aşla:dı:** 'he repaired (*ra'aba*) the cup' *Kaş. I* 286 (**aşla:r, aşla:ma:k**); a.o. *I* 80, 17 (**2 a:ş**): **Kıp.** XIV **aşla:-** 'to mend (*waṣala*) an arrow when it is broken' *Id.* 14.

D **işle:-** Den. V. fr. **1 i:ş**; 'to work; to do (something *Acc.*)'; with front vowels everywhere even in *Kaş.* S.i.a.m.l.g. with minor phonetic variations. **Türkü** VIII ff. Man. **neçe işlemeisig iş işleyürbiz** 'how many things we do that we ought not to do' *Chuas.* 296–7: **teŋri ayğın tüketi işleyürbiz** 'we do everything that God prescribes' *TT II* 6, 3: **Uyğ.** VIII ff. Man.-A (just as a craftsman) **eḏsiz neŋ is isleyü** (*sic*) **umaz** 'cannot make an unserviceable thing' (? or cannot make anything without (suitable) raw materials) *M I* 16, 14–15: Man. in *TT III* 69 and 72 **işletimiz** prob. represents **işlet(t)imiz**; see **işlet-**: Bud. (and various craftsmen) **kentü kentü uz işin işleyür** 'each do their own skilled work' *PP* 2, 6; o.o. of **iş işle-** *U III* 26, 10; *TT IV* 8, 63, etc.; **sakınıp işleser** (if a man) 'devotes himself to thinking' *TT V* 6, 39: Civ. **işlezün** 'let them work' *USp.* 122, 8; **kızıl burçak bilen işleyü tutğıl** 'work up (the decoction) with red beans and keep it' *H II* 8, 32; (if one crushes the rootlets(?) of onion and garlic and) **yuğurup işleser** 'kneads them and works them up' *H I* 145: **Xak.** XI **er işle:dl:** 'the man (etc.) worked' (*'amila*) *Kaş. I* 286 (**işle:r, işle:me:k**): *KB* **ukuş birle işle kamuğ iş küḏüg** 'do all your work (Hend.) with understanding' 161; a.o. 255: XIII(?) Tef. **işler işle-** 127: XIV *Muh.* (*al-ṣuġl* **i:ş**) *a'mali'l-ṣuġl* **işle:-** *Mel.* 40, 3; *Rif.* 128: **Çağ.** XV ff. **işle-** (spelt) *kār kardan* 'to work' *San.* 105v. 29: **Xwar.** XIII **işle-** 'to perform (work)' '*Ali* 32: XIV ditto *Quth* 61: **Kom.** XIV 'work' **işlemek** *CCI*; *Gr.*: **Kıp.**

XIII *iştağala* 'to work' **işle:-** *Hou.* 35, 12: **Osm.** XIV ff. **işle-** 'to work; to do, or make (something *Acc.*)'; c.i.a.p. *TTS I* 394; *II* 552; *III* 387; *IV* 442.

D **aşlat-** Hap. leg.; Caus. f. of **2 aşla:-**. **Xak.** XI **ol aya:k aşlattı:** *arba'a'l-inā wa'l--qaṣ'a* 'he had the vessel or cup repaired' *Kaş. I* 265 (**aşlatur, aşlatma:k**).

D **işlet-** Caus. f. of **işle:-**; 'to make (someone *Acc.*) work; to operate (something *Acc.*); to make (someone *Dat.*) make or do (something *Acc.*)'. S.i.a.m.l.g., with minor phonetic variations. **Uyğ.** VIII. ff. Mark **eḏgü kılınclığ ışlarığ** (*sic*) **islettiŋiz** 'you have made them do good deeds' *TT III* 80 (and see **işle:-**): Bud. **kul küŋüg işlettimiz erser** 'if we have made a male or female slave work' *TT IV* 10, 8; similar phr. *TT V* 25, 51 and 58; *Suv.* 136, 1; 596, 22: Civ. **işletgil yénik eḏgü lalarığ** 'make the light-weight good mules (Chinese l.-w.) work' *TT I* 125–6; o.o. *USp.* 51, 8; 82, 28 (**2 art-**); 88, 42: **Xak.** XI **ol aŋar ı:ş işletti:** *ista'malahu'l-'amal* 'he made him do the work' *Kaş. I* 265 (**işletür, işletme:k**); **yigitlerig işletü:** 'putting the young men to work' *I* 263, 8: *KB* **anı işletip** 483; o.o. 215, 479, etc.: **Çağ.** XV ff. **işlet-** Caus. f.; *kār farmūdan* 'to order to work' *San.* 106r. 11: **Kıp.** XIV *aşğil ğayrak* 'make someone else work' **işle:t** *Hou.* 35, 13: **Osm.** XV ff. **işlet-** 'to put (someone) to work'; in several texts *TTS I* 394; *II* 552; *IV* 442.

D **aşlal-** Hap. leg.; Pass. f. of **2 aşla:-**. **Xak.** XI **aya:k aşlaldı:** 'the cup was repaired' (*ru'iba*) *Kaş. I* 295 (**aşlalur, aşlalma:k**).

D **işlel-** Pass. f. of **işle:-**; (of work) 'to be done'. S.i.s.m.l. **Xak.** XI **ı:ş işleldi:** 'the work was done' (*'umila*) *Kaş. I* 295 (**işlelür, işlelme:k**).

D **1 ı:şlen-** Refl. f. of **işle:-**; s.i.a.m.l.g., except NC, often with a Pass. meaning. **Xak.** XI **er ı:şlendi:** (*sic*) *arā'l-racul annahu ya'mal 'amal* 'the man pretended to work' *Kaş. I* 297 (**2 ı:şlen-** follows): **Çağ.** XV ff. **işlen-** Pass. f.; *kār karda şudan* (of work) 'to be done' *San.* 106r. 12.

VUD **2 ı:şlen-** (?**ışlan-**) Refl. Den. V. fr. **2 iş** (?**ış**); 'to be blackened with smoke'. Similar difficulties and confusions arise in regard to the vocalization and survival of this word as in the case of **2 iş**, but broadly speaking it survives in the same languages and with the same phonetic changes. In *Kaş.* the position is further complicated by the fact that this verb, which probably had back vowels, and **1 ı:şlen-**, which almost certainly had front vowels, are treated in a single para., with the result that the Infin. is shown as **-ma:k** altered to **-me:k** or vice versa. In addition a later scribe familiar with modern forms of this verb like Osm. **işlen-** altered the **-ş-s** to **-s-**. **Xak.** XI **ev** (VU) **ı:şlandı:** *laziqa'l--duxan bi'l-bayt wa aswadda minhu* 'the smoke adhered to the house, and it was blackened by it'; also used of clothing and other things *Kaş. I* 298 (**ı:şlanur, ı:şlanma:k**(?), see above); **tütü:n kopursa:** (VU) **ışlanu:r** 'if a man raises smoke, he (inevitably) gets dirtied by it' (*yatadaxxan*) *II* 72, 10 (**-ş-** later altered to **-s-**).

D **işleş-** Co-op. f. of **işle:-**; 'to work together' and the like. S.i.s.m.l. **Xak.** XI **ol menıŋ birle: işleşdi:** 'he competed with me in working' (*fi'l-'amal*); also used for helping *Kaş. I* 240 (**işleşü:r, işleşme:k**): **(Xwar.** XIV **işleş-** 'to be friends with one another' *Quth* 61 is a Co-op. Den. V. fr. **é:ş** and should be transcribed **éşleş-**).

Tris. V. AŞM-

D **éşimsin-** Hap. leg.; almost certainly Refl. Simulative Den. V. fr. **é:ş**, 'to treat as a comrade, or equal'. The Suff. **-imsin-** is properly attached to V.s and seems to be a Refl. Simulative Den. Suff. **-sın-** attached to the N.S.A. of that V.; it is here attached to a N. by false analogy. **Xak.** XI *KB* (however close the rulers hold you to them, do not forget yourself, act uprightly; however well they treat you, stand in awe of them) **éşimsinmeğil sen kaya baknu tur** 'do not treat them as equals, stand looking over your shoulder at them' 4094–5.

Dis. AŞN

D **üşeŋ** Dev. (Pass.) N./A. fr. **üşe:-**; lit. 'scraped smooth'. Pec. to *Kaş.* **Xak.** XI **üşeŋ ta:ş** *al-şaxratu'l-malsā* 'a smoothed stone'; alternative form (*luğa fī*) **yüşeŋ** *Kaş. I* 135; **yüşeŋ ta:ş** same translation *III* 372.

öşün 'shoulder' or the like. Survives in NE Alt., Leb., Şor **öjün** 'collar-bone' *R I* 1308 (**üştü** Şor 'shoulder' 1907 is merely the same word with Poss. Suff.); Bar. **üjün** 'humerus, upper arm' 1907; Tuv. **öjün** 'humerus; forearm'; SE Türki **öşne**/**öşnı**, etc. 'shoulder' *Shaw* 24, *Jarring* 219. **Xak.** XI **öşün** *ra'su'l-katif* (*sic* in MS.) 'the point of the shoulder' *Kaş. I* 77.

D **aşnu:** abbreviated Ger. of **aşun-**; as Adv. 'previously first (of all)'; as a Postposn. with *Abl.* 'before' (of time). N.o.a.b. **Uyğ.** VIII ff. Bud. **eŋ aşnu** 'first of all' *TT V* 26, note 5, 9; **başda aşnu** 'first of all' *TT V* 24, 58; (the bull) **aşnu ünüp** 'coming out first' *PP* 65, 3; **aşnuça** 'as previously' *U I* 31, 14; *USp.* 58, 18: Civ. **aşnu üç kaşuk içsün** 'first let him drink three spoonfuls' *H II* 18, 63; a.o.o.: **Xak.** XI **aşnu:** a Particle (*ḥarf*) meaning *qabl* 'before'; hence one says **men andan aşnu: keldim** 'I came before him' (*qablahu*) *Kaş. I* 130: *KB* **'Atıq erdi aşnu kamuğda üze** ''Atiq was first, above all the others' 51; o.o. 8 (**öŋdün**), 253, 509, 2356 (**1 a:l**), etc.: XIII(?) *Tef.* **aşnu** Adv. and Postposn. 66: XIV *Rbğ. R I* 601; *Muh. qabl* **aşnu:**; *qabli* **menden aşnu:** *Mel.* 14, 7; *Rif.* 90: **Xwar.** XIII **aşnudan** 'from of old' *'Ali* 46: XIV **aşnu** Adv. and Postposn. *Quth* 14; *MN* 289; *Nahc.* 4, 13; 241, 16: **Kıp.** XIV **aşnu:**

al-qadīm mina'l-zamān 'previous in time' *Id.* 14: **Osm.** XIV **aşnu zamān** 'once upon a time' *TTS I* 51.

Dis. V. AŞN-

D **aşan-** Refl. f. of **aşa:-**; the two early occurrences are not certain, but the word survives in NE Küer., Tel. **ajan-** *R I* 606; NC Kır., Tob. **aşan-** *do.* 590, 'to eat to satiety'. **Türkü** VIII *T* 27 (?, see **asın-**): **Uyğ.** VIII ff. Bud. (I invite two monks) **kim küntemek meniŋ evimde aşanzunlar** 'to eat daily in my house' *TT I* p. 26, note 160, 4–5.

S **aşın-** See **aşğın-**.

D **aşun-** Refl. f. of **1 a:ş-**, the **-u-** is unusual; 'to excel (Intrans.); to exceed, surpass (something or someone *Abl.*)'. Survives in NE Alt., Tel. **ajın-** *R I* 608; Khak. **azın-**; NC Kır. **aşın-**; NW Kum. **aşın-** *R I* 594. **Xak.** XI **ol mendin aşundı:** *sabaqa minni* 'he surpassed (or outstripped) me' *Kaş. I* 202 (**aşunur, aşunma:k**): *KB* **kayu işte aşnu aşunsa ukuş** 'in whatever matter (his) understanding excels' 2604; o.o. 1384, 4848, 5052: XIII(?) *Tef.* **sözge aşun-** 'to speak first'; **aşun-** 'to excel' 67.

D **eşün-** Refl. f. of **eşü-**; n.o.a.b. **Xak.** XI *KB* (Oh mortal man! You see the dead and the living) **sizik tutma bir kün eşüngey yérig** 'have no doubt, one day you will put on a covering of earth' 3785.

işen- 'to trust, believe in, rely on (someone *Dat.*)'. S.i.a.m.l.g. except SW. Exceptionally the NW forms Kar. L. **ısan-** *R I* 1387; T. **ışan-** *do.* 1400; *Kow.* 195 and Kaz. **ışan-** *R I* 1400 have back vowels, perhaps under the influence of **ınan-** which is practically synonymous. See **içan-**. **Xak.** XI **ol maŋa: işendi:** *ittakala 'alayya fi'l-amr wa"tamada* 'he relied (*Hend.*) on me in the matter' *Kaş. I* 202 (**işenür, işenme:k**): *KB* **bitigke işenme** 'do not rely on the letter' (do the best you can) 3894; (do not entrust a task to two people) **işengü bolur iş kalur kılmadın** 'they will rely (on each other) and the task will remain undone' 5533: **Çağ.** XV ff. **işenme** (mistranslated) *Vel.* 60 (quotn.); **işen-** *muṭma'inn būdan wa i'timad kardan* 'to feel secure, to rely on' *San.* 105r. 22 (quotns.): **Xwar.** XIV (VU) **işen-** 'to trust, rely on' *Quṭb* 206 (*işan-*): **Kom.** XIV 'to trust' **ışan-** (*sic*) *CCI, CCG*; *Gr.*: **Kıp.** XV *tawakkala* (VU) **ışan-** *Tuh.* 10b. 9.

S **uşan-** See **uvşan-**.

Tris. AŞN

D **aşnu:kı:** N./A.S. fr. **aşnu:**, 'former' and the like. N.o.a.b. **Uyğ.** VIII **aşnu:kı: tavğaçdakı: oğuz türkü ta[şık]mış** 'the Oğuz and Türkü who were previously (settled) in China came out' *Şu. S* 8: VIII ff. Bud. **aşnukı ikigü** 'the first two' (of three) *TT V* 26, 108; **aşnukı sekiz** 'the first eight' (of ten) *do.* 127: Civ. **aşnukı tüzünler törösin** 'the traditional law (or customs?) of good men of old times' *TT VII* 30, 1–2; **aşnukına öŋi** 'different from before' *TT I* 150 (dubious meaning): (**O. Kır.** IX ff. **aşnukı:** is read in *Mal.* 41, 2 and 4 but this inscription makes no sense): **Xak.** XI *KB* **eŋ aşnukı kün** 'on the very first day' 793: XIII(?) *Tef.* **aşnukı** 'previous'; **aşnukılar** 'men of old time' 67: XIV *Muh. al-awwal* 'first, former' **aşnu:kı:**; *al-awwa'il* **aşnu:kı:la:r** *Mel.* 14, 7; *Rif.* 90; *Adam 'alayhi'l-salam* **aşnu:kı: ata:** *Rif.* 138 (only): **Xwar.** XIV **aşnukı** 'former' *Quṭb* 14: **Kıp.** XIV **aşınğı: yıl** *'āmu'l-'āmi'l-awwal* 'the year before last', also called **aşnuğı yıl**; the phrase now used is **keşgen** (i.e. **keçgen**) **yıl** *Id.* 14; *'ām 'ām awwal* **aşınğı: yıl** *Bul.* 13, 15: **Osm.** XIV **aşnuğı** (1) 'former'; (2) (men) 'of old times' in three texts *TTS I* 51; *II* 64.

D **aşnukan** Den. Adv. fr. **aşnu:**, see *v. G. ATG*, para. 437. N.o.a.b. **Uyğ.** VIII ff. Bud. see *v. G.*, op. cit., occurs in an unpublished part of *Hüen-ts.*: Civ. *TT I* 172 (**2 ergür-**).

D **aşnurak** Comparative f. of **aşnu:**; n.o.a.b. **Uyğ.** VIII ff. Bud. (you who are afraid) **aşnurak yorıŋlar** 'get off (the ship) before (we sail)' *PP* 32, 4.

Tris. V. AŞN-

D **aşundur-** Caus. f. of **aşun-**; survives only (?) in NE. **Xak.** XI *KB* **uluğlar kerek kim kiçigke salām aşundursa** 'important people should take the initiative in greeting their inferiors' (and not *vice versa*) 5060: XIII(?) *At.* **seniŋ mālıŋ ol māl aşındurdukuŋ** 'your (true) wealth is the wealth you have sent in advance (to the next world?)' 433; *Tef.* **aşundur-** (of the hands) 'to have made something earlier' 67.

Dis. AŞR

D **aşru:** abbreviated Ger. of **aşur-** used as an Adv.; 'very much, extremely'. Survives in NE Tel. **ajıra** *R I* 608; Khak. **azıra**; Tuv. **ajır** all meaning 'across, above, beyond; to excess'; NW Kar. T. **aşarı/aşıra** 'across, through' *Kow.* 159, 160, and SW Osm. **aşırı** 'extreme, excessive; situated on the other side of (something)'; Tkm. **a:şırı** 'a streamer attached to a veil or other similar garment". The word is rather rare in the early period and for a brief time but over a wide area became **asru** (*sic*) in the medieval period. **Xak.** XI *KB* **ağırladı aşru** 'he honoured him greatly' 1766: (the word does not occur in XIII(?) *At.*, but **keḍ** is twice glossed **asru** and once **asru yaxşı** 'very good'): **Çağ.** XV ff. **asru** *ziyada ve çok* 'more, very much' *Vel.* 17 (quotns.); **asru** *bisyār* ditto *San.* 40v. 9 (quotn.): **Xwar.** XIV **asrı/asru** 'very, very much', qualifying Adjs. and Verbs *Quṭb* 12–13; **asru** ditto *MN* 98, etc.: **Kom.** XIV ditto **asru/astrı/astru** *CCG*; *Gr.* 43 (quotns.; survives as **astrı** in NW Kar. T. *Kow.* 159).

Dis. V. AŞR-

D **aşur-** Caus. f. of **1 a:ş-**; 'to cause to pass over or exceed; to extol', and the like. Fortuitously not noted before XIV, but cf. **aşru, aşrul-. Xwar.** XIV **aşur-** 'to make (something) exceed, go beyond, overflow' *Quth* 14; **aşur-/aşır-** ditto *MN* 165, etc.; **bir kulnuŋ 'amalını kökke aşurğaylar** 'they will extol a servant's work to the skies' *Nahc.* 402, 13: **Çağ.** XV ff. **aşur-** (spelt) Caus. f.; *guḏarānīdan wa mutacāwiz saxtan* 'to cause to pass over or exceed' *San.* 41r. 2.

VU **öşer-** (of the eyes) 'to be dazzled, or bleary'; pec. to Kaş. **Xak.** XI **anıŋ kö:zi: öşerdi:** *sadirat 'aynuhu wa'rmaddat mina'l-intizār awi'l-catv* 'his eyes were dazzled and bleary because of staring (at something) or hunger' *Kaş. I* 178 (**öşe:rür, öşerme:k**); **bu er ol kö:zi: öşerge:n** 'this man's eyes are constantly dazzled (*yataḥayyar*) by hunger and the like' *I* 157; a.o. *III* 68, 2.

D **aşrul-** Pass. f. of **aşur-**; 'to be carried over (something *Abl.*)'. Survives in SE Türki *BŞ* 766 (**oşurul-**); NC Kır. and SW Osm.; Tkm. (**a:şırıl-**). **Xak.** XI **yük arttın aşruldı:** 'the load was carried over (*ucīza*) the pass (etc.)' *Kaş. I* 247 (**aşrulur, aşrulma:k**).

Dis. AŞS

D **aşsız** Priv. N./A. fr. **1 a:ş**; 'without food'. Otherwise noted only in SE Türki, *Shaw* 9. **Türkü** VIII **içre: aşsız taşra: tonsız** (a people) 'without food in them and clothes on them' *I E* 26, *II E* 21.

D **işsiz** Priv. N./A. fr. **1 i:ş**; 'without work, with no occupation'. S.i.s.m.l. **Uyğ.** VIII ff. Man. **işsiz boş** 'without work and idle' *M I* 17, 2.

Dis. V. AŞS-

D **1 aşsa:-** Hap. leg.; Desid. Den. V. fr. **1 a:ş. Xak.** XI **aşsa:dı:** (after **2 aşsa:-**) *wa kaḍalika ida'ştahā'l-ṭa'ām* 'he longed for food' *Kaş. I* 277 (**aşsa:r, aşsa:ma:k**).

D **2 aşsa:-** Hap. leg.; Desid. f. of **1 a:ş-. Xak. ol art aşsa:dı:** 'he intended and wished to cross (*mucāwaza*) the pass' *Kaş. I* 277 (**1 aşsa:-** follows).

D **aşsat-** Hap. leg.; Caus. f. of **1 aşsa:-. Xak.** XI **ol anı: aşsattı:** *mannāhu'l-ṭa'ām* 'he made him long for food' *Kaş. I* 262 (**aşsatur, aşsatma:k**).

Dis. V. AŞŞ-

D **eşiş-** Hap. leg.; Co-op. f. of **2 eş-. Xak.** XI **ol maŋa: topra:k eşişdi:** 'he helped to pour out (*fi'l-iḥāla*) the dust' *Kaş. I* 185 (**eşişü:r, eşişme:k**).

Mon. AY

1 a:y originally 'the moon'; hence from the earliest period 'a (lunar) month'; as an Adj. 'crescent shaped'. S.i.a.m.l.g. See *Doerfer* II 627. **Türkü** VIII **ay** 'month' *I NE*; *II N* 10; *II NW*; *Ongin* 12: VIII ff. **ay** 'month' *IrkB, Postscript*; a.o. *do.* 59 (**yıḍıt-**); **yaru:k ay teŋri:ke:** 'to the bright moon god' *Toy. Ir.* 2 (*ETY II* 176): Man. **bir ay** 'for one month' *Chuas.* 274; a.o. *do.* 338: Yen. **on ay éltdi: öğüm oğlan** 'the son of my mother who carried me (in her womb) for ten months' *Mal.* 29, 5; a.o. *do.* 28, 7: **Uyğ.** VIII **ay** 'month' *Şu. N* 9; a.o.o.: VIII ff. Man. **ay belgülüğ bolur** 'the moon becomes visible' *Wind.* 15; **ol aylarka** 'in those months' *do.* 19: Bud. **yılın ayın** 'for years and months' *TT VI* 62; *VIII O.6* (**a:yın**); **ay** 'moon' and 'month' is common: Civ. **ay** (**a:y** in *TT VIII L.*) 'moon' and 'month' is common: XIV *Chin.-Uyğ. Dict.* 'month' **ay** and phr. *Ligeti* 126; *R I* 3: **O. Kır.** IX ff. **kö:k teŋri:de: kün ay a:zdım** 'I strayed from the sun and moon in the blue sky' *Mal.* 10, 3 (a standard phr. for 'to die' in these texts); o.o. *do.* 11, 1; (44, 4); 45, 5: **Xak.** XI **a:y** *al-qamar* 'the moon'; and 'the full moon' (*al-badr*) is called **to:lun a:y; a:y** is also 'month' (*şahr*) (verse); the month is called by the name of the moon because its course is known by it (prov.) *Kaş. I* 82; **ay bitigi:** the name for 'the register' (*ṭūmār*) in which the soldiers' names and rations are entered' *I* 40 (lit. 'the book of the month'); a.o. in this sense *III* 77, 7; and about a dozen o.o.: *KB* **ay** 'month' is common; 'moon' in the name **Aytoldı** (and see **yalçık**): XIII(?) *Tef.* **ay** 'moon; month' 43: XIV *Muh. al-şahr* **ay** *Mel.* 79, 15; *Rif.* 184: **Çağ.** XV ff. **ay**: (1) *māh ba-ma'nā qamar*; (2) *māh ba-ma'nā şahr*; also used as a P.N. *San.* 56v. 26 (quotn.): **Xwar.** XIII **ay** 'moon' *'Alī* 36: XIII(?) **ay** 'moon' *Oğ.* 53; also a P.N.: XIV **ay** 'moon, month' *Quth* 5; MN 5, etc.: **Kom.** XIV, 'moon, month' **ay/a:y** *CCI, CCG*; *Gr.* 30 (quotns.): **Kıp.** XIII *al-qamar* **ay** *wa huwa'l-şahr Hou.* 5, 3; *al-şahr* **ay** *do.* 28, 8: XIV **ay** ('with back vowel') *al-qamar, wa yuṭlaq* **ay** *ayḍa(n) 'alā'l-şahr Id.* 26; *al-qamar* **ay** *Bul.* 2, 11; *al-şahr* **ay** *do.* 13, 10; XV *al-qamar* **ay** *Kav.* 15, 17; *şahr* **ay** *Tuh.* 21a. 6; *Kav.* 22, 2; ditto, *wa huwa ism li'l-ḥilāl* ('a crescent') *wa'l-qamar do.* 36, 11.

2 ay Exclamation; often no more than a Vocative Prefix. The word is also Ar. and Pe. and s.i.a.m.l.g. **Uyğ.** VIII ff. Chr. **ay moğoçlar-a** 'Oh Magi' *U I* 7, 10: Bud. **ay kim sen** 'Hi! Who are you?' *U IV* 8, 20; o.o. *Hüen-ts.* 1896, 1918; *USp.* 105b. 1: **Xak.** XI **ay oğul** 'oh my son!' *I* 74, 17; n.m.e.: *KB* **ay** introducing a Voc. is common 6, *etc.*: XIII(?) *At.* **ay** ditto 106, 474 (but **aya** is commoner): **Çağ.** XV ff. **ay** *ḥarf-i nidā* 'exclamation' *San.* 56v. 26: **Xwar.** XIII(?) **ay** introducing a Voc. *Oğ.* 324, etc.; also at the beginning of a sentence *do.* 182, etc.: **Kom.** XIV **ay** Voc. *CCI*; *Gr.* 31 (quotn.).

1 o:y 'hole, cavity', with various special applications; homophonous, and semantically connected with, **1 o:y-**. S.i.a.m.l.g., except SW, usually for 'valley' and the like. **Türkü** VIII ff. (a gambler, staking his wife and

children) (PU) **usıç oyuğ alı: barmı:ş** 'succeeded in obtaining the . . . hole' (and did not lose his wife and children) *IrkB* 29: **Uyğ.** VIII ff. Civ. *H I* 147 (**otura:**): **Xak. o:y** *al-huwwa fi'l-arḍ* 'a cavity (or deep valley) in the ground' *Kaş. I* 49; a.o. *I* 54, 16 (**opuz**); **o:y opuzluğ yé:r** *arḍ ḏāt ğīṭān wa ḥuzūna* 'ground full of holes and hard patches' *I* 146, 20: *KB* 3570 (**töşne:k**): **Kıp.** XIII *al-wādī* 'valley' **o:y** (also **kol**) *Hou.* 5, 18.

2 o:y a word for a colour of a horse's coat; definitions vary but point mainly to 'dun'. Survives only in NE several dialects, *R I* 969, Khak., Tuv. **oy** 'dun'; **ağ/ax oy** 'light bay' or 'pale grey'. **Xak.** XI **o:y at** *al-faraṣu'l dayzac Kaş. I* 49 (*dayzac* is said by Steingass (*Persian Dict.* 553) to be the Ar. form of Persian *dīza* 'grey', but is translated 'dun'): XIV *Muh.* **o:y** *faras bayna'l-ṣuqra wa'l-katma* 'a horse of a colour between reddish and brown' is quoted as an example of a word in which *wāw* represents **o:-** (not *u:-*) *Mel.* 5, 12; 6, 3; *Rif.* 76–7: **Kıp.** XIII *al-aġbaru'l--ramādi* 'dust- or ash-coloured' **oy** *Hou.* 13, 7.

?E **3 oy** Hap. leg.; the reading is uncertain, and should perhaps be **lüler**, l.-w. fr. Chinese *lü* 'a reed' (*Giles* 7,548) **Uyğ.** VIII ff. Bud. **altı érkek** (PU) **oylar** 'the six male reeds' (of the Chinese 'Pan's pipes') *Hüen-ts.* 133.

S uy See **u:ḍ.**

Mon. V. AY-

ay- (1) Intrans. 'to speak'; (2) 'to say, declare, prescribe (something *Acc.*)'; (3) 'to say' with the words said in *oratio recta*. There is little difference of meaning between **ay-, té:-** and **sözle:-**, but at any rate in the earliest period **ay-** seems to be to some extent honorific, while the others are not. N.o.a.b.; apparently became obsolete when **ayıt-**, q.v., came to mean 'to say', but in the transition period it is sometimes hard to say whether Perf. f.s represent **ay-** or **ayıt-**. **Türkü** VIII **öḍ teŋri: aysar** 'when heaven prescribes the time' (all men are destined to die) *I N* 10; **Toñuku(k)ka: baŋa: aydı: . . . kıynığ köŋülünçe: ay ben saŋa: ne: ayayı:n tédi:** '(my *xağan*) spoke to me, Toñukuk; he said "prescribe the punishment as you think fit; what should I say to you (as a guide)?"' *T* 31–2: VIII ff. Man. **teŋri aymış** ötçe **biligçe yorımadımız erser** 'if we have not behaved in accordance with the advice and knowledge declared by God' *Chuas.* 326–8; (then a voice came from high heaven and) **méni okıdı ınça tép aydı** 'called me and said as follows' *M III* 23, 5 (i): **Uyğ.** VIII **kulım küŋim boḍunığ teŋri: yer ayu: bérti:** 'heaven and earth deigned to declare that the people were my slaves' . . . **kıyn aydım** 'I prescribed (their) punishment' *Şu E* 1–2; a.o. *do. S* 9: VIII ff. Man.-A (we have completely performed) **ayduk işeŋezen** 'the work which you prescribed' *M I* 10, 13; o.o. *M I* 34, 10–13; *TT II* 8, 51 and 53: Man. (the false Mithra) **ol dındarlarka ınça ayğay** 'will address the Elect as follows' *M II* 5, 7 (ii): **ayu yarlıkadıŋız olarka** 'you have deigned to prescribe to them' *TT III* 162: Bud. **öŋi öŋi kazğanç kılmak ayu bérdiler . . . biri ayur . . . biri ayur . . . biri ayur** 'they told of various ways of making a profit . . . one of them said . . . another said . . . another said' *PP* 13, 1–6: in the Tantric text *TT V* 4 ff. the formula **sakınç ayu bérelim** 'let us prescribe the (appropriate) thought' in 8, 76 and 10, 99 is replaced by **sözleyü bérelim** in 10, 114; o.o. of **ayu bér-** *TT VI* 265–6; *VII* 12, 5; 36, 1 etc.; *VIII H.* 4: Civ. in *TT I* the standard formula is 'if this *ırk*, called . . ., appears, **savın ınça tér** 'it makes the following statement', but in 14, 32 and 70 **ayur** replaces **tér**; **kotur emin ayalım** 'let us prescribe a remedy for the itch' *H I* 168: **Xak.** XI **ol maŋa: sö:z aydı:** *qāla li'l-kalām* 'he said a word to me' *Kaş. I* 174 (**ayu:r, ayma:k**); **amdı: ok aydım** *qultu sa'ata'idi* 'I have this moment spoken' *I* 37, 16; **aydım amdı: ya:t** 'I said "lie down at once"' *I* 36, 12; and over 30 o.o.: *KB* (the Prophet) **ayu bérdi yol** 'prescribed the way (of salvation') 37; **sen amdı kayu sen maŋa ay aç-a** 'tell me now and explain who you are' 267; **Tājikler ayur anı Afrāsiyāb** 'the Persians call him Afrasiyab' 280; and many occurrences of **Ḥācib** (etc.) **aydı** 'the Chancellor (etc.) said' 580, followed by *oratio recta*: XIII(?) *At.* **ay-** with the usual range of meanings is common; *Tef.* ditto 44: XIV *Muh.*(?) *qāla wa ṣāla* (?corrupt for *sa'ala* 'to ask') 'to say and?' **ay-** *Rif.* 114 (only) (see **ayıt-**): **Xwar.** XIV **ay-** 'to say; to recite' *Qutb* 6; *MN* 33, etc.; *Nahc.* 3, 5, etc.

ıy-/iy- Preliminary note. *There are V.s of these forms in several modern languages, which all seem to be Sec. f.s of* **ı:ḍ-, eğ-** *or* **yıdı:-**. *There is only one early verb, which must be* **ıy-** (*see* **ıyın-**) *and is n.o.a.b.*

ıy- except for two doubtful occurrences in *U II* 29, 18 and 24 (see **tay-**) occurs only in Hend. **ıy- bas-** 'to suppress'. **Uyğ.** VIII ff. Man. **anın tınlığlar öpke nızbanıların ıya basa umadın ok** 'therefore mortals because they cannot suppress (Hend.) their passion (l.-w.) of anger' *TT II* 17, 72–5; Bud. (then the rulers will so organize their countries) **kim ayığ kılınçlığ tosun yavlak** (PU) **muyğa tınlığlarığ ıyar basar** 'that they suppress (Hend.) wicked rebellious evil and headstrong(?) men' *TT VI* 254–5; a.o. *Suv.* 607, 14–15 (**orun**): and see **basa:.**

o:y- 'to hollow out (something *Acc.*, by removing its contents)', with some extensions of meaning. S.i.a.m.l.g.; in **Tkm. o:y-. Uyğ.** VIII ff. Civ. *H I* 147 (**otura**): **Xak.** XI **ol ka:ğu:n o:ydı:** 'he hollowed out (*qawwara*) the melon (etc.)' *Kaş. I* 174 (**o:ya:r, o:yma:k**): XIII(?) Tef. **oy-** 'to gouge out (the eyes)' 234: XIV *Muh. naqaṣa* 'to engrave' **o:y-** *Mel.* 32, 1; *Rif.* 116 (adding *wa ṯaqaba* 'and to pierce'): **Çağ.** XV ff. **oy-** *kāvidan* 'to hollow out', in

Ar. *taqwīr* *sic*, error for *taqwīr*) *San.* 89, 18 (and see **u:d-** and **uḍı:-**).

uy- 'to squeeze'. N.o.a.b.; for the vowel see **uyma:**. Close in meaning to **uv-** and **ıy-**, but hardly to be connected etymologically with either since **uv-** > **uy-** is not a possible sound change in Xak., and the *alif* is consistently vocalized with *ḍamma* in all words in the group. **Xak.** XI **ol u:nuğ uydı:** 'he squeezed (*ḍağaṭa*) the flour in order to make it compact and feed it (to animals)' (*yaṣtadd wa yanca'*) *Kaş. I* 174 (**uya:r, uyma:k**): XIV *Muh.*(?) '*acana*, 'to knead' **uy-** *Rif.* 112 (*Mel.* 28, 15 **yuğur-**).

Dis. AYA

1 aya: 'the palm of the hand', with some extended meanings later. S.i.m.m.l.; in others displaced by Mong. l.-w. *alakan* or Ar. l.-w. *kaff*. **Uyğ.** VIII ff. Bud. **iki ayalarnı kavşurup** 'putting the two palms together' *U II* 46, 70 and o.o. of this phr.; o.o. *Suv.* 168, 23 ff. (**aḍut**) *TT V* 12, 119; *PP* 6, 7–8, etc.: Civ. **sekiz yaŋıda ayada** 'on the 8th of the month (it is) in the palm of the hand' *TT VII* 20, 8; a.o. *do.* 27, 8: **Xak.** XI **aya:** *al-kaff* 'the palm of the hand' *Kaş. I* 85; a.o. *I* 348 (**2 kars**): *KB* **ayada tutarsen** 'you hold in the palm of your hand' 717; a.o. 864: XIII(?) Tef. **aya** ditto 44; a.o. 230 (**uvun-**): **Çağ.** XV ff. **aya** *kaff-i dast San.* 56 v., 28 (quotn.): **Kom.** XIV 'the palm' **aya** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-kaffu'l-maftūḥ* 'the open palm' **aya:** *Hou.* 20, 13: XIV **aya:** ('with back vowels') *al-kaff*; **aya: ur-** *ṣaffaqa ay ḍaraba'l-yad* 'to clap, that is strike the hands together' *Id.* 27: XV *al-kaff* **aya:** *Kav.* 61, 2; *Tuh.* 30b. 8: **Osm.** XIV ff. **aya** (1) 'the palm'; (2) 'the pan of a pair of scales' in several texts! *TTS I* 54; *III* 50.

?F **2 aya:** an Exclamation, 'oh', which also exists in Ar. and Pe.; prob. a l.-w., but possibly an expanded form of **2 ay**. Survives in NC Kır. and SW Osm. **Xak.** XI *KB* **aya** as a Vocative Prefix is common 8, 164, 168, etc.: XIII(?) *At.* ditto; *Tef.* **aya** 'oh!' 44.

S **ayı** See **añığ**.

S **eye/ıye** See **1 iḍi:**.

D **ıya/** (E) **ıye** See **éyin** and **basa:**.

1 uya: properly 'a bird's nest'; sometimes by extension the resting place or 'lair' (properly **ı:n**) of any wild beast. S.i.a.m.l.g. except NW and SW as **uya**; in the latter languages as **yuva** which seems to be the old Oğuz/Kıp. form. **Türkü** VIII ff. (a leopard and a deer, see **3 eŋ . . .**) **bulu:pan uya:sı:ŋa:ru: öği:re: sevi:nü: keli:r** 'having found it they come rejoicing (Hend.) to their resting places' *IrkB* 31: **Uyğ.** VIII ff. Civ. **karlığaç uyasındakı topraknı** 'the earthy material in a swallow's nest' *H I* 95–6: **Xak.** XI **uya:** *wakru'l-ṭayr wa 'uššuhu* 'the nest (in general) of a bird and its nest in a tree' *Kaş. I* 85: XIV *Muh. al-'uṣṣ* **u:ya:** *Mel.* 73, 8; *Rif.* 176: **Xwar.** XIV **yuva** 'nest' *Qutb* 87: **Kıp.** XIII *al-'uṣṣ* **yuwa:** *Hou.* 10, 17: XIV **uya:** *al-'uṣṣ*; thus in the *Kitāb Beylik*, but our *şayx* Faxru'l-dīn said 'I do not know (any word for) it except **yuwa:**' *Id.* 27; **yuwa:** *al-wakar*; and one says **kuş yuwası:** *wakaru'l-ayr do.* 99; *al-'uṣṣ* **uya:** *Bul.* 12, 6: XV *'uṣṣ* **yuwa/uya** *Tuh.* 25r. 10: **Osm.** XVIII **yuwa** (? in *Rūmī* omitted) *āşiyāna-i ṭuyūr* 'a bird's nest', in Ar. *kinn* ('hiding place'), *'uṣṣ* and *mafḥaṣ* ('a nest in the ground') *San.* 347v. 9 (quotn. *Fuḍūlī*).

VU **2 uya:** a term of relationship of uncertain significance, in some contexts apparently 'blood brother', a general term covering both **éçi:** and **ini:**, in others hardly more than 'blood relation'. N.o.a.b. **O. Kır.** IX ff. **él(l)ig uyamka: aḍrıltım** 'I have been parted from my kinsmen of my realm' *Mal.* 15, 3: **Xak.** XI **uya:** *al-ax wa'l-qarīb* 'brother, kinsman'; (verse) **tavar üçün teŋri: eḍlemeḍip, uya: kadaş oğlını: çınla: boğa:r** it describes the lack of compassion between brethren (*al--ixwān*) and says 'man looks for money and does not fear God, so that he (literally?) strangles his brother's son (*ibn axīhi*) for the sake of money' *Kaş. I* 85; a.o. *III* 146 (**ka:b**): XIII(?) *At.* **ata bir ana bir uyalar bu xalq** 'these people are kinsmen with the same father and mother' 291; *Tef.* **uya** corresponds to Ar. *al-āx* 324: **Çağ.** XV ff. **uya** *hamşīra-i kūçik* 'younger sister', also called **siŋil** *San.* 92r. 22 (**siŋil** is the normal word, no other trace of **uya:** in this sense): **Xwar.** XIII **uya** 'brother' *'Ali* 45: XIV **uya** 'blood relation'(?) *Qutb* 196.

Dis. V. AYA-

aya:- originally 'to treat (a person *Acc.*) with respect, to honour; to preserve (a thing *Acc.*), to look after it carefully'. S.i.a.m.l.g. (in SW only Tkm. and xx Anat. *SDD* 134) with a rather miscellaneous set of meanings, of which the commonest are 'to have compassion on (someone), to spare; to withhold, or withdraw (something)'. **Türkü** VIII ff. (in *Toy. IV* r. 3–5 (*ETY II* 180) there seems to be a scribal error, the text should prob. read **yüz altu:n ba:p** (not **aya:p**) **tamğala:p** 'packing up and sealing a hundred gold coins'): Man. *TT II* 10, 78–9 (**ağırla:-**): **Uyğ.** VIII ff. Bud. **ağır ayamakın** 'with profound respect' *U I* 30, 8; normally occurs in Hends., *U II* 14, 2 etc. (**ağırla:-**); *Suv.* 195, 21–2 (**çilte-**): Civ. *TT I* 65–6 (**içan-**): **Xak.** XI **ol to:nın aya:dı:** *şāna ṯawbahu* 'he looked after his clothing (etc.) carefully'; and one says **xa:n aŋar aya:ğ aya:dı:** *laqabahu'l-malik bi-laqab* 'the *xan* gave him a title of honour' *Kaş. I* 271 (**aya:r, aya:ma:k**): *KB* **ayama** 'do not treat them gently' (let boys and girls taste the whip) 1494; (a wicked man ought to be kept in captivity) **yorık bolsa eḍgü aya sarp yürek** 'if he obtains his liberty, control him well with a stern mind' 5549: XIV *Muh. al-muḥābba* 'to behave in a friendly manner to (someone)' **ayamak** *Mel.* 35, 10

misvocalized *iymak*); *Rif.* 121 (unvocalized): **Çağ.** XV ff. **aya** (**-r**, etc.) *man' et- dirīğ dut-, kaçur-* 'to refuse, to withhold' *Vel.* 33–4 (quotns.); **aya-** (spelt) *dirīğ dāştan* ditto *San.* 53v. 13 (quotns.): **Kom.** XIV 'to refuse, withhold' *CCG*; *Gr.*: **Kıp.** XV *baxl* 'to be stingy' **ayamak** *Tuh.* 90b. 12: **Osm.** XV and XVI **aya-** 'to honour, respect' (someone *Acc.*) in two texts *TTS II* 76; *IV* 57.

Dis. AYB

?F **ayva:** 'quince'; as the name of an exotic fruit, prob. a l.-w. A l.-w. in Russian; survives only in SW Osm.; in NE Khak. it is reborrowed fr. Russian. The text in *Kaş.* is in disorder at this point; the letter V should indicate the last consonant of the word; the text was therefore prob. originally as reconstructed below. **Xak.** XI V < **ayva:** *al-safarcal* 'quince'; > **avya:** *al-safarcal, fī luğa* 'in one dialect' *Kaş. I* 114; a.o. of **avya:** *II* 311, 15 (**kamat-**): XIV *Muh. al-safarcal* **aywa:** *Mel.* 78, 11; *Rif.* 182: **Çağ.** XV ff. **aywa** *bih* 'quince', in Ar. *safarcal* and in Pe. *ābī San.* 57v. 6: **Tkm.** XIII *al-safarcal* **aywa:** *Hou.* 7, 19: XIV **aywa** *al-safarcal Id.* 26; (**kürt** *al-safarcal* in Kıp., as if they called it 'Kurdish apple') in Tkm. **aywa** *do.* 81: XV *al-safarcal* **ḫaywa:** *Kav.* 63, 9.

aybaŋ 'bald'. Survives in SW Tar. **aypaŋ** *R I* 59; the Türki equivalent is **aydıŋvaş** 'shiny head' *BŞ* 10. NE Alt., Khak. **ayaŋ** seems to be descended from this word. There does not seem to be any widely distributed Turkish word for 'bald'. **Çigil** XI **aybaŋ** (or **aypaŋ**?) **er** *al-raculu'l-aşla'* 'a bald man' *Kaş. I* 116.

Dis. AYD

uyat 'shame, modesty, shyness'; practically syn. w. **uvut**, q.v., with which it is used in Hend. in Uyğ.; connected with **uya:d-** and **uyal-**, but morphologically obscure, possibly abbreviated Dev. N. in **-t** fr. **uya:d-**. S.i.a.m.l.g. as **uyat**, in SW only in Tkm. **uyat**, XX Anat. **oyat** *SDD* 1097. **Uyğ.** VIII ff. Bud. **uvut uyat** *Suv.* 489, 12; *TT V* 24, 60–1 (**uvut**, the spelling *evyat* in the latter looks like a mistranscription): **Çağ.** XV ff. **uyat** *şarm* 'shame' *Vel.* 123 (quotn. containing **uyatlık**); **uyat** (1) *şarm wa xicālat* ('modesty'); (2) *'ayb wa qabāḥat* 'disgrace, baseness' *San.* 92r. 22 (quotn.): **Xwar.** (XIII **uyatlu** 'ashamed' *'Alī* 46): XIV **uyat** 'shame, modesty' *Qutb* 196 (and **uyatlığ**); *Nahc.* 366, 1: **Kom.** XIV 'shame, modesty' **uyat** *CCI, CCG*; *Gr.*: **Kıp.** XIV **ud** (?crasis of **uvut**) *al-ḥayā* 'modesty, bashfulness'; also called **u:yad** *Id.* 9; **Tkm.** **uyaṭ** and **uṭ** *al-ḥayā do.* 27.

D **aytığ** N.Ac. fr. **ayıt-**; 'enquiry'. S.i.s.m.l. w. minor phonetic changes, but now means 'statement' (cf. **ayıt-**). **Uyğ.** VIII ff. Man. **aytığ** 'enquiry'(?) in damaged passage *M II* 12, 10: **Xak.** XI **aytığ** alternative form (*luğa fī*) of **aytış** in the sense of *istixbār* '*ani'l-salāma wa naḥwihā* 'an enquiry about (someone's) health and the like' *Kaş. I* 113: *KB* **éligdin üküş ögdi aytığ salām ıdurmen saŋa** 'I send you many praises, enquiries, and greetings from the king' 3907; **saŋa bolğa äxir bayat aytığı** 'for you at the last there will be God's cross-questioning' 5273; o.o. 5740, 6120.

D **aydıŋ** Den. N. fr. **1 a:y**; properly 'moonlight', but sometimes, more vaguely, 'brilliance, brilliant'. S.i.a.m.l.g. **Xak.** XI **aydıŋ** *faxtu'l-qamar* 'moonlight' *Kaş. I* 117: XIV *Muh. al-ḍaw'* 'brilliance' **ayduŋ** *Rif.* 152 (*Mel.* 55, 3 **ya:ruk**); *layl muqmar* 'a moonlight night' **a:ydın/aydın** *Mel.* 80, 9; **aydıŋ tü:nle:** *Rif.* 185: **Çağ.** XV ff. **aydın** (spelt) *mahtāb* 'moonlight' (quotn.); the origin and etymology of it is **aytün** *māh-i şab* 'the night moon' which was corrupted to **aydın** *San.* 57r. 14: **Xwar.** XIV **aydıŋ** 'moonlight' *Qutb* 6: **Kıp.** XIII *ḍaw'u'l-qamar* **aydı:n** *Hou.* 5, 3; *al-nūr* 'light' (opposite to 'darkness' **kara:ğu:**) **aydı:n** *do.* 26, 17: XIV **aydın** *al-nūr Id.* 26: **Osm.** XIV ff. **aydın** 'light, brilliance; brilliant'; c.i.a.p. *TTS I* 57; *II* 77; *III* 51; *IV* 47.

D **aytış** N.Ac. fr. **ayıt-**; properly 'enquiry', cf. **aytığ**. S.i.a.m.l.g., in SW only in XX Anat. *SDD* 567, usually meaning 'speech, statement'. **Xak.** XI **aytış** *huwa an yas'ala'l-raculān kull wāḥid minhumā ḥāla'l-āxir* used of two men asking one another about the state (of their health)' *Kaş. I* 113; a.o. *do.* (**aytığ**).

Dis. V. AYD-

D **ayat-** Caus. f. of **aya:-**; survives only(?) in SE Tar. **ayat-** 'to order (someone) to spare, or protect (someone)' *R I* 214. **Uyğ.** VIII ff. Bud. (faith is called) **sevitmek ayatmak edgüke tegürdeçi** 'that which brings men to the good state of arousing love and respect in others' *TT V* 28, 119; **sevitmiş ayatmış erürsiz** 'you have made yourself loved and respected' (by, *Dat.*, all the teachers) *Hüen-ts.* 1782; (then that king . . . see **orun**) **üküşke ayatmış ağırlatmış** 'made himself respected by many' *Suv.* 607, 15–16.

D **ayıt-** Caus. f. of **ay-**, often spelt **ayt-** before vowel Suffs.; properly 'to make (someone *Dat.*) speak', that is 'to ask'. For some unknown reason it lost its Caus. meaning, as early as XI in Oğuz, and became syn. w. **ay-**, which then became obsolete. S.i.a.m.l.g., often as **eyit-/eyt-**. **Türkü** VIII (gap) **arkışı: kelmedi:** (*sic*, not *yelmedi:*) **anı: ayıtayın** (*sic*, not *añıtayın*) **tép süledim** 'no envoys came (from him). I launched an expedition to demand (an explanation) from him' *II E* 41: VIII ff. **maŋa: ayı:tma:ŋ tédi:** 'he said "do not question me"' *Toy. IV*v. 3–4 (*ETY II* 180); a.o. *do.* 4–5: Yen. see O. Kır.: **Uyğ.** VIII ff. Man.-A **tép sézik aytsar** 'if one asks in doubt' (after a speech in *oratio recta*) *M I 19, 11*; (the sorcerer in the temple) **Mar Amu Mojakka ınça tép ayıt(t)ı** 'asked Mar Amu Mojak' (the question follows in *oratio*

recta) *do.* 33, 18–19; a.o. *do.* 36, 13: Bud. **ayıt-** (or **ayt-**) 'to ask' preceded or followed by a question in *cratio recta*, the person asked, if mentioned, being in the *Dat.* occurs 9 times in *PP* and is common elsewhere: Civ. the phr. **ayıtıp bitidim** is common at the end of documents in *USp.*, e.g. **men Turmış Miŋ-temürke ayıtıp bitidım** 'I, Turmiş, wrote this down to Miŋ-temür's dictation' (lit. 'asking . . . (what to say) I, then, wrote') 1, 11–12: **O. Kır.** IX ff., a word usually transcribed **yıta:** is common in these inscriptions; it follows the names or descriptions of people, or the Sec. Pers. Pron., usually in the *Dat.*, and is followed directly or indirectly by words like (PU) **evükmedim** (see **2 bük-**) or **aḍrıltım.** It should, no doubt, be transcribed **ayıta:**; the meaning is less certain, prob. 'asking after . . . health', 'saying farewell' or asking (permission to depart)', e.g. **kuyda: kunçuyım özde: oğlım ayıta: sizime: ayıta: evükmedim aḍrıltım** 'saying farewell(?) to my wives in the inner chambers and to my dear(?) sons, saying farewell to you, my own, I have not stayed at home, I have been parted (from you)' *Mal.* 3, 1; occurs in eight inscriptions often more than once; and less often in Türkü Yen. inscriptions: **Xak.** XI **ol maŋa: sö:z ayıttı:** *sa'ala minnī'l-kalām* 'he asked me a question' *Kaş. I* 215 **(aytu:r, ayıtma:k)**; **ol kişi: ol telim sö:z ayıtğa:n** 'that man is constantly asking questions' (*sa''āl 'ani'l-kalām*) *III* 52: *KB* **ayıttı** followed by question in *oratio obliqua* 507; **ayıttı élig teğme törlüg bilig** 'the king enquired about all kinds of knowledge' 623; **takı bir tilekimni aytur bu öz** 'and I myself ask for one thing that I want' 859; o.o. 979, 1069, 1187 **(ögren-)**, 4528, 5740: XIII(?) Tef. **ayt-/ayut-** 'to ask' 46: XIV *Muh. qāla* 'to say' **ayt(t)ı:** *Mel.* 30, 3 (*Rif.* 114 see **ay-**); *al-qawl* **aytmak** 37, 1 (*-maḡ*); 122: *ṣadaqa* 'to speak the truth' **çı:n ayt(t)ı:** 28, 2 (111 **aydı:**); *man yaqūl* 'who says?' **kı:m aydur** 17, 1; 94: XV(?) *Postscript* to *At.* **ayıt-** 'to say' 500, 508: **Çağ.** XV ff. **ayt-(-men**, *etc.*) *eyt- Vel.* 40; **ayt-/ayıt-** (both spelt) *guftan* 'to say' *Son.* 54r. 3 (quotns.): **Oğuz** XI (after Xak.) and the Oğuz say **men aŋa:r sö:z ayıttım** *takallamtu ma'ahu wa qultu lahu kalām* 'I conversed with him and said to him', but this is incorrect (*laysa bi-qiyās*) *Kaş. I* 215 **(aytu:r, ayıtma:k)**: **Xwar.** XIII **ayd-** 'to say' '*Ali* 8: XIII(?) **ayttı kim** 'he said' followed by *oratio recta*, sometimes with person addressed in *Dat.*, occurs 8 times in *Oğ.*: XIV **ayıt-** 'to ask' *Qutb* 6; 'to say, recite' *MN* 81, etc.; *Nahc.* 16, 10: **Kom.** XIV 'to say, declare, confess' **ayt-** *CCI*, *CCG*; *Gr.* 32 (quotns.): **Kıp.** *ṣadaqa* **kérti:** **ayıt-** *Hou.* 36, 5; *qāla* **ayıt-** (and **de:-**) *do.* 43, 2: XIV **ayıt-** *qāla Id.* 27; *qāla* (VU) **ayt-** (?, Inf. **eytmek**) *Bul.* 71r.: XV *qāla* **ayıt-** *Kav.* 9, 4; *Tuh.* 29b, 12 etc.: **Osm.** XIV ff. **ayt-/eyt-** 'to say, speak'; common to XVII, sporadic thereafter; in XIV both **ayıtmak** and **eyitgil, eyittigi** occur *TTS I* 59; *II* 79; *III* 53; *IV* 59.

uya:ḍ- 'to be shamed by, or ashamed of (something, or someone, *Dat.* or *Abl.*)'. Except in *TT VIII*, where *-t-* prob. represents **-ḍ-**, and in the Perf., the final consonant seems to have been consistently **-ḍ-** until XV. Survives in most NE languages as **uyat-**, occasionally **ıyat-**, and in some SC Uzb. dialects as **uyat-**. **Uyğ.** VIII ff. Man.-A **uyaḍmakın**(?) in damaged passage *M I* 25, 8: Bud. Sanskrit *alajjetavye lajjante* 'they are ashamed of things of which they should not be ashamed' **uya:tmağu:luk sa:vta: uya:turlar**; (the opposite) **uya:tğulukta: ınçıp uya:tmada:çılar** *TT VIII E.*49–50 (see above); **artukrak uyaḍtı** 'he was more ashamed than ever' *U III* 83, 11; **öz kılmış kılınçlarına ertinü uyaḍsar eymenser** 'if they are very much ashamed (Hend.) of what they have done' *Suv.* 141, 4–5; a.o. of Hend. *Hüen-ts.* 2051: **Xak.** XI **ol mendin uyattı:** *istaḥyā minnī* 'he was shamed by me'; originally **uya:ḍtı:** but assimilated *Kaş. I* 216 **(uya:ḍur, uya:ḍma:k)**; **ağız yé:se: kö:z uya:ḍur** 'if the mouth eats, the eye is ashamed' (*istaḥyā*) *I* 55, 15: *KB* **yorısa uyaḍmasa yalnuk körüp** 'if he walks abroad and is not ashamed when he sees (other) men' 864: XIII(?) *At.* **uyaḍıp** 'being ashamed' 432 (some MSS. *uyatip*): **Çağ.** XV ff. **uyat-(-ıp)** *utan- Vel.* 123.

D **aytıl-** Pass. f. of **ayıt-**; 'to be asked'. S.i.a.m.l.g. except SW, meaning 'to be said, spoken', etc. **Xak.** XI **sö:z aytıldı:** *su'ila 'ani'l-kalām wa ğayrihi* 'a question was asked about the statement (etc.)' *Kaş. I* 270 **(aytılur, aytılma:k)**: XIII(?) *Tef.* **aytul-** 'to be said' (Impersonal) 46: **Çağ.** XV ff. **aytılmayın** *eydilmedin Vel.* 40; **aytıl-** Pass. f.; *gufta şudan* 'to be said' *San.* 54v. 6 (quotns.): **Kom.** XIV 'to be said' (by someone *Abl.*) *CCG*; *Gr.* 33 (quotns.).

D **aytın-** Refl. f. of **ayıt-**. S.i.s.m.l. with a miscellaneous collection of meanings. **Xak.** XI **sö:z aytındı:** *tawallā su'āli'l-kalām bi-nafsihi*, 'he took it upon himself to ask a question' *Kaş. I* 270 **(aytınur, aytınma:k)**.

D **aytur-** Caus. f. of **ay-**, with a different shade of meaning fr. **ayıt-**. Prob. Hap. leg.; **ayttur-** (and the like), which s.i.a.m.l.g. in the same meaning is a Caus. f. of **ayıt-** in its later meaning. **Xak.** XI **ol maŋa: sö:z ayturdı:** *kaffalanī 'alā takallumi'l-kalām ma'ahu* 'he made me responsible for making the statement with him' *Kaş. I* 269 **(ayturur, ayturma:k)**: **Kom.** XIV 'to make (someone) confess (a sin)' **aytır-** *CCG*, *Gr.* 33 (quotn.).

D **oytur-** Caus. f. of **o:y-**; 'to make, or let (someone *Dat.*) hollow out (something *Acc.*)'. S.i.m.m.l.g. **Xak.** XI **ol maŋa: ka:ğu:n oyturdı:** 'he ordered me to hollow out (*bi-taqwīr*) the melon' (etc.) *Kaş. I* 269 **(oyturur, oyturma:k)**: **Cağ.** XV ff. **oydur-** Caus. f.; *kāwānīdan* ditto *San.* 89v. 28.

D **uytur-** Hap. leg.; Caus. f. of **uy-**. **Xak.** XI **ol u:n uyturdı:** 'he gave orders for compressing

(*'alā ṣadd*) the flour and squeezing it (*dağtihi*) into a sack' (etc.) *Kaş. I* 269 (**uyturur, uyturma:k**).

Tris. AYD

PUD **uyaḍsılık** Hap. leg.; almost certainly mis-spelt; in a section headed *fu'ālil*, which contains **osa:yuk** followed by the cross-heading *wa naw' minhu manqūṣ* 'defective (?) variety' **K** (*qāf*) and this word; this implies some such form as **uya:ḍuk**, which as a Pass. Dev. N./A fr. **uya:ḍ-** would be grammatically appropriate. **Xak.** XI **uyaḍsılık er** *al-raculu'l-llaḍī ġalabahu'l-ḥayā* 'a man overcome by shame' *Kaş. I* 160.

Tris. V. AYD

D **ayatıl-** Pass. f. of **ayat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *satkṛto* 'honoured' **a:ya:tılıp** *TT VIII D.*12; *arcito* ditto *do.* 21.

Mon. AYĞ

S **ayğ** See **1 ayığ**.

Dis. AYĞ

D **aya:ğ** N.Ac. fr. **aya:-**; with a parallel evolution of meaning. Survives in NE Khak. **ayağ** 'compassion, sympathy'; NC Kır. **ayo:**, Kzx. **ayaw** (*R I* 200) ditto; NW Kaz., Krım **ayaw** ditto, and (Krım only) 'stinginess' and SW XX Anat. **aya** 'protection'; **ayağ** 'a title' *SDD* 132. **Uyğ.** VIII ff. Man. *TT III* 75 (**emder-**): Bud. Sanskrit *satkaram* 'profound respect' **ağır aya:ğıg** *TT VIII E.*5; **ayağ çilteg** 'honour and respect' *U II* 77, 18 etc. (**çilteg**); **ayağka tegimlig** (*TT VIII A.*29 **a:ya:ğka: te:gimlig**) 'worthy of respect', a stock epithet for Bodhisattvas, monks, etc. *U II* 11, 9; 32, 63, etc. (this phr., spelt *ayağa tegimlig* (*Kow.* 127, *Haltod* 28) was borrowed in Mong. and there erroneously connected with *ayağa* 'begging bowl', l.-w. fr. **1 ayak**): Civ. **ayağka tegimlig** *USp.* 15, 8; 84, 3; 88, 5; **asığıg ayağıg egsüdi** 'your advantage and honour have diminished' *TT I* 58–9; o.o. *do.* 114 (**ornan-**); *TT VII* 34, 10–11 (**2 açığ**): **Xak.** XI **aya:ğ** *al-laqab* 'a title of honour' *Kaş. III* 172 (verse, see **akı:lık**); a.o. *I* 271, 11 (**aya:-**): *KB* **wazīrlik aŋar bérdi tamğa ayağ** 'he gave him the post of *vezir*, a seal and a title of honour' 1036; a.o. 1766 (**üstem**): XIII(?) Tef. **at ayağ** 'a title of honour' (for a Sūra of the Koran); **aya** 'protection'(?) 44: XIV *Muh. al-laqab* **aya:** *Rif.* 145 (*Mel.* 50, 4 mis-spelt *ağa:*).

1 ayak 'a vessel', particularly a drinking vessel, for individual use; 'cup, goblet, bowl'. S.i.a.m.l.g. See *Doerfer* II 629. **Türkü** VIII ff. *IrkB* 42 (**ldiş**): **Uyğ.** VIII ff. Civ. **on ayak** 'ten cups' *USp.* 55, 26; a.o. *do.* 40, 7 (**1 ür-**); **bir batır ayak bor bir batır ayak suv** 'one cup (Hend.) of wine and one of water' *II I* 16–17 (**batır** l.-w. fr. Sogdian *p'ttr*); a.o. *H II* 20, 80–1: **Xak.** XI **ayak** *al-qaṣ'a* 'a (wooden) bowl'; the Oğuz do not know the word and call 'a bowl' **çanak** *Kaş. I* 84; and 17 o.o.: XIII(?) *Tef.* **ayak** 'cup' 45: XIV *Muh. al-qadaḥ* 'cup' **aya:k** *Mel.* 7, 10; *Rif.* 79 (confused with **2 ayak**); *al-qaṣ'a* **aya:k** 69, 6 (*aya:ğ*); 170 (*yaya:k*); *al-manqal* 'portable brazier' **aya:k** 169 (only): **Çağ.** XV ff. **ayağ/ayak** *qadaḥ Vel.* 39; *kāsa* ('cup') *wa qadaḥ San.* 57r. 2 (quotns.): **Xwar.** XIV **ayak** (and, by false analogy, **aḍak**) 'cup, goblet' *Qutb* 6: **Kıp.** XV *sukurca* 'bowl' **ayak** *Tuh.* 19b. 6; *ṣabīṭar* (meaning unknown, ?corrupt) **ayak** *do.* 20b. 11: **Osm.** XIV to XVI **aya:ğ/ayak** 'bowl, cup'; common *TTS I* 54; *II* 70; *III* 48.

S **2 ayak** See **aḍak**.

D **1 *ayığ** Dev. N. fr. **ay-**; 'word, speech, command'. N.o.a.b., always(?) abbreviated to **ayğ**. **Türkü** VIII ff. Man. **bu savığ ayğ**[gap] 'these words' (Hend.) *TT II* 6, 25; a.o. *do.* 3 (**işle:-**); **seniŋ ayğaŋ ançağ ol** 'your commands are like that' *M III* 23, 6–7 (i): **Uyğ.** VIII ff. Man.-A **Mar Név Mani Mağıstak ayğın** 'by the command of Mar Név Mani Mağistak' *M I* 12, 20.

S **2 ayığ** See **1 aḍığ**.

S **3 ayığ** See **2 aḍığ**.

S **4 ayığ** See **añığ**.

D **ayık** Dev. N. fr. **ay-**; hardly distinguishable fr. **1 ayığ**. N.o.a.b. **Uyğ.** VIII ff. Civ. (it gives headaches and eye-aches) **teŋrike yağış ayı**[k?] **bérmeyükke** 'to the man who does not give libations and vows(?) to God' *TT VII* 25, 1 (restore thus?): **Xak.** XI **ayık** *al-'ida* 'a promise'; hence one says **anıŋ maŋa: ayıkı: ba:r** 'I have a promise from him' *Kaş. I* 84: **ayık ayıp kaymaŋız** *aṣduqī 'idatak* 'keep your promise to me' *II* 45, 26.

(D) **ayu:k** See **5 kö:k**.

oyuk 'mirage, landmark', and the like; specifically Oğuz and with some common meanings with **öyük**, q.v., also specifically Oğuz. Clearly not identical with **oyuk**, Pass. Dev. N./A. fr. **o:y-**, 'hollowed out, a hole, cavity' first noted in Kıp. XV *Tuh.* 34b. 8; 48b. 8 and s.i.a.m.l.g.; both it and **öyük** may be Oğuz corruptions of some foreign word (cf. **ören**). Survives only(?) in SW Osm. **oyuk** 'scarecrow'; XX Anat. **oyuk/hoyuk** 'scarecrow; landmark, cairn', and the like, *SDD* 749, 1098 (**höyük**, 756, also has these meanings, *inter alia*); *al-xayāl* means both 'mirage' and 'scarecrow'. Cf. **küsgük**. **Oğuz** XI **oyuk** *al-xayāl wa'l-iram* 'mirage, landmark' *Kaş. I* 85 (verse; **oyuk** translated *iram wa xayāl fī'l-mafāza* 'in the desert'); o.o. *I* 384, 6 (same verse, **alığ**); **kü:çin oyuk tutma:s** *lā yumkin bi'l-quwwa min axḍi'l-xayāli'llatī yunṣab fī'l-fawā'iz* (mis-spelt *fawāliz*) 'you cannot catch the mirage which rises in the deserts by force' *I* 81, 21: **Çağ.** XV ff. **oyuk** *sang-i nişān ki dar sar-i rāhhā birāyi 'alāmat bi-guḍarand* 'a stone marker which they put up at the beginning of (side) roads to indicate them' *San.* 92v. 28:

Kıp. XIV **oyuk** *al-ricām wa hiya'l-aḥcār ba'ḍuhā 'alā ba'ḍ 'alāmata(n) li'l-şay'* 'a heap of stones one on top of another to mark something' *Id.* 26: **Osm.** XIV ff. **oyuk** c.i.a.p., usually in Pe. and Ar. dicts. translating words meaning 'scarecrow, statue, heap of stones' *TTS I* 554; *II* 739; *III* 551; *IV* 616.

S **uyku** See **uḍık.**

S **ayğır** See **aḍğır.**

Dis. V. AYĞ-

S **oyğat-** See **oḍğur-.**

S **oyğan-** See **oḍun-.**

aykır- 'to shout' and the like. Survives in several NE, NC, and SW languages. **Türkü** VIII ff. Man. (a large gathering of the common people did obeisance to the king) **yeme aykırdılar** 'and applauded him' *TT II* 10, 82.

S **oyğur-** See **oḍğur-.**

Tris. AYĞ

D **ayakçı:** N.Ag. fr. **1 ayak**: (1) 'one who makes cups, bowls, etc.'; (2) 'a cup-bearer'. Survives in SE Türki, *Shaw* 30, and NC Kır., Kzx. See *Doerfer* II 630. **Xak.** XI **aya:kçı:** (*sic*) *al-qaṣṣā'* 'a potter' *Kaş. III* 296, 23 (**sırla:-**); n.m.e.: XIV *Rbğ.* **ayakçı** 'cup-bearer' *R I* 208 (quotn.), 605 (**aşçı:**); *Muh. al-ğaḍāyirī* 'a maker of bowls' **aya:gçı:** *Mel.* 58, 5; **aya:kçı:** *Rif.* 157: **Çağ.** XV ff. **ayakçı** 'cup-bearer' *Vel.* 39 (quotn.); **ayakçı/ayağçı** a word for 'cup-bearer' *San.* 571. 5 (same quotn.).

D **ayğu:çı:** Dev. N.Ag. fr. **ay-**; lit. 'one who speaks, or issues commands', but in practice the title of an office. **Türkü** VIII in the phr. 'their *xağan* seems to be brave, and their **ayğuçı:** wise', *T* 10, 21, 29, the title, which refers to Toñukuk, is clearly a high one: **Uyğ.** x Bud. in the list of officials in the first *Pfahl* **ış ayğuçı** (PU) **Avluç Tarxan**, 13, 21, has a rather humbler position near the carpenter, and here seems to mean merely 'foreman of works'.

D **ayağlığ** P.N./A. fr. **aya:ğ**; originally 'enjoying respect'. Survives w. phonetic changes in NE Khak.; NC Kır., Kzx., and NW Kaz., Krım, usually meaning either 'compassionate' or 'pitiable, deserving compassion'. **Uyğ.** VIII ff. Man.-A *M I* 27, 2 (**1 a:tlığ**): Man. **ayağlığ atlığ kaŋım** 'my respected and famous father' *TT III* 2: Bud. **ayağlığ bolmak dyan** 'the meditation (l.-w.) about becoming respected' *TT V* 10, 98; o.o. *TT VII* 40, 77 (**2 ap**); *Suv.* 446, 17–19: Civ. **kişidin ayağlığ** 'respected by (all) men' *TT VII* 17, 22.

D **ayaklığ** Hap. leg.(?); P.N./A. fr. **1 ayak.** **Xak.** XI **ayaklığ tevsi:** *xiwān ḏū qaṣ'a* 'a tray for carrying bowls' (illustration of the meaning of **-lığ**) *Kaş. III* 50, 26; n.m.e.

D **ayıklığ** P.N./A. fr. **ayık**; n.o.a.b., apparently 'one who carries out a promise'. **Xak.** XI *KB* **ayıklığ turur bu ölüm belgülüg** 'death manifestly keeps its promises' (a famous man does not die before his time comes) 2286.

D **ayukluk** See **5 kö:k.**

?ED **uyuğluğ** Hap. leg.; by its meaning a P.N./A. fr. **u:ğ**; occurs in a grammatical section as an example immediately after **ayaklığ**, q.v., and presumably a scribal error for **u:ğluğ.** **Xak.** XI **uyuğluğ ev** *bayt ḏū ṭāqāt* 'a domed tent' (i.e. one with curved wooden struts) *Kaş. III* 50, 27; n.m.e.

?ED **uyukluğ** Hap. leg.; this word has been read in *USp.* 79, a list of articles mainly **töşek** 'mattresses'; the phr. below comes after these entries and before a list of **örtgün** 'coverlets', and the transcription is based on the assumption that it is a P.N./A. fr. **uyuk** 'felt boot, woollen stocking' which exists in some NC and NW languages; see **uyma:.** It is unlikely to be connected with this word; it might perhaps be **oyukluğ** 'with a pattern of depressions, or incisions', or merely mistranscribed. **Uyğ.** VIII ff. Civ. **bir tatarnıŋ uyukluğ kiḍiz** 'one Tatars' . . . felt' *USp.* 79, 11–12.

S **aykırı** See **arkuru:.**

D **ayağsız** Priv. N./A. fr. **aya:ğ**; originally 'not enjoying respect'. Survives in much the same languages as **ayağlığ** with the opposite meaning to that word. **Uyğ.** VIII ff. Bud. *U II* 77, 19 and 86, 36 (**uçuz**); *TT VII* 40, 77 (**2 ap**).

Tris. V. AYĞ-

D **ayığla:-** Den. V. fr. **4 ayığ** (**añığ**); 'to dishonour'; used in antithesis to **ağırla:-.** Pec. to **Uyğ.** **Uyğ.** VIII ff. Bud. **köni kértü nom ayığladım tandım erser** 'if I have dishonoured and denied the rightful true doctrine' *Suv.* 134, 11–12; a.o. *do.* 137, 1.

Dis. EYG

S **üyik** See **üḍik.**

VU **öyük** Preliminary note. *There seem to be two different words of this form, the first a VU Xak. word connected with* **öyük-**, *the second the Oğuz word* **öyük** *which is still current.*

VU **1 öyük** 'quicksand': homophonous w. **öyük-.** N.o.a.b., but see **2 öyük.** **Xak.** XI **öyük yé:r** *al-'āniq mina'l-raml* 'a quicksand', that is (sand) in which footprints disappear and their traces are effaced by water, *etc. Kaş. I* 85: *KB* **öyük çım osuğluğ bolur bilgeler, çıkar suv kayuda aḍak tepseler** 'wise men come to be like quicksands or peat, wherever they put their feet water emerges' 974; **Xwar.** XIV **öyük** 'the sediment in wine' *Qutb* 122, 202 (*üyük*).

2 öyük 'an artificial mound, cairn' and the like. An Oğuz word with an ill-defined

connection with **oyuk**, q.v. Survives only(?) in SW Osm. **öyük** 'an artificial mound, a scarecrow' (acc. to *Sami* 231 identical with **oyuk**) and XX Anat. **öyek, öyük, üyük, höyük, hüyük** with these and other meanings some of which seem to belong to **1 öyük** *SDD* 756, 766, 1123–4, 1441. **Oğuz** XI **öyük** *kull murtafi' mina'l-arḍ ṣibha'l-tall* 'any piece of raised ground like an artificial mound' *Kaş. I* 85: **Tkm.** XIII *al-tall* **öyük** (Kıp. **tepe:**) *Hou.* 6, 16: XIV (not specifically Tkm.) **öyük** *al--tallu'l-kabīr* 'a large artificial mound', also called **ba:ş** (?Kıp.) *Id.* 27; ditto **öyük** *Bul.* 3, 9: **Osm.** XV ff. **öyük** 'artificial mound' in several texts, esp. Pe. and Ar. dicts. translating words with that meaning and once (XVI) 'scarecrow' *TTS I* 753; *II* 961; *IV* 812 (everywhere *üyük*).

S **eygi/eygü** See **edgü:**.

Dis. V. EYG-

VU **öyük-** Hap. leg.; cf. **1 öyük. Xak.** XI **anıŋ aḍa:kı: kumda: öyükti:** 'his foot sank (*sāxat*) in the quicksand' (*al-'āniq*); and one says **anıŋ aḍa:kı: öyüktı:** *laṭamati'l-ḥicāra riclahu wa ḥafiya* 'the stones bruised his feet and he was footsore' *Kaş. I* 268 (**öyüke:r, öyükme:k**).

S **öykün-** See **ötgün-**.

Tris. EYG

eye:gü: properly 'rib' as an anatomical term; also used metaph. for 'the rib of a tent', etc. Survives in NE Tuv. **egi** and SW Osm. **eyegi/eyeyi** (prob. both now obsolete), and in various shortened forms **eyi** in Osm., **eğe** (i.e. **eye**) in Rep. Turkish and in XX Anat. **eya/eye/öyek** *SDD* 509, 563, 1123. Otherwise entirely displaced by the Mong. l.-w. **kaburğa** or the like. **Uyğ.** VIII ff. Civ. (in a list of parts of the body) **iki eyegüde** 'in the two (sets of) ribs' *H II* 22, 29: **Xak.** XI **eye:gü:** *al-ḍil'* 'a rib'; and *aḍlā'u'l-xibā* 'the ribs of a tent' are called **eye:gü:** and *arḍ fī wasaṭi'l-cibāl ka'annahu ṣa'ūd* 'a piece of rising ground in the middle of the mountains' is called **eye:gü: yé:r** *Kaş. I* 137; **eye:gü:** 'the rib of an animal' (etc.) *III* 174; a.o. *III* 425, 7 (**2 art-**): XIII(?) *Tef.* **eyegü** 'rib': XIV *Rbğ.* ditto *R I* 721 (quotn.): **Çağ.** XV ff. **eyegü** (spelt) *ustuxwān-i pahlū* 'side bone' (i.e. rib), also spelt **üyegü** *San.* 57r. 6; reverse entry 92v. 2: **Xwar.** XIV **eyegü** *Nahc.* 279, 12: **Kıp.** XIII *al-ḍil'* **eye:g** *Hou.* 21, 2: XIV **eyegü:** *al-ḍil'* (one MS. adds and **kaburka** also means *al-ḍil'*); and it is said of a man who heeds neither reproof nor blame **eyegü:si: berk tür** 'his ribs are firm' *Id.* 27: XV *ḍil'* **eyeg** (in margin **eyegü**) *Tuh.* 23a. 7: **Osm.** XIV ff. **eyegü** is fairly common till XVI and **ege** occurs once in XVII *TTS I* 287; *II* 411; *IV* 318.

Dis. AYL

(D) **ayla:** 'thus, like that'. The original form must have been **ayla:**, see **aylok**, but it survives only as SW Az. **ele**; Osm. **öyle**; Tkm. **eyle**; the date of the vowel change is undiscoverable. In the medieval period an alternative form **alay** appeared in NW and still survives, with minor alterations in NE Bar. *R I* 353; NC Kır. (Kzx. **olay**) and some NW languages (others have **şolay** from ***oş alay**). This latter form looks like a crasis of ***anlayu:**, Ger. of a Den. V. fr. **an....** If so, **ayla:** is perhaps a metathesis of this word, since the current theory that it is a crasis of **an...** and **ile (birle:)** is open to the objections that it is semantically inappropriate and that there is no evidence that **birle:** had become **ile** anywhere before XIII. **Oğuz** XI **ayla:** *kaḍalika* 'thus'; one says **ayla: kılğıl** 'do thus' (*kaḍā*) *Kaş. I* 113; o.o. *I* 166, 5 (**2 us-**); *III* 186, 3 (**buyur-**): XIII(?) Tef. **ayla** 'thus' 72 (*eyle*): **Çağ.** XV ff. VU **ayla** *hamçunān* 'thus, in that way' *San.* 57v. 2 (quotn.): **Xwar.** XIII VU **ayla** 'thus' *'Ali* 16: XIV **alay** 'thus' *Qutb* 7: **Kom.** XIV 'thus' **alay** (common)/**allay** (twice) *CCI, CCG*; *Gr.* 34 (quotns.): **Kıp.** XIV *kamā* 'just as' **ayla: kim** *Bul.* 15, 13: XV (*hākaḍā* 'like this' **bulay dır**) *hākaḍāka* 'like that' **alay dır** *Tuh.* 37b. 12–13; *iḍa(n)* 'with *-(n)*' and *hīna'iḍi(n)* 'if so, in that event' **alaysa** *do.* 60a. 10, a.o.o.: **Osm.** XIV ff. VU **ayla** is common to XVI and sporadic later *TTS I* 288; *II* 412; *III* 275; *IV* 320: XV VU **öyle** occurs in documents, see A. N. Kurat, *Altın Ordu, Kırım ve Türkistan Hanlarına ait Yarlık ve Bitikler*, Istanbul, 1940: XVIII **öyle**, in *Rūmī, hamçunān San.* 92v. 19.

S **1 öyle** See **ödleg**.

S **2 öyle** See **ayla:**.

D **aylığ** P.N./A. fr. **1 a:y**; originally with preceding numeral (so many) 'months old'; later, of a woman, 'pregnant'. S.i.a.m.l.g. except SW in both meanings. **Türkü** VIII ff. **eki: aylığ kişi: oğlı:n** 'a two-months-old child' *IrkB* 2: (**Xak.**) XIV *Muh. al-ḥublā* 'pregnant' **aylu:** *Mel.* 53, 1 (only); *ḥabilati'l--mar'a* **a:ylu: bo:l-** *Mel.* 25, 2 (*Rif.* 107 **yükle:-**): **Kom.** XIV 'pregnant' **aylı** *CCG*; *Gr.* 31 (quotn.): **Kıp.** XIII *al-ḥāmil* 'pregnant' **aylu:** (and **yüklü:**) *Hou.* 25, 2.

VUC **aylok** Hap. leg.; crasis of **ayla:** and **2 ok. Oğuz** XI **aylok aylok** *kaḍā kaḍā* 'thus, thus' *Kaş. I* 113.

Dis. V. AYL-

D **1 ayıl-** Hap. leg.?; Pass. f. of **ay-. Xak.** XI **aŋar sö:z ayıldı:** 'a word was said (*qīla*) to him' *Kaş. I* 268 (**ayılur, ayılma:k**).

S **2 ayıl-** See **aḍıl-**.

(D) **uyal-** 'to be shamed (by something *Abl.*); to be put to shame'; presumably a crasis of ***uyaḍıl-**. S.i.a.m.l.g. except SW, where it is replaced by **utan-** (**uvtan-**). **Xak.** XI **ol mendin uyaldı:** *istaḥyā minnī fī amr, wa'nzacara 'ani'l-iqdām 'alayhi* 'he was shamed by me about a (proposed) action and was dissuaded from venturing upon it' *Kaş. I* 269

(**uyalu:r, uyalma:k**): **Çağ.** xv ff. **uyal-** (**-ğan**, etc.) *utan- Vel.* 121 ff. (quotn.); **uyal-** (spelt) *xacal şudan* 'to be ashamed' *San.* 90r. 24 (quotns.): **Xwar.** xiv **uyal-** 'to feel ashamed, to be shamed (by someone *Abl.*)' *Quth* 196; *MN* 74, etc.; *Nahc.* 59, 10; 183, 7; 351, 17: **Kom.** xiv **uyal-** 'to be ashamed' *CCI, CCG*; *Gr.* 264 (quotns.): **Kıp.** xiv **uyal-** *istaḥyā*; **Tkm. utan-** *Id.* 27: xv *istaḥyā* **u:yal-/uṭan-** *Kav.* 76, 9; *Tuh.* 6a. 10: **Osm.** xiv and xv **uyal-** ditto in two texts *TTS II* 940.

D **oyul-** Pass. f. of **o:y-**; 'to be hollowed out, pierced', etc. S.i.a.m.l.g. **Uyğ.** viii ff. Bud. (a sick man says) **turuk bolmışımka iki yanım yérke** (doubtful, ?read **birke**) **kirip oyulup telingeli turur** 'because I have become lean, my two sides have come together (?) and are hollowed out and pierced' *U III* 37, 2–3: **Xak.** xi **yé:r oyuldı:** *hārati'l-arḍ wa xasafat* 'the earth crumbled and sank'; and one says **kötü: oyuldı:** *inṭaqaba'l-saṭḥ* 'the roof was penetrated' by a downfall of rain *Kaş. I* 268 (**oyulu:r, oyulma:k**): **Çağ.** xv ff. **oyul-** (spelt) *kāwida şudan* 'to be hollowed out' *San.* 89v. 22 (quotn.): **Kom.** xiv **oyul-** (of the ground) 'to sink' *CCG*; *Gr.* 175 (quotn.).

D **uyul-** Hap. leg.; Pass. f. of **uy-**. **Xak.** xi **uyuldı: ne:ŋ** 'the thing was squeezed' (*ḍuğiṭa*), as for example flour into a sack *Kaş. I* 269 (**uyulu:r, uyulma:k**).

S **eyle:-** See **eḍle:-**.

Tris. V. AYL-

D **aya:la:-** Den. V. fr. **1 aya:**; s.i.a.m.l.g. except SC with a miscellaneous set of meanings 'to clap, to slap, to fondle, to grasp', etc. **Xak.** xi **kı:z aya:la:dı:** *saffaqati'l-mar'a bi yadayhā* 'the girl clapped her hands'; *luğa faṣīha* 'a correct word' (?, import obscure) *Kaş. III* 328 (**aya:la:r, aya:la:ma:k**).

D **uya:la:-** Den. V. fr. **1 uya:**; 'to nest, to build a nest'. S.i.a.m.l.g., in SE Türki **uvılı-** *BŞ* 793/**uwala-** *Jarring* 325; SW Osm. **yuvala-**; elsewhere **uyala-**. **Xak.** xi **kuş uya:la:dı:** *'aṣṣa'l-ṭā'ir wa'ttaxaḍa wakar* 'the bird nested and made a nest' *Kaş. III* 328 (**uya:la:r, uya:la:ma:k**): **Kıp.** xiv **yuvala-** *ca'ala lahu wakar* 'to build a nest' *Id.* 99: **Osm.** xvi ditto *TTS IV* 908.

Dis. AYM

D **ayım 1 a:y** with 1st Pers. Poss. Suff.; lit. 'my moon', but often used, like **teŋrim**, as a Noun for 'beautiful, or distinguished, woman'; the transitional stage is seen in *Kaş.* where the Poss. Suff. still had its ordinary meaning but **a:y** is already used metaphorically. Survives in SE Türki *BŞ* 10; NC Kır. and some SC dialects. **Xak.** xi **sattı meniŋ a:yımı:** *bā'a xādimī bi-ğayr iḏnī* 'he sold my servant without my permission' *Kaş. II* 193, 6; n.m.e.: **Çağ.** xv ff. **ayım** *xwātūn wa bānū-yi ḥaram* 'a lady of high birth, or of the harem' *San.* 57v. 11.

D **oyma:** Pass. Dev. N./A. fr. **o:y-**; s.i.a.m.l.g. usually meaning 'engraved or decorated work'. This seems to be the word used in a cryptic para. in *IrkB* about gambling. As in many Turkish games, the play consisted in putting pebbles or counters in 'holes' (**1 o:y** in this para.) and **oyma: er**, which obviously means 'a gambler', might mean literally 'a man who makes holes for the game'. **Türkü** viii ff. *IrkB* 29 (**ur-**).

D **uyma:** Pass. Conc. N. fr. **uy-**; n.o.a.b.; the ref. to 'felt boots' clearly links this word with the modern NC word **uyuk** 'felt boot, woollen stocking', and possibly with **uyukluğ**, q.v., and so fixes the vowel of this verb as **u-**. **Xak.** xi **uyma:** *al-libdu* (*'l-turkmāni*) *'lladī yutaxxaḍ minhu'l-xuff* 'the (Türkmen) felt out of which boots are made' *Kaş. II* 100, 22 (**basış-**); 207, 3 (**talkış-**); n.m.e.: **Çağ.** xv ff. **uyma** (spelt) *xīk wa muşk* 'a leather, or skin, bag', also called **tulum**, in Arabic *ziqq San.* 92v. 23 (no doubt belongs here in the sense of something filled under pressure, a meaning also inherent in **tulum**).

D ***eymenç** See **eymençsiz.**

Dis. V. AYM-

eymen- 'to be timid, shy (of something or someone, *Dat.* or *Abl.*)'; the occasional spellings *ay-* in Uyğ. were merely a device for ensuring that the word was not read as *imen-*. S.i.m.m.l. Cf. **uvtan-, uya:ḍ-, uyal-**. **Uyğ.** viii ff. Bud. Sanskrit *parişacchāradyabhayam* 'fear of being put to shame before the community' **kuvra:ğka: eyme:nma:klig** (*sic*) **korkınç** *TT VIII A.*11; **birök amtı bu emgek emgengeli korksar eymensersen** 'if you now fear and are timid about suffering this pain' *U III* 31, 12–13 (ii); a.o. *Suv.* 141, 5 (**uya:ḍ-**): **Xak.** xi **ol mendin bu: ı:şta: eymendi:** *istaḥya minnī wa cabuna 'ani'l-iqdām fī hāḍā'l-amr* 'he was shamed by me and hesitated to proceed with this action' *Kaş. I* 270 (**eymenür, eymenme:k**); **korkup aŋar eymenü: oynamağıl** 'be afraid of (God) and out of shyness and fear of Him (*ḥayā'a(n) wa xawfa(n) minhu*) refrain from playing about' *III* 377, 14: *KB* **özüm uḍrın aysa yeme eymenü** 'if I shyly make my excuses' 191; **aŋar eymenürmen** 'I am rather afraid of it' 777; o.o. 204, 5069, 5869; **Çağ.** xv ff. **eymen** *utan ḥicāb eyle* 'be ashamed and embarrassed' *Vel.* 35 (quotn.); **inmen-** (so spelt, in error) *iḥtirāz kardan wa şarm kardan* 'to be cautious and shy' *San.* 113v. 18 (quotns.): **Xwar.** xiii **eymen-** 'to be shy' *'Ali* 47; xiv ditto *Quth* 19 (**eymenmeklik** 'modesty', misspelt 58); *MN* 252; **korka eymenü** *Nahc.* 76, 4: **Kom.** xiv 'to be shy' **emen-/imen-** *CCG*; *Gr.*: **Osm.** xiv to xvi **eymen-** 'to be diffident, shy (of people *Abl.*)' in several texts *TTS I* 289; *II* 413; *III* 277.

Tris. AYM

D **eymençsiz** Priv. N./A. fr. ***eymenç**, N./A.S. fr. **eymen-**. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *durmadaguṇa* 'shameless' **eymençsiz** *TT VIII A*.48; (I have told you of the desires in my mind) **eymençsiz köŋülün** 'without a thought of shyness' *U III* 82, 20.

Dis. AYN

D **ayıŋ** See **ayıŋla:-**.

?F **éyin** (*sic*, as in *TT VIII*, not *iyin* as spelt hitherto) pec. to *Uyğ.* (but see **1 yır**). Its meanings are discussed at length in *v. G. ATG*, para. 296; although sometimes used as an Adv. in such phr. as **éyin kezigçe**, it is normally a Postposn. following a noun in the unsuffixed or *Dat.* case and meaning 'because of, according to, in accordance with', and the like. It is therefore practically syn. w. the Khotanese Saka Postposn. *iñi*, see S. Konow, *Primer of Khotanese Saka*, para. 95, and is prob. a l.-w. fr. that word. This is more satisfactory than v. G.'s suggestion, loc. cit., that it and a supposed word ***Iye**, which is prob. merely a misreading of **éy(i)n**, are derived fr. a hypothetical verb ***Iy-**. **Uyğ.** VIII ff. Man. **az bilig éyin . . . ayığ kılınç éyin** 'because of lust . . . because of wickedness' *TT II* 16, 26–7; a.o. *do.* 35: Bud. Sanskrit *ye etān amuyāsyanti* 'those who will follow these' **kimle:r muŋa: éyén** (*sic*) **ba:rsa:la:r ; te:ŋri bu:rxa:n éyén ba:rda:-çıla:rığ ukıtur** '(this signifies those who walk according to (the precepts of) the divine Buddha)' *TT VIII A*.16–17; *anupūrvam parijitā* 'those who have adapted themselves to the (proper) order' **éyén ke:zigçe tüşütlenilmiş** *do. B*.11; a.o. *do. F*.14 (**ulal-**); **köŋül éyin tapınça küsüşleri terk kanar** 'his wishes are quickly fulfilled in accordance with his ideas' *U I* 27, 8; **köŋül éyin** *U III* 43, 10; *IV* 12, 114 etc.; **tap éyin** *Suv.* 245, 22; **eyin kezigçe** 'one after another, in succession' *U II* 22, 8; *III* 35, 16; miscellaneous o.o. *U II* 49, 23; *III* 79, 4 (ii) (**evril-**); *Suv.* 101, 18; 133, 16; 349, 10; 596, 22.

?D **oyun** 'game, play, merriment' and the like; considering the importance of holes in Turkish games (see **oyma:**) the possibility that this is a Dev. N. fr. **o:y-** cannot be completely excluded. S.i.a.m.l.g. **Türkü** VIII ff. Man. **üküş törlüg teŋ oyunun** 'with many kinds (Hend.) of amusements' *TT II* 8, 58; a.o. *do.* 66 (**ögrünç**): **Uyğ.** VIII ff. Man.-A (they curse and swear at one another, and this cursing and swearing, like idiots) **söğüşçe oyunça sakanur** 'they think of as abuse and amusement' *M I* 10, 19: Bud. *TT X* 144–5 (**1 ır**): *Civ.* **on kat kaş oyun yaŋkusı eşidilür** 'the echo of the ten-fold *kaş* game is heard' *TT I* 94–5: **Xak.** XI **oyun** *al-la'ib* 'game, sport' *Kaş. I* 85; **ol oyu:nda: kaldı:** *turika fi'l-rihān* 'he was left behind in the race' *II* 25, 4: KB **oyunka katılmasa élgin tilin** 'if he does not take part in sport with hand and tongue' 709; a.o. 2093 (**oyun** 'gambling', as an evil): XIII(?) 'Tef. **oyın/oyun** 'game, amusement' 234–5: XIV *Muh. al-la'b wa'l-lahw* 'game, pastime' **oyu:n** *Mel.* 63, 12; *Rif.* 162: **Çağ.** XV ff. **oyn** (spelt) *bāzī wa hazl* 'game, playfulness', also pronounced **oyun** *San.* 92v. 23; reverse entry *do.* 28 (quotn.): **Xwar.** XIV **oyun** 'game', etc. *Quth* 116: **Kom.** XIV 'game' **oyn** *CCI*; *Gr.*: **Kıp.** XIV **oyun** *al-la'b Id.* 26.

D **ayınç** N.Ac. fr. **1 ayın-**; n.o.a.b. in the phr. **korkınç ayınç, Uyğ.** VIII ff. Bud. (that man) **korkınç ayınç bulmaz** (or **bolmaz**?) 'has no fear (Hend.)' (of becoming wicked) *U II* 39, 93–4; o.o. *U III* 57, 1 (i); *Tiş.* 18a. 2.

D **ıyınç** N.Ac. fr. **ıyın-**; n.o.a.b. in the phr. **ıyınç basınç** 'oppression, persecution', and the like. **Türkü** VIII ff. Man.-A (we do only what God commands but) **yüzümüz utruluğ ıyınç basınç alp e[mgekler?] erür** 'persecution (Hend.) and grievous sufferings(?) confront us' *TT II* 6, 6; a.o. *do.* 15 (**aḍa:**): **Uyğ.** VIII ff. Man. (he has suffered many kinds of **ıyınç basınç** *M III* 37, 14 (ii)).

D **oyna:k** Conc. N. fr. **oyna:-**; lit. 'a plaything' with various special applications, esp. 'a flighty woman'. S.i.a.m.l.g. except SE(?). **Xak.** XI **oyna:k işle:r** *al-mar'atu'l-ṭula'atu'l-xuba'a* 'a woman who peeps out and hides again' *Kaş. I* 120: **Çağ.** XV ff. **oynak** 'a place (*zamīni*) that a gazelle digs out (*kāwīda*) with his feet and makes his sleeping place' *San.* 92v. 26 (the translation implies a false etymology fr. **o:y-**).

D **oyna:ş** Dev. N. fr. **oyna:-**; etymologically and semantically very close to **oyna:k** but with a slight connotation of reciprocity, usually 'one who engages in an illicit love affair'. S.i.a.m.l.g. See *Doerfer* II 671. **Xak.** XI **oyna:ş** *al-mar'atu'llatī lihā man yarhaquhā harāma(n)* 'a woman who has a secret lover' *Kaş. I* 120: XIV *Muh. al-ma'şūq* 'a loved one' **oyna:ş** *Mel.* 49, 15; **eşi:k** (?corruption of *'āşiq*), **o:yna:ş** in margin *Rif.* 144: **Çağ.** XV ff. **oynaş** *ma'şūq-i zan San.* 92v. 24: **Kom.** XIV 'concubine, harlot' **oynaş** *CCI*, *CCG*; *Gr.*: **Kıp.** XIV **oyna:ş** *al-ma'şūqa Id.* 27; *Bul.* 9, 5: XV *ma'şūq* **oynaş** *Tuh.* 32b. 10: **Osm.** XIV ff. **oynaş** 'illicit lover, concubine'; c.i.a.p., esp. in Ar. and Pe. dicts. *TTS I* 554; *II* 739; *III* 551; *IV* 616.

Dis. V. AYN-

D ***ayan-** See **ayançag.**

1 ayın- used only in association with **kork-** and no doubt more or less syn. w. it. One of the words for 'to fear' in Mong. is *ayi-* (*Kow.* 2, *Haltod* 1) but the XIII form is *ayu-* (*Haenisch* 11) and the resemblance is prob. fortuitous. N.o.a.b. **Türkü** VIII ff. **korkma: eḍgü:tl: ötü:n, ayı:nma: eḍgü:tl: yalvar** 'fear not, pray well' (twice in different words) *IrkB* 19: Man. (gap) **korkmaz ayınmaz** *M III* 10, 6 (iii).

S 2 ayın- See **1 aḍın-**.

D **ıyın-** Refl. f. of **ıy-**; survives only(?) in NC Kır. **ıyın-** 'to strive, strain oneself'. **Uyğ.** VIII ff. Bud. **ıyınur basınur** 'they suffer oppression' *TT VI* 10 (mistranscribed *iyinür* and with a false etymology in the note thereon): **Xak.** XI **er ıyındı:** *achada'l-racul ṭabi'atahu fī ixrāci'l-barāz* 'the man exhausted himself defecating' *Kaş. I* 269 (**ıyınur, ıyınma:k**).

S **oyan-** See **oḍun-**.

D **oyna:-** Den. V. fr. **oyun**; 'to play' and the like; sometimes Intrans., sometimes 'to play (a game, musical instrument, etc., *Acc.*)' and sometimes 'to play with (someone *Acc.* or *Dat.*)'; there is sometimes a connotation of amorous dalliance. **Uyğ.** VIII ff. Bud. *U II* 26, 6 (**illnçü:le:-**): **Xak.** XI eight occurrences but n.m.e.; sometimes translated *la'iba*, e.g. **ol menıŋ birle: oyna:dı:** *la'iba ma'ī* 'he played with me' *II* 226, 12; and sometimes *lā'aba*, e.g. **içtin aŋar oynayu:** *ḥīna lā'abtuhu dāxila'l-dār* 'when I dallied with him in the house' *I* 225, 28; **oynap meni:** *fa-lā'abanī* 'and he dallied with me' *I* 226, 2: *KB* **elik külmiz oynar çeçekler üze** 'the roebuck and his doe play among the flowers' 79: XIII(?) *Tef.* **oyna-** 'to play, amuse oneself' 234: XIV *la'iba* **o:yna:-** *Mel.* 31, 1; *Rif.* 115; *mazaḥa* 'to joke' ditto 31, 5; 115: **Çağ.** XV ff. **oyna-** *bāz kardan* 'to play' *San.* 911r. 3 (quotns.): **Xwar.** XIII(?) ditto *Oğ.* 12: XIV ditto *Quṭb* 115; *MN* 125; *Nahc.* 183, 11: **Kom.** XIV 'to play' **oyna-** *CCI*; *Gr.*: **Kıp** XIII *la'iba* **oyna:-** *Hou.* 34, 14: XIV ditto *Id.* 26: **Osm.** XIV ff. **oyna-** 'to lose (something) gambling' in several texts *TTS III* 551; *IV* 616.

D **oynat-** Caus. f. of **oyna:-**; 'to make, or let (someone) play'. S.i.a.m.l.g. with various idiomatic meanings. **Xak.** XI **ol anı: oynattı:** *al'abahu Kaş. I* 271 (**oynatur, oynatma:k**): **Çağ.** XV ff. **oynat-** *bāzī farmūdan San.* 91r. 21 (quotn.): **Xwar.** XIV **oynat-** 'to allow to play' *Quṭb* 116.

Tris. AYN

D **ayançaŋ** N./A. of Habitual Action fr. **ayan-** the Refl. f. of **aya:-** which is not recorded before the medieval period, Kom. XIV *CCG*; *Gr.*; 'reverent'. **Uyğ.** VIII ff. Man. **ayançaŋ köŋülin yüküngü** 'worshipping with a reverent mind' *TT III* 2: Bud. **ayançaŋ köŋülin** *Hüen-ts.* 1806.

D **éyinki** N./A.S fr. **éyin**; n.o.a.b. **Uyğ.** VIII ff. Bud. (the soft clouds gleam in even ranks in due season (**öḍınçe**)) **üzgen yağmur tökülür öḍ éyinki koluda** 'the dashing rain teems down at the moment which accords with the season' *Suv.* 566, 3–4.

Tris. V. AYN-

D **ayıŋla:-** Hap. leg.(?); Den. V. fr. ***ayıŋ**, Dev. N. fr. **ay-**. The N.Ag. fr. this Noun, **ayıŋçı** 'slanderer' is noted in Kom. XIV *CCG*; *Gr.*, and a Dev. N. fr. this verb **ayıŋdo:** (**ayıŋla:ğ**) 'slander, abuse', survives in NC Kır. **Xak.** XI *KB* **ayıŋlamasunlar seni xalq ara, atıŋ artamasun munı keḍ kör-e** 'let them not slander you among the people; let not your reputation deteriorate, look well to this' 4463.

Dis. AYR

S **eyer** See **eḍer**.

PUD **uyar** this word has been read in two O. Kır. IX ff. and one Türkü VIII ff. Yen. inscription, *Mal.* 10, 17, and 28; for the text of the last see E **inilgü:**. This last passage and *Mal.* 10, 2 **yüz er kadaşım uyarın üçün** stand together; in both **uyar** could be an Aor. of **u:-** used as a Noun to mean 'ability'; 'because of the ability of my hundred kinsmen' and, in 28, 4, 'because of the ability of my elder and younger brothers', but in that case the word might well be **uyur**, q.v. This explanation does not suit *Mal.* 17 where the word has been read three times **uyar kaḍınım üçün** 17, 2; **uyar beğimke: . . . uyar kadaşımka:** 17, 3; this text is a very unsatisfactory one, and it would not be too difficult, epigraphically speaking, to correct the word to **ö:z**; 'for the sake of my own relations by marriage'; (I have been parted from) 'my own *beg* . . . and my own kinsmen': **Talas** IX ff. (?) *Talas II* 5 (see **özge:**).

D **uyur** presumably Aor. of **u:-** used as a Noun; 'capable, powerful', and the like, cf. **uğa:n** and see **uyar. Türkü** VIII ff. (the *xan* mounted the throne and established his court) **tört bulu:ŋtakı eḍgü:sı: uyu:rı: téri:li:pen meŋi:leyü:r beḍi:zleyü:r** 'his good and capable men in all quarters of the world assemble, rejoice and adorn (his court)' *IrkB* 28: **Uyğ.** VIII ff. Man. the word has been restored in **élig beğler [uyu]rlarnıŋ** 'of the king, *begs* and powerful men' *Wind.* 31: (**Xwar.** XIV **uyur** in *Quṭb* 197 identified with this word looks more like a finite verb).

üyür some kind of small seed, 'millet' or the like. The Brahmi (*TT VIII*) spelling *uyuri* would normally be read **üri** or **uyuri** but is the only convenient way of writing **üyüri** in this alphabet. In the Uyğ. script the word is sometimes spelt *üyür*, sometimes *uyur* and sometimes *uyr*, ?for *üy(ü)r*. The Xak. form **ügür** is unexpected and prob. represents the same word in a different dialect. There is disagreement about the meaning of **kaz üyüri:**; Müller in a note in *Pfahl.* 14 says that in an unpublished text (T III 56–4) it corresponds to Chinese *su mo* 'Perilla ocymoides' (*Giles* 10,320 7,969), and v. G. in a note in *TT VIII* 68 that in *Suv.* 476, 12 it corresponds to Chinese *chieh tzŭ* 'mustard seed' (*Giles* 1,525 11,317). N.o.a.b. **Uyğ.** VIII ff. Bud. **kaz üyüri** *Pfahl.* 6, 6 (**ülüş**); *Suv.* 476, 12 (see above): Civ. (gap) **kaz üyüri bu otlar** '. . . and mustard seed(?), these drugs' *TT VIII M.*25: **üyür** (*uyur*) **tügisi** 'husked millet' *TT VII* 14, 8; in *USp.* 120 and 123 there are

several mentions of **yéti** (or some other numeral) **küri üyür** (*uyur*) 'seven (etc.) pecks of millet'; **bir şık üyür** (*uyr*) 'one *shih* (ten pecks) of millet' *do.* 31, 9; o.o. *do.* 14, 14; 32, 2: **Xak.** XI **üğür** *al-duxn 'inda'l-turk* 'millet' among the Turks; the Oğuz do not know the word (in this sense) *Kaş. I* 54; a.o. *II* 121, 5 (**katıl-**); **yüğür** alternative form (*luğa fi*) of **üğür** 'millet' *III* 9: *KB* **şakar ḫalwā yégli yā arpa üyür** (*sic*) 'the man who eats sugar and sweetmeats, or barley and millet' (goes to sleep full and wakes up empty) 3612: **Oğuz** XI **ya:ğ üğürı:** *al-simsim* 'sesame seed' *Kaş. I* 54.

S **ayru:** See **aḍrı:.**

ayrak 'ibex' See **ıvık.**

S **ayrık** See **aḍrık.**

S **ayruk** See **aḍruk.**

S **eyrim** See **eḍrim.**

?D **ayra:n** 'butter milk' or the like; if this could be taken to mean lit. 'something separated', it could be taken as a Dev. N. fr. **ayr-** (**aḍır-**), but it is very odd that such a sound change should have occurred in Xak., and it is prob. merely a false etymology. S.i.a.m.l.g. See *Doerfer* II 639. **Xak.** XI **ayra:n** *al-māxiḍ* (error; read *al-maxīḍ*) 'butter-milk' *Kaş. I* 120: XIV *Muh. al-maxīḍ* **ayra:n**; *al-zubd wa'l-samun* 'fresh and melted butter' **ayra:n ya:ğı:** *Mel.* 66, 9; *Rif.* 166 (mis-spelt in part): **Kıp.** XIII *al-maxīḍ* **ayra:n** *Hou.* 16, 12: XIV (**ayır-** *farraqa* 'to separate') and *al-rā'ib* 'butter-milk', from which the butter has been extracted is called **ayrak** and **ayran**, *al-mufarraq*; and in **Kıp. ayran** is *al-qāriṣ* 'sour milk' *Id.* 27 (**ayrak** is otherwise unknown in Turkish, it is the Mong. word (possibly a Turkish l.-w.) *ayirak* 'kumis', *Kow.* 8, *Haltod* 2); *al-qāriṣ* **ayra:n** *Bul.* 8, 3: XV *laban* 'milk' (*inter alia*) . . . **ayran** *Tuh.* 31b. 12.

Dis. V. AYR-

S **ayır-** See **aḍır-.**

S **uyar-** See **oḍğur-.**

S **ayrıl-** See **aḍrıl-.**

S **ayrış-** See **aḍrış-.**

Dis. AYS

PU **aya:s** (?**aya:z**) 'bright, cloudless', occasionally, because winter days in the steppes are often cloudless, 'very cold'. The final sound is uncertain; in Uyğ. it might be either; in *Kaş.* it is **-s**, but as *Kaş.* also spells the Neg. Suff. **-ma:s**, not **-ma:z** this may be a dialectic peculiarity. S.i.a.m.l.g., **ayas** in NE, **ayaz** elsewhere. See *Doerfer* II 628. **Uyğ.** VIII ff. Bud. **ayaz** (or **ayas**?) appears in two P.N.s in the third 'Pfahl', **Ay a. ınal, Arığ a. ınal** *Pfahl.* 23, 16; **Xak.** XI **aya:s kö:k** *al-samā'l-muṣḥiya* 'a bright sky'; and *al-mamālik,* 'slaves' are called **aya:s,** *yuṣabbah ṣafā' wachihi bihi* 'as a simile for the brightness of their faces' *Kaş. I* 123: **Çağ.** XV ff. **ayaz** *ṣab-i ṣāf-i bī-abr* 'a clear, cloudless night'; and also the name of a page (*ğulām*) of Sultan Maḥmūd Sabuktegin who was his favourite (*ma'ṣūq*) *San.* 57r. 2: **Kom.** XIV 'clear, cloudless' **ayas/ayaz** *CCI, CCG*; *Gr.*: **Kıp.** XV *ṣaḥw* 'clear weather' **ayaz** *Tuh.* 21b. 13: **Osm.** XVI **ayaz** 'clear, cloudless' in two texts *TTS II* 76; *IV* 47.

Dis. V. AYS-

S **eysil-** See **eksil-.**

Dis. V. AYŞ-

D **oyuş-** Co-op. f. of **o:y-**. Survives in several NE dialects, Khak., and Tuv., usually for 'to become concave or distorted' and NC Kzx. **oyıs-** (1) 'to help (someone) to break through (ice, etc.)'; (2) 'to walk or ride on a curve, not straight'. **Xak.** XI **ola:r ikki: ka:ğu:n oyuşdı:** 'those two competed in hollowing out (*fi taqwīr*) a melon'; also used for helping *Kaş. I* 268 (**oyuşur, oyuşma:k**).

D **1 uyuş-** Hap. leg.; Co-op. f. of **uy-**. **Xak.** XI **ol aḫar ka:pka: u:n uyuşdı:** 'he helped him to squeeze (*fi ṣadd*) the flour into a sack (etc.)' *Kaş. I* 268 (**uyuşur, uyuşma:k**).

S **2 uyuş-** See **uḍış-.**

S **3 uyuş-** See **uḍuş-.**

Dis. AYZ

aya:z See **aya:s.**

VU **uyaz** 'some kind or kinds of biting insect, fly, gnat, mosquito', etc. Survives only in SW Osm., where Red. (only) lists **uyaz,** ?**oyaz** (272) and **ivez** (312), and xx Anat., where the forms are so various **ivez/iviz/öven/övez** (common)**/uyaz/üvez** *SDD* 802, etc. that it is impossible to decide whether the vowels were originally back or front. **Oğuz** XI **uyaz** *al-ḥamac mina'l-ba'ūḍ* 'gnat, or mosquito' *Kaş. I* 84: XIV *Muh. al-qarqas* 'a small flea' **u:yaz** *Mel.* 74, 8; *Rif.* 177: **Kıp.** XIII *al-nāmūs* 'gnat' **uya:z** *Hou.* 10, 12: XIV **uyaz** *al-barğaş* 'gnat' *Id.* 27; *Bul.* 11, 1 (mis-spelt *ayur*): XV *barğaş* **ıyaz** *Tuh.* 7b. 8; *nāmūs* **uyaz** *do.* 36b. 3: **Osm.** XIV ff. **uyaz** 'gnat, mosquito' in several early texts; fr. XVI used in Ar. and Pe. dicts. to translate several words, some meaning larger stinging insects; **ivez/üvez** sporadically fr. XV *TTS I* 753; *II* 961; *III* 739; *IV* 811 (all under *üyez*).

S **uyuz** See **uḍuz.**

Mon. AZ

a:z Preliminary note. *There are three different words in the early texts:* (*1*) **a:z** *'few';* (*2*) **a:z** *'lust', a Middle Iranian l.-w.;* (*3*) **Az** *the name of a tribe, which occurs only in Türkü, and has not always been recognized. The passages in*

which it occurs are I E *20*, II E *17*; I E *38*; I N *2, 3*; T *23, 24*; *in* I N *5*, *8 the name of one of Kül Tégin's horses is* **Az yağızı**: *'the bay horse (taken) from the Az'*.

1 a:z 'few, scanty, a little'. S.i.a.m.l.g.; in NE **as**. **Türkü** VIII **az boḍunıḡ ükü:ş kıldım** 'I made the scanty people numerous' *I S* 10, *II N* 7; similar phr. *I E* 19 (*II E* 16); *I E* 29, *II E* 24; *II E* 14 (*I E* 17); o.o. of **az** 'few' *I E* 40; *II E* 32; *T* 39; *Ongin* 7: VIII ff. (at the beginning of this omen) **a:z** (*sic*) **emgeki: bar** 'it has a little pain' *IrkB* 57: Man. (the king's heart) **az koğşadı** 'weakened a little' *TT II* 6, 30: **Uyğ.** VIII **az er ıt(t)ım** 'I sent a few men' *Şu. E* 11: VIII ff. Man.-A *M I* 35, 4 and 12 (**aŋaru:**): Bud. **az uḍıŋ** 'sleep a little' *PP* 55, 5; **az edremlig toyın** '(I) a monk of little virtue' *Hüen-ts.* 2050: Civ. **köŋlüŋ [köküz]üŋ bütmeki az** 'the achievements of your mind are scanty' *TT I* 82–3; o.o. *do.* 159; *H II* 18, 64; *USp.* 22, 49: **Xak.** XI **a:z ne:ŋ** *al-şay'u'l-qalil* 'something scanty' *Kaş. I* 80: **atan yükl: aş bolsa: açka: az** (*sic*) **körünür** 'if a camel has a load of food, to a hungry man it seems scanty' *I* 75, 25: *KB* **üküş sözleme söz birer sözle az** 'do not say many words, say a few one at a time' 172; o.o. 305–6, 734, 866 (**2 kı:z**), 4580: XIII(?) *At.* **az** 'few', etc., is common; *Tef.* ditto 41: XIV *Muh. al-qalil* **az** *Mel.* 56, 1; 82, 15; *Rif.* 153, 188: **Çağ.** XV ff. **az** *andak* 'few, a little' *San.* 39r. 5: **Xwar.** XIV ditto *Qutb* 17; *MN* 49, etc.; **azın azın** 'little by little' *Qutb* 18: **Kım.** XIV 'a little' **az** *CCG*; *Gr.* 45 (quotn.): **Kıp.** XIII *al-qalil* (opposite to 'many' **köp**, etc.) **az** *Hou.* 25, 14; XIV ditto; **az boldı:** *şāra qalil bi-ma'nā qalla Id.* 12: XV *qalil* **az** *Kav.* 24, 15; *Tuh.* 84a. 8: **Osm.** XIV ff. **az** in several phr.; c.i.a.p. *TTS I* 63–6; *II* 89; *III* 57–8; *IV* 62–3.

F **2 a:z** 'lust'; l.-w. fr. Middle Persian *''z*, same meaning. Pec. to Uyğ. in which it is fairly common. **Uyğ.** VIII ff. Man.-A *M I* 16, 5; 17, 8 etc.; Man. *TT II* 16, 19 and 25; *III* 28; Bud. **az kılınç** corresponding to Sanskrit *tṛṣnā* 'lust', lit. 'thirst' *U II* 9, 2 and 7; **az bilig** ditto *do.* 13, 2; o.o. *do.* 11, 15 etc. (**almır**); 76, 14; 86, 31; *TT VI* 71 (see note thereon); *Suv.* 133, 18 etc.

S **3 a:z** See **a:s**.

ı:z (*?ı:z*) 'footprint, track, trace', lit. and metaph. **Izıḡ** in *KB* 4411 seems to be the *Acc.* of this word and suggests that it was originally **ı:z**. S.i.a.m.l.g.; in NE **ıs**. See *Doerfer* II 470. **Uyğ.** VIII ff. Bud. (although the all-wise Buddha has deigned to enter Nirvāṇa) **koḍmış ızi** 'the footprints which he has left' (still remain) *Hüen-ts.* 92; (I have ventured to follow) **ıḍuklar ızi kutluğ yér orunka** 'the footprints of the saints to the holy place' *do.* 211–12: **Xak.** XI **ı:z** (so read, the MS. has *a:z* corrected to *iz*) *kull xaḍşa fi'l-arḍ wa'l-cild ṭūla(n)* 'any long scratch in the ground or the skin' *Kaş. I* 80: *KB* **atı kaldı ız** 'his name remains as a trace (of him)' 235; o.o. 871, 877, 5264: XIII(?) *At.* **biliglig ızi ızlegil** 'follow the footprints of the wise' 225; Tef. **ıḍ** (*sic*) 'track' 122: XIV *Muh. al-ıtr 'alā'l-arḍ* 'a track on the ground' **ı:z** *Mel.* 83, 11; *Rif.* 189: **Çağ.** XV ff. **ız** *nişān-i qadam wa iṯr-i pā* 'footprint' (Hend.) *San.* 1011r. 5 (quotn.): **Xwar.** XIV **ız** 'track' *Qutb* 62; *MN* 260: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **ı:z** *al-iṯr Id.* 12: XV ditto *Tuh.* 4b. 9: **Osm.** XIV **ız** 'footprint'; c.i.a.p. in phr. *TTS I* 397; *II* 556; *III* 391; *IV* 447.

oz, uz, öz, üz Preliminary note. *Such words are hard to distinguish in oriental scripts. There is no clear trace of* **oz** *as a Noun. There is certainly one* **u:z**, *prob. not more than two* **ö:z**, *and more than one* **ü:z**. *There is some doubt about the pronunciation of 'fat', but the evidence points towards* **ü:z**.

u:z 'a skilled craftsman'; hence, of a man or his work, 'skilled', and by extension, of inanimate objects, 'perfect, in sound condition'. S.i.m.m.l.g., with much extended meanings in SW. See *Doerfer* II 593. **Türkü** VIII **uzığ** prob. 'skilled work' occurs in a damaged passage in *II SW*; see also **ı ö:z**: VIII ff. Yen. **Uz Bilge: Çaŋşı:** P.N. *Mal.* 31, 1: **Uyğ.** VIII ff. Man.-A *M I* 16, 13–15 (**edsiz**): Man. **kaltı uz kişi uzlanğu eḍ bulmasar** 'just as a craftsman, if he cannot find material fit to be skilfully wrought' *M I* 17, 1: Bud. **téğin kopuzka ertiŋü uz erti** 'the prince was extremely skilful in (playing the) guitar' *PP* 70, 6–7; o.o. *do.* 2, 5–6 (**işle:-**); *U II* 33, 4; *TT VII* 28, 49 and 55; in some phr. it hardly means more than 'completely' e.g. **uz açılmış çeçeklig** 'with fully opened flowers' *U II* 56, 3 (i); o.o. *TT VIII A*.15; *B*.10; *E*.39 (**oḍun-**): Civ. (in a cure for sore throat; if one does this two or three times) **keze uz açılur** 'it passes off and is completely cured' *H I* 154; in *TT VII* 13, 43 and 52 **uz teŋrisi** is the equivalent of the Indian deity Lakṣma: XIV *Chin.–Uyğ. Dict. chiang jên* 'craftsman' (*Giles*, 1,246 5,624) **uz kişi** *Ligeti* 275; *R I* 1742: **Xak. u:z kişi:** *insān ṣin'u'l-yadayn māhir fī ḥirfatihi* 'a man who is skilful with his hands and expert at his craft' *Kaş. I* 46: *KB* **tili uz sözi** 'the words of his tongue were skilful' 531; **éter uz işi** 'he arranges his affairs skilfully' 4814; *Chap.* 60, 4456 ff. deals with **uzlar** 'craftsmen'; o.o. 805, 1707, 2660, 5992 (**yörgüçi:**): XIII(?) *At.* **anın uz erür bu kitāb** 'therefore this book is skilfully written' 477: XIV *Muh.* (in a list of words in which *wāw* is pronounced **u:**) *al-ṣāni' wa'l-ustāḍ* 'craftsman, skilled worker' **u:z** *Mel.* 5, 9; 51, 11; *Rif.* 75, 147; *al-musta'-idda* 'a capable woman' **u:z** *Mel.* 53, 2; *Rif.* 149: **Çağ.** XV ff. **uz** *baliğ wa sancīda wa māhir* 'efficacious, experienced, skilled' *San.* 73v. 3: **Xwar.** XIV **uz** 'sage' (N. and Adj.) *Qutb* 201: **Kıp.** XIV **u:z** *al-ṣāni'u'l-māhir Id.* 12: XV *labīq* 'skilled' (**şeber** and) **uz** *Tuh.* 31b. 6: **Osm.** XIV ff. **uz** c.i.a.p.; originally 'skilled', it came by XV to mean also 'clever, sensible' and by XVII even 'suitable, convenient' *TTS I* 737–9; *II* 943–5; *III* 725; *IV* 797.

1 ö:z basically the intangible part of human personality 'spirit' as opposed to the tangible body, hence the early compound word **etöz**, q.v., 'a live body', lit. 'flesh and spirit'; from this it came usually to mean no more than 'self' (generally with Poss. Suffs.), but sometimes 'the interior part of an organism, pith, marrow', and the like. It is not always easy to catch the exact sense in some passages, but 'self' is the commonest meaning, and often in this sense it is combined with **kentü**, usually as **kentü: ö:z, less** often **ö:z kentü**. An ancient word surviving in Çuv. as **var** 'centre, middle', *Ash. V* 166. S.i.a.m.l.g., but rare in NE where it is **ös/üs**. **Türkü** VIII **öz** 'self' is very common, esp. in the forms **özüm** 'I myself' and **özi:** 'he himself'; in *II S* 11 **çıntan ığaç kelürip öz yar**[gap] 'bringing sandalwood trees . . .' it perhaps means 'the heart wood of a tree'; in *T* 34 **bilge: Toñukuk añı:ğ ol öz ol** (see **añı:ğ**) it is prob. an error for **uz**: VIII ff. **öz** 'self', with Poss. Suffs. *IrkB* 8, 46, 47, 55; **öz süsi:** 'his own army' *do.* 34; **ol taşı:ğ öz üze:** (or **özi:nte:**) **tutsar** 'if a man keeps that stone on his person' *Toy.* 17, 23, 27 (*ETY II* 58–9); Man. **öz** is common in *Chuas.*; **öz** '(our)selves' 92, 118; **kentü özümüzni** 'ourselves' 299; in other passages it means rather 'spirit' and the like; in 46 the Five Gods are **özi** 'the spirit' of everything on earth; **tirig özüg** 'living creatures' 55; in 194 it is said that three commandments must be kept with the mouth, three with the mind, three with the hands, and one **kamağ özün** 'with the whole being'; a.o.o.; in 116–17 **ilki özün . . . bu özün** 'in a previous incarnation . . . in this incarnation' it is prob. a scribal error for **ajun**: Yen. see O. Kir.: **Uyğ.** VIII **özümin** 'me myself' *Şu. N* 6: VIII ff. Man.-A **öz tilin** 'with his own tongue' *M I* 19, 12; **tirig öz** *do.* 26, 17 (**adırtlığ**); o.o. *do.* 11, 17; 17, 19; 20, 1; *M III* 8, 9 (ii) (**1 yarın**): Man. **öz** 'own' *TT II* 16, 23; *III* 30; **özüg** 'spirit' *TT III* 101: Bud. **öz** with Poss. Suffs., and in phr. **kentü öz/öz kentü** 'self' and **öz** 'own' are very common; **öz öz biligleri tuta** 'each (god) holding his own attribute' *TT V* 8, 64; **özi yaşı uzun bolur** 'his life is long' *U II* 49, 20–1; similar phr. *TM IV* 252, 4; *TT VII* 40, 94; **isig öz** 'life' (see **isig**): Civ. **öz konuk** 'the location of the soul' *TT VII* 21, 3 etc.; **öz yaş** *do.* 33, 6: (illnesses arise) **özde başda iki eyegüde** 'in the internal organs, the head and the two (sets of) ribs' *H II* 22, 29; a.o. *do.* 6, 3; **öz** 'self' and 'own' are common in *USp.*: **O. Kır.** IX ff. **öz** occurs as part of a P.N. in *Mal.* 5, 2 and is fairly common in phr. like **öz yerim** 'my own place' *do.* 42, 1; in three passages *do.* 3, 1 (so read here); 7, 4; 10, 1 farewell is said to **kuyda kunçuyım özde oğlım** 'my wife in the inner chamber, and my sons (presumably) in the inside of the camp', or the like. The two words are linked in Türkü VIII ff. Yen. in the phr. **öz kuy ayıta:** *do.* 26, 4: **Xak.** XI **ö:z** is very common; there are five main entries and over 60 o.o., the latter nearly all with Poss. Suff.s and meaning 'self'—**ö:z** *al-nafs* 'self' (verse; **2 ö:z** follows here): **ö:z kişi:** *al-qarib mina'l-nās* 'a neighbour'; one says **bu bizip ö:z kişi: ol** 'this man is one of our neighbours': **ö:z** *al-qalb wa mā yahwī 'alayhi'l-batn* 'the heart and organs enclosed by the stomach'; one says **ö:züm ağrı:dı:** 'I have a stomach ache': **ö:z** *qalbu'l-şacara* 'the heart of a tree'; one says **yiğa:ç ö:zi:** meaning, for example 'the pith of a palm tree' (*cummāru'l-naxl*): (**u:z** follows here): **ö:z konuk:** *ism mā yaxtalic mina'l-casad, wa yuqāl hiya'l-rūh* 'the word for what moves within(?) the body, it is said that it is the soul' (verse) *Kaş. I* 46: *KB* **öz** 'self' (usually with Poss. Suff.s) and 'own' is common; it sometimes means something like 'personality' e.g. **küler yüz süçig söz silig öz kerek** '(a *beg*) must have a smiling face, friendly speech, and a pure personality' 2072: XIII(?) *At.* **öz** 'self' and 'own' is common; *Tef.* ditto; **et öz** also occurs and seems to mean 'soul, living being'; **öz kendü** and **kendü et öz** also occur for 'self' 243: XIV *Muh.* (under 'parts of the body') *al-badan* 'the trunk' **ö:z** *Mel.* 42, 12; *Rif.* 138 (adding *al-nafs* **etöz**); (under *al-qarāba* 'terms of relationship' and the like) *al-qarību'l-'aziz* (?sic) 'an honoured neighbour (or relative?)' **ö:z** *Rif.* 143 (only): **Çağ.** XV ff. **öz** *kendü Vel.* 105; **öz (1)** *xwud wa xwīştan* 'self' (quotn.); (2) *xwīş wa āşinā* 'relative, comrade' (quotn.) *San.* 73v. 3: **Xwar.** XIII(?) **öz** 'own' *Oğ.* 269, 293: XIV **öz** 'self, own' *Qutb* 125; *MN* 135, etc.; *Nahc.* 230, 16: **Kom.** XIV 'self, own' **öz** *CCG*; *Gr.* 145 (quotns.): **Kıp.** XIII *al-insihāl* 'diarrhoea' **öz yürimek** *Hou.* 33, 3: XIV **ö:z** *al-nafs Id.* 13: XV (in a Conjugation) **özi: . . . özi:leri:** 'he . . . they' *Kav.* 20, 15; *'indahu* 'with him' **özi: ka:tında:** *do.* 36, 2; *nafs* **öz** *Tuh.* 36a. 6; 3rd Pers. Pron. (**kensi** *wa* **kendi** *wa*) **özi** *do.* 39b. 13: **Osm.** XIV ff. **öz** with Poss. Suff.s and in various phr. 'self' down to XVII; it also means 'the heart or middle (of something), the essence (of a subject)' *TTS I* 572–4; *II* 762–7; *III* 571–4; *IV* 634–7.

2 ö:z 'valley' and the like. An ancient word surviving in Çuv. as **var**, *Ash. V* 167, but otherwise only(?) in SW XX Anat. *SDD* 1124. See **2 özek, 2 özen, 2 ku:y. Uyğ.** VIII ff. Bud. **özlerdeki özeklerdeki** 'situated in valleys and small valleys' *TT V* 28, 121 (and see note thereon): Civ. (in a proverb about incongruities) **tağda öz** (spelt *oz*) **yok** 'there are no valleys on a mountain' *TT VII* 42, 8: **Xak.** XI **ö:z** *al-wādi fi'l-cibāl* 'a valley in the mountains'; one says **ta:ğ ö:zi:** ditto. *Kaş. I* 46; o.o. *III* 65, 14 (**oğruğ**); 106, 15 (**2 ku:y**): **Osm.** XVII **öz** translates *wādī* in a Pe. dict. *TTS II* 763.

1 ü:z 'fat' and the like. Survives only as **üs** in some NE dialects *R I* 1877, Khak. and Tuv.. **Xak.** XI **ü:z** (*bi'l-şamma*, 'with front vowel') *al-dasam* 'fat' *Kaş. I* 45; **üz** *al-dasam I* 36: **Kıp.** XIV (after **üz-**) *wa huwa* (i.e. **ü:z**) *ism li-mā ya'lū'l-ţabīxa mina'l-duhn 'inda'l-ğalyān* 'a word for the fat which rises when food is boiled' *Id.* 12; a.o. *do.* 65 (**toŋuz**): **Osm.** XVIII

(under **1** ö:z etc.) (7) (**üz**) and in *Rūmī gil-i çaşpanda* 'clinging mud' *San.* 73v. 15 may be the same word; *Sam.* 201 gives 'sticky mud' as one of the meanings of **1** ö:z.

2 ü:z Imperat. of **üz-** used in Hend. with the Imperat. of **bu:z-** as a Noun; it is one of the standard vices or passions, usually coming after anger, lust, and the like; etymologically it should mean 'destructiveness' but according to *TT III* 27, note 33 it corresponds in *M III* 19, 16 (i) to *yüan* 'hatred' (*Giles* 13,716) in the Chinese original of that text. N.o.a.b. **Türkü** VIII ff. Man. **üz buz bilig** as the first of the evil *biligs M III* 19, 16 (i); a.o. *Chuas.* 120: **Uyğ.** VIII ff. Man.-A **üz buz** *M III* 13, 5 (iii): Man. *TT III* 33 (**ula:tı:**): Bud. **öpke üz buz köŋül tutdum erser** 'if I have cherished thoughts of anger or hatred' *U II* 76, 8; 85, 25; *TT IV* 8, 73.

VU **3 ü:z** Hap. leg.; inadvertently omitted in the printed text. Atalay transcribed *öz*, assuming a connection with **özne:-** but this is a false etymology. Perhaps survives in NC Kır. **ez** 'deaf'. See **azı:-**. **Xak.** XI (between **1 ü:z** and **1** ö:z) **ü:z** *al-aşamm* 'deaf'; one says **ü:z kişi:** *Kaş. I* 45.

Mon. V. AZ-

a:z- 'to go astray, to lose one's way'; sometimes used as a quasi-Trans. with Objects like **yo:l** 'way'. Practically syn. w. **2 ya:z-**. S.i.a.m.l.g. **Türkü** VIII **teŋri: bilge: xağanta: adrılmalım azmalım** 'let us not be parted from Teŋri Bilge Xağan and go astray' *Ongin* 11: VIII ff. **kuş oğli: uça: a:ztı:** (*sic*) **kéyi:k oğlı: yüğü:rü: a:ztı:** 'the young birds lost their way flying and the young deer running' *IrkB* 15; **a:zma:zun tép yérçi: yara:ttı:** 'he got hold(?) of a guide, so as not to lose the way' *Tun. III* 6–7 (*ETY II* 94); and 3 o.o.: **Uyğ.** VIII ff. Man.-A **azmış munmış ters azağ nomlağlar** 'false (Hend.) preachers who have gone astray (Hend.)' *M III* 29, 3–4 (ii): Man. **azmışlarka yolçı yérçi** (MS. *yértçi*) **boltunuz** 'you have become a guide (Hend.) to those who have gone astray' *TT III* 69: Civ. **yol azsar ev tapmaz** 'if a man loses his way, he does not find his home' *TT I* 33; **bu oğul kız azmağu yalğağu vu ol** 'this is an amulet (l.-w.) which boys and girls should lick so as not to go astray' *TT VII* 27, 4: **O. Kır.** IX ff. *Mal.* 10, 3 etc. (**1 a:y**): **Xak.** XI **ol yo:l a:zdı:** *ḍalla'l-raculu'l-ṭarīq* 'the man lost his way' *Kaş. I* 173 (**a:za:r, a:zma:k**); a.o. *I* 92, 7 (**ula:**): *KB* **sözüg sözlegüçi azar ham yazar** 'a speaker goes astray and makes mistakes' 205; o.o. 384, 677 (**yol azar**), 2023, 3600, 5262: XIII(?) *Tef.* **az-** 'to stray (from the road *Abl.*)' 41: XIV *Muh. xaṭa'a* 'to err' **a:z-** *Mel.* 25, 15 (*Rif.* 108, reading *xaṭā* 'to stride' has **atla:-**); *ḍalla* **az-** 28, 5; 111; *al-ḍalāl* **a:zmak** 35, 1; 120: **Çağ.** XV ff. **az-** (1) *rāh gum kardan* 'to lose one's way'; (2) *bi-xwud ṣudan* 'to lose one's senses'; **és az-** is also used in the latter sense *San.* 37v. 22 (quotns.): **Xwar.** XIV **yol/yoldın az-** 'to lose one's way' *Qutb* 17: **Kıp.** XIII *ḍalla mina'l-ḍalāl* **az-** *Hou.* 41, 17: XIV **az-** *ḍalla Id.* 12: XV *axṭa'a wa tāha* 'to go astray, have a disordered mind' **az-** *Tuh.* 6a. 12; *ḍalla* **az-** *do.* 23b. 1; *fasada wa tāha* 'to be vicious, have a disordered mind' **az-** *do.* 28b. 7; a.o. *do.* 27a. 11 (**us**): **Osm.** XIV ff. **az-** (1) 'to lose one's way'; (2) 'to deteriorate, go bad'; c.i.a.p. *TTS I* 65; *II* 88; *III* 57; *IV* 64.

ez- basically 'to scratch (something *Acc.*)' w. some extended meanings. S.i.a.m.l.g. except NE(?). **Xak.** XI **ol yé:rni: ezdi:** ⟨omission⟩ *al-arḍ wa xadaṣa'l-cild wa naḥwahu* 'he ⟨ploughed⟩ the land and scratched the skin, and the like' *Kaş. I* 165 (**eze:r, ezme:k**): XIV *Muh. ṭarada* 'to crumble and dip' (e.g. bread in soup) **ez-** *Mel.* 25, 15; *Rif.* 107; *al-ṭard* **ezmek** (*armak* in text, corrected in margin) 119 (only): **Çağ.** XV ff. **éz-** (spelt) *sāyidan* 'to crush' *San.* 100v. 5 (quotn.): **Xwar.** XIV *Nahc.* 95, 5 (**1 yar**): **Kıp.** XIV **ez-** *ḥalla bi-ma'nā ḍawwaba* 'to melt (something)' *Id.* 12: XV **ez-** *aḍāba* ditto *Kav.* 9, 20; 76, 3; *ḍāba* 'to melt' (Intrans.) **éri-, éz-** *Tuh.* 16b. 3 (*ḍawwaba* has prob. fallen out between the two).

o:z- basically 'to outstrip (sometimes someone *Acc.*)', hence 'to escape (from something *Abl.*); to surpass (someone *Acc.*)'. S.i.a.m.l.g. **Türkü** VIII **beşbalık anı: üçün ozdı:** 'Béşbalık therefore escaped' *II E* 28; o.o. *I N* 7 (**ağıt-**); *II E* 31: VIII ff. *IrkB* 13, etc. (**ölüm**); a.o. *do.* 49: **Uyğ.** VIII ff. Man. **ozku kutrulku yol yıŋakığ** 'the way (Hend.) of escape and salvation' *TT III* 63; o.o. *do.* 126, 135, 139 (**aḍalığ**), etc.; *M III* 35, 3 (ii): Bud. *PP* 51, 8 ff. (**etöz**); *USp.* 102c. 7 (**ançakıŋa**); **oz- kutrul-** *TT IV* 12, 50; *V* 22, 39; a.o.o.: Civ. **bu aḍadın ozğuluk yoluŋ orunuŋ közünmez** 'a way and place of escape from this danger does not appear' *TT I* 20–1: **yeme esen ozar** 'and she escapes in good health' *H I* 109: **Xak.** XI **anıŋ atı: o:zdı:** 'his horse won' (*ṣabaqa*); also used of anyone who outstrips someone else (*sabaqa 'an ġayrahu*) *Kaş. I* 173 (**o:za:r, o:zma:k**); **ozğa:n at** *faras sabbāq* 'a horse that always wins' *I* 470, 24: *KB* **ozu bolmadı** (the wicked man) 'could not win' 248: XIII(?) *At.* **tetiklikte kendü Ayastın ozup** 'himself surpassing Ayas in shrewdness' 55: *Tef. al-sābiqūn* **ozğanlar** 234: XIV *Muh. sabaqa* **o:z-** *Mel.* 27, 1; **oz-** *Rif.* 111; *al-sābiq* **ozğa:n** 174 (only): **Xwar** XIV **Abu Bakrnı xayrat içinde ozğaymen** 'I will surpass Abu Bakr in good deeds' *Nahc.* 95, 5: **Kom.** XIV 'to precede (someone *Acc.*)' **oz-** *CCG*; *Gr.* 181 (quotn.): **Kıp.** XIII *sabaqa* **oz-** *Hou.* 35, 10: XIV ditto *Id.* 12; *Bul.* 48v.: XV *Kav.* 74, 7; *Tuh.* 28a. 1.

üz- 'to tear (something *Acc.*), to pull (it) apart or to pieces'. S.i.a.m.l.g. with some extended meanings. **Türkü** VIII **yinçge: erklig üzgeli: uçuz** 'it is easy to tear a thing when it is thin' *T* 13; a.o. *T* 14 (**yoğun**): VIII ff. Man. **üze bıça yırtıp** 'tearing, cutting, and pulling apart' *M I* 7, 16: **Uyğ.** VIII ff.

Chr. *U I* 7, 16–18 (**béşik**): Bud. **bu iğniŋ tözin yıltızın üzgeli katığlanıŋlar** 'strive to tear up the roots (Hend.) of this disease' *U III* 41, 7–8 (i); **aḍınağunuŋ isig özin üzüp** 'tearing to pieces the living bodies of others' *TT IV* 10, 10–11; **üzgen yağmur** 'destructive rain' *U I* 26, 15 etc. (**üstürt-**): Civ. **yalıŋ kılıç tutup ok üzkelir** 'taking a naked sword he smashes the arrow' *TT I* 162–163; **kalanın él öŋtün yaḍa üzüp** 'disclosing his (liability for) land tax before the people and discharging it' *USp.* 21, 8–9; **meniŋ bérimlerimni sen üzüp** 'you will discharge my debts' *do.* 32, 6–7: **Xak.** XI **ol yıp üzdi:** 'he broke (*qaṭa'a*) the cord' (etc.) *Kaş. I* 165 (**üze:r, üzme:k**); **işlar üzüp keçürge:n** *kāna faṣṣāl xuṭṭa* 'he settled the affairs'(?) *I* 522, 6: *KB* **bu sözni eşitgil sözüŋ munda üz** 'hear this word and cut short your words here' 153; o.o. 655, 1008, 5383, 5458: XIII(?) *Tef.* **üz-** 'to break' (a rope) 335: **Çağ.** XV ff. **üz** *kır ya'nī bi-gusil* 'break' *Vel.* 106; **üz-** ('with **ü-**') *gusīxta kardan* 'to break apart, tear off' *San.* 71 v. 25 (quotns.): **Xwar.** XIV **üz-** 'to pluck (a flower or fruit), to destroy' *Quṭb* 204; *MN* 92; *Nahc.* 281, 6: **Kom.** XIV 'to break, tear apart' **üz-** *CCG*; *Gr.* 271 (quotn.): **Kıp.** XIV **üz-** ('with front vowels') *inqaṭa'a* 'to break' (Intrans.; ?error); **üz** *ifṣil* 'separate' *Id.* 12: XV *faṣṣala* 'to cut out' (a garment) **üz-** *Tuh.* 28b. 4; *qaṭa'a* **üz-** *ḍo.* 30a. 10: **Osm.** XIV ff. **üz-** 'to tear apart, break off', etc.; c.i.a.p. *TTS I* 754; *II* 962; *III* 740; *IV* 813.

Dis. AZA

azu: 'or'. Survives in NE Tuv. **azı**; elsewhere displaced by Pe. or Ar. l.-w.s or by phr. like Osm. **yoksa**. **Türkü** VIII (I have made the Türkü people rich and numerous) **azu: bu: savımıḍa: iğiḍ barğu:** 'or is there anything false in these my words?' *I S* 10: VIII ff. **azu: . . . azu:** 'either . . . or' *Toyok III*r. 1 and 4 (*ETY II* 178): Man. **azu . . . azu** *Chuas.* 230; *M III* 38, 3–6 (ii): **Uyğ.** VIII ff. Bud. **azu** (in *TT VIII* **a:zu**) and **azu . . . azu** are common; e.g. in *Suv.* 135, 7–22 **azu** occurs twice, **azu yeme** twice and **azuça yeme** twice: Civ. **azu** *II I* 167; *II* 18, 59: **Xak.** XI **azu:** *kalima taxyīr bayna'l-şay'ayn* 'a word (offering) a choice between two things'; hence one says **üzü:m yé:gil azu: ka:ğu:n yé:gil** 'eat grapes or (*aw*) melon'; generally used in interrogative sentences (*fi'l-istifhām*); one says **kelir mü: sen azu: barı:rmu: sen** 'are you coming or (*am*) going?' *Kaş. I* 88: *KB* **azu** is common, e.g. 16, 243, 1018, 1678, 4701 (three times in questions): XIII(?) *At.* **azu** (mis-spelt in all MSS.) 448 (**bun-**); *Tef.* **azu/aḍu/yā . . . yā aḍu/yā aḍura** occur, often in questions 42–3.

VU **ızı:** 'the year after next'. Pec. to *Kaş.* **Xak.** XI **ızı:** *al-qubābib* 'the year after next'; hence one says **arkın** (*sic*) **ızı:** 'next year and the year after' *Kaş. I* 89; a.o. *I* 108, 14 (**arkun**).

D **oza:** Ger. in **-a:** fr. **oz-** used as an Adv. of time, 'formerly', and perhaps also of space, and as a Postposn. w. *Abl.* meaning 'before'. Survives in NE Alt., Tel. **ozo/olzo** *R I* 1095, 1145; SE Tar. **oza** *R I* 1143; Türki **ozu** *BŞ* 769. **Xak.** XI **oza:** *al-dahru'l-sālif* 'time past' *Kaş. I* 88 (verse, **oza:** meaning 'formerly'): *KB* **kamuğda oza** 'before all (the others)' 51; similar phr. 250, 4903, 5151: XIII(?) *At.* **arı zahrı tatğu 'asaldın oza** 'you will taste the bee's sting before the honey' 440; Tef. **oza** Postposn. 233: **Xwar.** XIV **oza** 'formerly' *MN* 66; Postposn. *Nahc.* 328, 15.

üze: originally an Adv., 'above, on high', also used as a Postposn. w. the unsuffixed case, or occasionally *Loc.*, of N.s and *Gen.* of Prons., meaning 'above, upon, on'. In Uyğ. it developed some rather different meanings, in some cases being used practically as a substitute for the *Instr.* case. Survives only(?) in SE Türki **üze**, *Jarring* 328. It was replaced almost everywhere in the medieval period by **üzere** with Suff. **-re:**. This word is first noted in (Xak.) XIII(?) *Tef.* 337; Çağ. XV ff. *San.* 73v. 23; Kıp. XIII *Hou.* 26, 20 and Osm. XIV *TTS I* 754, etc. and, in one form or another, s.i.s.m.l. **Türkü** VIII **üze:** is common both as Adv. and as Postposn., e.g. *I E* 1, *II E* 2 (**asra:**)—(my ancestors ruled) **kişi: oğlı:nda: üze:** 'over the children of men' *I E* 1, *II E* 3; **tardu:ş boḍun üze: şaḍ ertim** (*II* **olurtım**) 'I was (enthroned as) *şaḍ* over the Tarduş people' *I E* 17, *II E* 15: VIII ff. **üze:** as Adv. and Postposn. w. unsuffixed case is common in *IrkB*; (if a man carries that stone) **özi: üze:** 'on his person' *Toy.* 16–17 (*ETY II* 58): Man. **üze on kat kök** 'the ten-fold heavens above' *Chuas.* 42: **Uyğ.** VIII **üze: . . . olurıp** *Şu. N* 3: VIII ff. Man.-A **ezrwa teŋri üze keḍilip** 'being placed as clothing on the god Zurvan' *M I* 21, 3–4 (i); o.o. *do.* 28, 14 and 20: Man. **bu yér üze** 'on this earth' *M II* 5, 8 (i); **amvardışnlığ ot üze aŋar yörüngek kıltıŋız** 'you have made a remedy for him with the herb *amvardişn*' *TT III* 28–9; a.o.o. **üze** 'by means of, with': Bud. **üze** occurs as an Adv. but is commonest as a Postposn. meaning: (1) 'on', **ertenilig orunluk üze olğurdı** 'he seated him on a jewelled throne' *PP* 46, 2–3 and many o.o.; (2) 'in', rather than 'on', *U II* 40, 107–8 (**uçruğ**); (3) most often, 'by means of, with' **öz kazğançım üze eḍğü kılınç kılayın** 'I will do good deeds with my own earnings' *PP* 12, 2; **i:ş üze: bütürme:-zle:r** 'they do not make good by labour' *TT VIII A*.2; o.o. *do. II*.8 (**ögdi:**); *U I* 29, 6–7 (**u:ḍ**), etc.: Civ. **üze** 'with' *TT VIII I*.20 (**içle:gü**); **kum üze** 'in the sand' *TT I* 51; **köz üze sürtser** 'if one rubs it on the eyes' *H I* 65–6, and many similar o.o. in *H I, II*; (my vineyard) **Sügü ögen üze** 'on the (banks of the) Sügü river' *USp.* 13, 3; **bitig kılmış kün üze** 'on the day on which the contract was made' *do.* 13, 5–6: **O. Kır.** IX ff. **üze: teŋri: yarlıkadı:** 'heaven on high decreed' *Mal.* 32, 5: **Xak.** XI **üze:** occurs about 25 times as a Postposn., usually translated *'alā* 'upon, on', e.g. **yo:l ü:ze:** (*sic*) *'alā qāri'ati'l-ṭarīq* 'on the surface of the road' *Kaş. I* 66, 17;

I 197, 4 (**eşül-**); *I* 219, 14 (**2 artur-**); n.m.e.: *KB* **bayat raḥmatı erdi xalqı üze** 'God's mercy was upon His people' 42; **yaşıl kök yarattı üze yulduzı** 'He created the blue sky and the stars above' 127; o.o. 79, 302, 382, 709, etc.: XII(?) *KBVP* **munuŋ ḥikmatı kör bu tört neŋ üze** 'its instruction is about these four things' 72: XIII(?) *KBPP* (countless blessings) **Muḥammad Muṣṭafā üze** 6–7; *At.* **keçür sen me 'umruŋ könilik üze** 'and pass your life in uprightness' 154; (if an elephant is loaded) **üzesinde zar** 'with gold (l.-w.) upon it' 487; *Tef.* **üze** is common as a Postposn., 'on, upon, over, about (e.g. a subject), in (a manner)'; other forms **üzele, üzesiŋe, üzesinde** (and **üzre**) 336–7: XIV *Rbġ.* **toprak üze** 'on the earth' *R I* 1299 (quotns.): **Çağ.** XV ff. **üze** *üzerine Vel.* 106; **üze** abbreviation of **üzre** *bar rū wa bar bālā* 'upon, above' *San.* 74r. 15; (**üzre** same translation and quotn. 73v. 23); **öz/üz** . . . (3) metaph. *fawq wa bālā* 'above' 73v. 7 (a false etymology, the quotn. contains **üze**): **Xwar.** XIII **üze** (but more often **üzere**) 'upon' *'Ali* 46: XIII(?) *Oğ.* 230–1 (**üst**): XIV **üze** 'on' *Qutb* 204; *MN* 432 (and **üzre** 3, etc.); **üzemge** 'on me' *Qutb* 125 (*özemge*): **Kom.** XIV 'by means of, because of' **öze**(*sic*) *CCG*; *Gr.* 186 (quotns.).

?S **özi:** Hap. leg.; Sec. f. (or error?) of **2 ö:z. Çigil** XI **özi:** *al-facc fi'l-cibāl* 'a cleft in a mountain' *Kaş. I* 89.

Dis. V. AZA-

?ED **azı:-** (?VU **üzi:-**) Hap. leg.; in its second meaning clearly a Den. V. fr. VU **3 ü:z**; the front rounded vowel is confirmed by the Caus. f. **üzit-**, q.v.; the etymology of the verb in its first meaning is obscure. **Xak.** XI **küp azı:dı:** *raṣaḥa'l-ḥubb* 'the jar oozed water', also used of any earthenware vessel (*inā' xazafiya*) when it oozes; and one says **kula:k azı:dı:** *kādati'l-uḏun an tataṣamm mina'l-calaba* 'the ear was almost deafened by the noise' *Kaş. III* 253 (**azı:r, azı:ma:k** *sic*).

uza:- 'to be, or become, long, or long drawn out', usually of time, less often of space. S.i.a.m.l.g. with some extended meanings. **Uyğ.** VIII ff. Bud. **ol tınlığnıŋ yana özi yaşı uzamakı bolur** 'and that mortal's life becomes long' *U II* 42, 36 ff.; similar phr. *Hüen-ts.* 52–3; *USp.* 102b. 26; *TT VI* 288 (one MS., remainder **uzun bol-**); a.o. *TT IV* 12, 43 (**yoğunaḏ-**): **Xak.** XI *KB* **kayu işke évse uzar kéç kalur** 'whatever task a man hurries over drags out and gets delayed' 556; (when wicked men are near a *beg*) **uzadı isiz elgi** 'the wicked man's hand is stretched out' 889; o.o. 4460, 4965, 6486: XIII(?) *At.* 179 (**1 öŋ**); *Tef.* **uza-** 'to be long', etc. (and **uzağan** 'tall', of a palm-tree) 322: **Çağ.** XV ff. **uza-**(spelt)**/uzal-** *dirāz şudan* 'to be, or become, long' *San.* 72v. 16 (quotns.): **Xwar.** XIV **uza-** 'to be long drawn out' *Qutb* 202: **Osm.** XIV and XV **uza-** 'to withdraw from (somewhere *Abl.*)' in two texts *TTS II* 944; *III* 725.

Dis. AZD

(D) **özüt** apparently 'the human soul', that part of a personality which survives death, and so rather different fr. **1 ö:z** 'the spirit', the vital spark which distinguishes living beings from inanimate objects, but clearly connected with it etymologically. The morphology is, however, obscure. Survives in NE Alt., Koib., Sag., Tel., Tuv. (*R I* 1898), and Khak. **üzüt** 'a ghost which haunts its former home'. **Türkü** VIII ff. Man. **bıznıŋ özütümüz** 'our souls' *Chuas. I* 8; **kamağ yaruk özütlerniŋ** 'of all the bright souls' *do. I* 21; (the five gods are the majesty, the colour) **özi özüti** 'the spirit, the soul' (the might, light, and root of everything on earth) *do.* 46–7; o.o. *do.* 302; *M III* 15, 6–7 (i); *TT II* 8, 46; 10, 76 and 92: **Uyğ.** VIII ff. Man.-A **özütümüz . . . bulzun** (so read) 'may our souls find' (salvation, pardon, victory, and attainment of the heavenly country) *M I* 29, 31–4; a.o.o.: Man. **tanmış özütler** 'souls who have denied (the true faith)' *M II* 11, 13; 12, 7 and 2 (ii): Bud. (if one recites this *sūtra* for the departed and the sufferers in hell) **ötrü ol özütler** 'then those souls' (will be liberated) *TT VII* 40, 30: Civ. (making offerings and libations to the Buddha) **özütke aş bérgil** 'give food to the souls (of the departed)' *TT VII* 25, 8; a.o. *TT I* 29. **Kıp.** XIII *al-şayṭān* 'devil' **özüt** *Hou.* 33, 6 (MS. in error *örüt* unvocalized): XIV **özüt** *al-mawtā* 'the dead' *Id.* 13; Bul. 10, 3.

VU **izdeŋ** Hap. leg.; apparently Den. N. **in -deŋ. Xak.** XI **izdeŋ** *naw' ṣabaka* 'a kind of net used for catching fish; thin stakes are fixed in a row in the water, and a gap is left in the middle of the river, and the net is put in the mouth of the gap; the fish enters it and is immediately pulled out' *Kaş. I* 116.

Dis. V. AZD-

D **azıt-** Caus. f. of **a:z-**; 'to make (someone, *Acc.* or *Dat.*) lose his way, to lead (him) astray'; and metaph. 'to lead (someone) into error, to confuse (him)'. Survives in SE Türki **ézıt-** *BŞ* 582 and SW Osm. Cf. **azğur-. Uyğ.** VIII ff. Man. *TT III* 34 (**2 ö:ğ**): **Xak.** XI **ol aŋa:r yo:l azıttı:** *aḍallahu'l-ṭarīq* 'he made him lose his way' *Kaş. I* 208 (**azıtur, azıtma:k**); **ol kişi: ol yo:ldan azıtğa:n** 'that man is constantly making people lose their way' *I* 155; a.o. *II* 234, 4: (**Çağ.** XV ff. *azıtkan* translated *yoldan azan Vcl.* 16 is an error for **azıkkan** as pointed out in *San.* 38r. 23; **azık-** is an Emphatic f. of **a:z-** not noted earlier than *San.*): **Xwar.** XIV (and one part of their punishment) **yoldın azıtmakdın bolğay** 'will consist of leading astray' *Nahc.* 387, 2–3: **Osm.** XIV ff. **azıt-** 'to lead astray', etc. in several texts *TTS I* 65; *II* 87; *III* 57; *IV* 64 (with some dubious translations).

D **ezit-** Hap. leg.; Caus. f. of **ez-**. Cf. **eztür-. Xak.** XI **ol oğla:n kula:kın ezitti:** *aṣrața uḏuna'l-ṣabī* 'he had the boy's ear scarified'; also used of anything that is scarified and has

long incisions made in it (*xudiṣa wa ṣuriṭa ṭawīla(n)*) *Kaş. I* 209 (**exltür, ezltme:k**).

D **uzat-** (**uza:t-**). Caus. f. of **uza:-**; lit. 'to make longer', hence 'to drag out, to remove to a distance', and other extended meanings. S.i.a.m.l.g. See *Doerfer* II 594. **Uyğ.** VIII ff. Bud. *PP* 28, 5; 31, 2 (**üntür-**): **Xak.** XI **ol yışığ uzattı:** 'he stretched (*madda*) the rope (etc.)'; and one says **ol ı:şığ uzattı:** *ṭawwala'l--amr wa sawwafahu wa maṭala* 'he dragged out the affair and postponed and put it off' *Kaş. I* 209 (**uza:tur** (*sic*), **uzatma:k**); **bu er ol ı:şığ uzatğa:n** 'this man always drags out (*yuṭawwil*) an affair' *I* 155; a.o. *II* 234, 3: *KB* **uzat-** is common in several meanings: (1) 'to drag out', **uzatma sözüŋ** 'do not drag out your speeches' 27; o.o. 2369 (**basıt-**), 2366 (**ö:ğlen-**), 5500–1; (2) 'to stretch out (a hand *Acc.*, to something *Dat.*)', **üküş eḏgülükke uzattı elig** 'he stretched out his hand to many good deeds' 151; o.o. 2139, 2507; (3) 'to see (someone) off', **kadaşı uzattı kör Ögdülmişig** 'his comrade saw Ögdülmiş off' 3834; a.o. 5444; (4) other usages are **uzatmazmen da'wā kılığlı kişig** 'I do not let a petitioner be long-winded' 811; **kadaşını kördi uzatu yatıp** 'he saw his comrade lying stretched out' 5974; o.o. 2365–6, 9: XIII(?) *At.* **uzatma amal** 'do not pitch your hopes (l.-w.) too high' 293; *Tef.* **uzat-** 'to stretch out (the hand), to spend a long time' 322; a.o. 236 (**olduk**): XIV *Rbğ.* **uzat-** 'to see off' *R I* 1762 (quotn.); *Muh. madda* **u:za:t-** *Mel.* 31, 3 (one MS., others and *Rif.* 115 **tart-**): **Çağ.** XV ff. **uzat-(-tı)** *gönder-* 'to see off' *Vel.* 106 (quotns.); **uzat-** (spelt) Caus. f.; *rāhī kardan wa dirāz kardan* 'to see off; to lengthen, stretch' *San.* 73r. 19 (quotns.): **Xwar.** XIV **uzat-** 'to drag out (a speech, etc.)' *Quṭb* 202; 'to see off' *Nahc.* 81, 7; 110, 1: **Kom.** XIV 'to see off, escort' **uzat-** *CCG*; *Gr.* 268 (quotn.): **Kıp.** XIV **uzaṭ-** *ṭawwala Id.* 13; *Bul.* 58r.; *wadda'a* 'to see off' **uzat-** *Bul.* 87v.: XV *madda* **uzat-** *Tuh.* 35b. 6; *wadda'a* **uzat-** *do.* 38b. 8: **Osm.** XIV **uzat-** 'to see off' in one text *TTS II* 944.

D **ozıt-** Hap. leg.; Caus. f. of **o:z-**. **Xak.** XI **bu: er ol atın ozıtğa:n** 'this man is constantly driving his horse ahead (of the others)' (*yasbiq bi-farasihi*) *Kaş. I* 155; n.m.e.

VUD **üzit-** Hap. leg.; Caus. f. of (E) **azı:-**, q.v. **Xak.** XI **ol anıŋ kula:kın üzitti:** *ṭaqqala sam'ahu wa aṣamma min kaṯra mā takallama* 'he overburdened his hearing and deafened him with his volubility'; and one says **sirke: küpni: üzitti:** 'the vinegar made the jar ooze (*raṣṣaḥa*) with its acidity' *Kaş. I* 209 (**üzitür, üzitme:k**).

S **izde:-** See **iste:-**.

D **eztür-** Caus. f. **ez-**; s.i.m.m.l.g. with several shades of meaning. **Xak.** XI **ol oğlı: kula:kın eztürdi:** 'he had his son's ear scarified' (*aṣraṭa*); also used of any long scratch or furrow (*xadş aw xaṭṭ*) in the skin or the ground *Kaş. I* 220 (**eztürür, eztürme:k**).

D **üztür-** Caus. f. of **üz-**; 'to cause, or allow (something *Acc.*) to be torn, pulled to pieces', etc. S.i.m.m.l.g. **Xak.** XI **ol yıp üztürdi:** *aḥdaqa'l-ḥabl* 'he had the cord (etc.) broken' *Kaş. I* 220 (**üztürür, üztürme:k**).

Tris. AZD

D **uzatı:** for the form cf. **ula:tı:**; prob. Ger. in **-ı:** fr. **uzat-**; 'for a long time' and the like. Unlike most Advs. of this form, survives in NE Khak. **uzada**; NC Kır. **uzata** and SW Osm. **uzadı**, only(?) in the phr. **uzun uzadıya** 'at great length'. **Uyğ.** VIII ff. Man.-A **uzatı** (so read?) 'for a long time' *M I* 9, 3: Man. **uzatı üzüksüz** 'for a long time continuously' *TT III* 104; Bud. **uzatı** 'for a long time' *U I* 20, 15; *U III* 4, 14; *TT V* 6, 39; *Hüen-ts.* 1790; *Suv.* 354, 7–8 (**ilinçüle:-**); *do.* 247, 16–18 etc. (2 **örüğ**): Civ. **uzatı** 'for a long time' *TT VII* 27, 11; *VIII I.*6; *M.*35 (**uza:tı**); *H II* 34, 31; in *TT VII* 36, 2 (*USp.* 42, 15) prob. 'lengthways'.

D **özütlüğ** P.N./A. fr. **özüt**; n.o.a.b. The meaning seems to be 'relating to the souls of the departed', or in some contexts perhaps 'deceased, no longer in the body'. **Türkü** VIII ff. Man. (thereafter they continuously devoted themselves to) **özütlüg işke eḏgü kılınçka** 'spiritual works (or work for the souls of the departed?) and good deeds' *TT II* 10, 86: **Uyğ.** VIII ff. Man.-A **özütlüg nigoşaklar** 'the deceased(?) Hearers' *M I* 28, 24; Man. *M III* 36, 7 (iii) (**etözlüg**).

D **üzütlük** Hap. leg., but cf. **üzütle:-**; although there is not a close semantic connection presumably a P.N./A. fr. ***üzüt** Active Dev. N. fr. **üz-**. **Xak.** XI **üzütlük** *al-ḍinu bi'l-ṣay'* 'niggardliness over something' *Kaş. I* 150.

Tris. V. AZD-

D **uzatıl-** Pass. f. of **uzat-**; 'to be lengthened' and the like. Survives in NC Kzx. and SW Osm., Tkm. **Xak.** XI *KB* **sözüŋni kısurğıl uzatıldı yaş** 'shorten your speeches and your life will have been lengthened' 176.

D **üzütle:-** Hap. leg.; Den. V. fr. ***üzüt**; cf. **üzütlük**. **Xak.** XI **ol anı: üzütle:di:** *baxxalahu wa nasabahu ilā'l-buxl* 'he called him a miser and attributed miserliness to him' *Kaş. I* 299 (**üzütle:r, üzütle:me:k**).

Dis. AZĞ

D **1 aza:k** Dev. N./A. fr. **a:z-**; syn. w. **2 azuk**. N.o.a.b., but see *Doerfer* II 479. **Uyğ.** VIII ff. Man.-A **azağ** (*sic*) **nomlağlar** 'false preachers' *M III* 29, 4 (ii): Man. **azağ** (*sic*) **nomluğlar** *TT IX* 89: Bud. **kaltı puranı ulatı azak nomluğlar sözleyürler** 'as the false preachers, the Purāṇas, etc., say' *U II* 8, 13–14: **Xak.** XI **atğalır oknı: aza:k teğmedi: bu: sa:v uşa:k** *lam yabluğ ilayya hāḏihi'l-namīma bi'an hāḏihi'l-fattāna turīd an tarmī ilayya bi--sahm ğarb* 'this slander did not reach me,

although this trouble-maker meant to shoot a stray arrow at me' *Kaş. II* 20, 6 (for *ğarb* cf. **2 azuk**); n.m.c.

S **2 azak** See **aḏak**.

azığ 'a large tooth or tusk' of a human being or animal, originally 'canine tooth', later usually molar'. An early, First Period, l.-w. in Mong. as *arağa/ara'a* (*Haenisch* 8). S.i.a.m.l.g. w. minor phonetic changes. See *Doerfer* II 474. **Türkü** VIII ff. **toŋuzuŋ azıığı sınmıış** 'the boar's tusk was broken' *IrkB* 6: **Uyğ.** VIII ff. Bud. (the demon . . . tears countless mortals) **azığları üze** 'with his fangs' *U I* 45, 17/*IV* 10, 71; a.o. *TT V* 24, 48: **Xak.** XI **azığ** 'the canine tooth (*al-nāb*) of any animal' *Kaş. I* 64: **Çağ.** XV ff. **azu** *dandān-i nīş* 'canine tooth', in Ar. *nāb San.* 39r. 13: **Kıp.** XIII *al-ḍirs* 'molar tooth' **azığ** *Hou.* 206: XIV **azu:** ('with back vowels') *al-ḍirs Id.* 13; a.o. *do.* 20 (**uluğ**): XV *ḍirs* **azık** (in margin **azı**) *Tuh.* 23a. 6.

1 azuk properly 'food for a journey' for man or beast; sometimes more generally 'food, provisions'. S.i.a.m.l.g. See *Doerfer* II 475. **Türkü** VIII (our horses were lean and) **azu:kı: yok erti:** 'they had no food for the journey' *I E* 39: **Uyğ.** VIII ff. Man.-A *M III* 10, 9 (ii) (**alkın-**): Bud. **azuk** ditto *U III* 29; 36 (damaged): **Xak.** XI **azuk** *al-zād* 'provisions for a journey' *Kaş. I* 66 (prov.); four o.o., same translation: XIII(?) At. **çığaylık yarınlık azuk yoklukı** 'poverty is lack of food for tomorrow' 187; Tef. **azuk** 'food' 43 (and **azuksız**): XIV *Muh. zādu'l-ṭarīq* 'food for a journey' **azuk** *Mel.* 82, 15 (*azīk/azuk*); *Rif.* 188 (*azūk*): **Çağ.** XV ff. **azuğ/azuk** *tūşa wa xwūrak* 'food (for a journey)' *San.* 39r. 14 (quotn.): **Xwar.** XIV **azık/azuk** ditto *Quth* 18: **Kom.** XIV 'food' **azıx** *CCG*; *Gr.*: **Kıp.** XIV **azık** *al-zād Id.* 13; *al-zawwāda*, same meaning **azık** *Bul.* 8, 17: XV *zād* **azık** *Tuh.* 13a. 1; 23a. 6: **Osm.** XIV ff. **azuk** till XVI, **azık** fr. XIV onwards, both meanings; c.i.a.p. *TTS I* 64; *II* 86; *III* 56; *IV* 63.

D **2 azuk** Intrans. N./A.S. fr. **a:z-**; cf. **1 aza:k**. **Xak.** XI **azuk o:k** *sahmu'l-ğarb wa huwa'llaḏi lā yudrā man ramāhu* 'a stray arrow, that is one shot by a person unknown'; **azuk munuk** *al-ābiqu'l-ḍāll* 'runaway, lost' *Kaş. I* 66: *KB* **azuklar yolından kéterdi meni** '(God) removed me from the way of those who had gone astray' 385: **Çağ.** XV ff. (under **1 azuk**) *Tāli'-i Harawī* derived this word fr. **a:z-** and translated it *gumrāh* 'lost' and *Naşīri* followed him; they were mistaken *San.* 30r. 14.

D **uzak** N./A.S. fr. **uza:-**; 'long drawn out, long lasting'; hence, through such phr. as 'a long journey', 'far away, distant, remote'. S.i.a.m.l.g. **Uyğ.** VIII ff. Civ. **iglig erse uzak bolur** 'if he is ill, it becomes a long drawn out affair' *TT VII* 28, 21 etc.: **Xak.** XI *al-amr iḏā ṭāla* 'a long drawn out affair' is called **uzak ı:ş**; hence one says **yala:waç uzak bardı:** *abṭa'a'l-mursil* 'the envoy has been gone a long time' *Kaş. I* 66; **igledim andın uza:k** (*sic*) 'I was ill a long time (*ṭawīla(n)*) because of it' *I* 380, 16: XIII(?) *Tef.* **uzak** (you should not sleep) 'for a long time' 322: XIV *Muh.*(?) *Rif.* 109 (**at-**): **Çağ.** XV ff. **uzak** *dūr wa ba'id* 'far away, distant' *San.* 73v. 18: **Osm.** XV **uzak** 'long' of time or space in two phr. *TTS II* 944; *IV* 797.

D **ozuk** Intrans. N./A.S. fr. **o:z-**; survives only (?) in NE Bar. **ozok** 'previously' *R I* 1146; NC Kzx. **ozık** 'in the front rank'. **Xak.** XI **ozuk at** *al-farasu'l-sābiq fī'l-ḥalaba wa ğayrihā* 'a horse that wins a race, etc.' *Kaş. I* 66.

D **azğa:n** N./A. of Habitual Action fr. **a:z-**; lit. 'habitually going astray', but in practice normally used as the name of a shrub, 'wild rose, wild briar', and the like. Survives in its literal sense in some NC, NW languages and for 'wild rose' in SE Türki *Shaw* 8; *BŞ* 48; *Jarring* 31 and SW XX Anat. **azan/azzan/ azğan** *SDD* 142–5. **Uyğ.** VIII ff. Bud. in a list of P.N.s **azğan çeçek terim** *Suv.* 137, 18: **Xak.** XI (in a prov.) **yığaç yavuzı: azğa:n** 'the worst (*arḏal*) kind of tree is the (one called) *azğa:n*'; this is a tree (?shrub) which has white and yellow flowers like a rose and a red fruit like the drop of an earring; in our country it is planted round the edges of vineyards (?; *fī xassi'l-kurūm*), because it is useless as firewood, since when it is kindled it splits and flies out of the fire and sets light to clothes or anything else in the house *Kaş. I* 439, 7; n.m.c.

D **azğun** N./A.S. fr. **a:z-**; lit. 'lost, straying'. S.i.a.m.l.g. except NE. Meanings vary fr. the original one to 'dissolute, wild, ferocious', and 'thin, emaciated'. **Xak.** XI *KB* (as dangerous as a wild boar, as strong as a wolf) **aḏığlayu azğın** (MSS. in error *azğır*) 'as ferocious as a bear' (as vicious as a mad dog) 2311: XIII (?) *Tef.* **azğun** 'lost, astray' 42 (and **azğunlık**): **Çağ.** XV ff. **azğun** *gumrāh wa āşufta* 'lost, distracted' *San.* 39r. 9 (quotn.): **Kıp.** XIV **azğun** 'mis-spelt *ozğun*) *al-ḍāll* 'lost' *Id.* 12: **Osm.** XV **azğun/azkun** 'erroneous' in two texts *TTS II* 86.

E **azğır** See **azğun**.

Dis. V. AZĞ-

D **azğur-** Caus. f. of **a:z-** 'to lead astray', esp. in a moral sense. S.i.s.m.l.g. **Türkü** VIII ff. Man. **azğuruğlı yolka** 'to the road that leads astray' *Chuas.* 127; a.o. *do. I* 18–19 (**2 ö:g**): **Uyğ.** VIII ff. Man.-A *M III* 9, 11–12 (ii) (**2 a:r-**): (**Xak.**) XIV *Rbğ.* **azğur-** ditto *R I* 577: **Çağ.** XV ff. **azğur-(-duŋ,** etc.) *azdur-Vel.* 17; **azğur-** (spelt) Caus. f.; *az rāh ba-dar burdan wa aḍlāl kardan* 'to lead astray' *San.* 38v. 15 (quotns.).

D **ozğur-** Caus. f. of **o:z-**; 'to rescue, save (someone *Acc.* or *Dat.*, from something *Abl.*)'. Survives only(?) in NE Khak. **osxır-**

Uyğ. VIII ff. Man. **t[üneriğ] tamudın tüzüni ozkurtuŋuz** (*sic*) 'you have rescued them all from gloomy hell' *TT III* 67–8; o.o. *do.* 47 (**Irklet-**), 70: Bud. **kayusıŋa emgektin ozğurğaysen** 'you will save everyone of them from suffering' *PP* 6, 2; o.o. *U II* 58, 5 (ii) (**1 ba:ğ**); *Suv.* 166, 4–5 (**ozğurur kutğarur** 'rescues' (Hend.)); 582, 17; 585, 16 (**öŋeḍtür-**): Civ. **bu kart iğke aḍaka teğdükde ozğurur** 'when a man falls victim to these dangerous septic swellings it cures him' *H II* 7, 1.

Tris. AZĞ

D **oza:kı:** N./A.S. fr. **oza:**; 'previous, of old time', and the like. Survives in some NE and SE dialects. **Türkü** VIII ff. Man. *M III* 15, 9–11 (i) (**yörüg**): **Uyg.** VIII ff. Man.-A **ozakı özke** 'in a previous incarnation' *M I* 9, 4: **Xak.** XI (after **oza:**) hence one says **oza:kı: bilge: ança: aymış** 'a sage of old time (*ḥakīmu'l-dahri'l-sālif*) said as follows' *Kaş. I* 88; a.o. *I* 385, 26: *KB* **seniŋde ozakı ajun tutğuçı** 'the ruler of the world who preceded you' 5137; o.o. 2699, 5339: XIII(?) *At.* **bu bir söz ozakı urulmış maṭal** 'this one saying is an old time proverb' 164; *Tef.* **oḍakı/ozakı** 'previous(ly)' 233: **Çağ.** XV ff. **ozağu kün** *dünki gün degil öteki gün . . . ve uzun gün* 'the day before yesterday . . . a previous day' *Vel.* 106; **ozağu kün** *parīrūz* 'the day before yesterday' *San.* 73v. 16 (quotn.): **Xwar.** XIV **ozakı** 'previous (year), former (times), (men) of old time' *Qutb* 202; *Nahc.* 11, 6; 266, 2; 368, 2–3: **Kom.** XIV 'the day before yesterday' **ozav kün** *CCG*; *Gr.*

D **azığlığ** P.N./A. fr. **azığ**; 'having tusks, canine teeth', etc.; s.i.a.m.l.g. except SC, SW with some phonetic changes. **Uyğ.** VIII ff. Bud. (an elephant) Sanskrit *iṣādanta* 'with strong tusks' **yoğon azığlığ** *TT VIII C.*7; **kaḍır yavlak azığlığ tıŋraklığ tınlığ** 'a creature with strong and dangerous teeth and claws' *U II* 35, 21–2: **Xak.** XI **azığlığ at** *al-farasu'l-qārih* 'a horse that has cut all its teeth'; also used of any animal that has cut its canine teeth (*ṭala'a nābuhu*) *Kaş. I* 147: *KB* **idi yaxşı aymış azığlığ kör er** 'the mature man very aptly said' 283; a.o. 2287: XIII(?) *Tef.* **azığlık** (animals) 'having tusks' 42: **Xwar.** XIV **azığlık** (a wolf) 'with sharp teeth' *Qutb* 18.

D **azukluğ** P.N./A. fr. **1 azuk**; 'having food for a journey'. S.i.a.m.l.g. with some phonetic changes and extensions of meaning. **Xak.** XI **azukluğ er** *insān dū zād* 'a man who has food for a journey' *Kaş. I* 148 (prov.).

D **azukluk** A.N. (Conc. N.) fr. **1 azuk**; 'food prepared for a journey'. Survives only(?) in SW. **Xak.** XI **azukluk** *mā u'idda li'l-zād* [illegible] prepared as food for a journey' *I* 274, 17.

. fr. **uzak**; survives only(?) in a various cognate meanings.

Xak. XI **uzaklık** *al-ibṭā' fi'l-amr* 'dilatoriness over something' *Kaş. I* 150.

D **azkıña:** Dim. f. of **1 a:z**; 'very few, very little'. S.i.m.m.l.g. w. some phonetic changes and some additional Suffs., e.g. **askınçak. Türkü** VIII **uluğ irkin azkıña: eren tezip bardı:** 'the great Irkin and very few men fled' *I E* 34; **azkıña: türkü [boḍun]** 'very few of the Türkü people' *T* 9: **Uyğ.** VIII ff. Bud. Sanskrit *alpotsukas* 'worrying about trifles' **azkya sıkışlıkın** *TT VIII B.*6; *pulākamātram* 'equal to the weight of a (single) seed' **a:zkya: teŋinçe:** *do. F.*12; o.o. *do. A.*9, 17; **azkına kaldı** 'very little (of the treasure) remained' *PP* 7, 6: Civ. **azkı-a oyup** 'scooping it out a little' *H I* 147; a.o. 161: **Xak.** XI *KB* **azkına tat** 'taste a little (food)' 5440: XIII(?) *Tef.* **azğına/azkına** 'a little; a few' 41: **Çağ.** XV ff. **az azğına** *kam kamak wa andak andakak* 'very little' *San.* 39r. 6 (quotn.): **Osm.** XIV **azkinek** (*sic*) 'very little' in one text *TTS I* 290.

D **azğançu:** no doubt to be so spelt and not *aşğançu*; morphologically obscure but ultimately derived fr. **a:z-**; the context indicates the meaning 'deceit', but perhaps 'flattery' is also implied. N.o.a.b. See **azğançu:la:-**. **Uyğ.** VIII ff. Bud. **tağun azğançu sözle-** 'to speak in deceitful and flattering(?) words' occurs several times in an unpublished text *TT IV* 18, note A72, 8.

S **azkıya** See **azkıña:**.

D **uzkıya** Dim. f. of **u:z**; 'rather skilfully, wisely'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **mandal kılzun uzkıya** 'let him make the *maṇḍala* (magic circle) skilfully' *Suv.* 487, 7–8: Civ. **köŋül keŋ tutup uzkıya olurzun** 'let him sit (i.e. conduct himself) wisely with mind at ease' *USp.* 45, 13.

Tris. V. AZĞ-

D **azığla:-** Den. V. fr. **azığ**; survives only(?) in NE Alt., Tel. **azu:la:-** 'to gore' *R I* 573. **Xak.** XI **toŋuz atığ azığla:dı:** 'the boar struck the horse with its tusks (*bi-nābihi*) and wounded it'; and one says **men toŋuznı: azığla:dım** 'I struck the boar on its tusks'; also used in both senses of any wild beasts (*siba'*) that have tusks *Kaş. I* 304 (**azığla:r, azığla:ma:k**).

D **azuklan-** Refl. Den. V. fr. **1 azuk**; 'to procure, or have, food for a journey'. S.i.m.m.l.g. **Xak.** XI **er azuklandı:** *ṣāra'l-racul dū'l-zād* 'the man came into possession of food for a journey' *Kaş. I* 294 (**azuklanur, azuklanma:k**).

D **azğançu:la:-** Den. V. fr. **azğançu:**; the contexts indicate the meaning 'to deceive'; the spelling in *U I*, which is quite clear, is either an error or a dialect form. N.o.a.b. **Uyğ.** VIII ff. Chr. **ménı ozğançuladı bu moğoçlar** 'these Magi have deceived me' *U I* 9, 15: Bud. (in a long confession of sins) **azğun-**

çuladım (*sic*) **erser** 'if I have been deceitful' *U II* 76, 7; **azgançuladım** *do.* 35, 24; **azgançuladımız tağunladımız erser** *TT IV* 8, 72; **özümde yavızlarığ körüp uçuzladım azgançuladım erser** 'if, seeing evil things in myself, I have belittled them and been deceitful' *Suv.* 136, 13–14; a.o. *do.* 220, 3.

Dis. EZG

D **ezig** Dev. N. fr. **ez-**; survives in NC Kır., Kzx. **ezü:** 'oppression'; morphologically distinct fr. **ezik**, Pass. N./A.S. 'crushed, bruised', etc. which survives in SE Türki *BŞ* 580 and SW Osm. **Xak.** XI **ezig** *kull xadşa fī'l-cild ṭūla(n)* 'any long scratch in the skin' *Kaş. I* 71.

ezüg (or **ezük**?) 'false, lying; falsehood, lie'. N.o.a.b. Cf. **ötrük, iglıd, yalğa:n**. **Türkü** VIII ff. Man. **kimni üze yeme ezüg tanuk ünmez** 'and he does not rise up as a false witness against anyone' *M III* 22, 12 (ii): **Uyğ.** VIII ff. Bud. **ezüg yalğan söz** 'false lying words' *U II* 76, 5; 85, 22; *TT IV* 8, 70; **ezügüg** 'a lie' *Suv.* 135, 12; (the decrees of the Buddha) **ezüg iglıd bolmaz** 'are not false (Hend.)'. *USp.* 106, 28; o.o. *U III* 69, 1; 70, 29; *Suv.* 371, 8 (**atğanğu:**): **Kıp.** XIII *al-kiḏb* 'lie' (**ötrük/yala:n**; and 'truth' is also called **çın** and 'lie') **ezü:k** (*?sic*, MS. *erü:k*) *wa hiya luğa lā ya'rifuhā aḥad* 'but it is a word that no one knows' *Hou.* 27, 4.

SE **uzik** See **üjek**.

D **1 özek** Dim. f. fr. **1 ö:z**; basically 'the core or centre' (of something), with various specific applications. S.i.a.m.l.g. except SE. See *Doerfer* II 595. **Xak.** XI **özek** *al-abhar wa huwa 'irq fī bāṭini'l-ṣulb* 'the spinal cord, that is the vein in the centre of the spinal column' *Kaş. I* 71 (*quotn.* fr. the Koran illustrating *al-abhar*): **Çağ.** XV ff. **özek** (spelt) *māda wa rīṣa-i qurūḥ wa damāmīl* 'the matter and pus in ulcers and boils' *San.* 73v. 18: **Kıp.** XV *qalbu'l-ṣaçara* 'the heart of a tree' **özek** *Tuh.* 29b. 13; *naxā'* 'spinal cord' **özek** *do.* 36a. 11.

D **2 özek** Dim. f. fr. **2 ö:z**; 'a small valley'. Survives in NE Alt., Tel. **özök** *R I* 1302; NC Kzx. **özek** *MM* 493 and SW XX Anat. **özek** *SDD* 1125. **Uyğ.** VIII ff. Bud. *TT V* 28, 122–3 (**2 ö:z**); this word corresponds to *ch'i* 'a stream, or valley between two mountains' (*Giles* 1,007) in the Chinese original: (**Xak.** XI see **üzük**).

VU?C or S **özök** *Kaş.*'s explanation is possible, but it is perhaps a Sec. f. of **1 özek**, with the vocalization altered to suit the etymology. **Çigil** XI **özök** *laqab li'l-nisā'* 'a Proper Name for women'; hence one says **altu:n özök** *naqīyatu'l-nafs ka'l-ḏahabi'l-xāliṣ* 'with a soul as pure as pure gold', and **ertini: özök** *ṣāfiyatu'l-badan ka'l-durra* 'with a body as pure as a pearl'; because the peerless pearl is called **erdini:** and is contracted (*sic*, see **ertini:**); this Proper Name is used of Çigil women; its origin is **ö:z** *al-nafs* and the *kāf* i.e. **-ök**) attached to a word to mean 'precisely that thing'; hence one says **ol erni ök keldür** 'bring that man (and not someone else)'; with words with back vowels and those containing *qāf* or *ğayn* **ok** is used instead *Kaş. I* 71; a.o. *I* 141 (**ertini:**).

D **üzük** Pass. N./A.S. fr. **üz-**; 'broken, torn off', and the like. It is not clear whether the entry in *Kaş.* is correctly placed here, or whether it should be transcribed **özök** and regarded as a Sec. f. of **2 özek**. In a number of medieval and modern languages **üzük** is a Sec. f. of **yüzük**, q.v., and the word in Çağ. relating to a tent may belong there. **Türkü** VIII ff. *IrkB* 48 (**ula:-**): (**Uyğ.** see **üzüksüz**): **Xak.** XI **üzük** *kull mā istancala mina'l-arḍ wa ṣāra ḥiyāḍ* 'any piece of ground which is swampy and becomes waterlogged'; and any 'branch of a valley' (*xalīc mina'l-awdiya*) is called **üzük su:v** *Kaş. I* 71: (XIV *Rbğ.* (some of their statements are) **üzük** 'abbreviated' *R I* 1896, but the older B.M. MS., 2v. 16, has **kesük**, same meaning): **Çağ.** XV ff. **üzük** ('with **-k**') *xargāh asbābī . . . wa xātim* 'components of a tent . . . (and finger-ring') *Vel.* 106 (see above); **üzük** ((1) *anguştar* 'finger-ring' (*quotn.*)); (2) *namd-i rū-yi alāçuq* 'the felt covering of a tent'; (3) *pāra wa gusixta* 'piece, fragment; broken, torn' *San.* 74r. 8.

özge: 'other, other than (something *Abl.*), different'. Poorly attested in the early period, the occurrence in Talas is very dubious, the Uyğ. documents quoted are XIII or later, and the supposed occurrence in *KB* 1375 (see *R I* 1294) is imaginary (**etözke** read *at özge*), but s.i.a.m.l.g. Cf. **aḍın, aḍruk, öŋi:**. **Talas** IX ff.(?) **özge: uya:rı:na: aḍrılmış** 'separated from his other capable men'(?) *Talas II* 5 (*ETY II* 134) (after a gap; **özge:** is reasonably clear in the facsimile but the next word is prob. wrong, and the whole very dubious): **Uyğ.** XIII(?) ff. Civ. **özge alban yasak tutmayın** 'not being liable to any other land tax or tribute' *USp.* 22, 42–3; **özge kişi** 'a third party' *do.* 32, 8 and 10; a.o. *do.* 112, 5: (**Xak.**) XIII(?) *Tef.* **özge** 'another; other than' 243: XIV *Rbğ.* ditto *R I* 1303 (quotn.); *Muh.* **ko:çdan ö:zge:** *ğayri'l-qabḍ* 'apart from (i.e. in addition to) the ram' *Mel.* 18, 11; *Rif.* 97: **Çağ.** XV ff. **özge** ('with **-g-**') (*kendüye ve*) *ğayrī* '(to himself and) other'; and it is also used in praise or censure, when one says of someone **özge dür** *Vel.* 105 (quotns.); **özge** (spelt) (1) *ğayr* 'other (than)'; (2) *naḥw dīgar* 'another'; **özgege** *ba-dīgarī* 'to another' (*quotn.*) *San.* 73v. 25: **Xwar.** XIV **özge** 'other (than), *Qutb* 125; *MN* 82, etc.; *Nahc.* 85, 17: **Kom.** XIV 'other' **özge** *CCI, CCG; Gr.* 186 (quotns.): **Kıp.** XIII *ğayra* 'other than' (**ayru:k**; and there is another expression) **özge:** (and another **öŋü:**) *Hou.* 54, 13 ff.: XIV **özge:** both *ğayr* 'other' and *sāyir* 'the rest' *Id.* 13: XV **özgey** (*sic*) means *ğayrahu* (and **ayruk** much the same), and also *siwā* 'except' . . . *illā anā* 'except me' **menden özgey** *Kav.* 40, 7 ff.; *ğayr* **özge** *Tuh.* 26b. 10; 89b. 13: **Osm.** XIV ff. **özge** 'other (than something *Abl.*)'; c.i.a.p. *TTS I* 573; *II* 764; *III* 572; *IV* 636.

Tris. EZG

D **üze:ki:** N./A.S. fr. **üze:**; 'situated upon' and the like. N.o.a.b. **Türkü** VIII ff. Man. (the majesty, etc.) **kamağ yér üzekinig** 'of everything on earth.' *Chuas.* 45: **Uyğ.** VIII ff. Bud. **kaltı tırnak üzeki toprak teg** 'like (i.e. as little as) the dirt under a finger nail' *TT VI* 336; **yana sizni üzeki ayançaŋ köŋülin idi unutmaz** 'and with supremely(?) reverent thoughts he never forgets you' *Hüen-ts.* 1805–7: Civ. **sarığ üzeki ağrığka** 'for a disease of the gall-bladder'(?) *H II* 12, 100: **(Xak.)** XIII(?) *Tef.* (the earth and) **ol kim anıŋ üzekini** 'that which is on it' 337.

D **ezüğçi** N.Ag. fr. **ezüğ**; n.o.a.b. **Uyğ.** VIII ff. Bud. **ezüğçi yoŋağçı kişi ol erür** 'he is a liar and a false accuser' *Suv.* 563, 4–5.

D **üzuklük** Hap. leg. A.N. fr. **üzük. Uzüklüğ** in *USp.* 17, 6 is a mistranscription of **üjüklüğ** 'in the handwriting of', P.N./A. fr. F **üjek**; and the supposed occurrence in *KB* 1988 (*R I* 1896) is a mistranscription of **örüglük. Xak.** XI **üzüklük** *inqiṭā'* (*sic*) 'severance, interruption' *Kaş. I* 152.

D **ezügsüz** Priv. N./A. fr. **ezüg**; 'free from falsehood'. N.o.a.b. **Uyğ.** VIII ff. Bud. *U I* 35, 1 **(igigsiz)**; *Hüen-ts.* 216; *Suv.* 347, 9.

D **üzüksüz** Priv. N./A. fr. **üzük**; 'uninterrupted, continuous(ly)'. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 315 **(1 ür)**; *TT II* 10, 86: **Uyğ.** VIII ff. Man. **tutçı üzüksüz** 'always and continuously' *TT III* 26; o.o. *do.* 104 **(uzatı:)**; *M III* 25, 11 (i): Bud. **amru üzüksüz** 'continuously and uninterruptedly' *Suv.* 109, 7; 464, 17; o.o. *TT V* 8, 68; *U I* 26, 2; *TM IV* 255, 132.

Tris. V. EZG-

D **ezügle:-** Den. V. fr. **ezüg**; 'to deceive'. N.o.a.b. **Uyğ.** VIII ff. Bud. **tınlığlarığ ardım ezügledim erser** 'if I have tricked and deceived people' *Suv.* 135, 10; a.o. *do.* 220, 1.

D **özekle:-** Den. V. fr. **1 özek**. Survives, with different meanings in NE Tuv. **özekte-** 'to put a wick in a lamp, to stoke a stove, to light a fire' and SW XX Anat. **özekle-** 'to bring together to a central point' *SDD* 1125. **Xak.** XI **ol ko:yuğ özekle:di:** *qaṭa'a abhara'l-ġanam* 'he cut the sheep's jugular vein'; also used for striking it *Kaş. I* 306 **(özekle:r, özekle:me:k)**.

Dis. AZL

D **azlık** A.N. fr. **1 a:z**; 'scantiness, deficiency, insufficiency', and the like. S.i.a.m.l.g. except NE. **Xak.** XI *KB* **miŋin dōstuŋ erse bir ol azlıkı** 'if you have friends by the thousand, (the loss of) one leaves a gap' 4190: **Çağ.** XV ff. **azlığ** *kamī wa quṣūr* 'shortage, insufficiency' *Sam.* 39r. 11 (quotns.): **Xwar.** XIII(?) (there was so much booty that) **at ka'atır uḍ azlık boldı** 'there was a shortage of horses, mules, and oxen' *Oğ.* 273–4.

D **uzluk** A.N. fr. **u:z**; 'craft, profession' or, more generally, 'skill, dexterity'. Survives only(?) in SW Osm. **Türkü** IX ff. Yen. *Mal.* 31, 1–2 should probably be read (Uz Bilge: Çaŋsı:) **uzlıkın üçün alpın üçün erdemin üçün** 'because of his craftsmanship, toughness, and manly virtues': **Xak.** XI **uzluk** *al-ḥirfa* 'a craft' *Kaş. I* 253, 1 **(ögren-)**; n.m.e.: *KB* (a man cannot get any advantages from his enemies) **kalı kıldı erse özi uzlukı** 'however much skill he himself exercises' 4191; (another class of the community are the **uzlar**, craftsmen) **tirilgü tilep özke uzluk kılur** 'they exercise their craft because they wish to make a living for themselves' 4456: **Osm.** XIV ff. **uzluk** 'skill, tact (as a virtue), cunning (as a vice)', in several texts *TTS I* 738; *II* 945; *IV* 798.

D **izlik** A.N. (Conc. N.) fr. **i:z**; lit. 'something connected with footprints or tracks'. Survives only(?) in NW Kaz. **izlik** 'track, path' and SW XX Anat. **ızlık** 'a line'; **izlek** 'footpath' *SDD* 778, 804. **Xak.** XI **izlik** 'the Turkish shoe (*al-ḥiḍā'*) made from the hides of slaughtered beasts' *Kaş. I* 104 (prov., see **oldı:-**): **Kıp.** XIII. *al-sarmūca* 'slipper' **(başma:k**, also) **izlik** *Hou.* 19, 5: XIV **izlik** *mā yulbas fi'l-ricl* 'foot-wear' *Id.* 13.

D **özlüg** P.N./A. fr. **1 ö:z**; originally 'possessing a vital spark, living', and the like. Survives only(?) in SW Osm. **özlü**; Tkm. **ö:zlı**, where it has a rather wide range of meanings. **Uyğ.** VIII ff. Bud. **sansız tümen özlüg ölürür** 'they kill countless myriads of living beings' *PP* 1, 5–6; o.o., same meanings, *Suv.* 21, 11; *U IV* 40, 190; **kısğa özlüg yaşlığ tınlığlar** 'short-lived mortals' *U II* 42, 27–8; **uzun özlüg yaşlığ** 'long-lived' *Suv.* 474, 21; **isig özlüg ertiniŋiz** 'your jewel of life' *U III* 14, 11 (ii): Civ. in *USp.* 13, 12 **(2 uruğ)**; 16, 17 **özlüg üm(üz)** seems to mean 'my/our blood relations' or the like: **Xak.** XI *KB* **özlüg ukuş** 'inborn understanding' 1870; **kiçig oğlan özlüg etöz meŋzegi** 'a small boy is like a living body' 3603: **Xwar.** XIV **özlüg** 'living, lively' *Qutb* 125.

D **özlük** A.N. (sometimes Conc. N.) fr. **1 ö:z**; in the early period used only of horses, where it is not clear whether the connotation is 'personal' **(ö:z** 'self' of the owner) or 'spirited' **(ö:z** 'vital spark' of the horse); in either event it means, in practice, 'a high bred bloodhorse'. S.i.m.m.l.g., where it usually means 'personality' and the like, but has other meanings also. **Türkü** VIII (in a list of precious objects) **özlük atın** 'their blood-horses' *II N* 11; *II* S 12; o.o. *Ix.* 4, 15; VIII ff. *IrkB* 17 **(3 öŋ)**: Yen. **özlük at** *Mal.* 28, 3: **Xak.** XI **özlük** *a.-muqarraba* (?so read, the MS. has *al-maqarr bihi*, which seems to give no sense) *mina'l-xayl, wa kaḏālika kull şay' xaṣṣahu'l-racul li-nafsihi* 'a favourite horse', also 'anything which a man reserves for himself' *Kaş. III* 438: **Çağ.** XV ff. **özlük** *xwudī wa hastī wa anāniyat* 'personality, existence,

egotism' (quotn.), also *bā xwud* 'solitariness' (quotn.) *San.* 74r. 6.

D **üzlüg (ü:zlüg)** P.N./A. fr. **1 ü:z**; 'fatty, sticky, glutinous', and the like. S.i.s.m.l. **Xak.** XI (after **1 ü:z**) hence **ü:zlüg aş** 'fatty (*dasim*) food' *Kaş. I* 45; (after **1 üz**) hence **üzlüg mü:n** 'fatty broth' *I* 36; n.m.e.: **Xwar.** XIII **üzlü** 'marrowy' (*sic?*) *'Ali* 56.

Dis. V. AZL-

D **azıl-** Pass. f. of **a:z-**; n.o.a.b. **Xak.** XI **yo:l azıldı:** *ḍulla'l-ṭarīq* 'the way was lost' *Kaş. I* 196 (**azılur, azılma:k**); XIII(?) *At.* **yırak turğu yumşak tép azılmağu** 'you must keep well away (from a snake) and must not be deceived into thinking that it is harmless' 216.

D **ezil-** Pass. f. of **ez-**; 'to be scratched', etc. S.i.a.m.l.g. with the same extensions of meaning as **ez-**. **Xak.** XI **anıŋ eti: ezildi:** *xudiṣa laḥmuhu* 'his flesh was scratched'; also used of anything in which long scratches are made *Kaş. I* 196 (**ezilür, ezilme:k**; in the MS. the *alif* is unvocalized, the printed text is falsely vocalized): **Çağ.** XV ff. **ézil-** (spelt) *sāyīda ṣudan* 'to be ground, worn down' *San.* 100v. 19: **Xwar.** XIV **ezil-** 'to be rubbed, worn down' *Qutb* 23; **maḥāsını tükel ezildi** 'his beauty was completely destroyed' *Nahc.* 79, 10; a.o. 103, 6.

D **uzal-** Pass. f. of **uza:-**; irregular, since **uza:-** is Intrans., and practically synonymous with it. **Xak.** XI **er uzaldı:** *ta'ayyā'l-racul wa baqiya fi amr lā yanfaric 'anhu sarī'a(n)* 'the man was unable (to finish) and persevered with an affair but did not dispose of it quickly'; hence one says **iğlig uzaldı:** 'the pangs of death were difficult (*'asura*) for the sick man' so that he could not be put an end to (*lā yuqḍā*) because of his strength (i.e. 'he lingered') *Kaş. I* 196 (**uzalur, uzalma:k**, MS. in error *-me:k*); (of flowers in the spring) **üküş yatıp uzaldı:** *fa-ṭāla mā qāsā fi'l-arḍ* 'and for a long time they stayed below ground' *I* 233, 28; **sensiz özüm uzaldı:** translated *nafsī taştāq ilayka* 'my soul longs for you' *III* 131, 23: *KB* **bu beglik uzala uzun boldı yaş** 'this rule endured and had a long life' 405; **maŋa öznese kim uzalıp ölür** 'whoever rebels against me dies a lingering death' 678; o.o. 801, 809, 1096, 4261 (everywhere mis-spelt *özel-*): XII(?) *KBVP* **bu tört nik şarîflar uzala kılur** 'these four good and distinguished people play a prolonged part' 64: XIII(?) *At.* (the miser) **wabāl kötrüp bardı uzala söğüş** 'has gone (from this world) bearing a load of retribution and prolonged curses' 242: **Çağ.** XV ff. **uzalıp/uzala** *uzamıp ve büyüyüp . . . ve uzamıp yatıp* 'growing longer and bigger . . . lying outstretched' *Vel.* 106(quotn.); **uzal-** see **uza:-** *San.* 72v. 16.

D **üzül-** Pass. f. of **üz-**; 'to be torn, or pulled to pieces', and the like. S.i.a.m.l.g. with some extended meanings. **Uyğ.** VIII ff. Bud. **küniŋe kolğuçılar üzülmedi** 'the daily (stream of) beggars was uninterrupted' *PP* 7, 2–3; **tamuda tuğdaçı tınlığlarnıŋ üzülmeki bolur** 'there occurs a cessation of mortals born in hell' *U II* 38, 74–5; similar phr. *do.* 43, 25; (the chain of life and death) **üzülmez** 'is unbroken' *TT VI* 015; similar phr. *do.* 205 (**alkınç**), 381; **aşılzun üzülzün** 'may they (respectively) increase and be brought to an end' *TT VII* 40, 15; o.o. *Hüen-ts.* 11, 209, 1925: *U III* 60, 5: Civ. (my claims against the other parties(?)) **üzülmeyür** 'are not cancelled *USp.* 112, 9: **Xak.** XI **üzüldi ne:ŋ** 'the thing was broken' (*inqaṭa'a*) *Kaş. I* 196 (**üzülür, üzülme:k**); **bu yışığ ol üzülge:n** 'this cord is constantly breaking' (*abada(n) yanqaṭi'*) *I* 158: *KB* (whenever I test the evil-doer) **kéte bardı künde üzüldi küçi** 'his strength goes away and is broken in a day' 247; o.o. 6146 (**ulaş-**), etc.: **Xwar.** XIV **üzül-** 'to be broken' *Qutb* 204: **Osm.** XIV ff. **üzül-** 'to be broken, interrupted'; c.i.a.p. *TTS I* 754; *II* 962; *III* 740; *IV* 814.

D **özle:-** Den. V. fr. **1 ö:z**; the meaning in Xak. presumably comes fr. this word in its sense of 'the core or centre of something'. Survives only(?) in SW Osm. **özle-** 'to desire'. **Xak.** XI **ol u:nuğ özle:di:** *mallala'l-'acīn* 'he baked the dough in the embers' *Kaş. I* 286 (**özle:r, özle:me:k**): *KB* **sukun açmış özler kaçan tok bolur** 'when is the man who is famished with covetousness and desires (more) satisfied? 5384: XII(?) *KBVP* **kamuğ bu kitābnı alıp özlemiş** 'they all took this book and made it their own' 13: XIV *Muh. ixtāra* 'to choose (for oneself)' **özle:-** *Mel.* 22, 3; *Rif.* 102 (mis-spelt): **Osm.** XVIII **özle-** in *Rūmi, xwāstan wa ṭalab kardan* 'to desire, long for' *San.* 73v. 1 (quotn.).

D **1 a:zlan-** Refl. f. of **azla:-** which is not noted earlier than (Xak.) XIII(?) *At.* 360 and Xwar. XIV *Qutb* 18; *Nahc.* 402, 13, where it means 'to depreciate, despise'. Survives only(?) in SW XX Anat. *SDD* 144. **Xak.** XI **ol bu: yarma:kığ a:zlandı:** 'he considered this (sum of) money small' (*qalīl*); also used of other things *Kaş. I* 297 (**a:zlanu:r, a:zlanma:k**): *KB* **ukuş azın azlanma aşğı üküş** 'do not underestimate (the value of) understanding; it has great advantages' 305.

DF **2 a:zlan-** Refl. Den. V. fr. **2 a:z**; pec. to Uyğ. **Uyğ.** VIII ff. Bud. **azlanmak** is used (instead of **2 a:z**) to translate the technical term *tṛṣṇā* 'lust' (lit. 'thirst') *U II* 9, 13; 10, 15; (if in giving alms) **azlandım kıvırğaklandım erser** 'I have been greedy and mean' *Suv.* 136, 15–16; **aḍın kişiniŋ edgüsiŋe azlanmamak künilememek** 'not to lust after or envy other men's good things' *do.* 220, 3–5.

D **u:zlan-** Refl. Den. V. fr. **u:z**; survives only (?) in SW Osm. *Red.* 251 'to be good, excellent'. **Uyğ.** VIII ff. Man. *M I* 17, 1 (**u:z**): **Xak.** XI **er u:zlandı:** *abdā'l-racul fī ṣan'atihi ḥusn 'amal wa ḥaḍāqa* 'the man created fine and skilful work in his craft' *Kaş. I* 297 (**u:zlanu:r, u:zlanma:k**).

D üzlen- Refl. Den. V. fr. 1 üz; survives only (?) in SW Osm. özlen- 'to be fatty, glutinous'. Xak. XI eşiç üzlendi: *irtafa'a dasamu'l-qidr* 'the fat in the pot rose (to the top)' *Kaş. I* 258 (üzlenür, üzlenme:k).

D üzlün- Refl. f. of üzül-, syn. w. it. N.o.a.b. Uyğ. VIII ff. Bud. üzlünzün v.l. in one MS. for üzülzun *TT VI* 381: Xak. XI uruk üzlündi: (*sic*) 'the rope broke' (*inqaṭa'a*) *Kaş.* [illegible] (üzlünür, üzlünme:k).

D üzlüş- Recip. f. of üzül-; lit. 'to be torn apart from one another'. Survives only(?) in NW Kaz. üzülüş- (of a creditor and debtor) 'to settle their accounts' *R I* 1349. Xak. XI üzlüşdi: ne:ŋ 'the thing broke' (*inqaṭa'a*); and one says beği: kisi: (*sic*?; this is the word required, the three dots changing it to *kişi:* seem to have been added later) üzlüşdi: 'the marriage between the husband and wife was [illegible] üzlüşdi: 'so-and-so was parted (*infaṣala*) from the debtor' (i.e. by a settlement) *Kaş. I* 240 (üzlüşür (*sic*), üzlüşme:k).

Tris. AZL

D uzala: See uzal-.

D üzeliksiz Priv. N./A. fr. an A.N. fr. üze:; lit. 'without anything above', that is 'supreme, all-highest'. Pec. to Uyğ. Uyğ. VIII ff. Bud. üzeliksiz translates Sanskrit *anuttara*, same meaning *U II* 39, 101; üzeliksiz nom boşgunmış öz baxşılarım 'my own teachers who have learnt the supreme doctrine' *TT VII* 40, 145; o.o. *Suv.* 24, 10 etc.

D üzlüngçü: N./A.S. fr. üzlün-; 'termination, ultimate'. Pec. to Uyğ. Uyğ. VIII ff. Bud. anıŋ äyig yolınıŋ bu ok üzlüngçüsi erür 'this indeed puts an end to his evil road (of transmigrations)' *U II* 43, 16–18; similar phr. *do.* 44, 29; üzlüngçü tüb 'the ultimate basis' *Hüen-ts.* 154; a.o. *TT VIII A.*31.

D üzlüngçülüg P.N./A. fr. üzlüngçü:; n.o.a.b. Uyğ. VIII ff. Bud. kigürmek üzlüngçülüg ol'ur 'here ends the introduction' *TT VIII* 10.6–7.

Tris. V. AZL-

D üzele:- Den. V. fr. üze:; survives only(?) in NE Tuv. üstün üzele- 'to examine superficially', and SE Türkî üzele- 'to skim the top [illegible]' *Suv.* 266, 5–7 (üstün-).

D üzlen- Refl. f. of üzele:-; survives only(?) in NW Kar. T. 'to pounce on (someone)' *Kom.* 243. Uyğ. VIII ff. Bud. (faith) is the prime cause of [illegible]g üzlenü tüşke 'the highest fruit' *TT I* 10, 3.

Dis. AZM

D üzüm N.S.A. fr. üz-; lit. 'a single act of plucking', in practice also 'always a bunch of grapes, a single grape'. Siberian lg. in this sense w. some phonetic changes; in NC and NW Kaz. cüzüm (fr. the Sec. f. yüzüm). See *Doerfer* II 473. Uyğ. VIII ff. Civ. kuruğ üzüm suvı 'a decoction of dried grapes' *H I* 83; in *H II* several phr. including kuruğ üzüm and II üzümi 'wild grapes' (lit. 'dog's grapes'); asğu üzüm 'grapes hanging (on the vine)' *USp.* 88, 45–6: XIV *Chin.-Uyğ. Dict. p'u-t'ao* 'grape' (*Giles* 9,497 10,827) üzüm *Ligeti* 277; *R I* 1303: Xak. XI üzüm *al-'inab* 'grape' *Kaş. I* 75; *I* 250 [illegible] 26 o.o.: XIII(?) *At.* 370 (eğlc:-); *Tef.* ditto 337: XIV *Muh. al-karm* 'vine' ü:züm ağaçı:; *al-'inab* ü:züm/yüzüm; *al-zabīb* 'raisin' kuru: yü:züm *Mel.* 78, 9; *Rif.* 182 (yüzüm omitted; 'raisin' ku:ru: üzüm): Kom. XIV 'grapes' yüzüm *CCI*; *Gr.* 132 (quotn.): Kıp. XIII *al-'inab* yüzüm (and borla:) *Hou.* 7, 20: XIV üzüm *al-'inab Id.* 13; *al-zabīb* kuru: üzüm *Bul.* 8, 7: XV *şacaru'l-'ināb* yüzüm [illegible] *Tuh.* 258, 12.

D uzma: Dev. N. fr. uz-; *Kaş.*'s translator is not found elsewhere, but links with the Kıp. word below and the Osm., meaning 'hybrid, monstrosity' as denoting something unnatural. S.i.s.m.l. with a wide range of meanings. Xak. XI uzma: *kull kabş şuqqa minhu cildu'l-bayḍatayn fa-lā yuqdir ba'd 'alā'l-sifād* 'a gelded ram' *Kaş. I* 130: (Kıp. XIV azman 'a horse gelded when fully grown' *Id.* 13).

Tris. V. AZM-

D üzmele:- Den. V. fr. üzme: Dev. N. fr. üz- which exists in some modern languages. Survives only(?) in NC Kzx. üzbele- 'to pull up gently'. Uyğ. VIII ff. Bud. alku törlüg tsuynuŋ tözin yıltızın birtem üzmelep 'pulling up completely the roots (Hend.) of all sins' *TT IV* 12, 58–9.

D üzümlen- Hap. leg.; Refl. Den. V. fr. üzüm. Xak. XI baḍıç üzümlendi: *şāra'l-'ariş dā 'inab* 'the vine-trellis became covered with grapes' *Kaş. I* 295 (üzümlenür, üzümlenme:k).

Dis. AZN

D uzun Intrans. Dev. N./A. fr. uza:-; 'long', of time and space. The phr. uzun tonluğ 'with long clothes' in the early period meant 'woman' not, as originally suggested, 'monk'. S.i.s.m.l.g. Türkü VIII *T* 52 (yelme:); VIII ff. [illegible] *IrkB* 47; uzun tonluğ *do.* 22 (içgin-), 42 (diş); Man. uzun tonluğ *Chuas.* 117: Uyğ. VIII ff. Man.-A erli uzun tonluğlı 'a man and a woman' *M I* 16, 15–16: Man. uzun sansar 'the long chain of rebirths' (Sanskrit *saṃsāra*) *TT II* 17, 75 6: Bud. uzun sansar *U III* 76, 15 (t); *Suv.* 133, 12; uzun turkaru 'for a long time and completely' *U III* 42, 11; o.o. meaning 'long' of time *Suv.* 130, 22 ff.; 474, 21 (özlüg); 478, 17 uzun tonluğ *USp.* 104, 8 o; uzun körkle eliglig 'having long lovely hands' *Suv.* 349, 2–3; a.o. *USp.* 104, 12

uğaç): Civ. **uzun isig** 'a persistent fever' *H I* 2; *II* 8, 49; 10, 64–5—**uzun tonluğ** *TT VII* 26, 1; 37, 5 (*USp.* 42, 5); (102 bales of) **uzun karıda böz** 'long cotton cloths a cubit wide(?)' *USp.* 13, 2–3: **Xak.** XI **uzun** 'anything long' (*tawīl*) *Kaş. I* 77; six o.o.: *KB* **uzun kéç yaşağıl** 'live long!' 1553; o.o. 1585, 1796 (**östeŋ**)—**kalı bolsa elgiŋ boḍunka uzun** 'if your hand is outstretched to the people' 230; **uzun yol** 'a long journey' 837; o.o. 1120: XIII(?) *Dt.* **uzun** 'long (of time)' 295–6; *Tef.* **uzın/uzun** 'long, length' (of time and space) 322–3: XIV *Muh. al-ṭawīl* **uzu:n** *Mel.* 48, 10; *Rif.* 142 (u:zu:n), 152: **Çağ.** XV ff. **uzun** *dirāz* 'long' *San.* 74r. 12: **Xwar.** XIII(?) *Oğ.* 313 (**usluğ**): XIV **uzun** 'long' (of time) *Quṭb* 202; *MN* 147: **Kom.** ditto (and space) *CCI*; *Gr.* 268 (quotns.): **Kıp.** XIII *al-ṭawīl* uzu:n *Hou.* 25, 15: XIV **uzun** *al-ṭawīl* [illegible] 12; XV ditto *Kav.* 17, 18, etc.; *Tuh.* 23b. 5: [illegible] 739; *II* 945; *III* 725; *IV* 798.

1) **özen** der. fr. **1 ö:z**, perhaps an obsolete Pjur. n. **-n**: 'the heart or centre (of something)'. In this sense survives only in some NE languages, including Khak. Another **özen** meaning 'brook, river', and bearing the same relation to **2 ö:z** is noted in Kıp. fr. XIII onwards, *Hou.* 6, 18; *Id.* 12, etc. and s.i.a.m.l.g. except SE. Uyğ. VIII ff. Bud. **lınxuanıy özeninḍin** 'from the heart of the lotus (l.-w.)' *U II* 44, 32: Kıp. XIV **özen** *sāqu'l-şacara wa'l-rukb* (?read *rukn*) 'the trunk, shaft of a tree (or pillar?)' *Id.* 12; *al-sāq* **özen** (MS. *ören*) *Bul.* 3, 13.

Dis. V. AZN-

D 1 uzan- Refl. Den. V. fr. **u:z** 'to work at, or be the master of, a craft'. Survives in NE Tel. *R I* 1759, Khak. and Tuv. and NC Kır. **Uyğ.** VIII ff. Man. *TT III* 68, 122 (**1 a:l**); Bud. **al altağ uzanmakım üze** 'owing to my mastery of devices (Hend.)' *Suv.* 363, 20–1; **kim birök öŋi öŋi şastralarda uzanmakliğ bramanlar bar erser** 'whatever Brahmans masters in various *śāstra*'s there are' *U III* 27, 3 ff.; o.o. *Hüen-ts.* 1785–7; *Suv.* 593, 11.

D 2 uzan- Refl. f. of **uza:-**; 'to be long, stretched out', and the like. First noted in (Nak.) XIII(?) *Tef.* 322, Kıp. XIII *Hou.* 41, 21; Osm. XIV ff. *TTS I* 737, etc. Survives in some NW and SW languages.

YUD özenş- 'to be insubordinate to (someone *Dat.*)'; presumably Den. V. fr. **-e:-** fr. **özen**, meaning lit. 'to be self-centred' and the like. N.o.a.b. **Türkü** VIII ff. **yeme: bu: sa̮vıığ ança:** (*?sic*, MS. ?**ençek**) **öznemi:sler yég a:hğ bulu:şğalı: una:ma:du:klar** 'and they argued(?) in this way about this subject but did not agree in finding a good solution' *Toy. II* 2v. 2 (*ETY II* 179): **Man. özedlimiz erser** 'if we have been rebellious' *Chuas.* 73: **Uyğ.** VIII ff. Bud. *U II* 77, 17–18 **bürun-**): **Xak.** XI **oğul atakа: özneḍi:** 'the son was insolent (*ʿatā*) to his father, and did not obey (*lam yanqād*) his orders'; also used in other contexts *Kaş. I* 288 (**özne:r, özne:-me:k**): *KB* 678 (**uzal-**), 681, 960, 2420, 4303: **Kıp.** XIV **özne-** (*?sic*, vocalized *özen-*) *ẓalama* 'to act wrongfully, or tyrannically', etc. *Id.* 13.

Tris. AZN

üzeŋü: (or **üzeŋgü:?**) 'stirrup'. S.i.a.m.l.g., including Çuv. **yărana** *Ash. V* 91. The original form is uncertain, but the first is the likelier. This is basically the NE form, the variants in *KB I* 889, etc. being **ezene/ızeŋe/izeŋi/üzeŋe/üzeŋi/üzöŋö**; elsewhere the form is **üzeŋgi** or the like, but this sound change is not unusual in these languages. See *Doerfer* II 598. **Xak.** XI *KB* (if the *begs* look after the common people, they become great and rise) **üzeŋü bar erse çiggen** (?so read) **berk kapar** 'if a man has a stirrup, he knots it and pulls it tight' 6110 (the MSS. have *çigen*, but there is no other trace of such a word, the [illegible] *çigen* makes the context better): (?) **Teg. üzeŋü** does not occur in its proper meaning, but is used to translate *al-rikāb* in a case where it has the alternative meaning of 'riding camel' 242 (*özeŋü*), and *sullam* 'ladder' 337: XIV *Muh. al-rikāb* 'stirrup' **ü:ze:ŋü:** *Mel.* 71, 14; *Rif.* 174; *sayru'l-rikāb* 'stirrup leather' **üzeŋü: ka:yı:şı** ditto: **Çağ.** XV ff. **üzeŋü** *rikāb San.* 73v. 20: (**Xwar.** XIV **üzeŋülük** 'stirrup' *Qnīb* 204): **Kom.** XIV 'stirrup' **üzeŋi** *CCI, CCG; Gr.*: **Kıp.** XIII *al-rikāb* **üze:gü:** (*sic*, ?representing **üzeŋü:**) *Hou.* 14, 1: XV *al-rikāb* **üzeŋi:** *Kav.* 64, 3; *Tuh.* 16b. 12: **Osm.** XIV and XV **üzeğü** (?representing **üzeŋü**) in several texts *TTS II* 961; *III* 739; *IV* 812.

D uzunçı: this seems to be the only possible transcription of this word, which is pec. to *KB*, and describes a person of an unpleasant character; presumably N.Ag. fr. **uzun**, in which case some meaning like 'bore, long-winded' is indicated, perhaps 'grumbler'. **Xak.** XI *KB* (have nothing to do with two kinds of people) **birisi uzunçı yoŋağ kılğuçı biri iki yüzlüg kişi umduçı** 'one is the grumbler who makes accusations, the other the two-faced beggar' 4272; **uşakçı kişig kılma özke yakın, uzunçığ özüŋdin yıraḳ tut sakın** 'do not make an intimate of the calumniator, take care to keep the grumbler away from you' 5303; a.o. 5863.

Dis. AZR

D azar (Nisbe adjective f. **1 a:z**; 'a little of each', S.i.s.m.l., often in the phr. **azar azar** 'little by little'. **Xak.** XI *KB* **kımız süt yā yuŋ yağ yā yağrut kurut yadım yā kıḍız hām azar evke tut** 'kumis, milk, or wool, fat or *yoğurt*, cheese, rugs or felt, take a little of each for your home' 4442 (**azar** is the reading of the best MSS., *arj* in Arat's text is an error).

D üzre See **üze:**.

D azrak Comparative f. of **1 a:z**; 'smaller, fewer, less; very little'. S.i.a.m.l.g. except NC **Xak.** XI **azrak ugar öküngil** *ta'assaf*

'alayhi qalila(n) 'regret it very little' *Kaş. III* 361, 4; n.m.e.: **Xwar.** XIV **azrak** 'less' *Qutb* 17.

Tris. AZR

D **üzere:** See **üze:**.

S **üzerlik** See **yü:ze:rlik**.

Tris. V. AZR-

D **özirken-** Hap. leg.; Refl. Den. V. fr. **I ö:z**; the suggested translation is conjectural. **Uyğ.** VIII ff. Man. **özirkentiŋiz yomkını** 'you have brought masses of them back to their (true) selves(?)' *TT III* 101.

Dis. V. AZS-

D **üzse:-** Hap. leg.; Desid. f. of **üz-**. **Xak.** XI **ol yışığ üzse:di:** 'he intended and wished to cut (*yaḥdiq*) the rope' *Kaş. I* 276 (**üzse:r, üzse:me:k**).

Dis. V. AZŞ-

D **ozuş-** Recip. f. of **o:z-**; 'to race one another' and the like. S.i.s.m.l. **Xak.** XI **ol meniŋ birle: at ozuşdı:** 'he competed with me in horse racing' (*fī sibāqi'l-xayl*); also used for helping *Kaş. I* 184 (**ozuşu:r, ozuşma:k,** MS. in error *-me:k*).

D **üzüş-** Co-op. f. of **üz-**; 'to pull off, tear, break, etc., together'. Survives only(?) in NC Kır. and one XIX Osm. text *TTS I* 755. **Uyğ.** VIII ff. Civ. **alım bérim üzüşdimiz** 'we have ceased to trade' *USp.* III, 5-6; (I have received half a *yastuk* of silver from Inançu) **üzüşüp kesişip kétdimiz** 'we have (thus) reached a final settlement' *do.* 116, 11: **Xak.** XI **ol maŋa: üzüm üzüşdi:** 'he helped me to pick (*'alā qaṭf*) grapes'; also used in the case of cutting a rope (*fī ḥaḍqi'l-ḥabl*) and for competing *Kaş. I* 184 (**üzüşü:r, üzüşme:k**): **Çağ.** XV ff. **üzüş-** (spelt) Co-op. f.; *bā-ham qaṭ' kardan* 'to break together' *San.* 72v. 9 (quotn.).

INITIAL LABIAL PLOSIVES

Preliminary note. *The initial labial sounds in the Turkish languages were discussed at length in a paper of that name* (Studies, *p. xvii*) *and the conclusions there reached are summarized in* Studies, *pp. 171–2. Briefly they are as follows: (1) there were originally in pre-VIII Turkish both voiced and unvoiced initial labial plosives,* **b-** *and* **p-**, *but the latter had disappeared nearly everywhere by VIII, and is now found only in a few words in some languages in the Oğuz group, which was unusually conservative in some matters; (2) contrary to this tendency, some Oğuz languages converted the initial* **b-** *in three words* **ba:r, bar-**, *and* **bé:r-**, *and words derived from them into* **v-** *at an early date; (3)* **m-** *was not an initial sound in native Turkish words in pre-VIII Turkish, but evolved by a process of retrogressive assimilation in most languages, probably during VIII, in words containing a nasal sound later in the word. In this case, too, the Oğuz languages were conservative and retained the original* **b-**, *which is also found sporadically in Türkü VIII, and VIII ff. Yen., and in Uyğ. VIII,* Şu. *only. Where the later nasal was* **n** *or* **ŋ** *the position is quite clear, 'I' is* **ben** *in the languages just mentioned and* **men** *elsewhere. But where the nasal was* **ñ** *the position is confused by the fact that in most words this* **ñ** *had become* **y** *before the word comes to our notice. Exceptionally we can be sure that 'dung' was* ***bañak*** *because, in addition to the Uyğ., Xak., etc. form* **mayak**, Kaş. *records an Oğuz form* **baynak**, *but in the case of a word like* **muyğak** *the original form* ***buñğak*** *can only be inferred.*

In the present section all words are indexed with initial **b-**; *where there is evidence from the Oğuz languages that it was originally* **p-**, **(p-)**, *or in doubtful cases (?* **p-**) *is added after the word. Where a word containing a nasal is noted only with initial* **m-**, *it is indexed in that form, but the original form with initial* ***b-** *is listed here with a cross-reference, but where the original* **b-** *survives somewhere, even if only in a modern language it is indexed in that form.*

Mon. BA

***ba:** See **ba:lığ**.

?F **wa:** Exclamation; not a proper Turkish sound, perhaps a l.-w. fr. the Arabic Excl. *wā* 'alas', etc., also used in Persian. Cf. **2 ya:**. **Xak.** XI **wa:** *ḫarf inkār li-amr āmir muxātib* 'an exclamation of dissent from something which someone says'; hence one says **wa: ne: té:rsen** *inkār 'alayka bi-mā taqūl* 'I disagree with what you are saying'; also *ḫarf tawaccu' fī-alam* 'an exclamation of distress in time of pain' *Kaş. III* 215.

1 be: Hap. leg.; onomatopoeic. **Xak.** XI **be:** *ḥikāya 'an ṭu'āci'l-ḍa'n* 'an onomatopoeic for the bleating of sheep'; hence one says **ko:y be:le:di:** 'the sheep baaed' *Kaş. III* 206.

2 bé: 'mare'. Survives in NE Alt., Leb., Tel. **pe:** *R IV* 1212; Khak., Tuv. **be**; **biye** in NC Kzx. and several NW languages. These forms point to **bé:**, not *bi:*. **Türkü** VIII ff. (the *beg* went to his horses) **a:k** (*sic*) **bé:si: kulu:nla:-mi:ş** 'his white mare had foaled' *IrkB* 5: **Xak.** XI **bé:** *al-ramaka* 'mare'; for (all) Turks except the Oğuz *Kaş. III* 206; *III* 88 **(yoza:-)**; 310 **(yelne:-)**; XIII(?) *Tef.* **bé:** 'mare' 100: XIV *Muh.*(?) (after 'mare' **kısra:k**) *al-ḫublā wa mā lihā walad* '(a mare) in foal or with a foal' **bé:** *Rif.* 170 (only): **Çağ.** XV ff. **biye** (spelt *mādiyān* 'mare' *San.* 150v. 3: **Kom.** XIV 'mare' **bey** *CCG*; *Gr.*: **Kıp.** XIV *al-ḥicru'l-rağūṭ* 'a mare with a foal at the udder' **be:** *Hou.* 12, 8.

VU ?F **1 bi:** 'knife' or the like. Prob. the base of **bile:-**. Pec. to Uyğ. and normally used in the Hend. **bi bıçğu**. Possibly a Chinese l.-w. fr. some word like *p'i* 'to split' (*Giles* 9,018). **Uyğ.** VIII ff. Bud. Sanskrit *kṣurasya dhārā va* 'like the sharp edge of a razor' **y[üli]günüŋ bisi** (spelt *pisi*) **te:g** *TT VIII A.*1; (all kinds of dangers including) **ağu bi bıçğu o:t suv** 'poison, sharp instruments, fire and water' *U II* 59, 4 (i); o.o. of **bi bıçğu** *do.* 71, 4 (i); *U IV* 20, 237; *TM IV* 253, 41 **(osğuç)**; *Tiş.* 31a. 1; 49a. 3.

VUS **2 bi:** See **bö:g**.

1 bu: 'this'. C.i.a.p.a.l. The oblique stem seems to have been **bun-** (changing in most languages to **mun-**) fr. the earliest period, but the Plur. was **bu:la:r** for a long time. The *Abl.* and *Loc.* are often used as Advs. meaning 'hence' and 'here' respectively. See also **bunça:, buntağ. Türkü** VIII **bu:** 'this' is common; **bunı:** *II N* 15; **bunta:** 'here' *I S* 10, etc.; VIII ff. **bu** is common in *IrkB*, etc.: Man. ditto (but see **bunça**): Yen. ditto: **Uyğ.** VIII ff. Man.-A **bu**; *Dat.* **muŋar** *M I* 23, 8; a.o.o.: Man. **bu**; **munı teg** 'like this' *TT III* 26, 104, etc.: Bud. in Brāhmī script (*TT VIII*) invariably spelt **bo/bho/po**, oblique cases **mon-** and **mun-/mu:n-** in about equal proportions; this prob. represents a dialect pronunciation, perhaps under the influence of **ol**, rather than the original form: Civ. as in Bud.: **O. Kır.** IX ff. **bu** occurs and possibly **bunta:** 'here' in *Mal.* 13, 5: **Xak.** XI **bu:** *ḫarf wa ma'nāhu hāḍā* a particle meaning 'this'; hence one says **bu: er** 'this man' *Kaş. III* 206; a.o.o.; one says **muŋa:r aydım** 'I said to

this man' *III* 375; **munu:** *ḥarf wa ma'nāhu huwa dā* a particle meaning 'this'; it is the answer to the question **ka:nı:** *ayna huwa* 'where is it?' *III* 237; other oblique cases are **munda:** 'here', **mundın** 'hence', **bu:la:r** 'these'; **bu:nı:** 'this' occurs once *I* 445, 17 (**xuma:ru:**) perhaps a scribal error: *KB* as in *Kaş.*: XIII(?) *At.* the forms are **bu, munı, muŋa, munda, mundın**; *Tef.* the forms are **bu, munı, munıŋ/munuŋ, muŋar, munda, mundın, bular/munlar** 108, 110, 225–6: XIV *Muh. hāḏā* **bu:** *Mel.* 5, 4; 8, 15, etc.; *Rif.* 75, 81, etc.; *hā'ulā'* **bu:lar** 8, 15; 81; *hāhunā* **mu:nda:**; *min hāhunā* **mu:ndan** 15, 3; 91: **Çağ.** XV ff. **munuŋ, munda** *bunuŋ, bunda Vel.* 385–6; **bu** Demonstrative Pron. *in* 'this' *San.* 141 v. 24(quotn.); **munuŋ, muna/muŋa, munda** *do.* 320v. 9 ff.; some declensional forms, with quotns., *do.* 15v. 16 ff.: **Xwar.** XIII **bu,** in oblique cases both **b-** and **m-** e.g. **bunlar/munlar** *'Ali* 9: XIII(?) the forms in *Oğ.* are **bu, munı,** etc., **bunda** (twice)**/munda** (8 times), **munlar:** XIV **bu,** oblique cases in **m-** *Qutb* (only **munda** 'here' listed 112); *MN passim*: **Kom.** XIV **bu** and oblique cases with **m-** in Sing. and **b-** in Plur. are common *CCI, CCG; Gr.* 67: **Kıp.** XIII *hāḏā* **bu:**; *hā'ulā'* **mu:nla:r** *Hou.* 50, 14: XIV **bu:** *bi-ma'nā ḏā Id.* 28; in the grammar *do.* 118–19 **bu:, bula:r, bunda:** are mentioned; in *Bul.* 15, a grammatical section, the forms given are **bu:, munlar, bunun, bunı:, munlarun** (*li-hā'ulā'*), **bulara:** and **bularun** (*lahum*), **munlarun** (*lahum fī'l-ibtidā'* 'to them in the beginning'?): XV in a para. on the Demonstrative Pron. in *Kav.* 49 the forms quoted are **bu:, bu:lar** and **munda:**; in a similar para. in *Tuh.* 42a. **bu** and **mu** are given as alternative forms; forms occurring elsewhere are **bular/mular, munu, munun, munda: Osm.** XIV ff. **bu, bunu,** etc. are the normal forms at all periods, **bular** was the standard form till XVI and occurs sporadically later *TTS I* 122 ff; *II* 174 ff.; *III* 115 ff.; *IV* 130 ff.; **munda** occurs in one XIV text *II* 698.

2 bu: 'steam'; this is the oldest form of this word, but in almost all modern languages in which it survives the form is **buğ** or the equivalent. S.i.a.m.l.g. Almost syn. w. **bus** but an etymological connection is improbable. See *Doerfer* II 791. **Xak.** XI **bu:** *al-buxār* 'steam'; hence one says **eşiç bu:sı:** 'steam from a cooking pot' *Kaş. III* 206: XIV *Muh.*(?) *al-buxār* **bu:** *Rif.* 184 (only): **Çağ.** XV ff. **buğ** 'the steam' (*buxār*) which rises from boiling water or a cooking-pot and the like; the steam (i.e. mist) which rises from the ground or in the mountains is called **duman** *San.* 136r. 23; reverse entry *do.* 225v. 20: **Kıp.** XIV **bu:ğ** *mā yartafi' min buxārī'l-qidr* 'the steam which rises from a cooking pot' *Id.* 33: **Osm.** XIV ff. **buğ** 'steam' in several texts *TTS I* 120; *II* 171; *IV* 128.

Mon. V. BA-

ba:- 'to bind; to fasten (something *Acc.*, to something *Dat.*)', both lit. and metaph. N.o.a.b.; in about XIII it was replaced by **bağla:-**, q.v. Cf. **çığ-, çig-. Türkü** VIII *T* 27 (1): VIII ff. *IrkB* 14(**edgü:tl:**); 33 (**ur-**); (?) *Toy.* IVr. 3–5 (see **aya:-**): Man. **béş teŋri yarukın evke bark(k)a badımız erser** 'if we have bound the light of the five gods to our house and household goods' *Chuas.* 235–6; **kentü köŋülin nığoşaklar üze bamaz ulamaz** 'he does not fasten (Hend.) his own mind on the Hearers (l.-w.)' *M III* 22, 12–13: **Uyğ.** VIII ff. Man.-A **ol üç yeklerig anxrwznta badı** 'he fastened those three demons to the Zodiac (l.-w.)' *M I* 19, 1–2; **aydı baŋ tép** 'he said "bind him" ' *Man.-Uig. Frag.* 400, 2: Bud. (hang a bell on each tree) **ışığ baŋ, kamağ ışığ başın birgeru bap** 'tie a cord (to each) and tie the ends of all the cords together' *PP* 80, 1–2; **bayurmen** 'I bind', in a mystical sense *U II 69, 1–5 (i); a.o. U III 83, 2: Civ.* **ağrığın bazun** 'let him bind up his painful (parts)' *TT VII* 29, 22; a.o. *H II* 16, 19: **Xak.** XI **ol atığ ba:dı:** 'he tied up (*şadda*) the horse' (etc.) also anything that one ties up with a rope and makes fast (*kull şay' 'aqada 'alayhi bi'l-ḥabl wa avṯaqahu*) *Kaş. III* 247 (**ba:r, ba:ma:k**); **at ba:dım** *rabaṭtu'l-faras* 'I tied up the horse' *III* 250, 3; a.o. *III* 224, 12 (**kası:**): *KB* **katığ ba anı** 'tie it (your tongue) up firmly' 964; o.o. 542 (**katığ**), 741, 1456, 1496, 1588: XIII(?) *At.* **nelük malka munça köŋül bamakıŋ** 'why do you fix your mind so (firmly) to wealth' 183; similar phr. 220 (in both verses there is a v.l. **bağlamak**).

Mon. BB

S **bew/böv** See **bö:g.**

Dis. V. BBG-

E **büvkür-** See **bürkür-.**

Dis. BBL

PUF **bibli:** (?**pipli:**) Hap. leg.; unvocalized but in a section headed *fa'lī*, etc. L.-w. fr. Sanskrit *pippalī* 'long pepper'. See **bıtmül. Xak.** XI **bibli:** *al-dār fulful* 'long pepper' *Kaş. I* 430.

Dis. BBR

PUF **papur(?)** See **butar.**

Mon. BC

VU **buç buç** Hap. leg.; onomatopoeic for bird-song. **Xak.** XI *Kaş. II* 290 (**simürgük**).

Mon. V. BC-

bıç-/biç- 'to cut'; one of several words with this meaning, cf. **üz-, kes-,** etc., with restricted meanings like 'to cut out (a garment)' in some modern languages. The original form was almost certainly **bıç-**, but there is great inconsistency about the vocalization, some modern languages having a back vowel in the verb and a front one in der. f.s like **bıçak** or vice versa. Survives with back vowel in NE and NC Kır. and front vowel in NW, SW; in SE, SC where **-ı-** does not occur the true form

is uncertain. **Türkü** VIII (at the funeral) **bunça: boḍun saçi:n kulkaki:n y[aṇaki:n b]ıçdı:** 'so many people lacerated their hair, their ears, and their cheeks' *II S* 12: VIII ff. (ants gnawed an old ox) **béli:n biçe:** 'cutting into its waist' *IrkB* 37: Man. *M I* 7, 16 (üz-): **Uyğ.** VIII ff. Bud. **yiti kılıçın bıçıp** 'cutting with a sharp sword' *U II* 78, 30–1; **bıçğalı** *U IV* 10, 49–50 (**uğra:-**); o.o. *U III* 37, 8; 45, 12: Civ. **tıṇrak bıçsar** 'if a man cuts his nails' *TT VII* 32, 2 and 17; **ton bıçsar** 'if a man cuts out a garment' *do.* 38, 10: **bıçğu** *do.* 32, 1 (**tıṇak**): **Xak.** XI **er et bıçdı:** 'the man cut (*qaṭa'a*) the meat' (etc.) *Kaş. II* 4 (**bıça:r, bıçma:k**); **Mınlık kerin bıçtımız** 'we killed (*qaṭalnā*) the men of Mınlak' *I* 434, 9; 6 o.o. translated *qaṭa'a*: *KB* **kılıç ursa bıçsa yağı boyunı** 'if the sword strikes and severs the enemy's neck' 286; (this dagger) **bıçığlı kesigli turur** 'cuts (Hend.)' 810: XIII(?) *At.* 376; *Tef.* **bıç-** and **kesbıç-** ditto 105: XIV Muh. *ḥaṣada* 'to reap' **bı:ç-** *Mel.* 25, 7; *Rif.* 107 (**bı:ş-**); *al-qaṭ'* **bıçmak** 35, 7; 120; ditto **bi:çmek** 36, 13 (*Rif.* öt-): **Çağ.** XV ff. **bıç-** (spelt) *qaṭ' kardan*, and metaph. *ḥaṣād wa diraw kardan*, 'to reap' *San.* 143r. 22: **Xwar.** XIV **biçigli** 'reaping' *Quṭb* 32; **bıç-** 'to cut' *MN* 45: **Kıp.** XIII *ḥaṣada* **biç-(-gil)** *wa huwa tafṣilu'l-qumāṣ wa huwa'l-tawsīṭ bi'l-sayf* also 'to cut out' (cloth) and 'to cut in two' with the sword *Hou.* 33, 20; *faṣṣala mina'l-tafṣīl* **biç-** *do.* 42, 21: XIV **biç-** (with **-ç-**) *huwa muṣṭarak bayn ḥaṣdi'l--zar' wa faṣli'l-qumāṣ Id.* 29; *faṣṣala* **biç-(-mek)** *Bul.* 70v.: XV *faṣṣala wa wassaṭa* **biş-** (*sic*) *Kav.* 9, 8; *wassaṭa* **biş-** *do.* 25, 10; *faṣṣala* (üz- and) **biç-** *Tuh.* 28b. 5; *wassaṭa do.* 38b. 9.

Dis. BCA

VU **baça:** Hap. leg., but see **baça:sız**; spelt *bça*, perhaps a l.-w. **Uyğ.** VIII ff. Man.-A (or **Türkü** VIII ff. Man.?) (all men desire this) **yeme birkinye mün baça sınımda süṇükimde** [gap]**p bolmadı erser** 'and if (or because?) there has not been one single defect or fault(?) in my body and bones' *M I* 23, 31–4.

PUF **po:çı:** no doubt a Chinese l.-w., perhaps *p'a tzū* 'lute, guitar' (*Giles* 8,551 12,317). Pec. to *Kaş.* **Xak.** XI **po:çı: kopuz** *al-arann mina'l-a'wād, wa huwa naw' mina'l-barābiṭ* 'a lute which is plucked(?)', it is a kind of guitar *Kaş. III* 173; **poçı:** *al-kirān wa huwa'l--arann mina'l-mazāhir* 'a lute', it is a stringed instrument which is plucked(?) *III* 219.

Dis. V. BCA-

baça:- 'to fast' for religious reasons. No doubt a pure Turkish word, contrary to the views expressed regarding **baça:k**, q.v. N.o.a.b. **Türkü** VIII ff. Man. **neçe yaṇılu baçak baçadımız erser** 'if we have sometimes kept irregular fasts' *Chuas.* 137–8; o.o. *do.* 248, 258, 276: **Uyğ.** VIII ff. Chr. **kim maṇa atayu arığ baçak baçasar** 'whoever calls on me and keeps a pure fast' *M III* 49, 7: Civ. (if a childless woman wants a child) **yéti künke tegi begli yutuzlı baçap** 'the husband and wife must fast for seven days, and . . .' *TT VII* 26, 4–5.

Dis. V. BCD-

D **bıçtur-** Caus. f. of **bıç-**. S.i.a.m.l.g. w. the same phonetic variations as **bıç-**. In some NE and SE languages it has acquired the restricted meaning 'to have (an animal) castrated'. **Xak.** XI **er yığa:ç bıçturdı:** 'the man ordered that the wood should be cut (*bi--qaṭ'iil-xaṣab*) so that it was cut' *Kaş. II* 171 (**bıçturur, bıçturma:k**): XIII(?) *Tef.* **bıçtur-** 'to order to cut off' (hands and feet) 105.

Dis. BCĞ

D **baça:k** N.Ac. fr. **baça:-** 'a (religious) fast'. A Turkish l.-w. in Mong. as *baçak* (*Kow.* 1081) and also *maçak* (*Kow.* 1996) which shows that it must also have been used in Uyğ. Bud. Salemann, who was unaware of the etymology and true meaning of this word, suggested that it was a l.-w. fr. Sogdian *p'šyk* 'hymn', a word which does exist as a l.-w. in Turkish, see **paşık**, and Benveniste accepted this in *Journal asiatique*, vol. 236, 2, p. 184, but it is an error. N.o.a.b. It was displaced in the medieval period by **oruç** noted in (Xak.) XIII(?) *Tef.* 239; XIV *Muh. Mel.* 27, 15; *Rif.* 111; Kom. XIV *CCI, CCG*; *Gr.* 179 (quotn.); Kıp. XV *Tuh.* 68b. 9 and Osm. XVI *TTS III* 549; *IV* 612 and still surviving in some NW and SW languages, which is an Iranian (?Sogdian) l.-w. with prosthetic **o-**, cf. Persian *rūza*. **Türkü** VIII ff. Man. **baçak sıdımız erser** 'if we have broken our fast' *Chuas.* 256; **baçak olurup** 'while keeping a fast' *do.* 257; **baçak baça:-** *do.* 137–8, etc. (**baça:-**); (when day dawned) **kiçig baçak erdi** 'it was the small fast' *TT II* 8, 62; o.o. *Chuas.* 285, 330; *M III* 38, 4–5 (ii): **Uyğ.** VIII ff. Chr. *M III* 49, 7 (**baça:-**): **Xak.** XI **baça:k** *ṣawmu'l-naṣārā* 'a Christian fast' *Kaş. I* 411.

D **bıçak** Dev. N. (N.I.) fr. **bıç-**; 'knife' and the like. S.i.a.m.l.g. w. back vowels, and also w. front vowels in some SC, NW languages. See *Doerfer* II 721, 844. **Uyğ.** VIII ff. Bud. **bıçak** *U IV* 32, 7 (**éligle:-**); **yiti bicekin** 'his sharp knife' *U III* 64, 9: Civ. **biçek uçında** 'on the point of a knife' *H I* 117; a.o. *II* 30, 167: **Xak.** XI **biçek** *al-sikkīn* 'a knife' *Kaş. I* 384 (prov.); over 20 o.o., normally same translation, once *al-sayf* 'sword': *KB* (he holds) **beḍük bir biçekig** 'a big knife' 772; o.o. 810–1, 4131: XIII(?) *Tef.* **bıçak** 105: XIV Muh. *al-sikkīn* **bı:ça:k** *Mel.* 12, 1 ff; 71, 6; *Rif.* 86, 173: **Çağ.** XV ff. **biçek** *igne, sūzan ma'nāsına* 'needle' *Vel.* 134 (quotn.); **bıçak** ('with **-ç-**') *kārd* 'knife', in Ar. *sikkīn San.* 144r. 7 (quotn.); **biçek** (spelt) *sūzan*, in Ar. *ibra do.* 144r. 9: **Xwar.** XIV **bıçak** 'knife' *Nahc.* 214, 7: **Kom.** XIV 'knife, dagger' **bıçak** *CCI, CCG*; *Gr.*: **Kıp.** XIV **bıçak** (with **-ç-**) *al-sikkīn Id.* 29: XV *sikkīn* **bışak** (*sic*) *Kav.* 44, 13; 64, 1;

al-ṭabar 'axe' *nacık*, ?error for **bıçak** *do.* 63, 19; *ḥaṣṣād* 'reaper' (*sic*, but apparently an alteration) **bıçak** *Tuh.* 13b. 2; *sikkīn* **bıçak** 19b. 4: **Osm.** XIV ff. **bıçak** in several phr. *TTS I* 95; *II* 136; *IV* 99.

D **bıçığ** Dev. N. fr. **bıç-**; 'an agreement'; the semantic connection is not obvious, but the derivation is certain, cf. **bıçğa:s**. Survives only(?) in NE *Tel.* **pıçu:**; SC **biçik** 'the cut of a garment' *R IV* 1318. **Xak.** XI **bıçığ** (misvocalized *baçığ*) *al-miṭāq wa'l-ahd* 'contract, agreement'; hence one says **ol meniŋ birle: bıçığ** (*sic*) **kıldı:** *'āhada ma'ī* 'he made an agreement with me' *Kaş. I* 371: XIII(?) *Tef.* **bıçığ** translates *al-'ahd* and **bıçığ kıl-** *'ahida* 93 (unvocalized; *Borovkov*, misled by the main entry in *Kaş.*, transcribed as *baçığ*).

D **bıçuk** Pass. N./A.S. fr. **bıç-**; properly 'cut', but usually 'half', cf. **yarım**. The word is unvocalized in *Kaş.*, but was prob. still spelt **bıçuk**; in the medieval period it tended to become **buçuk** by regressive assimilation. Survives in SE Türki **puçuk** 'snub-nosed' *Shaw* 58; ditto and 'with broken edges' *BŞ* 127; 'a piece; dilapidated' *Jarring* 232, and SW Osm. **buçuk** 'half'. **Xak.** XI **bıçuk(?)** 'anything cut' (*maqṭū'*); hence 'half anything' (*niṣf kull ṣay'*) is called **bıçuk**; one says **bıçuk yarma:k** 'half a *dirham*' *Kaş. I* 377: XIV Muh. (under *al-bā'u'l-maksūra*) *al-maqṭū'* **bı:çuk** *Mel.* 82, 17; *Rif.* 189; *niṣfu'l-layl* 'midnight' **dü:n bu:çu:kı:** 80, 8; 185: **Çağ.** XV ff. **buçuğ/buçuk** *kasī ki bīnī-yi ū macruḥ gaşta ma'yūb şuda* 'a man whose nose has been injured and has become disfigured' *San.* 130v. 16: **Xwar.** XIV **buçuk batman** 'half a *batman*' *Nahc.* 97, 7: **Kıp.** XIII *al-niṣf* **buçuk** *Hou.* 23, 1: XIV **buçuk**('with **-ç-**') *al-niṣf Id.* 29; *al-niṣf* **(yo:sım?) Tkm. buçuk** *Bul.* 9, 2: XV *al-niṣf* **bışuk** (*sic*); some people say **ya:rum**; the latter is used only to qualify a noun (*muḍāfa(n)*), but **buşuk** (*sic*) is used both that way and in isolation (*mufrida(n)*) *Kav.* 64, 19; *niṣf* **buçuk** (and **yarım**) *Tuh.* 36b. 6; 62b. 5: **Osm.** XIV ff. **buçuk** 'half'; c.i.a.p. *TTS I* 119; *II* 171; *III* 113; *IV* 127: XVIII **buçuğ/buçuk** . . . and, in *Rūmī*, *niṣf San.* 130v. 16.

S **buçak** See **buçğa:k.**

S **buçuk** See **bıçuk.**

D **bıçğu:** Dev. N. (N.I.) fr. **bıç-**; 'saw' or other cutting instrument. Survives in NE Alt., Leb. **pışkı**, Tuv. **bıskı** 'a churn stick', and in several NW and SW languages as **bıçkı** (and the like) 'saw'. **Uyğ.** VIII ff. **bi bıçğu** see **1 bi:**; **kılıçı biçgesi** (*sic*) 'swords and saws(?)' *Kuan.* 27: **Xak.** XI (in a para. on the N.I.) **bı:çğu:** (*sic*) *ism li-ālati'llatī yuqṭa' bihā'l-şay'* 'the word for an instrument with which something is cut', derived fr. **bı:ç-** *qaṭa'a Kaş. I* 13, 11; (in a similar para.) **yığa:ç bıçğu:** 'the axe (*al-fa's*) with which wood, etc., is cut' *II* 69, 27; n.m.e.: XIII(?) *Tef.* **bıçku** 'sword' 105: **Çağ.** XV ff. **bıçğı** (spelt) *arra* 'a saw', in Ar. *minşār San.* 144r. 8: **Xwar.** XIV **bıçgü** (*sic*) 'saw' *Nahc.* 11, 6–7: **Kom.** XIV 'saw' **bıçkı**; 'scissors' **buçkı** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-minşār* **bıçku:** *Hou.* 23, 15: XV ditto **bışkı:** (*sic*) *Kav.* 25, 9; **bıçku** *Tuh.* 34a. 3; 49a. 3.

D **bıçğu:ç** N.I. fr. **bıç-**; 'scissors'. N.o.a.b. **Xak.** XI **bıçğu:ç** 'scissors' (*al-miqrāḍ*), that is anything used to cut things *Kaş. I* 452; **Kıp.** XIII *al-miqaṣṣ* 'scissors' (**kıpţı:**; also called) **bıçkuç** (mis-spelt and unvocalized); **Tkm. sındu:** *Hou.* 23, 11.

D **bıçğa:k** Dev. N. (Conc. N.) fr. **bıç-**; lit. 'something cut off', 'segment', and the like, with various particular applications. In some languages, even Uyğ. (see **buçğaksız**), became **buçğak** by labial assimilation at a very early date. Survives in *Kaş*'s last meaning in NE Şor **pışkak**; *Tel.* **pıçkak** *R IV* 1318–22; Tuv. **bışkak**; SE Türki **puçkak** *BŞ* 127 and NC Kır. **buçkak** and for 'corner' and the like in several NW and SW languages as **bucak/buçak**. See *Doerfer* II 842 and ?843. **Xak.** XI **buçğa:k** *quṭru'l-arḍ* 'a region, or zone (segment) of the earth', hence one says **ye:r buçğa:kı:**: **buçğa:k** 'a corner' (*al-zāwiya*) and the like: **buçğa:k** *cild akārī'i'l-cuzur yuc'al minhu'l-ḥidā* 'the skin of the shank of a slaughtered beast used to make a shoe' *Kaş. I* 465: **Çağ.** XV ff. **bucak** (*sic*?) *kunc wa dil'-i xāna* 'the corner or side of a house' *San.* 130v. 10 (quotn. *Fuḍūlī*, i.e. *Rūmī*?); **yaka buçakdağı kentler** 'remote villages' *Bābur* (*Gibb facsimile*, 311 v. 13): **Kom.** XIV **kün tuvuşnıŋ buşğakı** (*sic*) 'the eastern quarter' *CCG*; *Gr.*: **Kıp.** XIII *al-zāwiya mina'l-bayt wa ğayrihi* **bu:ca:k** *Hou.* 6, 14: XIV **bucak** (with **-c-**) *al-zāwiya Id.* 28; *zāwiyatu'l-bayt* **bucak** *Bul.* 14, 10: XV *zāwiya* **bucak** *Tuh.* 18a. 3: **Osm.** XIV ff. **bucak** 'corner' *TTS I* 119; *II* 170; *III* 112; *IV* 127.

S **buçğa:k** See **bıçğa:k.**

D **bıçğıl** Hap. leg.; Dev. N. fr. **bıç-**. **Xak.** XI **bıçğıl** *şuqāqu'l-yad wa'l-rid wa kaḍālika şuqāqu'l-arḍ* 'cracks in the hands or feet', also 'cracks in the ground' *Kaş. I* 480; (in the grammatical introduction) **bı:çğı:l** (*sic*) **yé:r** *şuqāqu'l-arḍ*, derived fr. **bı:çı:ldı:** (*sic*) **ne:ŋ** 'the thing was cut' (*inqaṭa'a*) *I* 15, 4 (see **bıçılğa:n**).

D **bıçğa:s** der. fr. **bıç-**; for the meaning cf. **bıçığ**. There is no doubt that *Kaş.* intended the word to be spelt in this way, it is placed with **bekmes** and **kırba:s** in a section headed **-S**, but there is no other known word with the Suff. **-ğa:s** and it may be a Sec. f. of **-ğa:ç** dissimilated fr. the preceding **-ç-**. **Xak.** XI **bıçğa:s** *al-'ahd wa'l-miṭāq bayna'l-qawm wa ğayrihim* 'an agreement or contract between (the members of) a tribe, etc.' *Kaş. I* 459 (verse): XIV Muh.(?) *al-maxāṭira* 'danger'(?) **bıçğuş** (*sic*?) *Rif.* 189.

Tris BCĞ

D **buçğaksız** Priv. N./A. fr. **buçğak** (**bıçğa:k**); n.o.a.b. **Uyğ.** VIII ff. Bud. **uluşı**

balıkı buluṇsuz buçğaksız 'their country will have no remote corners (Hend.)' *TT VI* 427.

Tris. V. BCĞ-

D **buçğaklan-** Hap. leg.; Refl. Den. V. fr. **buçğak (bıçğa:k)**. **Xak.** XI **buçğaklandı: ne:ŋ** *şāra li'l-şay' zawāyā wa akārī'* 'the thing had corners and shanks' *Kaş. II* 273 **(buçğaklanu:r, buçğaklanma:k)**.

D ***bıçakla:-** See **bıçekle:-**.

Dis. BCĞ

S **bıçek** See **bıçak**.

S **bıçge/bıcgü** See **bıçğu:**.

F **beçkem (?peçkem)/berçem (?perçem.)** Benveniste pointed out in *Journal asiatique*, vol. 236 2, 1948, pp. 183 ff. that **beçkem** is an Iranian word which survives in Wakhi as *bickam* 'a horse's tail'. **Perçem (parçam)** is a Pe. word, still used as a l.-w. in SW Osm. for 'a tuft of hair', one left when the rest of the head is shaved; 'a horse's forelock'; 'a lion's mane' and the like. See *Doerfer* II 840. **Xak.** XI **beçkem** *al-sawm wa huwa'l-harīra aw danab ḥaqari'l-waḥş yatasawwam bihi'l--baṭāl yawma'l-qiṭāl* 'a badge, that is a piece of silk or the tail of a wild ox that warriors wear as a badge on the day of battle' *Kaş. I* 483 (verse): **Oğuz** XI the Oğuz call it **berçem** *ditto*.

F **beçküm (?peçküm)** Hap. leg. Benveniste pointed out (op. cit. under **beçkem**) that this is an Iranian word, corresponding to Sogdian *ptškntp* and Pe. *baçkam, paşkam* 'sofa; court; vestibule'. See *Doerfer* II 722. **Xak.** XI **beçküm** *saqīfatu'l-bayt* 'a portico, or long stone bench, in front of a house' *Kaş. I* 484.

Tris. V. BCG-

D **biçekle:-** Den. V. fr. **biçek (bıçak)**; 'to cut with a knife, etc'. Survives only(?) in NC Kır. **bıçakta-**, Kzx. **pışakta-**. **Xak.** XI **ol anı: biçekle:dı:** *waca'ahu bi'l-sikkīn* 'he stabbed him with a knife' *Kaş. III* 340 **(biçekle:r, biçekle:m:ek)**.

D **biçeklen-** Hap. leg.; Refl. f. of **biçekle:-**. **Xak.** XI **er biçeklendi:** 'the man owned a knife' *Kaş. II* 265 **(biçeklenü:r, biçeklenme:k)**.

DF **beçkemlen-** Hap. leg.; Refl. Den. V. fr. **beçkem**. **Xak.** XI **er beçkemlendi:** 'the man wore a badge (*tasawwama*) on the day of battle (etc.)' *Kaş. II* 277 **(beçkemlenü:r, beçkemlenme:k)**.

Dis. BCL

VU **beçel** n.o.a.b. It is difficult to see any connection between the two meanings; the *bā* in *Kaş.* is unvocalized and the two words may have been pronounced differently. **Xak.** XI **beçel** *al-matkā' mina'l-nisā' wa'l-amtan mina'l-ricāl wa'l-xayl wa camī'i'l-hayawān* 'of a woman, with a large clitoris; of a man, horse or any other animal, entire (i.e. not castrated)' *Kaş. I* 392. **Kom.** XIV 'with an injured hip' **beçel** *CCG*; *Gr.*: **Kıp.** XIV **bıçal** (v.l. **baçal** 'with **-ç-** and back vowels') 'crippled (*al--zamin*) of a man, horse, etc.' *Id.* 29.

Dis. V. BCL-

D **bıçıl-** Pass. f. of **bıç-**; 'to be cut', etc. S.i.a.m.l.g. w. the same variation in vocalization as **bıç-**. **Xak.** XI **yığa:ç bıçıldı:** 'the wood (etc.) was cut' (*quṭi'a*) *Kaş. II* 122 **(bıçılu:r, bıçılma:k)**: **Çağ.** XV ff. **bıçıl-***diraw şudan* 'to be reaped' *San.* 144r. 5.

Tris. BCL

D **bıçılğa:n** Hap. leg.; N./A. of Habitual Action fr. **bıçıl-**. Syn. w. **bıçğıl**; *Kaş.*'s statement that that word was der. fr. **bıçıl-** applies to this one. **Xak.** XI **bıçılğa:n** *al--şuqāq fī'l-aydī wa'l-arcul wa'l-arḍ ma'a(n)* 'cracks, both in the hands and feet and in the ground' *Kaş. I* 519.

Dis. BCM

D **bıçım** N.S.A. fr. **bıç-**; survives only(?) in SW Osm., Tkm. **biçim** (*sic*) 'the cut (of a garment); form, shape, manner'. **Xak.** XI **bi:r bıçım ka:gu:n** 'a slice (*şaṭḥa*) of melon', or something else *Kaş. I* 395; a.o. *I* 15, 15.

D **bıçma:** Pass. Dev. N./A. fr. **bıç-**. Survives only(?) in SW Osm. **biçme**, which, as well as being an ordinary N.Ac., also means 'cut out, fashioned (for a particular purpose)'. **Xak.** XI **bıçma: yorı:ncğa:** *al-qattu'l-maqtū'* 'reaped lucerne'; note that words with the suffix **-ma:/-me:** and a Pass. meaning (*'alā ma'nā'l--maf'ūl*) are genuine words (*ism maḥḍ*) and I mention them accordingly *Kaş. I* 431 (this explanation arises from *Kaş.*'s earlier statement that he does not list conjugational forms separately).

Dis. BCN

F **bé:çin** 'ape, monkey'; l.-w. of Indo-European, prob. Iranian, origin, cf. Persian *būzīna*; prob. entered Turkish as the name of one of the animals in the twelve-year cycle. A l.-w. in Mong. as *beçin* (*Kow.* 1121, *Haltod* 284). N.o.a.b.; now displaced by other l.-w.s, usually Ar. *maymūn*. See *Doerfer* II 821. **Türkü** VIII **béçi:n yılka:** 'in the Monkey Year' *I NE*; *H.T. II* 1 (*ETY II* 109): **Uyğ.** VIII ff. Bud. (in a list of unclean animals) **béçinniṇ** *U II* 31, 53; o.o. of **béçin** 'monkey' *U IV* 28, 10; 44, 6 etc.: Civ. **béçin** (in *TT VIII* spelt **péçin, pçén**) as an animal in the cycle of years, etc. is common in *TT VII* and *VIII* and *USp.*: **Xak.** XI **bé:çin** *al-qird* 'monkey'; **bé:çin** 'one of the twelve years in Turkish' (*bi'l-turkīya*) *Kaş. I* 409; **bé:çin yılı:** in the list of years *I* 346, 10: XIV Muh. *al-qird* **bé:çi:n** *Mel.* 72, 6; 81, 1; *Rif.* 174, 186: **Çağ.** XV ff. **béçin** (spelt) *būzīna* 'monkey' *San.* 144r. 10 (quotn.): **Xwar.** XIV (Yazıd

drinks wine and plays) **bécinler birle itler birle** 'with monkeys and dogs' *Nahc.* 183, 10–11: **Kıp.** XIV *al-qird* **beçin** (*-c-*) *Bul.* 10, 15.

VUF **bujın** Hap. leg.; no doubt a l.-w., ?Sogdian. **Xak.** XI **bujın**, with **-j-**, *al-xarbaq* 'hellebore' *Kaş. I* 398.

Dis. V. BCN-

D **bıçın-** Refl. f. of **bıç-**; n.o.a.b. **Xak.** XI **er özüne: et bıçındı:** 'the man pretended to cut (*yuqatti'*) meat for himself'; also used for doing it by oneself (*al-infirād bihi*) *Kaş. II* 141 (**bıçınu:r, bıçınma:k**): **Kıp.** XIV *faṣṣala* 'to cut out (clothes)' (**biç-** and) **biçin-** *Bul.* 70v.: **Osm.** XVI and XVIII **biçin-** 'to cut out (clothes) for oneself' in two texts *TTS I* 96; *IV* 101.

Tris. BCS

VUD **baçasız** Hap. leg.; P.N./A. fr. **baça:** q.v.; spelt *bçasız*. **Uyğ.** VIII ff. Man.-A (or **Türkü** VIII ff. Man.?) **muns[üz] baçasız arığ turuk** 'free from fault and defect(?) pure and clean' *M I* 24, 2.

Dis. BCŞ

D **bıçış** Hap. leg.; Dev. N. fr. **bıç-**. **Xak.** XI **bıçış** 'the word for any piece (*qiṭ'a*) of brocade given to a guest who attended banquets given by notables, and feasts' *Kaş. I* 366.

Dis. V. BCŞ-

D **bıçış-** Hap. leg.?; Recip. f. of **bıç-**. **Xak.** XI **ol meniŋ birle: yığa:ç bıçışdı:** 'he competed with me in cutting (*fī qaṭ'*) wood' (etc.); also used for helping; also used of two men when they part company (*al-raculān iḏā taḥācarā*) *Kaş. II* 92 (**bıçışu:r, bıçışma:k**).

Mon. BD

bat Preliminary note. *There is no doubt about the existence of an Adv.* **bat** (?**pat**) *which was originally a pure onomatopoeic (see* Kaş.*), and came to mean 'quickly' and the like. There is no reason to doubt the authenticity of a second* **bat** *noted in* Kaş., *and prob. surviving in NC Kır. Finally there are two or perhaps three early occurrences of what seems to be a different word which may survive in NE Tuv.*

1 bat (?**pat**) originally an onomatopoeic for the sound of a falling object hitting the ground, but normally used as an onomatopoeic meaning 'quickly, hurriedly'. Survives in NE Tuv. **pat** 'extremely' (e.g. tired) *Pal.* 328; SE Türki **pat** 'quickly, soon' *Shaw, BŞ, Jarring*; NC Kır. **bat** ditto; SC Uzb. **bot** ditto; SW Osm. **pat** ditto, and onomatopoeic. **Uyğ.** VIII ff. Civ. (the child) **bat tüşer** 'is soon born' *H I* 23; **bat edgü bolur** 'he quickly recovers' *do.* 28; o.o. *TT VII* 28, 28 (**oŋal-**); 28, 37: **Xak.** XI one says **bat kel**, like the expression (VU) **şap kel** in telling (someone) to hurry (*bi'l-isrā'*); and for the sound (*li-ṣawt*) of anything light which falls **bat tüşdi:** ('it fell with a plop') *Kaş. I* 319: **Çağ.** XV ff. **bat** *zūd wa sarī'* 'quick, quickly (quotn.); **bat bat** *zūd zūd San.* 119v. 13: **Xwar.** XIII **bat** 'quickly' *'Ali* 47.

2 bat perhaps survives in NE Kır. **bat** 'glue, paste'. **Xak.** XI **bat** *al-ṭacīr* 'the thick juice of pressed dates' *Kaş. I* 319.

3 bat the first two quotns. below come fr. inscriptions of which the text is very dubious, but if rightly read may be the word which survives in NE Tuv. **pat** 'worthless, insignificant' *Pal.* 328; the third quotn. may have **1 bat** in an unusual meaning. **Türkü** VIII (gap) **yavız bat biz azığ üküsüg körtig er[sig]ti: süle[lI]m** 'we are in a bad way and worth very little; you have seen how few (we are) and how many (they are); let us take the field bravely' *Ongin* 7: **Ö. Kır.** IX ff. (gap) **bat ermiş öldim** 'I was worthless and died *Mal.* 10, 11; **Uyğ.** VIII ff. Bud. (if a man has offended the *begs* and they contemplate killing or torturing him, their swords and saws(?) and whips break into small pieces and) **neŋ bat kılu umaz** 'they cannot do him harm'(?) *Kuan.* 27.

bét 'the (human) face'. Rare in the early period being syn. w. **2 yü:z** but survives with this and extended meanings, 'cheek, the surface (of water)', etc., as **bét/bet** in NC Kır, Kzx.; SC Uzb; several NW languages and in SW Osm. in the phr. **bet beŋiz** 'complection'. **Uyğ.** VIII ff. Bud. (tantric) **bir yegirminç isak**(?) **atlığ uzik ol bétl üze urğu ol** 'the eleventh is the letter called *isak* (?); one should put it on one's face' *TT VII* 41, 2–5: **Çağ.** XV ff. **bet** *rū wa 'arīḍ* 'face, cheek' *San.* 119v. 19.

bit originally 'louse', but also used for 'bug' and other parasites, including those on stored products. S.i.a.m.l.g. **Uyğ.** VIII ff. Man.-A **tonnuŋ biti** 'body (lit. clothes') louse' *M I* 8, 14: **Xak.** XI **bit** *al-qaml* 'louse'; and the worm (*al-dūd*) which attacks wheat is called **tarığ biti:** *Kaş. I* 320: XIV Muh. *al-qaml* **bi:t** *Mel.* 74, 6; *Rif.* 177: **Kom.** XIV 'louse' **bit** *CCI*; *Gr.*: **Kıp.** XIII *al-baqq wa'l-fasāfis* 'bug' (**kandala:**) **Tkm. beşik biti** that is 'the cradle louse' (*qamlu'l-mahd*) *Hou.* 11, 20 ff.: XIV **bit** *al-qaml Id.* 28; *Bul.* 11, 6: XV ditto *Tuh.* 29a. 8.

1 bo:ḍ prob. originally 'stature, the size of a man'; but from the earliest period it also clearly means 'a clan', the Sing. of **boḍun**, q.v.; the meaning underlying the latter is perhaps 'lineage' that is the size of a clan as a number of natural families. S.i.a.m.l.g.; in NE **bot/pot/pos/poy**, elsewhere usually **boy**, usually 'stature', but in NE 'self'; the meaning 'clan' is rare, but survives in SW Osm. See *Doerfer* II 812. **Türkü** VIII (the Türkü people (**boḍun**) died, disintegrated, and were destroyed) **Türkü şiri**(?) **boḍun yerinte: boḍ kalmadı:** 'no clan remained in the country of the fortunate(?) Türkü people'

T 4; (if it had not been for Éltériş Kağan and myself) **boḍ yeme: boḍun yeme: kişi: yeme: iḍl: yok erteçi: erti:** 'there would not have been a clan or a people or (even) an individual' *T* 60: **Uyğ.** (VIII **boḍ** has been read in *Şu. E* 10 and *W* 1 but in both places seems to be part of a longer word, in *E* 10 a place-name (?**Boḍukl:**) and in *W* 1 of **boḍun**): VIII ff. Bud. **körk meŋiz öŋ boḍ üze atkanğuluksuz üçün** 'because of their freedom from attachment (to this world) in respect of perceptible qualities (Sanskrit *viśaya*) form and substance' *Suv.* 60, 6–8; a.o. *do.* 593, 20: Civ. **boḍka: teğmişte** 'when he has grown to full stature' *USp.* 98, 20: **XaḴ.** XI **bo:ḍ** *qaddu'l-insān wa qāmatuha* 'the size and stature of a man', hence one says **uzu:n bo:ḍluğ kişi:** 'a tall (*ṭawīlu'l-qadd*) man' *Kaş. III* 121; o.o. *I* 412, 21 (**1 ta:l**); *III* 216, 21 (**tapı:**); and see Oğuz: *KB* (God does not walk or lie down or sleep) **nā meŋzeğ nā yaŋzağ kötürmez boḍuğ** 'He has nothing like or resembling Him and does not wear a physical form' 17; o.o. meaning 'body' 371, 1099 (**1 ok**); 1055 **(eğil-)—kapuğda kalın boḍ térildi tolu** 'a dense mob of people has assembled at the gate' (but where can I find a competent man to manage my affairs?) 1614; **kalın boḍ kara baş** 'a dense mob, common people' 1622: XIII(?) At. **ḥalāl yéğli kanı körünmez boḍı** 'where is the man that eats (only) permitted food? His shape is not seen' 418: XIV Muh. *al-qadd wa'l-qāma* **bo:y** *Mel.* 48, 7; 66, 14; 83, 15; *Rif.* 142: **Çağ.** XV ff. **boy** (1) *qāmat San.* 142v. 12: **Oğuz** XI **bo:y** *al-raḥt wa'l-qabīla wa'l-'aşīra* 'clan, sub-tribe, tribe'; anecdote describing its use in the phr. **bo:y kim** 'what tribe do you belong to?' *Kaş. III* 141; o.o. under words described specifically as Oğuz *I* 44, 13 (**1 u:ç**, *al-qawm* 'tribe'); *I* 338, 27 (**kim**, *al-qabīla wa huwa ism cam'*, a 'collective noun'); *II* 209, 2 (**çakrış-**, *al-qawm*); *III* 447, 13 (**toldra:-**, *al-nās* 'the people', MS. *to:y* in error); o.o. of **bo:y** under words specifically or by implication described as Xak. *I* 51, 16 (**ögüt**, *al-qawm*); 237, 10 (**alkış-**, *al-qawm*); 238, 17 (**emgeş-**, *al-nās*); *II* 274, 10 (**tarmaklan-** *al-ḥilal wa'l-qabā'il* 'clans and tribes'); 316, 21 (**yulıt-**, *qabīla*): **Xwar.** XIV **boḍ/boy** 'body, stature', etc. *Quṭb* 35; **boy** ditto *MN* 6, etc.; **boy bér-** 'to submit' *Nahc.* 111, 17; 380, 9: **Kom.** XIV 'body' **boy** common *CCI, CCG; Gr.* 63: **Kıp.** XIII *al-qadd wa'l-qāma* **bo:yı:** (*sic*) *Hou.* 19, 17: XIV **boy** *al-qāma Id.* 37; ditto **boyı:** (*sic*) *Bul.* 9, 11: XV *badan* 'body' **boyu**, corrected to **boy** *Tuh.* 8a. 3: **Osm.** XIV **boy** 'clan', c.i.a.p.; 'body, stature' in two texts; 'branch' (not 'bank' as translated) of a river in one XVI text *TTS I* 114; *II* 162; *III* 109; *IV* 121.

2*bo:ḍ 'colour' or the like. This word seems to be the original form of **boy** in Uyğ. VIII ff. Man. and the basis of **1 boḍu:-**. **Uyğ.** VIII ff. Man. **kara boy** 'black coloured' *M II* 11, 18 (**emig**).

E **3 bo:ḍ** 'bustard' follows **1 bo:ḍ** in *Kaş. III* 121; it is an obvious error for **to:ḍ**, q.v.; the following entry **bo:ḍ monçuk** presumably contains a similar error.

1 bu:t (bu:d) properly 'the thigh'; sometimes more generally 'the leg', 'the hind legs (of an animal)', and the like. *The original* **-d**, which could in any case be inferred fr. the long vowel, survives in SW Az. **bud** and the oblique cases (**budu**, etc.) in Osm. and the long vowel in Tkm. **bu:t**. S.i.a.m.l.g.; cf. **uḍluk**. **Uyğ.** VIII ff. (Bud. **but kötürmeçe tınlığ oğlanıŋa** 'for the sons of men who walk on their legs' *TT VII* 40, 141–2 is thus transcribed in the text, but the word is more likely to be **boḍ** 'having a bodily form'): Civ. **kolın butın sızlatur** 'it makes his arms and legs ache' *TT VII* 25, 2; **kayu kişi[niŋ ḳolı] butı başı yomğı tepreser** 'if a man's (arms,) legs, and head all twitch' *do.* 34, 2–3: **Xak.** XI **bu:t** *al-faxiḍ* 'the thigh' *Kaş. III* 120; (of a bird) **butı: sınu:r** *tankasir ricluhu* 'its leg breaks' *I* 254, 24: *KB* (of farmers) **kereklig kişiler turur bu butu** 'these are the mainstay(?) of people, essential (to the community)' 4400: XIII(?) *Tef.* **bud/but** 'leg' (in phr. 'arms and legs') 109, 112: XIV Muh. *al-faxiḍ* **bu:t** *Mel.* 48, 3; *Rif.* 142 (followed by 'thigh bone' **uyluk**): **Çağ.** XV ff. **but** *bud, rān ma'nāsına* 'thigh' *Vel.* 146; **but** *az rān tā sar-i anguştān-i pā* 'the leg from the thigh to the toes' *San.* 130r. 23 (quotn.): **Kom.** XIV 'thigh' **but** *CCI; Gr.*: **Kıp.** XIII *al-faxiḍ* **buṭ** *Hou.* 21, 6: XIV **bud** (*sic*) *al-faxiḍ*, and some of them substitute **-ṭ** and call it **buṭ** *Id.* 29; **buṭ** *al-faxiḍ do.* 33: XV *al-warik* 'haunch, hip-bone' **bu:ṭ** *Kav.* 61, 7; *faxiḍ* **buṭ** *Tuh.* 27b. 4.

F **2 but** the normal rendering of 'Buddha' in Uyğ. Bud. is **burxan**, but **but**, prob. a l.-w. fr. the Chinese rendering of Buddha, *fo* (*Giles* 3,589; Ancient Chinese *b'iuət* in Karlgren's *Grammata Serica*, No. 500 l.) occurs in **namo but** the Uyğ. rendering of the Sanskrit formula *namo Buddhāya* 'homage to the Buddha in *TT IV* 14, 69; *VII* 40, 3 etc. **But** in the passages below is more likely to be a l.-w. fr. Pe. than Chinese direct, but the Pe. word itself is likely to be a l.-w. for Chinese prob. through Sogdian, dating from the time when there were Buddhist temples in the Sogdian-speaking areas. Cf. **burxan**. See *Doerfer* II 716. (**Xak.**) XIII(?) *At.* **öz elgin but étip iḍim bu tédi** 'making an idol with his own hands he said "this is my lord" ' 124; *Tef.* **but/but burxan** 'idol' (also **but xāna** 'idol temple') 112: **Xwar.** XIV **but** 'idol' *Quṭb* 38.

VU **3 bu:t** (?**bu:d**) pec. to *Kaş.*; the meaning common to his two translations seems to be something like 'a valuable object'. **Xak.** XI **bu:t** the word for any 'large and precious turquoise' (*fayrūzac*) hung on the forelocks (*al-nawāṣī*) of the sons and daughters of notables; hence one says **kız bu:t urdı:** (MS. *urı:dı:*, but *waḍa'at* requires *urdı:*) *waḍa'ati'l-cāriya ḍālika* 'the servant maid put on that object' (presumably on the child, not herself): **bu:t** the word for the provision (*mīra*) made for

anyone who brings a gift or present from a notable; for example if one man gives a horse to another, the groom is given a *dinār* or a sheep, and such a sheep is called **bu:t** *Kaş. III* 120.

VU **böḏ** 'a royal throne'; N.o.a.b. In *I S* 1 the first passage quoted appears as **bu öḏke: olurtım**, but this seems to have been an error and is changed in *II N*, the later inscription. **Türkü** VIII (I Teŋri: teg Teŋri:de: bolmiş Türkü Bilge: Xağan) **böḏke: olurtım** 'have taken my seat on the throne' *II N* 1 (*I S* 1 'at this time', see above); **bödke: özüm olurıp** 'I myself, sitting on the throne' *II E* 2; **böḏke: körügme begler-gü yaŋıltaçı:sız** 'will you *beg*s, when you look to the throne, misbehave?' *I S* 11; *II E* 8.

Mon. V. BD-

bat- basically 'to descend and disappear' (as opposed to **én-** which is merely 'to descend'), hence 'to sink; (of the sun, etc.) to set.' S.i.a.m.l.g. **Türkü** VIII ff. Man. (the sun and moon) **tuğar batar** 'rise and set' *Chuas.* 24: **Uyğ.** VIII **kéçe: ay [b]atar erikli: süpüşdim** 'I fought at night as the moon set' *Şu. E* 1 (Ramstedt read *yaruk batar*, but the photograph shows no room for the extra letters): VIII ff. Bud. (then those mortals, as they revolve in the river of this world) **çomar batar teğzinür**, 'sink (Hend.) and revolve' *TT VI* 195 v.l.; o.o. of **çom- bat-** *U III* 44, 2 (i); *TT IV*, p. 15, footnote 4–5; a.o. *TT VIII K.*5 (**elig**): Civ. **ay teŋri battı** 'the moon has set' *TT I* 40; in *TT VII* 1, an astronomical text, **batar**, of a star, means both 'sets' and 'is below the horizon'; a.o. *USp.* 28, 45 (**2 uruğ**): **Xak.** XI **kü:n battı:** *ğarabati'l-şams* 'the sun set'; and one says **koruğ]ı:n** (misspelt) **suvka: battı:** *rasabati'l-anuk fi'l-mā'* 'the lead sank in the water' (etc.); also used of anything which disappears from sight (*ğāba 'ani'l-'ayn*) *Kaş. II* 293 (**bata:r, batma:k**); (the duck) **suvka: bata:r** *yağūş fi'l-mā'* 'dives under water' *I* 528, 10; a.o. *II* 128, 6: *KB* **künüm batğalır teg** 'as my sun sets' 1072; XIV *Muh.*(?) *ğāşa* **bat-** *Rif.* 99 (only); *ğābati'l-şams* **kün battı:** *do.* 113; *al-ğawş* **batmak** *do.* 120: **Çağ.** XV ff. **bat-** *firū raftan* 'to descend, sink' *San.* 119r. 28: **Xwar.** XIV **kün batar** (quasi-Noun) 'sun-set' *Qutb* 29: **Kom.** XIV 'to sink, set' **bat-** *CCG*; *Gr.* 53 (quotn.): **Kıp.** *ğaṭasa* of the sun, moon or star, 'to set', **bat-** *Hou.* 35, 18; *ğāşa mina'l-ğawş* 'to sink' **su:da: bat-** *do.* 47, 17: XIV **bat-** *ğaṭasa* (normally 'to dive') *Id.* 28; **baṭ-** ditto, *do.* 33; *ğāşa* **baṭ-** *Bul.* 65r. XV *ğaṭasa* **bat-** *Kav.* 8, 15; 76, 4; *ğariqa* 'to sink, be submerged' **bat-** *Tuh.* 27a. 2.

PU **bé:ḏ-** Hap. leg.; the first letter is undotted, but as the word comes between **ı:ḏ-** and **bu:ḏ-** it must have been *bā*. **Xak.** XI **anıŋ kö:zi: bé:ḏti:** *absarat 'aynuhu ḍa'īfa(n)* 'his eyesight was weak' *Kaş. III* 439 (*fatḥa* over first letter; **bé:ḍe:r, bé:ḍme:k**).

S **bıt-** See **büt-**.

bu:ḏ- 'to die of cold'; survives with the same meaning only(?) in SW XX Anat. **bıy-/buy-/buyu-/buz-/büy-** *SDD* 202–42; Tkm. **buy-. Xak.** XI **er tum:luğka: bu:dtı:** *ḥaşira'l-racul mina'l-ḥard wa māta* 'the man suffered from the cold and died' *Kaş. III* 439 (**bu:ḍa:r, bu:ḍma:k**).

büt- has an extraordinarily wide range of meanings, the starting-point of which seems to be 'to become complete'. This developed in two contrary directions, 'to come to an end, be finished', and 'to be ready to start' with various special applications. S.i.a.m.l.g., in NE, SE, NC Kır. **büt-/püt-** in NC Kzx., SC, NW, and SW **bıt-**. **Uyğ.** VIII ff. Bud. Sanskrit *saṃpannaprahāṇa* (a man) 'whose efforts are complete' (i.e. 'crowned with success') **bütmiş** (*pütmiş*) **katığla:nma:klığ** *TT VIII A.*5; *na ḫṛtam bhavati* 'it is not done' (by wisdom) **yara:tılmış bolma:sa:r a:zu bütmiş** (*pütmiş*) *do. A.*11; (a man strives only so much) *yāvad arthasya niṣpattı* 'as to achieve his purpose' **ne:çe:ke: teğı asığnıŋ bütmeki bolsar** (*pütmeki polsar*) *do. E.*44; **alku törlüg küsüşleri kanıp bütüp** 'his desires of all kinds are satisfied and fulfilled' *TT VII* 40, 130; similar phr. *U III* 85, 12; *U IV* 14, 135–6 —**uluğ alaŋaḏturğu iş büter** 'the great task of weakening (the devils) comes to a (successful) end' *TT V* 10, 97–8; a.o. *Suv.* 530, 1—(a stainless pure magic body) **bütti** 'has come into existence' *TT V* 8, 52: Civ. in fortune-telling texts, e.g. *TT I* 75, 176; *VII* 28, 28 (**ugra:-**) phr. like **iş büter** or **bütmez** are common—in medical texts **büt-** 'to heal (Intrans.)' is common, e.g. **béş on yıl kart bütmeser kişi etin yakğu ol bat büter** 'if a man has an ulcer which will not heal for five or ten years, he must rub it with human flesh and it heals quickly' *H I* 30–1—**kim üni bütüp** 'if a man's voice fails' *do.* 146: **Xak.** XI **er ü:ni: bütti:** 'the man's voice failed' (*xafat*) because of hoarseness in the chest, or illness, or a blow; and one says **anıŋ alımı: büttı:** *ṭabata daynuhu 'alayhi wa ṣaḥḥa* 'the debt due to him was proved and authenticated'; and one says **ba:ş büttı:** *indamala'l-curh* 'the wound healed'; and one says **kul teŋri:ke: bütti:** 'the servant acknowledged (*aqarra*) the uniqueness of God' *Kaş. II* 294 (continues in Kıp., q.v.); (when the wise man sees it) **sö:zke: büte:r** *yuṣaddiq kalāmī* 'he confirms my statement' *III* 137, 6; o.o. *I* 219, 26; *III* 166, 20; 240, 26: *KB* **büt-** is common, usually 'to believe, rely on (someone *Dat.*)', e.g. **büt maŋa** 742; o.o. 25, 46, 51, 290, 725, 729, 915, 1090, etc.—**berge başı büter** 'the wound inflicted by a whip heals' 2580: XIII(?) *At.* **bu til başıktursa bütmez büter ok başı** 'if the tongue wounds (the wound) does not heal, (as) an arrow wound heals' 139–40; *Tef.* **bit-** (of a girl's breast) 'to grow, fill out' 104; **büt-** 'to believe in (someone *Dat.*)' 113: XIV *Muh. nabata* (of a plant) 'to grow' **bit-** *Mel.* 31, 9; *Rif.* 115: **Çağ.** XV ff. **büt-(-tl,** etc.) *bit- . . . eker yerden nabāt bit- . . . veyā carāḥat oyulup bit- . . . ve yā bir iş ve bir binā tamām olup bit-*

'of a plant, to grow; of a wound to heal; of a task or building to be completed' *Vel.* 144–5 (quotns.); **büt-** (1) *rüyīdan giyāh wa sabza* of a plant or vegetable, to grow'; (2) *iltiyām yāftan zaxm wa carāḥat* 'of an injury or wound, to heal'; (3) *sāxta şudan wa ancām yāftan* 'to be done, finished'; (4) *ba-'amal āmadan wa ḥāṣil şudan* 'to be produced, to come to pass'; (5) *wuṭūq wa i'timād kardan* 'to trust, rely on' *San.* 128r. 16 (quotns.); **bit-** (1) to (4) as above, 'in these four meanings a duplicate (*murādif*) of **büt-** above' *do.* 143r. 7: **Kıp.** XI (after Xak. entry) and one says **ot bütti:** *ṭala'a'l-nabāt wa nabata* 'the plant emerged and grew', also used of fruits when they grow; and one says **oğla:n bütti:** 'the child was born' (*wulida*); and one uses **büttı:** of anything that grows or is born or created (*xuliqa*) *Kaş. II* 294 (**büte:r, bütme:k**): **Xwar.** XIV **bit-/büt-** (1) 'to be completed, achieved'; (2) 'to believe in (someone *Dat.*)' *Qutb* 34, 39; *Nahc.* 26, 6: **Kom.** XIV 'to grow' **bit-** *CCG*; *Gr.* 61 (quotns.): **Kıp.** XIV **bit-** (*sic*) *nabata Id.* 28; *inqaḍā wa nabata* 'to be accomplished; to grow' **bit-** *Bul.* 24r.: XV *qaḍā* (*?quḍā*) *ay al-şuġl* 'of a task, to accomplish (?to be accomplished)' **bit-** *Tuh.* 30a. 7; *nabata* **bit-** *do.* 37a. 4: **Osm.** XIV ff. **bit-** 'to come into existence, be produced', and the like; 'to sprout, grow'; c.i.a.p. *TTS I* 110; *II* 156; *III* 106; *IV* 116.

Dis. BDA

S **bitl:** See **bitig.**

PUF **buda** 'liquorice' ultimately der. fr. Sanskrit *madhuka* (see H. W. Bailey in *Fuad Köprülü Armağanı*, Istanbul, 1953, p. 53). Arat's translation 'grape' based on a supposed derivation fr. Chinese *p'u t'ao* (see **üzüm**) is an error. **Uyğ.** VIII ff. Civ. **bir sunça budanı** 'a piece of liquorice an inch (l.-w.) long' *H I* 146; **buda tübi** 'liquorice root' *do.* 191; o.o. *do.* 150, *H II* 14, 133.

botu: (**?poto:**) 'camel colt, usually under a year old'; see *Shcherbak*, p. 106. An early l.-w. (with Mong. suffix) in Mong. as *botoġan* (*Haenisch* 20, *Kow.* 1181). S.i.a.m.l.g., usually as **bota** or the like; this final **-a**, and the Mong. form, strongly suggest an original final **-o:**. The SW forms, Osm. **puduk**; Tkm. **pota** hint at an original initial **p-**. See *Doerfer* II 777. **Xak.** XI **botu:** *faṣīlu'l-nāqa* 'a camel colt' *Kaş. III* 218 (the word is in a Chapter containing dissyllables ending in long open vowels; the final *wāw* in the MS. was rather misshapen and a later scribe put two dots over it and turned it into *qāf*; the word has therefore usually been mistranscribed as *botuk*, cf. **çatu:**); a.o. *I* 120, 19 (**aŋra:-**); *II* 341, 4 (**bozlat-**): XIV *Rbğ.* **bota** *Shcherbak*, p. 106: **Çağ.** XV ff. **bota** *oğul* 'child' *Vel.* 146 (quotns.); **bota** *baça wa farzand-i ādamī wa sāyir ḥayvānat 'umūma(n) wa baça-i şutur xuşuşa(n)* 'a human child; the young of an animal in general, and a camel in particular' *San.* 130r. 25 (29) (same quotns.; the translation, other than the last phr., is due to a misapprehension; one quotn. refers to **botalık téve** 'a camel with a colt', in the other **botam** is used to address a dying son, obviously in a purely metaph. sense): **Xwar.** XIV (like) **ingen ingen** (*sic*) **bodalarıŋa iŋreyü** 'camels calling to their colts' *Nahc.* 73, 16: **Kıp.** XV *al-ġa'ūdu 'l-ṣaġīr* 'a small camel colt' **boţa:** *Kav.* 61, 20; *ḥawlīyu'l-ibil* 'a one-year-old camel colt' **boţa** *Tuh.* 13a. 2.

D **büte:** Ger. in **-e:** of **büt-** used as an Adv.; noted only in Xak. **Xak.** XI **büte:** *ḥarf wa ma-'nāhu'l-kaṭīr* a Particle meaning 'a great deal'; hence one says **men aŋar büte: yarma:k bé:rdim** *a'ṭaytuhu* ⟨words omitted⟩ 'I gave him ⟨a great deal of money⟩'; and one says **bu: ı:şka: büte: boldı:** *maḍā zamān mina'l--dahr li-hāḍā* 'the time for this is past', like (*bi-manzila*) the Oğuz word **kibe:** for a period of time (*li-burha mina'l-dahr*) *Kaş. III* 217: *KB* **büte boldı élig yüzin körmedim** 'It is a long time since I saw the king's face' 1587; a.o. 3635.

Dis. V. BDA-

beḏü:- 'to be, or become, big, great. etc.' Survives only(?) in NE Tuv. **bedi-** and SW Osm. **büyü-**. **Uyğ.** VIII ff. Man. **katığı beḏümiş padd** 'the *padd* (?; l.-w.) whose violence has become great' *TT III* 88: Bud. *U II* 9, 6 (**ükli:-**); see also E **keḏi:-**: **Xak.** XI **oğla:n bedü:di:** 'the boy became big' (*kabura*); also used of anything that becomes big after being small *Kaş. III* 259 (**bedü:r, bedü:me:k**; everywhere spelt *bedü:-*; this verb and **böḏi:-**, which is so spelt, are placed under the cross-heading **-D-**, and before the cross-heading **-Ḏ-** which is followed by **uḏı:-, boḏu:-**, etc.; it seems fairly certain that both **-D-** and **bedü:-** were intended, see **beḏüt-**, but seem to be dialect pronunciations); a.o. *I* 319, 11 (**kop**, also spelt *bedü:di:*): *KB* **beḏu:-**, consistently so spelt, is common, e.g. (God gave him wisdom and) **yalŋuk beḏüdi** 'man became great' 150; o.o. 289, 731, 737, 1757, 5153: XIV Muh.(?) *'aẓuma* 'to be, or become, big' (VU) **beyü:-** (unvocalized) *Rif.* 131 (only); *irtafa'a* 'to rise' PU **berü:-** (unvocalized, first letter undotted) should perhaps be read **beḏü:-** 102 (only): **Kıp.** XV *xāyala* 'to behave conceitedly' **biyi-** *Tuh.* 14b. 11.

DF **biti:-** 'to write; to write (something *Acc.*)'. This word is considered to be a Den. V. in **-i:-** fr. ***bit**, an unrecorded l.-w. fr. Chinese *pi* 'writing brush' (*Giles* 8,979; Pulleyblank's Middle Chinese' *pjit*); it became an early l.-w. in Mong. as *biçi-* (*Haenisch* 15), and this Mong. word has been reborrowed in some NE languages (but Khak. **pas-** looks more like a l.-w. fr. Russian *pisat'*); otherwise survives only in SE Türki **pit-** *Shaw*; **püt-** *BŞ*; **piti-/püt-/pütü-** *Jarring*. Cf. **3 yaz-, Türkü** VIII **beŋgü: taş tokı:tdım bitı:dim** 'I had this memorial stone driven into (the ground) and inscribed it' *I S* 12–13; o.o. *I SE, I SW, II SW, Ix.* 28: VIII ff. **biti:dim** *IrkB, Postscript*;

Tun. IV 11 (*ETY II* 96): **Uyğ.** VIII **bitig [biti:]dim** *Şu. Sb.*: VIII ff. Man.-A **bitidim** *M I* 28, 22: Bud. **bitideçi bititdeçi** 'writing (this *sūtra*) or causing it to be written' *Suv.* 447, 17; Civ. **biti-** (usually in the form **bitidim**) is very common in the contracts in *USp.*: **O. Kır.** IX ff. **bitigli:** *Mal.* 24, 3; **bitidim** *do.* 42, 6: **Xak.** XI (in grammatical section) **er bitig biti:di:** *kataba'l-raculu'l-kitāb* 'the man wrote a letter (or book, etc.)' *Kaş. II* 325, 7; n.m.e.: *KB* **biti-** is common 114, 258, 1342, etc.: XIII(?) *At.* **bitidim** 465, 475; *Tef.* **biti-** (and? **bit-**) 'to write' 104: XIV Muh. *kataba* **biti:-** *Mel.* 30, 11; 39, 2; 41, 6; *Rif.* 114, 131: **Çağ.** XV ff. **biti-(-dİ,** etc.) *yaz-* 'to write' *Vel.* 134–6 (quotn.); **biti-** (spelt) *nuwīstan* 'to write' *San.* 143r. 13 (quotns.): **Xwar.** XIII(?) (Then Oğuz Xan sent his orders to the four quarters and) **bildürgülük bitidi** 'wrote to inform them' *Oğ.* 104: XIV **biti-** ditto *Qutb* 34, *MN* 78, etc.: **Kom.** XIV *'to write'* **biti-** *CCG*; *Gr.*: **Kıp.** XIV **biti-** *kataba Id.* 28: **Osm.** XIV and XV **biti-** 'to be destined', i.e. written by fate in a few texts *TTS I* 110; *II* 156; *IV* 116.

S **buta:-** See **butı:-**.

butı:- 'to prune' (a tree, etc.). This was no doubt the original vocalization of this verb, cf. **butık**, but it became **buta-** early in the medieval period. S.i.s.m.l. in its original meaning and also for (of a tree) 'to throw out branches'. **Xak.** XI *Kaş. III* 337 **(butıkla:-)**; n.m.e.: **Kıp.** XIV **buda-** *qallama* 'to prune' *Id.* 29: XV ditto *Tuh.* 30a. 6 (in margin in second hand **budadı** *ay ğaşana*, same meaning): **Osm.** XVIII **buda-**, in *Rūmī, pīrāstan bāğ wa diraxt az şāx-i zāyid* 'to prune the superfluous branches off a vine or tree' *San.* 131r. 28.

?D **1 boḍu:-** (?**boḍo:-**) 'to dye (something *Acc.*)'; presumably Den. V. fr. **2*bo:ḍ** q.v. Survives in NE Tel. **pudu-**; Tuv. **budu-** and in all other language groups as **boya-** or the like. **Xak.** XI **ol to:nuğ boḍu:dı:** *şabağa'l-ṯawb* 'he dyed the garment' (etc.) *Kaş. III* 260 (**2 boḍu:-** follows in same para.): XIV *Muh. şabağa* **bo:ya:-** *Mel.* 27, 13; *Rif.* 111; *al-ṣabğ* **bo:ya:mak** 37, 14; 124: **Çağ.** XV ff. **boya-(-b)** *bir rengle boya-* 'to dye with a colour' *Vel.* 158; **boya-** *rang kardan San.* 141v. 27: **Xwar.** XIV **boya-** ditto *Qutb* 35: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *şabağa* **bo:ya:-** *Hou.* 37, 2 (Imperat., in error, *-gil*): XIV ditto *Bul.* 55v.: XV ditto *Tuh.* 23a. 2.

VU **2 boḍu:-** 'to fasten, or nail (something *Acc.*, to something *Dat.*, or **üze**)'. N.o.a.b., but see **boḍul-**. **Uyğ.** VIII ff. Bud. (the merciless rulers of hell) **örtlüğ yérke boḍıyu çalarlar** 'throw them down and fasten them to the fiery ground' *TT VI* p. 73, note 308, 30; **örtlüğ yér üze etözlerin boḍuyu tokıp** *do.* 31–2: **Xak.** XI (after **1 boḍu:-**), and one says **ol okın urdı: keyikni: yığa:çka: boḍu:dı:** *ramā'l-ṣayd wa alzaqahu bi'l-ṣacara* 'he shot the wild animal and fastened it to the tree' (etc.) *Kaş. III* 260 (**boḍu:r, boḍu:ma:k**, mis-spelt *boḍu:rma:k*).

böḍi:- 'to dance'. An l.-w. in Mong. as *böci-* (*Kow.* 1220, *Haltod* 311) which fixes the first vowel as **-ö-**, not *-ü-* as usually transcribed, but suggests that the original form was **bödi:-**; this links with the fact that in *Kaş.* this word, though spelt **böḍi-**, is indexed under **-D**, see **beḍü:-**; but this form, if authentic, must have been a dialect pronunciation. Survives only in several NW languages as **biyi-**; the NC forms Kır. **biyle-** Kzx. **bile-** are Den. V.s fr. **biy (böḍig**, q.v.). **Uyğ.** VIII ff. Bud. *U I* 41, 21; *IV* 8, 36 **(ırla:-)**; *TT X* 144–5 **(1 ı:r)**; o.o. *do.* 469; *U II* 24, 4; 25, 1: **Xak.** XI **kı:z böḍi:di:** (*sic*) *raqaṣati'l-cāriya* 'the servant girl (etc.) danced' *Kaş. III* 259 **(böḍi:r, bödi:-me:k**, see above; prov. containing **böḍi:g)**: XIV Muh. *raqaṣa* (VU) **böyi:-** *Mel.* 26, 11; *Rif.* 109; *al-raqṣ* (VU) **böyimek** 120 (only, *-mak* in error): **Kom.** XIV 'to dance, clap' **beyi-/biyi-** *CCI, CCG*; *Gr.*: **Kıp.** XIII *raqaṣa* **be:y-** *Hou.* 34, 14: XIV **böy-** *raqaṣa Id.* 37 (and see **1 bük-**).

Dis. BDB

SF **bitbül** See **bitmül.**

Tris. BDB

SF **pitpiti** See **bitmül.**

Dis. BDC

F **baḍıç** 'vine trellis'; no doubt like other words connected with vines, e.g. **2 ba:ğ, bo:r**, an Iranian l.-w. N.o.a.b. The word is noted in Pe. as *wāyic* (*Steingass* 1454) and Tajik *vo'iş* (*Tef.* 88). **Xak.** XI **baḍıç** *al-'arīş* 'vine trellis' *Kaş. I* 295 **(üzümlen-)**; n.m.e.: XIII(?) *Tef. 'alā 'uruşihā* **baḍıçları örtmenleri üze** 88 (apparently alternative translations for *al-'arīş* which means both 'vine trellis' and 'open hut with a light roof').

Tris. BDC

DF **baḍıçlık** Hap. leg.; A.N. (Conc. N.) fr. **baḍıç**. **Xak.** XI **baḍıçlık** (MS. *-d-* for **-ḍ-**) **yığa:ç** 'wood (*al-xaşab*) prepared for the manufacture of a vine trellis (*'arīşu'l-karm*)' *Kaş. I* 502.

Dis. BDD

D **bütüt** Hap. leg.; Active Dev. N. fr. **büt-**; 'the successful performance (of a task)'. **Uyğ.** VIII ff. Civ. *TT I* 140 **(eşidüt)**.

Dis. V. BDD-

D **beḍüt-** Caus. f. of **beḍü:-**; to 'make something, big, greater, etc.' Survives only(?) in NE Tuv. **bıdıt-** and SW Osm. **büyüt-**. **Uyğ.** VIII ff. Civ. **kiçig atıŋ beḍüt(t)üŋ** 'you have increased your small reputation' *TT I* 8: **Xak.** XI **ol oğla:nığ bedüttı:** *rabbā'l-ṣabī wa kabbarahu* 'he brought up the boy and made him grow up' *Kaş. II* 300 **(bedütü:r, bedütme:k**. This verb, **kaḍıt-** and **kıḍıt-**, q.v., are placed in a section preceded by **-D-**, which is followed by one preceded by **-D-** and ends in

the following sentence, 'some of them (i.e. the Turks) make the *dāl*s in all these verbs *yā* on the (false) assumption (*'alā tawahhum*) that they are *ḏal* (with a dot over). I heard this among the Yağna:, Tuxsı:, and Oğuz and parts (*aṭrāf*) of the Uyğur.. The alteration of *dāl* to *ḏāl* is also permissible in Ar., as one says *mā ḏuqtu 'adūqa(n) wa 'aḏūfa(n).*' The spelling **bedüt-** was therefore deliberate, but seems to represent a dialect pronunciation): *KB* the word is consistently spelt **beḏüt-**; (know that knowledge is great (**beḏük**) and understanding great (**uluğ**)) **bu iki beḏütür üḏürmiş kuluğ** 'these two make the chosen servant great' 152; o.o. 298, 1001, 1359, 4015 (**anın**), 5801 (**buka:**): XIV Muh.(?) *'aẓẓama ğayrahu* 'to make (someone else) great' (VU) **beyüt-** (unvocalized) *Rif.* 131 (only).

DF **bitit-** Caus. f. of **biti:-** 'to have (something *Acc.*) written'. N.o.a.b. **Türkü** VIII **Türkü Bilge: Xağan élı:ŋe: biti:tdim** 'I had (this inscription) written for (i.e. addressed to) the realm of Türkü Bilge: Xağan' *T* 58: **Uyğ.** VIII ff. Bud. **bitit-** usually means 'to have (a Buddhist scripture) written' as an act of piety e.g. *Suv.* 447, 17 (**biti:-**); *U II* 38, 69, and 77; *TT VII* 40, 10; (any man who in order to seduce women) **yırlap takşurup bitiğ bititser** 'sings, or composes verses, or has letters written' (will be reborn blind) *U III* 75, 11: **Xak.** XI **ol bitiğ bititti:** *aktaba'l-kitāb* 'he had a letter (book, etc.) written' *Kaş. II* 298 (**bititü:r, bititme:k**); a.o.o.: XIV Muh. *kattaba* **bitit-** *Mel.* 41, 7; *Rif.* 131: **Çağ.** XV ff. **bitit-(-tı)** *yazdur- Vel.* 134; **bitit-** (spelt) Caus. f.; *nuwīsānīdan San.* 143v. 15 (quotn.).

PUD **boḏut- (boḏot-)** Caus. f. of **1 boḏu:-**; 'to have (something) dyed'. This is almost certainly the verb in *PP* 2, 4–5 which Pelliot transcribed *butat-* and derived fr. **butı:-**; Pelliot's translation, including a mistranscription of **kars** as *karış*, is not plausible. Survives as **boyat-** in SE Türki *Shaw*, *Jarring*; NC Kır. (**boyot-**); Kzx.; SC Uzb. (**būyat-**); and several NW and SW languages. **Uyğ.** VIII ff. Bud. (some people spin wild hemp, wool, or hemp and) **böz boḏatıp kars tokıyur** 'have the thread (lit. 'cloth') dyed and weave garments' *PP* 2, 4–5.

D **buḏut-** Hap. leg.; Caus. f. of **bu:ḏ-**; an earlier form of the Caus. f. than SW Tkm. **buydur-**. **Xak.** XI **ol kişi:nı: tumluğka: buḏuttı:** *ahlaka'l-racul fi'l-bard wa wacada'l-qurr ḥattā: māta* 'he killed the man in the cold, and (the man) experienced such cold that he died' *Kaş. II* 302 (**buḏutu:r, buḏutma:k**; the initial seems to have been altered to *y-* in the MS. by someone who supposed that the word was the Caus. f. of **yo:ḏ-**, but such verbs with initial **y-** are listed in *II* 315 ff. and not in this section).

D **böḏüt-** Caus. f. of **böḏi:-**; 'to make (someone *Acc.*) dance'. Survives only(?) in NW Kaz. **bıyıt-** *R IV* 1790. **Xak.** XI **ol oğlını: büḏütti:** *ḥamala ibnahu 'alā'l-zafan fa-zafana* 'he urged his son to dance, and so he danced' *Kaş. II* 302 (**böḏütü:r, böḏüt-me:k**).

Tris. V. BDD-

D **beḏüttür-** Hap. leg.?; Caus. f. of **beḏüt-** and syn. w. it. **Uyğ.** VIII ff. Man. **kop köŋülin uluğ tap örittegi beḏüttürdeçi** (spelt *betüdtürteçi*) 'arousing and increasing great desires with his whole mind' *TT IX* 41–2 (meaning indicated by the Tokharian original, except that only one verb 'arousing' is in that text).

Dis. BDĞ

D **batığ** Dev. N./A. fr. **bat-**, lit. 'the act of sinking' w. various special applications. Survives at any rate in such words as NC Kır. **batu:** 'the act of sinking; a hole, depression' and SW Osm. **batı** 'sunset, west'; but some words below and modern forms like SE Türki **batuk** 'quagmire', *Shaw* 40, and SW Osm. **batık** 'sunk, sunken' are prob. derived fr. the parallel Pass. Dev. N./A. **batuk**, and words like **batak** 'morass' are Sec. f.s of **batğak**, a Dev. N. first noted in Çağ., *San.* 119v. 16. **Uyğ.** VIII ff. Bud. (in a list of evil beings) **batığdakı ağuluğ lu:lar** 'poisonous dragons in the gorges (or swamps, etc.)' *TT VI* 96–7: **Xak.** XI **batığ** 'the gorge (*al-ğamīq*) of a river, etc.' *Kaş. I* 371: *KB* (anything that rises must descend) **ağışka éniş ol eḏlzke batığ** 'a descent (follows) a rise, the sunken the high' 1087; **bilgi batığ** 'a man whose knowledge is profound' 4704; 5713: XIV Muh. *al-muğammaṣ fi'l-mā'* (VU) **batuk** *Mel.* 83, 14; *Rif.* 189: **Xwar.** XIII(?) (this golden bow reached) **kün tuğusıdın da kün batısıkaça** 'from east to west' *Oğ.* 318–19: XIV **batığrak** (of grief) 'deeper' *Qutb* 29: **Kıp.** XIV **batuk** *ṭāyir yuqāl lahu'l-ğaṭṭās* 'a bird called the diver' *Id.* 28: XV *ğaṭṭās* **baṭuk** (pointed as *baṭṭuk*) *Tuh.* 26b. 4.

bıdık 'moustache'. Survives in some NE and NW languages as **mıyık**; SW Az. **bığ**; Osm. **bıyık**; other languages use the Pe. l.-w. *burūt* or Sec. f.s like **murut/murt**. **Xak.** XI **bıdık** *al-sabala* 'moustache' *Kaş. I* 377: XIV *Muh. al-sibāl* **bıyık** *Mel.* 47, 5; *Rif.* 141: **Çağ.** XV ff. **bığ** (*sic*) *burūt San.* 147r. 24; **mığ** *burūt*, in Ar. *sabalat do.* 32r. 11: **Kıp.** XIII *al-ṣarīb* 'moustache' **bıyık** (MS. *yayık*) *Hou.* 20, 8: XV *al-ṣarīb* **mıyık** *Kav.* 60, 15; ditto **bıyık** *Tuh.* 20b. 5: **Osm.** XV ff. **bıyık** noted in several phr. *TTS II* 138; *IV* 101.

D **butık** Conc. N. fr. **butı:-**; 'the branch (of a tree, etc.'), with some extended meanings. For the vocalization see **butı:-**; **-ı-** is not noted later than Xak. S.i.a.m.l.g. w. some phonetic changes (**b/p, t/d**). See *Doerfer* II 779. **Uyğ.** VIII ff. Bud. **butıkın yulduzın** (spelt *budhihkiṃ yuḍuzim*) 'with its branches and roots' *TT VIII K.*10; **aşok söğütnüŋ butıkı** 'the branch of an *aśoka* tree' *U II* 24, 3; o.o. *Suv.* 529, 7–9 (**ulun**); *TT III* 28, note 71, 3: Civ. **tıt söğüt butıkı** 'the branches of a larch' *TT I* 163–4; *do.* 165 (**artuç**): **Xak.**

XI **butık** *al-ğuṣn wa'l-ṣu'ba min kull şay'* 'a branch or twig of anything'; **butık** *al-qirbatu'l--ṣağīra* 'as mall water-skin' in the dialect of Kāşğar: **butık** 'a skin container (*qirba*) made from the skin of a horse's leg and used for storing kumis (*al-āmiş*), etc.': **butak** also 'a branch' in one dialect; the *tā* can carry either a *fatḥa* or a *kasra Kaş. I* 377 (verse containing **buta:k**); 6 o.o. of **butık** and 5 of **butak**: *KB* **yaḍıldı butık** 'its branches have spread out' 4892: XIII(?) *Tef.* **budak** 'branch' (and **budaklı** 'having (many) branches') 109: XIV *Muh.*(?) *al-ğuṣn* **bu:ta:k** *Rif.* 182 (only): **Çağ.** XV ff. **budağ/budak** *sāx-i diraxt* 'the branch of a tree' *San.* 131r. 27: **Xwar.** XIII **budak** ditto '*Ali* 57: XIV **butak** ditto *Qutb* 39; *MN* 133: **Kom.** XIV ditto **butak** *CCI*; *Gr.*: **Kıp.** XIII *al-far'* 'branch' **bu:ta:k** (and see **çıbık**) *Hou.* 7, 11: XIV **budak** *al-ğuṣn*; and some of them turn the **-d-** into **-ṭ-** *Id.* 29; reverse entry *do.* 33; *al-ğuṣn* **buṭak** *Bul.* 3, 13: XV *firā'u'l-şacar* **buṭak** *Kav.* 59, 9; *ğuṣn* **buṭak** *Tuh.* 26b. 5; **budak** *al-ğuṣn* (in margin in second hand, cf. **butı:-**) *do.* 30a. 5: **Osm.** XIV ff. **budak** 'branch'; c.i.a.p.; occasionally **buṭak** fr. XV onwards *TTS I* 119; *II* 171; *III* 113; *IV* 127.

D **boḍuğ** (?**boḍoğ**) Conc. N. fr. **boḍu:-**; 'dye', sometimes more specifically 'hair dye', or more generally 'a bright colour'. S.i.a.m.l.g. usually as **boyağ, boyaw,** or **boya. Uyğ.** VIII ff. Civ. **boḍuğ** 'dye' *H II* 16, 13: **Xak.** XI **boḍuğ** *al-xiḍāb* '(hair) dye' *Kaş. II* 11, 3 (**kus-**); 304, 23; *lawnu'l-dībāc* 'the colour of the brocade' *I* 175, 1 (**oŋ-**); n.m.e.: *KB* **sözi kör çeçek teg tümen tü boḍuğ** 'his words are like flowers with their innumerable colours' 452; o.o. 1399, 1957 (**tutun-**), 4885: **Çağ.** XV ff. **boyağ/boyak** *rang-i ṣabbāğī* 'a dyer's colour' *San.* 142v. 14: **Kom.** XIV 'dye' **boyow** (?) *CCG*; **boya** *CCI*; *Gr.*: **Kıp.** XIII *al-ṣibğ . . . wa huwa'l-fuwwa* 'dye' . . . that is 'madder' **bo:ya:** *Hou.* 24, 6; 31, 8: XV (in a list of Dev. N.s) **boyaw** fr. **boya-** *Tuh.* 84a. 4: **Osm.** XV **boyağ** 'dye' in one text *TTS II* 163.

E **botuk** See **botu:.**

?F **batğa:** Hap. leg.; prob. l.-w. fr. Syriac *peṭqā/peṭqā* which is a l.-w. fr. Greek *pittakion*, originally 'a board, or writing tablet', hence more generally 'a document'. Cf. **bétkeçi: Xak.** XI **batğa:** 'the board (*al-lawḥ*) on which felt and goat's hair fabric for caps is cut out' *Kaş. I* 424.

S **budğay** See **buğda:y.**

Dis. V. BDĞ

S **badğa:-** See **bağda:-.**

Tris. BDĞ

D **batığlık** A.N. (Conc. N.) fr. **batığ**; 'a lavatory' or the like. Pec. to Uyğ.; not the original form of SW Osm. **bataklık** 'morass, bog' which is an A.N. (Conc. N.) fr. **batak** (**batğak**). **Uyğ.** VIII ff. Bud. Sanskrit *var-cakumbhikā* 'a lavatory jug' **batığlıkta:kı** (spelt *pa-*) **küzeç** *TT VIII C.*10; (in a list of parts of a house) **yılkıka atlık kişike batığlık** 'a stable for the livestock and a lavatory for the people (in the house)' *TT VI* 87.

D **boḍuğluğ** P.N./A. fr. **boḍuğ**; 'dyed, coloured'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **boḍuğluğ kereze ton keḍip** 'wearing a dyed monk's robe (l.-w.)' *USp.* 105, 10.

Tris. V. BDĞ-

D **butıkla:-** Den. V. fr. **butık**; 'to prune (a tree *Acc.*)' and other cognate meanings. This must have been the original form of this verb, but in the MS. a *fatḥa* has been marked on the *tā* of this verb and the Refl. f. in addition to the original *kasra*. S.i.s.m.l. as **butakla:-, budakla-**, and the like. **Xak.** XI **ol yığa:çığ butıkla:dı:** *qaṭa'a ağṣāna 'l-şacara* 'he cut branches off the tree'; the more correct form (*wa'l-aṣaḥḥ*) is **butı:dı:** *Kaş. III* 336 (**butıkla:r, butıkla:ma:k**).

D **butıklan-** Refl. f. of **butıkla:-**; (of a tree, river, etc.) 'to form branches'. S.i.s.m.l. as that verb, q.v. **Xak.** XI **yığa:ç butıklandı:** 'the tree grew branches' (*barhamat*); and one says **suv butıklandı:** *ṣāra'l-mā' a'ḍāḍ* 'the (running) water became separate streams'; the origin is the word **butık** *ğuṣnu'l-şacara Kaş. II* 264 (**butıklanu:r, butıklanma:k**; doubly vocalized everywhere, see **butıkla:-**): *KB* **tuğardın butıklandı** (*sic* in Fergana MS., others *butaklandı*) **ot teg yalın** 'the light branched out from the sunrise like a fire' 3839; a.o. 5679: XIII(?) *Tef.* **budaklan-** 'to form branches' 109.

Dis. BDG

D **beḍük** N./A.S. fr. **beḍü:-**; 'big, great'; practically syn. w. **uluğ**, q.v. If there is any difference between the meanings of the two words, it is perhaps that **beḍük** was originally 'physically big', while **uluğ** was 'great' in a wider sense. S.i.a.m.l.g., in some with considerable phonetic changes, e.g. NE **pedik/pi:k/müzük**; NC, NW **blyik**; SW Az. **böyük**, Osm. **büyük**; in some NE, NC, NW languages meaning rather 'high, tall' than 'big, great'. **Türkü** VIII **tokuz oğuz** (PU) **etig yağı: ermiş beḍük ermiş** 'the Tokkuz Oğuz and (PU) Etig were hostile and numerous (?, or powerful)' *Ongin* 6: **Uyğ.** VIII ff. Man.-A (then if the divine power becomes food and drink for the man and woman) **küçlüg beḍük bolur** 'they become strong and big' (and have children) *M I* 16, 3–4: Man. (trees and shrubs become) **küçlüg köp beḍük** *Wind.* 20: Bud. **beḍük bergen katığ kağalın tokıp emgetip** 'striking and torturing them with great whips and tough willow rods' *TT IV* 10, 7; o.o. of **beḍük berge** *Suv.* 5, 23; 7, 21; v. l. Coq, *Chuastuanift*, Berlin, 1911, 27, 4; **kap kara uluğ beḍük tağ teg** 'like a pitch black, great, big mountain' *U IV* 8, 10; similar phr. *do.* 40, 164–5; *U II* 26, 18; **bay beḍük**

bayağut erdi 'he was a rich and great merchant' *USp.* 102b. 7–8: Civ. (in a list) **bir beḏük bir kiçig** (so read) **iki éşiç** 'two cooking pots, one big, one small' *USp.* 55, 25: **Xak.** XI **bedük** 'big' (*al-kabīr*) of anything; one says **bedük tevey** 'a big camel' *Kaş. I* 385; five o.o. of **bedük**, one, *I* 94, 3 of **be:dük** (the spelling with **-d-** is deliberate, see **beḏüt-**): *KB* **beḏük** (*sic*) is common, both in a concrete sense, e.g. **beḏük bir bıçekig** 'a big knife', and an abstract, e.g. **atı beḏük** 'his reputation is great' 58; o.o. 152, 278, 420, 672 (**öktem**), 2118 (**uluğsıġ**): XIII(?) *Tef.* **büyük** (and **büdrük**) 'big' (e.g. of a tent pole) 113: **Çağ.** XV ff. **beyik** *büyük Vel.* 134; **béyik** (?or **biyik**) *buland wa buzurg* 'tall, big' *San.* 150v. 3 (quotns.): **Xwar.** XIII(?) **beḏük, beḏik,** once **bédik** (physically) 'big' is common in *Oğ.*: XIV **beḏük** 'big, high'; (of voice) 'loud' *Qutb* 29; *Nahc.* 128, 3: **Kom.** XIV 'high' **beyik** *CCG*; *Gr.* 54 (quotn.); 'thick, obese' *baxec CCI*; *Gr.* also belongs here?: **Kıp.** XV *'ālī* 'high, tall' (**yüksek** and) **büyük** *Kav.* 36, 8; *'ālī* **biyik** *Tuh.* 24b. 2; 73b. 13.

DF **bitig** Conc. N. fr. **biti:-**; a general word for anything written, 'inscription, book, letter, document', etc. Survives only(?) in SE Türki **pitik** *Shaw*, **pütük** *BŞ* (*Jarring* **pütüş**) and NW Kar. L., T., Krım **bitik**; **biti/bitik** are listed in XIX Osm. dicts. as 'Old Turkish'. See *Doerfer* II 717. **Türkü** VIII **bitig** 'inscription', and **bitig taş** 'memorial stone' occur several times in *I* and *II*, *Ix.* 28 and *Ongin*: VIII ff. **bu ırk biti:g** 'this book of omens' *IrkB*, *Postscript*; *Tun. III* a. 2–4 (**tamğa:lıġ**): **Uyğ.** VIII **bitig** 'inscription' several occurrences in *Şu.*: VIII ff. Man. **nom bitig** 'a (Manichaean) scripture' *M I* 25, 10: Bud. **nom bitig** 'a (Buddhist) scripture' *TT IV* 14, 68; this phr. and **bitig**, same meaning, are common in *TT VI* and *VII*: Civ. **bitig** is the standard term for 'document, contract' in *USp.*; **kisim** (PU) **Şılaŋka bitig koḏtım** 'I have made (this) will in favour of my wife Şılaŋ(?)' 78, 4: **Xak.** XI **bitig** *al-kitāb* 'anything written (book, letter, etc.)': **bitig** *alkitāba* 'handwriting'; also a Dev. N. (*al--maṣdar*); hence one says **anıŋ bitigi: belgü:-lüg** *kitābatuhu ẓāhira* 'his handwriting is clear' *Kaş. I* 384; and about 40 o.o.: **biti:** *al-kitāb mina'l-kutubi'l-munzala mina'l-samā'* 'a revealed scripture' *III* 217 (not a Xak. form, possibly dialect): *KB* (a wise man) **özi bardı koḏtı biziŋe bitig** 'has gone himself, but has left his will for us' 755; (the good vezir must understand) **bu törlüg bitig** 'documents of this kind' 2218; o.o. 258, 4048 (**ağı:çı:**): XIII(?) *Tef.* **bitig** translates *al-kitāb* in the particular sense of 'holy book, scripture' 104: **Çağ.** XV ff. **bitik** ('with **-k**') *maktūb* 'letter', etc. *Vel.* 135 (quotns. adding 'also a plant growing out of the ground'; *San.* 150v. 7 (s.v. **biyik (beḏük)**) points out that this is an error arising fr. a misreading of **biyik**); **bitik** (spelt) *maktūb wa nuwişta* 'letter, something written' (quotn.), adding that the word in this sense is included as Pe. in two Pe. dicts. *San.* 143v. 19; **Oğuz** XI **bitig** *al-'ūḏa* 'amulet, charm' *Kaş. I* 384; a.o. *III* 164, 1 (**kowuç**): **Xwar.** XIII **biti:** 'letter', etc. *'Alī* 51: XIV **bitig** ditto *Qutb* 34: **Kom.** XIV **bitik** 'book, register' *CCI*, *CCG*; *Gr.* 61 (q.v.; quotns.): **Kıp.** XIII *al-kitāb* **bitig** *Hou.* 23, 7; 50, 19: XIV **biti:/ bitig** *al-kitāb*, 'the (word with) final **-g** is the original form, later it was turned into **-i:**' *Id.* 28: XV *katabtu'l-kitāb* **bitigni yazdum** *Kav.* 31, 8: *kitāb* **bitig** (*wa* **kebin**) *Tuh.* 31a. 3 (**kebin** is otherwise unknown, Atalay translates **bitig** (a) *kitap*; (b) *kefin* 'shroud'; (c) *mihir* 'dowry', which suggests that he took **kebin** to be a corruption of *kefin*, but there does not seem to be any justification for the last two translations. *Nabāt* 'plant' **bitig** *do.* 36a. 5 and **bitig** Dev. N. fr. **bitti** *do.* 84b. 2 is obviously a different word. There is no etymological objection to a Dev. N. fr. **bit-(büt-)** meaning 'plant' in Kıp. but the word is otherwise recorded only in *Vel.* where it is an error): **Osm.** XIV **bitig**; XIV to XVIII **biti** usually 'a letter', sometimes more generally 'written document'; in XIV and XV also in the special sense of 'an obituary, the record of a man's deeds compiled during his lifetime and published on his death' *TTS I* 109; *II* 155; *III* 105; *IV* 115.

D **böḏi:g** N.Ac. fr. **böḏi:-**; 'a dance'. The only certain survival is NC Kır. **biy**; Kzx. **bi**, but NE Tuv. **devig** 'dance' *Pal.* 138 is perhaps a metathesized form. **Xak.** XI **böḏig** *al-zafn wa'l-raqş* 'a dance' *Kaş. I* 412 (the **-d-** is deliberate, see **böḏi:-**); a.o. **böḏi:g** (*sic*) *al-raqş III* 259, 19.

D **bütgü:** Dev. N. fr. **büt-**; n.o.a.b. In Xak. obviously an euphemism. **Uyğ.** VIII ff. Civ. (a particular kind of vessel) **tatığlar bütgüke tayağı tétir** 'it is called a support for the preparation of (or the man who prepares?) delicacies' *TT I* 191–2: **Xak.** XI **bütgü:** *al--ğā'iṭ* 'excrement'; this word is used only for addressing children in a special meaning (*xāṣṣata(n)*); one says **bütgü: ba:rmu:** *a bi-ka ğā'iṭ am lā* 'do you want to defecate or not?' *Kaş. I* 430.

Dis. V. BDG-

D **bütgür-** Caus. f. of **büt-**. N.o.a.b.; the normal Caus. f. of **büt-** is **bütür-**, q.v. **Uyğ.** VIII ff. Civ. **bu yılda [kal]ğan urubnı bütgerdimiz** 'this year we have paid the outstanding taxes (l.-w. Ar. *rub'* 'a quarter')' *USp.* 22, 53–5 (as corrected in Arat, *Uygurca Yazılar Arasında*, Istanbul, 1957); **küz yaŋıda yéti taŋ kebez bütgürürmen** 'I will deliver seven *taŋ* (see **6 taŋ**) of cotton seed on the first day of autumn' *do.* 70, 6: **Çağ.** XV ff. **bütker-(-ü**, etc.; 'with **-k-**') *bitür-*, *tamām et-* 'to complete'; *örт-*, *satr et- . . . parda pūşluk ma'nāsına* 'to cover, conceal', in the sense of covering with a curtain *Vel.* 145 (quotns.); **bütker-** (1) *rūyānīdan* 'to cause to grow'; (2) *iltiyām dādan* 'to treat, cure'; (3) *sāxtan wa ancām kardan* 'to make, finish'; (4) *ba-'amal āwardan* 'to produce'; (5) *pūşānīdan* 'to conceal' *San.* 129r. 12 (quotns.);

bitkür- Caus. f.; the first four meanings, similarly phrased; duplicate (*murādif*) of **bütker-** *do.* 143r. 9 (quotn.): **Xwar.** XIV **bitgür-** 'to fulfil (a request)' *Quth* 34.

Tris. BDG

DF **bitl:gü:** Conc. N. fr. **bitl:-**; survives only(?) in SE Türki **pütkü** 'document, nominal roll' *BŞ* 132. **Xak.** XI **bitl:gü:** *al-dawātu'l-turkīya wa ġayruhā* 'the Turkish ink-pot and the like' *Kaş. III* 174.

PU?F **bütü:ge:** this seems to be the only Turkish word for 'egg-plant' which is not certainly a l.-w. All modern Turkish languages use some form of the Pe. word, sometimes in its form as a l.-w. in Russian *baklazhan*, except SE Türki which has **çeyze** a corruption of Chinese *chia-tzŭ*. This suggests that this word, too, is a l.-w., prob. Iranian. The use of *būta* in the translation in *San.* suggests that the author held this view. The Kıp. meaning, which prob. represents a different word, survives in NW Kaz. **büteke/bütege** 'bird's gizzard' *R IV* 1898. **Xak.** XI **bütü:ge:** *al-bādincān* 'egg-plant' *Kaş. I* 447: **Çağ.** XV ff. **bütege** (spelt) 'the name of a kind of plant (*giyāh*) which grows in clumps (*būta būta*) in the plains' *San.* 130v. 6: **Kıp.** XV *qānişa* 'a bird's gizzard' **bütege** *Tuh.* 29a. 9.

DF **bitigçi:** etc. Preliminary note. *Three words all meaning 'scribe, secretary', and the like,* **bitigçi:**, **bétke:çi:**, *and* **bitigü:çi:** *must be carefully distinguished, since etymologically they are quite distinct. Only the last still survives.*

DF **bitigçi:** N.Ag. fr. **bitig**; 'scribe, secretary'. N.o.a.b. **Xak.** XI *KB* **ağıçı bitigçi yā iş tutğuçı** 'treasurer, secretary, or controller' 2494: XIII(?) *Tef.* **bitigçi** 'scribe' 105: XIV. *Muh. kātib* 'scribe' **bitigçi:** *Mel.* 58, 9; *Rif.* 187: **Çağ.** XV ff. **bitikçi** *nuwīsanda* 'a writer' *San.* 7r. 17: **Xwar.** XIV **bitigçi** 'scribe' *Qutb* 34: **Kıp.** XIII *al-kātib* **bitigçi:** (?; MS *-c-*) *Hou.* 23, 7; **bitikçi:** (with *-ç-*) *do.* 50, 19: **Osm.** XIV **bitikçi** 'scribe' in one text *TTS III* 106.

DF **bétke:çi:** it seems to be certain that this has no connection with **biti:-** but is a N. Ag. fr. a Syriac l.-w., see **batğa:**, which was no doubt a Manichaean introduction. **Türkü** VIII ff. **yaŋı:lma:z betke:çi:** 'a scribe who makes no mistakes' *Tun. IIIa.* 10 (*ETY II* 95); a.o. *do.* b. 2–3; **bé:tgeçi:** *Tun. IV* 10–11 (**isi:z**): Man. **betigeçi oğlan** 'an apprentice scribe' *M III* 14, 6–7 (iv): **Uyğ.** VIII ff. Man.-A *M I* 28, 19 (**ağduk**); o.o. *do. I* 21, title; *III* 43, 13: Bud. **bétkeçi körümçi**, scribes and soothsayers' *TT VI* 264 (and see note thereon); o.o. *USp.* 102b. 28, and as a title in a list of P.N.s *Pfahl.* 12, 19–20; Civ. (in a similar list) **bétkeçi** (PU) **Kotsu** *USp.* 74, 19.

DF **bitigüçi:** N.Ag. fr. **bitl:gü:**; 'scribe, secretary'. Survives only(?) in SE Türki **pitküçi** *Shaw*; **pütküçi** *BŞ.* **Uyğ.** VIII (we assembled at the Tayğan lake) **bidigü:çi:** (*sic*, quite clearly) **er anta: ıt[tım]** 'I sent a secretary from there' *Şu. S* 3: VIII ff. **bitigüçi** occurs as a v.l. for **bétkeçi** in some MSS. *TT VI* 264: **Çağ.** XV ff. **bitkücl/bitiküçi** ('with **-k-**') *yazıcı* 'scribe' *Vel.* 135.

D **beğüklük** A.N. fr. **beğük**; 'greatness, bigness'. Survives in the same languages and with the same phonetic changes as **beğük** except in NE. **Xak.** XI *KB* **uluğluk saŋa ol beğüklük saŋa** 'might and greatness belong to Thee (oh God!)' 7; o.o. 154, 941, etc.: XIII(?) *Tef.* **büyükük** 'the height (or size?, of a wall)' 113: **Kom.** XIV 'height' **beyiklik** *CCI*; *Gr.*

D **bitiglig** P.N./A. fr. **bitig**; survives only(?) in SW Türki **pitiglik (tur-)** '(to be) written' *Jarring.* **Xak.** XI (after **bitiglik**) and with final **-g** *şāhibuhu* 'the owner (of writing material)' *Kaş. I* 508; **bitiglig er** 'a man who owns a written document (*ruq'a*)' *do.* 511, 19: XIII(?) *Tef.* **bitiglig** (1) 'written' (in a book); (2) (of the bezel of a ring) 'inscribed' 104: **Çağ.** XV ff. **bitiklik** ('with **-k- -k**') *yazılmış* 'written (matter)' *Vel.* 136; **bitiklik** *maktūb wa nuwişta şuda* 'written' (quotn.); 'in this passage **bitiklik** is the equivalent (*murādif*) of **bitilgen** and **bitilmiş**' *San.* 8r. 28.

DF **bitiglik** Hap. leg.; A.N. (Conc. N.) fr. **bitig**. **Xak.** XI **bitiglik ne:ŋ** *şay' yu'add li-yuktab 'alayhi* 'something prepared to be written on' (i.e. writing paper, etc.) *Kaş. I* 508.

D **bütgüsüz** Priv. N./A. fr. **bütgü:**; n.o.a.b. **Uyğ.** VIII ff. Bud. (if you want a simile; if men want gold ore, and search everywhere and find it, they break it into small pieces—small gap) **bütgüsüz kavışğusuz kılıp** (and then at the appropriate moment smelt it) *Suv.* 71, 12–16; the meaning must be something like 'making it completely amorphous'.

Tris. V. BDG-

D **beğükle:-** Den. V. fr. **beğük**; 'to be, or become, big; to consider to be big', etc. Survives in much the same languages and with the same phonetic changes as **beğüklük**. **Xak.** XI **ol meni: beğükle:dі:** '*addanī kabīr* 'he thought that I was big' *Kaş. III* 340 (**beğükle:r, beğükle:me:k**; the **-d-** is deliberate, see **beğüt-**): **Xwar.** XIII(?) (forty days after he was born) **beğükledі yürіdі oynadı** 'he grew big, walked, and played' *Oğ.* 12.

D **beğüklentür-** Caus. f. of the Refl. f. of **beğükle:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (it is called the moon (month) which shines) **ı ığaçığ kamşatığlı beğüklentürügli** 'in order to shake the bushes and trees and make them grow' *Wind.* 16–17.

Dis. BDL

VU **butlu:** 'a camel's nose peg'; pec. to *Kaş.* **Xak.** XI **butlu:** *xaşāş anfi'l-ba'īr* 'a camel's

nose peg' *Kaş. I* 430: **Oğuz**(?) *Kaş. II* 16, 27 (**tak-**; the word is here translated *al-waraş*, which has no appropriate meaning and is perhaps a scribal error for *al-xaşāş*).

D **bo:ḍluğ** P.N./A. fr. **1 bo:ḍ**; usually with preceding Adj. 'having a (tall, short, etc.) stature'; if by itself, 'tall'. S.i.m.m.l.g. usually as **boylı/boylu:**. **Türkü** VIII **altu:n boḍlu:ğ** (mis-spelt *boḍllğ*) **buğra:lık yara:ğay** 'the golden-bodied camel stud will flourish' *IrkB* 5: **Xak.** XI *III* 121, 10 (**bo:ḍ**); 138, 19 (**1 si:n**); 156, 23 (**ta:l**); n.m.e.: XIII(?) *Tef.* **boy** 'stature' 106: **Çağ.** XV ff. **boyluğ/boyluk** the Suffix **-lığ/-lık/-liğ/-lik** is an Adjectival and Possessive Suff. as in the phr. **sarw boyluğ** *sarw qāmat* 'with a figure like a poplar' *San.* 142v. 23 (quotn.): **Xwar.** XIV **uzun boḍluğ** 'tall' *Qutb* 35; *Nahc.* 102, 6; **orta boḍluğ** 'of medium height' *do.* 22, 15: **Kıp.** XV *al-raculu'l--mu'tadilu'l-qāma* 'a man of medium height' **orṭa bo:lı:** (*sic*) *Kav.* 59, 17.

D **butluğ** P.N./A. fr. **1 bu:t**; 'having legs, thighs', etc. N.o.a.b. **Türkü** VIII ff. Man. (if we have injured two-legged human beings or) **tört butluğ tınlığka** 'four-footed animals' *Chuas.* 81; a.o. *M III* 38, 12 (ii): **Uyğ.** VIII ff. Man. *TT IX* 85 (**2 ağu**): Bud. **kamağ iki butluğ yalaŋuklar** 'all two-legged men' *USp.* 102, 25–6: **Xak.** XI *Kaş. I* 126, 9 (**aḍrı:**).

Dis. V. BDL-

D **batıl-** Hap. leg.; Pass. f. of **bat-**; irregular since **bat-** is Intrans. **Uyğ.** VIII ff. Man. **toz toprakka batılıp** 'being submerged in the dust (Hend.)' *TT III* 27.

DF **bitil-** Pass. f. of **biti:-**; 'to be written'. Survives only(?) in SE Türki **pütül-** *BŞ.* **Uyğ.** VIII ff. Man.-A **bitilmiş boldı** 'it was written' *M I* 25, 4 and 7: Civ. **bitildi** *USp.* 118, 2: **Xak.** XI **bitig bitildi:** *kutiba'l-kitāb* 'the book (etc.) was written' *Kaş. II* 119 (**bitilü:r, bitilme:k**); **bu: er sü:ke: bitilge:n** 'this man's name is constantly being written (*yuktab*) in the army (register)' *I* 521; o.o. *II* 139, 10; 160, 13: XIII(?) *At.* **tar erse kéŋ erse bitildi rūzuŋ** 'your fortune (Pe. *rūzī*) whether it is straitened or comfortable has been written (in the book of fate)' 315; *Tef.* **bitil-** 'to be written down' 105: **Çağ.** XV ff. **bitil- (-di)** *yazıl- Vel.* 136 (adding 'also in the same sense as **bit-**, of grass "to grow out out the ground", etc. (quotn.)'; in *San.* 348r. 24 (s.v. **yétil-**) it is pointed out that this is an error arising fr. a misreading of **yétil-**); **bitil-** *nuwişta şudan* 'to be written' 143v. 18 (quotn.): **Xwar.** XIII (?) **bitilmiş erdi kim** 'it was written that' *Oğ.* 105–6: XIV ditto *Qutb* 34; *MN* 78.

D **1 boḍul-**(?**boḍol-**) Pass. f. of **1 boḍu:-**; 'to be dyed, stained', etc. S.i.s.m.l., usually as **boyal-**. **Xak.** XI *KB* (when a fighting man sees the enemy, his face flushes) **karışsa boḍulur kızıl ham yağız** 'when he enters the battle he is stained red (with blood) and brown (with dust)' 2384.

VUD **2 boḍul-** Pass. f. of **2 boḍu:-**; 'to be fastened, or attached to (something *Dat.*)', usually metaph. Pec. to Uyğ. **Uyğ.** VIII ff. Man. *TT III* 52 (**il-**): Bud. **meŋisine boḍulmış kişi men** 'I am a man attached to the pleasures (of this world)' *Hüen-ts.* 290–1; **sansarka yeme illnmez nırvanka yeme boḍulmaz** 'he is neither involved in *saṃsāra* nor attached to *nirvāṇa*' *Suv.* 373, 14–15; o.o. *do.* 102, 19–20; *Hüen-ts.* 2121, etc.

D **batla:-** Hap. leg.; Den. V. fr. **2 bat**; the modern NW, SW verb **patla-** 'to burst, crack', etc. is a Den. V. fr. **1 bat**, but does not seem to be an ancient word. **Xak.** XI **ol bö:zni: batla:dı:** *ṭacara'l-kirbās bi'l-ṭacīr* 'he dressed the linen with the thick juice of pressed dates' *Kaş. III* 291 (**batla:r, batla:ma:k**).

D **bitle:-** Den. V. fr. **bit**; 'to delouse'. S.i.s.m.l. w. minor phonetic changes. **Xak.** XI **er bit bitle:di:** *ṭalaba'l-raculu'l-qaml* 'the man hunted for lice' *Kaş. III* 291 (**bitle:r, bitle:me:k**): XIV *Muh.*(?) *falā ra'sahu* 'he deloused his head' *Rif.* 113 (only, spelt *biti:le:-*): **Kıp.** XIII *fallā min tafliyati'l-qaml* **bitle:-** *falā Id.* 28: ditto *Tuh.* 28b. 2.

D **butla:-** Hap. leg.(?); Den. V. fr. **1 bu:t**. **Xak.** XI **it erig butla:dı:** 'the dog bit (*'aḍḍa*) the man's leg (*sāq*)'; also used when one man hits another on the leg *Kaş. III* 291 (**butla:r, butla:ma:k**).

Tris. V. BDL-

D **botu:la:-** (?**boto:la:-**) Hap. leg.; Den. V. fr. **botu:**; 'to give birth to a foal'. **Türkü** VIII ff. **ürü:ŋ iŋeni: botu:la:mi:ş** 'his white she-camel had given birth to a foal' *IrkB* 5.

Dis. BDM

D **batım** Hap. leg.; N.S.A. fr. **bat-**. **Türkü** VIII **süŋü:g batımı: karığ söküpen** 'forcing our way through snow as deep as (the length of) a lance' *I E* 35; *II E* 26–7.

PUF **bitmül** one of several words for 'long pepper' going back ultimately to Sanskrit *pippala*, which survived almost unchanged in **biblı:** (?**pipli:**), q.v. There is an intermediate form PU **pitpiti** in **Uyğ.** VIII ff. Civ. *H I* 7, 15, 35, 159, which is probably taken fr. some Iranian form of the word lying behind Pe. *pilpil* (Ar. *filfil*). There is another intermediate form PU **bitbül** (?**pitpül**). N.o.a.b.; cf. **murç**. **Uyğ.** VIII ff. Civ. (PU) **bitbül** *TT VII* 22, 8; (PU) **bitmül** *H II* 28, 126: **Xak.** XI (PU) **bitmül** *al-dār fulful* 'long pepper' *Kaş. I* 481 (*bā* unvocalized).

D **batma:n** Dev. N. fr. **bat-**; etymologically 'something which sinks' (i.e. in the scales); actually a unit of weight. In the early period it was used both for liquids and solids, and judging by the contexts in which it is used cannot have been very large, perhaps about 2 pounds avoirdupois. S.i.m.m.l.g. with a very

wide range of values; e.g. in SE Türki *Shaw* puts it at anything between 320 and 1280 lb., *BŞ* 57·3 kilos (about 113 lb.) and *Jarring* 573·44 kilos (about 1,130 lb.); in SC Uzb. Borovkov says that it varies from 72 to 396 lb.; while in SW Osm., Redhouse says, it varies fr. 5½ to 22 lb. **Uyğ.** VIII ff. Civ. **yeğirmi batman edgü bor** 'twenty *batmans* of good wine' *USp.* 71, 4; **on bés batman mén** 'fifteen *batmans* of flour' *do.* 76, 8; o.o. *do.* 91 (flour, meat, horse-hair); *II I* 19 (meaning obscure): **Xak.** XI **batma:n** *al-manā* 'a unit of weight (here prob. 2 lb.)'; hence one says **bir batma:n et** 'a batman of meat' *Kaş. I* 444: XIV *Muh.*(?) *al-mann* ditto **ba:tma:n** *Rif.* 187 (only): **Çağ.** XV ff. **batman** *wazn-i mu'ayyan* 'a unit of weight' in Pe. *mann* (between 40 and 84 lb.) *San.* 119v. 7: **Xwar.** XIV **batman** (three of barley) *Nahc.* 28, 11; (half of red gold) *do.* 97, 7: **Kıp.** XIII *al-raṭl* 'a unit of weight' (?about a lb.) **batma:n** *Hou.* 55, 15: XIV **baṭman** ditto *Id.* 33; *Bul.* 9, 12: XV ditto *Kav.* 22, 4; 39, 11; *Tuh.* 17a. 1.

Dis. BDN

D **boḍun** Plur. or Collective f.(?) of **1 bo:ḍ**, cf. **eren**; lit. 'clans', in practice a semi-technical term for 'an organized tribal community, a people', in the sense of a community ruled by a particular ruler; hence, esp. in such phr. as **kara: boḍun**, 'the common people' in antithesis to the supreme ruler, and the subordinate tribal or clan rulers, the *begş*. Very common in the early period but n.o.a.b. *Kaş.* mentions a form **boyun** as current in languages in which **-ḍ-** had become **-y-**, but there is no record of the word in this sense, although it is common meaning 'neck'. **Türkü** VIII **boḍun** is perhaps the commonest word in the inscriptions; it occurs (1) by itself; (2) in the expression used by a ruler **boḍunım** 'my people'; (3) preceded by an ethnic name, which may be either Turkish or foreign, e.g. **Türkü boḍun** 'the Türkü people'; **Tavğaç boḍun** 'the Chinese people' (practically equivalent to 'the Chinese Empire') *I S* 4, 5 etc.; **Soğdak boḍun** 'the Sogdian people' *I E* 39; (2) and (3) both occur in **toku:z oğuz boḍun kentü: boḍunım erti:** 'the Tokkuz Oğuz people were my own (subject) people' *I N* 4. The later meaning occurs in **kara: boḍun** 'the common people' *II E* 41 and **Türkü kara: kamağ boḍun** 'all the Türkü common people' *I E* 8–9, *II E* 8, and is even clearer in *I E* 6, *II E* 6 **(üçün)**: VIII ff. Man. **türk boḍun** *TT II* 6, 10; **uluğ kiçig kamağ boḍun** 'all the people great and small' *do.* 8, 65; **begke kara boḍunka** *do.* 8, 69: Yen. **kara: boḍun** *Mal.* 32, 6; a.o.o.: **Uyğ.** VIII **boḍun** in all usages is common in *Şu.*, e.g. **kentü: boḍunım** *E* 2; **türkü boḍun** *N* 8 and **kara: égil boḍunığ** 'the common, ordinary people' *E* 2: VIII ff. Bud. **uluş boḍun** 'the people of the country' *PP* 3, 6; 30, 8; 62, 3; (my father the Xan) **boḍun tılıŋa korkup** 'fearing what the people would say' *do.* 11, 1–2; **kamağ kara boḍun** *TT X* 170; **yéti tümen yéti miŋ boḍunlar** '77,000 people' *TT VI* 302; **kent teğreki boḍunuğ bokunuğ** 'the people (jingling Hend.) in the neighbourhood of the town' *TT X* 51–2; a.o.o.: Civ. **él boḍun** in *USp.* 14, 6; 17, 2 after lists of names (some the same) seems to mean 'people (resident in this district)'; a.o.o. of **boḍun** in the sense of '(individual people)': **O. Kır.** IX ff. **altı: bağ boḍun** 'the people of the Six Clans' *Mal.* 1, 2; 5, 2; a.o.o. of **boḍun** 'people': **Xak. (Çigil)** XI **boḍun** *al-ra'iya wa 'awāmu'l-nās* 'the peasantry and common people' in Çigil *Kaş. I* 398; about 30 o.o. in ordinary Xak. quotns., almost half with **-d-** for **-ḍ-**; the commonest spellings are **bo:ḍun** and **boḍu:n** and the translations *al-qawm* 'tribe', *al-nās* 'people', and occasionally *al-aqwām* 'tribes' and *al-qabila* 'tribe': **boyun** *al-qawm* in the language of those who make **-ḍ- -y-** *Kaş. III* 169: *KB* **boḍun** is very common, it sometimes means 'the people' as a community but more often 'people' as individuals, e.g. (the Prophet) **boḍunda talusı kişide keḍi** 'most excellent of people and best of men' 34; **boḍun tili** 'people's tongues' 194; **bayudı boḍun** 'the people (the community) became rich' 291: XIII(?) *At.* **boḍun talusı** 257; **bir ança boḍun** 'a few people' 123; 421 **(ur-)**; *Tef.* **boḍun** is common translating *al-qawm, al-ahl* 'the people', *al-aḥzāb* 'groups of men', etc. 109 **bozun** ditto (once?) 110.

E **buḍun** (*Tef.*) See **yoḍun**.

D **bütün** Intrans. N./A.S. fr. **büt-**; usually 'complete, entire'. S.i.a.m.l.g.; unlike **büt-** hardly ever with **-i-** for **-ü-** but with some other phonetic changes (**b-/p-; -d-/-t-**). See *Doerfer* II 719. **Uyğ.** VIII ff. Man.-A (may all our bodies) **bütünün katağın turzun** 'stand complete and strong' *M I* 28, 26: Bud. **bütün yértinçü** 'the whole earth' *TT X* 251; **bütün etözi** 'his whole body' *do.* 293; *Suv.* 4, 20; a.o.o.: Civ. **tükel bütün** (spelt *p-*) 'perfect and complete' *TT VIII L*.8a.; **a:y te:ŋri bütün** (*pötün*) 'the moon is full' *do.* 30; (big affairs are not cheerful and) **kiçig iş küdükler bütün ermez** 'small tasks are not carried out'(?) *TT I* 73; **bütün bérdi** 'he has delivered the full (amount of cotton cloth)' *USp.* 34, 17: **Xak.** XI **çın bütün kişi:** *al-amīnu'l-naṣih* 'a reliable and sincere person': **bütün** *al-ṣaḥih* 'genuine, complete', of anything; one says **bütün yarma:k** *dirham ṣaḥīḥ* 'a genuine (or undamaged?) silver coin' *Kaş. I* 398; a.o. *I* 224, 6 **(ü:mlüğ)**: *KB* **bütün** is common; **bütün bol muŋar** 'be assured of this' 19, a.o. 26 **(amrul-)**—**bolur ötrü işler bütün** 330—**çın bütün er** 868—o.o. 407, 763, 865, 1980, etc.: XIII(?) *At.* **bütün çın** 57; **bütün kılkı** 'his whole character' 341; *Tef.* **bütün** 'complete', etc. 113: XIV *Muh. al-ṣaḥih* **bü:tün/bütü:n** *Mel.* 55, 1; 83, 17; *Rif.* 152, 189: **Çağ.** XV ff. **bütün** *durust* 'complete, perfect', etc. *San.* 130v. 6 (quotns.): **Kom.** XIV 'whole, complete' **bütün** *CCI, CCG*; *Gr.* 71 (quotns.): **Kıp.** XIII *al-ṣaḥih mina'l-āfa wa amṭālihā* 'complete (free) from defects and the like' (opposite to 'defective', **sınuk**) **bütün** *Hou.* 27, 1: XIV **bitün** (?misvocalized) *al-kāmil*

'perfect'; **bütün** *al-ṣaḥīḥ Id.* 28: **Osm.** XIV **bütün** 'complete' in a few texts *TTS III* 124; *IV* 140.

Dis. V. BDN-

DF **bitin-** Refl. f. of **biti:-**; n.o.a.b. **Xak.** XI **er bitig bitindi:** 'the man pretended to write a book (document, etc. *al-kitab*)'; also used when he applied himself to writing it by himself (*istabadda bi'l-kitāba*) without getting help from anyone else *Kaş. II* 140 (**bitinü:r, bitinme:k**); **bitig bitindi:** 'the book (etc.) was written (*kutiba*), also **bitildi:** *II* 139, 7; 160, 13: *KB* **kitābka bitindi bu xakan atı** 'this Xakan's name was written in the Book (of Fate)' 115 (Vienna MS. **bitildi**): XIII(?) *Tef.* **bitin-** 'to be written' 105.

D **butan-** Refl. f. of **buta:-** (**buti:-**); survives only(?) in SW Osm. **budan-** '(of a tree) to be pruned; (of branches) to be cut off a tree'. **Xak.** XI **yığa:ç butandı:** *quṭi'at ağṣānu 'l-ṣacara* 'the tree was pruned'; also used of a man who pretends to hit it (*yaḍribuhā*) *Kaş. II* 141 (**butanu:r, butanma:k**): **Osm.** XVIII **budan-** (by implication 'in *Rūmī*') *pīrāsta ṣudan bāğ wa diraxt az şāx-i zāyid* 'of a vine or tree to be cleared of superfluous branches' *San.* 131r. 26.

Tris. BDN

D **boḏunluğ** Hap. leg.; P.N./A. fr. **boḏun. Xak.** XI **boḏunluğ bokunluğ kişi:** *insān ḏū raht wa 'aşira* 'a man belonging to a clan and tribe' *Kaş. I* 499 (spelt with **-d-** for **-ḏ-**; a jingling Hend.).

Tris. V. BDN-

D **bütünle:-** Den. V. fr. **bütün**; survives in SW Osm., but there meaning 'to complete, repair'. **Xak.** XI **ol sö:züg bütünle:di:** *faḥaṣa 'an ḥaqīqati'l-kalām* 'he investigated the truth of the statement' *Kaş. III* 341 (**bütünle:r, bütünle:me:k**).

Dis. BDR

badar (padar?) onomatopoeic for the sound of footsteps and the like. Survives only(?) in SW Osm., Tkm. **patır patır,** same meaning. Cf. English *patter.* **Xak.** XI **badar badar yügürdi:** *'adā wa sumi'a li-'adwihi ḥafīfa(n)* 'he ran and (the sound of) his footsteps was heard faintly' *Kaş. I* 360 (MS., in error, *yadar yadar*); a.o. *I* 349 (**çalk**).

F **patır** Sanskrit *pātra* 'a bowl', received through Sogdian *p'ttr.* N.o.a.b. Became a l.-w. in Mong. as *badir* (*Kow.* 1070); *badar* (*Haltod* 273) specifically for 'a monk's begging bowl'. **Uyğ.** VIII ff. Bud. (the Buddha said, 'my good Ānanda') **patırımın** (PU) **sunçuğumın kötürgil** 'take up my begging bowl and my (?)' *TT X* 124–5: Civ. **bir patır ayak bor bir patır ayak suv birle** 'one bowl of wine and one bowl of water' *H I* 16–17; **öz patır bile on iki patır künçit aldım** 'I have received twelve bowls of millet (measured) in my own bowl' *USp.* 27, 5–6.

PUF **butar** Hap. leg.; this is the first entry in the section headed **-R** and precedes **badar**; the first letter is undotted but must be *bā* and carries a *ḍamma*, the second has two faint dots and is unvocalized; this section is not free from scribal errors (see **badar**) and judging by the meaning, it is likely that Kaş. actually wrote **papur. Xak.** XI **butar** *ṭūṭu'l-bardi* 'the papyrus reed' *Kaş. I* 360.

S **bütrü:** See **bütürü.**

PU?F **batrak** 'flag, banner, standard'. First occurs in Uyğ. as part of the panoply of demons in association with various l.-w.s of Sanskrit origin and probably itself a similar l.-w., possibly received through Sogdian. It has no obvious Turkish etymology, and its phonetic history is obscure. The Uyğ. alphabet is too ambiguous (**b/p, ḏ/ḏ/t**) to make its Uyğ. pronunciation certain; the second vowel was rounded but this is unparalleled elsewhere. The Xak. spelling was certainly **batrak**, the main entry preceding that of **buçğak**; it was originally the same elsewhere, but some later user of the MS. added two dots below the *tā*, and this caused the spelling **bayrak** in the printed edition. By Çağ. the word had in fact become **bayrak** and this is the form in all modern SE, SC, NW, and SW languages in which the word survives; there must therefore have been, subsequent to Xak., an evolution **batrak** > **badrak** > **baḏrak** > **bayrak**, the intermediate stages of which are lost. See *Doerfer* II 727, 824. **Uyğ.** VIII ff. Bud. (the demons holding in their hands) **trzul** (PU) **batruk** 'tridents (Sanskrit *triśula*) and flags' *U IV* 8, 9; **trzul** (PU) **batruk vjırlığ tokımak** 'tridents, flags, thunderbolt (*vajra*) maces' *do.* 8, 39–40; **trzul** (PU) **batruk çkir bındıpal** 'tridents, flags, wheels (*cakra*), and lances (*bhindipāla*)' *do.* 20, 236–7: **Xak.** XI **batrak** 'a lance (*maṭrada*) with a piece of silk at its head which a champion uses as a badge (*yatasawwam*) on the day of battle' *Kaş. I* 465; **ağdı: kızıl batrak** 'the red flag (*al-'alam*) was raised' *III* 183, 6; a.o. *II* 205, 2 (**talpış-**): **Çağ.** XV ff. **bayrak** (spelt) *'alam-i kūçik* 'a small flag'; also 'the winning-post' (*qaṣabu'l-sabq*) in a race *San.* 128r. 6.

VUD **boḏrak** Hap. leg. in a rather well-preserved inscription. Mal. identifies this with a Çağ. word **botrak** (*P. de C.* 161, not in *San.*) 'scattered', but this is impossible since that word is der. fr. **botra-** which is not Turkish but a corruption of Mong. *bōte'ere-* (*Kow.* 1231, *Haltod* 309). Perhaps der. fr. **1 bo:ḏ**, but **-rak** is normally attached to Adjs. not Nouns. **O. Kır.** IX ff. (I have been parted) **bıŋ boḏrak yuntım sizime:** 'you, my thousand sturdy(?) horses' *Mal.* 45, 8.

?F **bitrik** pec. to Xak.; no doubt the basic meaning is 'pistachio nut' and a l.-w. fr. some Iranian language, cf. Pe. *pistih.* **Xak.** XI **bitrik** *bazru'l-mar'a* 'clitoris'; **Arğu:** XI **bitrik** *al-fustuq* 'pistachio nut' *Kaş. I* 476.

F **baḍram** 'merriment' and the like, hence 'a feast'. No doubt an Iranian l.-w., cf. Pe. *baḍrām* 'a delightsome place' (*Steingass*). S.i.a.m.l.g. except NE as **bayram** (in NC Kır. **mayram**; Kzx. **méyram**) as the Turkish equivalent of Arabic *al-'īd* 'a (Moslem) feast'. See *Doerfer* II 823. **Xak.** XI **baḍram** *al-surūr wa'l-ḍaḥika bayna'l-qawm* 'general merriment and laughter', and the ground (*al-arḍ*) when it is covered with flowers and blossoms, is called **baḍram yé:r** *arḍ naziha* 'pleasant ground'; I do not know what its origin (*aṣluhu*) is because I have heard it from the lips of Persians (*al-furs*), but the Oğuz call 'the (Moslem) feast day' (*yawma'l-'īd*) **bayram** that is 'a day of pleasant merriment'; the **-ḍ-** being changed to **-y-** as is their custom; it is a genuine word (*luġa maḥḍa*, i.e. pure Turkish?) in this sense *Kaş. I* 484; a.o. *I* 263, 11 **(avın-)**: XIII(?) *Tef.* **bayram** 'religious feast' 89: **Çağ.** XV ff. **bayram** *al-'īd San.* 128r. 7 (quotn.; also 'a kind of cotton fabric like 'Irāqī linen but finer' (quotn.); there is no other trace of this meaning): **Oğuz** XI **bayram** *al-'īd*; I reckon that it is an alteration of the popular word (*qawlu'l-nās*) **baḍram** meaning 'merriment and enjoyment'; the (Moslem) feast day is a day of merriment. The pagans do not have a feast day or consequently a word for it; if there was one, all the Turks would know it, but the only ones who know this (word in this sense) are those who have turned **-ḍ-** into **-y-** in their language *Kaş. III* 176: **Xwar.** XIV **bayram** 'the (Moslem) feast' *MN* 20, etc.

D **batruş** Hap. leg.?; presumably a Dev. N./A. fr. **1 batur-**, but there is no obvious semantic connection. **Xak.** XI **batruş su:v** *al-mā'u'l-kadir* 'muddy water'; and also macaroni (*al-iṭrīya*) when it contains too much flour and too little water *Kaş. I* 459.

Dis. V. BDR-

D **1 batur-** Caus. f. of **bat-**; lit. 'to cause to sink', with various extended meanings. S.i.a.m.l.g. except NE(?). **Uyğ.** VIII ff. Bud. **erdemin baturup** 'concealing their special virtues' *TT VI* 352; (the six male pipes of the Pan's pipes) **baturu umaz ülgüsin** 'cannot lower their pitch(?)' *Hüen-ts.* 133–4; (if the Master did not deign to return, should we mortals not all be) **sansarlığ uzun tünde çomurmış batarmış** (*sic*?) 'submerged and sunk in the long night of *saṃsāra*?' *do.* 301–4 (**batur-** lit. 'to allow oneself to sink'); a.o. *Suv.* 138, 1 (**ört-**): **Xak.** XI **ol sö:zi:n mendi:n baturdı:** *katama minnī sirrahu wa kalāmahu* 'he hid his secret and his statement from me'; and one says **ol anı: suvka: baturdı:** 'he ducked him (*maqalahu*) in the water'; also used of anything that one puts into something liquid or soft, for example candied sugar (*al-fānīḏ*) into fruit juice *Kaş. II* 73 **(baturur, baturma:k); bu kişi ol sö:z baturğa:n** 'this man habitually conceals (*kitmān*) his statements' *I* 515, 19: *KB* (the gate keeper must watch the first light drive away dark night at the gate and) **kapuğda batursa yarumış künüg** 'must let the bright sun sink at the gate' 2530: **Kom.** XIV 'to conceal' **batır-** *CCG*; *Gr.*: **Tkm.** XIV **batur-** (*caḥada*; no doubt an error for) *caḥara* 'to burrow, drive into a burrow', and the like *Id.* 33.

D **2 ba:tur-** Hap. leg.; only quoted in a grammatical section as an example of a Dis. V. der. fr. a Mon. V.; Caus. f. of **ba:- Xak.** XI **ol ko:yuğ ba:turdı:** *arbaṭa'l-ġanam* 'he had the sheep tied up' *Kaş. III* 192, 11.

D **bütür-** Caus. f. of **büt-**; with the same wide range of meanings. S.i.a.m.l.g. with the same phonetic variations as **büt-**. Cf. **bütgür-**. **Uyğ.** VIII ff. Man. **çaxşapatığ bütürti** (spelt *p-*) 'they carried out the commandment' *TT III* 138–9, 142; a.o. *do.* 144: Bud. **bütür-** 'to perform, carry out' is common, e.g. (whatever your command is) **ol yarlığıŋın bütürgeli anuk tururbiz** 'we stand ready to carry out that command' *U IV* 12, 104; o.o. *TT V* 20, 8 **(alp)**; 22, 13 and 20; 24, 51; *VII* 40, 91 and 97; *VIII A.*2 **(üze:)**; *U I* 34, 18; *III* 44, 4 (ii); *Hüen-ts.* 311 **(ükşürüg)**; *Suv.* 71, 20; 235, 10–12 **(I i:r-)**; 529, 22; 602, 12: Civ. **bütürüp bérürbiz** 'we will pay in full' *USp.* 12, 10: **Xak.** XI **ot ba:şığ bütürdı:** 'the medicament healed (*damala*) the wound'; and one says ⟨**ol**⟩ **anıŋ üze: alımın bütürdı:** 'he enforced (*abarra*) his contract and rejected (*barhana*) his plea and insisted (*alzama*) on (being paid) his debt in accordance with the contract'; also used of things other than debts *Kaş. II* 72 **(bütürür, bütürme:k)**: *KB* (a man must have knowledge) **keḏ bütürse işig** 'if he is to carry out his work properly' 327; (I was bare-faced, God) **bütürdi sakal** 'made my beard grow' 1098; (give them food and drink and) **bütür oprakığ** 'give them proper clothing' 4527 (and see **bütürü:**): XIII(?) *At.* **yarağ bulsaŋ oprak yalıŋnı bütür** 'if you find suitable clothing, clothe the naked' 330; *Tef.* **bitür-** 'to make (plant) grow' 105: **Xwar.** XIV **bitür-** 'to carry out, perform' *Qutb* 34: **Kom.** XIV 'to complete, carry out' **bitir-** *CCG*; *Gr.*: **Kıp.** XIII *qaḍā'l-ḥāca* 'to perform a necessary task' (VU) **bütü:r-** *Hou.* 35, 12; *batta min batti'l-amr wa'l-şuġl* 'to settle a matter, perform a task' **bütür-** (*sic*) *do.* 38, 11: XIV **bitür-** (*sic*) *cabara* 'to repair, put right' *Id.* 28; *qaḍā'l-şuġl* **bütür-** *Bul.* 75v.: **Osm.** XIV and XV **bitür-** 'to produce; to perform; to satisfy (a need); to heal (a wound)' in several texts *TTS I* 111; *II* 157; *IV* 117.

D **batruş-** Hap. leg.; Recip. f. of **batur-**. **Xak.** XI **ola:r ikki: bi:r bi:rig suvka: batruşdı:** 'the two of them ducked (*maqala*) one another in the water' *Kaş. II* 203 **(batruşu:r, batruşma:k)**.

D **bütrüş-** Recip. f. of **bütür-**; n.o.a.b. **Xak.** XI **ola:r ikki: bütrüşdi:** 'the two of them negotiated and argued about their mutual claims' (*taḥākamā wa tabarhanā mā'dda'ayā*) *Kaş. II* 203 **(bütrüşü:r, bütrüş-**

me:k): **Osm.** XIV **bitriş-** 'to settle one's accounts' (with someone, **ile**) in one text *TTS I* 111.

Tris. BDR

D **bütürü:** Ger. fr. **bütür-** used as an Adv.; 'completely', etc. N.o.a.b.; cf. **büte:**. **Uyğ.** VIII ff. Bud. **etözüm köŋülüm bütürü öğirip sevinip** 'my body and mind were completely delighted (Hend.)' *Hüen-ts.* 296–7: **Xak.** XI *KB* **bütrü** 'thoroughly, completely' is fairly common, e.g. (the sun raised its head, and disclosed its face again) **ajun bütrü tutti ürüŋ kuş öŋi** 'the world completely assumed the colour of a white bird' 5828; o.o. 71, 193, 3949, 4420, 4961; there is also a Comparative f. **ayıtti bu ḫācib sözin yétrürek tileki ne ermiş takı bütrürek** 'the Chancellor questioned him about his statement most searchingly (asking) more fully what his wishes were' 507.

PUD **buturğa:k** Dev. N. in **-ğa:k** (connoting habitual action); there is no verb **butur-** and this would be much more easily explained as **tuturğa:k** der. fr. **tutur-** but *R IV* 1857 records a NC Tara word **buturğak** 'a tree which has split and is bound round to save it from collapse', so the form may be correct although Radloff's Tara entries are rather suspect. **Xak.** XI **buturğa:k** 'a thorn tree (*şawk*) shaped like a pistachio tree (*al-fustuq*), which has thorns (*ma'ālīq*) which catch the clothing, etc. *Kaş. I* 502.

(PU)D **budursı:n** 'quail, Coturnyx'; as such Hap. leg., but obviously connected with the later words for 'quail' assembled below. *Kaş.* does not contemplate the existence of Turkish words containing six consonants and a long vowel, and it is possible that the original form was ***buldursı:n**, which links with the later forms and perhaps explains the intervocalic **-d-**, very rare in Xak.; **-sı:n** is a very rare Suff. but may have the same relation to **-çın**, which occurs as a Suff. of other names of birds, as **-sıl** to **-çıl**. The later form survives in SW Az. **bildircin**; Osm. **bıldırcın**, but all other modern languages use some form of Mong. *büdüne* (*Kow.* 1230, *Haltod* 312). **Xak.** XI **budursı:n** *al-salwā* 'quail' *Kaş. I* 513 (verse **çaklın-**); translated *al-summānī* 'quail'): (**Çağ.** XV ff. **kerek** (spelt; otherwise unknown) 'a bird smaller than a grey partridge', called *salwā* in Ar. and **bıldırçın** in Turkish *San.* 300r. 28; n.m.e. (the latter by implication not Çağ.)): **Tkm.**(?) XIII *al-summān* (VU) **bıldırcı:n** Hou. 10, 9: XIV **bıldırcın** *al-summānī* in **Tkm.**; **Kıp. buyurçı:n** (*-c-*) *Id.* 36; *al-summān* VU **buldurcın** *Bul.* 11, 13 (only second *-u-* marked): XV (*al-summān* **bedene** *Kav.* 62, 13; *Tuh.* 19a. 12) the latter adds **Tkm. buyurçun** (mis-spelt *buyuruk*).

Tris. V. BDR-

D **butarla:-** perhaps Den. V. fr. the Aor. f. of **buta:-** (**butı:-**); the meaning is clearly 'to tear to pieces'. N.o.a.b. **Türkü** VIII ff. Man. **antak terkin butarlayu** (**üze**, etc., see **üz-**) 'thus quickly tearing to pieces (tearing, cutting, and tearing to strips his clothes)' *M I* 7, 15: **Uyğ.** VIII ff. Man. (like a calf, which when reborn as a lion) [gap] **titretir butarlayur** 'terrifies and tears to pieces (oxen)' *M I* 18, 4 (ii): Bud. **tilki böride ulatı yavız tınlığlar butarlayu tartıp** 'evil creatures, foxes, wolves, etc., tear to pieces and drag' *U III* 79, 1–3 (i).

Dis. BDS

D **batsık** Dev. N. fr. **bat-**; used only with preceding **1 kün** for '(sun)set'. N.o.a.b. The final **-k** became **-ğ** in Xak., and there is some evidence that this sound change of **-sık** was fairly common (see *Brockelmann*, para. 109). **Türkü** VIII **kurı:ğaru: kün batsıkı:ŋa:** 'westwards towards the sunset' *I S* 2, *II N* 2; **kurya: batsıkdakı: Soğd** 'Sogdiana in the west' (and other countries) *I N* 12: **Uyğ.** IX (my fame reached) **kün tuğsuk(k)a: batsık(k)a:** *Suci* 4: VIII ff. Man.-A **kün batsıkıŋaru** *M III* 9, 3 (ii); **kün batsıkdın** *do.* 4 (ii): Chr. **öŋtün kün tuğsuk kédin kün batsıkıŋa teğl** *M III* 48, 1 (v): **Xak.** XI **kü:n batsığ** *al-ğarb* 'west' *Kaş. I* 463.

D **boḍsuz** Hap. leg.?; Priv. N./A. fr. **1 bo:ḍ**. **Uyğ.** VIII ff. Bud. (the evil beings) **boḍsuz köligesiz barırlar** 'walk about without tangible form and casting no shadow' *TT VI* 99.

Dis. V. BDS-

D **bütse:-** Hap. leg.; Desid. f. of **büt-**. **Xak.** XI **ba:ş bütse:dі:** *qaruba'l-curḥ mina'l-indimāl* 'the wound came near to being healed' *Kaş. III* 283 (**bütse:r, bütse:me:k**).

Dis. V. BDŞ-

D **bitiş-** Co-op. f. of **bitl:-**; n.o.a.b. See also **bütüş-**. **Xak.** XI **ol maŋa: bitig bitişdі:** 'he helped me to write (*fī kitba*) the book (letter, etc.)'; also for competing *Kaş. II* 88 (**bitişü:r, bitişme:k**).

VUD **buḍuş-** Hap. leg.; unvocalized but obviously the Co-op. f. of **bu:ḍ-** with the particular connotation of 'to be completely split by the cold'. **Xak.** XI **buḍuşdı: ne:ŋ** *infaraca'l-şay' wa taqā'asa ka'l-riclayn iḍā tafaḫḫacā* 'the thing was split and (the parts) separated like the legs when they are straddled' *Kaş. II* 93 (**buḍuşur, buḍuşma:k**).

D **bödüş-** Co-op. f. of **böḍü:-** (**böḍı:-**); survives only(?) in NW XIX Kaz. **biyiş-** 'to dance together' *R IV* 1790. **Xak.** XI **oğla:n böḍüsdі:** *tabārā'l-şibyān fi'l-zafn wa'l-raqş* 'the boys competed with one another in dancing (Hend.)' *Kaş. II* 93 (**böḍüşü:r, böḍüşme:k**).

D **bütüş-** Recip. f. of **büt-**; survives at any rate in SW Osm., Tkm. **bitiş-** 'to be contiguous to one another, to join, adhere'. In the MS. of *Kaş.* the Perf. is unvocalized and the other two forms vocalized *bitiş-*, *?in* a later hand, but the word must have been **bütüş-** in Xak. **Xak.** XI **ola:r ikkі: bütüşti:le:r**

aqarra kull wāḥid minhumā mā'dda'ā 'alayhi ṣāḥibuhu 'each of them admitted the other's claim on him' *Kaş. II* 88 (**bütüşü:r, bütüşme:k**).

Dis. BDZ

bedi̇z 'ornamentation', perhaps specifically 'painted ornamentation'. N.o.a.b., but a First Period l.-w. in Mong. as **beder** 'marks, stains', etc. (*Kow.* 1113, *Haltod* 282). **Türkü** VIII (in the account of the erection of Kül Tégin's tomb) *I S* 12 (**urtur-**); *I N* 13 (**ét-**); o.o. *I NW*; *II N* 14; *II SW*; *Ix.* 24 (**bedzet-**): VIII ff. ((I am a *maral* deer) **bedi:z tiz üze: ünü:pen** (I roar) *IrkB* 60; the word is clearly out of place here and prob. an error for **bedü:k**, 'rising on my great legs', the scribe's eye having caught the next word): Yen. **bedizi:n üçün** 'for their ornamentation' *Mal.* 32, 10: **Uyğ.** VIII ff. Bud. (they have made a model of the heavens) **kim yéti ğrahlar kizleyü umaz bedizin** 'in order that the seven planets (Sanskrit *graha*) may not hide their representations(?)' (they have made a time keeping device) *Hüen-ts.* 130–1: **Xak.** XI *Kaş. I* 436 (**burxan**): *KB* **tanuk ol saŋa barça şürat bedi̇z** 'all forms and adornments(?) are a witness to Thee' 20; **bu törlüğ çeçek yérde munça bedi̇z** 'these various flowers are so many adornments on the ground' 96; (He created the blue firmament and raised it on high) **kün ay birle yulduz bezedi bedi̇z** 'and adorned it with the sun, moon, and stars' 3724; a.o. 1524: XIV Muh.(?) *al-naqş* 'picture, painting', etc. **bedi:z**(?), *Rif.* 189 (*bedi:r*); *Mel.* 83, 14 has **baxış**.

Dis. V. BDZ-

D **bedze:-** Hap. leg. in a very dubious text, but no doubt Den. V. fr. **bedi̇z** and the original form of **beze:-**, q.v. **Türkü** VIII **bedzemiş** 'adorned' (the tomb) *Ixe Asxete a.* 2; *c.* 3 (*ETY II* 121); the reading *bedsemiş* in *a.* 3 is improbable.

D **bedzet-** Caus. f. of **bedze:-**. N.o.a.b. **Türkü** VIII (I obtained a decorator from the Emperor [of China]) **bedzet(t)im** 'and ordered him to ornament (the tomb)' *I S* 11; (I, Yoluğ Tégin, stayed here for a month and four days and) **biti:dim bedzet(t)im** 'wrote (the inscription) and had (the tomb) ornamented' *II SW*; (various people held a funeral feast (see **yoğlat-**) and) **bedizin bedzet(t)i:** 'had (the tomb) ornamented' *Ix.* 24: **Uyğ.** VIII ff. Bud. (let him make a picture of me four feet high and wide and) **iki éligimde büğde baltu tuta bedizetziin** (*sic*) 'let him paint me holding a dagger and an axe in my two hands' *Suv.* 544, 6–7.

Tris. BDZ

D **bedizçi:** N.Ag. fr. **bedi̇z**; 'painter, decorator'. N.o.a.b. **Türkü** VIII **[Tavğa]ç kağanta: bedizçi: kelürtim** 'I obtained a decorator from the Emperor of China' *I S* 11; o.o. *I S* 12 (**içreki:**); *I NE* (**élteber**); *II N* 14: **Uyğ.** VIII ff. Bud. (in a colophon) **Koçoda bedizçi** (PU) **Él-toz** 'El-toz(?) the illuminator in Koço' *U II* 20, 1 (i): Civ. (in a list of names) **bedizçi** *USp.* 61, 18: **Xak.** XI *KB* (in a list of craftsmen) **bedizçi** 4458.

D **bedizlig** P.N./A. fr. **bedi̇z**; 'painted, ornamented'. N.o.a.b. **Xak.** XI **bedizlig ev** *bayt muzaxraf* 'a house painted (with frescoes ?)' *Kaş. I* 507: *KB* **ediz kéŋ bedizlig sarāyıŋ kalıp** 'your high, spacious, painted (?frescoed) palace remains' (but you lie in the grave) 1419; a.o. 1524.

Tris. V. BDZ-

D **bedizle:-** Hap. leg.; Den. V. fr. **bedi̇z**; 'to ornament, adorn (metaph.?)'. Cf. **bedze:-**. **Türkü** VIII ff. *IrkB* 28 (**uyur**).

Mon. BĞ

D **1 ba:ğ** Conc. N. fr. **ba:-**; 'bond, tie, belt', and the like; also 'something tied or fastened together, bundle, bale', etc. In early political terminology **ba:ğ** also seems to mean 'a confederation', that is a number of clans united by contractual arrangements, as opposed to **bo:d** 'clan', a number of families united by ties of blood, and **bodun** 'a group of such clans'. S.i.a.m.l.g. as **bağ, baw, bo:**, etc. See also **bo:ğ**. See *Doerfer* II 705. **Türkü** VIII ff. Yen. **bağım bodunımka: adrıltım** 'I have been parted (by death) from my confederation and people' *Mal.* 27, 7; a.o. 38, 4 (dubious): **Uyğ.** VIII ff. Man.-A **kamağ yeklere bağı bolzun** 'may it become a bond to bind all the demons' *M I* 15, 19–20; o.o. *M III* 12, 18 (i): Bud. **alku tınlığlarnıŋ bağlarından ozğurdaçı** 'the saviour of all mortals from their bonds' *U II* 58, 5 (ii); **bağ çuğ** 'bonds and wrappings' *Suv.* 165, 20–1; a.o. *TT V* 26, 116 (**boğuz**); 24, 78 (**eğrik**); *VI* 110, etc.; (**buka:ğu:**); *VIII A.* 35: Civ. in astronomical terminology **bağ** is one of the 'units' in the cycle of sixty *TT VII* 1, 2 and 72; 6, 2 and 5; **yüz iki bağ bözni** '102 bales of cloth' *USp.* 13, 5; o.o. *do.* 29, 3; 91, 10 (**2 ot**); *TT I* 9 (**yulun-**): **O. Kır.** IX ff. **altı: bağ** 'the six confederations' was a political unit in Tuva in the O. Kır. period, usually described as **altı: bağ bodun** *Mal.* 1, 2; 5, 2; 24, 5; 49, 4 (see also L. R. Kyzlasov, 'Novaya datirovka yeniseiskoi pis'mennosti', *Sovetskaya arkheologiya*, 1960) 3,: **Xak.** XI **ba:ğ** any 'bundle' (*ḥuzma*) of firewood or anything else; hence one says **otuŋ ba:ğı:** 'a bundle of firewood' *Kaş. III* 152; o.o. *I* 409, 6; *II* 21, 19 (**çig-**): *KB* **munuŋ bağı mundağ** 'the connection between these things is like this' 727: XIII(?) *Tef.* **bağ** 'bond; dog's lead', etc. 87: XIV *Muh. al-'iṣāba* 'turban' **ba:ş ba:ğı:**; *al-miqāb* 'veil' **yü:z ba:ğı:**; (*Rif.* adds *şidādu'l-ṣadr* '(a woman's) breast binder' **tö:ş ba:ğı:**) *Mel.* 53, 6; *Rif.* 150; a.o. 67, 7; 167 (**bé:l**): **Çağ.** XV ff. **bağ** *band wa rištih* 'bond, fastening, cord' *San.* 125r. 16 (quotn.): **Xwar.** XIII **ton bağı** 'belt' *'Ali* 21: XIII(?) *Oğ.* 33 (**altunluğ**): XIV **bağ** 'bonds' *Qutb* 23; a.o. *do.* 44 (**çu:ğ**): **Kom.** XIV

bav 'chain, fetter' *CCG*; *Gr.*: **Kıp.** XIV **ba:ğ** *al-ribāṭ* 'fastening' *Id.* 33: XV *al-'uqda* 'a bundle', for example a bale of silk or the like **ba:ğ** *Kav.* 39, 3.

F **2 ba:ğ** the Persian word *bāğ* 'garden' was a very early l.-w. in Turkish, primarily for 'vineyard', for which there is no native Turkish word. S.i.a.m.l.g. except NE, usually in its Pe. meaning. **Uyğ.** VIII ff. **bağ borluk** 'vineyard (Hend.)' *TT IV* 10, 6: (XIV) Civ. **bağnı eḏlep** 'cultivating the vineyard' *USp.* 22, 41: XIV *Chin.–Uyğ. Dict.* 'vineyard' **bağ borluk** *Ligeti* 137; *R IV* 1127: **Xak.** XI **ba:ğ** *al-karm* 'vine' *Kaş. III* 152; **ba:ğḳa: kir** *udxul fi'l-karm* 'go into the vine(yard)' *III* 212, 1: *KB* **yér suv bağım** 'my landed property and vineyards' (or gardens?) 2278: XIII(?) *Tef.* **bağ** 'garden' 87: **Kom.** XIV 'vineyard' **bağ** *CCI*; *Gr.*: **Kom.** XIV (after **1 ba:ğ**) and **ba:ğ** *al-bustān* 'garden' borrowed from Pe. *Id.* 33.

(D) **bo:ğ** 'bundle' and the like; presumably a Sec. f. of **1 ba:ğ**; the word also occurs in Pe., but seems there to be a Turkish l.-w.; for the difference between the two words see **boğla:-**. N.o.a.b. See *Doerfer* II 789. **Uyğ.** VIII ff. Civ. (a donkey is hired) **tokuz otuz boğ** (text in error *tok*) **bözke** 'for (a rent of) 29 bales of cloth' *USp.* 3, 4–5: **Xak.** XI **bo:ğ** *'aybatu'l-matā' wa rizmatuhu* 'a bale or bundle of merchandise' *Kaş. III* 127; o.o. *II* 341, 13 (**boğlat-**) and ?*II* 133, 1 (**çığıl-**): **Osm.** XIV **boğ** 'bundle' in one text *TTS IV* 117.

S buğ See **2 bu:**.

1 bo:k (*sic*) (1) 'green mould'; (2) 'excrement, dung'. S.i.a.m.l.g. in the second meaning, in the first only(?) in NE Koib., Sag. **poğ** *R IV* 1265. The secondary meaning 'metallic slag' also occurs. Cf. **1 ark. Uyğ.** VIII ff. Civ. (a virtuous man is as good as the Buddhas) **buyansız kişi bok bakır birle tüz ol** 'a man without merit is no more use than copper slag' *TT VII* 42, 2: **Xak.** XI **bo:k** 'the green mould (*al-xuḍra*) which forms on bread when it turns musty owing to age or putridity', also of other things *Kaş. III* 129: XIV *Muh. al-ğā'iṭ* 'excrement' **bo:k** *Mel.* 48, 1; *Rif.* 142: **Oğuz** XI **bo:k** *al-ğā'iṭ Kaş. III* 129: **Kom.** XIV 'dung' **bok** *CCG*; *Gr.*: **Kıp.** XIII *al-'aḏira* 'human excrement' **bok** *Hou.* 21, 19: XIV **bok** *al-xur* 'excrement' *Id.* 34: XV *'aḏira* **bok** *Tuh.* 25a. 6.

VU **2 bo:k** Hap. leg.; an onomatopoeic. The only modern trace seems to be in NE Khak. **poxla-** (of the heart) 'to beat'. **Xak.** XI (after **1 bo:k**), and one says **ka:ğu:n bo:k yé:rke: tüşdi:** 'the melon fell to the ground with this sound' (*al-ṣawt*); and one says of anything hollow that falls to the ground and bursts **bo:k etti:**, it is an onomatopoeic (*ḥikāya*) for the sound *Kaş. III* 129.

Mon. V. BĞ-

bak- 'to look at (someone or something *Dat.*)', with some extended meanings like 'to look after (someone); to look to, obey (someone)'. S.i.a.m.l.g. **Xak.** XI **ol maṇa: bakdı:** *nazara ilayya* 'he looked at me' *Kaş. II* 16 (**baka:r, bakma:k**); 16 o.o.: *KB* **bak-** is common, e.g. **öz özinḍe bakıp** 'looking at itself' 81; (the planet Venus) **seve baktı erse** 'if she looks lovingly (at you)' 135; o.o. 195, 255, etc.; XIII(?) *At.* **bakığlı okığlı asığ alsu tép** 'saying "let him look and read and draw advantage from it"' 78; **baka körgil** 'look and see' 99; *Tef.* **bak-** 'to look (at something *Dat.*)' 89: XIV *Muh. naẓara* **bak-** *Mel.* 7, 18; 31, 15; *Rif.* 79, 116; *al-taṭallu'* 'to look towards, stare at' **bakmak** 34, 8; 119: **Çağ.** XV ff. **bak-(-mayın,** etc.) *bak- Vel.* 131; **bak-** *nigāh kardan* 'to look (at)' *San.* 125v. 13 (quotns.): **Xwar.** XIII **bak-** 'to look, glance (at something *Dat.*)' *'Ali* 31: XIV ditto *Quṭb* 27, *MN* 108, etc., *Nahc.* 284, 17 (**alart-**): **Kom.** XIV **bak-/bax-** 'to look, look at, look after' *CCI*, *CCG*; *Gr.* 49 (quotns.): **Kıp.** XIII *lahaẓa* 'to glance at' **baka-**; *intaẓara* **baka: tur-** *Hou.* 36, 17; *taṭalla'a min taṭallu' 'alā ciha* 'to look towards' **bak-** *do.* 42, 2: XIV **bak-** *naẓara Id.* 34; *taṭalla'a wa ṭalla'a wa naẓara* **bak-** *Bul.* 39r.: XV **bak-** *naẓara aw taṭalla'a* **bak-** *Kav.* 9, 12; a.o. 31, 11; *baṣara* 'to see, perceive' **bak-** *Tuh.* 8b. 2; *ra'ā* 'to see' **bak-** *do.* 17a. 12; *naẓara* **bak-** *do.* 37b. 5: **Osm.** XIV *TTS II* 24 (**alart-**).

boğ- 'to strangle, choke (someone *Acc.*)'. S.i.a.m.l.g. w. some phonetic changes (**b-/p-**; **oğ-/-o:-/-u:-**). **Uyğ.** VIII ff. Civ. **boğmak bolsar** 'if a man has a choking fit' *H I* 184: **Xak.** XI **ol erni: boğdı:** 'he strangled (*xanaqa*) the man' (etc.) *Kaş. II* 14 (**boğa:r, boğma:k**); *I* 85 (**2 uya:**) and three o.o.: *KB* **yarağsızını boğdı eligde urup** 'he strangled the useless ones, seizing them with his hands' 437: **Çağ.** XV ff. **boğ-** *xafa kardan wa gulū-rā tang fuşurdan* 'to strangle, to squeeze the throat' *San.* 135v. 20 (quotns.): **Kıp.** XIII *xanaqa* **boğ-** *Hou.* 35, 17: XIV **bo:-** *xanaqa Id.* 28; **boğdı:** *xanaqa; wa huwa 'alam, wa taraqqaqa bā'uhu iḏā kāna 'alam* 'to strangle', and **buğdı:** with **-u-** means 'flag, sign, landmark' (?) *Id.* 33 (there is no other trace of **buğdı:** in any such sense): XV **boğ-** *xanaqa Kav.* 10, 6; 76, 14; ditto **bo:-**; **Tkm. boğ-** *Tuh.* 15a. 3.

bok- 'to cross (the legs)'. Survives in NE Leb. **puğ-** *R IV* 1361; Tel. **pok-** *do.* 1264; SE Tar. **boğ-** *do.* 1647. Cf. **bağda:-. Xak.** XI **ol aḍa:kın bokdı:** 'he drew in (*ḍamma*) his legs towards himself after they had been stretched out' *Kaş. II* 16 (**boka:r, bokma:k**): *KB* (do not hurry over anything) **serin öz boka** '(sit) crossing your legs and be patient' 1310.

Dis. BĞA

baka: by itself 'frog'; also 'tortoise' if preceded by words meaning 'horn, stone', and the like. S.i.a.m.l.g. w. minor phonetic changes in both meanings. See **kurbaka:. Uyğ.** VIII ff. Bud. **müyüz baka:** (horn) 'tortoise' *U II* 35, 21: **Xak.** XI **baka:** *al-ḍifda'* 'frog'; hence 'the tortoise' (*al-salḥafā'*, *sic*) is called **müŋüz baka:** *Kaş. III* 226: **Çağ.** XV ff. **baka** and

baka çanak *lāk puşt* 'tortoise', also called **taş baka/taş bakka** ('stone frog'), in Ar. PU *katf* (or *kaşf*, unlike any known Ar. word for 'tortoise') *San.* 126r. 18; **taş bakka** *sang puşt* 'tortoise', also called **baka/baka çanak'** in Ar. (as above) *do.* 157r. 10: **Xwar.** XIV **baka** 'frog' *Quth* 27: **Kıp.** XIII (*al-difda'* **kurbağa:**); *al-sulaḥfā* (VU) **kabırçaklu: bağa:** *ya'nī difda' ḏat 'ilba* (mis-spelt *'āyi-a*) that is 'a frog with a box' *Hou.* 7, 5: XIV **kaburçaklı: bağa:** *al-sulaḥfā Id.* 68; ditto (but **kabırçaklı:**) *ma'nāhu difda' ḏāt qubba* meaning 'a frog with a dome' *Bul.* 5, 2: XV *sulaḥfā* **kabarçaklı bağa** *Tuh.* 19a. 9; **kabarşaklı** (*sic*) **bağa** 39b. 3; *difda'* **bağa** *do.* 23b. 7: **Osm.** XVIII (after Çağ. entry) and in *Rūmī* **kablu baka** and (PU) **tos baka** *San.* 126r. 18 (the latter Hap. leg.).

D **baku:** (**bakku:**) Dev. N. in **-ğu:**, with the **-ğ-** assimilated, fr. **bak-**; lit. 'a look-out'. N.o.a.b. **Xak.** XI **baku:** *al-quff* 'a hill, high ground' *Kaş. III* 226; (after **soku:**) 'just as the word **baku:** *al-quff* was abbreviated, it originally had **-kk-** (*al-qāf muşaddad*)' *do.* 26; (the wolf) **baku: ağdı:** 'climbed the hill (to escape me)' *III* 219, 17.

PUF **1 buğa:** Hap. leg.; a Sanskrit l.-w., perhaps *pūga* 'betel-nut'. **Xak.** XI **buğa:** a drug (*dawā*) imported from India one says **sa:rığ buğa:** 'yellow (*aşfar*) *buğa:*' and **bo:z buğa:** 'reddish (*aşhab*) *buğa:*' *Kaş. III* 224.

S **2 buğa:** See **buka:**.

buka: 'bull'. S.i.a.m.l.g. with some phonetic changes (**b/p**; **k/ğ**). Some NW Tat. dialects and SW, Osm. only, have **-o-** for **-u-**; see *Shcherbak*, p. 99. Cf. **u:d, öküz, sığır**. Not to be confused with the Mong. word *buğu* 'stag' (*Haenisch* 21, *Kow.* 1160) which occurs as a l.-w. in the *Chin.-Uyğ. Dict.*; Xwar. XIII (?) *Oğ.* 29, etc.; Çağ. *Vel.* 153; *San.* 136v. 9, and survives in SE Türki and NC Kır., Kzx. See *Doerfer* II 752. **Türkü** VIII *T* 5 (**ıra:k**): **Uyğ.** VIII ff. Bud. **bukası aşnu ünüp** 'his bull came out first and . . .' *PP* 65, 3: Civ. *USp.* 68, 3 (**eçkü:**): **Xak.** XI **buka:** *faḥlu'l-baqara* 'bull' *Kaş. III* 226; a.o. *al-ṯawr* 'bull' *II* 79, 21 (**müŋreş-**): *KB* **boyun yal beḏüttüŋ buka teg kılıp** 'you have made your neck and the back of your neck bigger like a bull's' 5801: **Çağ.** XV ff. **buğa** *gāv wa gāwmīş* 'bull; buffalo' (also a Proper Name) *San.* 136r. 24; **buka** the same as **buğa** *do.* 137r. 4: **Kom.** XIV 'bull' **boğa** *CCI*; *Gr.*: **Kıp.** XIII ('cattle' in general **sığır**; *al-ṯawr* **öküz**) *al-'iḥu'l-ṣābbu'l-murṣadu'l-qufāz* 'a sturdy bull calf which is ready to breed' **buğa:** *Hou.* 14, 19: XIV **buğa:** *al-faḥlu'l-muddakir li'l-* (VU) *ḏirāb* 'a male animal'(?) and any male animal (*faḥl*) is called this, the Turks and Persians say **bağa:** (*sic*?), its origin is the Ar. word *bağğā'* 'lustful', but its (form) is incorrect (*al-ma'būn*) *Id.* 33; ('bullock' **öküz**) *al-ṯawru'l-rayn* 'an entire bull' **buğa:**, used specifically in this sense and also (more generally) for the best (*al-cayyid*) of anything *Bul.* 7, 8: XV *al-ṯawr* (öküz and) **buğa:** *Kav.* 62, 2; *ṯawr* **buğa** (and öküz) *Tuh.* 11a. 2; **Ala Buğa** Proper Name *do.* 41b. 7.

Dis. BĞC

VU **bukaç/buka:ç** n.o.a.b. **Xak.** XI **bukaç** *al-ṯawr awi'l-qidr min xazaf* 'a jar or cooking pot of clay'; one says **eşiç bukaç** *qidr wa ṯawr* as a Hend. (*'alā'l-ithā'*) *Kaş. I* 357; (**buka:ç art** the name of a mountain pass (*'aqaba:*)) **buka:ç** *al-ṯawr wa'l-qidr*; one says **eşiç buka:ç** *I* 411: XIV *Muh.*(?) (among blacksmith's implements) *kūr* 'a blacksmith's furnace' **baka:ç** (*sic*) *Rif.* 160 (only).

F **bakçan** 'silent meditation'; n.o.a.b. L.-w. fr. the synonymous Chinese phr. *mo ch'an* 'silent meditation' (*Giles* 8,021 348; Ancient Chinese *m(b)ak ṭs'an*). **Uyğ.** VIII ff. Bud. (then the venerable *arhat* Śāriputra in that monastery) **bakçan bolur erdi** 'was (sunk in) silent meditation' *U III* 88, 17; a.o. *do.* 89, 2.

Tris. BĞC

D **baka:çuk** Hap. leg.; Dim. f. of **baka:**; lit. 'little frog', for a parallel animal simile cf. Latin *musculus* 'little mouse'. Cf. **sıçğanak. Xak.** XI **baka:çuk** *taşğīr* **baka:** *wa huwa farīṣatu'l-ḏirā'* 'Dim. f. of *baka:*; the muscle of the forearm' (*sic* but ?'biceps') *Kaş. III* 226.

Dis. BĞD

buğdı: See **bo:ğ** NW.

D **bokdam** Hap. leg.; N./A.S. in **-dam** (connoting resemblance) fr. **1 bo:k**; 'mould-like'. **Uyğ.** VIII ff. Civ. (your old name has been changed and has become new) **bokdam atıŋ** 'your mouldy reputation' (has been changed, etc.) *TT I* 118.

D **bağdaş** Dev. N./A. in **-ş** (connoting reciprocity) fr. **bağda:-**; survives in SW Osm. **Xak.** XI *KB* **bağdaş ilme** 'do not sit cross-legged' (at a feast) 4114: **Kıp.** XV *caṯā* 'to sit cross-legged' **bağdaş olṯur-** *Tuh.* 12a. 10.

buğda:y 'wheat'. S.i.a.m.l.g. w. some phonetic changes. **Uyğ.** VIII ff. Bud. (a statue of Buddha) **buğday evininçe** 'the size of a grain of wheat' *Pfahl.* 6, 6: Civ. **livi aşı buğday tétlr** 'the (appropriate) offering (l.-w.) of food to it is said to be wheat' *TT VII* 14, 39: **Xak.** XI **buğda:y** *al-ḥinṭa* 'wheat' (prov.); the people of Barsğān cannot pronounce **buğda:y** and call it **budğa:y** and this word (is used) to test anyone who says 'I am not one of them' *Kaş. III* 240; and 7 o.o.: *KB* (in the list of the signs of the zodiac) **buğday başı** 'the ear of wheat', the Ar. name of Virgo 140: XIII(?) *Tef.* **buğday** 'wheat' 106 (*boğday*): XIV *Muh. al-ḥinta* **bu:ğda:y** *Mel.* 6, 13; 65, 14; 77, 13; 79, 6; *Rif.* 77, 165, 181, 183: **Çağ.** XV ff. **buğday** *gandum* 'wheat'; also used for *burc-i sunbula* 'Virgo' *San.* 136r. 29: **Xwar.** XIV **buğday** 'wheat' *Qutb* 37; 'a fruit (on the tree of the knowledge of good and evil)' *Nahc.* 281, 6: **Kom.** XIV 'wheat' **boğday/buğday/boday**

CCI, *CCG*; *Gr.*: **Kıp.** XIII *al-ḥinṭa* **bu:day** also called **buğday** *Hou.* 12, 15: XIV **Tkm. buğday** *al-qamḥ* 'wheat'; **Kıp. buyday**; and to describe a man with a brown complexion (*asmar*) they say **buğday emlü:** (see **eŋlig** . . . and (in **Kıp.**) **buğday** is not used except in this phr. *Id.* 33; *al-qamḥ* **buğday** *Bul.* 6, 15; *al-qamḥīya* 'wheaten food' **buğday aş** *do.* 8, 2: XV *al-qamḥ* **buğday** *Kav.* 63, 12; *qamḥ* **buday**; **Tkm. buğday** *Tuh.* 29a. 3: **Osm.** XIV ff. **buğday** 'wheat' is noted fr. XIV onwards; a Sec. f. **buğda** is noted in XIV and XV and **buğday eŋlü** fr. XIV to XVIII *TTS I* 119; *II* 173; *III* 114; *IV* 128.

D **boxta:y** Hap. leg.; Den. N. fr. **bo:ğ**. The sound change **-ğt-** > **-xt-** also occurs in **ağtar-**. The Suff. **-ta:y**, which has no relation to the Mong. P.N./A. suffix *-tay/-tey* (*Studies*, p. 202), is very rare, and its significance is obscure, cf. **turumtay**; as *Kaş.* gives practically the same translation for **bo:ğ** and this word, it cannot have much content. **Xak.** XI **boxta:y** *'aybatu'l-ṯiyāb* 'a bale of clothing': VU **boxto:y** alternative form (*luğa fihi*) *Kaş. III* 239.

Dis. V. BĞD-

D **bakıt-** Hap. leg.; Caus. f. of **bak-**; cf. **bakur-**. The modern Caus. f. **baktur-** does not seem to be noted earlier than (Xak.) XIV *Muh. amara bi'l-ta'ammul* 'to order to contemplate' **bakdur-**, *Mel.* 41, 5, where *Rif.* 131 has **bakur- Xak.** XI **ol anı: evdin bakıttı:** *aṭla'ahu wa amarahu an yuḥṣir* ⟨words omitted⟩ 'he showed him and told him to look ⟨at the house⟩'; also used for anyone who urges someone to look towards a place (*yanẓur ila mawḍi'*) *Kaş. II* 308 (**bakıtu:r, bakıtma:k**).

D **buka:t-** (**buka:ḍ-**) Hap. leg.; Intrans. Den. V. fr. **buka:. Xak.** XI **buza:ğu bukattı:** (*sic*) *ṣāra'l-'icl faḥl li'l-baqara wa 'udda min cumlati'l-fuḥūl* 'the calf became a bull and was reckoned among the bulls'; originally **buka:ḍtı:** *Kaş. II* 308 (**buka:tu:r, bukatma:k**, *sic*).

D **bağda:-** 'to trip (someone *Acc.*)'; Den. V. fr. **1 ba:ğ** with a different meaning fr. **bağla:-**. Survives only(?) in SW Osm. **bağda-** 'to cross the legs, sit cross-legged'; cf. **bağdaş. Xak.** XI **ol anıŋ aḍa:kın bağda:dı** *şağzaba riclahu fī'l-ṣirā'* 'he tripped his leg while wrestling' *Kaş. III* 276 (**bağda:r, bağda:ma:k**); a.o. *II* 364, 14: **ol anıŋ aḍa:kın badğa:dı:** same translation; a metathesized (*'alā qalb*) form of **bağda:-** *III* 288 (**badğa:r, badğa:ma:k**).

D **bağdat-** Caus. f. of **bağda:-**; n.o.a.b. **Xak.** XI **ol anıŋ aḍa:kın bağdattı:** 'he ordered (someone) to trip (*bi-ṣağzaba*) his leg while wrestling' *Kaş. II* 327 (**bağdatu:r, bağdatma:k**).

D **boğtur-** Caus. f. of **boğ-**; 'to order (someone *Dat.*) to strangle (someone *Acc.*)'. Survives only(?) in SW Osm., Tkm. **boğdur-. Xak.** XI **ol anı: boğturdı:** 'he ordered that he should be strangled' (*bi-xanqihi*) *Kaş. II* 171 (**boğturur, boğturma:k**); a.o. *II* 173, 18: **Çağ.** XV ff. **boğdur-**. Caus. f.; *xafa farmūdan* 'to order to strangle' *San.* 136r. 5.

Tris. BĞD

(F) **bağa:tu:r** by origin almost certainly a Hunnish (Hsiung-nu) Proper Name, and more specifically that of the second Hsiung-nu *shan-yü* (209–174 B.C.) whose name was transcribed by the Chinese as Mao-tun (*Giles* 7,699 12,221; Old Chinese prob. something like *moğ-tun*). The word occurs only once in the early period and then still as a P.N. but was an early l.-w. in Mong. as *ba'atur* (Haenisch 11)/*bağatur* (*Kow.* 1058), primarily as an element in P.N.s, e.g. *Yesügei Ba'atur* (*Haenisch* 184) but also as a common noun meaning 'picked warrior'. It is prob. that the transition from name to noun took place in Mong.; Turkish had other words like **alpa:ğut** with this meaning. The word reappears in Turkish in the medieval period generally in forms with medial **-h-** which suggest that the immediate source was Pe. S.i.s.m.l. in SE, NC, SC, and NW as **batır/batur**, *R IV* 1511–15, which seem to be direct borrowings fr. Mong. See *Doerfer* II 817 and *Studies*, p. 19. **Türkü** VIII ff. **atım Bağa:tu:r Çigşi:** 'my name is Bağa:tu:r Çigşi:' *Tun. IV* 12 (*ETY II* 96): **Xwar.** XIV **maŋa alp bahatur quwwatlığ kişiler ıda bérgil** 'send me tough warriors and strong men' *Nahc.* 151, 9: **Kom.** XIV 'brave (man)' **bağatur** *CCI*; **bahadur** *CCG*; *Gr.*: **Kıp.** XV *şucā'* 'brave' **bahadur** *Tuh.* 20b. 8; *Kav.* 23, 12; 60, 6.

Dis. BĞĞ

D **bakığ** Hap. leg.?; N.Ac. fr. **bak-. Xak.** XI **bakığ** *al-naẓra* 'a glance, look'; hence one says **anıŋ bakığı: kör** *abṣir naẓratahu* 'see how he glances' *Kaş. I* 373.

VU **bokuk** (**?bokok**) 'a swelling, esp. in the throat', in humans 'goitre, double chin', in birds 'crop'; metaph. 'a bud'. Survives in NE Alt., Tel. **poğo:k**; Leb. **po:k** *R IV* 1264–5; Şor **puğak** *do.* 1362; Khak. **poğo** 'goitre, bird's crop', sometimes 'a (bride's) necklace'; SE Türki **pokak** 'goitre' *BŞ*; **poxak/po:kak/porkak** *Jarring*: NC Kır. **poğo:k** 'necklace'; **bokok** 'bird's crop' *R IV* 1265, 1646; **boğok** 'goitre' *Yud.*; Kzx. **buğak** 'goitre'; NW Kk. **buğak** 'goitre'. The evidence points to **-o-** in the first syllable. See *Doerfer* II 801. **Xak.** XI **bokak** (*sic*) *al-ḥawṣala* 'a bird's crop': **bokuk** *camā'atu'l-nawr wa akmāmu'l-anwār wa'l--azhār* 'a cluster of flowers, the buds of flowers'; hence one says **çeçek bokuklandı:** 'the flower has come into bud' (*takammama*), that is before the blossom has actually opened (*yatafaṭṭara'l-zahr*) (verse): **bokuk** 'goitrous flesh' (*laḥm ğudadī*) which grows between the skin and the flesh each side of the Adam's apple (*al-ḥarqada*); (a long account of the prevalence of this disease in Fergana and the Şiqnī country and of the reasons for it follows)

Kaş. II 285: **Kıp.** XIV (VU) **boğağ** *al-ḥalq* 'throat' *Id.* 33 (an inexact translation, see **boğaz**); *al-ḥawṣala* (VU) **boğa:ğı:** (*sic*) (and **kurşa:k**) *Bul.* 12, 7: XV *taḥtu'l-ḥanak* 'the part beneath the chin' **boğak** *Kav.* 60, 15.

Tris. BĞĞ

(D) **buka:ğu:** 'fetter, leg-iron, handcuff'; morphologically Conc. N. fr. ***buka:-**. S.i.s.m.l. (NC, NW, SW). See *Doerfer* II 725. **Uyğ.** VIII ff. Man.-A **yazukluğ erniŋ . . . bukağusı** 'the fetters . . . of a criminal' *M III* 12, 19 (i): Man. **bukağutakılar** 'those who are in fetters' *TT III* 49: Bud. **bağda bukağuda yatıp** 'lying in bonds and fetters' *Kuan.* 38; a.o. *TT VI* 110: **Xak.** XI **buka:ğu:** *al-maqṭara* (*sic*) 'the chains' that are put on a thief *Kaş. I* 446: XIII(?) *Tef.* **bukağu** 'fetters' 107 (*bokağu*): **Çağ.** XV ff. **bukağu/bukaw** the same as **buxağu/buxaw** (Osm.) in the sense of *ṭawq wa zincīr* 'neck-ring; chain' *San.* 137r. 5: **Kıp.** XIV **bukawu:** *al-qayd* 'fetters' *Id.* 33; (*qayyada* **bukağula-** *Bul.* 74v): XV *qayd* **buwawı**; **Tkm.** **buğawı** (in margin in SW hand **bukağı**) *Tuh.* 29a. 13: **Osm.** XIV ff. **bukağu** 'fetters, etc.'; fairly c.i.a.p. *TTS I* 122; *II* 173; *III* 578 (p-); *IV* 130; *XVIII* **buxağu** in *Rūmī*, 'a chain' (*zincīr*) that they fasten to the legs of animals or criminals *San.* 131r. 7.

D **bukağuçı:** N.Ag. fr. **buka:ğu:**; n.o.a.b. Cf. **bukağuluğçı:**. **Uyğ.** VIII ff. Bud. (in a list of disreputable occupations) **bukağuçı boltum erser** 'if I have become a jailer' *U II* 85, 13; a.o. *TT IV* 8, 61 (**2 kına:-**).

D **bokukluğ** Hap. leg.; P.N./A. fr. **bokuk**. **Xak.** XI **bokukluğ er** 'a man with goitre' (*ḥawṣala*) *Kaş. I* 497.

D **bukağuluğ** P.N./A. fr. **buka:ğu:** 'fettered', etc. Survives in NC Kır. **boğo:lu:**. **Uyğ.** VIII ff. Bud. **boyunları bukağuluğ** 'with their necks chained' *Suv.* 12, 17.

D **bukağuluğçı:** Hap. leg.; N.Ag. fr. **bukağuluğ**. **Uyğ.** VIII ff. Chr. (Herod ordered) **öz bukağuluğçı ölütçi yarğanlarka** 'his own jailers, executioners and judges (?)' *U I* 9, 17–18.

Tris. V. BĞĞ-

D **bokuklan-** Refl. Den. V. fr. **bokuk**; n.o.a.b. in the sense of 'to come into bud', of a plant, bush, etc. **Uyğ.** VIII ff. Man. *Wind.* 10 (**ağirlığ**): **Xak.** XI *Kaş. II* 285 (**bokuk**); *I* 437, 5 (same verse as in *II* 285).

Dis. BĞL

D **bağlığ** P.N./A. fr. **1 ba:ğ**; with several meanings der. fr. that word. S.i.s.m.l. with the same phonetic changes as **1 ba:ğ**. **Uyğ.** VIII ff. Bud. **çaŋ bağlığ** (PU) **kü tao atlığ bir beg** 'a *beg* named Kü tao(?) of the Chang family' *Suv.* 4, 7; **(edgü ögli bağlığ bodısatv** Avalokiteśvara Bodhisattva, 'the B. who looks kindly (on men)' *U I* 17, 6; as Müller, *do.* *I* 56, points out this must be an error for **bakığlığ**): (Civ. in a contract *USp.* 13 relating to the sale of a vineyard the price is quoted in l. 2 as **yüz iki bağlık uzun karıda böz** (see **uzun**) and in l. 5 as **yüz iki bağ bözi**; **bağlık** must be syn. w. **1 ba:ğ** and is either an A.N. (Conc. N.) fr. it, otherwise unnoted, or a scribal error): **Xak.** XI *KB* **beg atı bilig birle bağlığ turur** 'a *beg*'s reputation is bound up with his wisdom' 1953: XIV *Muh.* *al-muğlaq* 'bolted' (opposite to 'open' **açuk**) **bağluk** (*sic*) *Rif.* 154: (*Mel.* 56, 3 **bağlamak** in error): **Çağ.** XV ff. **bağlığ/bağlık** *bağlu ve bağçalu . . . ve bir daxı bandla bağlu* 'owning a vineyard or garden' (fr. **2 ba:ğ**) and also 'tied with bonds' *Vcl.* 130 (quotn.); **bağlığ** *basta* 'bound' *San.* 125r. 21 (quotn.): **Xwar.** XIV **bağlığ/bağlık/bağlı** 'bound, fastened' *Quth* 24.

(D) **bakla:n** one of the group of animal names ending in **-la:n**; a particular kind of lamb, but whether of a particular age or 'fat' or the like is obscure. N.o.a.b. Cf. *Doerfer* II 751. **Xak.** XI **bakla:n kuzı:** *al-ḥamalu'l-ṭariyu'l-samin* 'a tender, fat lamb' *Kaş. I* 444: **Xwar.** XIV (one should eat a lamb) **baklan érken** (before it becomes a **şişek** (**tişek**)) *Quth* 27.

Dis. V. BĞL-

bakıl- Pass. f. of **bak-**; s.i.s.m.l. meaning 'to be watched, looked after', and the like. **Xak.** XI **yé:rke: bakıldı:** *ṭūli'a wa nuẓira ilā'l-arḍ* 'the ground was carefully examined and looked at' *Kaş. II* 131 (**bakılur, bakılmaz**): **Çağ.** XV ff. **bakıl-** *nigāh karda şudan* 'to be looked at' *San.* 126r. 1.

D **boğul-** Pass. f. of **boğ-**; 'to be strangled, choked'. S.i.m.m.l.g. **Xak.** XI **er boğuldı:** *xunniqa'l-racul* 'the man (etc.) was strangled' *Kaş. II* 131 (**boğulur, boğulmaz**): **Kom.** XIV 'to be drowned' **boğul-** *CCI*; *Gr.*

D **bokul-** Hap. leg.; Pass. f. of **bok-**. **Xak.** XI **aḍa:k bokuldı:** *uxiḍat wa qubiḍati'l-riclu'l-mafrūşa* 'the leg which had been outstretched was grasped and drawn in' *Kaş. II* 131 (**bokılur, bokılma:k** *sic*, both *kasra* and *ḍamma* on the Infin.).

D **bağla:-** Den. V. fr. **1 ba:ğ**; usually 'to tie, fasten', and the like. S.i.a.m.l.g. with the same phonetic changes as **1 ba:ğ**. Cf. **ba:-**, **boğla:-**. **Uyğ.** IX (I had three sons and three daughters) **evledim bağladım** 'I married off (the sons, i.e. gave them their own homes) and gave (the daughters) in marriage (i.e. to another clan)' *Suci* 6 (text as corrected by Grønbech): **Xak.** XI **ol otuŋ bağla:dı:** *ḥazama'l-ḥaṭab* 'he tied the firewood (etc.) in a bundle' *Kaş. III* 292 (**bağla:r, bağla:ma:k**); **köŋlüm aŋa:r bağlayu:** '*aqadtu qalbī 'alā ḥubbihi* 'I fastened my heart to (love for) him' *III* 309, 10: XIII(?) (*At.* 183, 220 v.l. see **ba:-**); *Tef.* **bağla-** 'to tie (the hands); to bolt a (door)', etc. 88: XIV *Muh. aġlaqa wa ṣadda* 'to bolt, fasten' **ba:ğla:-** *Rif.* 104 (*Mel.* 23, 3 **bağlan-**); *qayyada* 'to bind' (*Rif. wa katafa* 'to handcuff')

bağla- 30, 11; **ba:ğla:-** 114: **Çağ.** XV ff. **bağla-** *bastan* 'to bind' *San.* 124r. 18 (quotns.): **Xwar.** XIII **bağla-** 'to bind, fasten', etc. *'Ali* 26: XIII(?) ditto. *Oğ.* 30, 34, 363, 366: XIV ditto. *Qutb* 23; *MN* 365; *Nahc.* 17, 1 (yıp): **Kom.** XIV 'to tie up, fasten' **bağla-/balğa-** *CCI*; ditto and **bavla-** *CCG*; *Gr.* 47 (quotns.): **Kıp.** XIII *rabaṭa* 'to tie up' **ba:ğla:-** *Hou.* 36, 3; *ṣadda min ṣaddi'l-faras wa ğayrihā wa huwa'l-ribāṭ* 'to fasten, that is tie up a horse etc.' **bağla:-** *do.* 41, 3: XIV **bağla-** *rabaṭa*, der. fr. **ba:ğ** *al-ribāṭ Id.* 33; *ğallaqa* 'to bolt' **bağla-** *Bul.* 64r.: XV *rabaṭa* **bağla-** *Kav.* 74, 6; **bağla-**, and some of them substitute **-y-** for **-ğ-** *do.* 75, 11: *rabaṭa* **bayla-**; **Tkm. bağla-** *Tuh.* 17b. 2; *ṣarra wa rabaṭa* ditto **bayla-** *do.* 23a. 5: **Osm.** XIV ff. **bağla-** 'to tie (on); to bolt'; c.i.a.p. *TTS I* 69; *II* 95; *III* 62; *IV* 68, 467 (**kapu**).

D **boğla:-** Hap. leg. (later ?absorbed by **bağla:-**). **Xak.** XI **ol to:n boğla:dı:** *'abbā'l-ṯawb fī ṣiwānihi* 'he packed the clothing in his baggage'; they distinguish between packing clothes (*ṣaddi'l-ṯawb*) and tying up other things (*ḥazm ğayrihi*) placing *faṯḥa* on the *bā'* in the first verb (i.e. **bağla:-**) and *ḍamma* on the *bā'* in the second (i.e. **boğla:-**) *Kaş. III* 292 (**boğla:r, boğla:ma:k**).

D **bokla:-** Den. V. fr. **1 bo:k**. Survives in NE Sag. *R IV* 1267; Khak. **poğla-** 'to go mouldy'; NC Kır. **bokto-** 'to curse'; SW Osm. **bokla-** 'to soil, besmirch, bring into disrepute'. **Oğuz** XI **yılkı: bokla:dı:** *rā'ṭati'l-dābba* 'the horse staled' *Kaş. III* 292 (**bokla:r, bokla:ma:k**).

D **bağlat-** Caus. f. of **bağla:-**; 'to order (someone *Dat.*) to tie up (something *Acc.*)'. S.i.s.m.l.g. w. the same phonetic changes as **1 ba:ğ**. The MS. of *Kaş.* gives one example of this verb and then one example of what is evidently **boğlat-**, unvocalized, with a single Aor. and Infin. for both. **Xak.** XI (**men**) **aŋar otuŋ bağlattım** 'I ordered him to tie up (*aḥzamtuhu*) the firewood' (etc.) *Kaş. II* 341 (**bağlatu:rmen, bağlatma:k**); **Xwar.** XIV **bağlat-** 'to have (a door) bolted' *Qutb* 24.

D **boğlat-** Hap. leg.; Caus. f. of **boğla:-**. **Xak.** XI (**men**) **aŋar bo:ğ boğlattım** (*bā'* unvocalized) *ḥamaltuhu 'alā ṣaddi'l-'ayba wa'l-ruzma li-ṣiwān ṯawbi'l-nisā'* 'I ordered him to fasten up the bag or bale to pack the women's clothes' *Kaş. II* 341 (**boğlatu:rmen, boğlatma:k**, both vocalized *ba-*).

D **bağlan-** Refl. f. (sometimes used for Pass.) of **bağla:-**. S.i.m.m.l.g. w. the same phonetic changes as **1 ba:ğ**. **Xak.** XI **otuŋ bağlandı:** 'the firewood was tied up' (*ḥuzima*); and one says **özüŋe: otuŋ bağlandı:** 'he set out to collect firewood (*bi'l-iḥtiṭāb*) and tie up (*ḥuzim*) a bundle of it for himself'; **bağlanu:r, bağlanma:k**; and one says **ko:y bağlandı:** 'the sheep (etc.) was tied up' (*rubiṭa*) *Kaş. II* 238: *KB* **oyunka katılsa boyun bağlanur** 'if a man gets involved in gambling, his neck is bound' 5928: XIII(?) *Tef.* **bağlan-** 'to be fastened, tied' 88: **Xwar.** XIV ditto *Qutb* 24.

D **boğlan-** Hap. leg.; Refl. f. (used as Pass.) of **boğla:-**. **Xak.** XI **to:n boğlandı:** *'ubbiya bi'l-ṣiwāni'l-ṯawb* 'the clothing was packed in the baggage' *Kaş. II* 239 (**boğlanu:r, boğlanma:k**).

D **boğlun-** Hap. leg.; Refl. f. of **boğul-** and syn. w. it. **Xak.** XI **at boğlundı:** 'the horse (etc.) was strangled' (*ixtanaqa*) *Kaş. II* 239 (**boğlunu:r, boğlunma:k**).

Tris. BĞL

S **bağıltak** See **bağırdak**.

Dis. BĞM

D **boğım** N.S.A. fr. **boğ-** (semantic connection obscure); 'a joint, or articulation; a knot (in a stalk, etc.)'. Survives in SE Türki and SW Osm., Tkm. See *Doerfer* II 799. Cf. **boğun, bağış. Xak.** XI **boğım** *al-aṣca' fi'l-iṣbi'* 'the knuckles of the fingers'; *anbūbu'l-qaṣab wa'l-ḥalfā* 'the knots in a cane or alfalfa grass', too, are called **boğım** *Kaş. I* 395 (and see **boğun**): **Kom.** XIV 'joint' **boğum** *CCI*, *CCG*; *Gr.*

D **boğmak** Infin. of **boğ-** used as a Conc. N.; 'something worn tightly round, or on, the neck, collar-button, necklace', and the like (for the semantic connection, cf. English 'choker'). Survives only(?) in SW Osm. where it is now normally syn. w. **boğım** (but *Sami* 316 distinguishes between **boğmak** 'joint, knot' and **boğmuk** 'necklace'). **Xak.** XI **boğmak** *zirru'l-qamīṣ* 'the (collar) button of a shirt': **boğmak** *al-tiqṣār*, that is 'a necklace (*qilāda*) of gold, etc. set with jewels and pearls, with which the bride is adorned for her wedding' (*tuzaff bihā'l-'arūs*) *Kaş. I* 466: XIV *Muh.*(?) (among articles of clothing) *al-mixnaqa* 'necklace' ('choker') **boğmağ** *Rif.* 150 (only): **Osm.** XIV ff. **boğmak** 'necklace'; c.i.a.p.; **boğmuk** ditto occasionally fr. XVI onwards: XVIII **boğmak** in *Rūmi, gardan-band* 'necklace', in Ar. *tiqṣār San.* 136v. 7.

Tris. V. BĞM-

D **boğmakla:-** Hap. leg.; Den. V. fr. **boğmak**; its existence is rather dubious; it is listed among verbs ending in **-la:-**, but none of the words quoted are so spelt; prob. the only form actually current was the Refl. f. **Xak.** XI **köŋlek boğmakladı:** (*sic*) 'the shirt buttons (etc.) were fastened' (*ṣudda*) *Kaş. III* 350 (**boğmaklanu:r, boğmaklanma:k** *sic*).

D **boğmaklan-** Hap. leg.; Refl. f. of **boğmakla:-** q.v. **Xak.** XI **er boğmaklandı:** *ṣadda'l-racul 'urwata'l-qamīṣ* 'the man fastened up the button-loop of his shirt' *Kaş. II* 274 (**bağmaklanu:r, boğmaklanma:k**).

Dis. BĞN

bakan 'torque, necklace'. Pec. to *Kaş.* and not connected with NC Kır., Kzx. **bakan** 'tent pole' which is a l.-w. fr. Mong. *bağana* (Kow. 1056, *Haltod* 270); there seems to be no basis for the statement in *R IV* 1437 that the word also exists with this meaning in Çağ. and his Kom. *bakan* is a misreading of **bakam** a l.-w. fr. Ar. *baqqām* 'logwood (a dye wood)'. **Xak.** XI **bakan** *al-ḥalqa wa'l-ṭawq* 'a torque or necklace' made of bronze; one says **altun bakan** 'gold necklace' and so on *Kaş. I* 399; (in a para. under **turma:** on Ar. and Pe. l.-w. in Oğuz) the Oğuz call *al-ṭawq* **kalı:da**, which is Ar. *qilāda*, but the Turks call a 'necklace or torque' **bakan** *I* 432, 7.

bıkın 'the hip, or flank' of a human being or animal. Survives in NE Tel. **pikkın** *R IV* 1307; Khak. **pıxtı** (i.e. **pıxın** with 3rd Pers. Poss. Suff.); Tuv. **bığın:** NC Kır., Kzx. **mıkın**. See *Doerfer* II 754. **Uyğ.** VIII ff. Civ. **bıkın üze ısırsar** 'if it bites on the hip' *TT VII* 36, 16 (*USp.* 42, 29, misread *boyun*): **Xak.** XI **bıkın** *al-xāṣira* 'hip, flank' *Kaş. I* 399: **Çağ.** XV ff. **bıkın** (spelt) *pahlū wa tahīgāh* 'flank, hip' *San.* 147v. 6: **Xwar.** XIV **bıkın** ditto *Qutb* 39: **Kıp.** XIV **bıkın** *al-xāṣira İd.* 34: XV *xāṣira* (**uca** *wa*) **bığın** (in margin, 'and with **-k-**') *Tuh.* 14a. 5.

PU **boğañ** See **boğay.**

D **boğun** Intrans. Conc. N. fr. **boğ-**; syn. w. **boğım**, but much commoner. S.i.a.m.l.g. with some phonetic changes. **Xak.** XI **boğun** *al-aṣca'* 'knuckle', also *anbūbu'l-qaṣab* 'the knots in a cane'; the **-n** is changed fr. **-m**; this is permissible (*cā'iz*); (Ar. parallels are quoted) *Kaş. I* 399: **Çağ.** XV ff. **boğun** (spelt) *band wa mafṣalī* 'a joint or articulation' in the limbs of a man, or the trunk (*tana*) of a tree *San.* 136v. 13 (quotn.): **Kom.** XIV 'joint' **buun** (i.e. **buwun**?) *CCI*; *Gr.*: **Kıp.** XIII *'aqdu'l-aṣābi'* 'joint in the finger' **bo:ğun** *Hou.* 20, 17: **Osm.** XIV ff. **boğun** 'joint; knot'; c.i.a.p. *TTS I* 112; *II* 159; *III* 107; *IV* 119.

bokun a word without independent existence used as a jingle with **boḍun**. N.o.a.b. **Uyğ.** VIII ff. Man. **kamağ yok çığay kap kara boḍun bokun** 'all (of us) destitute, ordinary common people' *M III* 35, 10–11; a.o. *do.* 34, 9: Bud. *TT X* 51–2 (**boḍun**).

?F **bağna:** 'a rung of a ladder' or 'a step of a staircase'; it is not clear which is intended. N.o.a.b. The word in Kıp. quoted below is proh. not connected and seems to be the Mong. word *bağana* (see **bakan**). Both this word and **şatu:** have a foreign look, but there is no obvious foreign origin for either. **Xak.** XI **bağna:** *daracatu'l-sullam* 'a rung (step) of a ladder (staircase)' *Kaş. I* 434: *KB* **şatu kördüm ellig anıŋ bağnası** 'I saw a ladder (staircase) with fifty rungs (steps)' 6033; a.o. 6043: (**Kıp.** XV *şu'ba* (several meanings, here perhaps 'forked branch') **bağana**; **Tkm. çatal** *Tuh.* 20b. 3).

D **boğnak** Dev. N.A. fr. **boğun-**; the general connotation must be something like 'stifling', but translations vary. Survives only(?) in SW Osm. **boğunak** 'stifled, choked; violent gusty rain'. (**Xak.** XI see **boğnaklan-**): **Çağ.** XV ff. **boğnak/boğnuk** (both spelt) *hawā-yi muḥtabis-i tīra* 'an oppressive and gloomy atmosphere' *San.* 136v. 8; **boğak** *hawā-yi muḥtabis*, also called **boğnak** *do.* 136r. 26: **Kıp.** XIV **boğanak** (?; so vocalized) *şu'būh mina'l-maṭar* 'deluges of rain' *İd.* 33: **Osm.** XVIII **boğnak/boğnuk** (after Çağ.) and in *Rūmī*, *bārān ki dargudar bāṣad* 'heavy rain'; also *gird-bād* 'whirlwind' *San.* 136v. 8.

Dis. V. BĞN-

D **bakın-** Refl. f. of **bak-**; s.i.a.m.l.g. with varying meanings. **Xak.** XI **ı:ş ké:dınɐ: bakınğıl** *intaẓir ilā āxiri'l-amr wa tadabbar* 'look at the consequences of the affair and reflect' *Kaş. II* 142 (**bakınu:r, bakınma:k**); a.o. *II* 160, 5: *KB* (do not forget death, be ready for it, do not forget yourself) **tübüŋke bakın** 'look at your inmost being' 1323; o.o. 605, 1462: XIII(?) *At.* **ne iş utru kelse aŋar keḍ bakın** 'whatever task confronts you, scrutinize it thoroughly' 369: **Xwar.** XIII(?) (Altun Xan sent many gifts to Oğuz Xan and) **ağızıka bakındı** 'paid heed to his words' *Oğ.* 122.

D **boğun-** Refl. f. (usually used as Pass.) of **boğ-**; 'to be strangled', etc. S.i.s.m.l., w. some phonetic changes. **Uyğ.** VIII ff. Bud. (gap) **boğunsar tıḍtursar** 'if (a man) is roughly handled and lets himself be obstructed' *TT VII* 40, 19: **Xak.** XI **at boğundı:** 'the horse (etc.) was strangled' (*ixtanaqa*) *Kaş. II* 142 (**boğunu:r, boğunma:k**): **Osm.** XVI **boğun-** 'to strangle oneself', in one text *TTS II* 112.

D **bokun-** Refl. f. of **bok-**; survives in NE Tel. **poğın-** 'to bend (the knees)', in respect. **Xak.** XI **er aḍa:kın bokundı:** *qabaḍa'l-racul riclahu'l-mabsūṭa* 'the man drew in his outstretched legs' *Kaş. II* 142 (**bokunu:r, bokunma:k**; unvocalized and *bā'* undotted).

Trls. BĞN

D **boğundı:** Hap. leg.; Pass. Dev. N. fr. **boğun-**. **Xak.** XI **boğundı:** *maṯānatu'l-ḥayawānāt min ğayri'l-adamī* 'the bladder of an animal, but not of a human being' *Kaş. I* 449.

D **baka:ñak** Den. N. fr. **baka:**; 'the frog' in a horse's hoof (the metaphor is the same as in English). Survives with the same meaning, and for 'one half of a cloven hoof' in NC Kır., Kzx. **bakay** and SW Osm. **bakanak**. In *Kaş.* the word is in a Chapter listing words containing **-y-**, and the original spelling must have been **baka:yak** but in both places a dot has been put over the *yā'* in addition to the two below it, no doubt by someone familiar with the Osm. pronunciation; in the second occurrence this letter carries a *ḍamma* instead of a *fatḥa*. **Uyğ.** VIII ff. Man. (long gap) **bakanak turkurup** (long gap) *TT IX* 82: **Xak.** XI

baka:yak *mā bayn ẓilfay kull ḏī ẓilf wa aḥad ṣiqqayi 'l-ẓilf* 'the part within the cloven hoof of any animal with cloven hooves, and one half of a cloven hoof': **baka:yak** (so read) *nusūr ḥawāfiri'l-xayl* 'the frog in a horse's foot' *Kaş. III* 177: **Osm.** XV ff. **bakanak** common in Ar. and Pe. dicts. translating words meaning 'frog' and 'cloven hoof' *TTS I* 71; *II* 99; *III* 63; *IV* 70.

D **bakanlığ** Hap. leg.; P.N./A. fr. **bakan. Xak.** XI **bakanlığ kaḍış** *ṣayr ḏu ḥalqa* 'a strap with a ring on it' *Kaş. I* 499.

D **bokunluğ** Hap. leg.; P.N./A. fr. **bokun**, q.v. **Xak.** XI *Kaş. I* 499 (**boḏunluğ**).

D **bağnalığ** Hap. leg.?; P.N./A. fr. **bağna:. Xak.** XI *KB* **ediz bağnalığ men ṣatu kördüküm** 'the high ladder (staircase) with rungs (steps) which I saw' 6052.

Tris. V. BĞN-

D **boğnaklan-** Hap. leg.; Refl. Den. V. fr. **boğnak. Xak.** XI **bulut boğnaklandı:** *ṣāra'l-saḥāb qaza'āt* 'the clouds broke up' *Kaş. II* 274 (**boğnaklanu:r, boğnaklanma:k**).

Dis. BĞR

bağır properly 'the liver' with various extended and metaph. meanings, the latter mainly arising from the belief that the liver was the source of the emotions. S.i.a.m.l.g., sometimes with large phonetic changes e.g. NE Alt., Tel. **pu:r**, other dialects **pa:r**. See *Doerfer II* 707. **Türkü** VIII ff. Man. **yerdeki bağrın yorığma tınlığ** 'terrestrial creatures that crawl on their bellies' *Chuas.* 84: **Uyğ.** VIII ff. Man. (gap) **özi bağrı** (gap) *M III* 36, 7 (v): Bud. **bağrın yorığma** *TT IV* 8, 58; a.o. *do.* 4, 6 (**iğla:-**); (birds peck his entrails, his lungs and) **bağırın** 'his liver' *U III* 79, 4; o.o. *U IV* 14, 153; *TT X* 175 (**sun-**)—(his sons and daughters, his progeny) **bağırı böşüki** prob. 'his blood relations and relations by marriage' (see **böşük**) *TT VI* 105 (**2 uruğ**), 124, 309: Civ. **bağırdın tepremiş iğ ol** 'it is a disease arising from the liver' *TT I* 221; (in a remedy for a swelling in the nose) **kızıl bağır ikisin yar tuz birle inçge kinlep** 'slicing two raw livers (?, perhaps a technical term) finely with rock salt' *H I* 142–3: **Xak. bağır** *al-kabid* 'the liver'; and a man who obeys nobody is called **bedük bağırlığ**, that is 'big-livered', and *kabidu'l-qaws* 'the central hand hold of a (long) bow' is called **ya: bağrı:** *Kaş. I* 360; 3 o.o. of **bağır** (*kabid*) as the source of emotions: *KB* **oğlum bu bağrım otı** 'my son, this fire in my liver' (i.e. dearly loved) 1482; **bağırsaknı bulsa özüŋ bağrı kıl** 'if you find a kindly (master), be yourself affectionate to him' 2609: XIV *Muh. al-kabid* **ba:ğır** *Mel.* 47, 15; *Rif.* 141: **Çağ.** XV ff. **bağır** *cigar* 'liver' *San.* 125r. 23 (quotn.): **Xwar.** XIV **bağır** 'liver; the centre (of a mattress)', etc. *Qutb* 24; *MN* 279, etc.; *Nahc.* 177, 7: **Kıp.** *al-kabid* **ba:ğır** *Hou.* 21, 13: XIV **bağır** ditto *Id.* 33: XV ditto **bawur; Tkm. bağır** *Tuh.* 30b. 9: **Osm.** XIV ff. **bağır** 'liver' lit. and as the source of emotions; c.i.a.p. *TTS I* 68; *II* 91; *III* 60; *IV* 67.

bakır 'copper'; sometimes 'a copper coin', or 'the weight of a copper coin', a 'mace' one-tenth of a Chinese ounce. S.i.s.m.l. in most groups, but more often replaced by l.-w.s. Cf. **tu:ç. Türkü** VIII ff. Yen. [gap]**ı: bakı:rı: buŋsı:z erti:** 'his . . . and his copper were without limit' *Mal.* 26, 7; **bağı:r** (*?sic*) *do.* 11 (**közŋü:**): **Uyğ.** Civ. **bakır** is the normal unit of weight in prescriptions in *H I* 6 ff., and *II* and *TT VII* 22 e.g. **bir bakır** 'one mace'; in *USp.* 18, 50, etc. and *Fam. Arch.* **bakır** frequently occurs as a unit of currency, 'copper cash', one-tenth of a **sıtır** and one-five-hundredth of a **yastuk**; a.o. *TT VII* 42, 2 (**1 bo:k**): **Xak.** XI **bakır** *al-nuḥās* 'copper' (prov.): **bakır** *fulūs bi'l-Ṣin bihā biyā'ātuhum* 'a copper cash' in China, their purchases are made in them: **bakır sukım** the name of 'the planet Mars' (*al-mirriḫ*) as a simile for its redness *Kaş. I* 360; o.o. (**sukım**): *KB* **yağız yér bakır bolmağınça kızıl** 'the brown earth is as red as copper' 120; (if you do not speak, your words are considered golden) **bakır boldı tildin çıkarsa anı** 'they become copper if you let them pass your tongue' 1916; a.o. 4888 (**sukım**): XIII(?) *Tef.* **bakır** 'copper' 90: XIV *Muh.*(?) *al-mis* 'copper' **bakır** *Rif.* 178 (only): **Xwar.** XIV **bakır** 'copper' *Qutb* 27: **Kom.** XIV 'copper' **bağır** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-nuḥās* **ba:kır** *Hou.* 31, 30; 50, 19; **bakır** *do.* 23, 21: XIV **bağır** *al-mis*; **bağır** (VU) **şığan** 'the star called Aldebaran' *Id.* 33 (the latter may be an error of the author's for **yağız sığın** 'brown maral deer'); **bakır** *al-nuḥās do.* 34 (*mis* is a Pe. l.-w., *nuḥās* Ar; in this dialect of Ar. one may have had another meaning, perhaps 'brass' or 'bronze'); *al-nuḥās* **bağır** (MS. *yağir*) and **ṭu:ç**; *al-nuḥāsu'l-aṣfar* ('yellow') **yez**; *al-mis* **bakır** *Bul.* 4, 9–10; (*al-dabarān* **yağız** (?; MS. *yağir*) **şığın** *do.* 2, 14): XV *al-nuḥās* **ba:kır** *Kav.* 58, 13; *Tuh.* 36b. 7; *hāwun* 'a mortar' **bakır keli** *do.* 37b. 11: **Osm.** XVIII **pakır** ('with p-') in *Rūmī, mis*, in Ar. *ṣufr* ('copper'); also in the meaning of *zang ki bar rū-yi mis nişīnad* 'corrosion which settles on the surface of copper' *San.* 126r. 19 (there is no other trace of **bakır** in this sense, perhaps an error for **pas**).

buğra: 'a camel stallion'. The word was used as a P.N. by the Karakhanid dynasty and was an early l.-w. in Mong. as *bu'ura* (*Haenisch* 24)/*buğura* (*Kow.* 1166). Survives only in SE Türki **buğra** *Shaw*; **boğra/buğra/buğur** *Jarring*; NC Kır. **bu:ra** (perhaps reborrrowed fr. Mong.) and, until recently, SW Osm. **buğur**. For camel terminology generally see *Shcherbak* 103 ff. and J.-P. Roux 'Le chameau en Asie centrale', *C.A.J V*, pp. 35 ff. See *Doerfer* II 747. **Türkü** VIII ff. **titi:r buğra: men** 'I am a camel stallion with a herd of females' *IrkB* 20: **Xak.** XI **buğra:** *faḥlu'l-ibil* 'a camel stallion'; Buğra: Xa:n took his name from it *Kaş. I* 420; ten o.o.: *KB* **titir buğrası**

2312 (**1 ö:ç**); **Buğra Xan** is mentioned in 88 and Chapter IV, title: XIV *Muh. faḫlu'l-cimāl* **bu:ğra:** *Mel.* 6, 12; *Rif.* 77; (under 'camels') *faḫlu'l-ḏarrāb*(?) **buğra:** 70, 9; 172: **Çağ.** XV ff. (**buğra:** 'a well known kind of broth (*āş*) which was invented by Buğra Xan, who was the ruler of Çin and Xiṭā at the time of the rise of the Salcuks; it was originally called **buğra:xa:nı:** after him and later the **xa:nı:** was omitted for the sake of brevity; it is made with dough kneaded into thin threads' *San.* 136v. 1); **buğur** (spelt) *şutur-i dū kūhān* 'a two-humped camel', both male and female *do.* 136v. 11: **Xwar.** XIV **buğra** 'camel stallion' *Qutb* 35: **Kıp.** XIII (under 'camels') 'the two-humped stallion which they mate with female Arabian camels to produce Bactrian camels (*al-buxātī*)' **buğra:** *Hou.* 14, 14: XIV **buğra:** *faḫlu'l-camal*; and in the *Kitāb Beylik* **buğra:** *al-buxtī* 'Bactrian camel' *Id.* 33; *al-camalu'l-hā'ic* 'the rutting camel' **buğra:** *Bul.* 7, 5: **Osm.** XIV ff. **buğur** (sometimes in XVIII **puğur**) 'camel stallion', fairly c.i.a.p.; **buğra** in one XIV text *TTS I* 121; *II* 172; *IV* 129.

VU **bığrığ, boğrul** Preliminary note. *Although these words are vocalized differently in the MS. the translations make it clear that they are etymologically connected and the most probable explanation is that they are Dev. N.s fr.* **boğur-**, *Caus. f. of* **boğ-**, *which survives only in NE Sag.* **poğır-** R IV *1266. A general connotation of 'throttling' is therefore indicated, but the precise meaning in this context of* al-amt, *which has several meanings, is obscure; possibly 'a bulge' (in the sense of something produced by excessive pressure) or 'overfilling'. It is not easy to connect the second meaning of* **boğrul** *with the first, semantically it is easier to connect with* **böğrül**, *q.v.*

VUD **boğruğ** Hap. leg.; see above. **Xak.** XI **boğruğ** (MS. *biğriğ*) *al-amt fi'l-ğirāra wa'l-waṯb wa naḥwihi* 'a bulge(?) in a sack, milk-skin, or the like' *Kaş. I* 461.

VUD **boğrul (?boğrıl)** Hap. leg.; see above. **Xak.** XI **boğrul** (*rā'* unvocalized) *al-amt fi'l-wi'ā'i'l-mal'ān wa'l-waṯb* (MS. in error *ṯabb*) *wa naḥwihi* 'a bulge(?) in a full food-bag, milk-skin, or the like': **boğrul** (so vocalized) **ko:y** *al-ğanamu'l-llaḏī ibyaḍḍa ḥalquhu* 'a sheep with a white throat' *Kaş. I* 481.

VU?D **bağram** Hap. leg.; so vocalized, but etymologically it could be a N.S.A. of **buğra:-** meaning 'notched' that is 'in ridges'. **Xak.** XI **bağram kum** *al-ramlu'l-'ālicu'l-cubayl* 'sand heaped in layers and small hills'; the sands between Kāşğar and Yārkend are called **bağram ku:mı:** (*sic*) *Kaş. I* 484.

Dis. V. BĞR-

ba:kır- 'to shout, bellow', and the like. A western (Oğuz) word; s.i.a.m.l.g. except NE and SE. **Oğuz** XI **tevey ba:kırdı:** 'the camel bellowed' (*ṣāḥa*) *Kaş. III* 186 (**ba:kıra:r, ba:kırma:k**): (XIII(?) Tef. **bakra-** (of a camel) 'to bellow' 90): **Osm.** XVIII **bağır-** in *Rūmī, faryād kardan* 'to shout' *San.* 125r. 15.

D **bakur-** Caus. f. of **bak-**; see **bakıt-**. N.o.a.b. **Xak.** XI **ol maŋa: kişi: bakurdı:** *anẓara* (omission) 'he made me look (at the man') *Kaş. II* 83 (**bakurur, bakurma:k**): (XIV *Muh. amara bi'l-ta'ammul* 'to order to contemplate' **bakdur-** *Mel.* 41, 5; *Rif.* 130; *Rif.* 131 adds that **-t-** may be substituted for **-d-** but quotes the alternative form as **bakur-**, not **baktur-**, a scribal error?).

S **buğar-** See **buğra:-**.

D **bokur-** Hap. leg.; Caus. f. of **bok-** with the connotation of drawing in or contracting something. **Xak.** XI **ol at teği:rinden bokurdı:** *haṭṭa min qīmati'l-faras wa ğayrahi bi'l-muḥābbāt aw ğayrihi* 'he reduced the price of the horse (etc.) as a personal favour or for some other reason'; also used for anything that you bring down from its place (*haṭaṭṭa min maḥallihi*) *Kaş. II* 82 (**bokurur, bokurma:k**).

VU **buğra:-** the relationship between the two forms of this verb is morphologically obscure; both are n.o.a.b., but the first seems to be an earlier form of NW Kaz. **bura-** 'to fashion (logs); to build (a house) out of fashioned logs'. They have no connection with **buğra:ğu:**, q.v. **Xak.** XI **ol yığa:çığ buğra:dı:** *ḥazza'l-xaşab* 'he carved, cut incisions or dovetails, in the wood' (etc.) *Kaş. III* 277 (**buğra:r, buğra:ma:k**): **ol yığa:ç buğardı:** *ḥazza fi'l-xaşab* 'he made incisions or dovetails, in the wood'; the original form (*aṣluhu*) was **buğra:dı:** *Kaş. II* 80 (**buğaru:r, buğarma:k**).

VU **bukra:-** Hap. leg.; this is prob. the correct form of this verb, the **-ı:-** in the Perf. seems to be a scribal error caused by the form of the preceding verb. **Xak.** XI **at suçı:dı: bukrı:dı:** (*sic*) *waṯaba'l-faras wa camaḥa* 'the horse reared up and ran away'; this verb is used only in the Hend. (*muzdawica(n)*) and not by itself (*mufrida(n)*) *Kaş. III* 279 (**bukra:r, bukrama:k**).

D **bağrık-** Hap. leg.; Intrans. Den. V. fr. **bağır. Xak.** XI **aç er bağrıktı:** *laşiqa xāşirtu'l-raculi'l-cā'i' bi'l-kabid* 'the hungry man's sides stuck to his liver' *Kaş. II* 227 (Aor. and Infin. omitted).

VUD **buğruş-** Hap. leg.; Co-op. f. of **buğra:-. Xak.** XI **ol maŋa: yığa:ç buğruşdı:** 'he helped me to carve, make incisions (*fi ḥazz*) in the wood'; also used for competing *Kaş. II* 203 (**buğruşu:r, buğruşma:k**). .

Tris. BĞR

D **bağırçak** Conc. N. fr. **bağır**; survived until recently in SW Osm. *Sami* 269; *R IV* 1452 meaning 'the point of junction of the pole or shafts with the body of a wagon'. **Xak.** XI **bağırçak** *akāfu'l-ḥimār* 'a donkey's pack-saddle' *Kaş. I* 502.

VU **buğurda:** (of hair) 'curly'; the form is certain since it follows a cross heading **-D-**, but morphologically obscure and with a foreign look. Survives as **buyra** in NC Kır.; NW Kk., Nog.. and SW Tkm. and as **bödre** in SE Türki; NW Tat. **Xak.** XI **buğurda: saç** *al-ṣa'ru'l-ca'd* 'curly hair' *Kaş. I* 488.

D **bağırdak** Conc. N. fr. **bağır**; translations vary but the general concept is one of a garment or wrapping to protect the liver; **bağıldak** which first appears in the medieval period is a Sec. f. Both survive in SW Osm. only(?) meaning 'swaddling clothes, a girth to hold a baby in the cradle' etc. See *Doerfer* II 750. **Xak.** XI **bağırdak** *ṣudratu'l-mar'a* 'a woman's bodice' *Kaş. I* 502: XIV *Muh.*(?) (under 'women's clothing') *al-bağılṭāk* **bağırta:k** *Rif.* 150 (only): **Çağ.** XV ff. **bağıltak** 'a cotton robe (*penbelü kaftan*) worn over the head and body beneath a robe' (*cubbe*) *Vel.* 131; **bağırdak** 'a piece of material or girth' (*parca wa bandī*) tied onto a cradle over the infant's stomach' *San.* 125r. 25; **bağıltak/bağılṭak** *arxāliq* (*Azerbayjānī*) 'jacket' (quotn.) followed by quotns. fr. *Vel.* with *cubbe* misread as *cebe* 'armour worn in battle' and two Pe. dicts. in which the word is described as Pe. *San.* 125v. 6 (this suggests that **bağıltak** may be a Pe. corruption of **bağırdak**): **Kıp.** XIII *al-kulūta* (Pe.) 'a woman's veil' **bağırda:k** *Hou.* 18, 15: (XIV **boğurdak/bokurdak** 'throat, larynx *Id.* 33–4 and XV **boğardak** ditto *Kav.* 60, 15 have no connection with this word but are Sec. f.s or, more probably, errors for **boğazdak** a word not noted earlier than XIV *Muh. Rif.* 140 (only); the same words (errors?) occur in Çağ. XV ff. *San.* 136v. 11; 137r. 6): **Osm.** XIV ff. **bağırdak** 'swaddling clothes; girth for a cradle'; c.i.a.p. *TTS I* 69; *II* 94; *III* 61; *IV* 68.

D **buğrağu:** Den. N./A. fr. **buğra:**; lit. 'with a character like a camel stallion's', hence 'violent, aggressive'. N.o.a.b. **Xak.** XI *KB* (if a man eats to satiety) **kılkı bolur buğrağu** 'his character becomes aggressive' 1126; **aya buğrağu** 6166.

D **bağırlak** 'sand grouse'; presumably Dev. N. fr. **bağırla:-**, but the semantic connection is not apparent. Survives in SE Türki **bağıtak** 'the large sand grouse, *Pterocles ahenarius*' *Shaw* 210, which is a later form of XVII **bağırtak** 'Tibetan short-toed sand grouse, *Syraptes tibetanus* in the 'Five Language Mirror', see E. D. Ross, 'A polyglot list of birds in Turki, Manchu and Chinese' *Monographs of the Asiatic Society of Bengal* II 9, Calcutta, 1909, p. 287 (the sound change **-l-** > **-t-** suggests an origin further northwest) and in SW Osm. **bağırtlak** (*sic*) 'the sand grouse *Tetrao alchata*; the black grouse, *Tetrao tetrix*' *Redhouse* 330; **boğırtlak** (*sic*) **kuşı** 'a kind of partridge (*çil*)' *Sami* 316. **Xak.** XI **bağırlak** *al-qaṭāt* 'sand grouse, *Pterocles*' *Kaş. I* 503: **Çağ.** XV ff. **bağırtlak** (spelt) same as **bağrı kara** *San.* 125r. 24; (**bağrı kara** 'a bird (*paranda*) larger than a dove, striped with various colours, predominantly yellow, with a black breast, which lives in the waterless stony desert (*ṣaḥrā*)' (quotn.); also called **bağırtlak**, in Pe. *sangşikanak*(?), in Ar. *qaṭāt do.* 125r. 18): **Osm.** XV ff. **bağırtlak** fairly common in Ar. and Pe. dicts. for 'sand grouse', etc.; once (*IV* 119) XVI **boğurtlak** *TTS I* 69; *II* 95; *III* 61; *IV* 68.

D **bağırlığ** P.N./A. fr. **bağır**; n.o.a.b. **Xak.** XI **bağırlığ er** *al-raculu'lladī lā yanqād li-aḥad* 'a man who does not obey anyone'; (similar Ar. phr. quoted) *Kaş. I* 494; a.o. *I* 360, 24 (**bağır**).

D **bakırlığ** P.N./A. fr. **bakır**; 'possessing, or containing copper'. Survives in NW Kar. L. **bağırlı** *R IV* 1452. **Uyğ.** VIII ff. Man. (gap) **bakırlığ** (spelt *p-*) **közlügler** 'with copper (coloured?) eyes' *TT IX* 63: **Xak.** XI **bakırlığ** 'the name of a place near Balāsāğūn': **bakırlığ ta:ğ** *cabal dū nuḥās* 'a mountain containing copper (ore)' *Kaş. I* 495.

D **buğra:lık** Hap. leg.; A.N. (Conc. N.) fr. **buğra:**; 'a stud of camels'. **Türkü** VIII ff. *IrkB* 5 (**boḍluğ**).

VUF **bokursı:** 'a wooden plough'. Survives only(?) in SE Türki **bukusa** *BŞ* 93; **bokusa/bukusa** *Jarring* 59; an odd-looking word, with no Turkish etymology; prob. a corruption of Tokharian A *pyākäṣ* 'a pointed stake', van Windekens, *Lexique étymologique des dialectes tokhariens*, Louvain, 1941, p. 104. Cf. **amaç. Türkü** VIII ff. **eki: ökü:zü:g bir bokursı:ka: kölmiş** '(a man) harnessed two oxen to one wooden plough' (they stand still unable to move) *IrkB* 25: **Xak.** XI **bokursı:** *al-mān* 'a ploughshare' *Kaş. III* 242.

D **bağırsak, bağırsuk** Preliminary note. *The phonetic difference between these two words is clear down to about XIV and there is no trace of the first word after that date. By about XIII the second had become* **bağırsak** *and survives meaning 'entrails' in NW Kar. T.* **bavursak** R IV *1566 and SW Az.* **bağırsağ**; *Osm.* **bağırsak**; *a word meaning 'small pieces of dough fried in oil', which seems to be the same word with an altered meaning, survives in SE Türki* **bağursak/boğursak** BŞ *52, 82 and NC Kır.* **bo:rsok**; *Kzx.* **bawırsak**; *see* Doerfer *II* 797.

D **bağırsak** N./A.S. fr. **bağırsa:-**; 'compassionate, kindly', and the like. **Uyğ.** VIII ff. Man. **bağırsakım** 'Oh my kindly one!' *M II* 8, 12 (ii): **Xak.** XI **bağırsak kişi:** *al-insānu'l-'aṭūfu'l-ḥafī* 'a kindly, gracious man' *Kaş. I* 502: *KB* **bağırsak idi** (God) 'the compassionate Lord' 34; (his manner was humble and) **bağırsak köŋül** 'his thoughts kindly' 107; **atadın anadın bağırsak bolup** 'being by heredity kindly' 717; o.o. 41, 317, 763, 1133, 2574, 2609 (**asığçı; bağır**), etc.: XIII(?) *Tef.* **bağırsak** 'compassionate' 88: **Kom.** XIV **bavursak** 'compassionate' (Grønbech's 'beloved' is dubious) *CCG*; *Gr.* 53 (quotns.).

D **bağırsuk** (?**bağırsok**) Conc. N. fr. **bağır** 'entrails'. See above. Uyğ. VIII ff. Bud. (birds peck) **bağırsukın** 'his entrails' *U III* 79, 3; o.o. *U IV* 8, 6; *TT X* 548: Civ. ditto *H II* 6, 11: **Xak.** XI **bağırsuk** *al-mi'ā'* 'entrails' *Kaş. I* 502: **Çağ.** XV ff. **bağırsak** (*sic*) *rūda wa am'ā* 'entrails' *San.* 125r. 25: **Xwar.** XIV **bağırsuk** *Nahc.* 12, 4 (**1 büken**): **Kıp.** XIII *al-muṣrān* 'entrails' **bağırsa:k** *Hou.* 21, 16: XIV **bağarşuk** (*sic*) ditto *Id.* 33: **Osm.** XIV to XVII **bağarsuk** 'entrails' fairly common; also **bağırsak** fr. XVI *TTS II* 93–5; *III* 59; *IV* 66–8.

D **bağırsaklık** A.N. fr. **bağırsak**; 'compassion, kindliness, loyalty', etc. N.o.a.b. **Xak.** XI *KB* 595 (**uğurluğ**), 608, 953, 1481, 5796: XIII(?) *Tef.* **bağırsaklık** 'kindliness' 88.

D **bağırsız** Priv. N./A. fr. **bağır**; n.o.a.b. **Xak.** XI *KB* **bağırsız tusulmaz oğulda** 'there is no benefit to be got from a son lacking affection' 2574.

Tris. V. BĞR-

D **buğrağur-** Intrans. Den. V. fr. **buğrağu:**; n.o.a.b. **Xak.** XI *KB* **özüŋ buğrağursa bedütse boyun** 'if you yourself are aggressive and thicken your neck' 6369.

D **bağırla:-** Den. V. fr. **bağır**; survives only(?) in NC Kır. **bo:rdo-/bo:rlo-** 'to skirt' (a mountain); Kzx. **baurla-** (1) 'to lie on the stomach'; (2) 'to feel deep affection' *R IV* 1432; **bawırla-** 'to flog a horse'; (of water) **bawırlap (kat-)** '(to freeze) solid' *MM* 78. **Xak.** XI **ol anı: bağırla:dı:** *ḍarabahu 'alā kabidihi wa kabadahu* 'he hit him over, or wounded him in, the liver'; and one says **ol ya:sın bağırla:dı:** *aṣlaḥa ma'cis qawsihi* 'he repaired the handhold of his bow' *Kaş. III* 331 (**bağırla:r, bağırla:ma:k**).

D **bağırlan-** Hap. leg.; Refl. f. of **bağırla:-**. **Xak.** XI **ka:n bağırlandı:** *it'ancara'l-dam wa'n'aqada* 'the blood coagulated and became solid'; also used of sour milk when it curdles (*al-rā'ib iḍa xaṯura*) *Kaş. II* 264 (**bağırlanu:r, bağırlanma:k**).

D **buğralan-** (**buğra:lan-**) Hap. leg.; Refl. Den. V. fr. **buğra:**. **Xak.** XI **tevey buğralandı:** *tafaḥḥala'l-camal* 'the camel (colt) became a stallion' *Kaş. III* 200 (**buğralanu:r, buğralanma:k**).

D **bağırsa:-** Hap. leg.; Desid. Den. V. fr. **bağır**; cf. **bağırsak** where the meaning is more metaphorical. **Xak.** XI **er bağırsa:dı:** *iştahā'l-raculu'l-kabid* 'the man longed for liver' *Kaş. III* 332 (**bağırsa:r, bağırsa:ma:k**).

Dis. BĞS

VU **buxsı:** Hap. leg.; perhaps a l.-w.; cf. **buxsum**. **Xak.** XI **buxsı:** the name of a kind of food (*al-ṭa'ām*); to make it wheat is boiled and put in a jar with almond kernels and *al-talbīna* (a mixture of bran, milk, and honey) is poured over it; it is then left to ferment, and the solids are eaten and the liquid drunk *Kaş. I* 423.

VU **boxsak** Hap. leg.; a mere jingle with **axsak**. **Xak.** XI *Kaş. I* 465 (**axsa:k**).

VUD **boxsuk** (?**boxsok**) 'manacle, fetter', and the like; perhaps a Conc. N. fr. **boxsa:-** but the semantic connection is tenuous. Survives only(?) in NE Bar. **poksak** 'fetters' *R IV* 1265. Cf. **buka:ğu:**. **Xak.** XI **boxsuk** *al-ğull* 'hand-cuffs, iron collar'; **boğsuk** *luġa fihi* a dialect form of the same; there are similar interchanges of *x* and *ğ* in Ar. e.g. *xatar/ğadar Kaş. I* 465: **Kıp.** XIV **bokşak** *sayr yu'mal fi'l-qawsi 'l-muwattar li-yu'tadila'l--cānibu'l-mā'il* 'a strap fastened to a bow when it is strung to straighten a bent end' *Id.* 34.

PU **buxsum** 'beer'; perhaps a l.-w.; cf. **buxsı:** and **beğnl:**. N.o.a.b. See *Doerfer* II 723. **Xak.** XI **buxsum** 'beer' (*al-mizr*) a beverage made out of millet (*al-duxn*) *Kaş. I* 485 (in a para. for words with final **-M**); a.o. **buxsun** (*sic*) *III* 234 (**toma:**): XIV *Muh.*(?) *nabīḍu'l-ṣa'ir* PU **buksu:n** (*yuksu:n* unvocalized) *Rif.* 161 (only).

Dis. V. BĞS-

VU **boxsa:-** the semantic connections between this verb and **boxsuk**, and between the two meanings of this verb are tenuous; the Çağ. meaning would be more appropriate if in that case it were regarded as a Sec. f. of ***boğza:-** a Den. V. fr. **boğuz**. Cf. **boxsat-**. **Xak.** XI **ol aŋar boxsa:dı:** *abā qabūl amrihi wa fi'la* (?error for *fa'ala*)*'l-fi'l kāriha*(*n*) 'he refused to obey his orders and did his work reluctantly' *Kaş. III* 284 (**boxsa:r, boxsa:ma:k**): **Çağ.** XV ff. **boxsa-(-dı)** *'āşiqın ḥacr u firqatda ağla-* (of a lover) 'to weep in enforced absence and separation'; not used as a general alternative to **ağla-** but only of a lover *Vel.* 147 (quotn. fr. *Muḥākamatu'l-luġatayn* drawing this distinction); **boxsa-** (spelt) *girya dar gulū girih gaştan az şiddat-i anbūh* 'to be on the point of sobbing in the throat because of deep distress', in Ar. *ğuṣṣa*; followed by a statement of Vel.'s explanation; other forms translated *ğuṣṣa-nāk şudan* 'to be distressed' *San.* 130v. 18 (quotn.; the reference to 'throat' suggests a connection with **boğaz**).

VUD **boxsat-** Caus. f. of **boxsa:-**; perhaps survives in NC Kır. **buksat-** 'to grasp' *R IV* 1804 (only). **Xak.** XI **ol oğlını: ı:şka: boxsattı:** *ḥamala ibnahu 'alā'l-'utuww fi'l-amr* 'he urged his son to be insolent over the matter', also in other contexts *Kaş. II* 335 (**boxsatu:r, boxsatma:k**).

Tris. V. BĞS-

VUD **boxsuklan-** Hap. leg.; Refl. Den. V. fr. **boxsuk**; occurs only in a prov. quoted under **boşlağlan-**. **Xak.** XI **boşlağlansa: boxsuklanu:r** *man tahawwara fi'l-umūr wa 'aṣā'l-muṣīr tuġall yaduhu ilā 'unuqihi* 'if a man

rushes heedlessly into affairs and disregards advice his hand is chained to his neck' *Kaş. II* 272, 14.

Dis. BĞŞ

D **1 bağış** Den. N. fr. **1 ba:ğ**, with the connotation of something which fastens things together. Survives only(?) in SETürki **bağış** *Shaw, Jarring*; Tar. **béğiş** *R IV* 1455 'joint, articulation'. Cf. **boğım/boğun**. See *Doerfer* II 706. **Türkü** VIII ff. (in a series of questions about the parts of a tent) **bağışı: ne: teg bar ol** 'how are its girth-ropes(?)? It has them'. *IrkB* 18: **Xak.** XI **bağış** *mafāṣilu'l-aṣābi' wa sā'iri'l-a'ḍā'* 'the joints of the fingers and other limbs'. and also *anābibu'l-qaṣab* 'the knots in a cane' (etc.) *Kaş. I* 367: **Çağ.** XV ff. **bağış** *band u bāğ* 'bond, tie'; also used for *xargāh asbābi* 'tent gear' *Vel.* 131; **bağış** (1) *band wa ṭanāb-i xayma* 'a tent rope'; (2) *mafṣal-i zānū* 'knee joint' *San.* 125r. 26.

F **2 bağış** See **bağışla:-**.

D **bakış** N.Ac. fr. **bak-**; 'look, glance'. Survives in SW Az. **baxış**; Osm., Tkm. **bakış**. **Xak.** XI **bakış** *al-munāẓara bi'l-baṣur* 'a mutual look or glance' *Kaş. I* 367: *KB* **yiti közlüg ol kör bakışı yırak** 'he is keen-sighted and long-sighted' 1855: **Çağ.** XV ff. **bakış** *nigāh* 'look, glance' *San.* 126r. 20 (quotn.).

F **bağşı:** l.-w. fr. Chinese *po-shih* (*Giles* 9,072 9,909; Ancient Chinese *bâk-şi*) (Buddhist) 'religious teacher'; an early l.-w. in this sense in Mong., occurring in the two A.D. 1352 ḫP'ags-pa inscriptions where it is spelt *bağşi*, not *baxşi* (the alphabet distinguishes clearly between these two sounds) and still surviving in this form but with rather altered meanings (*Haltod* 272). As **bağşı:** is the most probable pronunciation of the Chinese phr. at the date when it was borrowed, the word was prob. so pronounced in Uyğ., where it is common, but as **-ğş-** is not a possible combination in pure Turkish words (see *Studies*, p. 169) it no doubt fairly soon became **baxşı:**. There is no trace of the word between Uyğ. and Kom. XIV/Çağ. XV ff., and it is prob. that when it re-appeared it had been reborrowed fr. Mong.; by this time it meant 'a scribe' and more specifically 'a scribe able to write in the Uyğ. (or rather Mongolian official) alphabet' (see *Studies*, pp. 175 ff.). It still survives with such meanings as 'strolling minstrel, magician, shaman, quack doctor' in SE Türki **baxşı** *Shaw, BŞ, Jarring*; NC Kır. **bakşı**, Kzx. **baksı**, and SC Uzb. **baxşi**, See *Doerfer* II 724. **Türkü** VIII ff. Man. **bağşısıŋa** 'to his teacher' *M III* 21, 6 (iii): **Uyğ.** VIII ff. Bud. in *TT VIII A*.3, *C*.19, etc., **bağşı:** (or **baxşı:**?, spelt *pahśi/pāhśi/bhāhşi*) translates *śāstā, guru, ācharya*, all meaning 'religious teacher'; o.o. *U III* 46, 1; *U IV* 28, 4; *Pfahl.* 6, 5; *Suv.* 187, 9 etc.: Civ. **lükçüŋlüg bağşıka** 'to the teacher living at Lükçüŋ' *USp.* 91, 14–15; a.o. *H II* 8, 25 **(ota:çı:)**: XIV *Chin.–Uyğ. Dict.* 'teacher' **bağşı** *R IV* 1132; *Ligeti* 138. **Çağ.** XV ff. **baxşı** 'the word for the scribes of the Shahs of Turkistan who do not know Persian' *Vel.* 125 (quotn.); **baxşı** (spelt) *nawīsanda wa dabīr wa xwānanda wa carrāḥ* 'scribe, secretary, singer, surgeon' *San.* 119v. 26 (quotns. including one fr. *Babur* saying that 'surgeon' is a Mong. meaning): **Kom.** XIV 'scribe' **bakşı** *CCI*; *Gr.*: **Osm.** XV the scribe who wrote MS. B of the *At.* in Istanbul in A.H. 884 (A.D. 1479–80) in the Mong. official alphabet with Ar. transcription describes himself as Şayxzāda 'Abdu'l-razzāq **baxşı**.

Dis. V. BĞŞ-

D **bakış-** Recip. f. of **bak-**; 'to look at one another'. S.i.s.m.l. **Xak.** XI **ola:r bi:r bi:rke: bakışdı:** *tanāẓarā bi'l-liḥāẓ* 'they looked at one another out of the corners of their eyes' *Kaş. II* 103 **(bakışu:r, bakışma:k)**; o.o. *I* 170, 18; 183, 6; 519, 9: *KB* (the sun is the fourth planet, it gives light to the world) **yakışsa yarutur bakışsa özün** 'when they approach and look at one another it illuminates it' 134; a.o. 137: XIV *Muh. tanāẓara* **bakış-** *Mel.* 42, 4; *Rif.* 133: **Çağ.** XV ff. **bakış-** Recip. f.; *ba-ham nigāh kardan* 'to look at one another' *San.* 125v. 29: **Xwar.** XIV ditto *Qutb* 27.

D **boğuş-** Recip. f. of **boğ-**; 'to strangle, or try to strangle, one another'. Survives in SW Osm., Tkm. **Xak.** XI **ola:r ikki: boğuşdı:** 'each of them strangled (*xanaqa*) the other' *Kaş. II* 101 **(boğuşu:r, boğuşma:k)**: **Çağ.** XV ff. **boğuş-** Recip. f.; 'to squeeze' (*afşurdan*) or strangle (*xufa kardan*) one another' *San.* 136r. 5.

Tris. BĞŞ

DF **baxşılığ** P.N./A. fr. **baxşı:** (**bağşı:**); n.o.a.b. **Uyğ.** VIII ff. Man. **baxşılığ [burxan te]ŋri tuğtuŋuz** 'you were born as a divine teacher-*burxan*' *TT III* 129–30.

Tris. V. BĞŞ-

DF **bağışla:-** Den. V. fr. **2 bağış** 'a gift', a l.-w. fr. some Iranian language (cf. Pe. *baxş*) which is recorded only in Kom. XIV *CCI*; *Gr.* Survives only(?) in SE Türki **baxşla-/bağışla-** 'to give' *Shaw* 40, 44; **béğişli-** 'to dedicate (something to someone)' *BŞ* 64; **bağışla-** 'to forgive; to give' *Jarring* 50. **Xak.** XI **ol maŋa: at bağışla:dı:** *wahaba lī faras* 'he gave me a horse (etc.)' *Kaş. III* 335 **(bağışla:r, bağışla:ma:k)**: *KB* **akı bol bağışla** 'become generous, give gifts' 2053: XIII(?) *Tef.* **bağışla-** *wahaba* 88: XIV *Muh.*(?) *al-hiba* 'to give' **bağışlamak** *Rif.* 125 (only): **Çağ.** XV ff. **bağışla-** *baxşīdan ya'nī 'afw kardan wa 'aṭā kardan* 'to forgive, to give' *San.* 124v. 27 (quotn.): **Xwar.** XIV **bağışla-** 'to give, to reward' *Qutb* 24; *MN* 368: **Kom.** XIV 'to give' **bağışla-** *CCI*; *Gr.*: **Kıp.** XIII *wahaba mina'l-hiba* (mis-spelt *hayba*) **bakışla:-** (*sic*) *Hou.* 44, 7: XIV **bağışla-** *wahaba*; its origin is *baxşīş* taken from the Persian *Id.* 33; *wahaba* **baxışla-** (*sic*) *Bul.*

86v.: xv *wahaba mina'l-hiba* **bağışla-** *Kav.* 78, 13: **Osm.** xiv *TTS II* 9 (**ağı:**).

DF **bağışlal-** Hap. leg.; Pass. f. of **bağışla:-**; in a para. on forming the Pass. f.; n.m.e. **Xak.** xi **at bağışlaldı:** 'the horse was given' (*wuhiba*) *Kaş. III* 344, 16.

DF **bağışlan-** Refl. f. (used as Pass.) of **bağışla:-**; 'to be given'. **Xak.** xi **at bağışlandı:** 'the horse was given' *Kaş. III* 344, 19 (quoted as an alternative form to **bağışlal-**); n.m.e.: **Çağ.** xv ff. **bağışlan-** Pass. f.; *baxşida şudan* 'to be given, forgiven' *San.* 125r. 13 (quotn.).

Dis. BĞY

PU **boğay** 'low'; n.o.a.b. Prob. the origin of Mong. *boğoni* 'short, low' (*Kow.* 1160, *Haltod* 291), in which case the Turkish word must originally have been ***boğañ***; the suggested parallels in *Hüen-ts.*, note 2091, are not very plausible. **Uyğ.** viii ff. Bud. **eḍlzi boğaysı** 'its height and lowness', translating Chinese *kao hsia* 'high and low' (*Giles* 5,927 4,230) *Hüen-ts.* 2091; a.o. *do.* note 2091 translating Chinese *pei* 'low, humble' (*Giles* 8,759).

Tris. BĞY

S **baka:yak** See **baka:ñak.**

Dis. BĞZ

boğuz (boğoz) 'throat'. The second vowel was very short and habitually elided before Suffs. beginning with a vowel, and the inconsistency between **-u-** and **-a-** in its later representation suggests an original **-o-**. Survives in NE Tuv. **bo:s**; SE Türki **buğaz/ buğuz** *Shaw*; **boğuz** *BŞ, Jarring*; NC Kzx. **buaz**; SC Uzb. **bŭğız**; NW Kaz. **buaz**; Nog. **buğaz** and SW Az., Osm., Tkm. **boğaz.** Some of these words mean also (or only) (of an animal) 'pregnant'; the connection is obscure but as old as Xwar. xiii(?). See *Doerfer* II 792, 798. Cf. **tamğa:k. Türkü** viii **boğzı: tok erti:** 'their throats were satisfied' (eating hares and wild game) *T* 8: **Uyğ.** viii ff. Bud. **kiçig kaŋlınıŋ kısğaçı boğuz bağı yok erser** 'if a small cart has no shafts or throat band' (i.e. horse collar, it cannot move) *TT V* 26, 116; **yalıŋ boğazı** (*sic.*? **boğzı**) **toḍmaz** 'his naked throat is not satisfied' *TT VI* 14: Civ. **boğzı** 'his throat' *TT VIII I.*1; **boğzınta** *do.* 7; **boğuz içinde kart bolup** 'if there is a swelling in his throat' *H I* 187; o.o. 12 (**ağrı:-**), 185–8: **Xak.** xi **boğuz** (*sic* here and elsewhere, not **boğaz** as in printed text) *al-ḥalq* 'throat' *Kaş. I* 364; three o.o.; **boğzı:** *II* 290, 8; *III* 264, 7; **boğzın** *II* 306, 4: *KB* **boğuz** 'throat' is common 991 (**ülüğ**), 993, 1312 (**boğuzuŋ**), 2096 (**boğzı**), 3797 (**boğzum**), etc.: xiii(?) *Tef.* **boğaz** (*sic*) 'throat' 106: xiv *Muh. al-ḥalq* **boğuz** *Mel.* 47, 1; *Rif.* 140 (**boğaz**): **Çağ.** xv ff. **boğuz** *boğaz ḥulqum ma'nāsına* 'throat, windpipe' *Vel.* 153; **boğz** (spelt) *gulū wa ḥulqūm* ditto *San.* 136v. 4 (quotn.); **boğuz** (spelt) *gulū wa 'alīq-i dawābb* 'throat' and 'cattle fodder' (*sic*?) 136v. 12; **boğuz** is the Çağ. equivalent of *Rūmi* **boğaça** 136r. 26: **Xwar.** xiii(?) **töl boğaz boldı** 'she became pregnant' *Oğ.* 64–5; 83: xiv **boğuz** 'throat; the neck of a stringed instrument' *Qutb* 35; **boğaz** 'throat' *Nahc.* 18, 6: **Kom.** xiv 'throat' **boğaz** *CCI*; *Gr.*: **Kıp.** xiii *al-ḥulqūm* **boğa:z** *Hou.* 20, 8: xiv (**boğağ** *al-ḥalq*, also **boğurdak** and) **boğaz** *Id.* 33: xv *al-ḥalq* **boğaz** *Kav.* 60, 14; *ḥulqūm* **bowaz** (in margin **Tkm.**(?) **boğaz**) *Tuh.* 12b. 5: **Osm.** xiv ff. **boğaz** (once xiv. **boğuz** *I* 112) 'throat' in phr. *TTS I* 112; *II* 158; *III* 107; *IV* 118.

Tris. BĞZ

D **boğazdak** See **bağırdak** Kıp.

Tris. V. BĞZ-

D **boğuzla:-** Den. V. fr. **boğuz**; 'to cut the throat of (someone *Acc.*), slaughter'. Not noted before xiii but see **boğuzlan-**. Survives in SE Türki **boğuzla-**; SW **boğazla-**. **(Xak.)** xiii(?) *Tef.* **boğuzla-** 'to slaughter' (a lamb) 106: xiv *Muh. ḍabaḥa* 'to slaughter' **boğuzla:-** *Mel.* 26, 5; *Rif.* 109: **Çağ.** xv ff. **boğuzla-** *ḍabḥ kardan San.* 136r. 7 (quotns.): **Xwar.** xiv **boğuzla-** ditto *Qutb* 35; *Nahc.* 214, 7: **Kıp.** xiii *ḍabaḥa* **boğuzla:-** *Hou.* 34, 4: xiv **boğazla-** ditto. *Id.* 33: xv *ḍabaḥa* **boğazla-** *bi'l-işmām* (? meaning here; normally 'with front vowels') *Kav.* 75, 4; ditto **bowuzla-**; **Tkm. boğuzla-** *Tuh.* 16b. 2; a.o.o.

D **boğuzlan-** Refl. f. (used as Pass.) of **boğuzla:-**. **Türkü** viii **yérçi: yér yaŋılıp boğuzlantı:** 'the guide lost the way and had his throat cut' *T* 26: **Çağ.** xv ff. **boğuzlan-** Pass. f.; *ḍabḥ şudan San.* 136r. 22.

Mon. BG

F **be:g** originally 'the head of a clan, or tribe, a subordinate chief', and the like. C.i.à.p.a.l. from the earliest period, but almost certainly a l.-w. fr. Chinese *po* 'the head of a hundred men' (*Giles* 9,358; 'Ancient Chinese' (Karlgren' *pvk*). Survives with some phonetic changes (**b-/p-** ; **-e-/-é-** ; **-ğ/-y**) and alterations in meaning parallel to the alterations in social structure; e.g. in the Ottoman Empire it came to mean 'a junior administrative officer' and finally hardly more than a complimentary title given to members of the gentry. See *Doerfer* II 818, 828. **Türkü** viii **beg** is very common; the Türkü 'realm' (**é:l**) consisted of the *xağan* and his ministers and officials, **begler** 'the *begs*' (one of the very rare uses of the Plur. Suff. in Türkü) and **boḍun**, 'the tribes, clans, common people'; in the opening address in *I S* 1–2; *II N* 1–2 the *xağan*'s own family, **boḍunım**, various kinds of *begs* and finally **Tok(k)uz Oğuz begleri: boḍunı:** are addressed: viii ff. **beg** is common in *IrkB*, e.g. in 5 **beg er** 'a chief' went to inspect his studs: Yen. **beg** occurs several times as the title of the person commemorated: **Uyğ.** viii **beg** and **begler** occur several times:

VIII ff. Man.-A **beg** occurs as the last component in the title of a subordinate ruler *M I* 27, 9; and as a title in **bilge beg teŋri Mar Nev Manı** *do.* 12,19; **ölügüg tirilgügli** (*sic*) **beg ay teŋri** 'the Moon God, the lord who brings the dead to life' *do.* 24, 27–8; **él(l)ig begler** 'monarchs' *Wind.* 31: Man. **turuŋlar kamuğ begler kadaşlar** 'stand up all chiefs and kinsmen' *M II* 9, 4: Bud. **él tutdaçı beg erke** 'for a chief who controls a realm' (three things are necessary) *TT V* 26, 104–5; **beg işi** 'a chief and his lady' *Suv.* 192, 8–9 etc. (**işi**); **él(l)ig beg** 'a monarch' *U III* 41, 7 (ii); a.o.o.; **kazlar begiŋe oxşatı** 'like the leader of a flock of geese' *TT X* 133; a wife speaks of her husband as **begim** *U III* 85, 6 and 11; a.o.o.: Civ. **beg er** *TT I* 36, etc.; **beg işi** *TT I* 108, etc. (**işi**); o.o. *TT VII* 12, 7–8; 34, 10–11 etc.: **O. Kır.** IX ff. **beg** is common, usually as the title of the person commemorated, e.g. **altı: bağ boğunka: beg ertim** 'I was the chief of the Six Confederations' *Mal.* 1, 2 (see **1 ba:ğ**): **Xak.** XI **be:g** *al-amīr* 'a chief': **be:g** *zawcu'l-mar'a* 'a woman's husband' *Kaş. III* 155; over 100 o.o., spelt **beg**, once **be:g** *I* 521 (**keçür-**) and once **bé:g** *III* 133, 16; the standard translation is *al-amīr*; it occurs as a title e.g. **Çağrı: Beg** *I* 421, 8; **Bilge: Beg** *I* 428, 18; occasionally 'husband' *I* 240 3 (**üzlüş-**); *III* 133, 16: *KB* **beg** is common both in the specific sense of 'a subordinate ruler' e.g. **él kend begi** 216, and more vaguely as 'lord, master', e.g. **begim** 'my lord' 85; Chapters 28 and 38 relate to the position of **begler** in the kingdom: XIII(?) *At.* is dedicated to **Dād Ispahsālār Beg** 69; *Tef.* **bég** (*sic*) 'ruler' (of a town or province); **él bégi** 94: XIV *Muh. al-umarā* **begle:r** *Mel.* 5, 5; *Rif.* 75; *amīr* **beg** 6, 17; 78; a.o.o.: **Çağ.** XV ff. **bég** ('with **-g'**) *beg mīr ma'nāsına Vel.* 140; **bég** ('with **-g'**) abbreviation of **biyik** (**beğük**) 'tall, great', and metaph. *mawlā wa sulṭān* 'lord, king' *San.* 147v. 22 (quotns.): **Xwar.** XIII(?) **beg** 'chief' is common in *Oğ.* and **begler** are mentioned as a class 95, 220, 245, twice in association with **élgünler** 'the common people': XIV **bég** 'chief, master' *Qutb* 30 (also **bégim** 'mistress'), *Nahc.* 36, 6; **beg** ditto *MN* 20, etc.: **Kom.** XIV 'prince' **beg** (in Grønbech's view reborrowed fr. Persian); 'chief' (*CCG*; 'Lord' (God)) **bey** *CCI, CCG*; *Gr.* 54 (quotns.): **Kıp.** XIII *al-amīr* **bey** *Hou.* 23, 6; in the list of Proper Names spelt **bey** 29, 3; **be:y** 30, 6; **be:** 29, 14–15; **beg** 29, 8 and 17; in 29, 13 and 17; 30, 3 and 8 the author hesitates between **beg** *amīr* and **bek** *qawwī* 'strong': XIV **Tkm. beg** ('with **-g'**) *al-amīr*; **Kıp. bey** *Id.* 35; a.o. *do.* 37: XV *al-amīr* **be:y** *Kav.* 12, 17; **bi:** 15, 13; **bey** 16, 17; 31, 11; **bi,** not translated is very common in *Tuh.* 41a. ff.: **Osm.** XIV **beg** 'subordinate ruler', fr. XVII occasionally **bey**; c.i.a.p. *TTS I* 87; *II* 123, 133; *III* 77, 86; *IV* 89 (fr. XV onwards occasionally 'live decoy bird').

(S) **bek** (?**pek**) 'firm, solid, stable', and the like; *Kaş.* s.v. **berk,** q.v., says that **bek** was the original form and **berk** an expanded form with **-r-** added (*zā'ida*) but the facts are, no doubt, the opposite; both forms occur as early as Uyğ. VIII ff. Man. S.i.a.m.l.g., in SW as **pek** but this may not be the original form as *perk* does not occur. In some modern languages **bek** but not **berk,** is used as an Adv. meaning 'very' qualifying Adjs. and a few Verbs. **Uyğ.** VIII ff. Man. **bek katığ kértgünçlüg** 'having a firm (Hend.) faith' *M I* 30, 2–3; a.o. *M III* 36, 3 (iii): Bud. **bek katığ . . . kértgünç** *TT VII* 40, 117; **bek tutup** 'holding fast' *TT V* 26, 111; a.o. *U III* 44, 6 (i): Civ. **bek tut-** *TT I* 34–5, 41: **Xak.** XI **bek ne:ŋ** 'anything firm, solid' (*muḥkam*) *Kaş. I* 333; **bek tut** *aḥfaẓ* 'hold firmly' *III* 11, 4; o.o. *I* 349, 21 (**berk**); 455, 21: *KB* **yaŋı neŋ talular ma özke bekim** 'I am (always) seeking new things but I am stable at heart' 686; **bek tütayın** (*sic* in all MSS.) 721; o.o. 697, 2015, XIII(?) *At* **tiliŋ bekte tutğıl . . . kalı çıkşa bektin** 'keep your tongue under control . . . if it escapes from control' 131–2: **Çağ.** XV ff. **pek** ('with **p-**') *camī' wa hama* 'all' *San.* 126r. 24 (quotn. fr. which this false meaning was inferred; see also *Osm.*): **Xwar.** XIII(?) (he loved that stallion) **bek** (?**pek**) **çok** 'very much' *Oğ.* 224: XIV **bek** 'firmly' *Qutb* 30: **Kıp.** XIII (among Proper Names) **bektemür** (*amīr ḥadīd aw*) *ḥadīd qawwī* 'strong iron' *Hou.* 29, 13 (see **beğ**): XIV **bek** *al-raḥṭu'l-ṣadīd* 'a firm bond', originally **berk**; the original form is also used and is commoner *Id.* 34: **Osm.** XV ff. **pek** 'firm, solid, violent'; c.i.a.p. *TTS II* 769; *III* 576; *IV* 639: XVIII **pek** . . . and in *Rūmī, muḥkam wa matīn wa ustuwār* 'firm, solid, stable' *San.* 126r. 24.

1 bö:g 'a poisonous spider, tarantula'. Survives in NC Kzx. **büyö/büyü**; NC Kumyk **miya**; Nogay **biy**; SW Osm. **böy/böye** (now obsolete?); Tkm. **mö:y.** Arabic *al-ṭaṭāt* is not the usual word for 'spider' and prob. means 'poisonous spider'. The Kıp. translation 'scorpion' (normally **ça:ḍan**) is odd, and perhaps an error. Cf. **örümçek. Xak.** XI **bö:g** *al-ṭaṭāt* 'a (poisonous) spider' in one of the two languages (i.e. Xak. and Oğuz?) *Kaş. III* 131; **bö:y** *al-ṭaṭāt,* alternative form of **bö:g,** the latter is more correct (*aṣaḥḥ*) *III* 141: **Çağ.** XV ff. **bew** (or **baw**?) *rutaylā* 'tarantula' *San.* 127r. 29: **Oğuz** XI **biy** (so vocalized, but ?read **böy**) alternative form (*luğa fī*) of **bö:y** *III* 206 (it is perhaps implied that **bö:y,** too, was Oğuz): **Kom.** XIV **böv** 'spider' *CCG*; *Gr.*: **Kıp.** XIII *al-'aqrab* 'scorpion' **bö:y** (also **çaya:n**) *Hou.* 11, 17: XIV **bö:y** *al-'aqrab Id.* 37; *Bul.* 11, 4: XV *'ankabūt* 'spider' **böy** (and **örümçük** and) **bew** *Tuh.* 25a. 13: **Osm.** XIV ff. **böv/böy** 'tarantula'; fairly c.i.a.p., esp. in dicts. *TTS II* 169; *III* 111; *IV* 125.

VU **2 bö:g** a technical term used in the game of knucklebones. Survives only(?) in NC Kır. **böğö**; Kzx. **büğö/büğü** *R IV* 1881–2. **1 Çik,** q.v., which has the opposite meaning, is commoner. **Xak.** XI **bö:g** *ism waqi'i'l-ka'b fi'l-la'ib li-ẓahrihi* 'the word used when the knucklebone falls on its back in the game (of knucklebones)', one says **çik bö:g** *Kaş. III* 130.

1 bük 'thicket' and the like. Survives in NE **bük/pük** several dialects *R IV* 1394, Khak., Tuv., and SW Osm. **bük**; the origin of the entry **bük** 'forest' in *P. de C.* 173 is obscure, it does not occur in earlier Çağ. authorities. **Xak.** XI **bük** *al-acama* 'a thicket, brushwood' *Kaş. I* 333; o.o. *I* 233, 27; 245, 3 (**örtel-**); 260, 12 (**ürtet-**): **Kıp.** XIV **bük** *al-ğāba* 'thicket' *Id.* 34: **Osm.** XIV ff. **bük** 'thicket' in two XIV texts and several XVIII dicts. *TTS I* 132; *II* 186; *III* 123; *IV* 139.

VU **2 bük** 'corner; the corner post of a house'. N.o.a.b. **Türkü** VIII ff. (a big house was burnt; right down to its floor nothing remained) **bükI:ŋe: teŋI: koɖmaduk** 'right to its corner posts(?) nothing was left' *IrkB* 9 (cf. **1 kat**): **Arğu:** XI **bük** *al-zāwiya* 'a corner' *Kaş. I* 333.

Mon. V. BG-

bög- 'to collect, gather together (people or things)' and in particular 'to collect, or dam up (running water)'. Survives in NC Kır. **bögö-**; Kzx. **böge-** 'to dam up (water); to block (a road)' and SW XX Anat. **böge-/böye-/büge** 'to dam up' *SDD* 224–8, 237. The verb seems to have become **böge-** in the medieval period; see **bögül-**, **bögün-**. **Uyğ.** VIII ff. Bud. **türe böge** 'rolling up and gathering together' (all my sins) *Suv.* 137, 4: **Xak.** XI **ol su:vuğ bögdI:** 'he collected (*qarā*) the water and gathered it together in a basin (*sikr*) that he had prepared for it'; and one says **beg sü:sIn bögdI:** 'the *beg* assembled (*cama'a*) his army'; the volume (*kaṭra*) of an army is constantly compared to water, for example one says **su:v aktI:** 'the water flowed' (*sāla*) and **sü: aktI:** 'the army streamed out' (*sāla*) *Kaş. II* 19 (**böge:r, bögme:k**); **teŋizni: kayğukın bögme:s** *al-baḥr lā yuskar bi'l-zawraq* 'you cannot dam the sea with a small boat' *I* 100, 18.

1 bük- *Kaş.* gives two meanings (1) 'to bend, bow', and the like (Intrans.); (2) 'to feel aversion, be revolted by (something *Abl.*)', but later usages and the Pass. f. **bükül-** show that it was a Trans. V. w. the Object sometimes understood. S.i.a.m.l.g., usually in the first sense but w. an Object stated. Exceptionally NC Kır. distinguishes between **bük-** 'to bend' and **bökö-** 'to feel aversion', but it is unlikely that this reflects a genuine original phonetic difference between two verbs with different meanings. Cf. **yükün-**. **Xak.** XI **ol meni: körüp bükdI:** 'when he saw me he cleaved to the ground and was humble, hiding himself' (*laṭā bi'l-arḍ wa'nxafaḍa mutakammina(n)*); and one says **ol aşdın bükdI:** 'he was revolted (*şabi'a*) by the food, so that he loathed it and was disgusted'; and one says **ol tava:rka: bükdI:** translated 'his eye was filled (*imtala'a*) with wealth, etc.', i.e. 'he was greedy for wealth' *Kaş. II* 18 (**büke:r, bükme:k**); **uvut bo:lup büke: turdI:** translated 'he was ashamed so that he was humble and hid himself from the people and turned away from me' (*'adānī*) *III* 231, 1: (*KB* the alternative reading **bu söznüŋ katI** for *bu söz bük katı* in 870 is obviously to be preferred): XIV *Muh. ṭawā* 'to fold up' (Trans.) **bük-** *Rif.* 112 (only); *al-ṭayy* **bükmek** *Mel.* 35, 1; 120 (*Mel.* also has **çulğa-** (**çuğla:-**)): **Çağ.** XV ff. **bük-** *xam kardan wa tah kardan* 'to bend, or fold' *San.* 137r. 7: **Xwar.** XIV **bIk-** (*sic*) (of the moon) 'to set' *Quṭb* 32: **Kom.** XIV 'to fold' **bük-** *CCG*; *Gr.*: **Kıp.** XIII *ṭawā* **bük-** *Hou.* 38, 3: XIV **bük-** *raqaṣa* 'to dance' (prob. in the sense of 'to bend (the body)'; unlikely to be a Sec. f. of **böy-** (**bödI:-**), q.v.); **bük-** *fatala* 'to twist' (a thread, etc.) *Id.* 34; *ṭawā* **bük-** *Bul.* 47v.: XV ditto *Kav.* 9, 7; 74, 4; *Tuh.* 24a. 8; *baraka* (of a camel) 'to kneel' *do.* 8b. 6.

?E **2 bük-** See **evük-**.

Dis. BGA

S **bIgI** See **kI:b**.

böke: although *Kaş.* says that the primary meaning was 'a big snake' and that it was used metaph. of strong warriors the evidence points rather in the opposite direction. An early l.-w. in Mong. as *bökö* 'warrior, wrestler' (*Haenisch* 17); survives in this sense in NE **pökö** several dialects *R IV* 1299; **bökö** *Russko-alt. slovar'* (s.v. *silach*); SE Tar. **böke** *R IV* 1693–4 and perhaps NC Kır. **bökö**, but these may be reborrowings fr. Mong. See *Doerfer* II 803. **Türkü** VIII *Ix.* 17 (**alp**): **Xak.** XI **böke:** *al-ṭu'bānu'l-'aẓim* 'a big snake', it is said in the folk-tale (*al-maṭal*) **yétI: başlığ yél böke:** 'a snake with seven heads' (**yél** is unexplained, possibly 'demon', see **1 yé:l**); and warriors (*al-abṭāl*) are called by it, for example one of the great men (*'uẓamā*) of the Yabāku was called **böke:** (VU) **Boğraç** (a long anecdote about his defeat by Arslan Tégin follows) *Kaş. III* 227: *KB* **böke yolçılığ** 'having a warrior as a guide' 2354; **ay böke** 3545; **böke yavğusı** 5523: **Çağ.** XV ff. **böke** 'a strong man and wrestler (*pahlawān wa kuştī-gīr*) who defeats all his rivals' *San.* 138r. 1 ('wrestler' suggests a re-borrowing from Mong.; see also **a:la:**).

bögü: (**bögö:**) 'sage, wizard'; the word seems to connote both wisdom and mysterious spiritual power. An early l.-w. in Mong. as *bö'e* (*Haenisch* 16)/*böge* (*Kow.* 1242, *Haltod* 307) where it means 'a male shaman', as opposed to *iduğan* 'female shaman' (a purely Mong. word). **Bögü: Kağan** was the regnal title of one Türkü and one early Uyğur *kağan*. Survives only(?) in SW **büyü** (spelt **büğü**) 'sorcery, witchcraft'. **Türkü** VIII **Bögü: Xağan** *T* 34; **Türkü Bögü: Xağan** *T* 50: VIII ff. Man. **Bögü Xan** *TT II* 6, 33, etc.; a.o. *M III* 15, 6 (ii) (**bögülen-**): **Uyğ.** VIII ff. Bud. **bögüler kuvrağında** 'in the assembly of sages' *TT V* 10, 107; **bögü Kuŋ Futsi** 'the sage Confucius' *do.* 26, 104; **IduK bögü bilIglig** 'sacred and with mystical knowledge' *Suv.* 89, 9; o.o. *do.* 137, 7; 174, 8; *U II* 44, 33(?); **Teŋri Bögü Teŋriken** *Pfahl.* 6, 3: **O. Kır.** IX ff. **Uruŋu: Külüg Tok Bögü Terken** Proper Name(?) *Mal.* 10, 6: **Xak.**

XI **bögü:** *al-'ālim wa'l-ḥakīm wa'l-'āqil* 'learned, wise, intelligent', hence the Hend. **bögü: bilge:** *Kaş. III* 228; o.o. *I* 428, 23 (**bilge:**); *III* 228, 13 (**üdür-**); 303, 9: *KB* **ay bögü** 183, etc., and **ay bilge bögü** 191–2, etc. are very common; **bögü beg kim erse biligke yakın** 'whoever is a wise ruler is close to knowledge' 254; a.o.o.: XII(?) *KBVP* **ol élniŋ bögüsi ḫakīmī turup** 'being the sage and wise man of that realm' 27; a.o. *do.* 11: XIV *Muh. al-sihr* 'witchcraft' **bö:gi:** *Mel.* 83, 17; *Rif.* 189: **Kom.** XIV **bügüler** 'the (Jewish) prophets' *CCG*; *Gr.*: **Kıp.** XV *sihr* (**cādū** (Pe.) and) **bögi** *Tuh.* 19a. 3: **Osm.** XVIII **bügi** (spelt) in *Rūmi, sihr wa ḥifsūn* 'magic, witchcraft' *San.* 138r. 11.

Dis. V. BGE-

D **bekü:-** Den. V. fr. **bek.** N.o.a.b.; cf. **berki:-.** **Uyğ.** VIII ff. Bud. (all good doctrine is . . .) **kutrulmakdın beküdeçi** 'confirmed by salvation' *TT V* 24, 67 and 77 (there misread *bekit-*): **Xak.** XI **tügü:n bekü:di:** *istaḥkamati'l-'uqda* 'the knot was firmly tied'; also used of an affair when it is confirmed (*istaḥkama*) *Kaş. III* 270 (**bekü:r, bekü:me:k**): *KB* (the tribal customs were put in order and the realm organized; the king attained peace) **beküp él uli** 'the foundation of the realm being firm' 1772: XIII(?) *Tef.* **bekü-** 'to be firm, stable' 96: **Kıp.** XIV (after **bek/berk**) and **beki-/berki-** are derived from them *Id.* 34.

Dis. BGC

DF **begeç** Dim. f. in **-ç** (rare; usually affectionate) fr. **beg**; originally 'little chief' as a term of affection. In the medieval period, like **begüm**, 'my chief' it acquired a female connotation. It seems to survive only in NC Kzx. **bikeş** 'husband's elder sister' and NW Kaz. **bikeç** 'young woman, fiancée'. **Xak.** XI **begeç** *laqabu'l-takākin* 'a title of princes'; hence one says **Begeç** (perhaps **Bekeç** in Ar.) **Arsla:n Tégin**; when it is pronounced with **-ğ-** its meaning is *yā umayyar* 'oh little chief!' as a Dim. f. of *amīr*, to express affection and tenderness (*'atf wa taḥannun*); the word **beg** *al-amīr* has a **-ğ** *Kaş. I* 357: **Cağ.** XV ff. **bégeç** ('with **-ğ-**') *duxtar kız ma'nāsina* 'girl' *Vel.* 141 (quotn.); **bégeç** *zan-i muḥtarama* 'a lady of quality' also spelt **bége** *San.* 147v. 27; the same entry reversed 148r. 5 (quotn.).

Dis. BGD

D **beküt** Hap. leg. and quoted only in a Hend.; Dev. N. fr. **bekü:-**; 'secured' or the like. **Xak.** XI *Kaş. III* 8 (**yaşut**).

VU **bügde:** 'dagger'. N.o.a.b. See *Doerfer* II 746. **Uyğ.** VIII ff. Bud. (in a list of arms and ornaments: lance, sword, crown, thunderbolt, wheel) **bügde** (iron whip) *TT V* 10, 93; o.o. *Suv.* 28, 20; 544, 6 (**beḏzet-**): **Xak.** XI **bügde** *al-xancar* 'dagger' *Kaş. I* 418; a.o. *III* 272, 1: *KB* **bu bügde biçek kim eligde turur** 'this dagger which is in my hand' 810: **Oğuz** XI (the Turks say **bügde:** for 'dagger' and the Oğuz) **bükte:** *Kaş. I* 31, 24.

PU **bügte:** Hap. leg. and noted only in a Hend.; cf. **bügteçi:. Türkü** VIII ff. Man. (if by mistake we have done something wicked, saying) **buyan bügteg kılurbız** 'we are performing a meritorious act (Hend.)' *Chuas.* 141–2.

VU **büktel** n.o.a.b.; the underlying meaning may be 'mature'. **Xak.** XI **büktel er** *al-raculu'l-rab'a* 'a mature man'; **büktel at** *al-farasu'l-adakk* 'a horse with a broad flat back' *Kaş. I* 481: *KB* (your stable is full of) **kevel tazı büktel takı arkunı** 'blood horses, Arabs, horses with broad flat backs and cross-breds' 5369.

PU?D **bögtür** Hap. leg.; the *tā'* carries both *kasra* and *ḍamma*, but the latter must be correct if this can be taken as a Dev. N. fr. ***bögüt-**, Caus. f. of **bög-**, in the sense of 'a place where (water) collects'. The **Kıp.** XIV word for *al-ḥidāca* 'a camel litter for women' PU **bögter** *Id.* 34; *Bul.* 7, 6 (mis-spelt with *y-*) is difficult to connect with this word. **Xak.** XI **bögtür** *al-ḥazan wa'l-wahada fi'l-cabal* 'rough ground, a deep valley in the mountains' *Kaş. I* 455 (verse).

Dis. V. BGD-

DF **begeḏ-** Intrans. Den. V. fr. **beg**; 'to become a *beg*'. N.o.a.b. **Türkü** VIII ff. *Toy.* 24–5 (*ETY II* 59; **1 u:ç**): Man. *TT II* 8, 42–4 (**erklen-**).

D **beküt-** Caus. f. of **bekü:-**; 'to fasten, make fast, consolidate'. Cf. **berkit-, bekle:-.** S.i.a.m.l.g. except NE, which uses forms of **bekle:-.** In other language-groups the words used vary between **bekit-** and **berkit-** and in some both occur; in SW Osm. has **pekit-** and Tkm. **berkit-. Xak.** XI **ol ı:şığ bekütti:** 'he fixed (*aḥkama*) the business'; the original usage is for fastening a knot (*iḍā ṣadda'l-'uqda*) *Kaş. II* 309 (**bekitü:r, bekitme:k**, *sic*): *KB* (Aytoldi) **bekütti tilig** 'held his tongue' 956; **bekütti işig** 1580 (one MS. *bekitti*): XII(?) *KBVP* **bir ança bekütip yakın tutğunı** 'he will take firm hold of a certain number and keep them near him' 49: XIII(?) *Tef.* **beküt-** 'to establish' (Islam) 96: **Osm.** XV ff. **pekit-** (?so read) 'to consolidate, secure'; in several texts *TTS II* 124; *III* 78; *IV* 89.

D **büküt-** Hap. leg.; Caus. f. of **1 bük-. Xak.** XI **ya:ğlığ aş meni: bükütti:** 'the fatty food turned my stomach (*ğalaba 'alā qalbī*), and I was satiated (*ṣabi'tu*) with it and had indigestion (*ğamita 'alayya*) without my stomach being filled'; similarly if someone gives property (*māl*) to someone else until he has a surfeit of it (*imtala'a 'aynahu*), the latter says **ol meni: tava:rın bükütti:** 'he has satiated me (*aṣba'anī*) with property' *Kaş. II* 309 (**bükütü:r, bükütme:k**).

Tris. BGD

PUD **bügteçi** Hap. leg.; N.Ag. fr. **bügte:**. **Türkü** VIII ff. Man. (if we have sinned against the holy prophets and) **buyançı bügteçi arığ dındarlarka** 'the meritorious (Hend.) pure Elect' *Chuas.* 66–7.

Tris. V. BGD-

VUD **bügde:le:-** Hap. leg.; Den. V. fr. **bügde:**. **Xak.** XI **ol anı: bügde:le:dі:** *waca'ahu bi'l-xanҫar* 'he stabbed him with a dagger' *Kaş. III* 352 (**bügde:le:r, bügde:le:me:k**).

Dis. BGL

DF **beglig** P.N./A. fr. **beg**.
DF **beglik** A.N. (sometimes used as Conc. N.) fr. **beg**. These two words must be taken together since to a large extent they have the same meanings, and in most texts the scripts are too ambiguous to make it possible to determine which word is intended. The P.N./A. usually means 'having the rank, or status of *beg*', less often it means 'having a chief, or a husband'. The A.N. originally meant 'the rank or status of *beg*', or 'fit to hold such a rank'. Later it came to mean 'a district governed by a *beg*'. **Beglig** now seems to be obsolete, but **beglik** with various phonetic changes (see **beg**) s.i.a.m.l.g. except NE with some changes of meaning, e.g. in NC Kır **bіylik** is the normal word for 'a government' and SW Osm. **beylik** often has that sense. **Türkü** VIII **tavğaç boḍunka: beglik urı: kul boltı:** (corrected in *II* to **kıltı:**) 'they made your sons who were fit to be chiefs slaves to the Chinese people' *I E* 7, *II E* 7; similar phr. *I E* 24, *II E* 20; VIII ff. **nelük ölgey ol begli:g ol** 'why should it die? It is fit for a chief' *IrkB* 57 (see **kanığ**): Yen. **beglik kası** [gap] 'his family of chiefs' *Mal.* 26, 9: **Uyğ.** VIII ff. Bud. **beglig** (or **-k**?) **erenler** 'men with the rank of chief' *U III* 45, 8: **Xak.** XI **tavar kimiŋ üklise: beglik aŋar kerge:yür** 'if a man's wealth accumulates, he is more worthy of the chieftainship than the others' (*huwa awlā bi'l-imāra min ǧayrihi*) *Kaş. I* 362, 24; n.m.e.: *KB* **beglik** 'the rank, or position, of chief' is common, e.g. **beglik bulur** 'he attains the rank of chief' 301; o.o. 430, 552, 819, etc.; (the king had his eyes and ears fixed on the whole realm) **açıldı aŋar barça beglig** (*sic*?) **kapuğ** 'all the doors of the government(?) were open to him' 436; similar phr. 554 (in this passages Arat reads *beklig* and translates 'closed', but there is no evidence that such a word existed and a P.N./A. of an Adj. would be very unusual): XIII(?) *Tef.* (a Christian came from the Christians of Rūm and) **anda beglig** (or **-k**?) **maliketke olturdı** 'and sat in the seat of government there' 94; XIV *Muh.*(?) *al-muzawwaca* 'a married woman' **begli:g** *Rif.* 149 (*Mel.* 53, 1 **érlenmiş**).

D **beklik** A.N. fr. **bek**; 'firmness', etc. S.i.s.m.l. **Xak.** XI *KB* 2132 (**tutruk**).

Dis. V. BGL-

D **bögül-** Pass. f. of **bög-**; 'to be dammed up', etc. Survives only(?) in NC Kır. **bögel-**. **Xak.** XI **su:v bögüldі:** *ictama'a'l-mā' min sakr uttuxiḍa lahu wa kaṭura* 'the water was collected by a basin (or dam?) which was made for it and grew in volume' *Kaş. II* 132 (**bögülür, bögülme:k**; mis-spelt with *y-*, which is an impossible initial in this chapter).

D **bükül-** Pass. f. of **1 bük-**; 'to be bent, folded, etc.'. S.i.a.m.l.g. **Xak.** XI **butık büküldі:** *inqaṭa'ati'l-xūṭa* 'the bough broke', also used when it is bent ('*uṭifat*); Intrans. and Pass. (*yata'addā wa lā yata'addā*); also used of anything when it is doubled over or folded (*idā'nṭanā wa'n'aṭafa*) *Kaş. II* 132 (**bükülür, bükülme:k**); o.o. *I* 437, 5; *II* 285, 16: **Çağ.** XV ff. **bükül-** (spelt, also **bükrey-**) *xamidan wa tah şudan* 'to bend (**h**trans.), to be folded' *San.* 137r. 22 (quotns.): **Kom.** XIV **bügül-** 'to bow, bend': **Kıp.** XIV **bügel-** (*sic*; 'with **-g-**') *sacada wa rafa'a 'aҫizatahu* 'to prostrate oneself, raising one's buttocks' *Id.* 35: XV *inḥadaba* 'to be bent, convex' (**bükrey-**; in margin) **bükül-** *Tuh.* 6b. 13.

DF **begle:-** Hap. leg., but see **beglen-**; Den. V. fr. **beg**. **Xak.** XI **ol anı: begle:dі:** *naṣabahu ilā'l-imāra wa sammāhu amīr* 'he appointed him to be a *beg* and named him *beg*' *Kaş. III* 292 (**begle:r, begle:me:k**).

D **bekle:-** Den. V. fr. **bek**. S.i.s.m.l. in NE, NW and SW with various phonetic changes, and wide developments of meaning, esp. in SW where it is consistently **bekle-**, not *pekle-*. Originally it meant 'to fasten, make fast, secure'; thence 'to keep secure' and so 'to watch over'; thence more indefinitely 'to watch for, expect', and finally merely 'to wait'. Cf. **berkle:-**. **Uyğ.** VIII ff. Bud. **yantut béleg beklep** 'packing up a return present' *Hüen-ts.* 1858–9; o.o. *PP* 63, 5–6 (**aḍak**); *TT V* p. 16, note A54, 8: Civ. **kuḍuğ için bekledі** 'stopped up the interior of the well' *TT I* 103–4; **beklep** 'fastening' (the *dhārāṇī* to the gusset of the wife's drawers) *VII* 26, 11: **Xak.** XI **ol ne:ŋin bekle:dі:** *ḥafaẓa mālahu* 'he stored his property in a safe place'; and one says **ol kapuğın bekle:dі:** 'he fastened (*sadda*) his door'; also used when one ties up (*awṯaqa*) something *Kaş. III* 292 (**bekle:r, bekle:me:k**); o.o. *I* 504, 10; *III* 445, 16: *KB* **bilig birle bekle bu bulmış öḍüg** 'by means of knowledge secure this opportunity that you have found' 161; (if the man who finds me) **tutup beklese** 'seizes and fastens me up' 700; o.o. 712, 1703, 2016: XIII *At.* **tilin beklegende** 'for the man who holds his tongue' 144; *Tef.* **bekle-** 'to keep (oneself from miserliness)' 96: XIV *Muh.*(?) *ḥafiẓa* **bekle:-** *Rif.* 107 (in margin **sakla-**): **Xwar.** XIV **bekle-** 'to hold fast (traditions)' *Nahc.* 207, 9: **Kıp.** XIV **bekle-***harasa* 'to watch over, guard' *Id.* 34: XV *qafala* 'to store up' **bekle-** *Kav.* 74, 4: **Osm.** XIV and XV **bekle-** (1) 'to keep (a secret)'; (2) 'to protect (someone *Acc.*, from something *Abl.*)

in several texts *TTS I* 87; *IV* 90: XVIII **bekle-** (spelt) *in Rūmi, pās dāštan* 'to guard, protect' *San.* 126r. 22 (quotn.).

D **beklet-** Caus. f. of **bekle:-**; survives in SW Osm. with extended meanings. **Oğuz** XI **beg oğrı:nı: bekletti:** 'the *beg* ordered that the thief should be bound and imprisoned' (*bi'stīṯāqi'l-liṣṣ wa ḥabsihi*); and one says **men at beklettim** 'I ordered that the horse (etc.) should be fastened up' (*bi-ḥifẓ*) *Kaş. II* 341 (**bekletü:rmen, bekletme:k**).

D **beklel-** Hap. leg.?; Pass. f. of **bekle:-**; occurs in a series of clauses describing sufferings of various kinds; no ordinary meaning of **çığ/çık** suits the context, and it is prob. a Chinese l.-w. **Uyğ.** VIII ff. Bud. (if they are flogged with all kinds of whips and willow rods and) **bekte çığta beklelmiş erserler** 'bound in . . .' *Suv.* 117, 13–14.

DF **beglen-** Refl. f. of **begle:-**; n.o.a.b. **Xak.** XI **ura:ğut beglendi:** *tazawwaccati'l-mar'a* 'the woman was married' *Kaş. II* 239 (**beglenü:r, beglenme:k**); a.o. *II* 254, 3: *KB* in 3535 a passage relating to the activities of the fickle world the Cairo MS. reads **birig beglenür kör takı bir begin okıyu turur teğme künde öŋin** 'he make one man a *beg* and summons a different *beg* every day'; the Vienna MS. has **begleyür** which looks the better reading; the Fergana MS. is quite different and probably corrupt.

D **beklen-** Refl. f. (sometimes used as Pass.) of **bekle:-**; survives in SW Osm. **Uyğ.** VIII ff. Civ. **tı[n b]eklenme[kig]** 'shortness of breath' *H I* 12: **Xak.** XI **beklendi: ne:ŋ** *istaḥkama'l-şay'* 'the thing was firm, solid, secure'; and one says **er evinde: beklendi:** 'the man barricaded himself (*taḥaṣṣana*) in his house'; also used if he was imprisoned (*ḥubisa*) in it *Kaş. II* 239 (Oğuz follows): **Oğuz** XI **beklendi: ne:ŋ** *ḥufiẓa 'l-şay', yata'addā wa la yata'addā* 'the thing was stored up' or 'the thing was in store'(?) *Kaş. II* 239 (**beklenü:r, beklenme:k**): **Osm.** XVI **beklen-** 'to be solid, hard' in one text *TTS III* 78.

D **böglün-** Hap. leg.; Refl. f. of **bögül-**. **Xak.** XI **su:v böglündi:** *istanqa'a'l-mā'* 'the water was stagnant'; and one says **sü: böglündi:** 'the army assembled' (*ictama'a*) *Kaş. II* 239 (**böglünü:r, böglünme:k**).

D **büklün-** Hap. leg.; Refl. f. of **bükül-**. **Xak.** XI **büklündi: ne:ŋ** *in'aṭafa'l-şay'* *wa yuṭannā* 'the thing was bent (or folded) and doubled over' *Kaş. II* 239 (**büklünü:r, büklünme:k**).

D **bekleş-** Co-op. f. of **bekle:-**; survives only (?) in SW Osm. 'to keep watch together; to wait for one another'. **Xak.** XI **ol meniŋ birle: bekleşdi:** *'āhada ma'ī* 'he made a compact with me'; and one says **ol maŋa: kapuğ bekleşdi:** 'he helped me to fasten (*fī tasfīq*) the door' *Kaş. II* 203 (Oğuz follows): **Oğuz** XI **ol maŋa: at bekleşdi:** 'he helped me to fasten up (*fī ḥifẓ*) the horse' *Kaş. II* 203 (**bekleşü:r, bekleşme:k**).

Tris. BGL

D **böğülüg (böğölög)** P.N./A. fr. **böğü**; 'magic, mystical', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **böğülüg etöz** (a spotless, clean) 'mystical body' *TT V* 8, 52; **böğülüg erdem** 'mystical virtue' *TT VI* 354 (and 350 v.l.); *Kuan.* 188–9.

Tris. V. BGL-

D **böğüle:-** (**böğöle:-**) Den. V. fr. **böğü:**; n.o.a.b. but see **böğülen-**. **(Xak.)** XIV *Muḥ. saḥara* 'to make magic, bewitch' **bö:ğü:le:-** *Mel.* 27, 3; *Rif.* 110 (**böğü:le:-**); *al-siḥr* **bö:-ğülemek** (in error *-mak*) 37, 12; 124.

D **böğülen-** (**böğölen-**) Refl. f. of **böğüle:-**; 'to have mystical wisdom' and the like. N.o.a.b. **Türkü** VIII ff. Man. (I have told you about these three divine kings' coming, descent, virtue) **böğüsin böğülenmekin** 'wizardry and mystical wisdom' *M III* 15, 6 (ii): **Uyğ.** VIII ff. Man.-A **vıdya böğülenmekin** 'its wisdom (Sanskrit l.-w.) and mystical wisdom' *M I* 21, 1 (ii): Man. **[teŋri burxan] böğülenmek kutığ kıvığ bulmış bolğay** 'he will have attained the good fortune (Hend.) of the mystical wisdom [of the divine *burxan*]' *M II* 5, 3–5 (ii): Bud. (Kuan-şi-im Bodhisattva by his mystical knowledge) **alkunı körür böğülenür** 'sees all things and has mystical knowledge of them' *Kuan.* 207–8.

Dis. BGM

D **büküm** N.S.A. fr. **bük-**; survives only(?) in SW Osm. for 'a fold; a skein (of wool)', and the like. **Oğuz** XI **büküm etük** 'the slipper (*al-xuff*) worn by women'; the other (Turks) call it **mükim/mükin**, substituting **m-** for **b-** and **-n** for **-m**; I reckon that this is incorrect (*laysa bi-şamīm*) but the Kıpçak and other confederations (*aḥlāf*) call it by these names *Kaş. I* 395 (Atalay, loc. cit., suggests correcting to *aclāf* and translating 'tribes', but *aclāf* does not mean 'tribes'; in the passage quoted, *I* 280, 13 (equals *I* 334, 21 under **sik**) *aclāfu'l-turk* means 'the vulgar uneducated Turks').

?C **bekmes (p-)** 'syrup of fruit juice'. Survives only in Osm. **pekmez**. Prob. a compound of **bek** and a corruption of some foreign word, prob. Ar. (and Pe.) *muzz* 'rather acid'. See *Doerfer* II 756. **Oğuz** XI **bekmes** *al-rubb* 'syrup of fruit juice' *Kaş. I* 459; a.o. *I* 440, 21 (s.v. **talkan** in a verse not specifically described as Oğuz): **Tkm.** XIII *al-dibs* 'syrup' **bekmes** (MS. *bekmeş*) *Hou.* 16, 1: XIV (? **Kıp.**) *al-dibs* **bekmez(s)** (*sic*) *Bul.* 8, 7: XV *al-dibs* **bekme:s** *Kav.* 63, 1.

Tris. V. BGM-

DF **begimsin-** Hap. leg.; Refl. Simulative Den. V. fr. **beg**; (irregular, see **atakımsın-**).

Uyğ. VIII ff. Civ. **begimsinmeyük beg bolsar** 'if someone not fitted to be a *beg* becomes a *beg*' *TT VII* 42, 5.

Dis. BGN

VUD **büken** (?**bükin**) *Kaş.* lists this word w. three meanings, except in the third the *kāf* is unvocalized; it is noted only once elsewhere. All meanings seem to be appropriate for an Intrans. Dev. N./A. fr. **bük-**; 'melon' only if it is one with a folded, corrugated surface. **Xak.** XI **büken** *al-'innīn* 'impotent': **büken** *al-mumarrağa* (?read *al-mimrağa*) *mina'l-am'ā'* 'part of the entrails, the *coecum*': **büken** *al-bittīxu'l-hindī* 'the Indian melon' *Kaş. I* 399: **Xwar.** XIV (the Prophet went to pray; then that accursed man threw) **téveniŋ nacāsatlığ bükenlerini** (*sic*) **bağırsuklarını** 'the filthy bowels and entrails of a camel' (all over him) *Nahc.* 12, 4.

?F **begni:** 'beer'; n.o.a.b. There is no widely distributed Turkish word for 'beer', and this word and **buxsum**, q.v., are perhaps l.-w.s. See *Doerfer* II 759. **Türkü** VIII ff. **bir kün bir koñ iki: küp begni:** 'for one day one sheep and two jars of beer' *Tun. IV* 9–10 (*ETY II* 96): **Uyğ.** VIII ff. **borka: begni:ke:** (spelt *beknike:*) **tokıtmış kişi** 'a man who lets himself be overcome by wine or beer' *TT VIII I.*11; **bor begini** *H I* 52 (mis-spelt *begili*) and 53; **bor begni** *TT VII* 25, 14: **Xak.** XI **begni:** *şarābu'l-hinṭa wa'l-duxn wa'l-ša'īr* 'a drink made of wheat, millet, and barley' *Kaş. I* 434; o.o. *III* 60, 15 (**yuş-**); *III* 81, 7 (**yivil-**): XIV *Muh.*(?) *nabīdu'l-duxn* 'millet beer' **bégni:** (**-g-** marked) *Rif.* 161 (only).

Dis. BGN-

D **böğün-** Refl. f. of **bög-**; survives only(?) in SW XX Anat. **böven-/bügen-** (of a stream) 'to be dammed'; (of water) 'to collect and become higher'; (of people) 'to assemble' *SDD* 228, 237. **Uyğ.** VIII ff. Man. **ürlüksüz nomlarığ böğünüp** 'discarding' (or opposing?) transitory doctrines *TT III* 142–3 (spelt *pökünüp*): (**Xak.**) XIII(?) *At.* (if two qualities are combined in a man) **bögendi ol erke muruwwat yolı** 'the road to nobility is blocked for that man' 150.

Dis. BGR

VU **böğür** (? **böğör**) 'the kidneys'; hence, more generally, the part of the body near the kidneys, 'the loins'. An early l.-w. in Mong. as *bö'ere* (*Haenisch* 16). Survives in NW Kaz. **böyer**, but generally displaced by **böğrek**, q.v. **Uyğ.** VIII ff. Bud. (in a tantric text; the tenth letter is called [gap]) **iki böğür üze urğu ol** 'he should place it over the two kidneys (or loins?)' *TT VII* 41, 1–2: **Xak.** XI **böğür** *al-kulya* 'kidney' (and **böğür** (the same word used metaph.?) 'the name of a castle on a high mountain between Kuça and Uyğur, one of the frontier posts') *Kaş. I* 361: **Çağ.** XV ff. **böğr** *tahigāh wa gurdagāh* 'the loins, the place where the kidneys are'; also called **böğür**, in Arabic *xāṣira San.* 138r. 2; **böğür** the same as **böğr** *tahigāh do.* 7.

D **bekrü:** Ger. of ***beker-**, Intrans. Den. V. fr. **bek**, used as an Adv.; 'firmly, tightly'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **bekrü** (spelt *begrü*) **kizle yaşurğıl** 'hide (Hend.) it carefully' *M III* 29, 1 (ii): Bud. **bekrü kizlep** *PP* 56, 1: Civ. **yérde kazğuk bekürü tokayın téser** 'if he says "I will fasten a peg firmly in the ground"' *TT I* 185–6: **Xak.** XI *KB* (if you find fickle fortune) **idi bekrü tut** 'grasp it very firmly' 725; **küdez bekrü til** 'keep a close watch on your tongue' 4344.

D **bükri:** presumably Dev. N./A.S. fr. ***bükür-** Caus. f. of **bük-**; 'bent, bowed, hunchbacked', and the like, primarily of persons; survives in SC Uzb. **bükri**; NW Krım **bükrü/büğrü** and SW Osm. only in the phr. **egri büğri**; some NC, NW languages use cognate forms like **bükür**; other languages use other words, generally **egri:**. See *Doerfer* II 804. **Xak.** XI **bükri:** *al-aḥdab min kull şay'* 'humpbacked, convex of anything' *Kaş. I* 420; **bükri: bolup** *muḥdawdib ẓahruhu* 'with a bent back' (in submission, not through infirmity) *I* 219, 26: **Xwar.** XIV **arkası bükrü ermiş** 'his back was bent' *Nahc.* 274, 17: **Kom.** XIV **bükrü** 'humpbacked' *CCI*; 'bent' *CCG*; *Gr.*: **Kıp.** XIV **bükrü** *al-aḥdab* (and **büker** *al-muxnā* 'cut down, destroyed' (?)) *Id.* 34: XV *aḥdab* **bükri** *Tuh.* 4a. 10.

DF **begrek** Comparative f. in **-rek** fr. **beg**; irregular since **beg** is a N.; 'superior, more than an (ordinary) *beg*'. N.o.a.b. **Uyğ.** VIII ff. Man. (in a hymn?) **teŋrim alpım begrekim** *M II* 7, 6 and 8: Bud. **siz kişide aḍruk begrek er közünürsiz** 'you appear to be different from and superior to other people' *PP* 66, 4–5.

VUD **böğrek** Dim. f. fr. **böğür** and syn. w. it; not noted before the medieval period. S.i.a.m.l.g.; NE several dialects **püğrek/pürek** *R IV* 1396–7; Khak. **püğürek/pürek**; Tuv. **büːrek**; SE Türki **burak** (with *kāf*) *Shaw*; **börek** *BŞ, Jarring*: NC Kır. **böyrök**; Kzx. **büyrek**; SC Uzb. **buyrak**; NW Kk., Kumyk, Nog. **büyrek**; Kaz. **böyerek**: SW Az. **böyrek**; Osm.(**böğrek**)/**böbrek**/**böyrek**; Tkm. **bövrek**. See *Doerfer* II 807. **Çağ.** XV ff. (VU) **büğrek** *qulwa wa gurda* 'kidney'; **büğrekçi** 'bodies of troops which are kept in reserve' on the right and left flanks when dispositions are made on the field of battle; that on the right is called **sak (saːğ) büğrek** and that on the left **sol büğrek** *San.* 138r. 3: **Kıp.** XIII *al-kulya* 'kidney' (VU) **büğrek** *Hou.* 21, 17: XIV ditto *Id.* 34: XV *kulwa* **bürek** (in margin **büğrek**) *Tuh.* 30b. 9; *al-kulwa* **büːrek** *Kav.* 61, 10: **Osm.** XIV ff. **böğrek** is common down to XVI and noted as late as XVIII–XIX but seems now to have been displaced by **böbrek** *TTS I* 117; *II* 167; *IV* 125.

VUD **böğrül** Hap. leg.; there is obviously a semantic and structural parallel between this

word and **boğrul** (a sheep) 'with a white neck (**boğuz**)', which can be explained morphologically by regarding this as a Den. N. fr. **bögür** and **boğrul** as a similar Den. N. fr. ***boğur**, an L/R form of **boğuz**. **Xak.** XI **bögrül at** *al-farasu'l-axṣaf wa kaḏālika'l-ğanamu'l-aṣkal wağayruhu* 'a horse with white flanks, or dappled'; also used for a sheep, etc., which is 'parti-coloured' *Kaş. I* 481 (*aṣkal*, too, has semantic connections with *ṣākila* 'side, flank').

Dis. V. BGR-

D ***beker-** See **bekrü:, bekriş-**.

PUD **bekriş-** Hap. leg.; Co-op. f. of ***beker-**, see **bekrü:**; the first letter is undotted and the word completely unvocalized, but the translation suggests that a word of this form must be assumed. **Xak.** XI (winter says to summer: 'under my influence men and horses become active; diseases, too, abate') **et yin takı: bekrişü:r** *wa yaṣluba abdānu'l-nās wa luḥūmuhum* 'and people's bodies and flesh become hard' *Kaş. III* 278, 14; n.m.e.

Tris. V. BGR-

VUD **bögürle:-** Hap. leg.; Den. V. fr. **bögür**. Forms of a parallel Den. V. fr. **bögrek** have similar meanings in some modern languages. **Xak.** XI **ol anı: bögürle:dі:** 'he hit him over the kidneys' (*kalāhu*); and one says **ol yağı:nı: bögürle:dі:** 'he broke into the enemy's ranks (*daxala ṣaffa'l-'aduww*) on the right or left, so that he routed him without meeting him face to face' *Kaş. III* 332 (**bögürle:r, bögürle:me:k**); a.o. *III* 345, 28.

Dis. BGS

DF **begsig** Dev. N./A.S. fr. ***begsі:-**, Simulative Den. V. fr. **beg**; 'fit to be a *beg*'. Pec. to Xak. **Xak.** XI **bu: er ol begsig** *hāḏā racul yuṣbih xuluquhu xuluqa'l-umarā* 'this man's character is like the character of *begs*' *Kaş. III* 128, 25 (s.v. **-sığ**): *KB* **aḍırmazmen begsig yā kulsığ kişig** 'I do not differentiate between a man fit to be a *beg* and one fit to be a slave' 809.

bökseg 'the upper part of the chest; a woman's breasts.' As such n.o.a.b., but prob. the origin of Mong. *bökse* (*Haenisch* 17; *Kow.* 1252). This word is said to mean 'the buttocks', but retains its original meaning as a reborrowing in Çağ. and also in NC Kır., Kzx. **böksö**, and in at least one passage in the *Secret History* this meaning suits the context better than 'buttocks'. **Uyğ.** VIII ff. Bud. (the 500 maral deer were terrified by the fear of losing their lives and lay flat on the ground and) [gap] **işin böksigin** (*sic?*) **ömgekledіler** 'cowered on their . . . and chests' *U IV* 34, 70: **Xak.** XI **bökseg** *tarībatu'l-mar'a* 'a woman's breasts': **bökseg** *al-naḥr* 'the upper part of the chest' *Kaş. I* 476: **Çağ.** XV ff. **bökse** ('with **-k-**') 'the part of a human or animal body above the waist' *Vel.* 153 (quotn.); **bökse** (spelt) *bālātar az kamar* '(the part) above the waist' *San.* 138r. 6 (same quotn.).

D **beksiz** Hap. leg.?; Priv. N./A. fr. **bek. Uyğ.** VIII ff. Bud. (this girl Mamikā's body) **beksiz meŋüsiz ol** 'is unsubstantial and impermanent' *TT X* 545.

Dis. V. BGS-

?E **büksül-** See **bükşül-**.

Tris. V. BGS-

D **bökseglen-** Hap. leg.; Refl. Den. V. fr. **bökseg**; the word is consistently spelt *bök-süglen-*, but this must be an error. **Xak.** XI **kı:z bökseglendі:** *nahada ṭadyu'l-cāriya* 'the girl's breasts became rounded' *Kaş. II* 277 (**bökseglenü:r, bökseglenme:k**).

Dis. BGŞ

D **böğüş** Dev. N. fr. **böğ-**; 'concentration (of thought)' and the like. N.o.a.b. This word has been taken as meaning 'wisdom' or the like and connected with **bögü:**, but this is morphologically impossible and does not suit the contexts. **Uyğ.** VIII ff. Bud. (then the Bodhisattva thought 'from what origin and under what impulse does lust come into existence?') **antağ öğeli böğüş urup oğuratı ukar** 'thus thinking and concentrating (on the problem) he vividly understood' *U II* 9, 11–12; **sakınç üze işletip köŋülüŋüzni yüz öŋi şastrlarda, böğüş üze kılıp sakıncıŋızni tokuz bölük nomlarda** 'setting your minds to work on thoughts about the hundred odd *śāstras* and concentrating your thoughts on the nine sections of doctrine' *Hüen-ts.* 2056–9.

Dis. V. BGŞ-

D **beküş-** Hap. leg.; Co-op. f. of **bekü:-**; this is clearly the right form; in the MS. the *ḍamma* is struck out in two places and replaced by *kasra*. **Xak.** XI **beküşdі: ne:ŋ** *istaḥkama'l-şay'* 'the thing was thoroughly firm' *Kaş. II* 105 (**beküşü:r, beküşme:k**).

D **böğüş-** Co-op. f. of **böğ-**; s.i.s.m.l. **Xak.** XI **ol maŋa: su:v böğüşdі:** 'he helped me to dam and collect the water' (*fī sakri'l-mā' wa qarwihi*); also used for competing *Kaş. II* 105 (**böğüşü:r, böğüşme:k**).

D **büküş-** Co-op. f. of **bük-**; s.i.s.m.l. **Xak.** XI **ol maŋa: ta:l büküşdі:** 'he helped me to bend (*fī 'aṭf*) the branch' *Kaş. II* 105 (**büküşü:r, büküşme:k** *bi-kāf ṣulba* 'with **-k-**').

PUD **bükşül-** Hap. leg.; spelt everywhere with *-s-* but this is morphologically impossible and clearly an error for **-ş-**; the word is obviously a Pass. f. and its position in *Kaş.* between **borbal-** and **türpil-** makes the initial **b-** certain, but it has no obvious semantic connection with any other verb in this section. It should prob. be taken as a Pass. f. of **büküş-** in the sense of 'to be bent to breaking point'. **Xak.** XI **ka:b bükşüldі;**

tafazzara'l-ziqq 'the water-skin burst'; also used of any container when it bursts or splits (*tafazzara wa taṣaqqaqa*) *Kaş. II* 229 (**bükşülü:r, bükşülme:k**).

Dis. BGZ

F **bekiz** n.o.a.b., only in the phr. **bekiz belgülüg** 'clearly manifest'. As pointed out in *TT IX*, p. 20, note 29 a l.-w. fr. Persian *pākīza* 'pure, clear, correct', and the like, or some cognate Iranian word. **Xak.** VIII ff. Man. **bekiz belgülüg bolzun** translates Tokharian *pākri tākovy* 'may it be manifest' *TT IX* 29: Bud. Sanskrit *suprakāśita* 'well explained' **uz bekiz belgülüg** (spelt *pekiz pelgülüg*) **kılılmışlar** *TT VIII A*.16; o.o. *TT VI* 383 (v.l. l. 9); 417 (v.l.)

Mon. BL

F **ba:l** 'honey'. Cf. **mir**. It is generally agreed that this is a very early l.-w. fr. some Indo-European language, dating fr. a period when **m-** was so inacceptable as an initial that it was replaced by **b-**, cf. **burç** for **murç** 'pepper' q.v. The closest IE parallel is Latin *mel*; the Sanskrit form is *madhu*. *Kaş.* describes the word as Western, but the 4 o.o. are all in quotns. of pure Xak. words. S.i.a.m.l.g. **Suvārīn, Kıp., Oğuz** XI **ba:l** *al-'asal* 'honey'; the Turks call it **arı: yağı:** *Kaş. III* 156 (verse); o.o. *II* 267, 3 (**suvığlan-**); 354, 8 (**yalğat-**); *III* 103, 16 (**yalğaş-**); 338, 15 (**kaşıkla:-**); XIII(?) *Tef.* **bal** 'honey' 90: XIV *Muh. al-'asal* **ba:l** *Mel.* 18, 3; 66, 1; *Rif.* 96, 165: **Çağ.** XV ff. **bal** *'asal* (quotn.); also 'a kind of intoxicant' (*muskirāt*) made of honey water *San.* 126v. 20 (the latter perhaps a Pe. usage, illustrated by a Pe. quotn.): **Xwar.** XIV **bal** 'honey' *Qutb* 26: **Kom.** XIV ditto *CCI, CCG*; *Gr.* (and 'bees-wax' **balauz**; **auz** fr. Russian *vosk* 'wax'): **Kıp.** XIII *al-'asal* **ba:l** *Hou.* 16, 1: XIV **ba:l** ('with back vowel') *al-'asal* (and **balawuş** *al-şama'* '(bees-)wax') *Id.* 35; *al-'asal* **ba:l** *Bul.* 8, 4; XV *muṭlaq al-'asal* 'honey in general' **ba:l**; *'asalu'l-naḥl* 'bee's honey' **ar:u** (mis-spelt *uru:*) **ba:lı** that is 'pure honey' (*'asal naẓīf*; **arı:** 'bee' being mistaken for **arığ** 'pure'); *'asalu'l-qaṣab* 'cane sugar' in all its varieties is called **kara: ba:l** *Kav.* 62, 18–20; *'asal* **ba:l** *Tuh.* 25a. 6; (*şama'* **(mum** wa) **balawuz** *do.* 21a. 5).

bé:l 'waist', with some extensions of meaning like 'mountain col'. S.i.a.m.l.g. **Türkü** VIII ff. *IrkB* 37 (**bıç-**): **Uyğ.** VIII ff. Bud. **bélçe boğuzça suvda** 'in water up to their waists and necks' *PP* 36, 4–5; o.o. *U II* 24, 1 (**ulın-**); *TT V* 4, 4; 4, 7 (**egin**): Civ. **say yazıda bél yok** 'there are no mountain cols on level stony ground' *TT VII* 42, 8; o.o. *do.* 24, 23 (**kolbıç**) 25, 3 etc.; **O. Kır.** IX ff. *Mal.* 3, 2 (**ké:ş**); 10, 5: **Çigil** (*sic*) XI **bé:l** *al-xāṣira* 'the waist'; hence one says **anı: bé:linde: tut** 'seize him by the waist'; and one says **ol aṗar ança: aş bé:rdi: bé:l kıldı:** 'he gave him so much food that his waist was filled' (*imtala'at xawāṣiruhu*); similarly if anyone gives someone more food than he wants one says of him **bé:l kıldı:** *Kaş. III* 133: *KB* **bélin badı** 'he girded his waist' 5824; a.o. 2360 (**yarıklan-**): XIII(?) *Tef.* **bél** 'waist' 96: XIV *Muh. bandu'l-wasṭ* 'waist-band' **bé:l ba:ğı:** *Mel.* 67, 7; *Rif.* 167: **Çağ.** XV ff. **bél** *kamar* 'waist' *San.* 149r. 29 (quotn.): **Xwar.** XIII(?) *Oğ.* 12–13; 33 (**altunluğ**): XIV **bél** 'waist' *Qutb* 30; *MN* 107: **Kom.** XIV 'waist' (lit. 'kidneys') **bel** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥiyāṣa* 'belt' (**ku:şak, ku:r**) **bé:l ba:ğı:** that is 'waist-band' (*ribāṭu'l-xaṣr*) *Hou.* 19, 3: XIV **bél** *al-wasaṭ Id.* 35: XV *al-xaṣr* **bél** also used for *al-ẓahr* 'back' and *al-wasṭ Kav.* 60, 18: **Osm.** XV ff. **bél** (so spelt) 'waist' in several texts *TTS IV* 102.

VU **bol** Hap. leg.; although (VU) **oğar**, q.v., may well be an Ar. l.-w., the resemblance between this word and Ar. *baliya*, which *Kaş.* mentions, is purely fortuitous. **Xak.** XI **bol at** *al-farasu'l-muḥaccal* 'a horse with white stockings' and *al-ağarru'l-muḥaccal* 'one with a blaze and white stockings' is called (VU) **oğar bol**; and stale wheat that has lost its taste is called **bol tarığ**; the same phr. is used when it has been spoilt by rain or moisture; and anything that has deteriorated (*baliya*) with age is called **bol**; there is a phonetic and semantic resemblance between *baliya* and **bol** *Kaş. I* 335.

Mon. V. BL-

D **bal-** (**ba:l-**) Pass. f. of **ba:-**; 'to be fastened, tightened', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (our thoughts, love, and longing for you) **kün künipe üstelür balur** 'increase and are intensified from day to day' *Hüen-ts.* 1870–3: (**Xak.** XI *Kaş. II* 27 (**ban-**); the language suggests that *Kaş.* did not think that **bal-** still existed).

bil- 'to know'; c.i.a.p.a.l. Can be used both by itself and for 'to know (something *Acc.*)'; in the early period the phr. **bilig bil-** 'to have knowledge, be wise' is common both in the positive and negative form ('to be ignorant'). Also used as an Aux. V. with the main verb in the Ger. in **-u:/-ü:** meaning 'to know how to, to be able to (do something)'. **Türkü** VIII **bil-** is common both by itself, e.g. **aṗar körü: bilip** 'look at it (my memorial stone) and know (what it contains)' *I S* 11, *II N* 8 and in such phr. as **bilig bilmez kişi:** 'ignorant people' *I S* 7, *II* N 5: VIII ff. **ança: bili:ŋ** (or **bili:ŋler**) 'know thus' precedes the last sentence of every para. in *IrkB*: Man. **bilip bilmetin** 'wittingly or unwittingly' *Chuas.* 196; **eki yıltızığ üç ödki nomuğ biltimiz** 'we knew the two roots and the doctrine of the three times' *do.* 159; a.o.o.: **Uyğ.** VIII ff. Man.-A **bilmez kişi teg** 'like an ignorant man' *M I* 9, 18: Man. (if a man) **bu munça savığ aḍıru bilmeser ukmasar** 'cannot distinguish and understand words like this' *M I* 18, 4 (i); a.o. *TT II* 16, 38: Bud. **bil-** is common both by itself and with an Object, e.g. **bir bilge nom bilir er** 'a man who

knows wise doctrine' *PP* 14, 2–3, and in such phr. as **tuyğuluk bilgülük yol** 'the road which one should perceive and know' *TT V* 24, 79: Civ. **bil-** is common in the same usages as in Bud.: **Xak.** XI **ol bilig bildi:** *'arafa'l-'aql wa'l-'ilm wa'l-ḥikma wa ğayrahā* 'he knew wisdom, knowledge (etc.)' *Kaş. II* 22 (**bili:r, bilme:k**; the people of **Arğu:** say **bilü:r**, but the other (Turks) do not agree with them about this); **bli-** is common both with an Object, and by itself, e.g. **kula:k eşitse: kö:ŋü:l bili:r** 'if the ear hears, the mind knows it' (*ya'rifuhu*) *I* 212, 1, and as an Aux. V. e.g. *III* 20 (**yıpgil**): *KB* **bil-** is common in all three usages: XIII(?) *At.* ditto; *Tef.* ditto 100: XIV *Muh. fahima* 'to understand' **bil-** *Mel.* 30, 3 (*Rif.* 113 **aŋla:-**); *'arafa* **bil-** 43, 9 and 14; 135; *al-ma'rifa* **bilmek** 35, 9; 121: **Çağ.** XV ff. **bil-** (**-meŋmü**, etc.) *bil- Vel.* 142; **bil-** ('with **-i-**') 'to know' (*dānistan*); and in combination (with another verb) it expresses the meaning of 'to be able' (*qudrat wa tawānā'ī*) *San.* 148r. 13 (quotns.): **Xwar.** XIV **bil-** 'to know' *Qutb* 32, *MN* 173, etc.: **Kom.** XIV **bil-** 'to know' and as Aux. V. *CCI, CCG; Gr.* 57 (quotns.): **Kıp.** XIII *'alima* 'to know' **bil-** *Hou.* 33, 15 (misvocalized *bel-*); *'arafa wa 'alima* **bil-** *do.* 38, 6 (ditto): XIV **bil-** *'alima İd.* 35; *'arafa wa 'alima* **bil-** *Bul.* 60v.: XV ditto *Kav.* 9, 21; 74, 5; *Tuh.* 25b. 11; a.o.o.

bol- originally 'to become (something)', implying a change of state, in contrast to **er-** 'to be (something)' with the contrary implication. From a fairly early date, however, **bol-** began to lose its distinctive character and verge, at any rate sometimes, towards 'to be', and when some tenses of **er-** became obsolete they were usually replaced by tenses of **bol-** (but see **1 tur-**). C.i.a.p.a.l. For unknown reasons the **b-** was elided in some Western languages at an early date, prob. through an intermediate form with **w-**. Today **ol-** is the only form in SW Az., Osm. (but not Tkm.) and occurs sporadically elsewhere, but only under the influence of Osm.; otherwise the form is **bol-** with minor phonetic changes. **Türkü** VIII **bol-** is common and always implies a change of state; e.g. (the *xağan* died and) **boğunı: küŋ kul boltı:** 'his people became maidservants and slaves' *I E* 20, *II E* 17; it also occurs in the phr. **yok bol-** 'to cease to exist', e.g. **türkü boğun yok bolmazu:n** 'may the Türkü people not cease to exist' *I E* 11, *II E* 10: VIII ff. (the sun rose) **kamağ üze: yaruk boltı:** 'it became light everywhere' *IrkB* 26; **bir tavılku: yüz boltı: yüz tavılku: miŋ boltı:** 'one spiraea became a hundred, and a hundred spiraeas became a thousand' *do.* 32; a.o.o.: Man. **nığoşak boltumuz** 'we have become Hearers (l.-w.)' *Chuas.* 176; **nede ötrü yok bolğay** 'why will he cease to exist?' *do.* 169; **antada késre ne bolğay** 'what will happen after that?' *do.* 172; a.o.o. **Uyğ.** VIII the title of the author of the *Şine-usu* inscription was **teŋri:de: bolmış él étmiş bilge: xağan** 'the wise xağan who came into existence in (or from?) heaven and organized the realm' *N* 1; both **bol-** and **yok bol-** are common: IX **oğlanım erde: marımınça: bol** 'my sons, come to be like my teacher among men' *Suci* 9: VIII ff. Man.-Ā (if a lamb or a calf changes its body and is reborn) **arslan oğlı börî oğlı bolup** 'becoming a lion cub or a wolf cub' *M I* 8, 5–6; a.o. *do.* 12, 10–11 (**ortukluğ**) etc.: Bud. **bol-** 'to become' is very common; when used in the Imperat. form in phr. like **kutluğ bolzun** 'good luck' the drift from 'to become' to 'to be' is already apparent; also used idiomatically, e.g. (a monarch has need of three things, an army, food-supplies, and loyalty; if he has to lose the first two) **bolur** 'he can survive'(?) (but if he loses the third) **bolmaz** 'he cannot' *TT V* 26, 109–10: Civ. **bol-** 'to become' is common; in such phr. as **maŋa . . . bor kergek bolup** 'since I needed, or came to need, wine', *USp.* 1, 3, the drift in meaning is beginning: **O. Kır.** IX ff. **üç yaşımda kaŋsız boltum** 'I became fatherless at the age of three' *Mal.* 6, 1; o.o. *do.* 45, 2–3 etc.: **Xak.** XI **bol-** is very common, two or three times commoner than **er-**, but as there is n.m.e. for either it is impossible to decide whether *Kaş.* distinguished between the meanings of the two verbs; **bol-** with a Predicate is normally translated by a single Ar. verb, but where this is not the case, e.g. *I* 446, 20 (**boşu:ğu:**) and 23 (**tuşa:ğu:**) it is usually translated *şāra* 'to become'; in *I* 26, 15 and 16 it is translated *kāna* 'to be', but the context requires 'to become' (**bolu:r, bolma:k**): *KB* **bol-** is very common and seems to mean 'to become' rather than 'to be', see e.g. 66, 113, 116, 119; **er-** is equally common or commoner; in the list of planets, 131 ff., **bol-** and **kel-** alternative, both indicating a change of circumstances, e.g. **anıŋda basa boldı ikinç oŋay** 'after it Jupiter, the second planet, became (visible)' 132: XIII(?) *At.* **bol-**, about equally common with **er-**, sometimes clearly means 'to become', but sometimes hardly more than 'to be'; *Tef.* ditto but **bol-** seems to be less common; **bolur** 'it is (possible)' 107: XIV *Muh.* in the introductory section (*Mel.* 7–8; *Rif.* 79–80) on the differences in pronunciation between the Turks of Turkistan and those of 'our country' (Iraq or Azerbayjan?) it is said that some of the latter elide **b-** before (vocalic) *wāw* and for *ayş kāna* 'what was it?' say **ne: woldı:** for **ne: boldı:** and for *ayş yakūn* **ne: wolğay** for **ne: bolğay**; in 19, 13 ff.; 99 it is said that *kāna* is translated by **ér-/é** only in the Perf., the other tenses being supplied by **bol-**; *al-kawn* **bolmak** 35, 7; 120; *şāra wa tamma* 'to become, to be complete' **bol-** 27, 13; 111; **o:l-** occurs in 24, 4; 25, 1 (107); 29, 10; 30, 7 but was prob. not in the original text: **Çağ.** XV ff. **bol-(-alı,** etc.) *ol- Vel.* 154–5; **ol-** *şudan wa būdan* 'to become; be' also pronounced **bol-** *San.* 80r. 15 (quotns.); **bol-** ditto 138r. 11 (quotns.): **Xwar.** XIII **bol-/ol-** 'to be' *'Ali* 47: XIV **bol-** 'to be' *Qutb* 35; *MN* 17; *Nahc.* 29, 3 etc.: **Kom.** XIV **bol-** 'to become; to be' *CCI, CCG; Gr.* 63 (quotns.): **Kıp.** XIII *şāra* **bol-** ('with back vowel') *Hou.* 41, 9; *kāna*

bol- *do.* 43, 11: XIV **ol- ṣāra** *Id.* 19; **bol-** ('with back vowel') *ṣāra do.* 35; *kāna* **ol-** *Bul.* 77 (*ṣāra* not listed): XV **bol-** *kāna aw ṣāra aw carā* ('to happen') *Kav.* 10, 5; *ṣāra* **bol-** *Tuh.* 22b. 10 a.o.o. (*kāna* not listed): **Osm.** XIV ff. **ol-** in various conjugational forms; c.i.a.p. *TTS I* 540 ff.; *II* 724 ff.; *III* 540 ff.; *IV* 604 ff.; **bol-** occurs sporadically i.a.p. *I* 113; *II* 159; *III* 108; *IV* 119.

bul- 'to find' with some extensions of meaning, 'to obtain' and the like. The relationship between this word and the synonymous **2 tap-** is discussed in Clauson, *Türkçe sözler üzerinde araştırmalar*, Jean Deny Armağanı, Ankara, 1958, p. 68; briefly **bul-**, though common in the earlier period, now survives only in SW Osm., all other languages, even Az., Tkm. having **tap-**. As **bol-** and **bul-** are normally indistinguishable graphically some occurrences of **bul-** may have been missed. **Türkü** VIII (I looked for a guide and VU) **çülgi: Az eri: bultım** 'found a man of the *çülgi:* (?, q.v.) Az (tribe)' *T* 23; **inim Kül Tégin er at bulti:** (so read) 'my younger brother Kül Tégin acquired his adult name' *I E* 31; the honorific term for 'to die' should prob. be read **kergek bul-**, e.g. (my younger brother Kül Tégin) **özi:nçe: kergek bulti:** 'met his destined(?) fate' *I E* 30; o.o. *do.* 4; *Ix.* 23: VIII ff. **oğlan kekük tezeki:n bulti:** 'a boy found the dung of (some kind of) falcon' *IrkB* 23; a.o.o.: Man. **yılkıka barımka bulup** 'acquiring cattle and property' *Chuas.* 200, 250; a.o. *M III* 21, 1 (i) **(ağı:)**: **Uyğ.** VIII ff. Man. **üküş telim tınlığlar bulti erti** 'many (Hend.) mortals have found' [the three evil ways?] *TT III* 21: Bud. **bulmakı tapmakı bolur** 'it results in finding (a pure rebirth)' *U II* 36, 43; (fear of) **ayığ kılınç bulğuluk** 'finding (i.e. acquiring) evil behaviour' *do.* 39, 92; **ağıçıların bulmadı** 'he did not find his treasurers' *PP* 10, 5; o.o. *U III* 67, 1 (iii) etc.: Civ. *TT VII* 42, 5 **(atakımsın-)**: **Xak.** XI **ol yarma:k buldı:** 'he found (*wacada*) the coin' (etc.) *Kaş. II* 22 **(bulu:r, bulma:k)**; and about 20 o.o.: *KB* **uluğluk bile bul üküş élke erk** 'by might acquire authority over many realms' 942; o.o. 940 **(erk)**, etc.: XIII(?) *At.* **bulur bir neŋ içre dalillar miŋ-e** 'he finds within one thing a thousand proofs' 8; a.o.o.; *Tef.* **bul-** 'to find' 110: XIV *Muh. ḥasiba* 'to think, deem' **bul-** *Rif.* 107 (only); *wacada wa laḥiqa* 'to find, attain' **bul-** *Mel.* 32, 1; 116: **Çağ.** XV ff. **bul-** *yāftan wa dark kardan* 'to find, reach' *San.* 138r. 11 (quotns.): **Xwar.** XIII **bul-** 'to find' *'Ali* 31: XIV ditto *Qutb* 37; *MN* 50, etc.; *Nahc.* 20, 7 etc.: **Tkm.** XIV **bul-***wacada* **(Kıp. tap-)** *Id.* 36; *laqā'l-ḍāyi'* 'to find something that has strayed' **bul-** *Bul.* 79r.

böl- 'to divide, separate, distinguish', etc. Poorly attested in the early period but s.i.a.m.l.g. Cf. **aḍır-**. **Türkü** VIII in *T* 5–6 **(ıra:k)** the last word in the sentence has been read **bilser** (by Radloff and Thomsen) and **büŋser** (by Ramstedt), but the photograph shows quite clearly **bölser** 'if one (tries to) distinguish between' (a lean ox and a fat ox in the distance): **Çağ.** XV ff. **böl-** *qismat wa ḥiṣṣa kardan wa cudā kardan* 'to divide into shares, to distribute; to separate' *San.* 138r. 14 (quotns.): **Kıp.** XIV **böl-** *'azala* 'to remove, set apart, discharge (from office)' *Id.* 36.

Dis. BLA

bala: originally 'a young bird, nestling', a meaning which seems to survive only in SW Osm.; thence, by extension, 'the young of an animal', and in modern times even 'a human child'. S.i.a.m.l.g. **Xak.** XI **bala:** *farxu'l-ṭāyir* 'a nestling'; this word is also used metaph. for 'the young of any predatory animal (*walad ṣabu'*), etc.', so long as it is small (prov.): **(balu:** follows here): **bala:** 'a helper (*a'wān*) for a man in his work', esp. used in regard to agricultural work *Kaş. III* 232 (the second word is presumably the first used metaph.): **Çağ.** XV ff. **bala** *baça-i cānwār* 'the young of an animal' *San.* 126v. 25 (quotn.); under **énük** 'puppy' *do.* 118r. 11 ff. it is said that **bala** is the word used for the young of elephants, wild beasts, and reptiles: **Xwar.** XIV **bala** 'a young animal' (gazelle, cat, etc.) *Qutb* 26: **Kıp.** XIII **bala:** occurs in the names of slave girls, **ak bala:** *farx abyaḍ* and **ay bala:** *farx qamar Hou.* 30, 12: XIV **bala:** ('with back vowels') *al-farx Id.* 36: XV *farx* **bala (tuğu, yawrı,** (PU) **mamrax)** *Tuh.* 27b. 12.

VU **balu:** Hap. leg.; onomatopoeic. **Xak.** XI **balu: balu:** 'an Exclamation (*ḥarf*) with which a woman puts her child to sleep in its cradle' *Kaş. III* 232.

S **bile:** See **birle:**.

Dis. V. BLA-

D **1 bele:- (be:le:-)** Den. V. fr. **1 be:**; pec. to Xak. **Xak.** XI **ko:y bele:di:** *ṭa'aca'l-ḍa'n* 'the sheep bleated' *Kaş. III* 270 **(bele:r, bele:me:k)**; a.o., spelt **be:le:-** *III* 206 **(1 be:)**.

2 béle:-/bé:le:- 'to swaddle (a child)' and the like. Survives, with the same meaning in NE Khak. **pöle-** and NW Kaz. **bile-** *R IV* 1761; perhaps the origin of Russian *pelenat'* same meaning. **Xak.** XI **ol kençin béle:di:** 'he laid (*aḍca'a*) his child in the cradle and fastened him (*awṭaqahu*) in it); and one says **ol anı: ka:nıŋa: bé:le:di:** (*sic*) 'he laid him in his blood' *Kaş. III* 270 **(béle:r, bé:le:me:k** *sic*): **Kom.** XIV 'to swaddle' **bele-** *CCG*; *Gr*: **Osm.** XVI ditto in one text *TTS II* 127.

D?F **bile:-** Den. V. fr. **1 bi:**; 'to sharpen' (a knife, etc.). S.i.a.m.l.g. w. some extended meanings; cf. **kondı:-, kik-, yitit-, yanu-. Xak.** XI **ol biçek bi:le:di:** *amhā wa asanna'l-sikkīn 'alā'l-misann* 'he sharpened and whetted the knife on the whetstone'; and one says **ol tı:ş bile:di:** 'he sharpened (*aḥadda*) his teeth' *Kaş. III* 270 **(bile:r, bile:me:k)**: XIV *Muh.* (?) *aḥadda* **bi:le:-** *Rif.* 102 (only): **Xwar.** XIV **bile-** ditto *Qutb* 32: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **bile-** *sanna Id.* 35; XV ditto *Tuh.* 20a. 2: **Osm.** XVIII **bile-** in *Rūmī*

to whet on a whetstone, to sharpen' *San.* 149r. 27.

D **bula:-** Den. V. fr. **2 bu:**; 'to cook', more precisely 'to cook in steam' (see **bulat-**). As **bulğa:-** became **bula-** in many modern languages, it is not clear to what extent this verb has survived, but it certainly survives in NE Khak. **pula-** (of steam) 'to rise in clouds' and NW Kaz. **bu:la-** ditto *R IV* 1836. Cf. **bışur-**. **Xak.** XI **kuzı: bula:dı:** *ṭabaxa'l-ḥamal kaḏālika* (?read *wa ğayrahu*) 'he cooked the lamb' (etc.?) *Kaş. III* 270 (**bula:r, bula:ma:k**): XIV *Muh.*(?) *ṭabaxa* **bula-** *Rif.* 111 (*Mel.* 28, 8 has **buşur-** (*sic*), and *Rif.* in margin **bışur-**).

Dis. BLB

balbal 'a stone pillar erected on a grave in token of an enemy killed by the deceased and occasionally inscribed with the name of the enemy'. N.o.a.b., but survives as a l.-w. in Russian (*kamennaya*) *baba* '(a stone) balbal'. **Türkü** VIII (my father the *xağan* died) **kaŋım xağanka: başlayu: baz xağanığ balbal tikmiş** 'we erected stone pillars, with (one symbolizing) Baz Kağan at the head of them, for my father the *xağan*' *I E* 16, *II E* 13; o.o. *I E* 25; *II S* 7, 9; *Ongin* 3; **Tölis Şadıŋ balbalı:** *balbal near II* (*ETY I* 190); (VU) **Işvara: Tarkan balbalı:** *balbal near Ongin* (*do.* 131): VIII ff. Yen. **türk xan balbalı:** *Mal.* 32, 10 (the other supposed occurrences in Mal. are very dubious).

Tris. BLB

S bilewü: See **bileğü:**.

CF balavuz See **ba:l**.

Dis. BLC

balçık 'mud'. *Kaş.*'s description of the word as Oğuz is odd; it occurs in a Xak. quotn. in *Kaş.* and in later Xak. languages and s.i.a.m.l.g., w. various phonetic changes, and metatheses of **-ç-** and **-k**. Cf. **3 balık, 2 titig**. **Oğuz** XI **balçık** *al-waḥl* 'liquid mud' *Kaş. I* 467; a.o. in a verse certainly **Xak.** *I* 248, 3 (**yuğrul-**): XIII(?) *Tef.* **balçık** 'clay' 90: XIV *Muh. al-ṭīn* 'mud' **ba:lçık** *Mel.* 59, 9; *Rif.* 158; *al-ṭīn* **balçık**; *ṭīnu'l-ra's* **ba:ş balçık**; *al-uşnān* 'alkali'(?, MSS. *al-asyān*, unvocalized) **kara: balçık** 75, 1; 178: **Çağ.** XV ff. **palçığ** (so spelt) *gil* 'mud'; in Ar. *waḥl San.* 127r. 1: **Kom.** XIV 'mud' **balçuk** *CCI*; *Gr.*: **Kıp.** XIII *al-ṭīn* **ba:lçık** (*-ç-*) *Hou.* 24, 13; **balçık** (*-ç-*) *do.* 42, 1: XIV **balçık** *al-ṭīn Id.* 36; *Bul.* 4, 10: XV *al-ṭīn* **balşık** *Kav.* 58, 14; *Tuh.* 23b. 6.

Dis. BLD

bulıt 'cloud'; s.i.a.m.l.g., usually as **bulut**. See *Doerfer* II 771. **Türkü** VIII ff. (men were bad-tempered and the sky cloudy) **bulıtı:** (so read) **a:ra: kün tuğmı:ş** 'the sun rose among the clouds' *IrkB* 52; a.o. 53: **Uyğ.** VIII ff. Man. **boz bulıt** 'a grey cloud' *M II* 11, 19; a.o. *do.* 16 (**tolılığ**): Bud. **kaltı bulıttın ünmiş ay teŋri teg** 'like the moon-god rising from the clouds' *TT IV* 4, 8; a.o. *VIII B.*14 (**ün-**): Civ. *TT I* 5 (**ün-**): **Xak.** XI **bulıt** *al-saḥāba* 'a cloud'; **kara: bulıt** 'a black cloud'; **a:k bulıt** 'a rain cloud' (*al-muzn*) *Kaş. I* 354 (prov., verse); over 20 o.o., three times vocalized **bulut**; *KB* **bulıt kökredi** 'the cloud thundered' 86: XIII(?) *At.* **anıŋ baxşişındın bulıt uvtanur** 'the clouds are put to shame by his generosity' 57; two o.o. (some MSS. have **bulut**); *Tef.* **bulut** 'cloud' 111: XIV *Muh. al-ğaym* 'cloud' **bu:lu:t** *Mel.* 79, 10; *Rif.* 184 (mis-spelt): **Çağ.** XV ff. **bulut** *abr* 'cloud' *San.* 141 v. 13: **Xwar.** XIV **bulıt/bulut** 'cloud' *Quṭb* 37, 38; *MN* 11; *Nahc.* 38, 9 etc.: **Kom.** XIV 'cloud' **bulut** *CCI*; *Gr.*: **Kıp.** XIII *al-saḥāb* **bulı:t** *Hou.* 6, 6: XIV **buluṭ** ditto *Id.* 36; *Bul.* 2, 15: XV ditto *Kav.* 58, 4; *Tuh.* 18b. 19; *ğamām* 'thin white clouds' **buluṭ** *do.* 26b. 2.

baltu: (**balto:**) 'an axe'; in the early period more specifically 'a battle axe', later more generally. S.i.a.m.l.g., in SE Türki **paldu/paltu** *Shaw*, *Jarring*; **palta** *BŞ*; elsewhere **balta**. **Uyğ.** VIII ff. Man.-A (then the god Hormuzd split the fiend's head) **ot teŋrig baltuça kılıp** 'using the Fire God as an axe' *M I* 20, 13: Bud. *Suv.* 544, 6 (**beḏzet-**): **Xak.** XI **baldu:** (*sic*) *al-fa's* 'axe' *Kaş. I* 418; a.o. *III* 421, 25: *KB* **kayusı çerigde kılıç baldu yér** 'some men suffer sword and axe (wounds) in the ranks' 1736; a.o. 2141: XIII(?) *Tef.* **balta** 'axe' 90: XIV *Muh.*(?) *al-ṭabar* 'axe' **balta:** *Rif.* 169 (only): **Çağ.** XV ff. **baltu** *balta ṭabar ma'nāsina Vel.* 133 (quotn.); **baltu** *ṭabar*, in Ar. *fa's San.* 126v. 7 (same quotn.): **Oğuz** XI **otu:ŋ kese:si: baldu:** 'an axe (*fa's*) for cutting firewood' *Kaş. I* 14, 2; n.m.e.: **Xwar.** XIV **balta** 'axe' *Quṭb* 26: **Kom.** XIV 'small axe' **balta** *CCI*; *Gr.*: **Kıp.** XIV **balṭa:** 'an axe (*al-fa's*) used for chopping firewood' *Id.* 36: XV *al-fa's* **balta:** *Kav.* 64, 1; *Tuh.* 28a. 2.

baldır, etc. Preliminary note. Kaş. *mentions five different words with these consonants variously vocalized, of which the last two present no particular problems. The first is mentioned twice, the second twice, and the third three times followed by the sentence* wa hāḏihi'l-arba'a bi-işbā'i'l-bā' *'and these four have back vowels'; the problem is which four? The first word seems to be identical with the well-known word* **beltir**, *there is no difficulty about the difference between* **-d-** *and* **-t-**, *cf.* **baltu:**, Kaş. **baldu:**; *the 'four' therefore which have back vowels seem to be the second word, the two mentions being taken as identical, and the three occurrences of the third. These two words therefore, which are pec. to Kaş., can be taken as* **baldır**. *There is another well-known word* **baltır** *not mentioned by* Kaş.

1 baldır Hap. leg.; cf. **baldız**. **Xak.** XI **baldır oğul** *al-rabīb* 'step-son' (or 'foster-child'?); **baldır kı:z** *al-rabība* 'step-daughter' (ditto) *Kaş. I* 456.

2 baldır Hap. leg., but perhaps a mis-spelling or Sec. f. of **bıldır**, which seems to be connected semantically. **Xak.** XI **baldır tarığ** *al-zar'u'llaḏī ḫuriṭa fi ibtidā'i'l-rabī' wa ḳālika azkā lahu* 'a crop which is sown in the beginning of the spring, and that is the most thriving sort'; and anything that is done at the first possible opportunity (*fi ibtidā' awānihi*) is called **baldır**; and one says **baldır kuzı:** for 'a lamb born at the beginning of the lambing season' (*fi ibtidā'i'l-natāc*) *Kaş. I* 456.

baltır properly 'the calf of the leg'; in some modern languages other adjacent parts of the leg. S.i.a.m.l.g. except SE(?) with some phonetic changes. **Uyğ.** VIII ff. Civ. (on the second day it is in the heel) **üç yaŋıda baltırda** 'on the third in the calf' *TT VII* 20, 5–6: **(Xak.)** XIV *Muh.(?) laḥmu'l-sāq* 'the fleshy part of the (lower) leg' **ba:ltır** *Rif.* 142 (only): **Çağ.** XV ff. **baltır** *gūşt-i narm ki dar ḳalam-i pā bāşad* 'the soft flesh on the shin-bone'; *Naṣīri* mistranslated it as *rān* 'thigh' *San.* 127r. 2: **Kıp.** XIII *al-sāq* **baltır** (misvocalized *balṭar*) *Hou.* 21, 6: XIV **baltır** *laḥmatu'l-sāq Id.* 36: XV *al-sāq* **baltır** *Kav.* 61, 7; *Tuh.*, 18b. 13.

beltir 'the junction of two or more roads or rivers'. An early l.-w. in Mong. as *belçir* (*Haenisch* 14, *Kow.* 1116, the *-ç-* implies **-t-** not **-d-**). Survives in NE several dialects **peltir** *R IV* 1246; Khak. **pıltır**; Tuv. **beldir.** **Uyğ.** VIII (I spent the summer there, west of Iduk Baş) **yavaş** (VU) **tokuş beltiri:nte:** 'at the junction of the Yavaş and Tokuş (rivers)' *Şu. E* 9; a.o. *S* 10 (**örgi:-**): VIII ff. Bud. **balık ortusında beltirde** 'at a cross-roads in the middle of the town' *PP* 70, 5; o.o. *U IV* 8, 3 and 13 (*U I* 39, 3 and 13); *Hüen-ts.* 1939: Civ. **tört beltirindeki toprak** 'earth from the junction of four roads' *H I* 114; (if a man unfit to be a *beg* becomes a *beg*) **beltir sayu berge salur** 'he lays on the whip at every cross-roads' *TT VII* 42, 5: **Xak.** XI **beldir** *ra'nu'l-cabal* 'the crest or a mountain' (i.e, the point where the slopes on each side meet); one says **ta:ğ beldiri:** *Kaş. I* 456.

bıldır 'last year'; Radloff's suggestion that it is a crasis of the purely modern phr. *bir yıl dır* is, of course, preposterous. Survives in NE Alt., Tel. **pıltır** *R IV* 1315; Khak. **pıltır**; NC Kır., Kzx. **bıltır**; SC **bultur** NW Kaz. **bıltır**; SW Az., Tkm. **bildir**, Osm. **bıldır.** It is an open question whether SE Türki **baldir/baldur**, etc. *Shaw* 45; *BŞ* 55; *Jarring* 47 'before, formerly, earlier' is a survival of this word or **2 baldır** but suggests that they may originally have been identical. **Xak.** XI **bıldır** *al-'āmu'l-māḍī* 'last year' *Kaş. I* 456: **Çağ.** XV ff. **bıltur** *pār-sāl* ditto *San.* 149v. 13 (quotn.): **Kıp.** XIII *al-'āmu'l-māḍī* **bıltır** *Hou.* 28, 7: XV ditto *Id.* 36; *al-'āmu'l-awwal* **bal-ṭur(d)** (*sic*) *Bul.* 13, 14: XV *al-sanatu'l-māḍīya* **bıltır yıl** *Kav.* 36, 12; *sana* (**yıl** wa) **bıltır** *Tuh.* 19b. 11; *māḍī* **bıltır** *do.* 35a. 9: **Osm.** XIV **buldur** in one text; XV ff. **bıldır** in several dicts. *TTS II* 136; *III* 89; *IV* 99.

VU **buldur** a reduplicated onomatopoeic of ɨ type common in Turkish languages; the only direct parallel seems to be NC Kzx. **buldur buldur** 'glittering' or 'rapidly, noisily' *R IV* 1853 (not in *MM*); cf. also SW Osm. **güldür. Xak.** XII **a:ş kuḏuğka: tüşti: buldur buldur étti:** 'the stone fell down the well and the noise of its fall rose like this onomatopoeic' (*miṯl hādhi'l-ḥikāya*) *Kaş. I* 456.

baldız 'a man's wife's younger sister'. Survives in this meaning in NW Kaz. and SW Az., Osm., Tkm., and also in NC Kır., Kzx. but according to *MM* 68 in Kzx. it also means 'younger sister' and even 'brother-in-law'. The last usage must be quite modern, but the use of the phr. **eke baldız** in Uyğ. directly parallel to **éçi ini** suggests that it was also sometimes used in the sense of 'younger sister' even in Uyğ. **Uyğ.** VIII ff. Bud. *Suv.* 554, 15–16 **(eke:)**: **Xak.** XI **baldız** *uxtu'l-mar'ati'l-şuğrā* 'a (man's) wife's younger sister'; a man's sister is called **siŋil**, not **baldız** *Kaş. I* 457; a.o. *III* 7 **(yurç)**: XIII(?) *Tef.* 72 **(eke:)**, 90: XIV *Muh.(?) uxtu'l-mar'a* **ba:ldu:z** *Rif.* 144 (only).

Dis. V. BLD-

D?F **bilet-** Caus. f. of **bile:-**. Survives in SW Osm. **Xak.** XI **ol biçe:k biletti:** *asanna* (MS. here *amarra*, but *asanna* in a.o.) *'l-sikkīn wa amara bi-imhāyihi 'alā'l-misann* 'he had the knife whetted and ordered that it should be sharpened on the whetstone' *Kaş. II* 310 **(biletu:r, biletme:k)**; a.o. *II* 325, 16.

D **bulat-** Caus. f. of **bula:-**; Hap. leg.? (see **bula:-**); the translation shows that this is a Caus. f. and the statement that the form was originally *bu:laḍ-* arises fr. a false analogy with Den. V.s in **-ḏ-. Xak.** XI **ol ku:zı: bulattı:** *amara bi-ṭabxi'l-ḥamal fī buxāri'l-qidr* 'he ordered that the lamb should be cooked in the steam of the cooking pot'; also used of anything that is cooked in the steam of the cooking pot; **bu:la:ḏtı:** *aṣl⟨uhu⟩ fa-ḥudifati'l-wāw taḫfīfa(n)* was the original form; then the (long) *wāw* was elided to shorten it (*fa-udğima* 'and it was contracted' is added between the lines, perhaps later) *Kaş. II* 310 **(bulatu:r, bulatma:k)**.

D **bulduk-** (**bultuk-**) 'to be found', etc.; Pass. f.s of **bul-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (the passion of love) **olarda arıtı bultukmaz** 'is never found among them' *TT V*, p. 16, note A39, l. 4; a.o. *VI* 386 **(étiğsiz)**: Civ. **énçgüŋ meŋiŋ bultukmaz** 'you do not find peace or joy' *TT I* 21–2: **Xak.** XI **bulduktı: ne:ŋ** *wucida'l-şay'* 'the thing was found' *Kaş. II* 227 **(bulduka:r, buldukma:k)**.

D **biltür-** Caus. f. of **bil-**; 'to make (something *Acc.*) known (to someone *Dat.*)'; to inform (someone of something). S.i.a.m.l.g. w. minor phonetic changes. Cf. **bildüz-. Uyğ.** VIII ff. Man. **avış tamu emgekin biltürtüŋüz** 'you have made known the pains of the *avici* (Sanskrit) hell' *TT III* 58–9: Bud.

biltürmedin 'without informing' v.l. in *TT VI* 355 (**bildüz-**): **Xak.** XI **ol maŋa: i:ş biltürdi:** *'arrafani'l-amr wa a'lamanihi* 'he made the matter known to me and informed me of it' *Kaş. II* 176 (**biltürür, biltürme:k**): *KB* **bilig bildürür** 'he disseminates knowledge' 398: XIII(?) *At.* **bilig bildürür** 107; *Tef.* **bildür-/biltür-** ditto 101–2: **Çağ.** XV ff. **bildür-** Caus. f.; *fahmānīdan wa ma'lūm kardan* 'to inform, make known' *San.* 148v. 10 (quotns.): **Xwar.** XIII **bildür-** ditto *'Ali* 37: XIII(?) ditto *Oğ.* 104 (**bitl:-**); 323: **Kom.** XIV 'to make known' **bildir-** *CCG*; *Gr.* 58 (quotns.): **Kıp.** XV **biye bildirdim atnı eyerleniptir** 'I informed the *beg* that the horse was saddled' *Tuh.* 70b. 10.

D **bultur-** Caus. f. of **bul-**; 'to make, or let (someone *Dat.*) find (something *Acc.*)'. N.o.a.b.; the parallel Caus. f. of **bol-** s.i.s.m.l. but is not noted before Kıp. XIV *Id.* 35 and perhaps Çağ. XV ff. *San.* 140v. 6, the translation given here, however, does not really suit either word. The entry in *Bul.* seems to belong here. Cf. **bulduz-**. **Uyğ.** VIII ff. Man. (you have shown us . . . you have erected . . .[gap]) **bulturtuŋuz** 'you have made us find' *TT III* 55: Bud. **tınlığ oğlanıŋa bulturayın nırvanığ** 'let me cause (or help?) the children of men to find *nirvāṇa*' *TT VII* 40, 142: **Kıp.** XIV *kaffā* 'to give enough'(?) **buldur-** *Bul.* 77v.

D **bildüz-** Caus. f. of **bil-**; syn. w. **biltür-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (they go about doing good to mankind) **biltizmedin tuyuzmadın** 'without letting it be known or noticed' *TT VI* 335: **Oğuz** XI **ol maŋa i:ş bildüzdi:** *a'lamanī'l-amr* 'he informed me of the matter' (**bildüzür, bildüzme:k**); this Oğuz word is irregular (*xārica 'ani'l-qiyās*), the Turks do not use it *Kaş. II* 202.

D **bulduz-** Hap. leg.; Caus. f. of **bul-**; cf. **bultur-**. **Xak.** XI **bulduzdı: ne:ŋni:** *awcadahu'l-şay'* 'he made him find the thing' *Kaş. II* 202 (**bulduzur, bulduzma:k**).

Tris. BLD

?C **bulıtçulayu** Hap. leg.; prob. a crasis of **bulıtça** Equative f. of **bulıt** and **ula:yu:**, cf. **ançulayu**. **Uyğ.** VIII ff. Bud. (PU) **yaŋalığ sü bulıtçulayu yığğaymen** 'I will collect an army of elephants (as massive) as a cloud' *Hüen-ts.* 319–20.

D **bulıtlığ** P.N./A. fr. **bulıt**; 'cloudy'. S.i.m.m.l.g. w. some phonetic changes. **Türkü** VIII ff. **er busu:şlu:ğ teŋri: bulı:tlığ** 'people were anxious and the sky was cloudy' *IrkB* 52.

PUF **bulduni:** Hap. leg.; no doubt a l.-w., perhaps Iranian (see **kendük**). **Gancak** XI **bulduni:** 'the name of a milk dish (*al-raṭīya*) in which fresh grapes and raisins are mixed, it is then eaten' *Kaş. I* 492 (the fourth consonant is certainly wrong; the word occurs in a small section headed *fu'lulī*, with four cross-headings **-N-, -R-, -L-, -N-**; the first, under which this is the only word, is obviously an error, prob. for **-T-** or possibly **-B-**).

?S **bıldırçın** See **budursı:n**.

D **bulıtsız** Priv. N./A. fr. **bulıt**; 'cloudless'. N.o.a.b. **Uyğ.** VIII ff. Bud. **anabrak atlığ bulıtsız teŋri yérinde** 'in the cloudless heaven called Anabhraka' (Sanskrit 'cloudless') *Suv.* 143, 11–12.

Tris. V. BLD-

D **bulıtlan-** Refl. Den. V. fr. **bulıt**; 'to be cloudy, overcast'. Survives in SW Osm. **bulutlan-**. **Xak.** XI **kö:k bulıtlandı:** *ğāmati'l-samā'* 'the sky was cloudy' *Kaş. II* 264 (**bulıtlanu:r, bulıtlanma:k**): **Kıp.** XV *ğayyama* **bulutlan-** *Tuh.* 27a. 8.

Mon. BLĞ

S **balık** See **3 balık**.

Dis. BLĞ

(D) **ba:lığ** 'wounded'; P.N./A. fr. ***ba:**, which is also the basis of **2 ba:ş** and **ba:lık-**. Survives in NE, most dialects, **palığ/palu:** 'wound, swelling' *R IV* 1168; Khak. **palığ**; Tuv. **balığ**. **Türkü** VIII ff. Man. (our souls, fighting with sin and devilry) **balığ başlığ boltı** 'became wounded (Hend.)' *Chuas. I* 9–10: **Xak.** XI **ba:lığ** *al-carīḥ* 'wounded' *Kaş. I* 407 (verse); o.o. *I* 242 (**emleş-**); *I* 252 (**ağrın-**): *KB* **bu öğleg okı birle köŋli balığ** 'this man whose mind is wounded by the arrow of time' 5430.

1 balık 'fish'. S.i.a.m.l.g. including Yak. **balık**; Çuv. **pulă/polă** *Ash. IX* 278. **Uyğ.** VIII ff. Man.-A **kaltı balak** (*sic*) **suv içre yüzerçe** 'just as a fish swims in the water' *M I* 17, 13–14; o.o. *do.* 35, 16; 36, 20–1: Man. **taluy öğüzteki balıklar** 'the fishes in the sea' *TT III* 90: Bud. *PP* 17, 1 (**uḍık**); 58, 7 (**ağna:-**); *Suv.* 601, 11; 603, 10: Civ. **balık ötin** 'the gall-bladder of a fish' *H I* 155; **kuḍuğ suvında balık yok** 'there are no fish in the water of a well' *TT VII* 42, 7; a.o. *do.* 28, 46; in *VIII P.*3 and 9, a calendar text, **balık** (spelt with *p-*), is prob. 'the constellation Pisces' (a sign of the zodiac): **Xak.** XI **balık** *al-samak* 'fish' *Kaş. I* 379 (prov.); a.o.o.: *KB* **balık kuḍruğındın** 'from the tail of Pisces' 66; a.o. in the list of signs of the zodiac 141: XIII(?) *Tef.* **balık** 'fish' 90: XIV *Muh. al-samaka* **ba:lı:k** *Mel.* 14, 18; 77, 6; *Rif.* 91, 180; *al-ḥūt* 'Pisces' **ba:lığ** 79, 8; **ba:lı:k** 183: **Çağ.** XV ff. **balığ** *māhī* 'a fish' *San.* 127r. 9 (quotn.): **Kom.** XIV 'fish' **baluk** *CCI*; *Gr.*: **Kıp.** XIII *al-samak* **ba:lık** *Hou.* 7, 4: XIV **balık** *al-samak*; **balık bey** *al-būrī ay amīru'l-samak* 'the mullet', that is 'the chief of the fish' *Id.* 36; *al-samak* **ba:lık** *Bul.* 5, 1: XV ditto **balık** *Kav.* 63, 2; *Tuh.* 19a. 8.

2 balık 'town'; the standard Turkish word in the early period, but n.o.a.b. except as a component in place-names. A very early l.-w. in Mong. as *balağasun*, Plur. *balağad* (*Haenisch*

12, *Kow.* 1077). In the medieval period displaced by l.-w.s, usually Pe. *şahr*. Cf. **kent**. See *Doerfer* II 712. **Türkü** VIII (VU) **Toğu: balıkda:** *I N* 4; **Kam. balıkka:** *Ongin* 9; a.o. *I E* 12 (**én-**): VIII ff. **Suğçu: balıkda:** Miran A.14 (*ETY II* 65); **Koço: balıkda:** *do.* B.11: Man. (he does not stay long) **bir balıkda** 'in one town' *M III* 20, 10 (ii): **Uyğ.** VIII ff. Man.-A **balık(da?) teğzindi** 'he wandered about the town' *M I* 32, 11: Bud. **Kançanabatı balıkta** *U III* 29, 12; (the people) **menig balıkımtakı** 'in my town' *U IV* 8, 26; **balık** 'town' is common in *PP* and elsewhere: Civ. (a man whose head twitches on the right) **ırak balıkka barır** *TT VII* 34, 5; **balık** also occurs in *USp.* usually as a component in place-names: **Xak.** XI **balık** *al-hiṣn wa'l-madīna* 'a stronghold, town' in the language of the pagans (*li-luġati'l-cāhiliyati'l-cuhalā*) and Uyğur; hence **Bé:ş balık**, the biggest Uyğur town, meaning 'Five towns'; and another of their towns is called **Yagı: balık**, that is 'New Town' *Kaş. I* 379: XIV *Chin.-Uyğ. Dict.* 'walled town' **balık** *Ligeti*, p. 138; *R IV* 1166: **Çağ.** XV ff. **balığ** *şahr wa wilāyat* 'town, province', as in **Xanbalığ, Bésbalığ** *San.* 127r. 9: **Xwar.** XIII(?) **baluk** (*sic*) 'town' occurs 8 times in *Oğ.*

3 balık 'mud'; pec. to *Kaş.*; the morphological connection between this word and **balçık**, q.v., is obscure. **Arğu:**, some **Oğuz** XI **balık** *al-ṭīn* 'mud'; some Arğu: pronounce it **ba:lk** with three consecutive unvowelled consonants (*sawākin*, i.e. counting the *alif* as a consonant); in Turkish only two consecutive unvowelled consonants are permissible, but in the language of the people of the Arğu: there is an incorrect practice (*rikka*) *Kaş. I* 379; a.o. *I* 248, 3 (**yuğrul-**).

1 bulak 'a spring (of water)'; s.i.a.m.l.g. See *Doerfer* II 809. Cf. **bıŋa:r, yul. Uyğ.** VIII ff. Civ. **kuduğ kazsar bulak öğen kazsar** 'if a man digs a well or digs out a spring or brook' *TT VII* 29, 2; a.o. *do.* 20: **Xak.** XI *KB* **aka tınmaz artar bulaklar ara** 'it does not cease to flow, but increases among the springs' 6626: XIV *Muh. al-'ayn* 'a spring' **bula:ğ** *Mel.* 77, 1 (*Rif.* 180 *ḥawāliyu'l-'ayn* 'the surroundings of a spring' **yu:la:k** (*sic*); the words are more or less syn. but **bulak** is prob. the original text): **Çağ.** XV ff. **bulağ** 'a spring (*pınar*) which bubbles out of the ground' *Vel.* 156 (quotns.); **bulağ/bulak** *çaşma-i āb* 'a spring of water' *San.* 141r. 15: **Xwar.** XIV **bulak** 'spring' *Qutb* 37; *MN* 134: **Kom.** XIV 'spring' **bulak/bulax** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ğadīr* 'a pool' **bu:la:k** *Hou.* 6, 19.

VU **2 bulak** n.o.a.b.; an Adj. applied to a horse; *Kaş.*'s translation is the same as that of **büktel**; the word in *Muh.* may be **3 bulak. Xak.** XI **bulak at** *al-adakk mina'l-xayl* 'a broad-backed horse' *Kaş. I* 379: *KB* **bulak semrise kör munar ham azar** 'if a broad-backed horse gets fat, it goes wild and bolts' 3600: XIV *Muh.*(?) (among the words applied to horses) *al-ṣumūs* 'restive' **bu:la:k** *Rif.* 171 (only): **Çağ.** XV ff. **bulağ/bulak** *asbī ki bīnī-yi ān çāk bāṣad* 'a horse with cleft nostrils' *San* 141r. 15.

S 3 bulak See **bulğak.**

D boluğ Hap. leg., but see **boluğluğ**; apparently Dev. N. fr. **bol-**; 'a state of (coming into) existence'(?). **Türkü** VIII ff. *IrkB* 19 (**1 ağan**).

D bulğa:k N./A.S. fr. **bulğa:-**; 'confusion, disorder; confused, disorderly'. Survives as **pulğak/pulğa:k** in NE several dialects *R IV* 1376 and Khak.; NC Kzx. **bulğak** and with some extended meanings in NC Kır. **bulak** and prob. in the phr. **alak bulak** 'confused', noted in Çağ. XV ff. *San.* 49v. 9 and SW Osm. fr. XIV onwards *TTS II* 24; *III* 13. See *Doerfer* II 768. **Türkü** VIII (the Tokkuz Oğuz were my people) **teŋrı: yér bulğakı:n üçü:n yağı: bolti:** 'because of disorder in heaven and earth they became hostile' *I N* 4; a.o. *II E* 29: **Uyğ.** VIII ff. Man.-A *M III* 9, 17 (ii), etc. (**telğek**): Bud. **él bulgakıŋa katılıp** 'being involved in civil disorders' *U II* 78, 35; o.o. *do.* 87, 53 (**telğek**); *TT IV* 10, 17: **Xak.** XI **bulğa:k** 'the panic (*al-hazāhiz*) which breaks out in a tribe on the approach of their enemy': **Bulğa:k** a masculine Proper Name (verse **bulğa:k** translated *al-fitān* 'disorders') *Kaş. I* 467; in a grammatical para. *III* 320, 15 **bulğa:-** is derived fr. **bulğa:nuk** but the commentary suggests that this is an error for **bulğa:k**: *KB* **bu bulğak küni** 'on this day of (political) disorder' 4121: XIII(?) *Tef. fitna* **bulğak** 110: XIV *Muh. al-fitna* **bulğa:ğ** *Mel.* 50, 12; **bu:lğa:k** *Rif.* 146: **Çağ.** XV ff. **bulğağ** *örgülük ve tafrīqa ve tarac ve talan ve xarāb* 'disorder, disintegration, pillage, devastation, ruin' *Vel.* 156 (quotns.); **bulğağ/bulğak** *inqilāb wa āşuftagī* 'revolution, disorder, confusion' (quotn.) also used for *munqalab wa āşufta* (Pe. quotn.); various Pe. authorities quoted regarding the use of this word in Pe. *San.* 141 v. 1: **Kom.** XIV **bulğak** 'confusion'(?) *CCG*; *Gr.* 68 (quotn.): **Tkm.** *'ikir* (*sic*, ? read *'akir*) 'turbid, muddy' **bulğak (Kıp. bulanak)** *Tuh.* 25a. 8.

?E bulğanç this word is restored in the passage below as a parallel to **tarkınç**; it is a possible Dev. N. fr. **bulğan-** but would be Hap. leg.; the right reading is prob. **bulğak. Türkü** VIII [gap] **bulğ[anç o]l** [gap] **oğuzı: yeme: tarkınç ol** '[his Türkü people?] are in disorder, and his [Tokkuz?] Oğuz in a difficult mood' *T* 22.

D bulğa:ş N./A.S. fr. **bulğa:-**; syn. w. **bulğa:k** but perhaps with a hint of joint action. NE Şor **pulgaş** 'a stick for stirring liquids' *R IV* 1378 is prob. not a survival of this word; Şor **-ş** normally corresponds to an earlier **-ç** (see Radloff, *Phonetik der nördlichen Türksprachen*, Leipzig, 1882, p. 188), so this word prob. represents ***bulğağaç**, N.I. in **-ğaç. Xak.** XI **bulğa:ş** 'the disorder (*al-fitna*) which breaks out in a tribe because of the approach of an enemy' *Kaş. I* 460.

Dıs. V. BLĞ-

D **balık-** morphologically obscure; perhaps Emphatic f. of ***bala:-** Den. V. fr. ***ba:**, cf. **ba:lığ** and **2 ba:ş**. Pec. to Xak. **Xak.** XI **er balıktı:** *curiha'l-racul* 'the man was wounded' *Kaş. II* 119 (**balıka:r, balıkma:k:**; in a para. saying that verbs in **-k-** fall into two classes: (1) verbs in which the Suff. is attached to add emphasis to verbs connoting defeat, e.g. **bassık-** (this seems to be a misunderstanding of the suffix **-sık-**), (2) verbs, of which this is one, in which the **-k-** is an integral part of the verb (*yakūn aṣl li'l-bāb*)): *KB* **balıkmış bar erse** 'if there is a wounded man' (make sure that he is medically treated) 2402.

bulğa:- acc. to *Kaş.*, q.v., basically 'to stir' (a liquid, etc.) and metaph. 'to confuse, disturb (someone), produce a state of disorder', but the second is the older and commoner meaning. S.i.a.m.l.g., in SE, sometimes, and SW Az., Osm., Tkm. always as **bula-**, elsewhere as **bulğa-**. **Türkü** VIII (in an account of a battle) **bulğayu:** 'putting (the enemy) in disorder' *Ix.* 11: VIII ff. Man. *M III* 45, 2–3 (**öğür**): **Uyğ.** VIII (he said) **içre: ben bulğayı:n** 'I will cause internal disorder' *Şu. S* 4: VIII ff. Man.-A (if the wind blows from the west it drives) **ol bulğamakığ yaykanmakığ** 'those disturbances and storms' (eastwards) *M III* 10, 5–6 (i): Bud. **bulğadım erser** 'if I have caused trouble' (to the innocent) *U II* 78, 32; o.o. *do.* 87, 50 (mis-spelt); *TT IV* 10, 14; 10, 17 (**1 é:l**); *Tiş.* 48a. 2; *USp.* 60 Ib. 11: Civ. (crushing red salt with camel's dung and) **bor birle bulğap** 'stirring it up with wine' *II I* 99; a.o. *TT I* 63 (**1 ö:ğ**): **Xak.** XI **su:vuğ bulğa:dı:** 'he stirred (*kaddara*) the water'; and one says **ol tutma:ç bulğa:dı:** 'he vigorously stirred (*ḥarraka*) the *tutmaːç* in the cooking pot (etc.)'; also when one vigorously stirs anything, e.g. gruel and the like, so that the top and bottom (of the mixture) are both cooked; and one says **ol er anıŋ köŋlin bulğa:dı:** 'that man annoyed him and made him angry' (*aḍcarahu wa ağḍabahu*); the origin of the phr. is that the man's physical condition is upset (*yatakaddaru'l-ṭab'*) by eating food not properly cooked so that he nearly vomits (*yataqayyā*) *Kaş. III* 289 (**bulğa:r, bulğa:ma:k**); o.o. *III* 291, 2 (**telge:-**); 320, 13: **Çağ.** XV ff. **bulğa(-dı)** *ṭolaşdur- ve bürü-* 'to cause to be confused (etc.); to wrap up'; **bula-(-p)/bulğa(-p)** *bula- ve bulaşdur- Vel.* 157 (quotn.)–8; **bulğa-/bulğat-** (Caus. f.) *ālūda kardan wa şūrānīdan wa āmīxtan* 'to confuse, to stir up (mud), to mix' *San.* 140r. 27 (quotns.); **bula-** abbreviation of **bulğa-** 139v. 15: **Xwar.** XIV **bulğa-** 'to put (an army) in disorder' *Qutb* 37: **Kom.** XIV 'to disturb, trouble' *CCI*; *Gr.*: **Kıp.** XIV **bulğaytı:** (*sic*)**/bulğandurdı:** *kaddara Id.* 36; **Tkm. bula-** *xabbaṭa 'l-māyi'* 'to beat a liquid' (one MS. adds *ya'nī ḥarrakahu*); **Kıp. bulğa-** *Id.* 35.

D **bulğan-** Refl. f. (normally used as Pass.) of **bulğa:-**; s.i.m.m.l.g. with the same range of meanings. **Türkü** VIII ff. Man. (seeing himself) **kop kanka bulğanmıs** (*sic*) 'completely saturated with blood' *M I* 6, 6; a.o. *TT II* 6, 9; **Uyğ.** VIII ff. Man.-A **bulğanmakı yaykanmakı** *M III* 10, 12 (i) (?error for **bulğa:-**, q.v.): Bud. **bulğanmış yavlak tüllerig** 'disturbed and evil dreams' *U II* 58, 1 (ii); a.o. *do.* 2 (iii); (the demons, hearing these stern words) **artukrak bulğanıp** 'becoming still more agitated' *U IV* 8, 35; o.o. *TT V* 26, 101; *VIII A.*31 (**1 é:l**): Civ. (the bile) **küz ṙtuda bulğa:nur** 'is stirred up in the autumn season (Sanskrit l.-w.)' *TT VIII I.*23: **Xak.** XI **su:v bulğandı:** 'the water was stirred' (*takaddara*); and one says **köŋül bulğandı:** *ẓalamati'l-ṭabī'a* 'his physical condition troubled him' because he had eaten something with filth (*qaḍar*) in it; also when he vomited (*qā'a*) one says **köŋül bulğandı:**; and one says **beg aŋar bulğandı:** 'the beg was angry (*ğaḍiba*) with him' (**bulğanu:r**) and one says **é:l bulğandı:** 'the realm was in disorder' (*taṣawwaṣat*) (**bulğanma:k**) *Kaş. II* 238; o.o. *II* 242 (**telğen-**); *III* 21 (**1 yarın**): XIII(?) *Tef.* (of a wounded head) **kanka bulğan-** 'to be covered with blood' 110: **Çağ.** XV ff. **bulğan-** (and **bulğaş-**) *ālūda şudan wa şūrīda şudan wa ba-ham āmīxtan* 'to be confused, stirred, mixed together' *San.* 139v. 18 (quotns.; translations of other forms rightly substitute *āmīxta şudan* for *āmīxtan*): **Xwar.** XIII **bulğan-/bulwan-** 'to be confused' *'Ali* 11, 48: XIV **kanka bulğan-/bulğaş-** *Qutb* 37: **Kom.** XIV 'to be troubled, confused' **bulğan-** *CCG*; *Gr.* 68 (quotn.): **Kıp.** XV *'akira* (of water) 'to be turbid' **bulan-** (and **ṭolan-**); **Tkm. bulğan-** (and **ṭolğan-**) *Tuh.* 26a. 3 (these descriptions should be reversed?).

Tris. BLĞ

D **balıkçı:** N.Ag. fr. **1 balık**; 'fisherman'. The only early occurrences are in translated Bud. texts, and not evidence that the Turks themselves fished in this period. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (in a list of disreputable occupations) **balıkçı** *PP* 1, 8; *TT IV* 8, 56; *Suv.* 602, 6: XIV *Muh. şayyādu'l-samak* **ba:lıkçı:** *Mel.* 58, 1; *Rif.* 156: **Kıp.** XIV 'fisherman' **balukçı** *CCI*; *Gr.*

D **balıkçın** Den. N. fr. **1 balık**; 'heron', lit. 'fish-eating bird'. Survives only(?) in SW Osm. where *Red.* translates **balıkçın** 'tern, *Sterna hirundo*' and **balıkcıl** 'heron; egret; bittern' *Ardea, Botaurus.* In SE Türki XVIII (the 'Five Language Mirror') **kök balıkçı** (*sic*) was 'the common heron, *Ardea melanocephala*', and **ala balıkçı** (*sic*) ?'the purple heron, *A. purpurea*', see E. D. Ross, *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, Nos. 32 and 33; and XX **bılıkçı** (*sic*) 'heron' *Jarring* 47. **Xak.** XI **balıkçın** the name of a white bird called *mālikū'l-ḥazīn* 'heron', which hunts fish *Kaş. I* 512: **Osm.** XIV **balıkçır** (*sic?*) prob. 'heron' in two texts *TTS I* 72; *II* 101: XVIII **balığçıl** (spelt)**/balığçın** in *Rūmī, paranda-i māhī* 'a fish-eating bird', in Pe. *bū-tīmār* ('heron') and

ğam-xwurak (ditto), in Ar. *abū ḥazīn*, and in Greek *şağnîn* (?corrupt, cf. *şaginētēs* 'net-fisherman') *San.* 127r. 11.

D **1 balıklığ** P.N./A. fr. **1 balık**; 'full of fish'. S.i.s.m.l. **Uyğ.** VIII **balıklığ** the name of a river *Şu. S* 10 (**örgl:-**): **Xak.** XI **balıklığ öğüz** *wādi ḍū samak* 'a river full of fish' *Kaş. I* 498.

D **2 balıklığ** Hap. leg.; P.N./A. fr. **3 balık**. **Arğu:** XI **balıklığ** is also (used for) *al-arḍu'llatī fihā waḥl* 'muddy ground' in the language of Arğu: *Kaş. I* 498.

D **boluğluğ** P.N./A. fr. **boluğ**; n.o.a.b. **Xak.** XI *KB* (the doorkeeper must decide) **yarağlığ kayu ol asığlığ kayu boluğluğ kayu ol tusuluğ kayu** 'which (of them) is useful, which advantageous, which likely to develop (?), and which beneficial' 2544.

D **bulğama:** Pass. Dev. N. fr. **bulğa:-**; 'gruel', lit. 'something stirred together'. In the medieval period replaced by parallel Dev. N. in **-ma:ç** (for a kind of food); survives in SW Osm. **bulamac**; Tkm. **bulama/bulamak**. See *Doerfer* II 770. **Xak.** XI **bulğama:** 'gruel (*al-'aṣīda*) which contains neither sweetening nor oil' *Kaş. I* 491: (XIV *Muh. ḥarīra* 'gruel' **bulama:ç** *Mel.* 65, 14; **bu:lğama:ç** *Rif.* 165: **Çağ.** XV ff. **bulamaç/bulamak** 'a kind of thin gruel (*āş-i raqīq*) made with flour' *San.* 141r. 19: **Xwar.** XIV **bulamak** (*sic*) 'gruel' *Nahc.* 107, 14; 108, 1–2; **Kıp.** XIV **bulğamaç** (*-c*) *al-'aṣīda Id.* 35; *Bul.* 8, 11 (MS. *yalğamac*): XV *xabīṣ wa mā fī ma'nāhu* 'sweetmeat made of dates, cream, etc.', and the like **bulamaç** (*-c*) *Tuh.* 14a. 12).

PUF **bulğuna:** Hap. leg.; no doubt a l.-w. *Malğūna* is a perfectly regular, but rare, Ar. Pass. Particip. meaning 'tangled' (of trees, etc.), but it is unlikely that this would be converted into **balğuna:** in Xak., since in that language the assimilation to nasals is usually the other way; such a change might, however, occur in an Oğuz language. **Xak.** XI **bulğuna:** (so vocalized) 'a red, pliant (*rixw*) tree the shape of a tamarisk (*al-ṭarfā'*) eaten by camels'; **malğuna:** (so vocalized) dialect form of it (*luğa fihi*) *Kaş. I* 492.

D **bulğa:ñuk** N./A.S. fr. **bulğan-**; although the **-ñ-** is in this word a compound sound and not an original **-ñ-** it followed the usual course of evolution to become **-y-** in *Kaş.* and usually **-n-** elsewhere; 'mixed, turbid, confused', and the like. Survives in SW Osm. **bulanık** 'turbid, cloudy'; Tkm. ditto (and **bulançak**). **Uyğ.** VIII ff. Man. **bulkanyuk** (*sic*) **koŋüllüğ tınlığlar** 'mortals with confused minds' *TT III* 162: Bud. **bulğanyuk köŋüllüğ** *TT VI* 65; VIII *O.8* (spelt *puğa:nyuk*); a.o. *U I* 14, 3 (**çöblk**): **Xak.** XI **bulğayuk su:v** *al-mā'u'l-kadir* 'turbid water' *Kaş. III* 179 (reading certain, in a chapter for words containing **-y-**); **bulğa:nuk** *III* 320, 15 (see **bulğa:k**): *KB* **tüzüldi süzüldi kamuğ bulğanuk** 'all disorders were adjusted and clarified' 5951; o.o. 2131 (**süz-**), 3632: **Çağ.** XV ff. **bulğanuk** *āb-i gil-ālūd* 'muddy water' *San.* 141 v. 10: **Kıp.** XV *'ikir* (*sic*, ?read *'akir*) 'turbid, muddy' **bulanak** *Tuh.* 25a. 8 (later marginal note saying that **bulanuk** is more correct; and see **bulğa:k**).

D **bolğusuz** Hap. leg.?; Priv. N./A. fr. Particip. in **-ğu:** fr. **bol-**. **Xak.** XI *KB* **bilig baylık ol bir çığay bolğusuz** 'knowledge is wealth, it is (a guarantee of) not becoming poor' 313.

S **bulğayuk** See **bulğa:ñuk**.

Tris. V. BLĞ-

D **1 balıklan-** Hap. leg.; Refl. Den. V. fr. **1 balık**. **Xak.** XI **kö:l balıklandı:** 'the lake was full of fish' (*ḍā samak*) *Kaş. II* 265 (see below).

D **2 balıklan-** Hap. leg.; Refl. Dev. N. fr. **2 balık**. **Uyğ.** XI **(balıklandı:)** is also used of a place (*al-mawḍi'*) when it 'has a stronghold' (*ḥiṣn*) in the Uyğ. language *Kaş. II* 265 **(balıklanu:r, balıklanma:k)**.

D **3 balıklan-** Hap. leg.; Refl. Den. V. fr. **3 balık**. **Arğu:** XI **(balıklandı:)** is also used of a place (*al-mawḍi'*) when it is 'muddy' (*ḍā ṭīn*) in the language of Arğu: *Kaş. II* 265 (see above).

D **balıksa:-** Hap. leg.; Desid. Den. V. fr. **1 balık**. Xak. XI **er balıksa:dı:** 'the man longed for fish' *Kaş. III* 334 **(balıksa:r, balıksa:ma:k)**.

Dis. BLG

D **béleg** Dev. N. fr. **2 béle:-**; lit. 'something wrapped up', in practice 'a gift', with the specific implication that it is one wrapped up to be transported. Survives in several minor NE and NC languages and NW Kaz. **bülek**. The word is a l.-w. in Mong. as *beleg* (*Kow.* 1115, *Haltod* 282) and some NE occurrences may be reborrowings fr. Mong. See *Doerfer* II 833. **Uyğ.** VIII ff. Bud. (I have ventured to present) **bélég ötügüm** 'my humble gift' *Hüen-ts.* 1843 (see note thereon); o.o. 1859 **(bekle:-)**, 1883, 2054: **Xak.** XI **béleg** 'a gift (*hadīya*) which a traveller brings (back) for his neighbours, or one sent from one place (*buq'a*) to another' *Kaş. I* 385; **bé:leg** *al-hadīya I* 408: XIII(?) *At.* **beleg ıdtım** 'I sent as a gift' 79: XIV *Muh. al-hadīya* **béle:g** *Mel.* 51, 2; *Rif.* 149 (mis-spelt as *al-hudna tüle:g, -g* marked): **Çağ.** XV ff. **béleg** *hadīya wa nawbāwa* ('first fruits'); the author of the *Farhang-i Jahāngiri* described this word as Persian and quoted a verse illustrating it *San.* 149v. 3: **Osm.** XIV to XVI **beleg** 'gift', not noted later than XVI *TTS I* 87; *II* 125; *III* 79; *IV* 90.

E **belik** See **bilik**.

bilek 'the wrist'. S.i.a.m.l.g. w. minor phonetic changes and extensions of meaning. **Uyğ.** VIII ff. Bud. (then the king's right hand)

bilekindin kesilip 'being severed from his wrist' *U IV* 38, 135; a.o. *U II* 25, 15 (**sığın-**): **Xak.** XI **bilek** *mi'ṣamu'l-yad* 'wrist' *Kaş. I* 385; o.o. *I* 325, 9; 518, 12 (**kavır-**); *II* 148, 6; 214, 20 (**sıtğaş-**): *KB* 2310 (**esri:**): **Çağ.** XV ff. **bilek** *sā'id* 'forearm' *San.* 149v. 3 (quotn.): **Xwar.** XIV **bilek** 'wrist' *Qutb* 32: **Kıp.** XIII *al-sā'id* **bile:k** *Hou.* 20, 12: XIV **bilek** *al-sā'id Id.* 35: XV *al-mafṣal* 'joint' **bilek** *Kav.* 61, 2; *zand* 'wrist, forearm' (**kol** *wa*) **bilek** *Tuh.* 17b. 11.

D **bilig** N.Ac. fr. **bil-**; 'knowledge'. Very common in the early period as the standard word for 'knowledge', and also in a much wider range of meanings, some of which are very indefinite; the underlying connotation is perhaps 'mental process' or the like. In modern times almost completely displaced by other Dev. N.s fr. **bil-** or l.-w.s, but survives in NE Alt., Tel. **pilik** *R IV* 1339; Tuv. **bilig** (but Khak. **bilis**); SE Türki **bilik** *Shaw* 56 (but *BŞ* **bilim**; *Jarring* **bilmeklik**); NC Kzx. **bilik** exists but **bilim** preferred (Kır. only **bilim**); SC Uzb. as for Kzx.; NW Kk. **bilik** (but also **bilim**, which alone seems to be used in other NW languages); SW Tkm. as for Kzx.; **bilik** also exists in one or two XX Anat. dialects *SDD* 207. See *Doerfer* II 835. **Türkü** VIII **bilig bilmez kişi:** 'ignorant people' *I S* 7, *II N* 5; **añığ bilig** (*II* **biligin**) **anta: öyü:r ermiş** 'they must then have thought up evil ideas' *I S* 5, *II N* 4; (my eye which sees has become as if it could not see) **bilir biligim bilmez teg boltı:** 'my mind(?) which knows has become as if it did not know' *I N* 10; a.o. *T* 6 (but not *T* 7 where *bilig eşi:* is a mistranscription of **bilgesi:**): VIII ff. **miŋ kişi: yüzı:n biliginçe: bir kişi: a:tı:** (*sic*) **bilıg ol** 'compared to knowing a thousand people by sight, (knowing) one man's reputation is (real) knowledge' *Tun. III* a. 4–6 (*ETY II* 94): Man. **anığ yavlak biligin** 'with very evil intentions' *Chuas.* 50–1; **bilge bilig** 'wisdom' *do.* 183; **biligimizni köŋülümüzni** 'our minds and thoughts' *do.* 184–5; **teŋri aymış ötçe biligçe** 'in accordance with the guidance given to us by God' *do.* 326–7; o.o. *M III* 19, 16 (i) (**2 üz**), etc.: **Uyğ.** VIII ff. Man.-A **bilge bilig** *M I* 23, 3 etc.: Man. **bilge bilig** *TT III* 32; in **az bilig** 'lust' and **öpke bilig** 'anger' *TT II* 16, 26 and 34 **bilig** is really superfluous but might mean 'mental process' or 'emotion': Bud. **bilig** is very common with the same wide range of meanings as in the Man. dialects; it often represents Sanskrit *vijñāna* 'consciousness'; see *TT VI Index* for a long list of usages: **Xak.** XI **bilig** *al-'ilm* 'knowledge'; hence one says **bilig ögren** *ta'allami'l-'ilm* 'acquire knowledge': **bilig** *al-ḥikma* 'wisdom'; hence one says **oza:kı: bilge:le:r** (*sic*, correctly) 'wise men (*al-ḥukamā*) of old': **bilig** *al-'aql* 'understanding'; hence one says **oğla:n biligsi:z** 'boys lack understanding' *Kaş. I* 385; *I* 261 (**ögret-**); *II* 243, 8 (**ük-**) and many o.o.: *KB* **bilig** is very common with the same wide range of meanings as in *Kaş.*, e.g. 1493 (**ögret-**): XIII(?) *At.* **bilig** 'knowledge, wisdom, understanding' is common; *Tef.* **bilig** (also **bilmek, bilmeklik**) ditto 102: (XIV *Muh.* see **biliglig**): **Çağ.** XV ff. **bilig** ('with **-g**') *bilmek ve idrāk* ('understanding') *Vel.* 142 (quotns.); **bilig** *'ilm wa dāniş* 'knowledge' (Hend.); and metaph. *pand wa ta'līm wa irşād* 'advice, instruction, guidance' *San.* 150r. 5 (quotns.): **Xwar.** XIV **bilig** 'knowledge, wisdom' *Qutb* 32; *MN* 274: **Kom.** XIV 'knowledge' **bilik** *CCG*; *Gr.*: **Kıp.** XIV **bili/bilü:** (MS. *belü:*) *al-'ilm Id.* 35: **Osm.** XIV ff. **bilü,** less often **bili** 'knowledge', etc., is common till XV and occurs till XVII *TTS I* 99; *II* 42; *III* 95; *IV* 100.

bilik (?**p-**) 'a wick'. Survives as **pilik** in SE Türki *Shaw, BŞ, Jarring*; SC Uzb. and NW Kk., and as **bilik** in NC Kır. Some other modern languages have **bilte/pilte/melte**, but it is doubtful whether this word, which seems to be Pe. (Steingass *pilta*) is etymologically connected. **Xak.** XI **bilik** (misvocalized *belik*) *fatīlatu'l-sirāc* 'a lamp wick': **bilik** (*bā'* unvocalized) *al-misbār* 'a surgeon's probe' *Kaş. I* 385; o.o. *I* 267, 22 (**l:ttür-**; unvocalized); *II* 323, 13 (**kokıt-**; **bilikni:**).

D **bölük (bölök)** Pass. Dev. N./A. fr. **böl-**; usually a N., 'section, part', and the like, sometimes, later, w. extended meanings, like 'separate, different'. S.i.a.m.l.g. as **bölük**, less often **bölek**; l.-w. in Mong. as *bölek* (*Haenisch* 17), in Pe. as *bolūk*, and in other languages, see *Doerfer* II, No. 772. **Türkü** VIII ff. Man. **béş ye[girmi bö]lüg xwaswanéft** 'the Xwastwaneft, fifteen sections' *colophon of main text* in von Le Coq, *Chuastuanift*, AKPAW, Berlin, 1910, p. 25, 11: **Uyğ.** VIII ff. Bud. (the doctrine of the three treasuries and) **iki yégirmi bölük yarlığ** 'the decree (*sūtra*) in twelve sections' *TT VI* 201; Sanskrit *bodhyaṅgā* 'the constituent parts of enlightenment' **tuyu:nma:k bölökle:ri** *TT VIII A*.15, 21, 22; *aṃśa* 'part, share' **bölök** (spelt *p-*) *do. C*.17; a.o. *U III* 55, 16: Civ. **taştın kaç bölük yérniŋ** 'of some sections of land outside (the town)' *USp.* 12, 4; a.o. *do.* 29, 10: **Xak.** XI **bölük** *al-ṭāyifa min kull ḥaywān* 'a (detached) group of any kind of living creatures', hence one says **bir bölük ko:y** 'a flock (*qaṭī'*) of sheep', and **bir bölük kişi:** 'a group (*ṭāyifa*) of men'; this is a collective noun (*ism cam'*) like *al-qawm* and *al-ibil* in Ar. *Kaş. I* 385: XIII(?) *Tef.* **bölük bölük** 'in groups, flocks' 108 (and see **buluŋ**): **Çağ.** XV ff. **bölek** *firqa wa gurūh* 'group, band', etc. (*Rūmī* quotn.) also pronounced **bölük** *San.* 141r. 17; **bölk** same translation *do.* 141v. 11; **bölük** (1) same translation (quotn.); (2) 'a district' (*mahāllī*) composed of several towns and villages (parallel terms in India, etc. mentioned); but in Bābur **bölek** is always used for *firqa wa gurūh* and **bölük** for 'villages' and 'province' (*dihāt wa wilāyat*) *do.* 141v. 17: **Kıp.** XIV **bölük** *al-farīq mina'l-nās* 'a large group of people': **bölük** (misvocalized *belük*) *al-ḍafira mina'l-ṣa'r* 'a lock of hair' *Id.* 35: XV *cam'* 'crowd, flock', etc.

bölek (in margin **bölük**) *Tuh.* 12a. 1; *ḍafīra* (mis-spelt *ẓafira*; note in margin *mina'l-ṣa'r wa ǧayrihi*) **bölük** *do.* 24a. 13.

belgü: (*?***belgö:**) 'sign, mark' occasionally in a concrete, but usually in an abstract sense; 'distinguishing characteristic'. An early l.-w. in Mong. as *belge* (*Haenisch* 14; see also *Doerfer* I 96 with a long list of modern Turkish and Mong. forms). S.i.a.m.l.g., usually as **belgü/belgi**; Çuv. **pală/pallă** *Ash. IX* 82–6; Yak. **belle** *Pek.*429, and perhaps **bilge** *do.* 464. **Türkü** VIII ff. **kamu:ğ ta:şlarıŋ kentü: kentü: erdemi: belgü:si: bar** 'all (precious) stones have their individual virtues and distinguishing characteristics' *Toy.* 12–14 (*ETY II* 58): **Uyğ.** VIII **belgü:min bitiğimin anta: yaratıtdım** 'I had my sign and inscription erected there' *Şu. E* 8; a.o. *E* 9: VIII ff. Man.-A **ınça kaltı Xormuzta teŋri belgüsinçe** 'like the distinguishing characteristics of the god Hormuzd' *M I* 24, 10–11; a.o. *do.* 35, 2: Man. **[bel]güsi ratnı** 'his sign is a jewel' *M II* 7, 3–4; a.o. *M III* 39, 1–3 (**aḍınçığ**): Chr. (then the Magi seeing) **ol taŋlançığ irü belgü** 'that marvellous sign' *U I* 8, 14–15: Bud. **belgü** is commonest in the phr. **irü belgü** 'omen, sign' (see **irü:**), but also occurs by itself corresponding to Sanskrit *lakṣana* 'distinguishing mark' *TT VI* 190; a.o. *Suv.* 73, 20 (**aḍart-**): Civ. **busuş kaḍğu belgüsi** 'a sign of anxiety and distress' *TT I* 79; o.o. *do.* 62 (**énçgülüg**), 71 (**aḍırtla:-**); (now I will describe) **sıçğan belgüsin** 'omens from mice' *VII* 36, 1: **Xak.** XI **belgü:** *al-amāra wa'l--'alāma* 'sign, indication' *Kaş. I* 427 (proverb): *KB* **ukuş kimde bolsa bu ol belgüsi** 'whoever acquires understanding, this is his distinguishing characteristic' 1864; (chosen among men) **kişi belgüsi** 'and an example to others' 5791; o.o. 180, 4284, 5108: XIII(?) *Tef.* **belgü** 'a sign' 97: **Çağ.** XV ff. **bélgü** ('with **-g-**') *niṣān ve 'alāma ve bilinecek şey* 'sign, mark, something recognizable' *Vel.* 142 (quotn.); **bélgü** (spelt) *tamğā wa niṣān wa 'alāmat* (see **tamğa:**; quotns.); and metaph. (1) *niṣāna-i tīr* 'an archery target'; (2) *taxalluṣ* 'poetic pseudonym' (quotn.) *San.* 149v. 18: **Volga Bulğar** XIII–XIV the word often occurs on tombstones in this language in the form *bā' lām wāw yā'*; the *yā'* is the 3rd Pers. Poss. Suff.; it is an open question whether this should be transcribed **belwi:** or **belwüyi** or **belü:yi** but the meaning in any case is 'his memorial'; the best edition of these texts is G. B. Yusupov, *Vvedenie v bulgaro-tatarskuyu epigrafiku*, Moscow–Leningrad, 1960; on this word see K. Thomsen, 'Zur wolgabolgarischen Epigraphie', *Acta Orientalia* XXVI 3–4, p. 189: **Xwar.** XIV **belgü** 'sign, mark' *Qutb* 27: **Kıp.** XIV **belgü:** *ẓāhir* 'conspicuous' *Id.* 36 (mistranslation, deduced from preceding entry **belgür-** *ẓahara*).

D **bilge:** Dev. N./A. fr. **bil-**; primarily 'a wise man', but in the early period apparently sometimes a specific title of office, 'Counsellor' or the like; also used as an Adj. N.o.a.b. See *Doerfer* II 836. **Türkü** VIII **bilge: xağan** lit. 'wise kağan', but prob. often regarded rather as a regnal title *I E* 3, *II E* 4; *I E* 23; **bilge: Toñukuk** prob. 'Counsellor Toñukuk' rather than 'wise T.' *T* 1, etc.; **bilgesi: cavuşı: ben ök ertim** 'it was I that was his Counsellor and his Army Commander' *T* 7; a.o. of this phr. *Ix.* 17 (**çavuş**); **bilge: kişi:g** 'wise men' *I S* 6, *II N* 4; a.o.o.: VIII ff. **yaŋı:lma:zu:n tép bilgeg urtı:** 'he appointed a Counsellor who would not make mistakes' *Tun. III* a. 7; a.o. *do.* 9 (*ETY II* 94–5): Man. **bilge bilig** 'wisdom' *Chuas.* 183: Yen. **uz bilge: çaŋşı:** Proper Name *Mal.* 31, 1 (see **çaŋşı:**); a.o.o.: **Uyğ.** VIII ff. Man.-A **bilge bilig** *M I* 23, 3; 24, 26; **bilge beg** *do.* 12, 19: Man. **bilge bilig** *TT III* 32; **bilgeler** 'counsellors' *M III* 34, 6–7; 36, 5 (ii) (**élçi:**): Bud. **bilge** 'wise; a wise man' is very common *PP* 74, 2; 74, 4–6 etc.; **élçi bilgeler** *Kuan.* 129, 130: Civ. **futsı bilge** 'the wise master' (Chinese *fu tzŭ*, prob. Confucius) *TT I* 106–7; **tétik bilge kişi erser** 'if he is a quick-witted, wise man' *VII* 28, 53–4: **O. Kır.** IX ff. **Bilge:** in P.N.s *Mal.* 13, 3; 24, 6: **Xak.** XI **bilge:** *al-ḥakīm* 'wise': **bilge:** *al-'ālim* 'knowing': **bilge:** *al-'āqil* 'intelligent' (verse); hence a man is called **bilge: beg** 'a wise, knowing, intelligent chief'; and there was an Uyğur *xān* called **Kü:l Bilge: Xa:n** that is 'his intelligence is (as big) as a lake' (*'aqluhu ka'l-ğadir*; prob. a false etymology, see **2 kül**) and one says **bögü: bilge:** *al-'āqil Kaş. I* 428; about 20 o.o.: *KB* **bilge** is common 158, 191 (**bögü:**), 263, 1678 etc.: XIV *Muh. insān 'ālim* **bi:lge: er** *Mel.* 12, 14; *Rif.* 87: **Xwar.** XIV **bilge** 'wise, wise man' *Qutb* 32: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **bilge:** *al-'ālim Id.* 35: **Osm.** XIV and XV **bilge** 'wise man' in several texts *TTS I* 99; *II* 142.

Dis. V. BLG-

D **bölük-** Hap. leg.; Intrans. f. of **böl-**. **Xak.** XI **ko:y bölüktı:** *ṣāra'l-ğanam quṭ'āt* 'the sheep got into (separate) flocks'; also used of any living creatures which get into (separate) flocks and assemble in them (*ta'allabat*) *Kaş. II* 118 (**bölüke:r, bölükme:k**).

D **bilge:ḍ-** Hap. leg.; Intrans. Den. V. fr. **bilge:** (not, as *Kaş.* says, **bilig**). **Xak.** XI **oğla:n bilgetti:** *'aqala'l-ṣabī wa faṭana* 'the boy was intelligent (Hend.)'; originally **bilge:ḍtı:**, but assimilated (*uḍğima*). Know that **(-a:ḍtı:)/-e:ḍtı:** is a Suff. (*ḥarf*) which is attached to nouns connoting natural qualities (*al-ṭabāyi'*) and thus verbs are formed. For example 'beauty' (*al-ḥusn*) is **körk** and if you (want to) say that he was beautiful you add the Suff. **e:ḍtı:** and say **körke:ḍtı:** *ḥasuna*; and *al-'aql* is **bilig**, then you say **oğlan: bilge:-ḍtı:** that is 'the boy was intelligent' (*'aqala*); then the **-a:-** melts away (*taḍūb*) and the **-ḍ-** is assimilated in the **-t-** and **-tt-** comes out of it *Kaş. II* 340 (**bilge:tü:r, bilgetme:k**; *sic,?* in error).

S **belgüt-** See **belgürt-**.

D **belgür-** Intrans. Den. V. fr. **belgü:**; 'to appear, become manifest'. Survives in NW Kaz. **bilgir-** *R IV* 1768 and SW Osm. **belir-**. In other languages the same meaning is given by **belgülen-** (not an old word) or other words like **körün-**. **Uyğ.** VIII ff. Man. (buds) **tuğar belgürer** 'sprout and appear' *Wind.* 11: Chr. *U I* 8, 8–9 (**antaça:**): Bud. **oğlum savı edgü yavlak belgürginçe** 'whether my son's word appear good or bad' *PP* 63, 2–3; **Uyğur éli el(l)ig(?) ortun uluşta tüşüp belgürüp** 'arriving and appearing in the royal central country (or in the royal palace and country?) of the Uyğur realm' *USp.* 43, 3–4; o.o. *TT VIII K.*3 (**ükün,** spelt *bhe:lkuor-*); *X* 486; *Suv.* 75, 1: Civ. *TT I* 62 (**énçgülüg**): **Xak.** XI **i:ş belgü:rdi:** *şahara'l-amr* 'the affair became manifest' *Kaş. II* 172 (**belgüre:r, belgürme:k**); a.o. *I* 387, 10: *KB* (if you hide musk) **yıdı belgürer** 'its smell becomes manifest' 312; **tüzünlük seniŋdin kelir belgüre** 'goodness comes and becomes manifest from Thee' 6638: XIV *Muh.*(?) *şahara* **belgür-** *Rif.* 112 (*Mel.* 28, 13 **görün-**); *al-ẓuhūr* **belgürmek** 37, 15; 124: **Çağ.** XV ff. **bélgür-(-ür,** etc.) *belür-* Vel. 141 (quotn.); **bélgür-** ('with **-g-**') Intrans. V. meaning *ma'lūm şudan* 'to become known' (N.B. false etymology fr. **bil-**); the two *Rūmī* authorities and *Tālī'-i Harawī* took it to be a duplicate (*murādif*) of **bildür-** meaning *fahmānīdan* 'to inform', and *Nāşiri* followed them; they were in error *San.* 148v. 25 (quotns.): **Xwar.** XIV **belgür-** 'to appear, become manifest' *Quṭb* 29; *Nahc.* 16, 16; **bélgür-** *Quṭb* 30; **belür-** *do.* 32; **belür-/bélgür-** *MN* 116, etc.: **Kıp.** XIV **belgür-** *şahara Id.* 36: XV *naba'a* 'to emerge' **bülgür-** (*sic*) *Tuh.* 37a. 7: **Osm.** XIV ff. **belür-** 'to appear' common till XVI *TTS III* 81; *IV* 93.

D **belgürt-** Caus. f. of **belgür-**; 'to make manifest, display'. Survives in NW Kar. L. **belgirt-** *R IV* 1613; Kaz. **bilgirt-** 1768; SW Osm. **belürt-/belirt-.** **Türkü** VIII ff. Man. **taştırtı belgürt(t)iler** 'they displayed openly' (the inner . . . of the mind) *M III* 19, 12 (ii): **Uyğ.** VIII ff. Man.-A *M I* 11, 5 (**1 aç-**); 21, 3 (ii): Bud. **tözümin uğuşumın belgürti sözleser** 'if (I) openly declare my origin and clan' *PP* 67, 1–2; (my dear son) **kögüzümdin belgürtmiş ağzımdın tuğmış** 'brought to light from my breast and born from my mouth' *U III* 36, 21–2; o.o. *U IV* 16, 169 and 173; *TT V* 6, 34, etc.; *X* 365; **Xak.** XI *KB* (this world adorns itself and displays itself) **étinmiş kelin teg köŋül belgütür** 'as a bride adorned displays her inmost thoughts' 3540 (so the Fergana MS., the other two MSS. have **yilkitür** here and in 3567, but this verb does not exist; the Fergana MS. omits 3566–7, and they are prob. spurious): XIII(?) *Tef.* **belgürt-** 'to display, make manifest' 97: **Çağ.** XV ff. **bélgürt-** (spelt) Caus. f.; *ma'lūm kardan* 'to make known' (false etymology, see **belgü:r-**) *San.* 149r. 22 (quotn.): **Xwar.** XIV **belgürt-/belgüt-** 'to show, display' *Quṭb* 30; **bélgürt-** *do.* 32: **Kom.** XIV **belgirt-** ditto *CCG*; *Gr.*: **Osm.** XIV to XVI **belirt-/belürt-** ditto in several texts *TT II* 127; *III* 81; *IV* 93.

Tris. BLG

D?F **bile:gü:** N.I. fr. **bile:-**; 'whetstone'. S.i.m.m.l.g. (not NE, SC). Cf. **kaḍrak, nıjda:ğ. Xak.** XI **bile:gü:** *al-misann* 'whetstone' *Kaş. I* 447: **Çağ.** XV ff. **bilew** (spelt) *sang-i fasān* 'whetstone' *San.* 149v. 9; a.o. 281 v. 3 (**kaḍrak**): **Kom.** XIV ditto **bilev** *CCI*; *Gr.*: **Kıp.** XIII *al-misann* **bile:wü:** *Hou.* 23, 19: XIV **bilewü** *al-misann*; **Tkm. bileğü:** *Id.* 35.

D **bilekliğ** P.N./A. fr. **bilek**; 'having a . . . wrist'. N.o.a.b. **Xak.** XI **kü:çlüg bileklig kişi:** *insān qawwī ḍū sā'id* 'a man with strong wrists' *Kaş. I* 509.

D **biliglig** P.N./A. fr. **bilig** 'possessing knowledge', etc. Survives only(?) in NE Tuv. **biliglig** 'educated' (but this may be a recent reconstruction). **Uyğ.** VIII ff. Man. **biliglig̈im tüzünüm** 'my wise one, my good one' *M II* 8, 11 (i); **[bilge] biliglig şatu tiktiŋiz** 'you have set up the ladder of wisdom' *TT III* 47: Bud. **bilge biliglig** 'wise' *Suv.* 127, 19; 354, 2: **Xak.** XI *al-'ālimu'l-'āqilu'l-ḥakīm* 'a knowledgeable, intelligent, wise man' is called **biliglig kişi:** *Kaş. I* 510; *KB* **biliglig,** ditto, is common 168, 254, etc.: XIV Muh. *şāḥib 'ilm* **bi:li:gli:g (-g-s** marked) *Mel.* 5, 7; *Rif.* 76; *al-'ālim* 6, 9; 55, 8; 77; 152 (mis-spelt **bi:li:g**); *ṣāḥibu'l-ra'y* 'with sound judgement' **bi:li:g** (*sic*, in error 50, 9; *Rif.* 145 **ö:ge:**): **Çağ.** XV ff. **biliglig** *'ālim wa dānişmand* ('wise'); also used for *dānişmandī* 'wisdom' (i.e. the A.N. in **-lik** is); they also use **bilimlig** in these senses *San.* 150r. 8: **Xwar.** XIV **biliglig** 'wise' *Quṭb* 32: **Kıp.** XV *'ārif* 'knowledgeable' **biligli** *Tuh.* 24b. 13.

D **biliklik** Hap. leg.; A.N. (Conc. N.) fr. **bilik. Xak.** XI **biliklik** (misvocalized *beliklik*) **kebe:z** *quṭna mu'adda li'l-fatīla* 'cotton prepared for (making into) a wick' *Kaş. I* 510.

D **belgü:lüg** P.N./A. fr. **belgü:**; 'manifest, significant, possessing distinguishing characteristics', etc. **Türkü** VIII ff. **erde:mi: belgü:-lü:g savlar** 'statements regarding the virtues and distinguishing characteristics' (of various jewels and (precious) stones) *Toy.* 4 (*ETY II* 57): **Uyğ.** VIII ff. Man.-A (they are) **béş törlügün belgülüg** 'significant in five ways' *M I* 24, 8: Man. *M III* 26, 11 (i) (**oḍğuratı:**); *TT IX* 29 (**bekiz**): Bud. *TT VI* 296 (**oḍğuratı:**); *VIII A.*16 (**bekiz**): **Xak.** XI **belgülüg neːŋ** *al-şay'u 'l-bādīyu'l-ẓāhir* 'anything manifest and conspicuous' *Kaş. I* 528 (prov., spelt **belgü:lüg**); o.o. spelt **belgü:lüg** I 384, 20 (**bitig**); *II* 40, 11; *III* 160, 20: *KB* **biligsiz karağu turur belgülüg** 'the ignorant man is manifestly blind' 179, 271; o.o. 2286 (**ayıklığ**), 2458 (**ünlüg**), etc.: XIII (?) *At.* **bilig bildi boldı eren belgülüg** 'a man acquires knowledge and becomes

conspicuous' 93; *Tef. mubin* 'manifest, obvious' **belgülüg** 97: **Çağ.** XV ff. **bélgülüg** *tamğādār wa nişāndār* 'branded, conspicuous' *San.* 149v. 24 (quotn.): **Xwar.** XIV **belgülüg** 'manifest, visible' *Qutb* 29.

D **bilge:lig** Hap. leg.?; P.N./A. fr. **bilge:. Türkü** VIII ff. **bilge:li:g yaŋı:lma:z** 'a man who has a (wise) counsellor does not make mistakes' *Tun. III*a. 11 (*ETY II* 95).

D **belgürtme:** Pass. Dev. N. fr. **belgürt-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **belgürtme: etöz** translates the Bud. technical term *nirmāṇakāya* 'the manifestation body', one of the three bodies or natures of the Buddha *TT VIII C.*20 (spelt *pc:lgürtme:*); *Suv.* 38, 13 ff. (a long passage on this subject).

D **biligsiz** Priv. N./A. fr. **bilig**; 'ignorant, devoid of understanding', etc. N.o.a.b. **Türkü** VIII **biligsi:z xağan olurmış** '*xağan*s who did not understand (how to govern) ascended the throne' *I E* 5, *II E* 6: VIII ff. Man. **biligsizin** 'through ignorance' *Chuas.* 73; o.o. *do. I* 20 (**ögsüz**); *M I* 5, 4: **Uyğ.** VIII ff. Man. *TT III* 31–2 (**üdür-**): Bud. **biligsiz bilig** 'ignorance' *Suv.* 133, 18; 136, 16; a.o. *do.* 384, 21–2 (**tümge:**): **Xak.** XI **oğla:n biligsiz** *lā 'aql fī'l-ṣibyān* 'boys lack intelligence' *I* 119, 24; 386, 1; n.m.e.: *KB* **biligsiz** 'ignorant' 179, 271 (**belgü:lüg**); a.o.o.: XIII(?) *Tef. bi-ğayr 'ilm* **biligsizin** 102: XIV *Muh. bilā 'ilm* **bili:gsi:z** *Mel.* 10, 14; *Rif.* 84; *al-cāhil* 'ignorant, foolish' **bili:gsiz** 55, 7; 152: **Xwar.** XIV **biligsiz** ditto *Qutb* 32.

D **belgü:süz** Priv. N./A. fr. **belgü:**; 'without a sign, mark, etc.'. Survives in NC Kır., Kzx. **belgisiz. Uyğ.** VIII ff. Bud. **körksüz tuyuğsuz belgüsüz** 'without form, perception or distinguishing characteristics' *TT VI* 460; a.o. *Tiş.* 24b. 3: **Xak.** XI **kança: barı:r belgü:sü:z** translated *fa-lā yudrā ilā ay cihа tattacih* 'and one does not perceive in which direction it (the cloud) goes' *Kaş. I* 354, 26; n.m.e.: *KB* **bu tüş teg tiriglik keçer belgüsüz** 'this life passes away like a dream, leaving no trace' 1396; common as a rhyme 1532, etc.: XIII(?) Tef. *bi'l-ğayb* 'secretly' **belgüsüzün** 97.

D **bilegüsüz** Hap. leg.; Priv. N./A. fr. **bile:gü:. Uyğ.** VIII Man. **bilegüsüz yiti vacır** 'the thunderbolt (Sanskrit *vajra*) that is sharp without (being sharpened on) a whetstone' *M II* 7, 8; 8, 9 (1).

D **biligsizlik** A.N. fr. **biligsiz**; 'ignorance', used to translate Sanskrit *avidhyā*, same meaning. N.o.a.b. **Uyğ.** VIII ff. Bud. **biligsizlik karaŋğu üze köŋülüm örtülü** 'my mind being clouded by the darkness of ignorance' *Suv.* 101, 16–17: **Xak.** XI **biligsizlik kéte:r** *adfa'i'l-safah 'an nafsik* 'drive ignorance away from yourself' *Kaş. I* 440, 20; n.m.e.: XIII(?) *Tef.* **biligsizlik** ditto 102: **Xwar.** XIV ditto *Qutb* 32.

Tris. V. BLG-

D **bélegle:-** Den. V. fr. **béleg**; n.o.a.b. **Xak.** XI **ol maŋa: belegle:di:** 'he gave me a gift' (*hadiya*) *Kaş. III* 340 (**belegle:r, belegle: me:k**); a.o. *I* 307, 17 (misvocalized).

D **belgüle:-** Den. V. fr. **belgü:**; 'to make manifest' and the like. Survives in NW Kk., Kumyk, Nog. **belgile-**; Kaz. **bilgele-**. Cf. **belgürt-**. **Xak.** XI *KB* **élig aydı uktum sözüŋ belgülep** 'the king said "I have understood your statement which (you) expounded"' 792.

D **bilgelen-** Hap. leg.; Refl. Den. V. fr. **bilge:. Xak.** XI **er bilgelendi:** *ta'āqala'l--racul* 'the man pretended to be intelligent'; the better word for this (*al-aḥsan fī hāḏā*) is **bilimsindi:** (mis-spelt *bilgrimsindi:*) *Kaş. III* 202 (**bilgelenü:r, bilgelenme:k**).

D **biligse:-** Hap. leg.; Desid. Den. V. fr. **bilig. Xak.** XI **oğla:n biligse:di:** 'the boy longed to be intelligent' (*al-'aql*) *Kaş. III* 334 (**biligse:r, biligse:me:k**).

Dis. V. BLL-

D **bé:lel-** Pass. f. of **2 bé:le:-**; n.o.a.b. **Xak.** XI **er terke: bé:leldi:** 'the man was bathed (*ğariqa*) in sweat'; and one says **oğla:n bé:leldi:** 'the boy was fastened (*ṣudda*) in the cradle'; the first is Intrans. (*lāzim*), and the second Pass. (*muta'add*); and one says **at ka:nka: bé:leldi:** 'the horse was bathed in blood', that is because of the great slaughtering *Kaş. III* 196 (**bé:lelü:r, bé:lelme:k**).

D **bilil-** Pass. f. of **bil-**; n.o.a.b. Cf. **bilin-. Uyğ.** VIII ff. Bud. (immediately after he had left) **özin kentü bililür** 'the matter became known spontaneously' *Hüen-ts.* 2097: **Kıp.** XV (in a grammatical section) **bilildi ki bly keledir** 'it became known that the *beg* was coming' *Tuh.* 48b. 5.

D **bulul-** Pass. f. of **bul-**; n.o.a.b. Cf. **bulun-. Uyğ.** VIII ff. Bud. Sanskrit *śrāmaṇyaphalam adhigatām* 'the fruits of asceticism are obtained' **toyın tüşi bululmış** (spelt *p-*) **erür** *TT VIII G.*48.

Tris. V. BLL-

D **bala:la:-** Den. V. fr. **bala:**; 'to give birth to or produce young'. S.i.s.m.l. *R IV* 1492. **Xak.** XI (in a grammatical section) 'a nestling' is called **bala:**; and if you wish to say that a bird has hatched out young (*afraxa*) you say **kuş bala:la:dı:** *Kaş. III* 92, 1; n.m.e.: **Çağ.** XV ff. **balala-(-p,** etc.) *kuş ve hayvān yavrula-* 'of birds and animals, to produce young' *Vel.* 132 (quotns.); **balala-** *bacça guḏāştan wa tawālud kardan 'umūm ḥaywānāt wa cānwarān* 'to produce or give birth to young, a general term for animals and living creatures' *San.* 126v. 5 (quotns.): **Kıp.** XV *afraxa* **balala-** *Tuh.* 7a. 2.

Tris. BLM

S **bulamaç/bulamak** See **bulğama:.**

Tris. V. BLM-

D?F **bilemsin-** Hap. leg.; Refl. Simulative Den. V. fr. ***bilem**, N.S.A. fr. **bile:-**. **Xak.** XI **ol biçe:k bilemsindi:** 'he pretended to whet (*yasunn*) the knife without actually doing so' *Kaş. II* 260, 1; 262, 9 (in a grammatical section); n.m.e.

D **bilimsin-** Hap. leg.; Refl. Simulative Den. V. fr. **bilim** (see **bilig**). **Xak.** XI <ol> **i:ş bilimsindi:** 'he pretended to know (*ya'rif*) about the matter' *Kaş. II* 262, 13 (in a grammatical section); a.o. *III* 202 (**bilgelen-**); n.m.e.

Dis. BLN

beliŋ 'panic, terror'. Survives in NE Alt., Tel. **peliŋ** 'a simulated disease' *R IV* 1244 and SW Tkm. **beliŋ** 'repugnance' and, until recently, Osm. **beliŋ** 'terror'; elsewhere displaced by der. f.s of **kork-** or **ürk-**. **Uyğ.** VIII ff. (Bud. **beliŋ teg** in *U II* 25, 16 is a misreading of **beliŋdek**, q.v.): Civ. **er quwwatı** (so read for *kutı*) **beliŋ suv quwwatı terliŋ** 'the strength of a man is (his power to inspire) panic, the strength of water is its depth' *TT VII* 42, 4: **Xak.** XI **beliŋ** 'the panic (*al-ḥazā-ḥiz*) which breaks out in a tribe on the approach of their enemy' *Kaş. III* 370 (cf. **bulğa:k**).

bula:n 'the elk'. Survives in NE several dialects **pulan** *R IV* 1374; Khak. ditto; Tuv. **bulan**; NC Kır., Kzx **bulan** all meaning 'elk'; SC Uzb. **bulan** a folk-lore word for 'a wild horse' *Bor.* 89; NW Tat. **bolan** 'stag'. Çuv. **pălan** *Ash. X* 105 normally means 'stag' but in some dialects 'elk'. See *Shcherbak*, p. 141, *Doerfer* II 810. **Xak.** XI **bula:n** 'the name of a large wild animal which is hunted; it is in the Kıpçak country. It has one horn in the form of a vessel (*al-ḥubb*) with a hollow top like a roof (*al-samā'*) in which snow and water collect; the female kneels down to let the male drink out of her horn, and the male kneels down to let the female drink out of his horn' *Kaş. I* 413 (obviously 'elk'): **Kıp.** XV *yaḥmūr* 'wild ass, onager' (*sic*) **bulan** *Tuh.* 39a. 7 (XIV **bulnak** (v.l. **bulanak**) *yaḥmūr Id.* 35 is perhaps a Dim. f. of this word).

F **bulaŋ** Hap. leg.; l.-w. fr. Chinese *pu lang* 'verandah' (*Giles*, 9,485 6,778). Cf. **yaylık**. **Uyğ.** VIII ff. Bud. (in instructions for building a house; at the front and the back and on both sides) **bulaŋ** 'verandahs' *TT VI* 85.

D **bulun** 'prisoner'; Intrans. Dev. N. fr. **bul-**, but the semantic connection is not very close. N.o.a.b. Cf. **tutğun**. **Türkü** VIII **oğlı:n kisi:si:n bulun kı[lıp]** 'making his children and wife prisoners' *Ix.* 5; a.o. *do.* 22(?): **Uyğ.** VIII ff. Man. **sizin men sizinte bulun boltum** 'I am yours; I have become your prisoner' *M III* 24, 10–11 (i); a.o. *do.* 25, 9 (iii): **Xak.** XI **bulun** *al-axīḍ wa'l-asīr* 'captive, prisoner' *Kaş. I* 399 (verse); o.o. *II* 307, 7 (**boşat-**); *III* 63, 21 (**yul-**); 85, 20 (**yulun-**); 97, 12. (**yultur-**): *KB* **bulun** 'prisoner' is common 1438, 2388, 2723 (**umdu:çı:**), 3636 (**yul-**), etc.: **Xwar.** XIV **bulun** 'prisoner' *Qutb* 36; *Nahc.* 70, 6; 82, 15; 117, 4; 161, 4 (**ak-**): **Tkm.** XIV **bulun** *al-ğāra* 'a raid'; in **Kıp.** *al-barru'l-muttaşil bi'l-cazira wa'l-ğanīma wa'l--kasb* 'land adjacent to an island; booty, gain' *Id.* 36: **Osm.** XIV **bulun** in four texts *TTS I* 123; *II* 175.

buluŋ 'corner, angle'; and, in the early period only, 'a cardinal point, a quarter of the world'. Survives in NE several dialects *R I* 1375 (**p-**); Khak. (**p-**); Tuv.; SE Türki; NC Kır. **Türkü** VIII **tört buluŋ kop yağı: ermiş** 'the four quarters of the world were all hostile' *I E* 2, *II E* 3; **tört buluŋdakı: boḍunığ** *I E* 2, *II E* 3, etc.: VIII ff. **tört bulu:ŋtakı: eḍgü:si: uyu:rı:** 'his good and capable men in all directions' *IrkB* 28 (the reading **bulu:ŋın** in *do.* 13 is an error for **bulu:pan**): Man. **tört buluŋuğ** (spelt *bulunuğ*) **yarutır** 'he illuminates the four quarters' *Chuas.* 11–12: Yen. **tört buluŋka:** *Mal.* 31, 3: **Uyğ.** VIII ff. Chr. *U I* 7, 16–17 (**béşik**); Bud. Sanskrit *diśam* 'point of the compass, quarter' **buluŋ yıŋa:k** *TT VIII A.*1; o.o. of this phr. *U I* 12, 6–7; *IV* 20, 251; in the Tantric text *TT VII* 15 **buluŋ** means 'a segment of the sky' and **yıŋak** 'direction, compass bearing' (see note thereon, p. 68); **tört buluŋ** *PP* 7, 2; o.o. *U III* 65, 4–5 (ii) (**seŋir**), etc.: Civ. **öŋdün kündün buluŋda . . . kédin tağdın buluŋda** 'in the east and south quarters . . . in the west and north quarters' *TT I* 142–3 (**buluŋ** in *H I* 19 is the (Chinese?) name of some drug and not connected with this word): XIV *Chin.–Uyğ. Dict.* 'the four quarters' **tört buluŋ** *Ligeti* 146 *R IV* 1375: **Xak.** XI **buluŋ** *al-zāwiya* 'a corner' *Kaş. III* 371: XIII(?) *Tef.* **buluŋ** 'corner' 110 (in 108 a phr. transcribed **bir bölüŋ . . . bir bölüŋ** explained as *ba'ḍī . . . ba'ḍī* 'some (believed) and some (did not)' is prob. a misreading of **bölük . . . bölük**): **Xwar.** XIII(?) **kündünki buluŋda** 'in the southern quarter' *Oğ.* 295: **Kom.** XIV 'corner' **buluŋ** *CCG*; *Gr.*

D **bulunç** Dev. N. fr. **bulun-**; 'gain, acquisition', and the like. Pec. to Uyğ. **Uyğ.** VIII ff. Man.-A (whoever endures suffering for the sake of his body) **anaŋ utlısı etözke ölmek artamak bulunçı ol** 'his reward is the acquisition of death and decay for his body' *M III* 11, 12–14 (ii): Bud. **nom bulunçıŋa teğürüp** 'achieving acquisition of the doctrine' *Suv.* 154, 8; o.o. *do.* 195, 20; 596, 8; *TT VIII E.*3 (**alınçlığ**), 9 (**uçuzla:-**), 10: Civ. **bulunç** [gap] *TT VII* 35, 70.

Dis. V. BLN-

D **bilin-** Refl. f. of **bil-**, often used as Pass.; 'to know oneself, to know one's own (something *Acc.*); to be known'. S.i.a.m.l.g., usually as Pass. and with some extended meanings. **Türkü** VIII ff. Yen. **altı: yaşımta: kaŋ ağırdım bilinmedim** 'in my sixth year I was parted from my father, I did not know him' *Mal.* 32, 16: **Uyğ.** VIII ff. Man. **bilinmedin**

(in a damaged passage) 'inadvertently(?)' *TT III* 49: Bud. **kentü bilingey erinç** 'he will surely know for himself' (without being told) *PP* 10, 1; **bilin-** is commonest in the sense of 'to realize that (one has sinned)', e.g. **yazukumnı bilinürbiz** 'we realize that we have sinned' *TT IV* 8, 64–5; o.o. *Suv.* 137, 23 (**açın-**); 140, 1 and 11 (**kakın-**) and many in *TT IV*, *U II* 85, 17 ff.: **Xak.** XI **er i:şın bilindi:** 'the man knew and understood (*'arafa wa faṭina*) his (own) business'; and one says **er ya:zukın bilindi:** 'the man acknowledged (*i'tarafa*) his sin' *Kaş. II* 143 (**bilinü:r, bilinme:k**); **bilinü:r** *'urifa* 'it is known' *II* 23, 18; a.o. 228, 19: *KB* **bilingü munı** 'he must know this' 727; a.o. 969: XIII(?) *At.* **bilig birle bilnür törütgen idi** 'the Lord, the Creator, is known by wisdom' 121; *Tef.* **bilin-** 'to be known' 102: **Çağ.** XV ff. **bilin-** *dānista şudan* 'to be known' *San.* 148v. 6 (quotns.): **Xwar.** XIV ditto *Quṭb* 33: **Kom.** XIV **bilinmegen** 'not known (hitherto)' *CCG*; *Gr.*

D **bulun-** Refl. f. of **bul-**; usually in Pass. sense 'to be found'. Survives only(?) in SW Osm. with several meanings including 'to be found' and, simply, 'to be' (cf. French *se trouver*). **Uyğ.** VIII ff. Civ. **seniŋ satmışıŋ yér bulunup** 'finding the land which you had sold' *USp.* 24, 4–5 (dubious, this text is unsatisfactory): **Xak.** XI **yitük bulundı:** 'the stray (etc.) was found' (*wucida*) *Kaş. II* 143 (**bulnu:r, bulunma:k**); **bulnur** *yūcad III* 374, 6: *KB* **bayusa tileki bulunsa tükel** 'if a man grows rich and acquires all that he desires' 1423; o.o. 2066, 2332, 4235, etc.: **Çağ.** XV ff. **bulun-(-sa)** *olun-* 'to be' *Vel.* 154; **bulun-** *būdan wa mawcūd wa yāft şudan* 'to be; to be found' (Hend.) *San.* 139v. 7 (*Rūmi* quotn.): **Xwar.** XIV **bulun-** 'to find for oneself; to be(?)' *Quṭb* 36 (*Zaj.* transcribes *bolun-*).

D **bulna:-** Den. V. fr. **bulun**; 'to capture, take (someone *Acc.*) prisoner'. N.o.a.b. **Xak.** XI **er yağı:nı: bulna:dı:** '(the man captured the enemy' *Kaş. III* 301 (**bulna:r, bulna:ma:k**); o.o. *I* 60, 4 (**ö:le:s**); *II* 153, 8, (mistranslated *wacada* 'to find'): *KB* **köŋül bulnasa boldı erksiz kişi** 'when his mind is captured, a man ceases to be his own master' 3855: **Xwar.** XIV **bulna-** 'to take prisoner' *Quṭb* 37.

D **bulnat-** Hap. leg.; Caus. f. of **bulna:-**. **Xak.** XI **ol anı: bulnattı:** *amara bi-isārihi fa-usira* 'he ordered that he should be captured, so he was captured' *Kaş. II* 350 (**bulnatu:r, bulnatma:k**).

Tris. BLN

D **beliŋçi:** N.Ag. fr. **beliŋ**; survives only(?) in NE Bar. **piliŋdzi** *R IV* 1340. **Xak.** XI (after **beliŋ**) and 'a man who is scared' (*al-nafūr*) of something is called **beliŋçi: kişi:** *Kaş. III* 371; n.m.e.

D **bilinçek** Hap. leg.; Conc. N. fr. **bilin-**. **Xak.** XI **bilinçek ne:ŋ** 'the word for anything stolen which is subsequently found in the possession of the thief or someone else'; hence one says **bilinçek bildi:** 'he recognized and found (*'arafa wa wacida*) the stolen object in the hands of the thief' *Kaş. I* 510.

D **bulunçsuz** Priv. N./A. fr. **bulunç**; 'undiscoverable, unattainable', and the like. N.o.a.b. **Uyğ.** VIII ff. Man. (my God . . .) **bulunçsuzum** 'my unattainable one' *M II* 8, 18: Bud. **bulunçusuz** (*sic*) **çintamanı ertini** 'the unattainable jewel *cintāmaṇi*' *PP* 14, 7; **bulunçsuz** occurs several times in *TT VI*, see p. 65, note 140.

D **beliŋdek** Den. N./A.S. fr. **beliŋ**; 'terrifying, frightful'. N.o.a.b. **Uyğ.** VIII ff. Bud. **beliŋdek Hilimbi yek** 'the frightful demon Hidimba' *U II* 25, 16–17; **beliŋdek yavlak ün** 'a terrifying evil sound' *U IV* 20, 235; a.o. *Suv.* 188, 12.

D **buluŋsuz** Hap. leg.; Priv. N./A. fr. **buluŋ**; 'without (remote) corners'. **Uyğ.** VIII ff. Bud. *TT VI* 427 (**buçğaksız**).

Tris. V. BLN-

D **beliŋle:-** Den. V. fr. **beliŋ**; 'to be panic-stricken, terrified', and the like. Survives only(?) in NE Alt., *Tel.* **peliŋde-** 'to suffer from an imaginary disease' *R IV* 1244 and SW Osm. **beliŋle-/belinle-** 'to be startled, to wake with a start'. **Türkü** VIII ff. Man. **beliŋledi anığ korkutı** (*sic*) 'he was panic-stricken and very frightened' *M I* 6, 9: **Uyğ.** VIII ff. Bud. Sanskrit *vyambitatvam me*(?) 'my terror' (?) **pe:liŋle:me:k me:niŋ** *TT VIII C.*15; o.o. *U II* 29, 17 etc. (**ürk-**); *U IV* 38, 137; *Suv.* 5, 10 (**korkup beliŋlep**); 141, 7: **Xak.** XI **er beliŋle:di:** 'the man woke with a start (*waṭaba*) because he had been terrified' (*bi-faza' aṣābahu*); also used of any animal when it is frightened (*faza'a*) of something suddenly and shies away and is scared (*nafara*) *Kaş. III* 409 (**beliŋle:r, beliŋle:me:k**): *KB* **beliŋlep oğundı** 'he woke with a start' 4963; a.o. 4950: **Xwar.** XIV **beliŋle-** ditto *Quṭb* 26 (mis-spelt *baliŋla-*).

Dis. V. BLR-

S **belür-** See **belgür-**.

Tris. BLR

E **bilerzüv** See **bile:zük**.

Dis. V. BLS-

D **bilsik-** Emphatic (?) Pass. f. of **bil-**; 'to be known'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *jñātapuruṣo* 'a well-known man' **bilsikmiş kişi ya:lguk** *TT VIII E.*7; **Xak.** XI **anıŋ yaşut i:şı: bilsikti:** 'his private affairs became known' (*'urifa*) *Kaş. II* 228 (**bilsike:r, bilsikme:k**); a.o. *I* 21, 12.

Dis. BLŞ

D **biliş** Dev. N. (with some connotation of mutuality) fr. **bil-**; 'an acquaintance, friend'.

S.i.s.m.l. in this sense, and sometimes more generally for 'knowledge' and the like. **Uyğ.** VIII ff. Bud. *yathā saṃstutikayā* 'like praisers' (perhaps taken to mean 'like those who praise you') **kaltı: bilişiŋizle:rçe:** *TT VIII A*.3 (spelt *pliş*); *etaj jñātvā yathābhūtam* 'as if this man was known (to you)'(?) **anı biliş** [gap] *do. E*.5: **Xak.** XI **biliş** *al-ma'rifa wahwa hāhunā ṣifa wa laysa maṣdar* 'acquaintance'; (*al-ma'rifa*) is here a common Noun and not an Infinitive *Kaş. I* 367 (i.e. 'acquaintance', not 'knowledge'); **-ş** is a Suff. in such words as **biliş** *li-man yakūn ma'ahu ma'rifa* 'for one with whom you are acquainted' *I* 12, 15: *KB* (a new-comer always meets with difficulties) **bilişi yok erse** 'if he has no acquaintances' 492; **kişike kerek teğme yérde biliş** 'a man needs acquaintances everywhere' 497; o.o. 524, 2251: **Xwar.** XIV **biliş** ditto *Qutb* 33: **Kıp.** XIII (in a list of various kinds of people) *al-ma'rifa* **biliş** *Hou.* 32, 9: XIV ditto *Bul.* 9, 5: **Osm.** XIV ff. **biliş** 'an acquaintance'; c.i.a.p. *TTS I* 100; *II* 144; *III* 94; *IV* 105.

D **boluş** 'help, helper'; Dev. N. fr. **bol-**; the semantic connection is tenuous, but cf. **boluş-**. S.i.s.m.l. **Xak.** XI **boluş** *al-i'āna bi'l-kalām* 'helping with words'; hence one says **ol maŋa: boluş kıldı:** *a'ānanī bi'l-kalām Kaş. I* 367: **Kom.** XIV 'helper' **boluş** *CCG*; *Gr.*: **Kıp.** XV in a grammatical section under *istiğāṯ* 'calling for help' the recommended phr. are **ma:** (fr. **maŋa:**) **boluşuŋuz/boluş eyleyiŋiz/madad eyleyiŋiz** *Tuh.* 85b. 6.

D **buluş** Dev. N. fr. **bul-**; survives in SW Osm. in such meanings as 'invention, discovery'. **Xak.** XI **buluş** *al-manfa'atu'llatī yaciduhā'l-racul 'alā fi'l fa'alahu* 'the advantage which a man gets from something that he has done' *Kaş. I* 367.

Dis. V. BLŞ-

D **biliş-** Recip. f. of **bil-**; 'to know one another; to be acquainted with (someone, **birle:**).' S.i.m.m.l.g. **Xak. ol meŋiŋ birle: bilişdi:** *ta'ārafa ma'ī* 'he was acquainted with me' *Kaş. II* 107 (**biliş-ü:r, biliş-me:k**); o.o. *III* 71, 17; 188, 19 (verse, Object in *Dat.*): *KB* **biliş-mez kişiler karağu sanı** 'people without acquaintances are like blind men' 493; **bilişti yeme ol kişiler bile** 'he became acquainted, too, with people' 499; a.o. 2251: **Xwar.** XIV **bilüş-** (*sic*) 'to be acquainted with (someone, **birle**)' *Qutb* 33.

D **boluş-** Recip. f. of **bol-**; lit. 'to come together', but usually 'to help (someone *Dat.*)'. S.i.s.m.l. in NE, SE, NW in one or both meanings. **Xak.** XI **ol maŋa: boluşdı:** *ta'aṣṣaba lī wa arādı hawā'ī wa ṣācara li-acalī ma' man yunāwīnī* 'he allied himself to me and desired my friendship and fought on my side against anyone who rose up against me' *Kaş. II* 108 (**boluşu:r, boluşma:k**); a.o. *II* 110, 3 (**tüŋür**): **Çağ.** XV ff. **boluş-** Recip. f.; *ba-ham şudan wa būdan* 'to come or be together' *San.* 139v. 11: **Kıp.** XIII *ḍāfara mina'l-muḍāfira* 'to help' **boluş-** *Hou.* 41, 19: XIV **boluştu:** *a'āna* 'to help'; **boluş** *a'in wa sā'id* 'help (me)!'; the origin is **bol** meaning *şir* 'become', fr. **boldı:** *ṣāra*, and the **-ş-** indicates reciprocal action, that is *ṣāyara*; and it was transferred (*nuqila*) to the meaning *sā-'ada*; the essence of the transfer of meaning is that whoever is with you makes it his business to give you his help *Id.* 35: XV *Tuh.* 85b. 6 (**boluş**).

D **buluş-** Co-op. and Recip. f. of **bul-**; 'to find (something *Acc.*) together; to find one another', and the like. Survives only(?) in SW Osm. **Türkü** VIII ff. *Toy. III* 2v. 3–5 (**1 a:l**): **Xak.** XI **ola:r ikki: bi:r bi:rig buluştı:** 'those two found (*wacada*) one another' *Kaş. II* 107 (**buluşu:r, buluşma:k**): **Çağ.** XV ff. **buluş-** Recip. f.; *ham-digar-rā dar-yāftan* 'to find one another' *San.* 139v. 11: **Kıp.** XIV **buluş-** *ittafaqa* 'to make an agreement with one another' *Id.* 35.

Tris. BLZ

?C **bile:zük** 'bracelet'. Radloff's suggestion that this is a crasis of **bilek yüzük** is plausible; the connection with **bilek** is obvious, and the word is hard to explain in any other way. The existence of forms with medial **-r-** is disconcerting, but they are all late (the Uyğ. occurrence is in an XVIII MS.) and are prob. Sec. f.s. Survives in SE Türki **bilezük**: NC Kır. **bilerik** (*sic*); Kzx. **bilezik**: SC Sart **bilerzik** *R IV* 1763; Uzb. **bilaguzuk** (*sic*): NW **bilezik** (Kaz. **bélezék**); SW Az. **bilerzik**; Osm., Tkm. **bilezik**. In some modern languages 'bracelet' is represented by other der. f.s of **bilek**, NE Khak. **pilektes**; Tuv. **bilekte:ş**; NC Tob. **bileklik** *R IV* 1762. See *Doerfer* II 765. **Uyğ.** VIII ff. Bud. (people find gold ore and smelt and refine it; and with the gold manufacture) **bilerzükte** (text *bilerzüvte*) **ul[atı] esriŋü aḍruk aḍruk étiglerig** 'various particoloured ornaments, bracelets and the like' *Suv.* 71, 18–19: **Xak.** XI **bile:zük** *al-mi'ṣam* 'bracelet' *Kaş. I* 518, 12 etc. (**kavır-**); n.m.e.: XIII(?) *Tef.* **bilezük** 'bracelet' 101: XIV Muh. *al-siwār* 'bracelet' **bi:le:zü:k** *Mel.* 53, 6; *Rif.* 150 (adding *al-xalxāl* 'anklet' **aya:k bi:le:züki:**): **Çağ.** XV ff. **bilerzik** (*sic*) 'a bracelet (*dastīna*) that women wear on their arms' in Pe. *dast-barancan*, in Ar. *siwār San.* 149v. 2: **Kıp.** XIII *al-siwār* **bile:zü:k** *Hou.* 17, 20: XIV **bilezik** ditto *Id.* 36: XV ditto **bile:zük** *Kav.* 64, 12; *Tuh.* 19b. 6: **Osm.** XV **bilezik** in a phr. *TTS III* 94.

Tris. V. BLZ-

D **bile:züklen-** Hap. leg.; Refl. Den. V. fr. **bile:zük**. **Xak.** XI **işle:r bile:züklendi:** 'the woman wore a bracelet' (*al-siwār*) *Kaş. III* 205 (**bile:züklenü:r, bile:züklenme:k**).

Dis. BMĞ

F **bamuk** 'cotton'; ultimately der. fr. Greek *bombux* 'silk worm', but prob. acquired through some Middle Iranian language, cf. Pe. *panba*.

S.i.s.m.l., often much distorted and meaning 'bird's down' as well as 'cotton', e.g. NC Kır., Kzx. **mamık/mamuk**; SC Uzb. **momik**; NW **mamık/mamuk**; SW Az. **pambığ**; Osm. **pamuk**; Tkm. **pa:mık**. **Oğuz** XI **bamuk** (?p-) *al-quṭn* 'cotton' *I* 380; o.o. **ba:muk** (?p-) *III* 346 (**uruğla:-**, not described as Oğuz): XIV Muh. *naddāf* 'cotton carder' **ma:muğ ça:lıçı:** *Mel.* 59, 1; **ba:muk ça:lıçı:** *Rif.* 158; *al-quṭn* **mamuğ** 67, 12; (and *al-hallāc* 'cotton dresser' **pambu:kçı:** 57,3): **Çağ.** XV ff. **mamuğ** *panba* 'cotton' *Vel.* 381 (quotn.); **mamuğ/mamuk** *panba San.* 318v. 18 (quotn.): **Xwar.** XIV **mamuk** ditto *Qutb* 109: **Kıp.** XIV **mamuk** *al-quṭn*; **Tkm. panpuk** (with p- -p-) *Id.* 88.

Mon. BN

F **1 ban** 'a wooden tablet'; l.-w. fr. Chinese *pan* (*Giles* 8,588 or 8,589); n.o.a.b. **Uyğ.** VIII ff. Bud. (write it on (birch) bark or (palm) leaf, or paper or linen or) **banda** *U II* 70, 5 (ii).

F **2 ban** 'ten thousand'; l.-w. fr. Chinese *wan* (*Giles* 12,486; pronounced something like *mban* in medieval NW Chinese). N.o.a.b. **Uyğ.** VIII ff. Civ. (the murmur of pure water echoes) **tümen ban yérde** 'in ten thousand thousand places' *TT I* 134–5; (you will meet people) **mıŋ bança ırak barmış** 'who have gone thousands and thousands (of miles) away' VII 30, 7.

***3 ba:n** See **ma:n.**

1 baŋ Hap. leg.; an onomatopoeic. The combination **b- -ŋ** is very unusual in Xak., and this might be a l.-w. fr. Pe. *bāng* 'noise, clamour'. **Xak.** XI **oğla:n baŋ sığta:dı:** 'the boy sobbed' (*bakā bukā'*) *Kaş. III* 355.

***2 baŋ** See **maŋ.**

ben the 1st Pers. Sing. Pron. 'I'. C.i.a.p.a.l. The vocalization is irregular, the *Dat.* having apparently always had back vowels. In the other cases the vowel was almost certainly **-e-**, but spellings with **-é-** are fairly common in some languages; it is possible that in some languages, as in the case of **sen**, the vowel became **-é-** when the word was used as a Predicate. The word was originally **ben**, but except in the Oğuz dialects became **men** by assimilation at an early date; it is one of the criteria for differentiating between Türkü VIII ff. Yen., and O. Kır. **Ben** now survives only in SW Osm., in all other languages, including SW Az., Tkm., it is now **men**. The original sound is preserved in Çuv. **ep/epĕ** 'I' *Ash. III* 20–1, but here too the base of the oblique cases is **man** *do. VIII* 190. **Türkü** VIII **ben (beni:, beniŋ, baŋa:)** is common, and the only form in *T*, and perhaps occurs in *Ix.* 27 (damaged); **men (meniŋ)** is the only form in *I* and *II*: VIII ff. **men** is common in *IrkB*; **maŋa:** *Toyok IV*v. 3 (*ETY II* 180): Man. **mén** (Predicate) *Chuas.* 135–6: Yen. **men** *Mal.* 28, 7; 29, 1; 32, 7: **Uyğ.** VIII **ben** occurs seven times in *Şu.* and **men** once: IX **men** three times in *Suci*: VIII ff. Man.-A, Man. Bud., Civ. **men**, often spelt **mén, méni, meniŋ, maŋa** are common and **méndide** (*sic*?) occurs once in *U IV* 48, 86 as *Abl.*: **O. Kır.** IX ff. **ben** is common in *Mal.* (excluding the Türkü inscriptions); **baŋa:** *do.* 12, 11: **Xak.** XI **men** Pron. (*ḥarf*) meaning 'I' in the language of the Turks *Kaş. I* 340; **men, meni:** (**méni:** twice in error?) **meniŋ, maŋa:, mende:, menden/mendin** are all common: XIII(?) *At.* **men**, occasionally **mén**, and oblique cases of both are common; *Tuh.* the forms are **men, meni, meniŋ/menim, mende, mendin** 221: XIV *Muh.* the Turks of our country (i.e. Azerbayjan) change **m-** into **b-**, e.g. for 'I', **men**, they say **ben** *Mal.* 8, 2; *Rif.* 80; a.o.o.: **Çağ.** XV ff. the 1st Pers. Sing. Pron. is **mén**, Pe. *man*, Ar. *anā*; they say **mén mén** *manam* 'I am I', **olğaymén** *hi-ṣawam* 'I shall be' *San.* 15r. 26: **Oğuz, Kıp., Suwārin** XI convert every initial **m-** into **b-**, e.g. the Turks say **men bardım** and those tribes (*al-firaq*) say **ben bardım** *Kaş. I* 31, 15; **ben** Pron. (*ḥarf*) meaning 'I'; one says **ben bardım** in Oğuz, and the Turks say **men bardım** *I* 339: **Xwar.** XIII both **ben** and **men** with corresponding oblique cases occur *'Ali* 13–14: XIV **men** *Qutb* 110, *MN passim*: **Kom.** XIV **men** with oblique cases is common *CCI, CCG*; *Gr.* 163: **Kıp.** XIII **men** *Hou.* 50, 9; **menüm** 52, 10; **maŋa:** 52, 15: XIV **b-** and **m-** often interchange; for **men** *anā* they say **ben** in **Tkm.** *Id.* 36; **men** 'I' *do.* 88; *ma'ī* **menim bile** *Bul.* 14, 13; *'indī* **menüm katında:** *do.* 14, 15; *lī* **benim/beni:** *do.* 15, 4; *anā* **men** *do.* 16, 6: XV **men** *Kav.* 21, 1; oblique cases *do.* 32, 6–8; 45, 6–14; in *Tuh.* the forms, which occur several times, are **men, meni, menden, ma'a:** **Osm.** XVIII (after Çağ. entry) the *Rūmī* spell this Pron. with **b-** but use **-m** as a Suff. they say **benem** for *manam* and **benim sulṭānım** for 'my Sultan' *San.* 15r. 27.

1 beŋ 'a mole on the face'. S.i.a.m.l.g., as **beŋ** in SW Osm. and **meŋ** elsewhere. **Uyğ.** VIII ff. Civ. **meŋ** 'mole' is common in *TT VII*, 37 (*USp.* 42): **Xak.** XI **meŋ** *al-xāl fī'l-wach* 'a mole on the face' *Kaş. III* 359 (verse): XIII(?) *At.* **yā olar kızıl eŋ bu eŋke meŋ-e** (glossed **beŋ** in one MS.) 'or they are the red cheek and he the mole on the cheek' 26; *Tef.* **meŋ** 'mole' 222: XIV *Muh. al-xāl* **meŋ** *Mel.* 46, 9; *Rif.* 140: **Çağ.** XV ff. **méŋ** (spelt) *xāl San.* 321 v. 4 (quotn.): **Xwar.** XIII(?) **meŋ** 'mole' *Oğ.* 58: XIV ditto *Qutb* 110, 111 (**méŋ**); *MN* 6, etc.: **Kıp.** XIV **meŋ** (**-ŋ**, marked) *al-xāl Id.* 89: XV ditto *Tuh.* 14a. 4.

***2 beŋ** See **1 meŋ.**

bıŋ 'a thousand'. A l.-w. in Mong. as *miŋgan* (*Haenisch* 109) which confirms the fact that the vowel was originally **-ı-** although it became **-i-** at a very early date in all languages. S.i.a.m.l.g., in SW Osm. **biŋ**; in Çuv. **pin** *Ash. IX* 215; elsewhere **miŋ** or the like, Tkm. **müŋ**. **Türkü** VIII **bıŋ** *T* 16, 18; **bıŋ** *II S* 1; *T* 14: VIII ff. (a hundred Spiraea) **miŋ boltı:** 'became

a thousand' *IrkB* 32; a.o. *Tun. IIIa.* 4 (*ETY II* 94): (Man. **mıŋlıg tümenlig kuvrağ** 'communities of a thousand and ten thousand (people)' *TT II* 8, 57): **Uyğ.** VIII **bıŋ** certainly occurs in *Şu. E* 9, 11; *N.* 6 and prob. *S* 2; the reading **bıŋ** in the much damaged line between N and W is very dubious: VIII ff. Bud., Civ. **mıŋ** is fairly common: **O. Kır.** IX ff. **bıŋ** certainly occurs in *Mal.* 3, 5; 42, 2 and **bıŋ** in 45, 8; other supposed occurrences are dubious or errors: **Xak.** XI **mıŋ** 'a thousand' *Kaş. III* 360 (prov.); a.o.o.: *KB* **mıŋ** is common 111, 112, 284–5, etc.: XIII(?) *At.* **mıŋ** is common 8, 36, etc.; *Tef.* **mıŋ** 224: XIV *Muh.* 'a thousand' is **mi:ŋ** in Turkistan and **bi:ŋ** in 'our country' *Mel.* 8, 2; *Rif.* 80 (cf. **ben**); a.o. 82, 1; 187: **Çağ.** XV ff. **mıŋ** *biŋ 'adad ma'nāsına Vel.* 384; **mıŋ** 'thousand', in Ar. *alif San.* 321 v. 5 (quotn.): **Xwar.** XIV **mıŋ** *Quth* 111; *MN* 70 etc.: **Kom.** XIV **mıŋ** *CCG*; *Gr.*: **Kıp.** XIII **mi:n** *Hou.* 22, 19: XIV **min** *Id.* 88; **bin** *Bul.* 13, 1: XV **min** *Kav.* 38, 20; **mıŋ** *Kav.* 60b. 13: **Osm.** XIV ff. **bıŋ** c.i.a.p.: XVIII **bıŋ** (spelt) in *Rūmī* 'a thousand', in Çağ. pronounced **mıŋ** *San.* 150r. 26.

F **bun** l.-w. from Sogdian *pwn* 'basis, foundation'; n.o.a.b. **Uyğ.** VIII ff. Civ. **kün teŋri bun sanı** 'the basic number of the sun' *TT VII* 9, 13–14; a.o. *do.* 18.

VU **boŋ** prob. a mere onomatopoeic; it is hard to explain the combination of **b-** and **-ŋ** in Xak. in any other way. N.o.a.b. **Xak.** XI *al-raculu'l-ca'ẓarīyn'l-'abl* 'a thickset, big man' is called **boŋ kişi:**: **boŋ** abbreviation (*qaṣr*) of (VU) **şabaŋ** *al-mirzabba* 'sledge-hammer'; and one says of the sound of a heavy object falling to the ground **boŋ etti:** *Kaş. III* 354.

buŋ 'grief, sorrow, melancholy', and the like. S.i.a.m.l.g.; in SW only(?) in XX Anat. **bun** *SDD* 231. **Türkü** VIII **élte: buŋ yok** 'there is no distress in the realm' *I S* 3; a.o. *do.* 8; **ne buŋı: bar erteçi: ermiş** 'what (cause for) distress would he have had?' *T.* 57: VIII ff. Man. (if we have broken these commandments) **muŋumuz takımız teğip** 'because distress or compulsion(?) affected us' *Chuas.* 200; **muŋ üçün** 'because of (our) distress' *do.* 230; a.o. 251: **Uyğ.** VIII ff. Bud. **ne muŋ tak boltı** 'what irresistible compulsion came into existence?' (so that you had to send your son on a dangerous journey) *PP* 26, 1 (this seems the best translation here); a.o. *Suv.* 7, 11 (**oŋar-**): **Xak.** XI **muŋ ta:ğ** *ḍirsu'l-ḥulum* 'wisdom tooth'; hence one says **muŋ ta:ğ ündi:** 'the wisdom tooth has erupted' (this looks like the same phr. used metaph.): **muŋ** *al-miḥna* 'distress, sorrow' *Kaş. III* 360 (prov.); (do not cross the Kara: Yalğa: pass) **kara: mu:ŋ** (*sic*) **kelmekinçe:** 'unless an overwhelming calamity (*al-dāhiyatu'l-muzlima*) approaches' *III* 33, 2; two o.o.: *KB* (all suffering mortals were created by Him) **muŋı yok idi** 'the Lord who has no sufferings' 5; **isizniŋ küniŋe miŋ artar muŋı** 'the sorrows of the wicked man increase at the rate of a thousand a day' 349; **muŋum ham takım** 391; o.o. 3503, 3854: XIII(?) *At.* 30 (**eğir-**): **Çağ.** XV ff. **muŋ** *balā ve miḥna . . . buŋlu ve miḥnatlu* 'misfortune, sorrow . . . unhappy, sorrowful' *Vel.* 386; **muŋ** (spelt) *dard wa ğam* 'sorrow, grief' *San.* 320v. 22 (quotn.): **Kıp.** XIV **bun** ('with back vowels') *al-raculu'l-ğimr* 'ignorant man, simpleton' *Id.* 37; **muŋ** (**-ŋ** marked) *al-ḥāca wa'l-ḍarūra* 'need, distress' *Id.* 88: XV *balīd* 'silly, foolish' (VU) **muŋ** *Tuh.* 7a. 9; *sāc wa muğaffal* 'simpleton' (VU) **muŋ** *do.* 19a. 1 (if it were not for the statement 'with back vowels' all these words except one might be taken to belong to **1 bü:n**): **Osm.** XIV to XVII **buŋ** 'pain, distress'; common till XVI *TTS I* 123; *II* 175; *III* 116; *IV* 131.

VU **1 bü:n** 'defect' and the like. In this meaning survives only(?) in NC Kır. **mün**; Kzx. **mïn.** It seems prob., however, that the Osm. word **bön** 'simpleton', in XIX spelt, or misspelt, **böŋ**, is the same word with a rather different meaning, and the long vowel in *Kaş.* points more to **-ö:-** than **-ü:-**. **Uyğ.** VIII ff. Man.-A *M I* 23, 32 (**baça:**): Bud. *Suv.* 135, 5–7 etc. (**kaḍağ**): **Xak.** XI **mü:n** *al-dā' wa'l--'ayb* 'illness, defect'; one says **mü:n(süz) kişi:** *al-raculu'l-sālimu'l-qalb* 'a sound-hearted man' *Kaş. III* 140 (prov. containing **mü:nsüz** which should obviously be restored in the preceding phr.): *KB* **mün** is common in antithesis to **erdem**; e.g. the king said 'I have grasped these virtues of yours (**erdemleriŋ**), now tell me **münüŋ bar mu** have you any defects?' 683; **tiriglikni mün kıl** 'live to the full' 232; o.o. 533, 686 (**érsellik**), 720, 908: XIV Muh. *al-'ayb* **mü:n** in Turkistan, **bü:n** in 'our country' *Mel.* 8, 2; *Rif.* 80 (cf. **ben**); a.o. 52, 5; 148: **Kıp.** (?**Tkm.**) XIV **bün** *al-'ayb Id.* 36 (and see **buŋ**): **Osm.** XIV ff. **bön** 'simpleton, idiot'; c.i.a.p. *TTS I* 118; *II* 168; *III* 112; *IV* 126.

2 bün 'soup, broth'. Survives only(?) in NE, several dialects **mïn/mün** *R IV* 2152, 2221; Khak., Tuv. **mün**; most modern languages use Pe. **şurba** often changed to **çorba. Uyğ.** VIII ff. Civ. **mün birle içgü ol** 'he should drink it with soup' *H I* 111–2; o.o. *do.* 43; *II* 32, 17: **Xak.** XI **mün** *al-maraqa* 'soup, broth'; I have heard a Yağma: say **mün keldür** 'bring the soup', and it was brought with noodles (*bi'l--iṭrīya*), because that is what they meant. In writing the words (in this section) in Turkish script (i.e. Uyğur) it is necessary to insert a vowel letter (*ḥarfa'l-layn*), but in speaking they are pronounced as I have written them (i.e. with a short vowel) *Kaş. I* 340; about a dozen o.o., usually spelt **mü:n**: **Oğuz, Kıp., Suwārīn** XI the Turks call 'soup' **mü:n**; and this group (*al-ṭabaqa*) call it **bü:n** *Kaş. I* 31, 18: XIV *Muh.*(?) *al-şurbā* 'soup' **mü:n** *Rif.* 165 (only): **Kıp.** XIII *al-maraqa* **müyin** (*sic*; also called **şu:rba:** Pe. word) *Hou.* 15, 15.

Mon. V. BN-

D **1 ba:n-** Refl. f., sometimes used as Pass., of **ba:-**; 'to bind on oneself; to be bound'.

N.o.a.b. **O. Kır.** IX ff. *Mal.* 3, 2 etc. (**ké:ş**): **Xak.** XI **ko:y bandı:** 'the sheep was bound' (*rubiṭa*); also used of anything that is tied with a rope (*šudda bi-waṭāq*); the **-n-** was changed from **-l-** *Kaş. II* 27 (**ba:nar** (*?sic*, the second consonant carries no vowel sign and has one dot above and two below), **banma:k**); **er tulum mandı:** *labisa'l-raculu'l-silāḥ* 'the man put on weapons' *do. II* 30 (see **2 ban-**): **Xwar.** XIV **ban-** 'to bind (something *Acc.*) on oneself' *Qutb* 26.

2 ban- 'to dip (something *Acc.*, in a liquid, etc., *Dat.*)'. Survives as **man-** in SE Türki *R IV* 2015 (only) and NW Kaz., and as **ban-** in SW Osm. There is a cognate word **mal-**, with the same meaning, in SE Türki, *Shaw*, *Jarring*, and NC Kır., Kzx. **Xak.** XI . . . and one says **er etme:k sirke:ke: mandı:** 'the man dipped (*ṣabağa*) the bread in vinegar and seasoned (*i'tadama*) it with it'; also used of anything that is dipped and seasoned *Kaş. II* 30 (**mana:r, manma:k**): **Çağ.** XV ff. **man-** (spelt) 'to dip' (*furū burdan*) bread and the like in water, sour milk, etc. *San.* 318v. 19 (quotns.): **Xwar.** XIV **man-** ditto *Nahc.* 301, 4: **Kom.** XIV 'to baptise' **man-** *CCG*; *Gr.*: **Kıp.** (?**Tkm.**) XIV **bañgamasa** 'to dip' *Id.* 35: **Osm.** XVIII **ban-** in *Rūmi furū raftan* 'to go down, sink', in Çağ. **man-** *San.* 127r. 21 (mistranslation due to the fact that in Osm. both **ban-** and **bandur-**, q.v., mean 'to dip').

***baŋ-** See **maŋ-**.

***bañ-** See **mayıl, mayıl-, mayış-** and? ***bañak.**

bin- 'to mount, or ride (a horse, etc., *Acc.*)'. C.i.a.p.a.l.; in SW Osm. **bin-**, elsewhere **mın-/mün-**. **Türkü** VIII **boz atığ bınıp** 'riding the grey horse' *I E* 32; 10 o.o. in *I* and two in *Ix.*: VIII ff. (a thief) **tutu:pan minmi:ş** 'caught and mounted it' *IrkB* 16: **Uyğ.** VIII ff. Civ. **münğü iki at** 'two riding horses' *USp.* 53 (i), 5: **O. Kır.** IX ff. *Mal.* 41, 9 (**altmış**): **Xak.** XI **er at mündi:** 'the man rode (*rakiba*) the horse (etc.)' *Kaş. II* 30 (**müne:r, münme:k**); a.o.o.: *KB* **atın mündi keldi** 'he mounted his horse and came' 576; o.o. 1388, 1608, etc. (v.l. **mın-** in some cases): XIII(?) Tef. **mın-/mün-** 'to mount, ride' 223–227: XIV *Muh.* (Zayd came) '**Amrū aṭını: münğaç** (*s.c*) 'riding 'Amrū's horse' *Mel.* 14, 5; *Rif.* 90 (but **bınğaç**); **münıp/mü:nıp** 15, 12; **minip** 92; n.m.e.: **Çağ.** XV ff. **mın-** ('with **-i-**') *suwār šudan* 'to ride' *San.* 321r. 14 (quotns.): **Xwar.** XIII **bin-** ditto '*Ali* 36: XIII(?) **mın-** *Oğ.* 16, 226; XIV **mın-** *Qutb* 112, *MN* 49; **mün-** *Qutb* 112; *Nahc.* 23, 15; 39, 3–4: **Kom.** XIV 'to mount' **mın-** *CCG*; *Gr.* 165 (quotn.): **Kıp.** XIII *rakiba* **mın-** *Hou.* 33, 17: XIV **mın-** ditto *Id.* 88 (and 36); **Tkm. bin-** *do.* 36 (and 88): XV **Kıp.** ditto **mın-** *Kav.* 22, 20; *Tuh.* 17a. 13; a.o.o.

bun- 'to be mentally deranged or disturbed', in the sense either of 'being senile, feeble-minded' or of 'losing control of oneself, going fighting mad'. N.o.a.b., but the first vowel is fixed by **munduz**, q.v. Some connection is also possible with SW XX Anat. **bonul-** 'to be feeble-minded' *SDD* 218 and **bun-** 'to be dissatisfied' *do.* 232. **Uyğ.** VIII ff. Man.-A *M III* 29, 3–4 (ii) (**a:z-**): Bud. *TT VI* 215 (**ta:n-**): **Xak.** XI **karı: er mundı** 'the old man (etc.) was senile' *Kaş. II* 30 (**muna:r, munma:k**): *KB* **ukuşluğ kişi kör karısa munar** 'an intelligent man when he grows old becomes senile' 294; a.o. 3600 (**2 bulak**): XIII(?) *At.* **azu kutsuz ajun karıpmu munar** 'or is this unhappy world old and senile?' 448: XIV *Muh.*(?) *cunna* 'to be possessed by evil spirits, mad' **mu:n-** (and **delü: ol-**) *Rif.* 107 (only): **Kıp.** (?**Tkm.**) **bun-** *xarifa* 'to be senile' *Id.* 36: **Osm.** XVIII **bün-** (*sic*) in *Rūmi xarif wa fartūt* 'senile, a dotard' *San.* 141v. 19 (there is no other trace of this verb in Osm.; it is translated as a Noun, and may be an error for **1 bü:n**).

VU ***böŋ-** See **möŋ-**.

Dis. BNA

beŋi: 'joy' and the like. N.o.a.b.; to be carefully distinguished fr. **beŋgü:** with which it is easily confused in some scripts. **Türkü** VIII **Élteriş xağan elinte: karıp edgü: beŋi: körti:** 'he grew old in the realm of Élteriş Xağan and experienced great joy' *Ix.* 3: VIII ff. Man. **etöz meŋisi** 'bodily pleasures' *TT II* 8, 43: **Uyğ.** VIII ff. Man.-A *M I* 12, 10–11 (**ortukluğ**): Man. **ertimlig meŋike iliş-mişke** 'to one attached to transitory pleasures' *TT III* 50; a.o. 123: Bud. **meŋi teginmek emgek teginmek** 'to experience joy and sorrow' *U II* 10, 29; **vışaylığ meŋiler** 'sensual (Sanskrit l.-w.) pleasures' *do.* 28, 2 (ii); o.o. *U III* 43, 13; *TT IV* 12, 60; *Pfahl.* 8, 8: Civ. *TT I* 21–2 (**bulduk-**): **Xak.** XI *KB* **meŋilig turur kör meŋi yok çığay** 'the joyless poor man is joyful' 6370.

***béñi:** 'brain'. This word occurs in a puzzling variety of forms which are best explained by assuming that they ultimately go back to ***béñi:**. Cf. **bañak.** Survives in NE Alt., Kumd., Şor, Tel. **me:** *R IV* 2066; Khak. **mi**; SE Türki **miŋe/miŋi/miŋ** *Shaw*, *BŞ*, *Jarring*; NC Kır. **me:**; Kzx. **mıy**; SC Uzb. **miya**; NW Kaz. **mi** Kk. **miy**; Krım **meŋ** *R IV* 2079; Kumyk **may/miy**; Nog. **mıy**; SW Az., Osm. **beyin**; Tkm. **beyni**. Çuv. **mime** *Ash. VIII* 242 shows a complicated picture of cross-assimilation. **Uyğ.** VIII ff. Civ. **ularnıŋ méyisin** 'the brain of a partridge' *H I* 63; a.o. *do.* 89: **Xak.** XI **méŋi:** *dimāġ* 'brain' *Kaş. II* 299 (**saçıt-**); n.m.e.: *KB* **meŋesi tolu** 'with a full brain' (i.e. intelligent) 57; **ukuş orni üstün meŋede** (v.l. **meŋide**) **turur** 'the seat of understanding is up in the brain' 1836: **Çağ.** XV ff. **meyin/meyn** *mağz-i sar* 'the brain' *San.* 319r. 29; **méyé** (spelt) ditto 321v. 10: **Xwar.** XIV **méŋi** 'brain' *Qutb* 111: **Kom.** XIV 'brain' **meŋ** *CCI*; *Gr.*: **Kıp.** XIII *muxxu'l-dimāġ* 'the fleshy part of the brain' **beyin** *Hou.* 21, 11: XIV **meyi** *al-dimāġ*; **Tkm.**

beyni *Id.* 89: XV *ummu'l-ra's* 'the brain' (**töpe**; in margin) **beyini** *Tuh.* 4a. 13; *duhnu'l-dimāġ* 'the soft material of the brain' **méyini** (in margin **beyini**) *do.* 15a. 12: **Osm.** XIV ff. **beyni** 'brain' in several texts down to XVII and one later *TTS I* 94; *II* 133; *III* 87; *IV* 98.

Dis. V. BNA-

D **büne:-** Den. V. fr. **1 bü:n**; rare but found with two different meanings: (1) 'to be, or find, defective'; (2) 'to trim' (in the sense of removing defects). Survives only in the latter sense in NC Kzx. **mine-**. **Uyğ.** VIII ff. Bud. (because he held these views) **uzatı yérer müneyür ertiniz** 'you blamed and found fault with him at great length' *Hüen-ts.* 1798: **Xak.** XI **ol to:nuğ müne:di:** 'he cut the sides (*qaṭa'a'l-aṭrāf*) of the garment in order to save in from unevenness (*al-inhirāf*), etc.' *Kaş. III* 274 (**müne:r, müne:me:k**): XIV *Muh.*(?) *'āba min nafsihi* 'to have a personal defect' **müne:-** *Rif.* 112 (only): **Kıp.** XIV (after **bün** *al-'ayb*) hence one says **büne-** (and **bünile-**, *sic*?) *'āba Id.* 36.

Dis. BNC

D **bunça:** Equative f. of **1 bu:**; 'as many, or as much, as this; so many, or much', and the like. S.i.s.m.l. as **munça** and the like, and in SW Osm. as **bunca**. Cf. **ança:**. **Türkü** VIII **bunça: bitigig** 'so many(?) inscriptions' *Şu. Sb.*: VIII ff. Man.; Bud.; Civ. **munça** is fairly common, e.g. *M I* 18, 3 (i) (**aḍır-**): **Xak.** XI *KB* **munça bezlz** 'so much adornment' 96: XIII(?) At. **nelük mālka munça köŋül bamakıŋ** 'why do you set your mind so much on wealth? 183; a.o. 429: **Çağ.** XV ff. **munca** (spelt) *īnqadr* 'this amount, as much as this' *San.* 320v. 10 (quotn.): **Xwar.** XIV **munça** 'so many' *Qutb* 111: **Kom.** XIV **munça** 'so much', etc. *CCG*; *Gr.* 165 (quotns.): **Kıp.** XV 'for so many years past' **munca yıldan beri** *Tuh.* 90b. 12: **Osm.** XIV ff. **bunca** (in two XIV and XV texts **munca**) 'so much, etc.; (occasionally) thus'; c.i.a.p. *TTS I* 124; *II* 178, 698; *III* 116; *IV* 131.

D ***bançuk** See **mançuk.**

bonçuk (**?bonçok**) 'bead, bead necklace'; in some early occurrences perhaps, more generally, 'jewel'. The modern forms suggest strongly that the second vowel was originally **-o-**. Survives in NE Khak. **moncık**: SE Türki **monçak**: NC Kır. **monçok**; Kzx. **monşak**: SC Uzb. **munçok**: NW Kk. **monşak**; Kumyk **minçak**; Nog. **moyşak** (*sic*): SW Az. **muncuk**; Osm. **boncuk**; Tkm. **moncuk**. **Türkü** VIII ff. (a statement regarding the virtues) **törlüg monçu:ku:ŋ taşları:ŋ** 'of various jewels and (precious) stones' *Toy.* 2–3 (*ETY II* 57): **Uyğ.** VIII ff. Man. **yinçülüg monçuklar** 'pearl necklaces' *TT II* 15, 11–12: Bud. **manı monçuk ertini** 'the Mani (Sanskrit) necklace(?) jewel' *U II* 37, 55; **morvarıt** (fr. Greek *margarites*) **monçuk** 'a pearl necklace' *U III* 15, 4 (ii); (my dear son I love you) **ayadakı yinçü monçuk teg** 'like a pearl necklace in the palm of the hand' *PP* 6, 8; o.o. *TT V* 20, 14 (in Note A 117); 26, 100: Civ. (if one burns and pulverizes) **yılan başı monçuknı** meaning obscure, 'a necklace of snake's heads', or 'the beads in (or on) a snake's head' *H I* 130: **Xak.** XI **monçuk** *kull xaraza mina'l-ḥuli* 'any bead used as a personal ornament': **monçuk** 'any kind of jewel, lion's claw or amulet (*mina'l-cawāhir aw barāṭini'l--asad awi'l-tamāyim*) hung on the neck of a horse' *Kaş. I* 475; o.o. *II* 123 (**sürül-**); *III* 121 (**to:ḍ**): XIII(?) *Tef.* **monçuk** 'necklace' 226 (*munçuk*): **Çağ.** XV ff. **minçağ** (*sic*, spelt) *xarmuhra* 'bead' *San.* 321 v. 3 (quotn.): **Kıp.** XIV **monçuk** *al-xaraz wa'l-fuṣūṣ* 'bead, the bezel of a ring'; also called **bonçuk** (? in **Tkm.**) *Id.* 89: XV *xaraz* **bonşuk** *Tuh.* 14b. 2: **Osm.** XVIII **bonçuk** in *Rūmī*, 'bead' in Ar. *xaraza San.* 141 v. 20.

VU ***bünçig** See **müncig.**

Tris. BNC

C ***bunçulayu:** See **munçulayu:.**

Tris. V. BNC-

D ***bançuklan-** See **mançuklan-.**

D ***bonçuklan-** See **monçuklan-.**

Dis. BND

C **buntağ** Crasis of **bu:** and **te:ğ**; 'like this'; cf. **antağ** with which this word is practically synonymous. As pointed out by T. Tekin in *On Kök Türkic büntegi, CAJ VIII* 196, there is one occurrence of this word with regressive instead of progressive vocalic assimilation. S.i.a.m.l.g. except SW as **muntağ** with minor phonetic changes ((**-u-/-ı-**; **-t-/-d-**; **-ğ/-k/-y**). **Türkü** VIII **neŋ yerdeki: xağanlığ boḍunka: bünteği: bar erser** 'if a people ruled by a *xağan* in any country had a (*xağan*) like this' *T* 56–7: VIII ff. Man. **bu muntağ törlüg alp aḍa** 'these kinds of grievous dangers' *TT II* 6, 22; o.o. 8, 38 and 45: **Uyğ.** VIII ff. Bud. **mundağ sakınç kılıp** 'thinking thus' *TT V* 8, 68–9; 10, 110; a.o.o.: **Xak.** XI *Kaş. I* 36 (**1 oş**); *I* 64 (**osuğ**); *I* 160, 3; *III* 154 (**sa:v**); n.m.e.: *KB* **kalı mundağ erse yorık** 'if his conduct is like this' 175; o.o. 292, 727, etc.: XIII(?) *Tef.* **mundağ** 'thus, like this' 225: **Çağ.** XV ff. **mundak** *bunçılayın wa bunuŋ gibi Vel.* 385; **mundak** (1) *inçunīn* 'thus' (quotn.); (2) *īn waqt* 'at this time'; **mundakta** *dar īn waqt* (quotn.) *San.* 320v. 13: **Xwar.** XIII **mundağ/mundak** 'thus' *'Alī* 12: XIV **mundağ** 'thus' *Nahc.* 237, 3; 413, 5–6.

F ***banda:r(?)** See **manda:r.**

D ***bunduz** See **munduz.**

Dis. V. BND-

D ***baŋıt-** See **maŋıt-**.

D **buŋaḍ-** Intrans. Den. V. fr. **buŋ**; 'to be distressed' and the like. Survives in SE Türki **muŋay-** *Shaw* 184 (only); NC Kır., Kzx. **muŋay-**; and presumably SC Uzb. **munkay-** 'to be bowed, bent'; and SW Osm. **buŋa-** but all authorities agree that this means 'to be senile' and the like, which suggests a false etymology fr. **bun-**. **Türkü** VIII (the guide lost the way and was strangled) **buŋaḍıp xağan** 'the *xağan*, being worried' (said 'advance at a trot') *T* 26: **Uyğ.** VIII ff. Bud. *U II* 31, 47, etc. (**2 aḍın-**); *U III* 72, 22 etc. (**2 taŋla:-**): **Xak.** XI (in a prov.) **er oğlı: muŋa:ḍma:s** 'a son of man is not permanently at a loss' (*lā yaḍtarr iḍṭirār yabqā fihi*; but uses his ingenuity and so gets out of his difficulty) *Kaş. II* 84, 25; n.m.e.: *KB* (he came to the town but found no lodgings) **muŋaḍtı muyanlıkta tüşti barıp** 'he was at a loss, and went to a charitable institution and lodged there' 489; o.o. 29 (**elig**), 492, 572, 3767 (**ötügçi:**): XIV Muh.(?) *iftaqara* 'to be poor, destitute' **mu:ŋa:-** (?, the entry is a muddle) *Rif.* 104 (only); *al-fuqr* **mu:ŋa:ymak** 125: **Çağ.** XV ff. **muŋay-** (spelt) *maḥzūn wa ğamnāk şudan* 'to be sorrowful, distressed' *San.* 319v. 27 (quotns.).

D ***beŋde:-** See **meŋde:-**.

D ***beŋdet-** See **meŋdet-**.

D **1 bandur-** Caus. f. of **2 ban-**; survives only(?) in SW Osm. **bandır-**, which is however syn. w. **2 ban-** and has no Caus. connotation. **Xak.** XI **ol maŋa: etme:kig ya:ğka: mandurdı:** 'he told me to dip (*aṣbağanī*) the bread in oil' *Kaş. II* 197 (**mandurur, mandurma:k**): **Osm.** XVIII **bandır-** *furū burdan* 'to dip' *San.* 127r. 22 (*Rūmī* quotn.).

D ***2 bandur-** See **1 mandur-**.

D **bintür-** Caus. f. of **bin-**; 'to make (someone *Dat.*) mount' (a horse, etc. *Acc.*, or **üze:**). S.i.m.m.l. with the same phonetic changes as **bin-**. **Türkü** VIII **at üze: bintüre:** 'telling (the men) to mount their horses' *T* 25: **Xak.** XI **ol maŋa: at mündürdi:** 'he told me to mount (*arkabanī*) the horse (etc.)' *Kaş. II* 197 (**mündürür, mündürme:k**): XIII(?) *Tef.* **mindür-** ditto 224: XIV *Muh.*(?) *ardafa* 'to mount (someone) behind (someone else on the same horse)' **bi:ndü:r-** *Rif.* 103: **Çağ.** XV ff. **mindür-** Caus. f.; *suwār kardan* 'to make (someone) ride' *San.* 321r. 23: **Xwar.** XIV **mindür-** ditto *Quṭb* 111.

D ***buntur-** See **muntur-**.

D ***beŋdeş-** See **meŋdeş-**.

Tris. BND

D ***buŋaḍınçığ** See **muŋaḍınçığ**.

Tris. V. BND-

D ***buŋaḍtur-** See **muŋaḍtur-**.

Dis. BNĞ

***bañak** 'dung', perhaps specifically 'animal dung'. For the phonetic evolution cf. ***bćñı:**. Survives only(?) in SE Türki **mayak** 'sheep's and camels' droppings' *Shaw, Jarring.* **Uyğ.** VIII ff. Bud. **uḍ mayakı** 'cow-dung' *U I* 29, 6 (**u:ḍ**): Civ. **mayak** 'dung' occurs several times in *H I* and *II* the animals concerned being pigeons, cows, camels, and wolves: **Xak.** XI **mayak** 'dung' (*ba'r*), specifically of the camel; thence the word is used more generally (*yusta'ār*), and one says **ko:y mayakı:** 'sheep's dung'; it is not used of horses, for which the word is **yundak** *Kaş. III* 167 (prov.): **mejek** ('with -j-') *ca'ru'l-kalb* 'dog's dung'; hence one says **ıt mejekı:** *I* 392 (presumably a further corruption of this word): **Oğuz** XI **baynak** *al-farṭ* 'dung' *Kaş. III* 175: **Kıp.** XIII *al-ba'r* **maya:k** *Hou.* 15, 5.

D ***baŋığ** See **maŋığ**.

D ***bunuk** See **munuk**.

***buñğak** See **muyğak**.

D ***buŋğa:n** See **muŋğa:n**.

Dis. V. BNĞ-

E **bınık-** Hap. leg.; there does not seem to be any doubt that this is a misreading of ***tınık-** Den. V. in **-ık-** fr. **tı:n** although this Suff. normally forms Intrans. verbs. **Uyğ.** VIII ff. Bud. (then that rich man's son Kañcanadeva) **boḍunın karasın emlep öŋeḍtiler bınıktılar** (read **tınıktılar**) 'treated the common people (in the realm of King Indriyaprabhā) and cured them and gave them rest' *Suv.* 598, 16–17.

D ***buŋuk-** See **muŋuk-**.

D ***bañğır-** See **mañğır-**.

D ***buŋkar-** See **muŋkar-**.

Tris. V. BNĞ-

D **bañaka:-** See **mayaka:-**.

Dis. BNG

?F **benek** almost certainly l.-w. fr. Pe. **banak** 'a small seed, pimple', and the like. Survives only(?) in SW Osm. **benek** 'spot, speck, freckle'. **Arğu** and a few dialects (*wa fī ba'ḍi'l-luğa*) XI **benek** *al-ḥabba* 'seed, berry, pimple': **benek** *al-fals* 'a small copper coin' *Kaş. I* 386: **Çağ.** XV ff. **benek** 'blotches and spots' (*gul wa nişān*) which appear on the face as the result of drinking (and in Pe. (1) 'a forest fruit' also called *ban*; (2) a kind of fabric with a background of brocade and gold spots on it) *San.* 127r. 26: **Kıp.** XIV **benek** *al-nuqṭa* 'a spot' *Id.* 36.

beŋgü: (?**beŋgö**) 'eternal, everlasting'. An early l.-w. in Mong. as *möŋke* (*Haenisch* 112 *müŋke*, but the modern pronunciation (*Haltod* 508) is *möŋke*). S.i.a.m.l.g. except SW. The NE forms **möŋkü** *R IV* 2131 and Tuv.

möŋge are reborrowings fr. Mong., elsewhere normally **meŋgi** or the like; to be carefully distinguished fr. **beŋi:** with which it is easily confused in some scripts. **Türkü** VIII **beŋgü: taş** 'memorial (lit. 'everlasting') stone' *I S* 11, *II N* 8; *I S* 12 (**biti:-**), *II N* 15; a.o. *I S* 8, *II N* 6 (**1 é:l**): VIII ff. Man. **meŋigü teŋri yérin** 'the country of the eternal gods' *Chuas. I* 15; a.o. *do. I* 29; *M III* 15, 2 (i); **mengü Zrwa** 'the eternal god Zurwān *M III* 5, 8; Yen. **beŋgü:min tike: berti:** 'he erected my memorial' *Mal.* 28, 4; same phr. but **beŋü:sï:** *do.* 30, 3; o.o. 27, 8; 33, 3; 36, 3 (all **beŋgü:**); 39, 1; 48, 6 (both **beŋkü:**); **meŋkü:** 39, 5: Uyğ. VIII ff. Man.-A **meŋigü** *M I* 11, 19, etc. (**ögrünçlüg**); o.o. *do.* 11, 16; 12, 11: Chr. **mengü teŋri** *U I* 7, 5: Bud. **yértinçüdeki özüg yaşıg mengü sakındıŋızlar** 'you thought that life (Hend.) in (this) world is everlasting' *T M IV* 252, 4; **Mengü** as a P.N. *Pfahl.* 12, 19: **O. Kır.** IX ff. **beŋü:sü:** (*sic?*) *Mal.* 9, 3; a.o. 42, 5(*?*); **beŋgü:m** *do.* 13, 5; a.o. 24, 2; **beŋkü:mïn** 20, 1: **Xak.** XI **meŋgü:** *al-ṣay'u'l-xālid wa'l-xulūd* 'anything eternal; eternity'; both common N. (*ism*) and Dev. N. (*maṣdar*); one says **meŋgü: aju:n** *dāru'l-xulūd* 'the eternal (i.e. future) world' *Kaş. III* 378 (verse): *KB* **mengü** (so spelt) 'eternal' is common 10, 113, 115, etc.: XIII(*?*) *Tef.* **mengü** *ditto* 223: **Xwar.** XIV ditto *Qutb* 110; *MN* 121; **meŋgü** *Nahc.* 281, 2–3: **Kom.** XIV **meŋgü/mengü/mengi** *CCG*; *Gr.* 164: **Kıp.** XIII *dāma* 'to continue, endure' **mengü kal-** (mis-spelt *kol-*) *Hou.* 40, 3: XIV **mengü: şu:** *mā'u'l-ḥayat ay mā'u'l-dawām* 'the water of life, that is, the water of eternity' *Id.* 89.

Dis. V. BNG-

D ***bünük-** See **münük-**.

Dis. BNL

D ***bañıl** See **mayıl**.

D ***buŋluğ** See **muŋluğ**.

Dis. V. BNL-

D ***banıl-** See **manıl-**.

D ***bañıl-** See **mayıl-**.

D **binil-** Pass. f. of **bin-**; (of a horse, etc.) 'to be mounted, ridden'. S.i.s.m.l.g. as **minil-/münül-**; SW Osm. **binil-**. **Xak.** XI at **münüldi:** 'the horse (etc.) was ridden' (*rukiba*) *Kaş. II* 138 (**münülür, münülme:k**).

D ***bünel-** See **münel-**.

D ***baŋla:-** See **maŋla:-**.

D ***bünle:-** See **münle:-**.

D ***beŋlet-** See **meŋlet-**.

D ***beŋlen-** See **meŋlen-**.

Tris. BNL

D ***beŋi:lig** See **meŋi:lig**.

D ***beŋi:lik** See **meŋi:lik**.

Tris. V. BNL-

D ***beŋi:le:-** See **1 meŋi:le:-**.

D ***béñi:le:-** See **2 meŋi:le:-**.

Dis. BNR

biŋa:r (p-) 'a spring of water'. A purely Oğuz word surviving only in SW Osm. **pıŋar/puŋar**. Cf. **1 bulak, yul**. **Oğuz** XI **miŋa:r** *'aynu'l-mā'* 'a spring of water' *Kaş. III* 376; *'aynu'l-mā'* is called **miŋar** *III* 363; a.o. *III* 280 (**çokra:-**, not an Oğuz word): XIII(*?*) *Tef.* **miŋar** ditto 224: **Tkm.** XIII *al-'ayn, 'aynu'l-mā'* (**köz**; in **Tkm.**) **bı:ŋa:r** (spelt *bı:ğa:r*) *Hou.* 6, 20: XIV **mınar** *al-'ayn mina'l-mā'* *Id.* 88; *manba'u'l-mā'* ditto **bıŋa:r** (unvocalized) *Bul.* 4, 13: **Osm.** XIII to XVI **bıŋar**, less often **buŋar** (**?pıŋar/puŋar**) 'spring' is common *TTS I* 96; *II* 137; *III* 89; *IV* 100; XVIII **puŋar** (spelt 'with p- and -ŋ-') in *Rūmī, çāh-i āb çaşma-i āb* 'a well, or spring, of water'; and metaph. *gūşa-i çaşm* 'the corner of the eye' *San.* 141 v. 23.

Dis. V. BNR-

?D ***baŋra:-**, etc. See **maŋra:-**.

Dis. BNS

D **bensiz** Priv. N./A. fr. **ben**; survives in SW Osm. normally meaning 'without me, in my absence'. It is possible that it occurs in the passage below with the meaning 'without self-interest'. Alternatively the word might be read as a Priv. N./A. fr. ***man** taken as a l.-w. fr. Sanskrit **māna** 'pride, insolence'. The meaning of the phr. is fixed by the context. **Uyğ.** VIII ff. Man. **asra mensiz** (or **mansız**?) **sakınçlarıg** 'humble (Hend.) thoughts' *TT II* 17, 68–9.

D **buŋsız** Priv. N./A. fr. **buŋ**; 'without care, anxiety, grief', and the like. N.o.a.b. **Türkü** VIII (the Chinese give gold, silver, etc.) **buŋsız** 'without stint' *I S* 5, *II N* 4; (you will live in comfort and) **buŋsız boltaçı:sen** 'will become carefree' *II N* 14; o.o. *II E* 29 (**2 ér-**); *T* 48: VIII ff. Yen. **tamkalığ** (*sic*) **yılkı: buŋ[sız] er[ti:]** 'his branded cattle were innumerable' *Mal.* 26, 6; a.o. *do.* 7 (**bakır**): **Uyğ.** VIII ff. Man.-A (you will live in that country at your ease and) **muŋsuzun** 'without a care' *M III* 30, 6 (ii): Bud. (rich men, paying no taxes and) **muŋsuz taksız** 'not feeling anxiety or constraint' *TT VI*, p. 57, note 11, 5: **O. Kır.** IX ff. **buŋu:suz ulğa:t(t)ım** 'I grew up without a care' *Mal.* 7, 2; a.o. *do.* 6, 3: **Xak.** XI *KB* (oh all-powerful, eternal) **muŋsuz bayat** 'carefree God' 6; a.o. 28: XIII(*?*) *Tef.* **muŋsuz** 'careless' 226: **Xwar.** XIV (my son has become rich and I poor; my son) **muŋsuz** 'carefree' (and I **muŋluğ**) *Nahc.* 286, 6; (I have become a king) **ortaklarnıŋ ortaklıkındın muŋsuz** 'not dependent on the companionship of companions' *do.* 401, 3.

D ***bünsiz** See **münsiz**.

Dis. V. BNŞ-

D ***bañış-** See **mayış-**.

(D) ***biŋeş-** See **miŋeş-**.

Dis. BNZ

beŋiz 'the complexion'. Survives only(?) in SE Tar. **meŋzi** *R IV* 2084; Türki ditto *BŞ* 698 and SW Osm. **beŋiz**. **Türkü** VIII ff. Man. **tişi kişilerniŋ körkin meŋizin** 'the shape and complexion of women' *M III* 22, 7–8 (i); a.o. *Chuas.* 46 (**2 öŋ**): Yen. [gap] **üz er yüzi: beğler beŋizı: beğlik** 'the faces of the . . ., and the complexion of the *beg*s is worthy of *begs*'(?) *Mal.* 26, 9 (a very obscure and damaged inscription): **Uyğ.** VIII ff. Man.- A **körk meŋiz teğsürmek** 'to change one's shape and complexion' *M I* 25, 29–30: Bud. **körki meŋzi** *U III* 23, 2 (ii); *Suv.* 60, 3; a.o. *U IV* 8, 15–17 (**toŋa:**): **Xak.** XI **meŋiz** 'the colour (*lawn*) of a man'; hence one says **kızıl meŋizlig** 'with red cheeks' (*al-wacna*); the word is usually applied to (the colour of) the cheeks *Kaş. III* 363; o.o. *I* 60, 5; 65, 9 (**ağduk**); 486, 16: *KB* **meŋiz** is common; (plain and mountain high and low ground) **yaşıl kök meŋiz** 'become green (Hend.)' 96 (exceptionally not used of the human face); (the king was angry) **artuk karartti meŋiz** 'and made his face even blacker' 629; o.o. 733 (**körk meŋiz**), 1116 (ditto. following the Vienna MS.), 892, 3840 (**ertini**): XIII(?) *Tef.* **meŋiz** 'look, appearance' 222: XIV *Rbğ.* **meŋiz** 'complexion' *R IV* 2081 (quotns.): **Çağ.** XV ff. **béŋiz** (spelt, 'with **-ŋ-**') *güna wa başara* 'colour, skin' *San.* 150r. 25; **méŋiz** the same as **béŋiz** 'skin and complexion' (*simā*) *do.* 321 v. 8: **Xwar.** XIV **meŋiz** (1) 'colour, complexion'; (2) 'resembling' *Qutb* 110: **Kom.** XIV 'face' **meyiz** *CCI*; *Gr.*: **Kıp.** XIII *lawn saḥna wachi'l-insān 'alā ayy şifa kānat* 'the colour of a man's face, however it is described' **meŋiz** (spelt *megiz*); **Tkm. be:ŋiz** (*be:ngiz*) *Hou.* 31, 9; a.o. (*megiz*) 19, 17: XIV **meniz** 'the colour of the face' *Id.* 88: **Osm.** XIV ff. **beŋiz** 'complexion' in several texts *TTS II* 128; *III* 83; *IV* 94: XVIII **beŋiz** in *Rūmi* 'colour, skin', in Çağ. **béŋiz** *San.* 127r. 29.

***büñüz** 'horn'. The various forms in which this word appears point clearly to an original **-ñ-**, cf. ***béñi:**. Survives in NE **mü:s** *R IV* 2225 and Khak.; **mıyıs** *R IV* 2140 and Tuv.: SE Türki **müŋüz** *Shaw*, *BŞ*; **muŋuz** *Jarring*: NC Kır. **müyüz**; Kzx. **müyiz**; SC Uzb. **muguz**; NW Kk., Kumyk, Nogay **müyiz/müyüz**; Kaz. **mögez**: SW Az., Tkm. **buynuz**; Osm. **boynuz**: and Çuv. **mäyra/mäyraka** *Ash. VIII* 292. **Uyğ.** VIII ff. Man.-A **müyüz** *M I* 16, 11–12 (**kaç**): Bud. **müyüz** *U II* 35, 21 (**baka:**) Civ. **kilen keyik müyüzi teg** 'like the horn of an unicorn (Chinese l.-w.) *TT I* 42; **iŋekniŋ koynnıŋ** (?so read) **miŋizin** 'the horn of a cow or sheep' *H I* 42; a.o. **müŋüzin** *do.* 55 (**öği:-**): **Xak.** XI **müŋüz** 'the horn (*al-qarn*) of any kind of animal'; **müŋüz müŋüz** 'the name of a children's game' (described at length) *Kaş. III* 363 (prov.); o.o. *I* 37 (**3 oş**); *III* 226 (**baka:**): **Çağ.** XV ff. **büŋüz** (spelt, 'with **-ŋ-**') *şāx-i ḥaywānāt* 'an animal's horn'; also called **buynuz** and **müŋüz** *San.* 141 v. 22; same entry reversed 142v. 26 (**buynuz**); 321r. 2 (**müŋüz**): **Kom.** XIV 'horn' **müz** *CCG*; *Gr.*: **Kıp./Tkm.** XIII *qarnu'l-baqar wa ġayrihi* 'horn of cattle, etc.' **buynuz** *Hou.* 14, 21: XIV **müyüz** *al-qarn*; **Tkm. buynuz** *Id.* 89; *Bul.* 8, 8 (**eçkü:**); XV *qarn* **müyüz** (in margin **buynuz** *luġa fihi*) *Tuh.* 29b. 2; a.o. 14a. 10 (**eçkü:**).

VUF **banzı:** Hap. leg.; no doubt, like other Gancak words a l.-w. **Gancak** XI **banzı:** *baqāyā'l-'inab ba'da'l-qiṭāf 'alā'l-'arīş* 'stray grapes left on the trellis after the bunches have been picked' *Kaş. I* 422.

D ***beŋzeg** See **meŋzeg**.

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D **beŋze:-** Den. V. fr. **beŋiz** but with little semantic connection; 'to resemble'. Survives only in SW Az. **benze-**; Osm. **beŋze-**; Tkm. **meŋze-**. Cf. **1 oxşa:-, yaŋza:-**. **Xak.** XI **bi:r ne:ŋ bi:rke: meŋz:e:di:** 'one thing resembled (*taşabbaha*) another' *Kaş. III* 403 (**meŋze:r, meŋze:me:k**): *KB* **muŋar meŋzeyü keldi şā'ir tili** 'the poet's tongue (i.e. statement) is like this' 441; o.o. 1306, 6147: XIII(?) *Tef.* **meŋze-** ditto 222: XIV *Rbğ.* ditto *R IV* 2084 (quotn.): **Çağ.** XV ff. **béŋze-** (spelt) *şabīh wa mānand şudan* 'to resemble' *San.* 150r. 10; **méŋze-** (spelt) same as **béŋze-** *do.* 321r. 24: **Xwar.** XIII **beŋze-** ditto *'Ali* 32: **Kom.** XIV ditto **beŋze-** *CCI*; *Gr.*: **Kıp. Tkm.** XIV **menze-** *aşbaha* ditto *Id.* 88; *lafzu'l-muşābiha* 'a word for comparison' **benzer** *Bul.* 16, 4: XV in paras. on comparison **beŋzer** and **okşar** in *Kav.* 28, 13 ff. and **menzer, owşar**, and **okşar** in *Tuh.* 44b. 6 ff. are said to be synonymous: **Osm.** XV **beŋzer** 'it is as if . . .' *TT IV* 95; XVIII **benze-** (in *Rūmi*) *şabīh wa manand şudan San.* 127r. 21.

D **beŋzet-** Caus. f. of **beŋze:-**; 'to compare (something *Acc.*, to something *Dat.*)'. Survives in the same languages. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 1889–90 (**abamuluğ**): **Xak. ol bi:r ne:ŋni: bi:rke: meŋzetti:** 'he compared (*şabbaha*) one thing to another' *Kaş. II* 358 (**meŋzetü:r, meŋzetme:k**): *KB* **muŋar meŋzetü** 'making the following comparison' is a stock phr. 273, 319, 412, etc.: **Çağ.** XV ff. **béŋzet-** Caus. f. *taşbīh kardan* 'to compare' *San.* 150r. 24; **méŋzet-** ditto 321r. 25 (quotn.): **Xwar.** XIV **meŋzet-** ditto *Qutb* 111: **Osm.** XVIII **beŋzet-** (spelt) in *Rūmī* 'to compare', in Çağ. **béŋzet-** *San.* 127r. 18 (quotn.).

Tris. BNZ

D ***büñüzge:k** See **müŋüzge:k**.

D ***beŋizlig** See **meŋizlig**.

Tris. BNZ-

D ***beŋizlen-** See **meŋizlen-**.

D ***büñüzlen-** See **müŋüzlen-**.

Mon. BR

ba:r *Kaş* 's definition of this word as a Particle (*harf*) connoting existence, or presence in a particular place, and as the opposite of **yo:k**, q.v., is very apt. It is in fact nearly always used as the predicate of a sentence, the subject being either stated or inferred. In this usage, therefore, it is of the nature of a Verb, but it cannot be conjugated and must be supplemented by an Aux. V., **1 er-** or the like, if a mood or tense form is required. Its use as a Noun meaning 'existence' or 'property' (the latter meaning uncertain, if authentic, ? an abbreviation of **barım**) is unusual. C.i.a.p.a.l.; one of the three basic words in which the initial has become **v-** in SW Az. and Osm. (but not Tkm.), cf. **bar-, bér-. Türkü** VIII (because heaven so ordained and) **özüm kutım bar üçü:n** 'because I myself had the favour of heaven' *I S* 9, *II N* 7; similar phr. *I E* 29, *II E* 23; **ol eki: kişi: bar erser** 'since there are those two men' *T* 10; similar phr. *T* 30, 57; o.o. *I S* 10, *II N* 8; *T* 14: VIII ff. *IrkB* 18 (connoting existence; **1 bağış**); o.o. *do.* 32, 57; *Toy.* 14 (with Gen. connoting possession, **belgü:**): Man. (we knew) **ne bar ermiş** 'what existed' (before there was a heaven and earth) *Chuas.* 163; o.o. *do.* 273, etc.: Yen. **bar üçün** *Mal.* 48, 1 and 2: **Uyğ.** IX **bay bar ertim** 'I was rich' *Suci* 5: VIII ff. Man.-A **evimde yeme üküş takığu kuşlar bar erür** 'in my house, too, there are many fowls' *M I* 37, 14–15; a.o.o.: Bud. (ever since heaven and earth were created) **bay yeme bar yok çığay yeme bar** 'there have been rich and poor' *PP* 6. 1–2; and many o.o.: Civ. **bar** is common in its usual meanings, and, in contracts, in phr. like **bérgînçe bar yok bolsarmen** 'if I die before repaying it' *USp.* 1, 7–8: **O. Kır.** IX ff. **tört oğlu:m bar üçün** 'because I had four sons' *Mal.* 20, 1: **Xak.** XI **ba:r** a Particle which connotes the existence (*wucūd*) of a thing and its being present in its place (*kawnihi ḥāḍir fī maḥallihi*); hence one says **sende: yarma:k ba:rmu:** 'have you any money?' and the other says **ba:r**, 'I have'; it is the opposite (*naqīḍ*) of *laysa* in Ar. and **yo:k** in Turkish: **ba:r yigde:** *al-ğubayrā'l--kibār* 'the greater jujube tree, *Zizyphus rubra*' *Kaş. III* 147 (the semantic connection of this phr. is not obvious, **ba:r** here may be a different word, perhaps a l.-w. fr. Pe. *bār* 'fruit'); about a dozen o.o.: *KB* **törütgen barıŋa törümiş tanuk** 'the created is witness to the existence of the Creator' 15; **fidā kıldı barın neŋin ham özin** 'he sacrificed his being, his property, and himself' 56; **sözüŋ barı tök** 'pour out the essence of your words' 195; o.o. in the normal usage 201, 207, 735, etc.: XIII(?) *At.* (I did not exist and you created me) **yana yok kılıp ikinç bar kılursen** 'you then destroyed me and brought me into existence a second time' 10; a.o.o.; *Tef.* **bar** 'existent', etc. 90: XIV Muh. *a lak faras*? 'have you a horse?' **senin aţın ba:rmu:** *Mel.* 18, 2 etc.; *Rif.* 97; *ḥāḍir* **ba:r** 54, 7; 151; *na'am* 'yes' **ba:r** 56, 9; 154: **Çağ.** XV ff. **bar** *var hast ma'nasina* 'there is' *Vel.* 126; **bar** (1) *mawcūd* 'present, existent, etc.; (2) *hast San.* 120v. 27 (quotn. and several phr. **bar** plus Conjugational f.s of **é-** (**1 er-**)): **Xwar.** XIII **war** 'there is', etc. '*Ali* 32, etc.; **bar** *do.* 47: XIV **bar bol-** 'to exist' *Qutb* 27; **barım yokum** 'what I have and what I lack' *do.* 86 (s.v. **yuku**); **bar** 'there is' *MN* 34, etc.; *Nahc.* 3, 11, etc.: **Kom.** XIV **bar** in the full range of meanings *CCI, CCG*; *Gr.* 50 (quotns.): **Kıp.** XIV **bar** *mawcūd*, its opposite (*muqābaluhu*) is **yok** *ma' dūm*, neither is conjugated as a Verb *Id.* 29: XV **bar/ba:r** *mawcūd Kav.* 27, 14–15 (phr.); *mawcūd* **bar** *Tuh.* 35a. 12; a.o.o.: **Osm.** XIV ff. **var** (with 3rd Pers. Pos. Suff. **varısı**) c.i.a.p. with a wide range of meanings, 'there is; existence; property; all', etc. *TTS I* 756 ff.; *II* 964 ff.; *III* 742 ff.; *IV* 815 ff.

***ber** (?**bér**) See **berü:**.

bi:r originally the Cardinal Number 'one'; later attenuated, through such phr. as **bi:r ne:ŋ . . . bi:r** 'one thing . . . another' to little more than an Indefinite Pron. Adj. 'a, an'. C.i.a.p.a.l **Türkü** VIII **bir** is common, always as a Numeral, e.g. **bir kişi: yanılsar** 'if one man goes astray' (they exterminate the whole family) *I S* 6, *II N* 5; **bir toḍsar a:çuk örmezsen** 'once you are satisfied, you do not remember being hungry' *I S* 8, *II N* 6: VIII ff. **bir** common as a Numeral *IrkB* 25 (**bokursı:**), etc.: Man. in a list of four seals in *Chuas.* 177 ff. they are enumerated as **bir, ekinti, üçünç, törtünç; bir ikintike savlaşıp** 'conversing with one another' *TT II* 8, 55–6; a.o.o. as a Numeral: **Uyğ.** VIII **bir iki atlığ** 'one or two horsemen' *Şu. E* 5; a.o.o.: VIII ff. Man., Bud., Civ. **bir** as a Numeral is common: **O. Kır.** IX ff. **bir otuz yaşımda:** 'in my twenty-first year' *Mal.* 15, 1; a.o.o.: **Xak.** XI **bi:r** *al-wāḥid fi'l-'adad* the Numeral 'one'; hence one says **bi:r yarma:k** 'one *dirham*' *Kaş. III* 121; very common as a Numeral and in the phr. **bi:r . . . bi:rke:** e.g. *III* 403 (**beŋze:-**) and **bir ikindi:** 'one another': *KB* **bir** is common (1) as a Numeral, e.g. **uğan bir bayatka** 'to the one almighty God' 2; (2) more indefinitely meaning 'a man' e.g. 339 (**1 bo:r**): XIII(?) *At.* **bir** is common as a Numeral, and in such phr. as **udu biri birke** 'one after another' 14; **bir ança boḍun** 'a few people' 123; *Tef.* **bir** (with 3rd Pers. Poss. Suff. **biri/birisi**) is common as a Numeral and in phr. like **biri biri** and **bir ança** 102: XIV *Muh. al-wāḥid mina'l-'adad* **bi:r** *Mel.* 5, 14 ff.; *Rif.* 76; *aḥad* **bi:r** 81, 7; 186; *afrada* 'to isolate' **bi:r ketü:r-** 104 (only): **Çağ.** XV ff. **bir** *bir, 'adad ma'nāsina Vel.* 137; **bir** (and **birer**) *yak* 'one' *San.* 145v. 10: **Xwar.** XIII(?) **bir** 'one; a' is common in *Oğ.*: XIV **bir** 'one; a; once' *Qutb* 33; *MN*, 5, etc.; **birin birin** 'one by one' *Qutb* 33: **Kom.** XIV **bir** 'one; a'; **bir . . . bir** 'one . . . the other'; common *CCI, CCG*; *Gr.* 58 (quotns.): **Kıp.** XIII *wāḥid* **bi:r** *Hou.* 22, 2; *ba'du'l-ğad* 'the day after to-morrow' **birisi: kün** *do.* 28, 12; *al-'awar* **bir közlü:** that is 'with one eye' *do.* 26, 9: XIV **bir** *wāḥid Id.* 29; *Bul.* 12, 10; *waraqa* 'a page' in the phr.

('every time you write) **bir waraqa** (I will give you a *dirham*') *Kav.* 21, 21; **bir** 'one, a' is common in *Tuh.*

F 1 bo:r 'wine'; l.-w. fr. Middle Persian *bōr*, see *Doerfer* I, p. 2; II 780. An early l.-w. in Mong. as *bor* (*Haenisch* 19); n.o.a.b. Cf. **çağır, süçig.** **Uyğ.** VIII ff. Civ. (if a man has a headache let him soak this *dhāraṇi*) **borka** 'in wine'; o.o. *TT VIII I.*11 (**beğni:**); *H II* 22, 26 (**igle:-**); *TT VII* 24, 12; 25, 4; 27, 12, and many in *H I* and *II*: **Xak.** XI **bo:r** *al-xamr* 'wine' *Kaş. III* 121 (prov.): *KB* **bir bor içse sevse** 'if a man drinks wine and likes it' 339; o.o. 708, 1334, 1434, 2091, etc.: **Kom.** XIV 'wine' **bor** *CCI*; *Gr.*: **Kıp.** XIII *al-xamr* **bor** (also **süçü:, ça:kır**) *Hou.* 16, 3.

2 bor? See **borça:.**

bür 'a bud'. The only early occurrence is in a conjectural restoration, but see **bürlen-.** Survives, sometimes with somewhat changed meaning, in NE Alt., Sag., Tel. **pür** 'leaf of a tree' (in Tel. also 'bud') *R IV* 1397 (ditto **pürçük** 'bud' *do.* 1400); Khak. **pür** 'leaf'; Tuv. **bürü** 'leaf'; NC Kır. **bür** 'bud'; Kzx. **bür/büri** 'pine-needle' (**bürşik** 'bud'). **Uyğ.** VIII ff. Man. (plants spring up; their branches grow and spread out) [**büri** conjectured] **bokuklanur** '[their buds] swell' *Wind.* 9–10; **Kom.** XIV 'bud' **bür** *CCG*; *Gr.*

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bar- 'to go', often more specifically 'to go away'. For its use as a Descriptive V. see *v. G., ATG*, para. 256; *Brockelmann*, para. 237 (4). C.i.a.p.a.l.; one of three basic words of which the initial has become **v-** in SW Az., Osm.; cf. **ba:r, bé:r-.** Cf. **2 két-.** **Türkü** VIII **bar-** 'to go' is very common, e.g. **yér sayu: bardığ** 'you went to every country' *I S* 9, *II N* 7; **uça: bar-** Honorific phr. for 'to die', see **uç-**; **er- bar-** 'to behave in an independent fashion' see **2 ér-**: VIII ff. **beg er yuntı:ŋaru: barmı:ş** 'a *beg* went to his stud' *IrkB* 5; a.o.o.: Man. **teŋri yériŋerü baru umatın** 'because they could not go to the heavenly country' *Chuas.* 85 (in v.l. C.'s edition of this text **berü** is often mistranscribed *baru*); **yügürti bardı** 'he ran away' *M I* 7, 17: Yen. **aḍrılu: bar-** 'to be parted (from one's friends, etc.) and go away', i.e. 'to die' *Mal.* 28, 6; 29, 3; **erdemin üçün él ara:da: kara: xanka: barıpan yalavaç barıpan kelmediŋiz** 'because of (your) high qualities in the realm you went to Kara Xan (i.e. the Karakhanid court), you went as an ambassador but did not come back' *do.* 30, 4–5: **Uyğ.** VIII (the Karluk with evil intentions) **teze: bardı:** 'ran away' (from my rule) *Şu. N* 11: VIII ff. Man.-A (the 522nd year since the holy prophet Mani) **teŋri yériŋerü bardukta** 'went to the heavenly country' *M I* 12, 14; a.o.o.: Man. **barku** (*sic*) **k[öni] yol** 'the straight road to go' *TT III* 72–3: Bud. **bar-** is very common both for 'to go', e.g. **keli barı kılıp** 'making (the index finger) go to and fro (seven times)' *TT V* 8, 58; and 'to go away' e.g. **koltğuçılar yığlayu barsar** 'if the beggars go away weeping' *PP* 10, 5–6: Civ. **bar-** is very common in both senses: **O. Kır.** IX ff. **aḍrılu: bar-** *Mal.* 16, 2; 18, 2; a.o.o.: **Xak.** XI **ol evke: bardı:** 'he went (*ḍahaba*) to his house' (or somewhere else) *Kaş. II* 6 (**barı:r, barma:k**); over 100 o.o.: *KB* **bar-** is very common for 'to go' and 'to go away'; e.g. (the tongue depreciates a man and) **barır er başı** 'off goes his head' 163; a.o. 375 (öç-), and occurs as a Descriptive V. e.g. (if he has done my work and) **körü bardı erse içim taşlarım** 'and has seen my inner (thoughts) and my outward (appearance)' 425: XIII(?) *At.* **bar-** 'to go (away)' 184, etc.: *Tef.* ditto 91: XIV *Muh. maḍā* 'to go away' **ba:r-** *Mel.* 12, 5; 21, 7; *Rif.* 86, 115; *al-māšī* 'walking' **ba:rğa:n** 13, 1; 88; a.o.o.: **Çağ.** XV ff. **bar-(-ay,** etc.) *var- gitVel.* 126; **bar-** (1) *raftan* 'to go'; (2) *sulūk kardan* 'to behave' (cf. **barış-**) *San.* 120r. 2 (quotns.): **Xwar.** XIII **bar-** 'to go', etc. *'Ali* 26; **var-** *do.* 27: XIII(?) **bar-** ditto *Oğ.* 129, etc.: XIV ditto *Quṭb* 27; *MN* 111, etc.; *Nahc.* 15, 16, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 50 (quotns.): **Kıp.** XIII *rāḥa* 'to go away' **bar-***Hou.* 40, 12: XIV **bar-** *ḍahaba Id.* 29; **kança: barursen** *ayna taḍhab*, also one says (by implication in **Tkm.**) **warursen** *do.* 75: XV **bar-***ḍahaba Kav.* 8, 16; *rāḥa do.* 9, 18; (to illustrate **2 ok**) **barğın ok** *Tuh.* 90a. 12 (in *Tuh. ḍahaba* and *rāḥa* **ket-**): **Osm.** XIV ff. **var-** 'to go, go away', and in one or two idioms; c.i.a.p. *TTS I* 757; *II* 965; *III* 743; *IV* 817.

bé:r- 'to give'; also used as a Descriptive V. connoting action for the benefit of someone else, see *v. G. ATG*, para. 255; *Brockelmann*, para. 239b. C.i.a.p.a.l.; one of the three basic words of which the initial has become **v-** in SW Az., Osm.; cf. **ba:r, bar-.** **Türkü** VIII (the Chinese) **bérü:r** 'give' (gifts of gold, etc.) *I S* 5, *II N* 4; (Kül Tégin killed nine men and) **ordu:ğ bérmedi:** 'did not surrender the camp' *I N* 9—(my ancestors Bumın Xağan and Éştemi: Xağan ascended the throne and) **türkü boḍunıŋ éli:n törö:si:n tuta: bérmiş éti: bérmiş** 'took control of the realm and unwritten law of the Türkü people and organized them' *I E* 1, *II E* 3; many o.o.: VIII ff. **kut bérgeymen** 'I will give you the favour of heaven' *IrkB* 2; a.o. *do.* 47: Man. **puşı bérdimiz erser** 'if we have given alms' *Chuas.* 140–1; o.o. *do.* 231–3: Yen. **beŋgü: tike: ber-** 'to erect a memorial (to someone)' *Mal.* 28, 4; 30, 3; 48, 9: **Uyğ.** VIII **yiçe: işig küçig bérgil** 'give me (your) services as before' *Şu. E* 5; a.o.o.: VIII ff. Man.-A **esengüsin bérdi** 'he gave him well-being' *M I* 12, 2—**kapağın aça bérdi** 'he opened his door' (for them) *do.* 13, 12; a.o.o.: Man. (PU) **karmaşuhn bérü yarlıkazun** 'may he deign to give absolution (l.-w.)' *TT III* 176; **evin tüş bérür** 'gives seed and fruit' *Wind.* 11: Bud. **bér-** is very common, both for 'to give', e.g. (the beggars came and asked for more gifts) **yeme bérdi** 'and he gave (them) again' *PP* 7, 4; and as a Descriptive V. e.g.

(the notables) **öŋi oŋi kazğanç kılmak ayu bérdiler** 'described (for him) various ways of making money' *PP* 13, 1–2; *do.* 60, 6 (**ünde:-**): Civ. **bér-** is very common in *USp.*, esp. in the sense of 'to repay' (a loan) 1, 5, etc.: **Xak.** XI **ol maŋa: yarma:k bé:rdi:** 'he gave me (*a'ṭānī*) a *dirham*' (etc.) *Kaş. III* 180 (**bé:rür, bé:rme:k**); over 50 o.o. most spelt **bé:r-** but a few **bér-**; *KB* **bér-** is very common both for 'to give' and as a Descriptive V. e.g. **ayu bérdi yol** 'he told (them) the way (to salvation)' 37: XIII(?) *At.* (all created things) **seniŋ barlıkıŋka tanukluk bérür** 'bear witness to Thine existence' 5; **ayu bér maŋa** 314; a.o.o.: *Tef.* **bér-** is common in both usages 97: XIV *Muh.* (as an example of *yā* pronounced **-é:-**) *a'ṭi* **bé:r** *Mel.* 5, 7; *Rif.* 76; *al-'aṭā* **bérmek** (mis-spelt with *-mak*) 36, 11; 122: **Çağ.** XV ff. **bér-(-güni**, etc.) *vér- Vel.* 136–8; **bér-** *dādan* 'to give'; also one of the verbs attached to other verbs to give emphasis or embellishment (*mubālağa yā tazyīn*) as in **tuta bér-** *giriftan* 'to take, grasp' and **koya bér-** *rahā kardan* 'to concede' *San.* 144r. 16 (quotns.): **Xwar.** XIII **bér-**, less often **ber-** *'Ali* 26–7: XIII(?) **carlığ bérdi** 'he gave orders' *Oğ.* 96; **Oğuz xağanka soyurkap bérdi** 'he showed favour to Oğuz Xağan *do.* 121–2; a.o.o.: XIV **bér-** in both usages *Qutb* 31; *MN* 2 ff.; *Nahc.* 21, 8 etc.: **Kom.** XIV **ber-** in both usages *CCI*, *CCG*; *Gr.* 55 (quotns.): **Kıp.** XIII *a'ṭā* **ber-/bér-** *Hou.* 56, 11; *ṭalaqa* 'to hand over' **sa:lı: ber-** 34, 18; a.o.o.: XIV **bér-** *a'ṭā Id.* 29; *Bul.* 211: XV ditto *Kav.* 9, 18; 28, 20; *a'ṭā* **ber-** *Tuh.* 5b, 13; a.o.o.: **Osm.** XIV ff. **vér-** (less often **ver-**) is not listed as such in *TTS* but various compound Verbs are, the oldest **véribi- (verip ıd-)** 'to send' *TTS I* 760; *II* 968 (once, XIV, **béribi-**); *III* 747; *IV* 819.

D **bu:r-** Intrans. Den. V. fr. **2 bu:**; 'to steam; to be fragrant'. Survives only(?) in SE T'ar. **pura-** 'to smell' (Intrans. and Trans.) *R IV* 1365; Türki **puru-** *BŞ*; **bura-/buru-** *Jarring* ditto. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 145–6 (**köt:-**): Civ. (the cooked meat's) **yıdı yıparı bura turur** 'sweet odour (Hend.) is fragrant' *TT I* 193: **Xak.** XI **yıpa:r burdı:** *fāḥat rāyiḥatu'l-misk* 'the fragrance of the musk diffused itself'; also used of anything sweet-scented which is diffused (*yataḍawwa'*); and one says **su:v burdı:** *irtafa'a buxāru'l-mā' wa ğayrihi* 'steam rose from the water (etc.)' *Kaş. II* 6 (**bura:r, burma:k**); **yıpa:r bu:rdı:** same translation; and one says **su:v bu:rdı:** same translation; also used of any fragrant odour (*ṭīb ḍakī*) which diffuses itself or steams *III* 180 (**bura:r, burma:k** *sic*): *KB* **ajun barça bütrü yıpar burdı kin** 'the whole world thoroughly diffused the fragrance of musk' 71; a.o. 1937: **Kıp.** XIV **burı-** (so vocalized) *fāḥa'l-misk Id.* 29.

bür- 'to twist, wind round, screw together', and the like. S.i.a.m.l.g. The vowel was originally a front one, but there is great inconsistency in modern languages, several having forms both with front and with back vowels, usually with slightly different meanings. The modern forms are: NE Tel. (*R IV* 1397) and Khak. **pur-** (Tuv. **bürge-**); SE Türki **bura-** *Shaw*; **bur-** *BŞ*; **bürü-** *Jarring*; NC Kır., Kzx. **bür-** and **bura-**; SC Uzb. **bur-**; NW Kaz **bör-**; Kk., Nog. **bur-/bura-** and **bür-**; SW Az., Osm., Tkm. **bur-** and **bürü-**. Cf. **tür-**. **Xak.** XI **ol yançuk ağzı: bürdi:** *zawā ra'sa'l-xarīṭa* 'he twisted up the mouth of the leather bag'; also used of anything similar like the waist-band of a pair of trousers (*nayfaqati'l-sarāwil*) *Kaş. II* 6 (**büre:r, bürme:k**): *KB* **kişenin bür-e** 'twist his hobbles tight' 6615: **Çağ.** XV ff. **bur-** (*sic*) *pīçīdan wa tāb dādan* 'to twist, wind up' *San.* 131 v. 4: **Xwar.** XIV (VU) **bür-** 'to twist' *Qutb* 38 (*bur-*): **Kom.** XIV 'to twist' (VU) **bür-** *CCI*; *Gr.*: **Kıp.** XIII *fatala min fatli'l-ḥabl wa ğayrihi* 'to twist (or spin, a rope, etc.)' **bür-** (Imperat. **-gül**) *Hou.* 37, 9: XIV (VU) **bür-** *waca'a baṭnuhu* ('to have a stomach-ache') *wa fatala Id.* 29; *fatala wa faraka* ('to rub in the hands') **bür-** (Imperat. **-gil**) *Bul.* 70r.: XV **bür-** *fatala aw lawā* ('to twist') *Kav.* 9, 18; *fatala* **(éy- (eğ-)**; in margin) **bür-** *Tuh.* 28b. 6: **Osm.** XIV ff. **bur-** (Infin. XVI **-mak**) 'to twist; to have a stomach-ache; to divert' in several texts *TTS I* 126; *II* 180; *III* 118; *IV* 134; **bürü-** 'to wrap up' in several texts *II* 187; *III* 24.

Dis. BRA

F **bére:** a measure of length; n.o.a.b., but a l.-w. in Mong. as *bere* (*Kow.* 1126) where it is taken as equivalent to Sanskrit *yojana* 'a mile of 8,000 yards'. Obviously a l.-w., which, as it is certainly not Chinese and does not look Iranian, is prob. Tokharian. Phonetically the only suitable equivalent is B *prere*; A *pārra* 'an arrow', which if taken to mean 'a bow shot', which is a unit of length at any rate in Çağ. (see **atım**), might have such a sense. This explanation is not, however, self-evident. **Uyğ.** VIII ff. Man.-A **yétmiş tümen béré süŋü teg** 'like a lance 700,000 *béré* long' *M I* 20, 15–16: Bud. (on the bank of that river there is an iron tree) **bir béré éğiz** 'one *béré* high' *TM IV* 253, 64; o.o. *do.* 129, 131; *TT IX*, p. 22, note 77, 5 **tümen bere** in *Hüen-ts.* (unpublished fragment) translates Chinese '10,000 *li*'; a *li* is about 600 metres.

?D berü: (**?bérü:**) an Adv. used both of time and of space, meaning broadly 'to this side, on this side'. The phonetics of this word are obscure. So far as the first vowel is concerned the Türkü spellings of cognate words point more to **-é-** than **-e-**, and there are sporadic spellings with **-é-** later, but the evidence for **-é-** is not conclusive. The word does not occur in Türkü VIII (the word sometimes so read in *T* 26, 28 is **evirü:**) and the spellings of cognate forms in Türkü and Uyğ. are more easily derived fr. ***ber** (**?bér**) than this word. It is, therefore, prob. that **berü:** is itself a der. f., a crasis of ***berrü:**, that is ***ber** (**?bér**) with the Directional Suff. **-rü:** and this is corroborated by the fact that it is often used in antithesis to

aŋaru:, q.v. S.i.a.m.l.g., usually as **beri**. See **berdin, (?E) bırğaru:, bergerü:, berü:ki:,** VU **berye:. Türkü** VIII ff. Man. **berü** occurs several times of time in *Chuas.*; **antadata** (*?sic*) **berü** 'since then' *I* 16–17: **kértü teŋrig arığ nomuğ biltükümüzde berü** 'ever since we got to know the true God and the pure doctrine' 158; o.o. 19, etc. (**sö:**): **Uyğ.** VIII ff. Man.-A (sufferings which we have endured) **üküş öḍte berü** 'for a long time past' *M I* 11, 17–18; a.o. *do.* 10, 5–6: Man. **munçada berü** 'for so long' *M II* 5, 8 (ii); a.o. *M I* 30 24–5 (**aḍak**): Bud. Sanskrit [*an*]*āgatapūrvam* 'not having come before' **öŋre:tin be:rü** (spelt *p-*) **ba:rma:tukuğ** (ditto) *TT VIII A.*1; **berü** used of time is fairly common, *TT IV* 4, 19; 6, 23; 8, 53; *PP* 56, 7 etc.—**barça berü kelzünler** 'let them all come hither' *U II* 21, 6; o.o. *Suv.* 625, 10 etc. (**aŋaru:**): Civ. **burunkı bu xanlar çağındın berü** 'ever since the reigns (lit. times, Mong. l.-w.) of these former Xans' *USp.* 22, 39; o.o. *do.* 31, 3; 120, 3; 77, 5 (read **ozadın berü** 'for a long time past'): **Xak.** XI **keldi: berü:** *cā'a ilaynā* 'he came towards us' *I* 219, 23; **köŋül berü: yaymadıŋ** (why) have you not turned your heart towards us? *III* 245, 18; o.o. *I* 35 (**2 aç**); *II* 259, 7 (**kelimsin-**); *III* 212, 12 (**kı:**); n.m.e.: *KB* **berü** is common, both of time, e.g. **tümen yılda berü** 'for the last ten thousand years' 84, and of space, e.g. **berü kel** 106; o.o. 486, 923: XIII(?) *Tef.* **tamı berüsi** 'the front (top and bottom) of the wall' 91 (*baru*); **berü** of time 99: **Xwar.** XIV **berü** (with *Abl.*) 'since, because of' *Qutb* 27 (*baru*); **bérü** ditto 31: **Kom.** XIV **beri** (with *Abl.*) 'since' *CCG*; *Gr.* 56 (quotn.)

böri: 'wolf'. C.i.a.p.a.l. except in SW Az., Osm. where 'wolf' is **kurt**; in Tkm. **bö:ri** (*sic*) is known, but is not the standard word. See *Doerfer* II 784. **Türkü** VIII (the army of my father the *xağan*) **böri: teg ermiş** 'was like a wolf' (and his enemies like sheep) *I E* 12, *II E* 11: VIII ff. (a rich man's sheep) **böri:ke: soku:şmi:ş** 'encountered a wolf' *IrkB* 27: **Uyğ.** VIII ff. Man.-A **böri oğlı** 'a wolf cub' *M I* 8, 6; a.o. *M III* 11, 9 (i) (**öpün-**): Man. (a lamb which) **börike kedilip** 'is dressed (i.e. reborn) as a wolf' *M I* 18, 5; **Er Böri** Proper Name *TT IX* 114: Bud. (evil creatures such as) **bars irbiş böri** 'leopards, panthers, and wolves' *TT VI* 116: Civ. **böri** as an animal whose gall, bones, tongue, etc. are used in medicine is common in *H I*: **O. Kır.** IX ff. **yeti: böri: ölürdim** 'I killed seven wolves' *Mal.* 11, 10; **Çoçuk Böri: Saŋu:n** Proper Name *do.* 12, 1: **Xak.** XI **böri:** *al-ḍi'b* 'wolf' *Kaş. III* 220 (prov.); ten o.o. *KB* (he organized the realm, enriched the people and) **böri koy bile suvladı ol öḍün** 'the wolf then drank water with the lamb' 449; a.o. 1040: **Çağ.** XV ff. **böri** *kurt, gurg ma'nāsına* 'wolf' *Vel.* 148 (quotn.); **böri** *gurg*, in Ar. *dı'b San.* 133r. 22 (quotn.): **Xwar.** XIII(?) **érkek böri** 'a male wolf' *Oğ.* 141; a.o.o.: XIV **böri** *Qutb* 36, *MN* 76; *Nahc.* 112, 10; 343, 7 etc.; **börü** *Qutb* 37: **Kom.** XIV 'wolf' **börü** *CCI*; **böri** *CCG*; *Gr.*: **Kıp.** XIII *al-ḍi'b* **börü: (Tkm. kurt)** *Hou.* 11, 3: XIV **börü** *al-ḍi'b Id.* 30; a.o. *do.* 70 (**kurt**); *al-ḍi'b* **börü:** *Bul.* 10, 6: XV ditto **bö:rı:** *Kav.* 62, 7; *Tuh.* 16a. 12.

VU?D **büri:** Hap. leg.; the underlying concept seems to be 'something screwed into something else'; if so, Dev. N. fr. **bür-. Xak.** XI **büri:** *'ayru'l-sahm fī madxali'l-ru'ẓ* 'the head of an arrow shaft in the entry to the socket (of the arrow head)'; hence one says **başak büri:si:: büri:** *xaṣab musnada fī fūhāti'l-ṣirb mağrūza murakkaba ba'ḍuhā bi--ba'ḍ kaylā yanṣaqq fūhāt kull ṣirb* 'pieces of wood placed in the mouths of vessels and pushed in and fitted together so that the mouths of the vessels shall not be damaged' *Kaş. III* 220.

Dis. BRB

D **borba:ğ** Hap. leg.; N.Ac. fr. **borba:-. Xak.** XI **borba:ğ** *al-maṭl wa'l-taswīf fī'l-umūr* 'dallying and dilatoriness in dealing with affairs' *Kaş. I* 461.

D **borba:ş** N./A.S. fr. **borba:-**. Survives only(*?*) in NC Kzx. **borbas** (of a man) 'flabby, inert'; (of ground) 'soft, yielding'. **Xak.** XI **borba:ş i:ş** *al-amru'l-muxtaliṭu 'llaḍī lā yu'raf maxraculu* 'a confused affair of which the issue is unknown' *Kaş. I* 459 (MS., in error, *yorba:ş*).

Dis. V. BRB-

borba:- this V. and its der. f.s, except **borba:ş**, where a survival fixes the first vowel, are all Hap. leg. Cf. **boyba:-. Xak.** XI **er i:şığ borba:dı:** *sawwafa'l-raculu'l-amr wa lam yubrimhu* 'the man was dilatory over the affair and did not handle it efficiently' *Kaş. III* 275 (**borba:r, borba:ma:k**).

D **borbat-** Caus. f. of **borba:-. Xak.** XI **ol anıŋ i:şın borbattı:** *awqa'a amrahu fī taṣwiş wa taswīf* 'he got his (someone else's) affair into a muddle by dilatoriness' *Kaş. II* 327 (**borbatu:r, borbatma:k**).

D **borbal-** Pass. f. of **borba:-. Xak.** XI **anıŋ i:şı: borbaldı:** *taṣawwaṣa amruhu* 'his affair got into a muddle' *Kaş. II* 228 (**borbalu:r, borbalma:k**).

D **borbaş-** Co-op. f. of **borba:-**, with a connotation of action affecting the whole of the Subject. **Xak.** XI **i:ş borbaşdı:** *ixtalaṭa'l-amr* 'the affair (etc.) got (thoroughly) confused' *Kaş. II* 203 (**borba:şur, borba:şma:k**).

Mon. BRC

SF **burç** See **murç.**

Dis. BRC

D **barça:** Equative f. of **ba:r**; 'all'. S.i.a.m.l.g.; in SW only Tkm. One of several words with this meaning, cf. **tolp, kop,** F **kamağ, köp,** etc. See *Doerfer* II 683. **Türkü** VIII ff. (and whatever evil blasphemies that wicked demon

thought of) **barça:** [gap] 'all of them' *Toy. III* 1 v. 7 (*ETY II* 179): **Uyğ.** VIII **barca:** *Şu. Sa.* (damaged passage): VIII ff. Man.-A (*after a list* of gods) **bular barça** 'all these' *M I* 21, 3 (i); a.o. *do.* 6 (i): Man. **işin barça kodur** 'he puts down his work completely' *M I* 17, 2; (whatever things distress mankind) **barça** 'they all' (arise from anger and perversity) *TT II* 16, 46; **olar barça kamığun** 'they all together' *III* 125; o.o. *do.* 75, 104: Chr. (whatever children are under two years old) **barçanı ölürüŋler** 'kill them all' *U I* 10, 3: Bud. **olarnı barça** *U III* 28, 5; (giving alms) **barçasın bérür erdi** 'he gave them all away' *do.* 40, 31; and many o.o.: Civ. (the wishes in your mind) **barça kandı** 'are all satisfied' *TT I* 115; (if one mixes hoopoe's bones and musk) **yüzke barça sürtser** 'and rubs it thoroughly into the face' *TT VII* 23, 6; and many o.o.: **Xak. barça:** a Particle (*ḥarf*) meaning *al-kull* 'all'; one says **barça: keldi:le:r** 'they all came' *Kaş. I* 417 (verse); seven o.o.: *KB* **kamuğ barça muŋluğ törütülmişi** 'all those created by Him are oppressed with care' 5; o.o. 266, etc.: XIII(?) *Tef.* **barça** 'all' 91: **Çağ.** XV ff. **barça** (and **barı**) *cümlesi* 'all of them' *Vel.* 128 (quotn.); **barça** (1) *ḥama* 'all' (quotn.) (and (2) 'while it exists') *San.* 121r. 16: **Xwar.** XIII **barça** 'all' *'Ali* 51; XIV ditto *MN* 119; *Nahc.* 379, 2: **Kom.** XIV ditto in several usages *CCI*, *CCG*; *Gr.* 50 (quotns.): **Kıp.** XIV **barça:** *al-kull Id.* 30: XV *al-nās kulluhum* **barşa:** (*sic*) **kişi:le:r** *Kav.* 39, 19; **barça/barşa** in grammatical section *Tuh.* 82a. 4 ff.

VUD **borça:** Hap. leg.; Equative f. of **2 bo:r** (?), which from the context must be something violent. V. Thomsen (*Turcica* 94, note 2) suggested that there was an old word **bor** meaning 'a storm', of which NE, NC **bora-** 'to be stormy' *R IV* 1662 was the Den. V.; and it has been suggested that SW Osm. **bora** 'a violent wind' is a later form. This is not wholly impossible, but it is more probable that Osm. **bora** is a corruption of Greek *boreas* 'north wind', and it is very odd that, if there really was a word **bor** meaning anything as ordinary as 'a storm', there should be no other trace of it. It is more likely that this is the Equative f. of **1 bo:r** 'wine' with the implication that too much wine leads to disorder. **Türkü** VIII **Türgeş xağan süsi: Bolçu:da: otça: borça: kelti:** 'the Türgeş *xağan*'s army advanced from Bolçu: like a fire or . . .' *I E* 37; *II E* 27.

D **borçı:** N.Ag. fr. **1 bo:r**; n.o.a.b. **Uyğ.** VIII(?) Civ. **borçı Salğar** 'the wine merchant (or wine grower?) Salğar' *USp.* 53, 4, 3–4: **Xak.** XI *KB* (in a list of the kind of people the king dislikes) **yava erse borçı yā kıyğan elig** 'if a man is a reckless wine-bibber or crooked-handed' 850; **bor içme ayā borçı** 'do not drink wine, you wine-bibber' 2096: XIII(?) *At.* (in a passage lamenting the decay of present-day morals) **kim ol borçı erse kişi yégi ol, kerek erse yéglik yorı borçı bol** 'if a man is a wine merchant (or wine-bibber?) he is (reckoned) the most superior of mankind, if you must be superior, go and become a wine merchant (or wine-bibber?)' 409–10 (two MSS. *read* **borçı**, *in one glossed may-furūş* 'wine merchant', and this is clearly the better reading whichever the meaning of **borçı**; the other two read **yüzçi**, in one glossed *yüz alaŋ*(?); Arat preferred to read **yüzçi** translating it 'two-faced', but the word would be Hap. leg. and this would not be the normal meaning of such a word).

S **bürçe:** See **bürge:**

?D **burçak** perhaps Dev. N. fr. **bu:r-** in the sense of something fragrant; various kinds of pulse, usually 'bean', sometimes 'pea'; and metaph, 'a hailstone, a bead of sweat', and the like. S.i.a.m.l.g. except NE with minor phonetic changes. See *Doerfer* II 730. **Uyğ.** VIII ff. Civ. **burçak** 'beans', sometimes specified as black, green, or red *TT VII* 14, 60 ff.; 16, 10 ff.; **tuturka:nla:r burça:k** (spelt *p-*) **şeke:r** 'rice, beans, and sugar' *VIII I.*13; **burçakça** 'the size of a bean' *H I* 197; a.o. *H II* 8, 32 (**işle:-**): **Xak.** XI **burçak** *al-lūbiyā* 'beans': **burçak** *ḥabbātu'l-'araq* 'beads of sweat' *Kaş. I* 466: **Çağ.** XV ff. **burçak** a kind of pulse (*ḥubūbāt*) like chick-peas (*nuxud*) of a greenish (*ābī*) colour; in Ar. *xullar* ('pea, bean, lentil'); and metaph. *tagarg-i kūçik* 'a small hailstone the size of a chick-pea' *San.* 132v. 15: **Kom.** XIV 'hail' **burçak**; 'vegetables' **bırçak** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-barad* 'hailstone' **burçak**, which also means *al-ḥimmaṣ* 'peas' *Hou.* 5, 8; *al-ḥimmaṣ* **burçak** *do.* 9, 16: XIV **burçak** *al-barad Id.* 30; *al-kirsinna* 'chick-peas' **burçak** *Bul.* 6, 16 (but *al-ḥimmaṣ* **nuxut**!): XV *ḥaṣā* 'pebble' **burşak** *Tuh.* 12b. 11: **Osm.** XVIII **burçak** (after Çağ.) and in *Rūmī, gawdāna* 'cattlefood', in Pe. *mulk* ('black beans') and in Ar. *culubān* ('peas, vetch') *San.* 132v. 15.

D **bürçek** Dev. N. fr. **bür-** in the sense of something twisted and curly; 'forelock' and the like. Survives in SW Osm. **bürçek/bürçük** (also spelt with **p-**) 'curly hair', and perhaps elsewhere; but NE **pürçük**; NC Kır. **bürçük**; Kzx. **bürşik** 'bud' are Dim. f.s of **bür** and SE Türki **burcek/bürcek:** NC Kır. **bürçök** 'corner, angle' seems to be a Dim. f. of Ar. *burc.* See *Doerfer* II 731. **Xak.** XI **bürçek** *nāṣiyatu'l-insān wa sabibatu'l-faras* 'the forelock of a man or horse' *Kaş. I* 476: XIII(?) *Tef.* **bürçek** ditto 108 (*bōrçek*): **Çağ.** XV ff. **pürçük** (so spelt) 'a small flag (*'alāma*) in the shape of a ribbon (*mangala*) made of brocade (*ibrīşim*)' *San.* 132v. 17: **Kıp.** XIII *ru'usu'l-'ağṣān* 'the tips of branches' **bürçek** which also means 'tufts (*al-şurāba*) of silk, etc.' *Hou.* 7, 13: XIV **bürçek** *al-nāṣiya Id.* 30: **Osm.** XIV ff. **bürçek/bürçük** (**?p-**) 'curl, forelock'; c.i.a.p. *TTS I* 133; *II* 187; *III* 579 (**p-**); *IV* 643 (**p-**).

F **perçem** See **beçkem.**

?F **barçın** 'silk brocade'. N.o.a.b., but the standard word for 'silk' in Çuv. where it is spelt **purçın, purçin, purçum, purçun,**

porçăm, purçăn, porçın, purçĕn *Ash. IX* 309–10 (Çuv. **-ç-** is a sound like **-sy-**). One of several words with this meaning; cf. **ağı:, éşgü:tl:, çi:t, çıxansı:, 2 çikin, çuz, torku:, ka:fğar, kaçaç, kutay, xulıŋ, loxtay, züngüm.** The Turks did not manufacture silk brocade, and it is unlikely that there were many, if any, native words for it. Morphologically **çıxansı:, kutay, xulıŋ, loxtay,** and **züngüm** look Chinese. **Éşgü:tl:** looks Tokharian, since *sk-, şk-* are characteristic initials in that language. **Barçın** may be a l.-w. fr. Tokharian A **pāśiṃ** 'treasure' (van Windekens, op. cit. s.v. **bokursı:**, p. 88). For the use of the same word for 'silk brocade' and 'treasure' cf. **ağı:.** **Uyğ.** VIII ff. Bud. **barçın** *Maitrisimit* fragment 98 (*TT VI*, p. 80, note 391, 17): **Xak.** XI **barçın** *al-dībāc* 'silk brocade' occurs 15 times, *I* 153 (**eşüklik**); 175 (**1 oŋ-**), etc.; n.m.e.: *KB* (the words of a wise man are) **barçın tözi** 'like brocade' 555: XIII(?) *Tef. istabraq* 'a silk garment embroidered with gold' **barçın** 91: XIV *Muh.(?) al-dībāc* **ba:rçın** *Rif.* 167 (only): **Xwar.** XVI ditto *Nahc.* 33, 1–2; **Kıp.** XIV **barçın** *dībāc Id.* 30.

Tris. V. BRC-

D **burçaklan-** Refl. Den. V. fr. **burçak**; pec. to *Kaş.* **Xak.** XI **ter burçaklandı:** *taḥabbaba'l-'araq* 'the sweat formed drops'; also used of other liquids when they form drops *Kaş. II* 273 (**burçaklanu:r, burçaklanma:k**); o.o. *I* 466, 9; *II* 279, 20.

D **bürçeklen-** Hap. leg.; Refl. Den. V. fr. **bürçek.** **Xak.** XI **at bürçeklendi:** *nabatat ṣabībatu'l-faras* 'the horse grew a forelock'; also used when a man's forelock (*nāṣiya*) grows *Kaş. II* 276 (**bürçeklenü:r, bürçeklenme:k**).

E **burçıntur-** occurs in *Suv.* 136, 11 in a string of verbs meaning 'to distress, hurt' **irintürdüm burçınturdum örletdim emgetdim**; comparison with other similar phr. shows that it is an error for **busandur-.**

Mon. BRD

VU **bart** n.o.a.b. **Xak.** XI **bart** *nayṭalu'l-ṣarāb wa mikyāl kull māyi'* 'a vessel for measuring wine or any other liquid' *Kaş. I* 341; a.o. *I* 93 (**aŋut**): **Oğuz** XI **bart** *al-kūzu'lladī yuṣrabu'l-mā' fihi* 'a mug for drinking water' *I* 341 (mis-spelt *yart* in the MS.).

VU **1 bert bürt** a quasi-onomatopoeic; the nearest parallel seems to be SW Osm. **pert pert/pert mert** 'bruised'. **Xak.** XI one says **bert bürt tuttı:** *axaḍahu min kull cānib faca'ata(n)* 'he took him by surprise from all sides' *Kaş. I* 341 (mis-spelt *yert yürt*).

D **2 bért** Pass. Dev. N. fr. **bé:r-**; lit. 'something given', in practice some kind of a tax, prob. 'a head tax'. **Uyğ.** VIII ff. Bud. *TT VI* 11 (**ért**): Civ. in *USp.* 73, an agreement between two persons whose slaves had married without permission, it is provided that each party should receive the tax (**bért al-**) of his own slave; a.o.o.; **ért bért** *USp.* 88, 41–2 etc. (**ért**): **Xak.** XI **bért** 'the tax (*al-ḍariba*) which a master receives from his slave each year'; it is more correct (*al-acwad*) to say **bé:rt** with **-é:-** *Kaş. I* 341.

VU?D **bürt** perhaps Dev. N. fr. **bür-** in the sense of something that twists the victim. **Xak.** XI **bürt** *al-cāṭūm* 'nightmare', and one calls it (VU) **kötı:** (unvocalized) **bürt** *Kaş. I* 341; a.o. *II* 10 (**bas-**).

Mon. V. BRD-

bert- (?**p-**) 'to injure, hurt (someone, etc. *Acc.*)' more particularly without breaking the skin. Survives only(?) in SE Tar. **bert-** 'to cut, hack, incise' *R IV* 1604 and SW Osm. **pert-** 'to bruise, sprain'. **Türkü** VIII ff. Man. (if through ignorance or wickedness) **béş teŋrig . . . neçe sıdımız bert(t)imiz erser** 'we have somehow injured or hurt the five gods' *Chuas.* 49–52; **teŋriler köŋülin bert-(t)imiz erser** *do.* 328–9: **Uyğ.** VIII ff. Bud. **köŋülin bertmeŋler** 'do not break his heart' *PP* 8, 5; a.o.o. in *PP*: Civ. (gap) **sıdı séni bertgeli** 'it injures (Hend.) you' *TT I* 17: **Xak.** XI **ol anıŋ eligin bertti:** 'he bruised (*awṭa'a*) his hand'; also used of anything which wounds or breaks it without inflicting a visible injury (*caraḥahu aw kasara kasr ğayr mubīn*) *Kaş. III* 425 (**berte:r, bertme:k**).

VU **bürt-** 'to touch' and the like. In Bud. terminology **bürtmek** translates Sanskrit *sparśa* 'touching, feeling' one of the five senses. In *TT VIII* spellings with **-ö-** and **-ü-** both occur. N.o.a.b.; modern verbs of this form cannot be connected semantically. **Uyğ.** VIII ff. Bud. Sanskrit *spṛśati* 'he touches' **börte:r** (spelt *p-*) *TT VIII A.*27; *saṃhṛtya* 'having collected' **bürtüp** (spelt *p-*) **yığıp** *do. C.*8; (then I considered how perception arises, and after deep reflection I fully understood that it arises) **bürtmekte ötkürü** 'because of touching (*sparśa*)' *U II* 7, 18; o.o. *U III* 17, 15 (**karva:-**); *TT V* 24, 66; *VI* 178; *X* 445 (**yumşa:k**); *Suv.* 349, 2; 367, 13 etc.

Dis. BRD

bertü: Hap. leg., but cf. **bertülen-.** **Xak.** XI **bertü:** *al-qurtaq* 'a tunic' *Kaş. I* 416.

VU **borta:** Hap. leg., but cf. **bortala:-**; prob. a l.-w. **Xak.** XI **borta:** *ruqāqātu'l-ḍahab* 'thin sheets of gold' *Kaş. I* 416.

D **birtem** Den. Adj./Adv. fr. **bi:r**; lit. 'like one', it seems to mean something like 'completely, wholeheartedly'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 32, 2 (v) (damaged passage): Bud. **birök . . . birtem kétgeli umasar** 'if he is quite unable to depart' *U III* 76, 20; **birtem ozup kutrulup** 'being completely saved (Hend.)' *TT IV* 12, 50; o.o. *do.* 59 (**üzmele:-**); *V* 24, 78 (**egrik**); *Suv.* 49, 1; 618, 4 etc.: **Xak.** XI one says **ol yumuşka: birtem bardı:** 'he went on the errand (*li'l-risāla*) devotedly and for a long time (*mun-*

qaṭi'a(n) tawīla(n)), as if he did not wish to return' *Kaş. I* 484: *KB* (if a man takes pleasure in drinking wine) **séziksiz bu er boldı birtem yava** 'undoubtedly this man becomes completely irresponsible' 339.

D **berdin** (?**bérdin**). Adv. fr. ***ber**, see **berü:** lit. '(situated) on this side', but normally used for 'south' as one of the cardinal points. N.o.a.b. **Türkü** VIII *T* 11 (**öŋdün**): **Uyğ.** VIII (west of the Seleŋe river and) **Yılu:n Kol berdin sıŋar** 'south of Yilu:n Kol *Şu. E* 3: VIII ff. Man. *M III* 8, 8 (ii) (**yırtın**): Bud. **bérdin** *TT VI* 291 (**öŋdün**).

PUF **borduz** Hap. leg.; l.-w. through some unidentified Iranian language, prob. Middle Pe., fr. Greek *paradeisos* 'a park'. **Xak.** XI **borduz** *al-fālīz* 'kitchen garden; melon patch'; this is not a native Turkish word (*ğayr aşlīya*) *Kaş. I* 457 (Ar. *fālīz* fr. Pe. *pālīz*, also fr. Greek *paradeisos*).

Dis. V. BRD-

D **burut-** Hap. leg.?; Caus. f. of **bur-**. **Xak.** XI **o:t eşiçni: buruttı:** 'the fire made the pot (etc.) steam' (*baxvarat*); and one says **oğla:n buruttı:** *radama'l-ṣabī muntina(n)* 'the boy let a maladorous fart'; **buruttı:** (*sic*?; only *rā'* vocalized) alternative form *Kaş. II* 302 (**burutu:r, burutma:k**; *rā'* not vocalized).

VUD **bürtül-** Pass. f. of **bürt-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (then the Buddha washed the sick man and) **teŋri burxan yumşak kol[ın] tügi bürtülmişke** 'when his (body) hairs were touched by the soft hands of the Buddha' *U III* 38, 33–4.

D **bertin-** (?**p-**) Refl. f., generally used as Pass., fr. **bert-**; 'to be injured', etc. Survives in NE Alt., Bar., Leb., Tel. **pertin-** 'to be dislocated; to have a miscarriage' *R IV* 1237; Tuv. **bertin-** 'to be injured' and SW Osm. **pertin-** 'to be bruised, sprained'. **Uyğ.** VIII ff. Civ. (a remedy for a man who owing to a fall from a horse or a roof, or a flogging) **içi bertinmişke kan tomurmışka** 'suffers from internal injuries or loss of blood' *II I* 181: **Xak.** XI **elig bertindi:** 'the hand was bruised' (*waṭa'at*, sic) by a blow (*ṣadma*) and the like, and weakness and limpness (*wahn wa futūr*) appeared in it *Kaş. II* 237 (**bertinü:r, bertinme:k**): **Kıp.** XIV (**bertük** *al-'uḍwu'l-mafkūk* 'a dislocated limb', hence one says) **bertindi:** *waṭi'a Id.* 30: **Osm.** XIV to XVI **bertin-**(?**pertin-**) 'to be dislocated or sprained' *TTS II* 132; *IV* 97.

D **bartur-** Caus. f. of **bar-**; 'to cause (someone *Acc.*) to go, or go away'. Survives in several NE languages as **pardır-**; SW Osm. **vardır-**. **Xak.** XI **ol meni: evke: barturdı:** 'he made me go (*aḍhabanī*) home (etc.)' *Kaş. II* 171 (**barturur, barturma:k**).

D **bértur-** Caus. f. of **bé:r-**; 'to cause (someone *Dat.*) to give (something *Acc.*); to cause (something *Acc.*) to be given'. S.i.s.m.l. **Uyğ.** VIII ff. Civ. **bértürü yarlıkadımız** 'we have deigned to order that (this binding written command) shall be given' *USp.* 88, 47–8: **Xwar.** XIII(?) **bérdürsün** 'may he order that (the whole world) shall be given (to your descendants)' *Oğ.* 327.

D **bertiş-** (?**p-**) Hap. leg.; Recip. f. of **bert-**. **Xak.** XI **ola:r bi:r ikindi:niŋ köŋlin bertişdi:le:r** 'they exasperated one another (*taxāşanā*) and wounded (*caraḥa*) one another's hearts' *Kaş. II* 203 (**bertişü:r, bertişme:k**).

VUD **bürtüş-** Recip. f. of **bürt-**; 'to come into contact with (something, **birle**)'. N.o.a.b. **Uyğ.** VIII ff. Bud. *TT V* 24, 71 (**aḍruk**).

Tris. BRD

VUD **bürtüglüg** P.N./A. fr. ***bürtüg** N.Ac. fr. **bürt-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (the king touched us) **linxwa teg yumşak bürtüglüg oğlağu eligin** 'with his delicate hand which is as soft as a lotus to the touch' *U III* 17, 14.

D **berdinki:** (?**bérdinki:**) N./A.S. fr. **berdin**. N.o.a.b. **Uyğ.** VIII ff. Man. **berdinki yirdinki** (*sic*) **yér suv** 'the countries to the south and north' *M III* 8, 8 (ii).

Tris. V. BRD-

VUD **borta:la:-** Hap. leg.; Den. V. fr. **borta:**; mis-spelt with initial **t-** on all three occasions. **Xak.** XI **ol börk borta:la:di:** 'he fastened plates of gold (*alṣaqa ruqāqāti'l--ḏahab*) on the cap' (etc.) *Kaş. III* 351 (**borta:-la:r, borta:la:ma:k**; corrected fr. *-me:k*).

D **bertülen-** Hap. leg.; Refl. Den. V. fr. **bertü:**. **Xak.** XI **er bertülendi:** 'the man wore a tunic' (*al-qurṭuq*) *Kaş. III* 200 (**bertülenü:r, bertülenme:k**).

VUD **bortalan-** Hap. leg.; Refl. f. of **borta:la:-**. In one place the initial is **t-**, in another **b-**, in the third it is undotted. **Xak.** XI **börk bortalandı:** 'the cap was gilded (*ḏahhabat*) with plates of gold' *Kaş. III* 200 (**bortalanu:r, bortalanma:k**).

Mon. BRĞ

?D **bark** perhaps Den. N. fr. **ba:r**; 'movable property, household goods'; hardly ever used by itself, nearly always in the phr. **ev bark** 'dwelling and household goods'. This phr. survives in SW Osm. and Jarring records it in SE Türki as **öybarka/öyvaka** 'household', and also the phr. **balabarka/balavaka** 'family', but otherwise **bark** seems to be extinct. **Türkü** VIII in the accounts of the erection of Kül Tégin's and Bilge: Xağan's tombs **bark** 'grave goods' is mentioned several times in association with **bediz** '(painted) ornamentation' (of the walls, etc.), e.g. **apar aḍınçı:ğ bark yaratu:rtım** 'I had various kinds of grave goods made for it' *I S* 12; o.o. *I N* 13 (**é:t-**); *I NE*; *II N* 14; *II NE*—**sıŋa:r süsi: evig barkığ yuliğı: bardı:**

'one wing of his army went to pillage (our) tents and household goods' *II E* 32; o.o. *do.* 34 and 37: VIII ff. Man. (if we have found the light of / he five gods) **evke barkka** 'to our dwelling and household goods' *Chuas.* 235; o.o. *do.* 249; *TT II* 8, 41–2: **Uyğ.** VIII **evin barkın** *Şu. E* 2, 12(?): VIII ff. Man.-A **kaltı yaŋı yémişlik ev bark yaratırça** 'as one makes a new orchard or house and household goods' *M I* 14, 8–10: Man. (meditating on the transitoriness of the body) **evtin barktın üntiler** 'they left house and home' *TT III* 137–8; o.o. *Wind.* 32, 34; *TT IX* 62: Bud. **evde barkta aḍa kılğuçi** (devils) 'who cause danger in the house and home' *TT V* 10, 84; o.o. *VI* 61, 63 etc.: Civ. (various kinds of property) **evümdeki barkımdakı** *USp.* 98, 14: **Xak.** XI one says **ev bark** *bayt wa dār* 'house and home'; **bark** cannot be used separately (*yufrad*), but only in (this) combination (*muzdawica(n)*) *Kaş. I* 348; (the enemy wished to sell) **evin barkın** *dūrahu wa 'aqārahu* 'his houses and property' *III* 333, 9: *KB* **ev bark** 4536, 4545, 4727: XIII(?) *Tef.* **ev bark** 'home' 91: **Çağ.** XV ff. **bark** is used coupled (*ba-ṭarīq-i muzāwaca*) with **öy** in the phr. **öy bark** *xānumān wa xāna wa aṯāṯ al-bayt* 'house and furniture' *San.* 121r. 21.

Dis. BRĞ

barak 'a long-haired dog'. Survives in NC Kir., Kzx.; some NW languages and SW Osm. in its original meaning and sometimes more generally for 'shaggy, long-haired' of other animals, rugs, etc. See *Doerfer* II 728. **Xak.** XI **barak** 'a long-haired (*ahlab*) dog'; the Turks believe that when a vulture (*al-nasr*) gets old it lays two eggs and incubates them; and out of one of them there hatches this dog which is called **barak**, and is the swiftest and the best hunter of all dogs, and out of the other a chick, and this is its last brood' *Kaş. I* 377: **Kıp.** XV *kalb* 'dog' translated *inter alia* **barak** glossed in the margin 'sheep dog' *Tuh.* 30b. 10.

D **barığ** N.Ac. fr. **bar-**; except in the phr. **erig barığ** (see **2 erig**) n.o.a.b., but see **burığ**. **Xak.** XI one says **ol barığ bardı:** *ḏahaba ḏahāba(n) wa lam yu'arric 'alā şay'* 'he went straight ahead and did not turn aside for anything' *Kaş. I* 371.

S **bıruk** See **buyruk**.

D **burığ** Hap. leg.; N./A.S. fr. **bu:r-**; misvocalized *barığ* in the MS. **Xak.** XI **burığ** *al-şay'u'l-muntin* 'something malodorous'; it is used in the Hend. (*fi'l-izdiwāc*) **sasığ burığ** *Kaş. I* 372.

?D **burkı:** 'wrinkled'; n.o.a.b. The morphological relationship between this and other connected words is obscure; **burkığ** and **burkıt-** look like Dev. N. and Caus. f. of ***burk-** and **burkur-** like a Den. V. fr. this word. The two groups can be joined only by assuming that this word is a Dev. N. fr. ***burk-** 'to be wrinkled'. **Uyğ.** VIII ff. Civ. **koxşa:k bu:rkı** (spelt *pu:rké*) **bolor** 'he becomes weak and wrinkled' *TT VIII* 1.4: **Xak.** XI anything which has wrinkles (*ğudūn*) in it is called **burkı: ne:ŋ**, for example a frowning face (*al-wachu'l-'abūs*) with a wrinkled forehead *Kaş. I* 427; a.o. *I* 18, 15.

S **borğu:** See **bo:rğu:y**.

D **bırkığ** Hap. leg.; (of a horse, etc.) 'a snort'. Presumably Dev. N. fr. ***bırk-** or ***bırkı:-**; the only cognate word is **bırkır-**, q.v., and there are the same morphological problems as in the case of **burkı:** q.v. NE Tuv. **bılğı** 'snort' is presumably a corruption of this word. **Xak.** XI **bırkığ** 'the snort (*naxīr*) of a horse or donkey'; one says **at bırkığı:** *Kaş. I* 461.

D **burkığ** Hap. leg.; completely unvocalized and the **b-** undotted (but, being between **bırkığ** and **başla:ğ**, must be **b-**). See **burkı:**, presumably Dev. N. fr. ***burk-**. **Xak.** XI **burkığ** *inziwā'u'l-cild wa ğayrihi* 'a wrinkle in the skin, etc.' *Kaş. I* 461.

E **barğan** See **bazğan**.

D **barkın** (?**barkı:n**) Dev. N./A. fr. **bar-**; the word is in a section of which the heading '*fu'lān/fi'lān* variously vocalized', requires a long vowel in the Suff., which seems to be unique but is presumably a Sec. f. of **-ğı:n**. Pec. to Xak. **Xak.** XI **barkın kişi:** 'a traveller (*al-raculu'l-musāfir*) whom nothing turns aside from his objective' *Kaş. I* 440: *KB* (I treat all people alike, whether they are my son, or a neighbour, or stranger) **kerek barkın erse keçigli konuk** 'or a guest passing through and determined to push on' 817; **kişi barkını** 'a man who has travelled widely' 4326; a.o. 4727.

CF **burxan** compound of Chinese *fu* (*Giles* 3,589) and presumably **xan**. The Chinese character was the one chosen to transcribe Buddha, and was pronounced approximately *bur* in NW China in VII–VIII. This word, corresponding properly to some phr. like *Buddharājā*, was the one chosen to represent Buddha in the earliest Turkish translations of Buddhist scriptures, which must have anteceded the appearance of Manichaeism among the Turks, and was taken over by the Manichaean missionaries to translate words like 'prophet' applied e.g. to Mani himself. In the Moslem period, like **2 but**, q.v. it came to mean 'idol' and still survives in one or two NE languages **purkan** *R IV* 1386; Tuv. **burğan** 'God' and in NC Kır. epics **burkan** 'idol'. See *Doerfer* II 732. **Türkü** VIII ff. Man. **burxan**, usually in the Plur., is common in *Chuas.*, e.g. **teŋri yalavaçı burxanlar** 'God's messengers, the *burxans*' 64–5, 69; 'the *burxans* and the pure Elect' 133; the god Zurvan, the sun and moon gods, the mighty god and the *burxans* 173–5; **teŋri Manı burxan** *M III* 15, 7 (i): **Uyğ.** VIII ff. Man.-A **teŋri Manı burxan** *M I* 12, 13: Man. **kaŋım Manı burxan** *TT III* 2 (and note); *M III* 36, 1 (i) (**teŋriken**): Bud. **burxan** Buddha is very

common: Civ. **buyanlığ kişi burxanlar birle tüz erür** 'a virtuous man is equal to the Buddhas' *TT VII* 42, 2: **Xak.** XI **burxa:n** *al-ṣanam* 'idol'; and 'a painted idol' (*al--dumya*) is called **beḍiz burxan** *Kaş. I* 436; **furxan** (*sic*) **evin yıktımız burxan üze sıçtımız** 'we destroyed the idol house and defecated on the idols' *I* 343, 26; a.o. *III* 84 (**yükün-**): *KB* **sığıl burxanın** 'break his idol' 5486: XIII(?) *Tef.* **burxan/but burxan** 'idol' 112: **Kıp.** XV *zawba'a* 'devil' (**yek** and) **burğan** *Tuh.* 17b. 11.

VU **bo:rğu:y** 'trumpet'; the phonetics are chaotic and it may well be a l.-w. *Kaş.* alone has final **-y**; *Muh.* may point to **-o-** and *Kom.* points to **-u-** in the first syllable, but it survives in some NE and NW languages as **birğı/pırğı** and in SW Az., Osm. as **boru**. See *Doerfer* II 735. **Uyğ.** VIII ff. Bud. **borğu** 'trumpet' in *Maitrisimit*, see '*Ali* 51: **Xak.** XI **bo:rğu:y** (in a section for words ending in a long vowel followed by **-y**) 'the trumpet' (*al-ṣabbūr*) which is blown *Kaş. III* 241: XIII(?) *Tef.* **borğu/ borku** 'trumpet' 111: XIV *Muh.* in *Mel.* 5, 9 ff., *Rif.* 75–6 there is a para. about three pronunciations of vocalic *wāw*, the first pronunciation is **-u:-** as in **u:z, u:r** 'strike' and **bu:z**; the second is apparently short **-u-**, illustrated by *al-ğarb* (corruption of *al-ḍarb* 'a blow') **u:rğu:**, *al-būq* 'trumpet' **borğu:** and *aḥdab* (?corruption of *al-axḍ*) **alğu:** and seems to refer to the final **-u:**; the third is apparently **-o-** or **-o:-**, and is illustrated again by *al-ğarb* (*sic*) **o:rğu:**; *al-būq* **bo:rğu:**; *alladī:* **o:ş** and 'arrow' **o:k.** The text is obviously corrupt in places, but does seem to suggest a pronunciation **bo:rğu:**; a.o. 51, 3; 146: **Cağ.** XV ff. VU **borğu** 'a hollow twig (*ṣax*) which they blow like a fife' (*nafīr*) *San.* 132v. 25: **Xwar.** XIII (VU) **borğu** 'trumpet' '*Ali* 51: XIV ditto *Quṭb* 38; *Nahc.* 177, 3: **Kom.** XIV **burğu** 'trumpet' *CCI*; *Gr.*: **Kıp.** XIV (VU) **borğu:** *al-būq Id.* 29; *al-būq* **borğa:** (*sic*); *al-būqu'l--nafīr* **tuç bırğu:** (*sic*; lit. 'brass trumpet') *Bul.* 6, 7: XV *būq* **borğa** (in margin in SW(?) hand **bori**) *Tuh.* 8a. 1; (**Osm.** XVIII **burğu** in *Rūmī* followed by several translations in *San.* 132v. 25 has nothing to do with this word but is a Dev. N. fr. **bur-** for **bür-** which is still current with the same range of meanings).

Dis. V. BRĞ-

D **burkıt-** Hap. leg.; Caus. f. of ***burk-**(?); see **burkı:**. **Xak.** XI **ol yü:zin burkıttı:** *kalaḥa* (*sic*) *wachahu* 'he made his face stern' *Kaş. II* 339 (**burkıtu:r, burkıtma:k**).

?D **bırkır-** (of a horse, etc.) 'to snort'; morphologically obscure, see **bırkığ**. This and other cognate Verbs occur in several modern languages, NE Koib., Sag. **pırğır-**; Khak. ditto.; SE Türki **purxura-/puxra-** *Shaw*; **purku-** *BŞ*; **burkura-** *Jarring*; NC Kır. **burkulda-**, Kzx. **bırkılda-**; SC Uzb. **pişkir-** (*sic*); NW Kaz. **bırğılda-**; Kk. **pırkıra-/pıskır-**; Kumyk **pışğır-**; Nog. **pırxılda-/pıskır-**. **Xak.** XI **at bırkırdı:** *naxara'l-faras* 'the horse (etc.) snorted' *Kaş. II* 171 (**bırkıra:r, bırkır-ma:k**).

D **burkur-** Intrans. Den. V. fr. **burkı:**; 'to be wrinkled'. Pec. to Kaş. **Xak.** XI **işle:r yü:zi: burkurdı:** 'the woman's face was wrinkled and drawn together' (*inzawā . . . wa'nqabaṣa*); also used of skin when it is wrinkled *Kaş. II* 171 (**burkura:r, burkurma:k**); **essiz yüzi: burkara:r** (*sic*) 'alas for his shrunken (*sāhim*) face' *II* 188, 12.

Tris. BRĞ

D **baraklığ** P.N./A. fr. **barak**; pec. to *Kaş.* **Xak.** XI **baraklığ kişi:** 'a man who owns a long-haired (*ahlab*) dog' *Kaş. I* 497; a.o. 501, 13.

?E **bırğaru:** (?**bérgerü:**) Hap. leg.; Directive f. of ***ber**; this is the only der. f. fr. this word with back vowels and is prob. mis-spelt. **Uyğ.** VIII ff. Man.-A (in a passage about the effect of winds blowing from various quarters) **bırğarudun sıŋar yél tursar** 'if a wind rises blowing from the south' *M III* 10, 14–15 (i).

D **barığsa:k** N./A.S. fr. **barığsa:-**; 'wishing to go away'. Pec. to *Kaş.* and mentioned only in grammatical examples. **Xak.** XI *Kaş. I* 24, 19; *II* 55, 11; 57, 2–3.

Tris. V. BRĞ-

D **barığsa:-** Desid. Den. V. fr. **barığ**. N.o.a.b. **Uyg.** VIII ff. Bud. (then he said 'I am going away'; and the oxherd said) **negülük barığsadıŋız** 'why did you want to go away?' *PP* 68, 8 (mistranslated by Pelliot): **Xak.** IX **ol evke: barığsa:dı:** 'he wished to go (*tamannā'l-ḍahāb*) to his house' (etc.) *Kaş. III* 333 (**barığsa:r, barığsa:ma:k**); a.o. *I* 281, 7: XIV *Muh.*(?) *arāda'l-muḍīy* 'to wish to go' **ba:rığsa:-** *Rif.* 134 (only).

Mon. BRG

berk 'firm, stable, solid'; the original form of the word which also appears as **bek** (q.v.) fr. an early date. An early l.-w. in Mong. as *berke* (*Haenisch* 15) where it means rather 'difficult, severe', and the like. S.i.a.m.l.g. except perhaps NE where Tuv. **berge** is a reborrowing fr. Mong.; in some languages **berik/bérik.** In some languages **berk** and **bek** have developed rather different meanings, **berk** being only (of a door) 'shut, fastened'. **Uyğ.** VIII ff. Man. **berk** *TT IX* 109 (damaged): Bud. Sanskrit *dṛḍa* 'firm, stable' **berk** (spelt *p-*) **ya:rp** *TT VIII B.*3; *sthira* ditto, ditto but **yarp** *do.* 15; **berklerde arığlarda** (gap) 'among firm, pure men' *TT IV* 6, 48–9 (in a parallel passage *U II* 84, 2 the first word is mistranscribed(?) **beğlerde**): Civ. (let him hold this amulet) **ayasında berk** 'firmly in the palm of his hand' *TT VII* 27, 8: **Xak.** XI **berk neŋ** 'something solid, firm' (*muḥkam*) the original (form) was **bek** and the **-r-** was added (*zāyida*) *Kaş. I* 349; a.o. *III* 445 (**berkle:-**): *KB* **azığlığ eren berk tügünler yazar** 'a

man with long teeth can loosen tight knots' 283; **bu erk birle beglik uli bolsu berk** 'with this authority may the foundation of the province become solid' 942; o.o. 361, 701, etc.: XII(?) *KBVP* **berk bu mulkni tutuğlı kişi** 'a man who holds this kingdom firmly' 40: XIII(?) *Tef.* **berk** 'strong' (cord) 99: XIV *Muh. al--muḥkam* **berk** *Mel.* 83, 14; *Rif.* 189: **Çağ.** XV ff. **bérk** ('with **-k**') *berk ve muḥkam Vel.* 138 (quotn.); **bérk** *muḥkam wa ustuwār* 'firm, solid' *San.* 145v. 18 (quotns.): **Xwar.** XIII(?) **yaxşı berk** (or **berik**?) **baluk** 'a good strongly defended town' *Oğ.* 176—with Mong. form and meaning **bérke emgek** 'severe pain' *do.* 24: XIV **berk** 'firm, firmly' *Qutb* 30; **berk kıl-** 'to fasten' (a door) *Nahc.* 19, 12: **Kom.** 'firm, rigorous' **berk** *CCI, CCG*; *Gr.* 56 (quotns.): **Kıp.** XIV **berk** *al-qawwī* 'strong' *Id.* 30: XV *şadīd* 'steady, firm' **berk** *Tuh.* 20b. 4; *qawwī* (**kaṭı** and) **berk**, the latter also *al-ṣidda do.* 29b. 9: **Osm.** XIV ff. **berk** 'firm, solid', etc.; c.i.a.p. *TTS I* 91; *II* 131; *III* 83; *IV* 95.

börk 'a cap'. S.i.a.m.l.g. with minor phonetic changes, e.g. NC Kır. **börük**. See *Doerfer* II 737. **Xak.** XI **börk** *al-qalansuwa* 'a cap' *Kaş. I* 349 (prov.); *III* 200 (**bortalan-**); 351 (**borta:la:-**) a.o.o.: *KB* **neçe baş beḍüse beḍük börk keḍür** 'the bigger a man's head gets, the bigger the cap that he wears' 435: XIII(?) *At.* **burun başka börkni keḍer baş kerek** 'you must first have a head before you put a cap on it' 300: XIV *Muh. al-qalansuwa* **bö:rk** *Mel.* 66, 12; *Rif.* 166: **Çağ.** XV ff. **börk** *kulāh* 'cap' *San.* 132v. 27: **Xwar.** XIV **börk** ditto *Qutb* 36; **börük** *Nahc.* 349, 12: **Kom.** 'cap' **börk** *CCI*; *Gr.*: **Kıp.** XV *ṭāqiya* 'skull-cap' **börk** *Tuh.* 23b. 8: **Osm.** XIV **börk** 'cap'; c.i.a.p. *TTS I* 118; *II* 168; *III* 112; *IV* 126.

Dis. BRG

C **birök** Adv. or Conjunction; **bi:r** with **ök** (**2 ok**) attached. A word of very indefinite meaning used at or near the beginning of sentences; v. G. (*ATG*, para. 417) translates it 'nun, aber' ('well, but, however'); but it is doubtful whether it had even as precise a meaning as this. Except for one occurrence in Türkü, it seems to occur only in Conditional sentences, sometimes in the phr. **apam birök** (see **apaŋ**). It is therefore often translated 'if', but this sense is inherent in the Verb even if **birök** is absent. N.o.a.b. **Türkü** VIII ff. Man. **birök** follows a finite Verb and seems to qualify a Ger. in **-üp** followed by another finite Verb *M I* 6, 1; it begins a Cond. sentence *TT II* 6, 20; 10, 93: **Uyğ.** VIII ff. Man. **apam birök** followed by Cond. sentence *TT III* 64: Bud. **birök** introducing a Cond. sentence is common *TT IV* 6, 25; *V* 26, 92–3; 28, 121; *VII* 40, 22 etc.; *VIII B.*1, etc.: Civ. every major para. in *TT I* begins **birök . . . atlığ ırk kelser** 'if the hexagram named . . . appears'; a.o.o.: XIV *Chin.–Uyğ. Dict. ju huo* 'if' (*Giles* 5,668 5,316) **birök me** *U I* 56 (s.v. **birök**).

D **bürük** Pass. Conc. N. fr. **bür-**. Survives in SE Türki **bürük** 'pucker, gather' *Shaw* 48 (only). It is an open question whether **börek**, 'a stuffed pancake', is also a later form of this word. It has no other obvious etymology, but is consistently spelt with **-ö-** in SC XIX Xiva *Vam.* 246; several NW languages: SW Osm., Tkm. **Xak.** XI **bürük** 'any circular draw-string' (*xayṭ mudawwar*) like that in the mouth of a leather food bag or the top of the trousers and the like *Kaş. I* 385: (**Kıp.** XIV **börek** 'pieces of dough stuffed with meat'; and when it is eaten on a skewer it is called **siş börek** *Id.* 30; similar entry, adding 'if stuffed with sugar called **çeker börek**' *Bul.* 8, 12).

berge: 'a whip'; an old word ending in **-ge:**. It is suggested in *TT IV*, p. 18, note B47 that it is a l.-w. fr. Latin *virga* 'a rod, stick' obtained through Middle Pe. but there does not seem to be any trace of the word in Pe., and the theory is improbable. N.o.a.b., completely displaced by the syn. word **kamçı:**, q.v. Cf. **kağıl**. **Uyğ.** VIII ff. Bud. **temir berge** 'an iron whip' *TT V* 10, 93; o.o. *TT IV* 10, 7 (and see note thereon) etc. (**beḍük**), *Suv.* 5, 23 (**biregü**): Civ. **kamçı bérge yép** 'being flogged' *USp.* 55, 34; a.o. *TT VII* 42, 5 (**beltir**): **Xak.** XI **berge**: 'a rod or whip (*al--qaḍīb wa'l-sawṭ*) used to flog thieves or drive donkeys' *Kaş. I* 427; a.o. *III* 323, 7 (**çatı:la:-**): *KB* **ayama oğul kızka berge yedür** 'have no mercy, whip your son and daughter' 1494; o.o. 893 (**2 ki:n**), 2296, 2580 (**sön-**), 2988: **Xwar.** XIII(?) *Oğ.* 24–5 (**emgek**).

D **bé:rgü**: Dev. N. fr. **bé:r-**; 'something which ought to be, or is, given'. Survives in SW Osm. **vérgü/vergi** 'gift, tax'; Tkm. **bergi** 'debt'. **Uyğ.** VIII ff. Civ. (I bought a skin of wine) **sekiz sıtır kümüş bérgüke** 'at a price of 8 *sıtır* in cash' *Fam. Arch.*, l. 114: **Xak.** XI **bé:rgü:** *al-dayn* 'a debt'; one says **anıŋ maŋa: bi:r at bé:rgü:si: ba:r** 'he owes me one horse' *Kaş. I* 427: **Xwar.** XIII(?) (he made friends) **yaxşı bérgü birle** 'with goodly gifts' *Oğ.* 122; a.o. 195.

bürge: an old word ending in **-ge:**; 'flea'. An early (XIV) l.-w. in Mong. (see Haenisch, *Sino-mongolische Glossare I* (ADAW, 1957), p. 13, No. 179); survives as **bürge** and the like in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk. and in SW Osm. **pire**, Tkm. **büre**. There is an irregular form NW Kaz. **borça**; Krım. Kumyk **bürçe**; Nog. **bürşe**, and see below, perhaps an abbreviated Dim. f. **Xak.** XI **bürge**: *al-barġūṯ* 'flea'; and a light-hearted fickle (*al-ṭayyāṣ*) man is called **bürge: kişi**: *Kaş. I* 427: XIV *Muh. al-barġūṯ* **bürge:** (**-ġ-** marked) *Mel.* 74, 6; *Rif.* 177: **Çağ.** XV ff. **bürge** ('with **-g-**') *kayk* 'flea', in Ar. *barġūṯ San.* 132v. 28: **Kıp.** XIII *al-barġūṯ* **bürçe:**; **Tkm. büre:** *Hou.* 12, 2: XIV **bürçe:** ditto *Id.* 30; ditto **büre/bürçe:** *Bul.* 11, 6: **Osm.** XIV to XVII **büre** 'flea'; c.i.a.p. *TTS I* 133; *II* 187; *III* 133; *IV* 140.

PUD **bürgü:ç** Hap. leg.; spelt *yergü:ç* in the MS. but its position between **boḍraç** (P.N.)

and **bösgeç** indicates initial **b-** and the meaning shows it to be a N.I. fr. **bür-**. There are many words in SW xx Anat. with this meaning and termination der. fr. syn. verbs, see e.g. **evirgeç** *SDD* 559. **Xak.** xi **bürgü:ç** 'a piece of wood (*xaṣaba*) shaped like a sword used to turn bread in the oven' *Kaş. I* 452.

D **börkçi:** N.Ag. fr. **börk**; 'a maker or seller of caps'. **Xak.** xi **börkçi:** *al-qalānisī* 'a cap-maker' occurs in a prov. quoted in *Kaş. I* 26, 20; *II* 41, 15; 52, 18; n.m.e.: xiv *Muh. kulādūzi* ditto **börkçi:** *Mel.* 58, 9; **bö:rkçi:** *Rif.* 157: **Kom.** xiv ditto **bör(k)çi** *CCI*; *Gr.*

D **bürkek** Hap. leg.; spelt w. *y-* in the MS. but between **tolkuk** and **bezge:k**. Etymologically connected w. **bürkür-**, q.v. **Xak.** xi one says **kö:k bürkek boldı:** *dacanati'l-samā'* 'the sky poured down rain' *Kaş. II* 289: xiii(?) *Tef.* **bürkük** (*sic*) 'spray' 113.

D **berklig** P.N./A. fr. **berk** and practically syn. w. it. N.o.a.b. **Uyğ.** viii ff. Civ. **berklig yek içgekler él tutğalır** 'devils (Hend.) with firm grips grasp the realm' *TT I* 166: **(Xak.)** xiii(?) *At.* **bérimdin baxil elgi keḍ berklig ol** 'the miser's hand is very unyielding in the matter of giving' 254; *Tef.* **berklig** (of a cell) 'closed, shut' 99: **Xwar.** xiv **cānımğa berklig** 'with a firm grip on my soul' *Qutb* 31.

Dis. V. BRG-

D **birik-** Intrans. Den. V. fr. **bi:r**; 'to come together, be united', and the like. S.i.a.m.l.g. **Türkü** viii see **biriki:**: **Uyğ.** viii ff. Bud. **teriŋ yinçge savlarda bilge biliğleri birikmiş ol, teŋridem köŋülke birikmekde kök teŋri yaŋın kılmış ol** 'their wisdom has been concentrated in deep subtle sayings; by uniting themselves with the divine mind they have acted like heaven itself' *Hüen-ts.* 126–30: Civ. **iki köŋül birikdi** 'the two minds have come together' *TT I* 136; o.o. *VII* 30, 4–5: **Xak.** xi *KB* **aya bir birikmez saŋa bir aḍın** 'oh! Thou One (God), no other is joined to Thee' 8; **bu iki birikse bolur er tükel** 'if these two qualities are joined together a man becomes complete (or perfect)' 225; o.o. 343, 862, 1664: xiii(?) *At.* **iki neŋ birikse bir erke kalı** 'if the two things are joined in one man' 149: **Çağ.** xv ff. **birik-** (spelt) *muttaḥid ṣudan* 'to be united' *San.* 145r. 26 (**birikil-** is syn. w. **birik-** *do.* 145v. 9): **Xwar.** xiv **birik-** ditto *Quṭb* 33: **Kom.** xiv ditto *CCG*; *Gr.*: **Kıp.** xv *ittaḥada wa'lta'ama* 'to be united (Hend.)' **birik-** *Tuh.* 5b. 7.

D **berkit-** Caus. f. of **berki:-** Den. V. fr. **berk** (which is not noted earlier than Çağ. xv ff. *Vel.* 138; *San.* 144v. 29; Xwar. xiv *Qutb* 30 and Kıp. xiv *Id.* 30, 34); 'to fasten, make firm, consolidate', and the like. Syn. w. **beküt-**; survives in SE, SC, where it is the preferred form, NW and SW. **Xak.** xi **ol berkitti: ne:ŋni:** 'he fixed (*aḥkama*) the thing (or affair)' *Kaş. II* 340 (**berkitü:r, berkitme:k**): *KB* **bu söz berkitü** 'confirming this statement' 661; a.o. 794: xiii(?) *Tef.* **berküt-** 'to fasten' (a door) 99: **Çağ.** xv ff. **bérkit-** ('with **-k-**') *berkit- Vel.* 138; **bérkit-** (and **bérkiştür-**) Caus. f.; *muḥkam kardan* 'to make firm' *San.* 145r. 23 (quotn.): **Xwar. berkit-** xiii 'to strengthen' *'Ali* 54: **Kom.** xiv 'to make fast, strengthen' **berkit-** *CCI*; *Gr.*: **Kıp.** xiii *qawwā min taqwiyati'l-ṣay'i maṣnū'* 'to fasten (a manufactured article)' **berkit-** *Hou.* 43, 8: xiv (under **bek** and following the entry of **berki:-**) and in the Caus. f. **berkit-/bekit-** *Id.* 34.

D **bergek-** Hap. leg.?; Pass. Den. V. fr. **berge:**. **Xak.** viii ff. Uyğ. **berge kağal üze bergekip** 'being flogged with whips and willow rods' *Suv.* 117, 12–13.

D **berkle:-** Den. V. fr. **berk**; morphologically alternative to, and more or less syn. w. **bekle:-**. N.o.a.b. **Xak.** xi **ol tawa:rın berkle:di:** *aḥraza mālahu wa ḥafaẓahu* 'he guarded his property closely and protected it'; also used for imprisoning (*ḥabasa*) a man, etc. or protecting (*ḥafaẓa*) a thing; originally **bekle:di:** or possibly taken fr. the phr. **berk yé:r** 'a secure (*al-ḥarīz*) place' *Kaş. III* 445 (**berkle:r, berkle:me:k**); **berkle: ne:ŋni:** *istawṯiqi'l-ṣay'* 'keep the thing secure' 446, 8: *KB* **negü teg kişen ol séni berkleyü** 'what kind of a hobble is it that fastens you?' 701 (but in 700 **bekle:-**): xiii(?) *Tef.* **berkle-** 'to fasten' (a door) 99: **Kom.** xiv **berklep** 'firmly' *CCG*; *Gr.*

D **berklet-** Caus. f. of **berkle:-**; n.o.a.b. **Xak.** xi (as a grammatical example of a Caus. f. of this shape) **ol ne:ŋ berkletti:** 'he gave orders for the protection (*bi-ḥifẓ*) of the thing' *Kaş. III* 424, 4; n.m.e.: xiii(?) *Tef.* **berklet-** 'to order (someone) to imprison (someone *Acc.*)' 99.

bürkür- (?p-) 'to spurt, gush'. Etymologically connected with **bürkek**. Morphologically difficult; it is possible that this is an Intrans. Den. V. and **bürkek** a Den. N. fr. ***burk** (?p-) which might be an onomatopoeic for the sound of spurting. The modern forms mostly lack the final **-r-**. Survives in NE Alt., Tel. **pürkü- pürkür-** 'to splutter' *R IV* 1399; Khak. **pürgür-**; SE Türki **pürkü-** *Bṣ*; **pürk-** *Jarring*; NC Kır., Kzx. **bürk-**; SC Uzb. **purka-**; NW Kaz. **börk-**; Kk., Kumyk **bürk-**; Nog. **bürkü-**. **Xak.** xi **kö:k bürkürdi:** *dacanati'l-samā'* 'the heavens poured down rain'; and one says **yuğuçı: to:nka: su:v bürkürdi:** *raṣṣa'l-qaṣṣāru'l-mā' 'alā'l-ṯawb li-yabullahu* 'the fuller sprayed water on the garment to moisten it' (irregular; the Verb is Intrans., perhaps an error of the author's for ***bürkürtti:**); and one says **ka:n bürkürdi:** 'blood gushed (*na'ara*) from the wound' *Kaş. II* 170 (**bürküre:r, bürkürme:k**): *KB* (some flowers stretch out their hands holding incense) **kayu bürkirer** (MS. in error *büvkirer*) **kin ajun yıḍ kopar** 'some spray musk on the world and the fragrance rises' 98; (the night was dark) **'abīr bürkirer teg** 'as if perfume was being sprayed' 4892: **Kom.** xiv **bürkür-** 'to splutter' *CCG*; *Gr.*

Tris. BRG

D **berüki:** (? **bérü:ki:**) N./A.S. fr. **berü:**; '(situated) towards this side'. N.o.a.b. Cf. (VU) **beryeki:**. **Türkü** VIII *T* 45–6, which is much damaged, contains a list of peoples who submitted to İnel Kağan; 45 perhaps ends **Saka: Tejik Toxar sayu:**(?) and 46 certainly begins **anta: berüki:** (PU) **Suk başlığ Soğdak** 'all(?) the Saka, Persians and Tokharians and on this side of them the Sogdians headed by (PU) Suk' (the previous reading *yerüki:* is certainly wrong and meaningless): **Uyğ.** VIII ff. Bud. (faith) **yiliktin süpüktin berüki** 'from the (inmost) marrow and bones outwards' (i.e. all-pervading) *Suv.* 153, 2–3; a.o. *TT IV* 14, 62 (**ilkisiz**).

D **biregü:** Collective f. of **bi:r**; properly 'one by itself, single', occasionally 'one (of several).' S.i.s.m.l. in NE and NC only(?). **Uyğ.** VIII ff. Bud. (several demons approached me) **biregüsi bedük berge tutmış** 'one of them held a great whip' (**ikintisi . . . üçunçi . . . törtünçi**) *Suv.* 5, 22: **Xak.** XI *KB* **bu kaç neŋ birikse biregü üze** 'if these few things come together in a single individual' 343; **kamuğ dunyā bolsa biregüke tüz** 'even if the whole world is equal to (i.e. no more important than) a single individual' (the world's share remains, his is no more than two cloths for a shroud) 1238: XIII(?) *Tef.* **biregü** 'a single (man)' 103: **Çağ.** XV ff. **birew** *bir kimse* 'one person' *Vel.* 139 (quotns.) (also **ew** *bir kimse*; also used in the phr. **bir ew** *do.* 32 (quotns.)): **birew** (spelt) *yakī* 'one (man)' *San.* 145v. 15 (quotn.) (also **ew** *şaxs* 'a person' *do.* 53r. 27 (one of the same quotns.; the word had been completely forgotten, and was taken to be a compound with the purely imaginary word **ew**)): **Xwar.** XIII **birew** 'single' *'Alī* 23: **Kıp.** XIV in *Id.* 114, 21 ff. there is a list of collective numerals from **ikegü:** to **seksegü**, followed by 'the same suffix appears in **biregü:** meaning "solitary, by himself" (*al-munfarid bi-ḏātihi*)'.

D **biriki:** 'united'; n.o.a.b.; Dev. N./A. fr. **birik-**. **Türkü** VIII (listen all of you, my younger brothers, my sons) **biriki: uğuşım bodunım** 'my united clan and people' *I S* 1, *II N* 1; a.o. *I E* 27, *II E* 22 (**1 o:t**).

D **bergerü:** (?**bérgerü:**) Directive f. of ***ber**; see **berü:**, (?E) **bırğaru:**. Pec. to Türkü and used only for 'southwards'. **Türkü** VIII (I campaigned) **bérgerü:** 'southwards' (as far as the Tokuz Ersin, and almost as far as Tibet) *I S* 3; o.o. *I S* 2, *II N* 2, (**ortu:**); *I E* 28, *II E* 23; *II N* 11.

D **birgerü:** Directive f. of **bi:r**; 'at (or into) one place'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 96 (**üçün**): Bud. **yığıltılar birgerü** 'they assembled at one place' *U I* 23, 4; *TT VIII C.*12 (**olur-**); a.o.o.

Tris. V. BRG-

D **berge:len-** Hap. leg.; Refl. f. of **berge:le:-**, Den. V. fr. **berge:** (which is first noted in XIV *Muh. ṣaf'a* 'to slap' *Rif.* III only). **Xak.** XI **tamar bergelendi:** (misvocalized *bür-*) 'the man's veins were distended (*imtala'at*) with blood' (i.e. so that they looked like a whip thong); and one says **er bergelendi:** 'the man owned a whip (*sawṭ*) to drive cattle' *Kaş. III* 201 (**bergelenü:r, bergelenme:k**).

D **bürgelen-** Hap. leg.; Refl. Den. V. fr. **bürge:**. **Xak.** XI **er bürgelendi:** 'the man jumped with rage (*waṯaba min ġaḍabihi*) as if he were a flea' *Kaş. III* 202 (**bürgelenü:r, bürgelenme:k**).

D **bérlgse:-** Hap. leg., Desid. Den. V. fr. ***bérlg**, N.Ac. fr. **bé:r-**; 'to wish to give'. **Xak.** XI **ol maŋa: tawa:r berlgse:dl:** 'he intended and tried to give me property (etc.)' *Kaş. III* 334 (**berlgse:r, berlgse:me:k**).

PUD **bergese:-** Hap. leg.; Desid. Den. V. fr. **berge:**; 'to wish to flog'. This word possibly occurs in a rather obscure and damaged Man. document describing the sufferings of the wicked in hell. **Uyğ.** VIII ff. Man. (the demons in hell seize them; the . . . demons come) **min . . . -k . . . perken** (*sic*) **urupan pirkeseyür** (*sic*) 'they wish to whip them, beating them with a . . . whip' *M II* 13, 8–9.

Dis. BRL

?D **birle:** 'with'; Grønbech in *Der türkische Sprachbau*, p. 35, describes this and **üçün, üze:**, and **teg** as the four old Turkish Postposns. also used as Advs.; he analyses it as **bi:r** with 'emphatic' Particle **-la:**, but there is no other trace of such a Particle. The word is obviously very old, and it seems more reasonable to analyse it as an abbreviated Ger. of a Den. V. fr. **bi:r, birle:-** which occurs as a V. meaning 'to unite' (Trans.) in Xwar. XIII(?) a.o.o. The **-r-** began to be elided at an early date, producing the f. **bile**, but in some modern languages this has been further abraded and words quite unlike the original have resulted; a long list of these forms will be found in N. F. Katanov, *Opyt issledovaniya uryankhaiskogo yazyka*, Kazan, 1903, p. 151. Broadly speaking in NE the word survives more or less unchanged as in Tuv. **bile** or grossly deformed as in Khak. **nınan**; in SE *Jarring* records **birle/bile/vile/birlen/bilen/vilen**; NC Kır. **men/menen**; Kzx. **ben/pen/men**; SC Uzb. **bilan**; in NW all the forms found in NC as well as more conventional ones; SW Az., Osm. **ile**; Tkm. **bile/bilen**. As a Postposn. **birle:** has much the same meanings (comitative, instrumental) as English 'with'. At some unknown date, but as early as Xak. it came to be used as an Adv. meaning 'even', and in Osm., while as a Postposn. it is **ile**, as an Adv. it is still **bile**, see Deny, *Grammaire de la langue turque*, Paris, 1920, para. 437. **Türkü** VIII **birle:** 'with' occurs in a simple comitative sense, e.g. **eçim xağan birle:** 'with my uncle the *xağan*' *I E* 17, *II E* 15, or with the indirect Obj. after verbs like 'to come to an agreement' *I S* 4,

II N 3 (**tüzül-**) and **süŋüş-** 'to fight' *I E* 35; *I N* 1: VIII ff. Man. **sizni birle** 'with you' (note the *Acc.*, which suggests that **birle:** was still regarded notionally as a V.) *TT II* 6, 1; o.o. *Chuas. I* 2 etc.: Yen. **iki: oğlı:n birle: ölti:** 'he died with his two sons' (note *Acc.*) *Mal.* 31, 5: **Uyğ.** VIII **Tatar birle: katı: tokı:dım** 'I fought fiercely with the Tatar' *Şu. E* 6: VIII ff. Man.-A (however many physicians come) **otın birle** 'with their drugs (*Acc.*)' *M I* 15, 6–7; a.o.o.: Bud. **birle,** and in late texts **bile/bilen** is very common both in a comitative and an instrumental sense e.g. **men Él-tüzmiş birle** 'I and Él-tüzmiş' *TT IV* 4, 15, etc.; and (bend the two index fingers and) **uluğ erŋek uçı bilen teğür** 'touch them with the tip of the thumb' *TT V* 8, 57: Civ. **birle/birlen/bile/bilen** all occur as Postposns. in both senses, e.g. **erdemlig kişi ertini bile tüz erür** 'a virtuous man is comparable with a jewel' *TT VII* 42, 1, and **eçkü süti birle yunsar** 'if it is washed with goat's milk' *do.* 23, 1; in *do.* 28 **yekler bir[le]** in 2, **kişi bile** in 5: **Xak.** XI **birle:** a Particle (*ḥarf*) meaning 'with' (*ma'*); one says **ol meniŋ birle: erdi:** 'he was with me' (note *Gen.*); and the **-r-** is elided from it for the sake of lightness (*li'l-ḫiffa*) and one says **bile:** *Kaş. I* 430; over 100 o.o. of **birle:** and nearly 40 of **bile** all(?) as Postposns.: *KB* **birle/bile** (as the metre requires) are very common as Postposns. in both senses; **bile** 'even' (Adv.) 2722 (**arsık-**): XIII(?) *At.* **birle** is common, and **bile** less common as a Postposn. in both senses; *Tef.* **birle/bile** as Postposn. in both senses 101, 103: XIV *Muh.* 'the Preposns. *ma'* and *bi-* are represented in Turkish by **bi:le:**' e.g. 'I went with so-and-so' **te:wü:k bi:le: bardım** and 'I struck so-and-so with a sword' **te:wukni: kılı:ç bi:le: u:rdum**; 'I went with so-and-so' **te:wü:k bi:rle:** (*sic*) **ba:rdım** *Mel.* 13, 7; *Rif.* 94: **Çağ.** XV ff. **birlen/birle** mean 'with' in conjunction with other words (*ma' dar rawābiṭ*) *San.* 145v. 29 (quotn. for each word); **bile** means (1) *ḥamçunīn* 'likewise' at the beginning of a sentence, in Ar. *kaḏālika*; (2) when used after another word *ma'* (quotn.); (3) *bā yakdigar* 'with one another, together' (quotn.) *do.* 149v. 25; another (Postposn.) is **ile/ilen/bilen/birle/birlen** meaning Ar. *ma' do.* 16r. 20: **Xwar.** XIII **birle** Postposn. in both senses '*Ali* 7: XIII(?) ditto *Oğ.* common: XIV **birle/bile** ditto *Qutb* 32, 33; *MN* 6, etc.; **birle** *Nahc.* 2, 8, etc.: **Kom.** XIV **birle** *CCI*; **bile** *CCI*; *CCG* common as Postposn. in both senses *Gr.* 59 (quotns.): **Kıp.** XIII 'the Ar. word *ma'* is **bile:** in Turkish' *Hou.* 54, 3 (quotns.): XIV **bile:/birle:** *ma' Id.* 36; *ma'* **bile:** *Bul.* 14, 4 (quotns.): XV *ma'* **bile** *Tuh.* 3b. 3; 'they elide **-r-** and say **bile** for **birle**' *do.* 83a. 6; a.o.o.: **Osm.** XIV ff. the normal Postposn. in both senses was always **ile,** occasionally **ilen** *TTS I* 371; *II* 523; *III* 361; *IV* 415; **birle** was common XIV to XVI and sporadic later *I* 107; *II* 152; *III* 101; *IV* 111; also **bile** *I* 97; *II* 139; *III* 91; *IV* 102; **bile** by itself and even in Hend. with **ile** occurs as an Adv. meaning 'together', and less often as an Adv. meaning 'also' or 'even'.

D **ba:rlığ** P.N./A. fr. **ba:r;** 'possessing (much) property, rich'. Syn. w. **ba:y** and almost completely displaced by it, but survives in some NE dialects as **parlığ/parlu:** *R IV* 1156. See *Doerfer* II 687. **Xak.** XI **ba:rlığ er** *al-raculu'l-muṯrī* (MS. in error *muṣrī*) *ḏū'l-māl* 'a rich man owning property' *Kaş. III* 438: XIV *Muh. Mel.* 55, 9 (**ba:y**): **Çağ.** XV ff. **barlığ** *varlu akçalu ma'nāsına* 'rich, moneyed' *Vel.* 127 (quotn.); **barlığ** *māldār wa ġanī* ditto *San.* 121r. 23 (quotn.): **Kom.** XIV 'a rich man' **barlu kişi** *CCI*; *Gr.*: **Kıp.** XIII *al-muṯrī ḏū'l-cadda* 'rich, prosperous' (opposite to 'destitute' **yoklu:**) **ba:rlu:** *Hou.* 26, 14: XIV **barlu:** *ġanī ay ḏū mawcūd Id.* 29: **Osm.** XIV and XV **varlı/varlu** 'rich' in three texts *TTS I* 757; *IV* 817 (and see *Vel.*).

DF **borluk** A.N. (Conc. N.) fr. **1 bo:r;** 'vineyard'. N.o.a.b. **Uyğ.** VIII ff. Bud. **borlukımnı közeḏzün** 'let him guard my vineyard' *PP* 73, 3; o.o. *do.* 79, 1; *TT IV* 10, 6: Civ. **borluk** 'vineyard' is common in *USp.*, e.g. 2, 4 (**utru:**): XIV *Chin.–Uyğ. Dict.* 'vineyard' **bağ borluk,** see **2 ba:ğ.**

Dis. V. BRL-

D **barıl-** Pass. f. of **bar-**; used in *Kaş.* to illustrate the point that a Pass. f. of an Intrans. V. can only be used Impersonally. Survives only(?) in SW Osm. **varıl-**; Tkm. **barıl-.** **Uyğ.** VIII ff. Bud. Sanskrit (gap) *yāto* **éyén ba:rılmış** *TT VIII A.*16: **Xak.** XI **evke: barıldı:** *ḏuhiba ilā'l-bayt* 'a move was made to the house' *Kaş. II* 130, 28; similar phr. 139, 3; n.m.e.

D **béril-** Pass. f. of **bé:r-** 'to be given'. S.i.a.m.l.g. **Xak.** XI **aŋa:r yarma:k bérildi** 'the *dirham* (etc.) was given (*dufi'a*) to him' *Kaş. II* 131 (**bérilü:r, bérilme:k**): *KB* (if a madman strikes a man and he dies) **ölüm yok aŋar ham bérilmez şeşi** 'there is no death (sentence) for him and no security is given for him' 295: XIII(?) *At.* (there is a saying that) **bérilse ağar adamı** (*sic*) **iki kol dînār** 'if a man is given two handfuls of gold coins' (he asks for three) 311–12: *Tef.* **béril-** 'to be given' (in some cases the recipient is the Subject and the thing the Object) 99: **Çağ.** XV ff. **béril-** *dāda şudan* 'to be given' *San.* 144v. 14 (quotn.): **Kom.** XIV **beril-** ditto *CCG*; *Gr.* 56 (quotn.): **Kıp.** XV **kulğa bir ötmek bérildi** ('a loaf was given to the slave') is quoted to illustrate the use of *Dat.* for the indirect Object after a Pass. V. *Tuh.* 48b. 3.

D **bürül-** Pass. f. of **bür-**; 'to be twisted, folded', etc. S.i.s.m.l. with the same phonetic changes as **bür-.** Cf. **türül-.** **Xak.** XI **bitig bürüldi:** *inzawā'l-kitāb* 'the letter (etc.) was folded up' *Kaş. II* 131 (**bürülür, bürülme:k**): **Çağ.** XV ff. **burul-** (*sic*) *pīçīda şudan* 'to be twisted' *San.* 141v. 14: **Xwar.** XIV (VU) **bürül-** ditto *Qutb* 38: **Kom.** XIV **burul-** (*sic*) (of a snake) 'to curl up' *CCG*; *Gr.* 69 (quotn.):

Osm. XV **burul-** (of a whirlpool) 'to twist' (Intrans.) *TTS IV* 135.

D **bürlen-** Refl. Den. V. fr. **bür**; 'to come into bud'. Survives as **pürlen-** in several NE dialects *R IV* 1399 and Khak. **Xak.** XI **yığa:ç bürlendi:** 'the tree came into bud (*bar'amat*) that is when it puts out its young shoots' (*axracat 'asālicahā*) *Kaş. II* 237 (**bürlenü:r, bürlenme:k**): **Kom.** XIV **bürlen-/börlen-** 'to sprout' *CCG*; *Gr.* 71 (quotn.).

Tris. BRL

DF **borlukçı** N.Ag. fr. **borluk**; 'vine grower, vine cultivator'. N.o.a.b. **Uyğ.** VIII ff. Bud. **Kadını xan borlukçısı** 'the king of Kadını's wine cultivator' *PP* 72, 5; a.o. *do.* 79, 2: Civ. **borlukçı** 'a vine cultivator' (not the owner of a vineyard) occurs 4 or 5 times in *USp.*

D **börileyü:** Hap. leg.; Ger. of a Den. V. fr. **bōrı:** which is prob. used only in this form. **Xak.** XI (the men howled) **bö:rileyü:** (*sic*) 'like wolves' *Kaş. I* 189, 1; n.m.e.

Dis. BRM

D **barım** Den. N. fr. **ba:r**; 'property, wealth'. N.o.a.b. SW Osm. **barım** 'at least, anyhow', etc. is unconnected with this word, but is a Sec. f. of Pe. *bārī*. Cf. **bark. Türkü** VIII (Kül Tégin's gold, silver) **ağı:sı:n barımı:n** 'treasure and property' *I SW*; (I captured their sons, wives) **yılkı:sı:n barımı:n** 'livestock and property' *II E* 24; *II S* 3 (in *I N* 1 **evi:n barımı:n** is a misreading of **evi:n barkı:n**): VIII ff. Man. **yılkıka barımka bulup** 'obtaining livestock and property' *Chuas.* 200, 250: **Uyğ.** VIII (I carried off) **yılkı:sı:n barımı:n** *Şu. E* 3; VIII ff. Man.-A *M. I* 15, 4–5 etc. (**ağı:**): Bud. *U II* 76, 2 etc. (**ağı:**): Civ. *TT VII* 34, 3–4 (**ağı:**): **O. Kır.** IX ff. **tört adak⟨lığ⟩ yılkım sekiz adaklığ barımın** 'my four-legged livestock, and my eight-legged property' *Mal.* 10, 10 (obscure, perhaps wagons or tents?); similar phr. *do.* 11, 3; 42, 6.

D **bé:rim** N.S.A. fr. **bé:r-**; lit. 'a single act of giving', but normally in the early period 'a debt' (due to be paid) in antithesis to **alım** 'a debt' (due to be received). S.i.s.m.l. sometimes as 'a form of tax' (cf. **bért**), sometimes as 'bribe', in SW Osm. (**verim**) 'output, yield, profit', and sometimes in the phr. **alım bérim** 'commerce, exchange'. **Uyğ.** VIII ff. Man. *TT II* 17, 85–7 (**öte:-**): Bud. *TT VII* 40, 72–3 (**ötek**): Civ. **bérim** 'debt, obligation' occurs several times in *USp.*; it is commonest in relation to leases of land, vineyards, etc. in the phr. **alım bérim** 'receipts and outgoings': **Xak.** XI **bé:rim** *al-dayn* 'debt' *Kaş. I* 409; o.o. *II* 185, 2 etc. (**alım**): *KB* 309 (**alım**): XIII(?) *At.* 254 (**berklig**).

D **bürme:** Pass. Conc. N. fr. **bür-**; lit. 'something twisted or wound round something'. S.i.s.m.l. with the same phonetic changes as **bür-**. See *Doerfer* II 783. **Xak.** XI **bürme:** *al-nayfaqa* 'waist-band' *Kaş. II* 94 (**bürüş-**); n.m.e.: **Çağ.** XV ff. **burma** (*sic*) 'a tie' (*band*) which they put round the top of a purse, and when they pull it the top of the purse comes together and is gathered tight; also 'a sheaf' (*dasta*) of forage which they twist up and dry and feed to livestock in winter; also 'a tap' (*şīr*) which they fix in baths and places for storing water, and when they turn it water comes out *San.* 132v. 29: **Kıp.** XV *mancanīq* 'balista, siege catapult' (VU) **burma** *Tuh.* 34a. 1.

Tris. BRM

D **bérimçi:** N.Ag. fr. **bé:rim**; 'debtor'. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 309 (**ötekçi:**): **Uyğ.** VIII ff. Civ. *USp.* 57, 14 (**alımçı:**): **Xak.** XI *Kaş. I* 75, 18 etc. (**alımçı:**); n.m.e.

D **barımlığ** P.N./A. fr. **barım**; 'owning property'. N.o.a.b. **Uyğ.** VIII ff. Bud. **bay barımlığ tınlığlar az** 'rich men and men of property are scarce' *TT VI* 024; a.o.o. of this phr. in *TT VI.*

D **barımlık** Hap. leg.?; A.N. (Conc. N.) fr. **barım**; 'storehouse'. **Uyğ.** VIII ff. Man.-A (give alms to the poor Elect, hunger and suffer pain yourselves and) **tolturuŋ ol meŋülüg baramlık ağılıkıŋızka** 'store up (these alms) in that storehouse and treasury of happiness' *M III* 11, 3 (ii).

D **bérimlig** P.N./A. fr. **bé:rim.** Survives only(?) in SW Osm. **verimli** 'productive, profitable'. **Uyğ.** VIII ff. Man. **bérimlig** 'indebted'(?) *TT III* 160 (damaged): **Xak.** XI *Kaş. I* 240, 4 (**üzlüş-**); n.m.e.

Tris. V. BRM-

D **barımsın-** Refl. Simulative Den. V. fr. ***barım** N.S.A. fr. **bar-**. N.o.a.b. **Xak.** XI **ol evke: barımsındı:** 'he pretended to go (*yaḏhab*) to (his) home but did not actually do so' *Kaş. II* 258 (**barımsınu:r, barımsınma:k**); o.o. *II* 260, 22; 261, 27.

Dis. BRN

burun lit. 'the nose' (of a human being or animal), 'the beak' (of a bird) and the like; hence 'a protruding natural feature, headland, peak (of a mountain)'; hence metaph. 'in front, preceding', and by a further development 'preceding in times, previous'. S.i.a.m.l.g., but not everywhere in the full range of meanings. **Uyğ.** VIII ff. Man. **burnında boz bulıt ünür** 'a grey cloud rises from her nose' *M II* 11, 19: Bud. **körtle buruni** 'her beautiful nose' *U IV* 30, 50; (the elephant) **burun éligin işletip** 'putting the hand of its trunk to work' *TT V* 24, 51: Civ. **bu kişi burunda etöz emgenmiş** 'this man at first had a painful body' *TT VII* 28, 46; **biznıŋ burun bérgüçi** (a servant) 'whom we gave previously' *USp.* 14, 9: **Xak.** XI **burun** *al-anf* 'the nose'; **burun** *ra'nu'l-cabal* 'the peak of a mountain'; one says **ta:ğ buruni:** and 'the first (*al-awwal*) of anything' is called **burun**; one says **ol mendin burun bardı:** 'he went ahead of me' (*qudāmī*);

this word exactly corresponds to the Ar. (*al--anf*) in meaning but not in sound *Kaş. I* 398; about a dozen o.o.: *KB* (the sun has returned and will be again in his position) **balık kuḏruğındın kozı burnıŋa** 'from the tail of Pisces to the nose of Aries' 66; **téve burnı teg** 'like a camel's nose' 206; **bu künde burun** 'before to-day' 220; o.o. 466, 1500 (*Arat* in error *bürnü*), 4077: XIII(?) *At.* 300 (**börk**); *Tef.* **burun** (1) 'nose'; (2) 'first, before (of time)' III: XIV *Muh. al-anf* **buru:n** *Mel.* 46, 16; *Rif.* 140: **Çağ.** XV ff. **burun** *awwal Vel.* 148 (quotns. and other forms); **burn** (spelt) *bīnī* 'nose' (quotn.) also spelt **burun** *San.* 133r. 2; **burun** (1) *awwal wa ibtidā wa muqaddim* 'first, beginning, preceding' (quotn.); also called **burna** (for which there is a separate entry); (2) *bīnī* (quotn.); they call the nose metaph. **burun** because it is the outstanding (*muqaddim*) feature of the face, but the metaph. meaning is commoner than the real one; also called **burn** *do.* 12: **Xwar.** XIV **burun** 'first' (Adv.) *Qutb* 38; *MN* 63; 'nose' *Nahc.* 25, 11; 50, 16: **Kom.** XIV **burun** 'nose; formerly, first, before' *CCI, CCG*; *Gr.* 60 (quotns.): **Kıp.** XIII *al-anf* **burun** *Hou.* 20, 4; *qabl* 'before' (opposite to 'after' **soŋra:**) **burun** *do.* 26, 20: XIV **burun** *al-anf*, also *qabl* and *awwal Id.* 30: XV *qabl* **burun** *Kav.* 36, 17; *qabl wa awwal* **burun** *do.* 53, 5; *al-anf* **burun** *do.* 60, 13; *anf* **burn** (*sic*) *Tuh.* 4b. 1; *qabl* **burun** occurs in *do.* 73a. 12 and elsewhere; it should also have appeared in 29a. 11 where the text now reads *quṣāṣa* 'nail-clippings ⟨. . .; *qabl*⟩ **burun.**

VU?D **buruŋ** Hap. leg.; it is possible that this is merely another meaning of **bürüŋ** which follows it, though the semantic connection is not obvious, but the fact that the second is described specifically (and exceptionally) as 'with front vowels' suggests that they were pronounced differently. This word can hardly be derived fr. **bu:r- Xak.** XI **buruŋ** *al-ğalwa li'l-ramy* 'the distance of a bow-shot'; one says **buruŋ attı:** 'he shot a (full) bow-shot' *Kaş. III* 370.

D **bürüŋ** Hap. leg.; Intrans. Dev. N. fr. **bür-**. Survives in NE Kumd. **poroŋ**; Tel. **poroŋı** 'turbid water' *R IV* 1270. **Xak.** XI **bürüŋ** 'with front vowels' (*bi-işmāmi'l-rā'*) *tayhūru'l--mā'* 'a wave in water' *Kaş. III* 370.

D **birinç** Ordinal f. of **bi:r**; 'first'. As *Kaş.* points out, relatively rare, since at all times other words have tended to be used in this sense, e.g. in the earlier period **ilk/ilki:, baştınkı:**, etc. and in modern languages the Ar. l.-w. *awwal*. It is, however, the only word for 'first' after a ten, i.e. eleventh, twenty-first, etc. S.i.a.m.l.g., except NE, in the longer form **birinçı:** and the like, which displaced **birinç** before XIV. **Xak.** XI **birinç ne:ŋ** 'first' of something; a regular form but rarely used (*luğa qiyāsīya qalīlatu'l-isti'māl*) *Kaş. III* 373: XIV *Muh. al-awwal* **bi:rinçi:** *Mel.* 82, 7; *Rif.* 187: **Çağ.** XV ff. **birinçi** *yakumīn* 'first' *San.* 17r. 20: **Xwar.** XIII(?) (she gave birth to three sons) **birinçisike** 'to the first of them' (she gave the name Kün) *Oğ.* 66; a.o. *do.* 85: **Kıp.** XV (in the section concerning Ordinals) in the meaning of *ḥādī* 'first' (only with tens in Ar.) you say **birinci:**, and you also say **birinci:** for *awwal* when it is followed by **ikinci:** 'second'; and one also says **burunğı** (mis-vocalized *bırıngı:*) and with a Poss. Suff. **burunğısı:** (*bırıngısı:*) *Kav.* 67, 11 ff.; in a para. on the Ordinals in *Tuh.* 61b. 1 ff. it is said that neither **birinci** nor **onuncı** can be used by themselves because **-inci** means 'following' and neither 'one' nor 'ten' can follow a previous number, but **birinci** can be used in such expressions as **on birinci**; in 3b. 10; 62b. 1 *awwal* is translated **ilk.**

D **burna:ç** Den. N. fr. **burun**; 'a jug', with the connotation of one with a nose, i.e. spout. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *kalpi-kaghaṭakam* 'a jug for ritual (washing)' **yu:ğulu:k burña:ç** (spelt *p-*); *paribhogaghaṭakam* 'a jug for drinking (water)' **içgülük burña:ç** (*p-*) *TT VIII C.*8; Chinese *p'i ch'i* 'a crude earthenware vessel' (*Giles* 9,069 1,123) **yig burnaç** *Hüen-ts.* 2128 (mistranscribed and mistranslated).

Dis. V. BRN-

D **barın-** Refl. f. of **bar-**; survives only(?) in SW Osm. **barın-** 'to take shelter, to lodge'. **Xak.** XI **ura:ğuttın ka:n barındı:** (lit. 'blood went (of its own accord) out of the woman') translated '*al-'āḏil* gushed with blood; *al-'āḏil* is the vein from which menstruous blood emerges' (**barınu:r, barınma:k**); and one says **er evke: barındı:** 'the man pretended to go (*yaḏhab*) to the house (etc.)' *Kaş. II* 141 (**barınu:r, barınma:k**): **Osm.** XIV (there was plenty of food on the table) **anı yeyüpen barınır idi ol** 'he managed to get along by eating it' *TTS II* 104 (this seems to be the sense).

D **bürün-** Refl. f. of **bür-**; 'to wrap (something *Acc.*) round oneself'. Survives only(?) in SW Osm. **Xak.** XI **ura:ğut yoğurka:n büründi:** 'the woman wrapped herself (*iltaḥafat*) in the blanket and covered herself up' (*taqanna'at*); also used of other things *Kaş. II* 141 (**bürünü:r, bürünme:k**): *KB* 236 should perhaps be read **kamuğ eḏgülük kıl sen eḏgü bürün** 'do all kinds of good and wrap yourself in goodness' (**burun** gives less sense): **Çağ.** XV ff. **burun-** (*sic*) 'to wrap (*pīçīdan*) oneself in something' *San.* 131 v. 15.

Tris. BRN

D **bürünçük** Conc. N. fr. **bürün-**; 'a woman's cloak, or veil'. Survives only(?) in SW Osm. **bürüncük. Xak.** XI **bürünçük** *ximāru'l-mar'a* 'a woman's cloak' *Kaş. I* 510; o.o. *I* 201 (**urun-**); *II* 151 (**sarın-**): XIV *Muh. al-miqna'a* 'a woman's cloak or veil' **bürünçük** *Mel.* 53, 6; *Rif.* 149: **Çağ.** XV ff. **bürüncek** (so spelt) (i) *mi'car wa miqna'a-i zanān* ditto (quotns.); (2) *zir-pīçak* 'a small turban'

(quotn.) *San.* 133r. 16: (**Xwar.** XIV **bürünçüklüg** 'wearing a veil' *Qutb* 39): **Kıp.** XIII *al-miqna'a* **bürünçük** *Hou.* 17, 20.

D **burunduk** Conc. N. fr. **burun**; lit. 'nose-piece' or the like, in practice 'leading-rein, nose-ring', and other similar devices for controlling animals, esp. camels. Survives in NE Tuv. **burunduk**; NC Kır. **murunduk**; Kzx. **murındık**; NW Nog. **burındık**; (in SW Osm. **burunduruk**; Tkm. **burunlık**). See *Doerfer* II 738. **Xak.** XI **burunduk** *al-zimām* 'leading rein' *Kaş. I* 501; a.o. *II* 16, 26 (**tak-**, described as **Oğuz**): *KB* **ukuş ol burunduk** 'understanding is the leading rein' (if a man leads with it he attains all his desires) 159: XIII(?) *Tef.* **burunduk** ditto 112: *Muh. al-zimām* **burunduk** *Mel.* 70, 9; **buru:nda:k** (*sic*) *Rif.* 172: (**Çağ.** XV ff. **burunduruk** same meaning *San.* 133r. 20): **Xwar.** XIV **burunduk** 'a camel's leading rein' *Nahc.* 162, 13: **Kıp.** XIII *xiṭāmu'l-camal* 'a camel's leading rein' **burunduk** *Hou.* 14, 16: XIV **burunduruk** (one MS., more correctly?, **burundu:k**) *al-bura* 'a camel's nose ring'; and in the *Kitāb Baylik* **burunduk** *zimāmu'l-camal Id.* 29; **burundak** (*sic*?) *al-zimām Bul.* 7, 7: XV *xizām* 'a camel's nose ring' **burunduk** *Tuh.* 14b. 4: **Osm.** XIV ff. **burunduruk** (twice in XV and XVI **burunduk**) 'camel's nose ring, leading rein', etc.; c.i.a.p. *TTS I* 127; *II* 182; *III* 119; *IV* 135.

Tris. V. BRN-

D **burunla:-** Hap. leg.; Den. V. fr. **burun**. **Xak.** XI **ol anı: burunla:dı:** 'he hit him on the nose' *Kaş. III* 341 (**burunla:r, burunla:ma:k**).

Dis. BRR

D **birer** Distributive f. of **bi:r** 'one each'; also used in the phr. **birer birer** 'every single'. Common in SW Osm. but very rare elsewhere. **Uyğ.** VIII ff. Bud. **ol lınxwa sayu birer ağuluğ yılan bar** 'there is a poisonous snake in each of those lotuses' *PP* 38, 3–4; o.o. *do.* 9, 8; 79, 4–6 (**as-**); *TT VIII C.*16 (**uğur**)— **altun öŋlüg yiniŋizde birer birer tü sayu** 'every single hair on your golden skin' *Suv.* 348, 1–2: Civ. **birer** is common in *USp.*, e.g. (I will faithfully repay the six *sıtır*) **ay sayu birer yarım bakır kümüş asığı birle** 'with interest at the rate of one and a half copper cash a month' (i.e. 30 per cent per annum) 18, 4–5; (**Xak.**) XIII(?) *Tef.* **birer birer** 'one by one' 103 (s.v. **bir**): **Çağ.** XV ff. **bir** and **birer** have the same meaning, that is 'one' *San.* 145v. 11: **Xwar.** XIV **birer** 'every single one' *MN* 142, etc.: **Kıp.** XV (in a note on the Distributive) *a'ṭı ha'ulā dīnāra(n)* 'give them a *dīnār* (each)' **bu:la:rğa: birer altun bér** *Kav.* 68, 2; *firādī* 'by ones' (**teker** and) **birer** *Tuh.* 27b. 9; **birer** in the list of Distributives *do.* 61b. 13: **Kom.** XIV **birerde** 'sometimes' *CCI*; *Gr.*

Mon. BRS

F **bars (p-)** a very early Iranian l.-w., but from which Iranian language it was taken is uncertain. Properly 'leopard' but in Turkish apparently also used for other large felines. One of the animals of the 12-year animal cycle and so, at any rate in this context, an early l.-w. in Mong. S.i.m.m.l.g., but when, as in SW Osm., the form is **pars** no doubt a recent borrowing fr. Pe. and not a survival. **Yolbars** 'tiger', which s.i.a.m.l.g. except NE, SW, is a compound of **yo:l**, here metaph. 'streak, stripe', and **bars**. See *Doerfer* II 685. **Türkü** VIII ff. **bars yıl** 'the Leopard Year' *IrkB, Postscript*; o.o. *do.* 10 (**esne:-**), 31 (**3 eŋ**), 49 (**eŋle:-**): **Uyğ.** VIII **bars yılka:** *Şu. E* 7: VIII ff. Man. **Kutaḍmış Bars** P.N. *TT IX* 114: Bud. **bir tişi bars** 'a tigress' *U III* 63, 4–5 etc.; *Suv.* 609, 17 (no doubt the only word available to translate Sanskrit 'tigress'); **Kutluğ Bars Tégin** P.N. *TT IV*, p. 20, note B69: Civ. in the calendar texts *TT VII* 4, etc.; *VIII P.* **bars** is used both for the third of the ten 'Stems' (*ping*, *Giles* 9,295) and for the third of the twelve 'Branches' (*yin*, *Giles* 13,246); in *USp.* it occurs both in **bars yıl** and as an element in *P.N.s*: **O. Kır.** IX ff. (I killed seven wolves but did not kill) **barsığ** *Mal.* 11, 10; **Küç Bars** P.N. *do.* 14, 1; 17, 1: **Xak.** XI **bars** *al-fahd* 'hunting leopard, cheetah': **bars** 'one of the twelve years in Turkish'; a long account of the twelve-year cycle follows: **bars** 'any swelling (*waram*) on the body from the bite of a bug or flea or the appearance of an eruption'; one says **anıŋ eti: bars boldı:** *tawarrama cilduhu* 'his skin was covered with swellings' *Kaş. I* 344–8 (the last meaning presumably metaph. fr. the leopard's spots): XIV *Muh. sanatu'l-nimr* 'the leopard year' **ba:rs yı:lı:** *Mel.* 80, 19; *Rif.* 186 (*al-nimr* also means 'tiger, panther'; *al-fahhād* 'a man who hunts with hunting leopards' **pa:rscı:** (*sic*) 58, 7; **esri:ci:** 157): **Çağ.** XV ff. **bars** 'an agile (*cahanda*) animal rather smaller than a leopard (*palang*) which they tame and use like hunting dogs for hunting wild animals', in Pe. *yūz* ('cheetah'), in Ar. *fahd San.* 121r. 18 (quotn.): **Kıp.** XIII *al-fahd* **bars** *Hou.* 11, 6; **bars** is also an element in several names of *al-mamālīk* 'Mamluks' *do.* 29: XIV **barş** *al-fahd Id.* 30; *al-fahd* **bars** *Bul.* 10, 5: XV ditto *Kav.* 62, 6; *Tuh.* 27b. 13; **Ak Bars** P.N. *do.* 39b. 1.

Dis. BRS

S?F **borsuk (?p-)** See **borsmuk**.

VU **bursla:n** Hap. leg.; the text of *Kaş.* is rather incoherent but it seems prob. that this is merely a jingle to **arsla:n** and not an independent word. **Xak.** XI **bursla:n** *al-babr fī ḫaqīqati'l-luğa* strictly speaking 'tiger', hence one says **arsla:n bursla:n** 'lion and tiger': **bursla:n** a masculine Proper Name; *wa yacūz an yakūn* **bursla:n** *taba'a(n) li'l-***arsla:n** *li-annahumā yuḏkarān ma'a(n) wa lā yufrad* **bursla:n** '**bursla:n** may be used following **arsla:n** because they are mentioned together, but may not be used by itself; and the best explanation (*al-aṣaḥḥ*) is that it is "tiger", *li-annahu law kāna taba'a(n) lamā cāza tasmīyatu'l-racul bihī*, because if it was (only)

a jingle then it could not be used as a Proper Name, because one does not say *hāḏā'l-ṣay' ḥasan* as one can say *ḥasan basan* (i.e. *basan* is a mere jingle and cannot be used otherwise)' *Kaş. III* 418.

?F **borsmuk** (**?p-**) 'a badger'. In this form the word occurs only in *Kaş.*, where it appears in a chapter devoted to Dissyllables containing three consecutive consonants, but is misvocalized. Its form is quite un-Turkish and it is almost certainly a l.-w., perhaps fr. Tokharian where the initial would necessarily have been *p-*. S.i.a.m.l.g., see *Shcherbak*, p. 139. An unusually large number of modern forms start w. **p-** including NE Khak. **porsıx**: NW Kk. **porsık**, Kumyk **porsuk**; SW Az. **porsuğ**; Osm. **porsuk**. The aberrant Tkm. form **torsık** also has an unvoiced initial. These are all consistent w. the theory that it is a l.-w. w. initial **p-**, and so suggest that the modern V. **borsı-/porsı-** 'to smell foul' is a back-formation fr. this word and not its origin. A l.-w. in Pe. and other languages, see *Doerfer* II 733. **Xak.** XI **borsmuk** (vocalized *borsuma|uk*) *duwaybba miṯlu'l-wark* (*sic*), *wa bihi yuḍrabu'l-maṯal fī'l-sinan* 'a small animal like the ?, used as a metaphor for fatness' *Kaş. III* 417 (*al-wark* means 'hip-bone' and seems to be corrupt, perhaps read *al-wabr* 'marmot', *al-waral* 'large venemous lizard', or *al-wadak* which properly means 'fat' but may also have been used as the name of some fat animal): **Çağ.** XV ff. **porsuk** (so spelt) 'an animal called in Pe. *rūdak* ('an animal found in Tartary of whose skin fur garments are made' *Steingass*), in Isfahāni (VU) *xūxra* and in Ar. (VU) *waṣaq* and *ibn 'irs* (normally 'weasel'); it is about the size of a small dog and has black and white stripes on its face and parts of its skin; they make fur garments of its skin; whenever they kill it, it is fat, and so long as it has not eaten carrion its flesh is wholesome food; two *miṯqal's* of its flesh, salted, are a protection against unwholesome airs, and garments made of its fur beneficial in cases of gout, painful joints, and palsy' *San.* 132v. 22 (clearly 'badger'; *xūxra* and *waṣaq* are unidentified): **Oğuz** XI (after Xak.) the Oğuz omit the **-m-** and call it **borsuk**; but they insert **-m-** in **başmak** 'shoe' (*al-midās*), which the Turks call **başak** *Kaş. III* 417: **Kıp.** XIV **borsuk** 'an animal like *al-ḍabu'* (the hyaena) with a foul smell' *Id.* 29; *al-nims* 'weasel, ferret, mongoose' **(küzen/) borsuk** *Bul.* 10, 9.

FC **bursaŋ** the Chinese phr. *fo sêng* (*Giles* 3,589 9,617) *Buddhasaṅgha* 'a Buddhist religious community'; generally used in Hend. w. **kuvra:ğ**, q.v. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. **bursaŋ** and **bursaŋ kuvrağ** are common *TT IV* 6, 45, etc. **(erksin-)**; *Suv.* 134, 4 ff.; *TT VIII H.2*, 5, 9; **bursoŋ dındarlar** 'the religious community and believers' *U II* 77, 15.

Dis. V. BRS-

D **barsa:-** Hap. leg.; Desid. f. of **bar-**. **Xak.** XI in a description of the Desid. f. it is said that if one says **barsa:dı:** for 'he wished to go', is permissible (*cā'iz*) but that the normal form (for Verbs ending in **-r-**) is **barığsa:dı:** *Kaş. I* 281, 11; n.m.e.

Dis. BRŞ

D **barış** N.Ac. fr. **bar-**; lit. 'going', but in the early period noted only in the phr. **barış keliş** 'going and coming, social intercourse', and the like. S.i.m.m.l.g., usually only in the phr. **barış keliş**. In SW Osm. the usual Dev. N. fr. **var-** (**bar-**) is **varış** but **barış** is used for 'mutual agreement, reconciliation'. **Uyğ.** VIII ff. Bud. in **keliş barış sav** *Hüen-ts.* 293 (see note on p. 28) the first two words are an over-literal translation of a Chinese phr. *hui hsiang* (*Giles* 5,173 4,283) used to translate the Sanskrit word *pariṇāmanā* 'the concept of transference (of merit)', see Soothill and Hodous, *A Dictionary of Chinese Buddhist Terms*, p. 205a; **barış keliş arasında** 'between going and coming' *do.* 2089: **Xak.** XI *al-ḏahāb wa'l-macī* 'going and coming' is called **keliş barış** *Kaş. I* 370: *KB* **olarka katılğıl keliş ham barış** 'make contact with them (the merchants) as they come and go' 4421: **Çağ.** XV ff. **barış** *gidiş gitmek ma'nāsına* 'going' *Vel.* 162; **barış** *xirām wa raftār* 'walking, going' (quotn.); also **barış keliş** *raft u āmad* 'going and coming' (quotn.) *San.* 121 v. 5.

D **bériş** N.Ac. fr. **bé:r-**; lit. 'giving', but normally used in the phr. **alış bériş** 'buying and selling, commerce'. This phr. s.i.m.m.l.g. and **bériş** by itself 'debt, payment of tax', etc. in SE Tar. *R IV* 1600; Türki *BŞ* 67. **Uyğ.** VIII ff. Civ. *USp.* 111, 3 **(alış)**: **Xak.** XI *Kaş. I* 62; *KB* 4421 **(alış)**.

D **büriş** Dev. N. (Conc. N.) fr. **bür-**; n.o.a.b. **Xak.** XI **büriş** 'a wrinkle' (*al-inziwā*) in the skin or a garment *Kaş. I* 367.

Dis. V. BRŞ-

D **barış-** Co-op. f. of **bar-**; 'to go together' and the like. S.i.s.m.l. in this meaning. In SW Osm. both **varış-** 'to visit one another' and **barış-** 'to be reconciled, to make peace' survive, cf. **barış**. **Xak.** XI **ola:r bi:r bi:rke: barışdı:** 'they went (*ḏahaba*) to (visit) one another'; also used for helping and competing *Kaş. II* 94 **(barışu:r, barışma:k)**; a.o. *II* 110 **(keliş-)**: *KB* **barışğu kerek kab kadaşlar bile** 'one must associate with one's family and kinsmen' 3209; a.o. 4569 **(keliş-)**: XIII(?) *Tef.* **baruş-** (*sic*) 'to go together' 91: XIV *Muh. wāfaqa* 'to agree' **barış-** (v.l. in error *yarış-*) *Mel.* 32, 1 (*wāfaqa wa ṣaluḥa* **se:kleş-** (Hap. leg.) *Rif.* 116): **Çağ.** XV ff. **barış-** Recip. f. *bā yak digar ṣulh kardan wa sulūk nik kardan* 'to make peace and improve relations with one another' *San.* 120v. 22 (quotn.): **Xwar.** XIV **barış-** 'to come to an agreement, live in harmony' *Qutb* 27: **Kıp.** XIII *iṣṭalaḥa* 'to make peace' **ba:rış-** *Hou.* 34, 11: XV ('to reconcile' (two people) in the sense of removing the unfriendliness between them is **barıştır-**), and for *iṣṭalaḥa ma' ğayrihi* you say **barış-** without the Caus. Suff. *Kav.* 76, 16.

D **bériş-** Recip. f. of **bé:r-**; 'to give to one another' and the like. S.i.m.m.l.g. **Uyğ.** VIII ff. Bud. *TT VI* 311 **(içger-)**: **Xak.** XI **ola:r bi:r bi:rke: kı:z berişdi:** 'they gave (*dafa'a*) one another their daughters (in marriage)'; also used when they give one another (*ta'āṭū*) something *Kaş. II* 94 **(beriş-ü:r, berişme:k)**: **Kom.** XIV 'to help in giving' **beriş-** *CCG*; *Gr.* 65 (quotn.): **Kıp.** XIV **bérişmek** *al-mu'āṭā* 'to exchange gifts' *Id.* 29.

D **bürüş-** Co-op. f. of **bür-**; s.i.m.m.l.g. sometimes with front and sometimes with back vowels; the modern V.s are often Intrans. and mean 'to be wrinkled' and the like, with a Caus. f. giving the Trans. meaning. The vowel shift must go back some way, since in the MS. of *Kaş.* there are two separate paras., the first giving the Trans. meaning with Infin. in **-me:k** and the second giving the Intrans. meaning with Infin. in **-ma:k** but the second must be a scribal error. **Xak.** XI **ol maŋa: bürme: bürüşdi:** 'he helped me to wrap round the waist-band' (*fī kaffī'l-nayfaqa*); also used of anything which has a round opening and something surrounding it (*lahu tadwīr wa istidāra*) like the top of a leather bag and the like **(bürüşü:r, bürüşme:k)**; and one says **bürüşdi: ne:ŋ** *inqabaḍa'l-şay' wa huwa naḥw kulūhi'l-wach* 'the thing was drawn together, wrinkled', as the face in frowning **(bürüşü:r, bürüşme:k**, MS. *-ma:k*) *Kaş. II* 94: **Çağ.** XV ff. **buruş-** (*sic*) *pīçīda şudan* 'to be twisted, wound up'; also used in the sense of 'to be shrivelled' (*dar ham kaşīda şudan* of the skin or hair owing to the heat of a fire, or 'to be wrinkled' (*şikanc yāftan*) of the face in old age *San.* 131 v. 15: **Kom.** XIV 'wrinkled' (VU) **buruşmış** *CCI*; *Gr.*: **Kıp.** XV *takarnaşa* (misspelt *takarmaşa*) 'to be wrinkled' (in margin 'and also *inqabaḍa*') (VU) **buruş-** *Tuh.* 10a. 10; *'abasa* 'to frown' (VU **burtur-**); **Tkm.** (**burţar-** and) (VU) **buruş-** *do.* 26a. 1.

Tris. BRŞ

D **barışlığ** Hap. leg.; P.N./A. fr. **barış. Xak.** XI *Kaş. I* 370 **(kelişlig).**

Dis. BRY

VUD **bérye:** Den. Adv./Adj. in **-ye:** fr. ***ber** (**?bér**); this Suff., which occurs only in this word, **kurıya:** and (VU) **yırya:**, seems to be a Sec. f. of **-ra:/-re:** attached to words ending in **-r**; lit. 'on this side', but in practice used only as a cardinal point 'in the south'. Pec. to Türkü. The first vowel is **-é-** once in *I* and three times in *II* and **-e-** twice in *I*, in *T* 7, 14, and in *Ongin* 2. **Türkü** VIII **bérye: . . . yırya:** *I S* 1, *II N* 1; *I E* 14, *II E* 12; *Ongin* 2; **bérye:** *I S* 6; *II N* 5; *II E* 36, 40; **berye: . . . öŋre: . . yırya:** *T* 7; **öŋre: . . . berye: . . . kurıya: . . yırya:** *T* 14.

Tris. BRY

VUD **beryeki:** Hap. leg.; N./A.S. fr. **bérye:**; the difference in meaning fr. **berü:ki:. Türkü** VIII **beryeki: boḍun kurıyakı:** (VU) **yıryakı: öŋreki: boḍun** 'the people to the south, west, north, and east' *T* 17.

Mon. BS

bas (**p-**) 'rust'. This seems prima facie to be an Oğuz word which survives only in NW Krım *R IV* 1185; SW Az. Osm. **pas**; Tkm. **pos**, but it seems possible that the Xak. word entered below, which has a similar meaning, is an earlier occurrence although it is quite clearly vocalized with a *kasra*; there is no other trace of a word **bıs** or **bis.** Cf. **2 tat, 6 kü:g. Xak.** XI (VU) **bıs** *ṭufāla kull naḥy aw ziqq wa huwa şay' miṯlu'l-qīr* 'the sediment in any bag for making butter or wineskin'; it is a substance like pitch *Kaş. I* 328: XIV *Muh*(?) *xabaṭu'l-ḥadīd* 'iron slag' **bas** (unvocalized) *Rif.* 160 (only): **Kıp.** XIV **pas** ('with **p-**') *al-ṣada'* 'rust' *Id.* 32: XV *ṣada'* (**ţaţ** and) **bas** *Tuh.* 22a. 11: **Osm.** (XV **paslu** 'mouldy' *TTS III* 575): XVIII **pas** ('with **p-**') in *Rūmī, zang* 'rust', in Ar. *ṣada' San.* 122v. 1.

bu:s (**p-**) 'mist, fog', and the like. Survives, usually meaning 'steam' in NE Şor **pus** *R IV* 1384; Tuv. **bus**; SE Turki **bus**; NW Kumyk **pus**; SW Osm. **pus.** Cf. **2 bu:** (not connected etymologically), **tuma:n. Xak.** XI **kö:k bu:s boldı:** *dacanati'l-samā mina'l-ḍubāb wa naḥwihi* 'the sky became overcast with mist and the like'; and one says **er kö:zi: bu:s boldı:** 'the man's sight became clouded (*aẓlama*) by wind in his stomach' *Kaş. III* 124: **Kıp.** XV *nafas* 'breath', etc. **(tın** and) **bus** *Tuh.* 36a. 8; *habāb* 'fine dust' **bus** *do.* 37b. 12: **Osm.** XIV **pus** 'mist, fog', etc. in several texts *TTS I* 581; *II* 773: XVIII **pus** ('with **p-**') in *Rūmī*, 'a mist (*buxārī*) which rises from the mountains'; also *hawā-i muḥtabas* 'close weather', and metaph. 'a morose man' (*ādam-i munqabiḍ*) *San.* 134v. 6.

Mon. V. BS-

bas- 'to press, crush, oppress, make a surprise attack (on someone *Acc.*)', and the like. S.i.a.m.l.g. in a wide range of basic and extended meanings, e.g. 'to print'. See **basa:. Türkü** VIII **kırkız boḍunığ uda: basdımız** 'we made a surprise attack on the Kırğız people while they were asleep' *I E* 35; about a dozen similar occurrences: **Uyğ.** VIII **yelmesin meniŋ er anta: basmış** 'my men made a surprise attack on his reconnoitring patrol there' *Şu. E* 12: VIII ff. Man. (the pure blessed ones) **[?ayığ]ların bastılar** 'have suppressed their evil (desires)' *TT III* 121; o.o. *M II*, 11, 12, *TT II* 17, 72–5 **(ıy-)**: Bud. (fold three fingers in the palm of the hand and) **uluğ erŋek üze bas** 'press the thumb on them' *TT V* 12, 120; o.o. *TT VI* 254–5, etc. **(ıy-)**: Civ. **tamğalarımızını basıp** 'impressing our seals' *USp.* 21, 10–11; a.o. *TT I* 97–8 **(tıŋ)**: **Xak.** XI **anı: bürt basdı:** *caṭama 'alayhi'l-cāṭūm* 'he had a nightmare'; and one says **beg é:l basdı:** 'the *beg* oppressed (*qahara*) the province and treated it as if he were crushing it' (*caṭama 'alayhi*); and one says **beŋi: yağı: basdı:** 'the enemy (etc.) made a night

attack on the *beg*' (*bayyata'l-amīr*); and one says **er kı:zığ basdı:** 'the man copulated with (*tasannama*) the servant girl'; and one says **ıt keyikni: basdı:** 'the dog caught the wild animal and brought it down' (*axaḍa . . . fa-ṣara'ahu*) *Kaş. II* 10 (**basa:r, basma:k**); five o.o.: *KB* **boḍun basğuka** 'in order to keep the people in order' 217; (it takes a lion) **bu kulan basğuka** 'to bring down this wild ass' 284; **özin basğan er** 'a man who controls himself' 965; o.o. 1053, etc.: XIII(?) *Tef.* *waṭi'a* 'to tread underfoot' **bas-** 91: XIV *Muh.* *ğamaza wa dāsa* 'to press, trample on' **ba:ṣ-** *Mel.* 29, 9; **bas-** *Rif.* 113; *al-daws* **başmak** 34, 12; 119: **Çağ.** XV ff. **bās-** *baṣ-* *Vel.* 128; **bas-** is one of the words used in phr. (*alfāẓ-i muştaraka*) with a special meaning in each case; e.g. **köṇül bas-** *dil-ārām giriftan* 'to take away (a man's) peace of mind'; **duşman bas-** 'to conquer (*ğālib şudan*) an enemy'; **may bas-** and **uyku bas-** 'to be overcome (*mağlūb şudan*) by wine or sleep'; **ayağ bas-** 'to put (*guḍāştan*) one's foot on something'; **muhr bas-** 'to impress a seal'; **toz bas-** 'to lay (*furū giriftan*) the dust'; and **kayğu: bas-** 'to overcome grief' *San.* 121 v. 18 (quotns.): **Xwar.** XIII(?) *Og.* 24–5 (**1 emgek**): XIV **bas-** 'to tread on' *MN* 226: **Kom.** XIV **bas-** 'to crush', etc. *CCG*; *Gr.* 51 (quotns.): **Kıp.** XIII *kabasa* 'to make a surprise attack' **baş-** *Hou.* 30, 5; 23, 5; *dāsa mina'l-daws* **baş-** *do.* 40, 5: XIV **baş-** *sara'a*, and in the *Kitāb Beylik* **baş-** *dāsa İd.* 32: XV **baş-** *baṭaḥa* 'to flatten', *aw dāsa aw kabasa Kav.* 10, 9; o.o. *do.* 75, 4; 77, 16; *dāsa* **baş-** *Tuh.* 15b. 13; *darasa* 'to annihilate' (etc.) (**yanş-** and) **baş-** *do.* 16a. 9: **Osm.** XIV ff. **bas-** in a wide range of meanings, c.i.a.p. *TTS I* 75; *II* 107; *III* 67; *IV* 75.

bus- (p-) 'to hide, lie in wait, lay an ambush (for someone *Dat.*)'. Survives in NW Kaz. **pos-**; SW Az., Osm. **pus-**; Tkm. **bus-**. *See* **busuğ**
Xak. XI **beg yağı:ka: busdı:** *daxala'l-amīr fī kamīni'l-'aduww* 'the *beg* laid an ambush for the enemy' *Kaş. II* 10 (**busa:r, busma:k**); (we attacked by surprise at night and) **teğme: yaṇak busdımız** 'laid ambushes on every side' *I* 434, 7 (and see **bös-**): XIII(?) *At.* **amal asrasında busuğlı acal** 'destiny lies in ambush beneath hope' 294: XIV *Muh.*(?) *axfā wa xaba'a* 'to lie hid, conceal oneself' **bu:s-** (mis-spelt *bu:c-*) *Rif.* 102 (only): **Çağ.** XV ff. **bus-** *kamīn kardan wa dar gūṣa-i pinhān şudan* 'to lay an ambush, to be in a secret hiding place' *San.* 134r. 19 (quotns.): **Kıp.** XIV **bus-** *kamana İd.* 31: XV *labida* 'to crouch' **buş-** *Tuh.* 32a. 12: **Osm.** XIV ff. **pus-** 'to lie in ambush' in several texts *TTS I* 582; *II* 773.

VU **bös-** perhaps survives in SE Türki **bös-** 'to drag (something) along the ground', *Jarring* 59, but the semantic connection is dubious. In the section quoted below, the translation of which is imperfect, there is a confusion between **bus-** and this word. **Xak.** XI **er kulın bösdı:** 'the man beat his slave severely' (*daraba . . . mubāliğa(n)*) *Kaş. II* 10 (**böse:r, bösme:k**); **ol kulın bösüg bösdı:** *ittaxaḍa'l-kamīn wa kaḍālika idā ḍaraba ḍirāba(n)* 'he laid an ambush, and also when he gave a beating' (actually 'he gave his slave a severe beating') *I* 385, 10.

Dis. BSA

D **basa:** Ger. in **-a:** fr. **bas-**. In addition to its use as an ordinary verbal form, this word began at a very early period to be used as an Adv. or Conjunction, see v. G., *ATG*, para. 410. An early l.-w. in Mong. as *basa* 'also, then, thereafter' (*Haenisch* 13). Survives only(?) in NE several dialects *R IV* 1193; Khak. **paza**; Tuv. **baza** used (1) as a Conjunction between two words 'and'; (2) as an Adv. at or near the beginning of a sentence 'also, in addition, once more' (perhaps a reborrowing fr. Mong.) and NW Kaz. **basa** *R IV* 1527 where it is used at the end of a sentence after the Suff. **-la/-na**, and means something like 'indeed, in fact, really'. **Türkü** VIII **üç Oğuz süsi: basa: kelti:** 'three Oğuz armies came to attack us' *II E* 32; **teŋri: Umay ıḍuk yér suv basa: bérti:** 'the goddess Umay and the sacred land and water crushed them for our benefit' *T* 38: **Uyğ.** VIII ff. Bud. Sanskrit *anantaram* 'immediately thereafter' **basa:** (*p-*) *TT VIII A*.46–7; (bend the two index fingers, press the two thumbs together and) **anda basa** 'after that' (meditate on this *dhāraṇī*) *U II* 47, 73; o.o. of **anda basa** *do.* 81, 69; *TT X* 217; *USp.* 44, 1–2; 103, 13; **yana munda basa** 'and after this' links two quotns. fr. Bud. scriptures *TT V* 26, 85–6—**basa basa** 'more and more, increasingly', e.g. **basa basa seviglig közin** 'with increasingly loving eyes' *U IV* 46, 49; o.o. *TT V* 24, 70 (**oḍğur-**); *Suv.* 17, 23—**ıya basa** (see **ıy-**) has much the same meaning, e.g. **kamağ kutlar waxşégler turkaru ıya basa köyü közeḍü tutarlar** 'all the benevolent spirits (Hend.) will always and more and more keep and protect them' *TT VI* 48–9—in the form **basasında** it has so far lost its original character as to be declined as a N., e.g. **élig beg basasında yorıyu** 'walking after (pursuing) the king' *U IV* 14, 141–2; (innumerable deities) **teŋri burxan basasında bardılar** 'followed the Buddha' *TT X* 142–3; a.o. *do.* 562–3: Civ. **anda basa** *TT VIII L*.34: **Xak.** XI **basa:** a Particle (*ḥarf*) meaning *ba'd* 'after'; hence one says **men anda: basa: keldim** 'I came after him' *Kaş. III* 224: *KB* **bu iki basa tutsa** 'if he keeps these two (the tongue and the throat) under control' 993—**basa** as a Conjunction 'then, next' is common, e.g. in the list of the Four Companions **basa Fārūq** 53; **basa 'Uṯmān** 55—**anıŋda basa** 'after him' 132—(in a list of four things) **basası bilig** 'the last of them is wisdom' 308—**basa** 'afterwards' 6140 (**2 kı:n**): XIII(?) *Tef.* **anlarda basa** 92: **Kom.** XIV **basa** occurs several times as a Conjunction meaning 'but' or 'therefore, also' rather than 'and', which is **dağı** *CCI, CCG*; *Gr.* 52: **Kıp.** XIV **başa:** is used in asking for more news (*'inda'l-istizādati'l-ḥadīṯ*) like *ihi* in Ar.; and the ⟨*Kitāb*⟩ *Beylik* says 'and among their Conjunctions

(*kalāmihim fāṣila*) is the word **basa:**, which sometimes means "then" (*tumma*) and sometimes "if not" (*illā*) and sometimes "likewise" (*ayḍa(n)*' *Id.* 32.

D **basu:** Hap. leg.; as this is a dialect word, it is prob. a Sec. f. of some other Dev. N. fr. **bas-** (cf. **basığ**) rather than a Dev. N. with the unusual Suff. **-u:**. **Xak.** XI **basu:** *al-mirzabba fi luġa* 'a sledge-hammer' in one dialect *Kaş. III* 224.

S **busu (p-)** See **busuğ**.

Dis. V. BSA-

?D ***busa:-** See **busan-** etc.

Dis. BSB

VU **basbal** Hap. leg.; an unusual form, possibly foreign. Cf. **bistek. Xak.** XI **basbal** *caḍba mina'l-ğazl* 'a single-spun thread' *Kaş. I* 481.

Dis. BSD

D **basut** presumably Dev. N. fr. **bas-**, although the semantic connection is not close; 'support, help'. N.o.a.b. **Uyğ.** VIII ff. Man. **yétili iki yegirmili erklig küçlüglerden küç basut kelzün** 'may strength and support come from the seven and the twelve independent mighty ones' *M III* 35, 20–1: Bud. **otlı suvlı bir ikintike küç basut bolup** 'when fire and water strengthen and support one another' *TT VI* 326; **art basut bol-** 'to back and support (someone *Dat.*)' *Suv.* 127, 21; 409, 11: **Xak.** XI **basut** *al-ẓahīr wa'l-mu'āwinu'l-muṣfiq* 'a backer and sympathetic helper'; **basut** *al-i'āna* 'help'; hence one says **ol maŋa: basut bérdi:** *a'ānanī* 'he helped me'; the two meanings are closely related (*qarībān*) *Kaş. I* 354; **xa:ndın basut tilerler** 'they ask the *xan* for help' *I* 459, 7: *KB* (he sought for outstanding people) **öziŋe basut kılsa** 'to give him support' 419; **bu işke basut barça andın kelir** 'all the support for this task came from him' 2502.

VU?F **bısta:** Hap. leg.; neither the form nor meaning of the word suggest that this is a native Turkish word; the urban context indicates rather that it is a l.-w., prob. Iranian. NW Kaz. **biste** 'a small settlement, a quarter of a town' *R IV* 1784 can hardly be the same word. **Xak.** XI (in a note on a verse quoted under **yarış-** in which this word appears) **bısta:** the word for 'a person whose business it is to accommodate merchants' (*muḍīf li'l-tācir*); the merchant puts up in his house, and he buys the merchant's wares, collects his sheep ...olies his other needs. Then, when his ..., he takes one in twenty of his sheep. ...stom in Tuxşi:, Yağma:, and ...d it myself *Kaş. III* 71;

...syllable unvocalized) Hap. Cf. **basbal** and **bilik.** ...uantity (*qiṭ'a*) of carded cotton destined for spinning': **Arğu:** XI **bistek** *al-fatīla* 'a wick' *Kaş. I* 476.

Dis. V. BSD-

D **basıt-** the oldest Caus. f. of **bas-** with the less common quasi-Pass. meaning; 'to allow oneself to be attacked, etc.' N.o.a.b. Cf. **bastur-, bassık-, basur-. Türkü** VIII (stay where you are; organize reconnoitring patrols and lookout posts properly) **basıtma**: 'do not let yourself be taken by surprise' *T* 38: **Uyğ.** VIII ff. Bud. (innumerable human beings) **iğ ağrığka basıtıp** 'letting themselves fall victim to disease (Hend.)' (lie without hope or confidence) *Suv.* 587, 1: Civ. **kişi küçi korasar yat kişike basıtur** 'if a man's strength diminishes, he lets himself be oppressed by strangers' *TT I* 56–7: **Xak.** XI *KB* **kişig satğamasa küvezlik bile basıtmasa özde kiçigke küle** 'he must not trample on people in his pride, or let himself be oppressed by unimportant people with a smile' 707; (attack the enemy, do not let him take your property) **uzatsa basıttıŋ** 'if you procrastinate, you will have let yourself be beaten' 2369.

D **bastık-** Pass. f. of **bas-** with the rare Suff. **-tık-** (cf. **bulduk-**) which should perhaps be explained as the Emphatic f. in **-k-** of **basıt-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (faith, because it has strength) **tört törlüg şımnularka çalsıkmaz bastıkmaz** 'is not struck down or overcome by the four kinds of evil spirits (Ahrimans)' *TT V* 22, 28–9; **iğ ağrığka bastıkmak** 'to fall victim to disease' *VII* 40, 134.

D **bastur-** the normal Caus. f. of **bas-**; with a similar wide range of meanings. S.i.a.m.l.g. **Xak.** XI **beg oğrı:nı: basturdı:** 'the beg gave orders that the extremities of the thief should be seized and that he should be held down' (*bi-qabḍ aṭrāfi'l-liṣṣ wa baṭhihi*); also used of pressing down (*ṭaqula*) anything to prevent it from rising or turning over (*al-muhūḍ wa'l-inqilāb*) *Kaş. II* 171 (**basturur, basturma:k**): **Çağ.** XV ff. **bastur-** Caus. f.; *ārām dādan wa ğālib sāxtan wa mağlūb sāxtan wa pā gudaştan wa furū gīrāndan wa muhr zadan*; this incoherent list attempts (rather ineffectively) to turn the various meanings of **bas-** into Caus. f.s *San.* 122r. 23.

Tris. BSD

D **basutçı:** N.Ag. fr. **basut**; 'supporter, helper'. N.o.a.b. **Uyğ.** VIII ff. Bud. **basutçısı kim erür** 'who is its supporter?' *U II* 8, 21; o.o. *do.* 9, 5 (**esin**); 9, 11; *U III* 14, 15 (ii) (**eḍgü:lük**); *TT V* 22, 20 (**artukrak**): **Xak.** XI *KB* **bu erdi basutçı köni dınka kök** 'he (Fārūq) was the supporter and root of the true faith' 54; **basutçı kerek erke yarıçılar** 'a man needs supporters and helpers' 427; o.o. 428–31.

VU?F **bustulı:** entered twice in *Kaş.*, in the first case the only entry under the heading

fu'lulī, in the second one of five words under a similar heading of which the second vowel is not marked but was perhaps *-a-* or *-i-*. N.o.a.b.; prob. a foreign word; there is no common word for this vegetable in the modern languages. **Xak.** XI **bustulı:** *al-sarmaqu'lladī yu'kal* 'edible orach or mountain spinach (*Atriplex hortensis*)' *Kaş. I* 451; 493.

Dis. BSĞ

D **basığ** Dev. N. fr. **bas-**; the Uyğ. word is transcribed *basık* in *USp.*, but **-ık** is not an Uyğ. Suff. Prob. n.o.a.b. SW Osm. **basık** 'compressed, low' is a survival of the cognate form ***basuk**, Pass. Dev. N./A.; NE Kumd., Tel. **pazık** 'gait', *R IV* 1194. might come fr. either. **Uyğ.** VIII ff. Civ. **basığ** some kind of tax, the exact nature of which is uncertain (see Caferoğlu in *T M IV*, p. 36); it occurs in association w. **salığ** in *USp.* 14, 14, w. various taxes in *do.* 88, 44 (**tütün**), and by itself in *do.* 112, 5: **Xak.** XI **basığ** *maḥallu'l-tabyīt* [*yuqāl* inserted in error] *wa'l-axḏ 'alā ğirra* 'the place of a night attack and taking by surprise'; one says **ol anı: basığı:nda:** (*sic*) **tutdı:** 'he caught him at an opportune moment by a night attack' (*fī awānihi bayāta(n)*) *Kaş. I* 372.

D **busuğ** (**p-**) Dev. N. fr. **bus-**; 'ambush'. Survives only(?) in SW Osm. **pusu**; cognate f.s w. the same meaning are NW Kumyk **pusğun**; SW Az. **pusğu.** A l.-w. in Pe. and other languages, see *Doerfer* II 742. **Xak.** XI **busuğ** *al-kamīn* 'ambush' *Kaş. I* 372; a.o. *I* 407, 27: *KB* (the age of sixty now calls me saying 'come here') **busuğ bolmasa bardım emdi naru** 'if it does not turn out to be an ambush, I am going there' 366; o.o. 1381, 2370; 4826 (**öḏsüz**): XIV *Muh. al-kamīn* **busuğ** (MSS. in error *yaşuğ*) *Mel.* 47, 10; *Rif.* 145: **Çağ.** XV ff. **busu** *kamīn San.* 134v. 10 (quotn.): **Kıp.** XIII *al-kamīn* **busu:** *Hou.* 14, 9: XIV **busu:** ditto *Id.* 31; **busu:** *do.* 33: **Osm.** XVI **pusı koy-** 'to lay an ambush' *TTS IV* 643.

D **basğuk** Conc. N. fr. **bas-** connoting something massive and oppressive. N.o.a.b. **Uyğ.** VIII ff. Bud. (the four quarters of the world burst into flames) **uluğ beḏük tağlarnıŋ basğukları yémrildi** 'the massive crests(?) of the great (Hend.) mountains were smashed' *U IV* 40, 164–8; in *TT X* 366 (damaged) **basğuk** seems to mean 'the club, or mace' (of a demon).

D **basğa:n** See **bazğa:n.**

Dis. V. BSĞ-

D **basık-/bassık-** *Kaş.* is no doubt right in saying that the longer form is the original; Emphatic Pass. f. of **bas-**; 'to be attacked by night, crushed, etc.'. N.o.a.b.; cf. **basıt-.** **Xak.** XI **kişi: yağı:ka: basıktı:** translated *bayyata'l-'aduww 'alā:'l-qawm* 'the enemy attacked the people by night' (properly 'the people were attacked by the enemy by night'); originally **bassıktı:** with a *taşdīd* on the *sīn Kaş. II* 116 (**basıka:r, basıkma:k**); **er yağı:ka: bassıktı:** (written with two *sins*) *bayyata'l- 'aduww 'alā'l- racul wa axaḏa 'alayhi II* 228 (**bassıka:r, bassıkma:k** ditto); a.o. *II* 165, 7: *KB* (oh slave of passion) **ölümke basıkma kelir alğalı** 'do not be caught by surprise by death; it is coming to take you' 5145; o.o. 679, 5196.

D **busuk-** (**bussuk-**; **p-**) Hap. leg.; Emphatic Pass. f. of **bus-**. **Xak.** XI **er busukt:** *uxiḏa'l--racul fi'l-kamīn* 'the man was caught in an ambush' *Kaş. II* 116 (**busuka:r, busukma:k**).

Tris. BSĞ

D **basa:kı:** N./A.S. fr. **basa:**; 'next, following'. N.o.a.b. **Xak.** XI *KB* **'Alī erdi munda basakı** "Ali was the next after him' 57: **Kıp.** XIV **başağı: kün** *ba'd ğad* 'the day after tomorrow' *Id.* 33; ditto *Bul.* 13, 6 (vocalized *başğı:*).

D **busuğçı:** (**p-**) N.Ag. fr. **busuğ**; n.o.a.b. **Xak.** XI *KB* (when your black hair and beard have turned white) **anunğu busuğçı ölümke tükel** 'you must prepare yourself completely for death the ambusher' 1103.

Dis. BSG

VUD **bösüg** Hap. leg.; Dev. N. fr. **bös-**; 'a severe beating'. **Xak.** XI *Kaş. I* 385 (**bös-**).

VUD **bösge:ç** Hap. leg.; Conc. N. fr. **bös-**, presumably with the connotation of something beaten flat. Cf. **böşge:l.** **Xak.** XI **bösge:ç** *al-raġīf* 'a flat loaf' *Kaş. I* 452.

Tris. BSM

D **basımçı:** Hap. leg.; N.Ag. fr. **basım**, N.S.A. fr. **bas-**, which has not yet been noted in the early period but s.i.s.m.l. *R IV* 1531; presumably 'oppressor' or the like. **Xak.** XI *KB* (some are thieves, cheats, cut-purses, and swindlers) **kayusı basımçı ölütcı kıruk** 'some are oppressors, murderers, and cripples (?)' 1737.

Dis. BSN

VU **basan** Hap. leg.; this word must be a basic one, if vocalized correctly, and is not connected with the later forms of **basğa:n** collected under **bazğa:n.** The difference between **basan** and **yo:ğ** is that the first means 'food prepared for the deceased' and prob. buried with him, while the second means a funeral meal or wake provided for the mourners. **Xak.** XI **basan** *ṭa'ām yuttaxad li'l--mayyit ba'd mā dafanūhu* 'food prepared for the deceased after they have buried him'; and one says **yo:ğ basan** *Kaş. I* 398.

D **basınç** N.Ac. fr. **basın-**; 'oppression' and the like. N.o.a.b. **Türkü** VII ff. Man. *TT II* 6, 6 and 15 (**ıyınç**): **Uyğ.** VIII ff. Man. *M III* 37, 14 (ii) (**ıyınç**): **Xak.** XI *KB* (he lifted from people) **kamuğ küç basınç** 'all high-handedness and oppression' 1771.

D **busanç** N./A.S. fr. **busan-**; 'grief'. N.o.a.b. **Türkü** VIII ff. (a man was sorrowful and the sky cloudy; the sun rose among the clouds and) **busa:nç ara: meŋi: kelmi:ş** 'in the midst of grief joy came' *IrkB* 52.

Dis. V. BSN-

D **basın-** Refl. f. of **bas-**; with a wide range of meanings comparable to those of **bas-**, some unusual for a Refl. f. S.i.s.m.l.g., but ? not in SE, SC, SW. **Türkü** VIII (why should we be afraid because (the enemy) are many?) **az teyin ne basınalım** 'why should we be downcast because (we) are few?' *T* 39: VIII ff. (*a camel fell into a bog*) **basınu: yémi:ş özi:n tilkü: yémi:ş** 'while he was sinking he eat, but a fox eat him' *IrkB* 46: Man. (all the Türk people will sin against God) **kanyuda dındarlarığ** [gap] **basınğay ölürgeyler** 'and wherever [they find?] Elect they will oppress and kill them': **Uyğ.** VIII ff. Bud. *TT VI* 10 (**ıyın-**): **Xak.** XI **ol erig basındı:** *istaḏ'afa'l--racul wa qaharahu* 'he despised the man and oppressed him' *Kaş. II* 142 (**basınur, basınma:k**: *KB* (if the king calls for you, mend your ways, do him service and) **basınma anı** 'do not treat him with disrespect' 1504; (the fame of an enemy whom you have not met face to face spreads far and wide) **körüşse basınur körügli karak** 'when you see one another, the seeing eye despises him' 2368; o.o. 646, 4085: **Xwar.** XIV **basın-** 'to treat with disrespect' *Quth* 28.

D **busan-** Refl. of ***busa:-**; 'to grieve, be sorrowful', and the like. Morphologically ***busa-**: *might* be a *Den.* V. fr. **bu:s**, but the semantic connection is not close. This word and the other Der. f.'s of ***busa:-** are pec. to Türkü and Uyğ. but the first vowel is fixed by *TT VIII*. **Uyğ.** VIII ff. Bud. Sanskrit *na śocate* 'does not grieve, is not distressed' **bu:sa:nma:sa:r** (*p-*) *TT VIII A*.36; **uluş barça tégin üçün busanur** 'the whole country grieves because of the prince' *PP* 27, 1–2; o.o. *do.* 40, 4; 54, 3–4; *TT X* 524; *USp.* 97, 25 (**amru:**); 102b. 15; *Hüen-ts.* 63, etc.; *Suv.* 624, 16 (**buşrul-**).

Tris. BSN

D **basınçak** N./A.S. fr. **basın-**; survives only (?) in NW Kaz. **basımçak** (*sic*) 'importunate, troublesome'. **Xak.** XI **basınçak er** *al--raculu'l-mustaḏ'af* 'a man who is despised' *Kaş. I* 501: *KB* 911–12 (**satğa:ğ**): XIV *Muh.* (?) *mustaḏ'af* **basınçak** (*-c-*) *Ref.* 149 (only).

Tris. V. BSN.

D **basındur-** Caus. f. of **basın-**; syn. w. **basıt-**, 'to let oneself be oppressed'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 30, 3–5 (ii) (**éndür-**): Bud. (if a son or daughter of good people) **yekke içgekke basındurmış bolsar** 'lets himself be oppressed by demons (Hend.)' *TT VII* 40, 36–7.

D **busandur-** Caus. f. of **busan-**; 'to make (someone) grieve, be sorrowful'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT II* 16, 42–4 (**enıget-**): Bud. *Suv.* 136, 11 (E **burçındur-**).

Dis. BSR

basar Hap. leg. and so perhaps a l.-w.; 'garlic' is normally **sarmusak**. Cf. **basarlığ**. **Xak.** XI **basar** *ṭūmu'l-cabal* 'mountain garlic' *Kaş. I* 360.

D **basruk** Pass. N./A.S. fr. **basur-**; lit. 'pressed down', but more commonly 'something put over (something else)'. Survives only(?) in SW Tkm. **basrık** 'a horse cloth' *R IV* 1535: **Xak.** XI **basruk** *ṭaqāl kull şay'* 'a burden *on anything*' (*with a prov. saying* that the earth's burden is the mountains and the people's burden the *begs*) *Kaş. I* 466: **Çağ.** XV ff. **basruğ** *xargāh esbābi* 'tent gear' *Vel.* 128; **basruk** (spelt) 'a cover (*pūşişī*) which they put over a tent, hut, or horse to protect it against the wind and rain' *San.* 122v. 4.

Dis. V. BSR-

D **basur-** morphologically a Caus. f. of **bas-**, but semantically syn. w. it; 'to press down, weigh down (physically)'. Survives in NE **pazır-**, same meaning Alt., Şor, Tel. *R IV* 1196 and Khak.; SW Tkm. **basır-** 'to cover' (etc). **Uyğ.** VIII ff. Man.-A **basurup** *M III* 8, 17 (damaged): Civ. **kartka basurğu ol** 'one must press (a substance just described) on the ulcer' *H I* 180: **Xak.** XI **teŋri: ta:ğ birle: yé:rig basurdı:** 'God pressed down (*waṭṭada*) the earth with the mountains'; also used of anything which is put under something heavy (*ṭaqīl*) *Kaş. II* 77 (**basurur, basurma:k**): **Kıp.** XIV **başur-** 'to heap coverings (*kaṭṭara'l--ṭağṭīya*) on something, that is to cover it, to fasten the covering and press it down' (*bālağa fihā*) *Id.* 32.

D **busar-** Intrans. Den. V. fr. **bu:s**; Hap. leg. but *Id.* 32 records a Kıp. XIV Dev. N. **busarık** translated 'dust which comes from a long way off'. **Xak.** XI **kö:k busardı:** *ğāmati'l-samā wa qāma'l-ḍabāb* 'the sky became cloudy and the mist rose' *Kaş. II* 78 (**busa:rur** (*sic*), **busarma:k**).

Tris. BSR

D **basarlığ** Hap. leg.; P.N./A. fr. **basar**. **Xak.** XI **basarlığ ta:ğ** *cabal ḏū ṭūm* 'a mountain with garlic on it' *Kaş. I* 494.

Dis. BSŞ

D **busuş** Dev. N. fr. ***busa:-**; 'grief, sorrow', and the like. N.o.a.b. **Uyğ.** VIII ff. Man. **kop busuşı sakınçı** 'all their grief and anxiety' *M III* 26, 9 (i): Bud. **busuş kadğu emgek** 'grief, distress, and pain' (representing Sanskrit *śoka parideva duḥkha*) *U II* 11, 6; **busuş sakınç** *TT X* 197; o.o. *USp.* 97, 22; *Suv.* 545, 14–15: Civ. **éldin xandın busuş bar** 'there is grief from' (?concerning) the realm and *xan*' *TT I* 60; o.o. *do.* 79 (**belğü:**), etc.

Dis. V. BSṢ-

D **basış-** Co-op. f. of **bas-**; s.i.s.m.l. **Xak.** XI **ol maŋa: uyma: basışdı:** 'he helped me to compress (*fī talbīd*) the Türkmen felt out of which boots are made'; also used of anything that has to be squeezed (*yuçtam*) to reduce its swollenness or hardness *Kaş. II* 100 (**basışu:r, basışma:k**).

D **busuş- (p-)** Hap. leg.?; Recip. f. of **bus-**. **Xak.** XI **begle:r busuşdı:** 'the *begs* laid ambushes for each other' *Kaş. II* 101 (**busuşu:r, busuşma:k**).

Tris. BSṢ

D **busuşluğ** P.N/A. fr. **busuş**; 'grieved, sorrowful, unhappy'. N.o.a.b. **Türkü** VIII ff. *IrkB* 52 (**bulıtlığ**): **Uyğ.** VIII ff. Bud. **busuşluğ** is common in *PP*, both by itself and in the phr. **busuşluğ kaḍğuluğ** 'sorrowful and distressed'; **busuşluğ sakınçlığ** 'sorrowful and anxious' *U II* 21, 4 (**ata:**); *TT X* 62–3; **korkınçlığ busuşluğ** 'frightened and unhappy' *Kuan.* 43–4: Civ. **busuşluğ kaḍğuluğ** *TT I* 217.

D **busuşsuz** Priv. N./A. fr. **busuş**; 'free from grief and sorrow'. N.o.a.b. **Uyğ.** VIII ff. Man.-A (may our minds remain) **turkaru busuşsuzun kaḍğusuzun** 'completely free from sorrow and distress' *M I* 29, 29: Man. ditto *M III* 36, 2 (ii): Bud. **busuşsuz sakınçsız bolğıl** 'become free from sorrow and anxiety' *TT X* 324–5: Civ. **busuşsuz** (mis-spelt **bususuz**) **bolur** *TT VII* 34, 12.

Mon. BṢ

baş/ba:ş Preliminary Note. *Although* Kaş. *spells both 'head' and 'wound'* **ba:ş** *this is certainly an error. 'Head' is* **bas** *in Yakut,* Pek. *388 and* **baş** *in SIV Tkm. and 'wound' is* **ba:s** *in Yakut,* Pek. *390, and* **ba:ş** *in Tkm.*

1 baş properly 'head' in an anatomical sense, but also fr. the earliest period used metaph. in the sense of the 'head' (of an army), the 'beginning' (of something) and for geographical features. C.i.a.p.a.l. See *Doerfer* II 697–8, 704. **Türkü** VIII (more than a hundred arrows hit his armour and quilted coat) **yüziŋe:** (?so read) **başıŋa: bir t[egmedi:?]** 'but not one reached his face or head' *I E* 33—geographical; **ıḍuk baş** 'the holy summit'(?) *II E* 25; (PU) **tamağ ıḍuk baş** *I N* 1; *II E* 29; (PU) **çuş başı:** *I N* 6; *II E* 30: VIII ff. **kamu:ş a:ra: başım** 'my head is among the reeds' *IrkB* 10; **bu ırk başı:nta:** 'at the beginning of this omen' *do.* 57: Man. **eki ağuluğ yol basıŋa** 'to the beginning of the two poisonous roads' *Chuas.* 125–6; **bastan** (*sic*) **aḍak(k)a tegi** 'from head to foot' *M I* 5, 13; o.o. *do.* 6, 1; *TT II* 8, 67: **Uyğ.** VIII geographical; **ıḍuk baş** *Şu. E* 9; **ötüken yış başı:nta** 'at the summit(?) of the Ötüken mountain forest' *do. E* 9; **arkar başı:** 'the mountain sheep's head' *do. S* 1; **keyre: başı:** *do. E.* 6; *N* 6; **sıp başı:** 'the colt's head' *do. E* 3, 4: VIII ff. Man.-A (the poison which he emitted) **öz başıŋa tegdi** 'fell on his own head' *M I* 20, 2–3; (he cut off) **şımnu başın** 'the demon's (Ahriman's) head' *do.* 20, 14; a.o. *do.* 20, 17: Bud. **baş** is very common both in an anatomical sense, e.g. **başın töŋitip** 'lying face downwards' *PP* 19, 4; and in a metaph. sense, 'the top (of a pole)' *USp.* 104, 12–13 (**ığaç**); **A:cna:ta Kaudınyé arhant ba:şın yüz arhantla:rığ** 'a hundred *arhats* with Ājñāta Kauṇḍinya at their head' *TT VIII H.*7; **ağır iş küḍüglerde aŋ başı** 'the very first of (these) important acts' *TT V* 20, 10: Civ. **baş** is common (1) anatomically e.g. **kayu kişi bas ağrığ bolsa** 'whoever gets a headache' *TT VII* 27, 12 and (2) metaph. e.g. **ağrığdın başı yötül** 'the beginning of the illness is a cough' *TT VIII M.*26; and in a curious phr. (I have hired a plot of land for 10 *taŋs* of cotton-seed) **bu on taŋ kebezni küz yaŋıda başı taşı birle bérürmen** 'I will deliver these 10 *taŋs* of cotton-seed in full on the first day of autumn' *USp.* 2, 7: **O. Kır.** the theory that there is a special letter representing **baş** in P.N.s in *Mal.* 2, 5 and 49, 2 is an error; the 'letter' is **p ık** or **p kı**, but the inscriptions in question are very corrupt: **Xak.** XI **ba:ş** (*sic*, see Preliminary Note) *al-ra's* 'a head' *Kaş. III* 151; the word, often spelt **baş** with Suffs. occurs over 50 times, usually in an anatomical sense, but also metaph. in such phr. as **ıvrık başı:** 'the neck of a jug' *I* 100, 6; **erdem başı: tı:l** *ra'su'l-manqibati'l--lisān* 'the beginning of virtue is the tongue' *I* 107, 9: *KB* **baş** is common (1) anatomically e.g. **başım kesmesüni keseyin tilim** 'I will cut out my tongue so that they may not cut off my head' 166; (2) metaph. for 'leader' e.g. **başı erdi öŋdün kamuğ başçıka** (Muḥammad) 'was the leader in front of all (other) leaders' 45; (3) metaph. for 'beginning', etc. (I cannot conduct all the business of the state myself) **maŋa er kerek tir** (?read **bir**) **bilir iş başın** 'I need a man who knows how to start work (properly)' 422: XIII(?) *At.* **baş** is common, e.g. 'head' 300 (**börk**)— **köŋül bamakıŋ bil xaṭā'lar başı** 'know that fixing your mind (on something) is the prime mistake' 220; **başı bardı xayrnıŋ soŋı barğusı** 'the beginning of good fortune has (already) gone away, and the end of it will (soon) go' 391: *Tef.* **baş** (1) 'head' (anatomical); (2) 'leader'; (3) 'summit' (of a mountain); (4) numerative **altı baş kişi** 'six (head of) men'; (5) *in a phr.* (let us see his army) **başımız közimiz birle** 'with our own eyes' 93: XIV *Muh. al-ra's* **ba:ş** *Mel.* 14, 18; 46, 2; *Rif.* 91, 139; o.o. (anatomical) 46, 2; 47, 12; 53, 6; 64, 12; 75, 3; 139, 141, 150, 163, 178; *qullatu'l-cabal* 'the summit of a mountain' **da:ğ ba:şı:** 74, 13; **ta:ğ ba:şı:** 178; *al--rawwās* 'cattle dealer' **ba:ş sa:tıcı:** 57, 9(only): **Çağ.** XV ff. **baş töben** *sar-ā-zīr wa sar nigūn* 'head downwards' *San.* 124r. 8: **Xwar.** XIII **baş** 'head' *'Ali* 18: XIII(?) **baş** is common in *Oğ.* **baş kesdi** 39; **tağ başıda** 174; **kanğa başıda** 'in front of the wagon' 278: XIV ditto *Qutb* 28; *MN* 49, etc.; *Nahc.* 98, 5 etc.: **Kom.** XIV 'head' (lit. and metaph.) **baş** *CCI, CCG*;

Gr. 52 (quotns.): **Kıp.** XIII *al-ra's* **ba:ş** *Hou.* 19, 18: XIV ditto *Id.* 31; **basbarmak** (*sic* under *-s*) *al-ibhām* 'the thumb' *do.* 31; *ra'si* **ba:şum** *Bul. 16*, 10: XV *al-ra's* **ba:ş** *Kav.* 43, 11; 60, 10; *Tuh.* 16b. 7 (and o.o.); *al-ibhām* **ba:ş barmak** *Kav.* 61, 3.

D **2 ba:ş** presumably Den. N. fr. ***ba:**, see **ba:lığ**; 'a wound' and the like. Survives only (?) in Yakut and SW Tkm., see above; elsewhere displaced by l.-w.s like Mong. *yara* and Ar. *carāhat*, etc. **Türkü** VIII ff. Man. **tört yégirmi törlüg baş kıltımız erser** 'if we have inflicted the fourteen kinds of wounds' *Chuas.* 52-3: **Uyğ.** VIII ff. Civ. **baş kılsar** 'if one makes a (surgical) incision' *TT VII* 21, 2 (see **kana:-**): **Xak.** XI **ba:ş** *al-cirāha* 'a wound' *Kaş. III* 151 (prov.); *III* 301 (**tügne:-**) and nearly 20 o.o. translated *al-cirāha*, *al-curḥ* 'wound', *al-qarḥa* 'ulcer': *KB* **berge başı** 'the wounds inflicted by a whip' 2580; (do not be angry with me) **köŋül kılma baş** 'do not wound my mind' 3965; a.o. 6287: XIII(?) *At.* 140 (**1 ok**): **Xwar.** XIV **baş** 'wound, wounded' *Quth* 28; (he spoke with lamentations and tears and) **bağrı başı birle** 'with an ulcerated liver' *Nahc.* 182, 16: **Kıp.** XIII ('head') **ba:ş** *wa huwa'l-curḥ wa huwa'l-dummal* also 'wound' and 'boil' *Hou.* 19, 18; a.o. *do.* 33, 5: XIV **ba:ş** *al-curḥ wa* **ba:ş** *al-xurāc* 'abscess' *Id.* 31; *al-curḥ* **ba:ş** *Bul.* 10, 2: **Osm.** XIV ff. **ba:ş** 'wound, ulcer'; common until XVI, occurs rarely in XVII *TTS I* 76; *II* 108, *III* 68; *IV* 76.

bé:ş 'five'; c.i.a.p.a.l. **Türkü** VIII **béş** is common (spelt **beş** in *T* 49; *Ix.* 17 and once in *II*); VIII ff. Man. **béş teŋri** 'the five gods' *Chuas. I* 1, 8: **Uyğ.** VIII ff. Man.-A, Man., Bud., Civ. **béş**, consistently so spelt, is common: **O. Kır.** IX ff. **béş**, with the special letter for **-é-** occurs in *Mal.* 25, 4 **béş kırk** 'thirty-five' (years of age) and *do.* 45, 2 **béş yaşımta:** 'in my fifth year'; in *do.* 11, 9 the photograph shows that the line begins **yegirmi: yaşımda:** 'in my twentieth year'; the supposed preceding word **beş** (so spelt) is wrongly deduced from a flaw in the stone: **Xak.** XI **bé:ş** *al-xamsa fi'l-'adad* 'five' *Kaş. III* 125; a.o.o.: *KB* **béş** 1432: XIV *Muh. xamsa* **bé:ş** *Mel.* 81, 6; *Rif.* 186: **Çağ.** XV ff. **béş** *beş* '*adad Vel.* 139; **béş/béşer** '*adad-i panc* 'five' *San.* 147r. 14: **Xwar.** XIV **béş** (*bā' maftūḥa*, *yā'*, *şīn*) **namāz** 'the five (daily) prayers' *Nahc.* 240, 6: **Kom.** XIV **beş** *CCG*; *Gr.*: **Kıp.** XIII *xamsa* **bé:ş** *Hou.* 22, 5: XIV **béş** *xamsa Id.* 31; *Bul.* 12, 11: XV *xamsa* **bé:ş** (*fatḥa yā'*) *Kav.* 39, 4; 65, 6; **beş** *Tuh.* 60b. 7 a.o.o.: **Osm.** XIV ff. the spelling **béş** seems to be standard in XIV, and XV and occurs sporadically down to XVII *TTS II* 154; *III* 104; *IV* 113.

boş/?bo:ş basically 'not subject to external control, free' (not very different fr. **erklig**), with extended meanings like 'empty' as opposed to 'full', and 'soft' as opposed to 'hard'. The original length of the vowel is uncertain; *Kaş.* lists both forms, but it is short in SW Tkm.; it does not seem to exist in Yakut, S.i.a.m.l.g. with minor phonetic changes. **Türkü** VIII ff. *IrkB* 29 (**ut-**): **Uyğ.** VIII ff. Man. *M I* 17, 2 ff. (**işsiz**): Bud. (then you must imagine that various *cakras*) **bu burxan etözin boş kılmışın** 'have set free this Buddha-body' *TT V* 6, 46; o.o. *TT IV* 6, 33 etc. (**irinçü:**): Civ. (if a man's voice fails or) **edğüti boş ünmeser** 'will not come out well and freely' *H I* 146: **Xak.** XI **boş yılkı:** *al-dābbatu'l-musayyaba* 'an animal that is allowed to go free' (cf. **ıduk**); hence one says **ol işle:r boş** ‹**kıldı:** omitted› *ṭallaqa'l-mar'a ka-annahu ahmalahā* 'he divorced the woman, as if he let her go free'; and one says **ol kul boş kıldı:** 'he emancipated (*a'taqa*) the slave'; and *al-ḥurr* 'free' is called **boş**, as in the prov. **boş ne:ŋke: iği: bolma:s** 'a thing which is allowed to go free (*al-muhmal*) has no owner' *Kaş. I* 330; **bo:ş kisi:** 'a free (*ḥurr*) man': **bo:ş ura:ğut** 'a divorced (*ṭāliq*) woman': **bo:ş elig** *yad fāriğa mina'l-'amal wa'l-māl* 'a hand without work or property': **bo:ş et** 'soft (*raxw*) meat', also used of soft ground: **bo:ş at** 'a loose (*muṭlaq*) horse': and one says **bo:ş ev** 'an empty (*fāriğ*) house', and vessels and tools that are not in use (*al-fāriğa mina'l-'amal*) are called **bo:ş** *III* 124: *KB* **boş āzād kişi barça edgü kulı** 'a free, independent man is the servant of all good (men?)' 2307: XIII(?) *At.* **tili boş kişi** 'a man with an unbridled tongue' 137: XIV *Muh. al-xālī* 'empty' (opposite to 'full' **do:lu:**) **nemesiz**; one MS.) **bo:ş** *Mel.* 54, 9 (*Rif.* 151 **ata:sız**); *ḥurr* (opposite to 'slave' **kul**) **bo:ş** *Rif.* 151 (only): **Çağ.** XV ff. **boş** (1) *xālī* (quotn.); (2) *sust* 'soft, idle', etc. *San.* 135v. 17: **Kom.** XIV **boş** 'empty' (space) *CCG*; *Gr.*: **Kıp.** XIII *al-fāriğ* (opposite to 'full' **ṭolu:**) **bo:ş** *wa huwa'l-xālī wa'l-ṭalaq* ('divorce') *Hou.* 27, 17: XIV **boş** *ṣafr* ('empty') *wa xālī*: **bo:ş** ('with back vowel') *munṭaliq* 'released, set free' *Id.* 32: XV *xālī* **boş** *Tuh.* 14b. 6; *xalā*, *tafarrağa* 'to be unoccupied (**boşan-** and) **boş bol-** *do.* 14b. 12; *xāba* 'to be disappointed' **boş kayıt-** *do.* 15a. 8; *fāriğ* **boş** *do.* 28a. 2; 'soft' (**yaş** and) **boş** *do.* 31b. 7: **Osm.** XIV ff. **boş** noted in several phr. *TTS I* 114; *II* 161; *III* 108-9.

Mon. V. BŞ-

bış- (**p-**) 'to come to maturity, ripen', with some extended meanings, both Intrans. and Trans.; vowel originally **ı-**, but **-ı-** also occurs as early as Türkü. S.i.a.m.l.g.; the vowel is a back one in NE, SE Türki (in suffixes) and NC Kır., but a front one elsewhere. The initial is **p-** in an unusually wide range of languages, NE (not significant); SE Türki *BŞ.* 120; NC Kzx. *MM* 276; SC Uzb. *Bor.* 328; NW Kaz., Kk., Nog.; SW Osm. and some Tkm. forms. See *Doerfer* II 845. **Türkü** VIII ff. (it rained) **tarığ bişdi:** (*sic*) 'the crops ripened' *IrkB* 53: **Uyğ.** VIII ff. Man. (VU) **bışıp** *M III* 28, 6 (iii) (damaged): Bud. **öŋre ajundakı kılınç tüşi bışmakın** 'the maturing of the fruits of things done in a former existence' *Tiş.* 50a. 5-6; a.o. *U IV* 50, 124 (**étil-**): **Xak.** XI **eşiç bışdı:** 'the pot boiled (*adrakat*) and the broth was cooked' (*ṭubixat*); and one says **yé:miş bışdı:** 'the fruit ripened'

(*naḍicat*); and one says **er kımız bışdı:** 'the man stirred (*ḥarraka*) the kumis so that it should mature' (*li-yudrik*) *Kaş. II* 12 (**bışa:r, bışma:k**); **et bışdı:** 'the meat was cooked' (*inṭabaxa*) *III* 321, 8; o.o. *I* 169 (**1 ol-**); *II* 120 (**tıtıl-**); *III* 382, 2: *KB* (hear the saying of) **köŋli bışmış kişi** 'the man with a mature mind' 6165; (if one eats) **éve bısmış aşnı** 'food cooked too quickly' 632: XIV *Muh. al--nāḍic* 'ripe' (opposite to 'unripe' **çi:g**) **bışmış** *Mel.* 56, 7; *Rif.* 154: **Çağ.** XV ff. **bış-** (*sic*, see **bışur-**) Intrans.; *puxta şudan* 'to be cooked' and *taḍakkur yāftan* 'to remember' *San.* 146v. 24 (quotn.; the second meaning, otherwise unknown, is picked up by the following entry **bışkar-** 'to remind', supported by two quotns. fr. *Nawā'ī*, but also otherwise unknown): **Xwar.** XIV **bış-** (*sic*) 'to be matured' *Qutb* 34: **Kıp.** XIII 'cooked (*al-maṭbūx*) meat' **bişmiş et** *Hou.* 15, 16: XIV **bış-** *inṭabaxa*; one says **aş bişti:** 'the food is thoroughly cooked' (*istawā*) *Id.* 32; *taṭabbaxa wa inṭabaxa* **bış-** *Bul.* 85r.: XV **aş bişmişmi: dür** 'is the meat thoroughly cooked?' (*istawā*) *Kav.* 15, 19; a.o. *do.* 42, 16: **Osm.** XIV ff. **bış-** (**?piş-**) 'to be cooked, to ripen', etc.; c.i.a.p. *TTS I* 109; *II* 154; *III* 104; *IV* 154.

buş- (**?p-**) 'to be irritated, annoyed'. Survives in SE Türki **puş-** *Shaw* 59 (only, but *BŞ.* 129 lists the Refl. f. **puşun-** and *Jarring* 233 the Dev. N. **puşuk**). Uyğ. VIII ff. Civ. *TT VIII I.*6 (**ısırken-**): **Xak.** XI **men bu: ı:şdın buşdum** 'I was irritated (*ḍacirtu*) by this affair' *Kaş. II* 12 (**buşma:zmen** (*sic*, error for **buşa:rmen**), **buşma:k**); two o.o.: *KB* **buşar öḍte beglerke barma yağuk** 'do not go near *begs* when they are irritated' 779, 783; o.o. 324, 335 (**utunluk**), 795 (**ilen-**), 3965, 4292: XIII(?) *At.* 52 (**arsla:n**): XIV *Muh. al--ḍacar wa'l-ğayẓ* 'to be irritated, furious' **buşmak** *Mel.* 34, 16; *Rif.* 120; *ḍacira wa kasila* ('to be lazy') **buş-** in margin *Rif.* 111 (only): **Çağ.** XV ff. **buş-** *ğalẓatla tand ol-, kak- . . . ve incin-, bī-ḥuḍūr ol-* 'to be angry and rude, to push . . . to be hurt and irritable' *Vel.* 152 (quotns.); **buş-** *ziyān rasidan* 'to be injured, damaged' *San.* 134v. 13 (quotns.): **Xwar.** XIII **puş-** (*sic*) 'to be irritable' *'Ali* 48; XIV **buş-** ditto *Qutb* 36 (**boş-**), 38: **Tkm.** XIV **buş-** *iğtāẓa* 'to become angry'; in **Kıp. yigir-** (Hap. leg.?) *Id.* 32: **Osm.** XIV ff. **buş-** (once in XVI **puş-**) 'to be irritated, angry'; common down to XVI *TTS I* 128; *II* 183; *III* 120; *IV* 643.

Dis. BŞA

D **1 buşı** N./A.S. fr. **buş-**; 'bad-tempered, irritable'. Pec. to *KB.* **Xak.** XI *KB* **buşı bolsa yalŋuk biligsiz bolur** 'if a man becomes bad-tempered, he loses his sense of judgement' 334; **buşı bolma** 1414; o.o. 850, 906, 1997, 4292.

F **2 buşı (p-)** 'alms'; the Chinese phr. *pu shih* (*Giles* 9,479 9,934), same meaning, borrowed by Turkish Buddhists and from them by the Manichaeans. Common in Uyğ., and sometimes spelt with the original **p-** but not noted later. **Türkü** VIII ff. Man. **puşı bérdimiz erser** 'if we have given alms' *Chuas.* 140–1; a.o.o.: **Uyğ.** VIII ff. Man.-A **edğü kılınçığ buşı küçün kılzun** 'may they do good deeds by the strength of (giving) alms' *M III* 11, 1–2: Man. **arığ buşı** (*sic*, Man. Syriac script) **bérelim** 'let us give pure alms' *M III* 29, 8–9; o.o. *do.* 10; *M I* 32, 12: Bud. **barça buşı bériŋ** 'give it all as alms' *PP* 16, 6; o.o. *do.* 46, 6 etc.; *USp.* 103, 19–20 (**1 iḍi:**); *U III* 12, 8; *U IV* 36, 92 etc.—**ol bodısavat sizlerke korkunçsuz buşı bérgey** 'that bodhisattva *will give you the gift of freedom* from fear ' *Kuan.* 52; a.o. 153.

Dis. V. BŞA-

D **başa:-** Den. V. fr. **2 ba:ş**; 'to wound, make incisions', and the like. N.o.a.b. **Xak.** XI **ol yığa:çığ başa:dı:** 'he made incisions (*ittaxaḍa ḥuzūz*) in the wood'; also used of anything else when one cuts it (*ḥazzaḥu*); also used when one dovetails pieces of wood (*waḍa'a'l-xaşab musannada ba'ḍihā 'alā ba'ḍ*) *Kaş. III* 265 (**başa:r, başa:ma:k**): **Xwar.** XIII(?) a word apparently spelt *başdı* but transcribed by Arat **başadı** occurs five times in *Oğ.* usually in the phr. **Oğuz kağan başadı** 'Oğuz kağan attacked', or the like. It cannot be a misreading of **basdı** since the phr. **başadı basdı** occurs in 294, and seems to be a survival of this word.

D **boşu:-** (**? boşo:-**) Den. V. fr. **boş**; properly 'to free, liberate', with some extended meanings. S.i.a.m.l.g., usually as **boşa-**, with several Trans. and Intrans. meanings. **Türkü** VIII ff. Man. **béş teŋrig boşuğalı** 'in order to liberate the five gods' *Chuas.* 9; **yazukumuzını . . . boşuğalı kolmadımız erser** 'if we have not prayed (God) to release (us from) our sins' *do.* 287–9: **Uyğ.** VIII ff. Bud. **yazukumuzını boşuyu yarlıkazunlar** 'may they deign to release (us from) our sins' *TT IV* 12, 36; **tsuyumda yazukumda boşuyu bérzün** same meaning *Kuan.* 200: **Xak.** XI **anıŋ ö:zi: boşu:dı:** *istaṭlaqat ṭabī'atuhu* 'his bowels were opened'; and one says **tügün boşu:dı:** 'the knot came untied' (*wahana*); and one says **at boşu:dı:** *inḥalla'l-faras mina'l--waṭaq* 'the horse got loose from the tether'; and one says **xa:n yala:vaçığ boşu:dı:** *aḍana'l-malik bi-rucū'i'l-rasūl ilā mursilihi* 'the king gave the ambassador leave to return to (the king) who sent him'; and, in **Arğu:, er ura:ğutın boşu:dı:** 'the man divorced (*ṭallaqa*) his wife'; this verb is both Intrans. and Trans. *Kaş. III* 266 (**boşu:r, boşu:ma:k**): XIV *Muh. a'taqa wa ṭalaqa* (?read *ṭallaqa*) *wa taraka* 'to release, to hand over (or ?divorce), to give up' **bo:şa:-** *Mel.* 23, 3; *Rif.* 104; *ḥalama fī nawmihi* 'to have a nocturnal emission' **bo:şa:-** 108 (only); *al-mutlaq* 'released' **bo:şa:mı:ş** 51, 11; 147: **Çağ.** XV ff. **boşa-** (and **boşan-**) *sust şudan, xālī şudan* 'to be weak, lazy; to be empty' *San.* 135r. 2 (quotns.): **Xwar.** XIV **boşa-** 'to release' *Nahc.* 7, 17: **Kıp.** XIV **boşa-** *ṭallaqa Id.* 32; *Bul.* 59v.

Dis. BŞÇ

D **başçı:** N.Ag. fr. **1 baş**; 'leader, supervisor', and the like. S.i.s.m.l. **Xak.** XI *KB* **kalı eḏgü bolsa boḏun başçısı** 'if there is a good leader of the people' 894; o.o. 45 (**öŋdün**), 4439 (**iḏdişçi:**): XIV *Muh.*(?) (in a list of words for craftsmen, etc.) *al-ra's* 'foreman' **ba:şçı:** *Rif.* 155 (only): **Çağ.** XV ff. **başçı** *balad wa dalīl wa rāhnumā* 'guide, leader' *San.* 124r. 10: **Xwar.** XIV **başçı** 'leader' *Qutb* 28.

Tris. BŞC

DF **buşıçı:** (**p-**) N.Ac. fr. **2 buşı:**; 'beggar, mendicant; one who collects, or lives entirely on, alms'. N.o.a.b. **Uyğ.** VIII ff. Bud. **toğa yok çığay buşıçı men** 'I am an infirm and destitute beggar' *PP* 67, 3–4; **bu buşıçı braman** 'this mendicant Brahmin' *U III* 15, 18; o.o. *do.* 10, 4–5 (**kolunğuçı:**); 22, 9.

Dis. BŞD

?C **baştak** survives only in NW Kaz. **baş baştak** 'leaderless' and the like; otherwise n.o.a.b. The SW Osm. phr. **tek başına**, 'all by oneself, all alone', suggests that this is a Compound of **1 baş and 1 tek** with phonetic assimilation. **Xak.** XI **baştak** (MS. *başnak*, but as the word precedes **başmak** this must be an error) **er** *al-raculu'l-ḥāsir wa ğayruhu* 'a bare (or unarmed) man', etc. *Kaş. I* 466: **Kıp.** XIII *al-'ārī mina'l-ahl wa ğayrihim* 'a man without family ties' **ba:ş da:k** (two words) *ya'ni bi-ra'sihi* that is 'on his own (head)' *Hou.* 25, 5.

VU **baştar** Hap. leg.; possibly a l.-w. **Arğu:** XI **baştar** *al-minᶜal* 'a sickle' *Kaş. I* 455.

Dis. V. BŞD-

D **başaḏ-** Intrans. Den. V. fr. **1 baş**; 'to be a leader, at the head of (a body of men)'. Occurs only twice, but clearly legible. Cf. **başla:-**. **Türkü** VIII **Ku Seŋü:n başaḏu: tört tümen sü: kelti:** 'an army of 40,000 men came with Ku *chiang-chün* (Chinese 'general') at their head' *II N* 8; (500 men) **Lisün tay seŋü:n başaḏ[u:]** 'with Li Hsün-tay at their head' *do.* 11.

D **boşut-** (**?boşot-**); Caus. f. of **boşu:-**; 'to release', etc. The spellings **boşat-** in the MS. of *Kaş.* are due to the scribe; it must originally have been **boşut-**. S.i.a.m.l.g., usually as **boşat-**, with the same range of meanings. **Uyğ.** VIII ff. Civ. (out of the six *sıtır* and six *bakır* due to the *beg* we have received five *sıtır* and five *bakır*) **bir sıtır bir bakır kümüşni beg boşut(t)u** 'the *beg* has renounced one *sıtır* and one *bakır*' *USp.* 125, 3–4: **Xak.** XI **ol tağa:r boşattı:** 'he emptied (*afrağa*) the sack of its contents', also used of any container (*ẓarf*) when it is emptied of what had been stored in it; and one says **ol tügün boşattı:** 'he untied (*awhā*) the knot', etc.; and in **Arğu:** one says **ol ura:ğut boşattı:** 'he divorced (*ṭallaqa*) the woman'; and one says **ol bulunuğ boşattı:** 'he released (*aṭlaqa*) the prisoner'; also used of anyone who released (*fakka*) someone from fetters or bonds *Kaş. II* 306 (**boşatu:r, boşatma:k**, *sic* everywhere); **bu: ot karın boşuğa:n** (*sic*) 'this drug purges (*yashil*) the stomach'; also used of anything when it frequently reduces the strength of a thing by loosening it (*yūhin quwwata'l-ṣay' bi'l-ḥall*) *I* 514; a.o. *I* 210, 21 (**u:ḏ-**, rhyming with **aşut-, taşut-**): *KB* **özi katmış emdi bosutğu kerek** 'he is constipated, we must now loosen his bowels' 1059: **Çağ.** XV ff. **boşat-** Caus. f., *sust kardan wa xālī kardan* 'to weaken, to empty' *San.* 135v. 1: **Kom.** XIV 'to release; to forgive (sins)' **boşat-** *CCI, CCG; Gr.* 65 (quotns.): **Kıp.** XV *ṭallaqa* **boşaṭ-** *Kav.* 78, 8; *farraġa* **boşuṭ-** (*sic*) *do.* 78, 11: **Osm.** XV ff. **boşat-** 'to empty' in one or two texts *TTS II* 161; *IV* 120.

Tris. BŞD

D **baştınkı** N./A.S. fr. *Abl.* of **1 baş**; 'first'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **baştınkı asanki içinde** 'in the first *asaṃkheya*' *TTV* 20, 7; a.o. *Suv.* 11, 11: Civ **baştınkı yıl** 'first year' *TT VII* 18, 7; a.o.o.

Dis. BŞĞ

D **1 başak** Dim. f. of **1 baş**; **lit.** 'a small head', at first specifically 'an arrow-head', later 'ear of corn', etc. S.i.a.m.l.g. with various phonetic changes (**b-/m- ; -ş-/-s-/-j-**). **Xak.** XI **başak** *naṣlu'l-sahm wa sinānu'l-rumḥ* 'the iron head of an arrow or lance' *Kaş. I* 378; four o.o.: **Çağ.** XV ff. **başak** *ok demreni* 'arrow head' *Vel.* 128 (quotn.); **başak** (1) *paykān* ditto (quotn.); (2) *xūṣa* 'ear of corn' (quotn.) *San.* 124r. 4: **Xwar.** XIV **başak** 'ear of corn' *Qutb* 28; 'arrow-head' *MN* 91: **Kıp.** XIV **başak** *al-sunbula* 'an ear of corn'; one says **başak dérmakka:** (*sic*, in error) **bardı:** 'he has gone to pluck ears of corn' *Id.* 32; (**Tkm. demren**) *al-naṣl*, in **Kıp. başak** *do.* 50.

?S **2 başak** See **başmak**.

F **başık** (**paşık**) the Man. Sogdian word *p'šyk* 'hymn', occurs occasionally in Man. texts. **Türkü** VIII ff. Man. (in the title, mainly Sogdian, of a hymn) **paşı:k** *Toy. I* v. 5 (*ETY II* 177): **Uyğ.** VIII ff. Man. **alkış paşık sözlegüg** 'reciting praises and hymns' *TT III* 161; o.o. *M II* 9, 1; 10, 1 (i); 10, 1 (ii); *M III* 26, 11 (ii).

D **bışığ** (**p-**) N./A.S. fr. **bış-** 'ripe, mature; ripeness, maturity', etc. Survives only(?) in NE several dialects **pıjık** *R IV* 1323. **Türkü** VIII ff. Man. (in a list of twelve virtues) **çının bışığın ermek** 'to live in truthfulness and maturity' *M III* 17, 12–13 (i): **Uyğ.** VIII ff. Bud. (Sanskrit lost) **bısığ** (*p-*) **e:rse:r se:niŋ** *TT VIII A.*19: Civ. **bışığ sıŋır** 'ginger' *H I* 4, etc. (**sıŋır** q.v.); (in an adoption agreement; let the adopted boy) **köni bışığ tapınzun** 'serve faithfully when he reaches maturity(?)' *USp.* 98, 8; **yıg etler teŋşilip bışığ boldı** 'raw meats have changed and become fully

cooked' *TT I* 192: **Xak.** XI **bışığ aş** *al-ṭa'āmu'l-matbūx* 'cooked food'; and anything cooked is so called, hence 'a baked brick' (*al-acurr*) is called **bışığ kerpiç** 'a baked mud brick' (*labin*); (in margin in second(?) hand) **bışığ süçü:g** 'cooked wine' *Kaş. I* 372; several o.o.: *KB* **biliglig bilig bérdi tilke bışığ** 'wisdom gives the tongue maturity' 168; **bolur ötrü işler bütün ham bışığ; biliglig kişiler bışığ yér aşığ** 'then his actions are proper and well thought out; wise men eat their food well cooked' 330; a.o. 4480: XIV *Muh.*(?) *laḥm matbūx* **bişi:g** (*sic*) et *Rif.* 164: **Çağ.** XV ff. **bışığ/bışık** *puxta* 'cooked' *San.* 147r. 20; (VU) **bışı** (or **bışma**) *nānhā-i küçik* 'small bread rolls', which they cook in butter *do.* 147r. 9: **Yağma:** XI **bışık et** 'cooked meat', etc., the Yağma: form of **bışığ** (mis-spelt **başık** in the MS.) *Kaş. I* 379: **Xwar.** XIV **bişig** 'cooked, matured' *Qutb* 34: **Kom.** XIV 'ripe, cooked' **bişi** *CCI*; *Gr.*: **Kıp.** XIV **bişi:** 'thin loaves' (*ruqāq*) well known among them *Id.* 32: **Osm.** XIV ff. **bişi** 'cakes cooked in butter'; c.i.a.p. *TTS I* 108; *II* 154; *III* 104; *IV* 114; XVIII (after Çağ.) and the *Rūmī* call a cake made of dough beaten up with an egg and baked in butter **bişi/bişme** *San.* 147r. 19.

D **buşak** Sec. f. of ***buşğak** Dev. N./A. (connoting habitual action) fr. **buş-**; *Kaş*'s explanation is confused and erroneous. N.o.a.b. **Oğuz** (and others, *wa ğayruhu*) XI **buşak** 'an irritable (*al-ḍacūr*) man' *Kaş. I* 378; (under the heading *fa'ilğān*) words of this form are N./A. of Habitual Action corresponding to the Ar. form *mif'āl* . . ., and most of the Oğuz and Kıpçak turn the **-n** into **-k** and omit the **-ğ-**; for example (the Turks) call 'an irritable man' **buşğa:n** and the Oğuz say **buşak** *I* 154: **Kıp.** XIV **buşak** *al-raculu'l-kaṭīru'l-ğayẓ* 'a bad-tempered man', from **buş-** *iğtāẓa Id.* 32

D **boşuğ** (**?boşoğ**) N.Ac. fr. **boşu:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **élig begdin boşuğ bulup öz uluşıŋa bardı** 'he received from the king permission to leave and went off to his own country' *U III* 67, 1–2 (iii); **arımaduk tsuy irinçülerimin boşuğ kolup** 'asking for forgiveness for my sins (Hend.) which have not been purged' *TT IV* 12, 50: **Xak.** XI **boşuğ** 'the permission (*al-iḏn*) for the return journey', which is given by a Sultan to an ambassador who has been sent to him; and the gift (*al-cā'iza*) which is given to the latter is also called this. This is analogous to the Ar. word *al-sufra* which primarily means 'food prepared for a traveller', and then the leather cloth on which the food is laid out is also called *sufra*. Similarly a neighbour who goes to visit (another) neighbour far away, when the time for his return comes sends out an invitation, all the neighbours and others are invited, and he asks their permission to return, giving the neighbours gifts; this is called **boşuğ aş** *ṭa'āmu'l-iḏn* 'the food for permission' *Kaş. I* 372: *KB* **boşuğ bérgü** 'giving (the ambassadors) permission to depart' 2495: **Kom.** XIV 'release' **boşov** *CCG*; *Gr.*

D **buşuğ** Hap. leg.; N.Ac. fr. **buş-**. **Xak.** XI one says **buşuğ buşdı:** *ḍacira ḍacara*(*n*) 'he was bad-tempered, irritable' *Kaş. I* 373.

D **boşğut** (**boşğot**) 'instruction, teaching', and the like; Dev. N. fr. ***boşğu:-**, which is morphologically a Den. V. fr. **boşuğ** with a very tenuous semantic connection. Neither this nor cognate words (**boşğut-**, **boşğun-**, etc.) are noted later than Xak. but the **-o-** is fixed by *TT VIII* spellings. **Türkü** VIII ff. Man. **adınağuka boşğut boşğurmakın sever** 'he loves to give instruction to others' *M III* 21, 1–2 (ii); **edgü boşğut boş**[**ğap**] *TT II* 10, 95: **Uyğ.** VIII ff. Man. Tokharian 'upright behaviour and knowledge' **çaxşapat boşkut** (*sic*) *TT IX* 33: Bud. **nom boşğut boşğundaçı erser** 'if they are persons being instructed in the (true) doctrine' *TT V* 22, 46; o.o. *do.* 24, 52; 26, 83; Sanskrit *śruta* 'tradition, instruction' **boşğut** (spelt *poşkodh*) **bilig** *TT VIII D.*27; **boşğut alıp** 'receiving instruction' *USp.* 43, 6: **Xak.** XI **boşğut** *al-tilmīḏ fī'l-ḥirfa* 'an apprentice to a craft' *Kaş. I* 451.

E **başğa:k** See **sapğa:k**.

D **başğıl** Hap. leg. (so is **başıl**); Den. N./A. in **-ğıl** (connected with colours) fr. **1 baş**. **Xak.** XI 'a quadruped with a white head' (*ḍawātu'l-arba' iḏā abyaḍḍa ra'suhu*) is called **başğıl yılkı:** *Kaş. I* 481; **başıl ko:y** *al-aṣqa' mina'l-ğanam* 'a sheep with a white spot on its head', in one dialect (*fī luğa*) *I* 392.

D **başğa:n** Hap. leg.; presumably Den. N. fr. **1 baş**. The *raṭl* varied fr. about 12 ounces to 5 pounds avoirdupois in various places and periods. **Xak.** XI **başğa:n** 'a large fish (*al-samak*) weighing between 100 and 50 *raṭls*; used as a simile for the head-man (*kabīr*) of a tribe, one says **boḍun başğa:nı:** that is 'the head (*ra'īs*) of a tribe' *Kaş. I* 438.

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?D ***boşğu:-** See **boşğut, boşğut-**, etc.

D **boşğut-** Hap. leg.; Caus. f. of ***boşğu:-**. **Uyğ.** VIII ff. Bud. **bu da:rnı boşğu:tup** 'teaching this *dhāraṇi*' *TT VIII K.*7.

D **1 boşğun-** Refl. f. of ***boşğu:-**; 'to learn, receive instruction'. Pec. to Uyğ. where it is fairly common. **Uyğ.** VIII ff. Bud. **blrök bu nomuğ eşidip boşğunsar tutsar** 'if they hear this doctrine, learn it and keep it' *TT VII* 40, 40–1; o.o. *do.* 145 (**üzeliksiz**); *TT V* 22, 46 etc. (**boşğut**); *U I* 13, 7; *II* 34, 4; *Tiş.* 47b. 5; *Suv.* 2, 9; 17, 14; 136, 4–6 (**1 erig**); 447, 16 etc.

(D) **2 boşğun-** Hap. leg.; *Kaş.*'s explanation is morphologically impossible unless the insertion of **-ğ-** by a false analogy can be assumed. **Xak.** XI **er elği: boşğundı:** 'his hand was empty (*inxala'at*) and stopped work' (*fatara 'ani'l-'amal*); also used of a man himself; the origin of that (verb) is **boşundı:** *Kaş. II* 238 (**boşğunu:r, boşğunma:k**).

D **başğar-** Trans. Den. V. fr. **1 baş**; the original meaning must have been something like 'to begin; to lead, guide', but in the medieval period there was a wide development of meanings, of which the commonest is now 'to complete', i.e. 'to guide to a successful conclusion'. The only early occurrence is unintelligible. S.i.m.m.l.g. usually as **başkar-**; SW **başar-**. **Uyğ.** VIII ff. Civ. (your commands have been obeyed; if you wanted a male child, you got one; if you wanted property, you obtained it; illness (Hend.) has disappeared) **könek yasğaç başğardı** 'the pail and rolling board . . . (?)' *TT I* 11: **Çağ.** XV ff. **başkar-(-ursén**, etc.) syn. w. **başla-**, *yol göster-* 'to show the way, guide'; *bir işi başar- ve becer-* 'to complete a task successfully' *Vel.* 130 (quotns.); **başkar-** (1) *ancām dādan* 'to complete'; (2) *mutawaccih sāxtan* 'to direct towards'; (3) *baladī wa rāhnumā'ī kardan* 'to guide'; (4) *rāhī kardan* 'to travel' *San.* 123r. 26 (quotns.): **Xwar.** XIV **başar-** 'to bring to a conclusion' *Qutb* 28: **Kıp.** XIV **başar-** ('with back vowels') *atamma wa dabbara* 'to complete and settle (something)' *Id.* 32 (phr.): XV *dabbara wa dawlaba* (*sic*, ?meaning) **başkar-** (in margin **başar-**) *Tuh.* 16a. 5.

D **boşğur-** Caus. f. of ***boşğu:-** 'to teach, instruct'. N.o.a.b. **Türkü** VIII **boḍunığ eçüm apam törü:si:nçe: yaratmış boşğu:rmış** 'he organized and instructed the people in accordance with the customary law of my ancestors' *I E* 13, *II E* 12; a.o. *I S* 7, *II N* 5 (**ölsik**): VIII ff. Man. *M III* 21, 2 (ii) (**boşğut**): Bud. *U III* 80, 1–2 (**üjek**) a.o.o.

Tris. BŞĞ

D **boşu:ğu:** Hap. leg.; Dev. N. fr. **boşu:-**. **Xak.** XI **at boşu:ğu: boldı:** 'it became time to release (*şāra awān iṭlāq*) the horse (etc.) from its rope' *Kaş. I* 446.

D **boşğutçı:** N.Ag. fr. **boşğut**; 'teacher, instructor'. N.o.a.b. **Uyğ.** VIII ff. Bud. **nom boşğutçılarka tıdığ kıldımız erser** 'if we have obstructed the teachers of the (true) doctrine' *TT IV* 6, 48; a.o. *V* 21, 56.

D **boşğutluğ (boşğotloğ)** P.N./A. fr. **boşğut**; 'pupil; under instruction'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *śaikṣa* 'pupil' **boşğotloğ(***p***-)** *TT VIII A*.46; **bodısavtlarığ boşğutluğlarığ [kutluğlarığ] ölürdümüz erser** 'if we have killed the Bodhisattvas, pupils, and blessed ones' *TT IV* 6, 36–7.

D **başaklığ** Hap. leg.?; P.N./A. fr. **1 başak**. **Xak.** XI **başaklığ süŋü:** 'a lance with an iron head' (*sinān*); also used of an arrow with an iron head (*naṣl*) *Kaş. I* 497.

D **buşaklık** Hap. leg.?; A.N. fr. **buşak**, which is properly Oğuz. **Xak.** XI *KB* **buşaklik bile erke övke yavuz** 'anger and irritability are bad for a man' 332.

Tris. V. BŞĞ-

D **boşğutlan-** Hap. leg.; Refl. Den. V. fr. **boşğut**; mis-spelt with *t-* in the MS. **Xak.** XI **er boşğutlandı:** 'the man had an apprentice' (*tilmīd*) *Kaş. II* 270 (**boşğutlanu:r, boşğutlanma:k**).

D **başıktur-** Caus. f. of ***başık-** Intrans. Den. V. fr. **2 ba:ş**; 'to wound'. (**Xak.**) XIII(?) *At.* 140 (**büt-**).

D **başakla:-** Hap. leg.; Den. V. fr. **1 başak**. **Xak.** XI **ol süŋü: başakla:dı:** 'he fixed an iron head (*rakkaba'l-sinān*) on the lance' *Kaş. III* 337 (**başakla:r, başakla:ma:k**).

D **bışığla:-** Hap. leg.; Den. V. fr. **bışığ**. **Xak.** XI **ol et bışığla:dı:** 'he cooked (*ṭabaxa*) the meat', etc. *Kaş. III* 335 (**bışığla:r, bışığla:ma:k**).

D **başaklan-** Hap. leg.; Refl. f. of **başakla:-**. **Xak.** XI **süŋü: başaklandı:** 'the lance acquired an iron head' (*sinān*); also used of an arrow when it acquires an iron head (*naṣl*) *Kaş. II* 264 (**başaklanu:r, başaklanma:k**).

Dis. BŞG

béşük 'cradle'. S.i.a.m.l.g. with some phonetic changes; usually **beşik**, but in SE Türki **böşük/büşük**. **Türkü** VIII *I S* 6, *II N* 5 (**uğuş**): **Uyğ.** VIII ff. Chr. (he broke off a lump of stone for those Magi) **taş béşiknıŋ buluŋın tamın üzmiş teg** 'as if he had broken off the corner and side wall of the stone cradle' *U I* 7, 16–18: **Xak.** XI **bé:şik** *mahdu'l-ṣabī* 'an infant's cradle' *Kaş. I* 408; 7 o.o., mainly with **ügri.-** and its der.f.s spelt **bé:şik** (twice), **béşik** (twice), **beşik** (three times): XIV *Muh. al-mahd* **be:şik** *Mel.* 68, 12; *Rif.* 169: **Çağ.** XV ff. **bésik** *gahwāra* 'cradle', in Ar. *mahd San.* 147r. 22 (quotn.): **Kıp.** XIII 'a child's cradle' (*al-mahd*) **beşik** (unvocalized) *Hou.* 18, 8; a.o. *do.* 11, 22 (**bit**): XIV **béşik** 'a small cradle' (*mahd*), and in *Kitāb Beylik al-sarīr* 'cradle' *Id.* 32; a.o. *do.* 19 (**ügrümük**): XV *al-mahdu'llaḍī yurbā fihi'l-aṭfāl* 'a cradle in which infants are kept' **beşik** *Kav.* 64, 10; *taxt* 'bedstead' (**tapcak** and) **beçik** (glossed *taxtu'l-wulūd*) *Tuh.* 8b. 12.

PU **böşük** a word, like **tüŋür**, concerned with inter-clan marriage customs. In the end both words came to mean no more than 'a person who actually is, or properly could become, a relation by marriage', but in the Mong. translation of the same text as that translated in *TT VI* the phr. corresponding to **tüŋür böşük** in l. 308 is *quda anda* which is explained as follows in *San.* 284r. 5, *quda* is 'a tribe to which daughters are given in marriage' and *anda* (which also means more generally 'friend, companion') is 'a tribe from which daughters are taken in marriage'. If the parallel is exact **böşük** must originally have had the latter meaning. It also occurs in the phr. **adaş böşük** and **bağır böşük** both meaning 'blood relations and relations by marriage'. This word is not mentioned in the useful summary of terms of relationship, L. A. Pokrovskaya, 'Terminy rodstva v tyurkskikh yazykakh' in *Istoricheskoe razvitie leksiki*

tyurkskikh yazykov, Moscow, 1961. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. (the people of this country all look on one another as equals) **tüŋür böşük boluşup kız bérişip bağır böşük eḍgü ögli bolurlar** 'they are free to intermarry, they give one another their daughters in marriage, they are blood relations and relations by marriage, and are mutually well disposed' *TT VI* 308–9 (and see note thereon and o.o. in Index); (his father the king had asked the king of that country for the hand of his daughter for the Prince) **tüŋür böşük bolmış erdi** 'they had become members of families who were free to intermarry' *PP* 64, 6 (and see footnote); **adaş böşük** *U III* 33, 17; *U IV* 46, 55 (**ata:-**); **bağır böşük** *TT VI* 105, etc. (**bağır**).

PU **böşge:l** Hap. leg.; the general form of this word, which is listed between **bitmül** and **boğrul** is certain, but, since its semantic connection seems to be with either **bösge:ç** or **bişi** (**bışığ**) its spelling may be incorrect. It is morphologically obscure and is perhaps an honorific word. **Xak.** XI **böşge:l** *al-ruqāqa mina'l-xubz* 'a thin loaf of bread', *bi-luğati'l-Xāqānīya Kaş. I* 481.

Tris. BŞG

D **béşe:gü**: Collective f. of **bé:ş**; 'five together'. Survives in NC Kır. **beşö:**; Kzx. **beseü**: SC Uzb. **beşöv**. **Uyğ.** VIII ff. Bud. (faith, effort, understanding, contemplation, and knowledge) **bu béşegü** 'these five things' *TT V* 22, 17: **Çağ.** XV ff. **béşew** *panc tā* 'five together' *San.* 147r. 15 (quotn.): **Kıp.** XIV (in a list of Collectives) **bé:şegü** *Id.* 114, 21.

D **béşiklig** Hap. leg.; P.N./A. fr. **bé:şük**. **Xak.** XI **beşiklig** (*sic*) **ura:ğut** *imra'a ḍāt raḍī' wa mahd* 'a woman with an infant and a cradle' *Kaş. I* 509.

Dis. BŞL

S **başıl** See **başğıl**.

D **başla:ğ** N.Ac. fr. **başla:-**; 'beginning'. N.o.a.b.; the word spelt *başlağ* in *Kaş.* is an error for **boşla:ğ**. **Uyğ.** VIII ff. Man. **uluğ başlağ atlığ yılnıŋ ikinti yılında** 'in the second year of the regnal period of "the Great Beginning"' *T II D* 180 in *TT II*, p. 17 (this seems to represent Chinese *shang yüan*, the period A.D. 760–1): Bud. Sanskrit *ādau* 'at the beginning' [**ba]şla:ğında**: *TT VIII A*.42; (faith) **kamağ eḍgü nomlarnıŋ başlağı tétir** 'is called the beginning of all good doctrines' *TT V* 24, 63: Civ. **Şögün téğme baş başlağ içinde** 'in the regnal period of "the Chief Beginning" called *shang kuan*' *TT VII* 1, 1 and 71 (A.D. 1368).

D **1 başlığ** P.N./A. fr. **1 baş**; 'having a head' and the like. S.i.a.m.l.g. w. various phonetic changes and often extended meanings. **Türkü** VIII **başlığığ yükündurmiş tizligig sökü:rmiş** 'they made those who had heads bow them and those who had knees bend them' *I E* 2, *II E* 3; o.o. *I E* 15, 18, *II E* 13, 16; *II N* 10: **anta: berü:kI: Suk(?) başlığ Soğdak boḍun** 'on this side of them the Sogdian people with Suk(?) at their head' *T* 46: VIII ff. **altu:n başlı:ğ yılan** 'a golden-headed snake' *IrkB* 8: Man. **on yılan başlığ erŋekin** 'with ten snake-headed fingers' *Chuas.* 53–4: **Uyğ.** VIII ff. Civ. **başlığ begler** preceded by P.N.s 'the *begs* with (so-and-so) at their head' *Usp.* 21, 6; 22, 5; 65, 3: **Xak.** XI *Kaş. III* 227 (**böke:**).

D **2 başlığ** P.N./A. fr. **2 ba:ş**; 'wounded'. N.o.a.b. **Türkü** VIII ff. Man. *Chuas. I* 9–10 (**ba:lığ**): **Xak.** XI **başlığ közüg** *al-'ayna'l-carḥī* 'the wounded eye' *Kaş. II* 172, 12; n.m.e.: **Xwar.** XIV **yétmiş iki yerde başlığ boldı** 'he was wounded in seventy-two places' *Nahc.* 184, 9: **Kıp.** XIV **başlı: eyle-** *caraḥa* 'to wound' *Id.* 31: **Osm.** XIV to XVI **başlı** 'wounded' in several texts *TTS I* 80.

D **başlık** A.N. (sometimes Conc. N.) in **-lık** fr. **1 baş**. S.i.s.m.l. with a wide range of meanings 'beginning; leadership; headgear'. In the early period hard to distinguish fr. **1 başlığ**; the occurrence in Uyğ. is suspect, the word to be expected here is **başla:ğ**. See *Doerfer* II 701. **Uyğ.** VIII ff. Bud. **az kılınç yeme ne başlıkın(?) kayu basutçın belgülüg ḍerür** 'and lust, from what beginning and through what supporter does it appear?' *U II* 9, 10–11 (in parallel passages **tıltağın** occurs instead of **başlıkın**): **(Xak.)** XIV *Muh.*(?) (among words for horses) *al-sābiq* 'the winner in a race' **başlık** *Rif.* 171 (only): **Çağ.** XV ff. **başlığ** (*sic*) *sardār wa ra'is* 'commander, chief' *San.* 124r. 13 (quotn.): **Xwar.** XIII(?) **sen munda beglerke başlık bolğıl** 'become the head of the *begs* here' *Oğ.* 245: **Kıp.** XIV **başlık** *al-malik* 'king', originally *pādşāhlik* a Persian word *Id.* 31 (false etymology): **Osm.** XVIII **başlığ** (after Çağ.) and in *Rūmī kallagī-yi licām* 'the headstall of a bridle'; and there is also a (prob. Çağ.) saying **başlığ başıga bolur** 'every man is his own master' *San.* 124r. 13.

D **boşla:ğ** Dev. N./A. fr. **boşla:-**, not noted elsewhere in the early period, but surviving in SW Osm. for 'to loosen, let go, abandon'. N.o.a.b. **Xak.** XI **boşla:ğ** (misvocalized *başla:ğ*) **ne:ŋ** *al-şay'u'l-muhmal* 'anything let go, abandoned'; hence one says **boşla:ğ** (ditto) **yılkı:** *dābba muhmala* 'an animal which has been turned loose' *Kaş. I* 461: *KB* **boşlağ yügürme özün** 'do not run loose by yourself' 1505; a.o. 4061: XIII(?) *At.* 135–6 (**1:ḍ-**).

D **boşluk** A.N. fr. **boş**; s.i.s.m.l. with several related meanings. **Xak.** XI *KB* (if greed makes a man its slave) **anıŋ boşlukı kör ölüm birle ol** 'his emancipation comes (only) with death' 2616.

Dis. V. BŞL-

D **1 başla:-** Den. V. fr. **1 baş**; properly Trans. 'to begin, to lead', but often used without an Object and practically Intrans.

S.i.a.m.l.g. with various phonetic changes. See *Doerfer* II 700. **Türkü** VIII only the Ger. **başlayu:** occurs, e.g. (my father the *xağan* died) **başlayu: kırkız xağanığ balbal tïkdïm** 'as a start I erected a memorial stone (representing) the Kırğız *xağan*' *I E* 24, *II E* 20; *I N* 8 (**akït-**) a.o.o.: VIII ff. **Bilï:g Köŋül Saŋu:n başla:p kelti:** 'Bilig Koŋül Saŋun arrived leading (a party)' *Tun. IV* 2–3 (*ETY II* 96): Yen. **otuz erig başlayu:** 'leading thirty men' *Mal.* 32, 12: **Uyğ.** VIII ff. Bud. **eŋ başlayu tuğdukta** 'the very first time that he was born' *Suv.* 348, 6–7; **kuşala sıtıbala başlap altun uruğları birle** 'with its golden seeds, beginning with *kuşala* and *sitibala*' (Sanskrit l.-w.s) *TT VII* 40, 126–7: Civ. **özüŋe öŋ işin başlağıl** 'begin with the work which confronts you' *TT I* 150; (if you count the years of a male for divination purposes) **yekni başlap sanağu ol** 'you must begin your count with the demon (step)' *do. VII* 12, 1–2; **ol ra:şığ başlap** (*p-*) **otuza:r sa:n bér** 'when beginning the zodiacal sign, allow 30 *sān* (?degrees) each' *do. VIII L.*20; a.o.o. **O. Kır.** IX ff. **kırk yıl él tutdu:m bodun başladım** 'for forty years I held the realm and led the people' *Mal.* 45, 4 (Shcherbak's revised text): **Xak.** XI **er i:ş başla:dı:** 'the man began (*bada'a*) the work' (**başla:r**); and one says **ol yo:l başla:dı:** *ḍalla'l-ṭarīq* 'he showed the way', and one says **ol sü: başla:dı:** 'he commanded (*qāda*) the Army' *Kaş. III* 291 (**başla:ma:k**): *KB* (let the gatekeeper get up early and) **kapuğ başlasa** 'supervise the gate' 2536: XIV *Muh. ibtada'a* 'to begin' **başla:-** *Mel.* 21, 12; *Rif.* 102: **Çağ.** XV ff. **başla-** (*-p*) *ibtidā eyle-. . . wa kulavuz ol-, yol göster-* 'to begin . . . to guide, show the way' *Vel.* 129 (quotn.); **başla-** (1) *şurū' kardan* 'to begin'; (2) *mutawaccih sāxtan* 'to direct towards'; (3) *baladī kardan* 'to guide'; (4) *rāhī kardan* 'to travel' *San.* 122v. 11 (quotns.); a.o. *do.* 123r. 26 (**başğar-**): **Xwar.** XIV **başla-** 'to begin' *Qutb* 28; *MN* 60, etc.; *Nahc.* 7, 5: **Kom.** XIV **başla-** 'to begin; to lead' *CCI, CCG; Gr.* 52 (quotns.): **Kıp.** XIII *al-şurū'* 'to begin' **ba:şla:-** *Hou.* 35, 15: XIV (**ba:ş** 'head', hence) **başla-** *ibtada'a Id.* 31: XV 'for the concept of "to begin (*li'l-şurū'*) to do something, etc." they use **başla-** following the Infin. in the *Dat.*' *Kav.* 30, 7 (quotns.): *ibtada'a wa anşa'a* (ditto) **başla-** *Tuh.* 6b. 3, a.o.o.: **Osm.** XIV **başla-** (normally 'to begin') 'to lead, guide' in several XIV and XV texts *TTS II* 115; *III* 72.

D **2 başla:-** Den. V. fr. **2 ba:ş**; 'to wound'. N.o.a.b. (**Xak.**) XIV *Muh.*(?) *caraḥa* 'to wound' **ba:şla-** *Rif.* 107 (only); *al-macrūḥ* **ba:şlamış** 146: **Kıp.** XIII *caraḥa* **ba:şla-** *Hou.* 35, 15.

D **başlat-** Caus. f. of **1 başla:-**; 'to order to begin', etc., with some extended meanings. S.i.s.m.l. See *Doerfer* II 699. **Xak.** XI **men anar i:ş başlattım** 'I ordered him to begin (*bi-ibdā'*) the task' *Kaş. II* 341 (**başlatu:r, başlatma:k**): **Çağ.** XV ff. **başlat-** Caus. f.; 'to order to begin, direct, guide, or travel' *San.* 123r. 25: **Kıp.** XV (in a list of Caus. f.s formed by adding **-t-** to the verb) *istabda'a* **başlat-** *Tuh.* 54b. 9.

D **başlan-** Refl. f. of **1 başla:-**; normally 'to begin' (Intrans.); occasionally (of a crop) 'to form ears', and the like. S.i.s.m.l.g. **Türkü** VIII ff. **başlandı** 'here begins' followed by a noun indicating a subject to be discussed *Toy.* I (*ETY II* 57); *Toy. I v. title* (*do. II* 176): **Uyğ.** VIII ff. Man. ditto *M II* 7, 1; *III* 31, 9 (ii): **Xak.** XI **er i:şka: başlandı:** *axaḍa'l-racul fi'l-'amal wa ẓahara amruhu* 'the man began the task and his action became visible (?)'; and one says **ko:y ta:ğka: başlandı:** 'the sheep was driven (*insāqat*) towards the mountain'; and one says **tarığ başlandı:** 'the crop formed ears' (*tasanbala*) *Kaş. II* 238 (**başlanma:k**; Aor. omitted in MS.): **Çağ.** XV ff. **başlan-** Refl. f.; 'to begin; to be directed, guided, or sent' *San.* 123r. 21 (quotn.): **Xwar.** XIII(?) *Oğ.* 266 (**uruş**): XIV **başlan-** 'to begin' *Qutb* 28.

D **boşlun-** Hap. leg.; Refl. f. of ***boşul-** Pass. f. of **boşu:-**. **Uyğ.** VIII ff. Civ. **kim boşlunu umasar** '(a woman) who cannot give birth to her child' *H I* 107

Tris. BŞL

D **buşılık** Hap. leg.?; A.N. fr. **1 buşı:** 'bad temper'. **Xak.** XI *KB* 335 (**élet-**).

E **buşulğa:n** in *Kaş. III* 53, 26 is an error for **yuşulğa:n**.

Tris. V. BŞL-

D **boşlağlan-** Hap. leg.; Refl. Den. V. fr. **boşla:ğ**. **Xak.** XI **er i:şda: boşlağlandı:** 'the man acted recklessly (*tahawwara*) in the matter, and did not take advice' *Kaş. II* 272 (**boşlağlanu:r, boşlağlanma:k**; prov. (**boxsuklan-**); correctly spelt *bo-* everywhere).

Dis. BŞM

?D **başmak** 'shoe, slipper'; prima facie a Dev. N. fr. ***baş-**, possibly a Co-op. f. of **ba:-** giving the sense of something tied together, or tied to the foot. Its relation to **2 başak** is obscure. Survives in NW Kaz., Kumyk, Nog. (fr. which it has become a l.-w. in Russian); SW Az., Osm. Tkm., and the Den. V. **başmakta-** 'to sole (a boot, etc.)' in NC Kır. The origin of the Çağ. second meaning 'a one-year-old calf' which survives in NC Kzx., NW Kk. **baspak** is obscure. See *Doerfer* II 144, 841. **Oğuz** XI **başmak** *al-mik'ab* 'a low shoe, slipper' *Kaş. I* 466: **Çigil** XI **başak** *al-mik'ab*; the Oğuz and Kıpçak insert **-m-** in it and say **başmak** (Ar. parallels of inserted *-m-* quoted) *I* 378; a.o. *III* 417 (**borsmuk**): XIV *Muh. al-tumşak* 'a Baghdad sandal' **başmak** *Mel.* 67, 9; *Rif.* 167 (also *al-askāf* 'shoemaker' **başmakçı:** 56, 12; 154): **Çağ.** XV ff. **başmak** (1) *gūsāla-i yaksāla* 'a one-year-old calf'; (2) *kafş* 'shoe, slipper' *San.* 124r. 16: **Kom.** XIV 'shoe' **başmak** *CCI; Gr.*: **Kıp.** XIII *al-sarmūca* 'slipper' **başma:k** (and **izlik**) *Hou.* 19, 5; XIV **başmak** *al-madās* 'slipper',

originally **başmak** *Id.* 31 (false etymology fr. **bas-**): XV *al-sarmūca* **başmak** *Kav.* 64, 2; *zarmūza* **başmak** *Tuh.* 18a. 5–6; *madās* ditto *do.* 34a. 2: **Osm.** XIV ff. **başmak** (sometimes spelt **paşmak**) 'shoe, slipper, sandal'; c.i.a.p. *TTS I* 80; *II* 115; *III* 72; *IV* 83; (XVIII after Çağ., and in *Rūmī* 'a kerchief (*dastmālī*) that women tie over their heads' *San.* 124r. 16 is a misreading by the author of **yaşmak**).

Tris. V. BŞM-

D **başmaklan-** Hap. leg.; Refl. Den. V. fr. **başmak**. **Oğuz** XI **er başmaklandı:** 'the man wore high-heeled shoes' (*al-zarbūl*) *Kaş. II* 274 (**başmaklanu:r, başmaklanma:k**).

Dis. BŞN

D **béşinç** the original Ordinal f. of **bé:ş**; 'fifth'. This shorter form n.o.a.b.; the longer form **béşinçi:** first appeared in *KB metri gratia* and was universally adopted in the medieval period. S.i.a.m.l.g. (some NE forms are irregular). **Türkü** VIII **béşinç** 'fifthly' (we fought the Oğuz at (PU) Ezgenti: Kadaz) *I N* 7; **lağzı:n yıl béşinç ay** 'in the fifth month of the Swine year' *II S* 10; VIII ff. **béşinç ay** *Tun. IV* 1 (*ETY II* 96); Man. **béşinç** 'fifthly' *Chuas.* 37; *M III* 19, 2: **Uyğ.** VIII **béşinç ay** *Şu. E* 3, 4, 9: VIII ff. Man. **béşinç** *Wind.* 44: Bud. ditto *PP* 18, 2; *TT V* 10, 113; 24, 54: Civ. **béşinç ay** common in *USp.*: **Xak.** XI **bé:şinç** *al-xāmis* 'fifth' *Kaş. I* 132, 5; *III* 449, 4: *KB* **sevük yüz urundı beşinçi Sevit** 'fifth Venus showed her lovely face' 135: XIV *Muh. al-xāmis* **bé:şinç** *Mel.* 82, 9; *Rif.* 187 (with a refce. to the longer form): **Kıp.** XV *al-xāmis* **bé:şinci** *Kav.* 67, 16; (in a list) **beçinci** (*sic*) *Tuh.* 61b. 2.

E **başnak** See **baştak**.

Dis. V. BŞN-

D **boşun-** (**boşon-**) Refl. f. of **boşu:-**; 'to free oneself, to be freed', and the like. S.i.m.m.l.g., usually as **boşan-**. **Türkü** VIII ff. Man. **teŋrigerü bardaçı boşuntaçı** 'going to heaven and freeing themselves (from sin?)' *Chuas.* 225–6, 234–5; the refrain at the end of each section of Chuas. is **yazukda boşunu ötünürbiz** 'we pray to be freed from sin' *do. I* 37, etc.; o.o. *do.* 268–9; *TT II* 8, 46: **Uyğ.** VIII (I settled down there and spent the winter north of the Ötüken) **yağıda: boşuna: boşunladım** 'having rid myself of the enemy I lived at ease(?)' *Şu. E* 7: VIII ff. Man.-A **yazukda boşunmak bolzun** *M I* 28, 23; a.o. *do.* 29, 32: Bud. **ökünü boşunu** 'repenting and freeing ourselves (from sin)' *TT IV* 4, 7 and 13–14: Civ. (fire has entered the mind, anxiety exists) **boşunğuluk** 'one must free oneself from it' *TT I* 20: **Xak.** XI **ko:y boşandı:** 'the sheep was turned loose (*istaṭlaqa*) and released (*ḫulla*) from its tether' (**boşanu:r**(?), **boşunma:k** (*sic*)); and one says **tüğü:n boşandı:** 'the knot came untied' (*wahat*); and one says **ura:ğut boşandı:** 'the woman was divorced' (*ṭulliqat*) in the incorrect (*rakīka*) dialect of **Arğu:** *Kaş. II* 142 (**boşunu:r, boşunma:k**; in this case the **-ş-** is unvocalized; the spellings **boşan-** must be due to scribal errors, cf. **boşut-**); a.o. *II* 238 (**boşğun-**): **Çağ.** XV ff. **boşan-** *San.* 135r. 2 (**boşa-**): **Kom.** XIV **boşan-** 'to free oneself, be freed' *CCI*; *Gr.*: **Kıp.** XIV **bo:şan-***inṭalaqa* 'to be released'; also used for 'the divorce of a woman (*fī ṭalāqi'l-mar'a*) *Id.* 32: **Osm.** XIV **boşan-** 'to be freed' in three texts; XVI 'to be emptied' *TTS I* 114; *II* 161; *IV* 120.

Tris. BŞN

VUF? **büşinçek** Hap. leg.; prob. a l.-w. **Gancak** XI **büşinçek** '*unqūdu'l-'inab* 'a bunch of grapes' *Kaş. I* 506.

D **boşunçsuz** Hap. leg.; Priv. N./A. fr. ***boşunç** Dev. N. fr. **boşun-**. **Türkü** VIII ff. Man. **mundağ boşunçsuz yazuk yazıntımız erser** 'if we have committed such unpardonable sins' *Chuas. I* 35 (so read).

Tris. V. BŞN-

PUD **boşunla:-** Hap. leg.; this word is reasonably clear in the photograph, except that the **-l-** might be **-a:-**; in either event the obvious explanation is that this is a Den. V. in **-la:-** (or **-a:-**) fr. ***boşun** Intrans. Dev. N. fr. **boşu:-**. If so, it must mean something like 'to live at ease'. **Uyğ.** VIII *Şu. E* 7 (**boşun-**).

Dis. V. BŞR-

S **başar-** See **başğar-**.

D **bışur-**(**p-**) Caus. f. of **bış-**; lit. 'to cause to mature', usually 'to cook', but with several other meanings. S.i.a.m.l.g. w. the same phonetic changes as **bış-**. **Uyğ.** VIII ff. Bud. [gap] **bışurup yégeymen** 'I will cook and eat' *U IV* 50, 128; a.o. *U III* 65, 3 (ii): Civ. **soğannı bışurup** 'cooking an onion' *H I* 128; o.o. *do.* 178; *II* 24, 48; **Xak.** XI **ol et bışurdı:** 'he cooked (*ṭabaxa*) the meat (etc.)' *Kaş. II* 78 (**bışurur, bışurma:k**); *KB* **eşitmiş sözini bışurdı uzun** 'he reflected for a long time on the words that he had heard' 4883: XIV *Muh. ṭabaxa* **buşur-** *Mel.* 28, 8; (VU) **bışur-** in margin *Rif.* 111 (**bula-** in text); a.o. 132 (only): **Çağ.** XV ff. **bışür-***puxtan* 'to cook'; although the Dev. N. **bışığ** 'cooked' ends in **-ğ**, and therefore the verb ought to have back vowels (*qāfī bāṣad*), in fact the forms actually used are irregular *San.* 145v. 8 (quotns.): **Xwar.** XIV **bışür-** 'to cook' *Qutb* 34: **Kom.** XIV 'to cook, bring to maturity' **bışür-** *CCI*; **bışir-** *CCG*; *Gr.* 60 (quotns.): **Kıp.** XIII *ṭabaxa* **büşür-** *Hou.* 34, 5: XIV **bışir-** ditto *Id.* 32; **bışür-** *Bul.* 57v.: XV *xabaza wa sawwā'l-ṭa'ām* 'to bake, prepare food' **bışir-** *Tuh.* 15a. 6; *sawwā* **bışir-** (and **tüzet-**) *do.* 20a. 2; *ṭabaxa wa xabaza wa sawwā* **bıçır-** (in margin **bışir-**) *do.* 24a. 6: **Osm.** XIV ff. **bışür-**, less often **bışir-** 'to cook; bring to maturity', c.i.a.p. *TTS I* 104; *II* 154; *III* 105; *IV* 114 (?read **pışür-**/**pışir-**).

D **buşur-** Caus. f. of **buş-**; 'to irritate, annoy (someone *Acc.*)'. N.o.a.b. **Xak.** XI **ol meni: buşurdı** *aḍcarani* 'he annoyed me' *Kaş. II* 78 (**buşurur, buşurma:k**): *KB* (these *begs* are like lions) **buşursa keser baş** 'if you annoy them, they cut off your head' 784; a.o. 794: XIII(?) *At.* (avoid misplaced humour) **uluğlarnı buşrup saŋa bu mizāḥ** 'this humour which makes the great angry with you' 347.

D **bışrıl-** (p-) Hap. leg.?; Pass. f. of **bışur-**. **Xak.** XI **bışrılu:r yakrı: kaya:k** (mis-spelt *kıya:k*) 'the suet and skin of milk are cooked' (*yuṭbax*) *Kaş. III* 32, 3; n.m.e.

D **buşrul-** Hap. leg.?; Pass. f. of **buşur-**. **Uyğ.** VIII ff. Bud. **etözim busanur buşrulur** 'my body is distressed and annoyed' *Suv.* 624, 16.

D **bışrun-**(p-) Refl. f. of **bışur-**; pec. to Uyğ., where it seems to mean 'to assimilate (a doctrine), to learn its essential meaning'. **Uyğ.** VIII ff. Man. (anger obliterates) **köŋülteki alku anunmış bışrunmış nomlarığ** 'all the doctrines which they have prepared for themselves and assimilated in their minds' *TT II* 17, 60–3; **eḍgü nomlarta pışrunu** 'assimilating good doctrines' *TT III* 138: Bud. Sanskrit *samādhim bhāvayataḥ* 'practising meditation' **dya:nığ pışrunda:çınıŋ** *TT VIII A.*39; o.o. *Suv.* 136, 18–19 etc. (**öğretin-**); *TT V* 20, 8; *U II* 33, 2 etc.

Tris. V. BŞR-

D **bışrunul-**(p-) Pass. f. of **bışrun-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *paripūrṇā subhāvitā* '(if it is) completely and well practised' **tolo tükel uz bışrunulmış** (*p-*) **erser** *TT VIII B.*9–10; *ekāmśabhāvita* 'having formed his being in one single part' **1 bölök** (*p-*) **üze: bışrunultı** (*p-*) *do. C.*17.

Mon. BY

ba:y 'rich; a rich man'. S.i.a.m.l.g.; in some with extended meanings like 'a member of the upper classes' and 'husband'. See *Doerfer* II 714–15. **Türkü** VIII **çığañ boḍunığ bay kıltım** 'I made the poor people rich' *I S* 10, *II N* 7; o.o. *I E* (16), 29; *II E* 14, 23: VIII ff. **bay er koñı:** 'a rich man's sheep' *IrkB* 27: **Uyğ.** IX **bay bar ertim** 'I was rich (Hend.)' *Suci* 5: VIII ff. Bud. **bay yeme bar yok çığay yeme bar** 'there are rich and poor' *PP* 6, 1; o.o. *do.* 13, 6 etc.; *TT VI* 024, etc. (**barımlığ**); *Suv.* 192, 5; *USp.* 102b. 7: Civ. (if a man cuts his hair on the Mouse day) **bay bolur** 'he will become rich' *TT VII* 33, 3; o.o. *do.* 33, 17; 37, 3 and 8 (*USp.* 42, 2 and 7): **O. Kır.** IX ff. **bay** seems to be an element in a P.N. *Mal.* 17, 1: **Xak.** XI **ba:y** *al-ğanī* 'rich' (and **ba:y yığa:ç** a place-name) *Kaş. III* 158; two o.o.: *KB* **tili çın bütün ham közi köŋli bay** 'his tongue was truthful and reliable, and his eye and mind rich' 407: XIII(?) *Tef.* **bay** 'rich, a rich man' 89: XIV *Muh. al-ğanī* **ba:y** *Mel.* 12, 15; *Rif.* 87; **bay/bayan/barlu:** 55, 9; **ba:y** (mis-spelt *ba:n*) 153; *al-muḥtaşam* 'distinguished' **ba:y** 50, 6 (*Rif.* 145 **atlığ**): **Çağ.** XV ff. **bay** (1) *ğanī*; (2) one says **bay bér-** *babād dādan wa nist kardan* 'to throw away, squander'; (3) in the Mongolian terminology (*iştilāḥ-i muğulīya*) the **umarā-i bāy** are a class of officials who enter judicial decisions in the day books, review them monthly, and raise objections to any that are contrary to the law (quotns.); **bay xatun** 'a bird also called **bay kuş**', in Pe. *cuğd* 'owl'; . . . **bay kuş** *cuğd San.* 127v. 18: **Xwar.** XIV **bay** 'rich' *Qutb* 25; *MN* 104, etc.; *Nahc.* 250, 3: **Kom.** XIV 'rich' **bay** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ğanī* **ba:y** *Hou.* 26, 13; *al-qubaysa* 'the small owl' **ba:y kuş** *do.* 10, 5: XIV **ba:y** *al-ğanī Id.* 37: XV ditto *Kav.* 23, 14; *sa'īd* 'prosperous' **bay** *Tuh.* 19a. 1: **Osm.** XIV ff. **bay** 'rich', occasionally 'a man of distinction'; c.i.a.p. *TTS I* 83; *II* 118; *III* 73; *IV* 85.

1 bo:y 'fenugreek, *Trigonella foenum graecum*'. Survives only(?) in SW Osm. **boy otu. Oğuz** XI **bo:y** 'edible fenugreek' (*al-ḥulba*) *Kaş. III* 141: XIV *Muh. al-ḥulba* **bo:y** *Mel.* 5, 12; 6, 3; 78, 1; *Rif.* 76, 181: **Çağ.** XV ff. **boy** . . . (2) the name of a plant called in Pe. *şanbalila* ('fenugreek') and in Ar. *ḥulba*; **boy otı** ditto *San.* 142v. 12: **Kıp.** XIV *al-ḥulba* **boy** *Bul.* 7, 1: **Osm.** XIV **boy** 'fenugreek' in several texts, mainly Ar. and Pe. dicts. *TTS II* 163; *IV* 121.

S 2 bo:y See **1 bo:ḍ**.

S böy See **1 bö:ğ**.

Mon. V. BY-

VU ***boy-** See ***boyum, boymaş-**, etc.

Dis. BYA

baya: 'recently; in the immediate past'; very rare in the early period, and survives only(?) in SE Türki; NC Kır.; SC Uzb.; NW Kaz. The Uyğ. occurrence is in the Dim. f. ***bayakıña:**; the Osm. f. is a crasis of **baya:** and **2 ok**, which still survives in Tkm. and XX Anat. *SDD* 175. See **bayakı:**. **Uyğ.** VIII ff. Bud. **bayakıya tuğmış kün teŋri emdi sön ündi** (so read) 'the sun which has just risen has now at last climed (the sky)' *U II* 88, 77–8: **Xak.** XI *Kaş. I* 37 (**2 ok**): **Osm.** XIV to XVI **bayak** same meaning in several texts *TTS I* 84; *II* 120.

S boya See **boḍuğ**.

S bıye See **bé:**.

Dis. V. BYA-

D **bayu:-** Dev. N. fr. **ba:y**; 'to be, or become, rich'. S.i.a.m.l.g. except SE, SW. **Xak.** XI **er bayu:dı:** 'the man (etc.) was rich' (*ğāna*) *Kaş. III* 274 (**bayu:r, bayu:ma:k**); a.o. *do.* 406, 5: *KB* (if the *begs* are good) **bayur boḍnı** 'their people become rich'; o.o. 256, 291 (**boḍun**), 737, 1423, 5523: XIV *Muh. istağnā* 'to become rich' **bayı:-** *Mel.* 22, 9; *Rif.* 103: **Çağ.** XV ff. **bayı-** *ğanī şudan San.* 127v. 5: **Kıp.** XIV

ba:yı- *istağnā İd.* 37; *istağnā wa aṣfa'a* ('to increase one's property') **bayı-** *Bul.* 26v.: XV the Den. V. fr. **bay** is **bayı-** *Tuh.* 83b. 10: **Osm.** XIV to XVI **bayı-** 'to become rich' in one or two texts *TTS I* 84; *II* 121; *III* 75.

S **boya:-** See **2 boḍu:-**.

Dis. V. BYB-

VU **boyba:-** Hap. leg.; syn. w. **borba:-**, but the position of the two verbs in the text excludes the possibility that either can be an error for the other. **Xak.** XI **ol ı:şığ boyba:dı:** 'he was dilatory (*sawwafa*) over the affair, and careless about it' (*ağfalahu*) *Kaş. III* 310 (**boyba:r, boyba:ma:k**).

Tris. BYB

VU?D **baybayuk** Hap. leg.; *Havas* translates *al-tunawwiṭ* 'a yellow bird of the passerine family which suspends its nest from the boughs of trees'; if amended to ***boybayuk** this might be taken as a Dev. N. fr. **boyba:-** with a ref. to the bird's careless nesting habits. **Xak.** XI **baybayuk** '*al-tunawwiṭ* which is a bird that sings melodiously and builds its nest slung from the bough of a tree in the shape of a basket' *Kaş. III* 179.

Dis. BYD

baya:t 'God'. The distribution of this word is astonishingly limited; apart fr. its survival in SW XX Anat. *SDD* 176, where it is very rare, it is n.o.a.b. It can hardly be connected with **Bayat** the name of one of the Oğuz tribes, mentioned in *Kaş.*, *San.*, and other authorities. See *Doerfer* II 819. Cf. **teŋri:**. **Arğu:** XI **baya:t** *ismu'llāh ta'ālā* 'the name of God most high' *Kaş. III* 171: *KB* **bayat atı birle sözüg başladım** 'I have begun my story with the name of God' 124 (this was the original position of this verse; it was later repeated as verse 1, but not in the Fergana MS.); a.o. 1021; **bayat** and **uğan** are the standard words for 'God' in *KB*: XIII(?) *At.* **bir bayat** 'the one God' 19, 283; a.o. 246 (but 1 begins **ilāhi**); Tef. **bayat** 89: **Çağ.** XV ff. **bayat** *xudā* 'the Lord' *Vel.* 133; **bayat** (1) *xudāwand* ditto *San.* 128r. 3 ((2) and (3) are the tribal name): **Xwar.** XIV **bayat** 'God' *MN* 145: **(Kıp.)** XIV **bayat** (mis-spelt *bayar*) the name of God most high in the language of Uyğur and they are Turkistan (*sic*) *İd.* 37: **Osm.** XVI **bayat** is mentioned incidentally in one text as 'a name of God in Turkish' *TTS III* 75.

Dis. V. BYD-

D **bayut-** Caus. f. of **bayu:-**; 'to enrich, make rich'. S.i.s.m.l. **Xak.** XI **teŋri: meni: bayutti:** 'God most high enriched me' (*ağnānī*) *Kaş. II* 325 (**bayutu:r, bayutma:k**; *kasra* also placed below the **-y-**): **Xwar.** XIII (VU) **bayıt-** ditto '*Ali* 31: XIV **bayıt-** ditto *Qutb* 25: **Osm.** XIV and XV ditto in three texts *TTS II* 121; *III* 75.

Dis. BYĞ

C **bayak** See **baya:** and **baya:kı:**.

bayık 'true, reliable'. Specifically Oğuz; survives only(?) in SW XX Anat. *SDD* 176. Cf. **çın. Oğuz** XI **bayık sö:z** *al-kalāmu'l--ṣādiq* 'a true word' *Kaş. III* 166: XIV *Muh.*(?) *al-ṭiqa* 'trustworthy, honest' **ba:yık** *Rif.* 147 (*Mel.* 52, 1 **doğru:**): **Xwar.** XIII **bayık** 'certainly' '*Ali* 35: XIV ditto *Qutb* 25; *MN* 224: **Osm.** XIV ff. **bayık** 'true, certain', and the like; common to XV; sporadic till XVII *TTS I* 84; *II* 120; *III* 75; *IV* 86.

S **bıyık** See **bıḍık**.

Tris. BYĞ

D **baya:kı:** N./A.S. fr. **baya:**; properly 'previously mentioned, former, recent'; also used as an Adv. Survives in the same languages as **baya:** and one or two more in the same groups, sometimes with extended meanings, e.g. SW Osm. **bayağı** 'common, ordinary, rough, coarse', presumably through an intermediate meaning 'old-fashioned'. **Uyğ.** VIII ff. Bud. **bayakı béş ujek** 'the five previously mentioned letters' *TT V* 8, 50; **bayakı teg etöz teğşürüp** 'changing the body in the same way as before' *do.* 10, 100, and 115: **Xwar.** XIII **bayağı deg** 'as formerly' '*Ali* 18 and 50: XIV **bayakı** 'formerly' *Qutb* 25; *Nahc.* 55, 7; 413, 6: **Kıp.** XV *sā'a māḍiya* 'the past hour' **bayak** *Tuh.* 19b. 12; *māḍī* **(bıltır** i.e. 'last year') *min sā'a* **bayak** *do.* 35a. 9: **Osm.** XIII to XVI **bayağı** 'former, previous' is common *TTS I* 83; *II* 119; *III* 74; *IV* 86.

D **baya:ğut** Dev. N./A. fr. ***baya:-**, Den. V. fr. **ba:y**; 'a rich merchant', standard translation of Sanskrit *śreṣṭhī*. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **şirésti bayağutlar uğuşında tuğmakı** 'rebirth in a family of rich merchants (Hend.)' *U II* 36, 36–7; **uluğ bay bayağutlar** *do.* 97, note 1, 5; o.o. *U III* 80, 20; *USp.* 102b. 7 etc. (**beḍük**); *Suv.* 597, 22 etc.

Dis. BYG

S **beyik/biyik/büyük** See **beḍük.**

Dis. BYL

?F **boyla:** a high title, the exact significance of which is uncertain; except among the Proto-Bulgar, n.o.a.b. Among the Proto-Bulgar, where the word goes back to the earliest period, at least to early IX, the **boyla:** seems to have been next in rank to the *xağan*, see O. Pritsak, *Die bulgarische Fürstenliste und die Sprache der Protobulgaren*, Wiesbaden, 1955, pp. 40, etc. The Western authorities point firmly to **-o-** as the first vowel. The word is very old, prob. pre-Turkish and possibly Hsiung-nu, but has not yet been traced in Chinese texts regarding that people. **Türkü** VIII **Toñukuk Boyla: Bağa: Tarkan** *II S* 14; *T* 6: **Uyğ.** IX **Boyla: Kutluğ Yarğan** *Suci* 2.

S **boyluğ** See **boːḍluğ.**

Dis. BYM

VUD ***boyum** See **moyum**.

buymul originally 'having a white neck', but except in *Kaş.* consistently used as the name of a bird. Survives only(?) in SW Osm. **buymul** 'the hen-harrier, *Circus cyaneus*, or marsh harrier, *Circus ceruginosus*' (*Red.* 413). The Çağ. word **küykenek/kükenek**, with which *San.* identifies this bird, is a l.-w. fr. Mong. *küykenek*, which E. D. Ross in *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, No. 64 *kökenek* (*sic*) tentatively identifies with 'the kestrel, *Cerchneis tinnunculus*'. **Türkü** VIII ff. **kök buymu:l toğan kuş men** 'I am a grey falcon with a white neck'(?) *IrkB* 64: **Xak.** XI **buymul at** 'a horse which has white on its neck' (*fī 'unuqihi bayāḍ*); also used of sheep, etc. *Kaş. III* 176: **Osm.** XVI ff. **buymul** occurs in several texts, mainly dicts., usually as a bird name, but in one with *Kaş.*'s meaning of a goat *TTS II* 164 (*boymul*); *IV* 122 (ditto): **muymul** XVI ff. in dicts. translating words meaning 'kestrel' and 'sparrow-hawk' *II* 700: XVIII **muymul** (spelt) in *Rūmī* is *küykenek*, that is a bird like a sparrow-hawk (*bāşa*), *ki dum-i ū-rā ba-dum-i bāşa ṭabt mī-kunand* 'whose tail they fix like the tail of a sparrow-hawk(?)' *San.* 321r. 8; o.o. 307v. 25 (*kükenek*, same translation); 311r. 10 (*küykenek*, ditto).

Dis. V. BYM-

VUD ***boyma:-** See **boymaş-**.

VUD ***boymal-** See **moymal-**.

VUD **boymaş-** Recip. f. of ***boyma:-**, Den. V. fr. ***boyum** (**boñum**), see **moyum**. N.o.a.b. **Xak.** XI **ı:ş kamuğ boymaşdı:** 'the whole affair (etc.) was complicated' (*ixtalaṭa*) *Kaş. III* 194 (**boymaşu:r, boymaşma:k**); **yıp boymaşdı:** *iltāṭa'l-ğazl fa-lā yanşarih* 'the cord was tangled so that it could not be straightened out' *II* 227, 6.

Dis. BYN

E **bayın** in *Kaş. III* 20, 13 is an error for **yipin (yipgin)** and in *Bul.* 56v. for **boyın**.

S **beyin/beyni** See ***béñi:**.

F **buyan** a metathesis (cf. **koñ** > **koyun**) of Sanskrit *puṇya* 'merit; meritorious deeds; the happy condition which results fr. meritorious deeds'; a Buddhist technical term, which became a l.-w. in Mong. (the occurrence in Xwar. is prob. a reborrowing fr. Mong.) and became **muya:n** in Xak. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 141–2 (**büğte:**): **Uyğ.** VIII ff. Man. **ol buyanıŋız tüşinte** 'as a reward for those meritorious deeds of yours' *TT III* 105; o.o. *M I* 30, 7–9 (**unıt-**); *TT III* 169 (**öğ-**); *IX* 96: Bud. (striving after) **buyan edgü kılınçlığ işke** 'meritorious deeds and good works' *TT IV* 12, 53; similar phr. *V* 6, 40; 8, 74; *VII* 40, 19 etc.; *Suv.* 151, 6; 584, 12 a.o.o.: Civ. phr. like **buyan kıl-** 'to perform meritorious deeds'; **buyan edgü kılınç** and **buyan aşılur** 'merit increases' are common in *TT I* and *VII*: **Xak.** XI **muya:n** *al-ṯawāb* 'recompense, esp. for good deeds' *Kaş. III* 172; a.o. *do.* 179 (**muyançılık**): *KB* **kişiler arakı muyan edgülük** 'meritorious deeds and goodness among men' 3499; o.o. 3976, 5161, 5292, 5733, 6287: XIV *Muh.*(?) *al-ṯawāb* **mu:ya:n** *Rif.* 138 (*Mel.* 44, 15 **alğış**): **Xwar.** XIII(?) **tamğa bizke bolzun buyan kök börī bolzunğıl uran** 'let merit be our *tamğa* and "the grey wolf" our battle-cry (Mong. l.-w.)' *Oğ.* 88–9.

boyın 'the neck', sometimes specifically 'the back of the neck'. S.i.a.m.l.g., usually as **boyun**, but with initial **m-** in NE, NC. **Uyğ.** VIII ff. Bud. Sanskrit *grīvāyāṃ* 'on the neck' **boynında:** (*p-*) *TT VIII G.*66; **sığun beğinig boyının kesip** 'severing the neck of the chief of the maral deer' *U IV* 38, 133; **ögüg boyun kılıp** 'making thought the neck' *TT V* 24, 48: Civ. **kulğak boyın tölep**(?) seems to mean 'offering his ear (to commands) and his neck (to work)' *USp.* 98, 27–8: **Xak.** XI **boyın** 'the neck (*raqaba*) of a man etc.'; and the pommel (*ṣa'īra*) of a sword is called **kılıç boyn:** and that of a knife **biçe:k boyn:** *Kaş. III* 169; over 20 o.o. sometimes spelt **boyun/boyu:n** in the MS.: *KB* **boyun** is common, 101 (**eğ-**), 286 (**bıç-**), 450 (**eğ-**), 1037, 1431, 1437, 2154 (**ükek**), etc.: XIII(?) *Tef.* **boyun** 'neck' 107: XIV *Muh. al-'unuq* **bo:yun** *Mel.* 47, 7; *Rif.* 141: **Çağ.** XV ff. **boyn/boyun** *gardan* 'neck' *San.* 142v. 27 (quotns.): **Xwar.** XIV **boyun** 'neck' *Qutb* 37; *MN* 254: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-'unuq* **boyun** *Hou.* 20, 8: XIV ditto *Id.* 37; *ḍamana* 'to guarantee' **boyından** (mis-spelt *bayından*) **ol-** *Bul.* 56v.: XV *al-raqaba* **boyun** *Kav.* 60, 16; *Tuh.* 16b. 7; *'uqda* 'joint' (?) **boyun** *do.* 24b. 7: **Osm.** XIV ff. **boyun** c.i.a.p. in several phr. including **boyun ol-** 'to guarantee; to undertake (to do something *Dat.*)' *TTS I* 115–16; *II* 164–5; *III* 109–10; *IV* 123.

S **1 boyun** See **boğun**.

S **2 boyun** See **boyın**.

S **baynak** See ***bañak**.

D **1 boynak** (**?boynok**) Dim. f. of **boyın**; survives in NC Kır. **moynok** (1) 'a narrow pass'; (2) 'a camel's neck, or the skin on it'; Kzx. **moynak** (2) and 'a nickname for a dog'. The semantic connection of *Kaş.*'s second meaning is obscure. **Xak.** XI **boynak** *al-ṭaniya fī'l-cibāl* 'a narrow pass in the mountains'; **boynak** *al-'aẓāya dābba* 'a large lizard, an animal' *Kaş. III* 175.

S **buynuz** See ***büñüz**.

Dis. V. BYN-

S **beyen-** See **begen-**.

D **boyna:-** Den. V. fr. **boyın**; survives only (?) in NC Kır. **moyno-** 'to be obstinate or (of

a horse) refractory'. **Xak.** XI **keldi: maŋa: boynayu:** 'he came to me with pride and haughtiness' (*ma' 'utuww wa tayh*) *Kaş. I* 226; **tün kün tapın teŋri:ke: boynamağıl** 'worship God day and night and do not be proud' (*lā ta'tu*) *III* 377, 13; n.m.e.

D **boynat-** Hap. leg.; Caus. f. of **boyna:-**. **Xak.** XI **ol oğlannı: boynattı:** 'he urged his son to be proud of his work' (*'alā 'utuww fi'l--amr*) *Kaş. II* 357 (**boynatu:r, boynatma:k**).

Tris. BYN

DF **buyançı:** Hap. leg.?; N.Ag. fr. **buyan**. **Türkü** VIII ff. Man. *Chuas.* 66–7 (**bügteçi:**).

D **boyunduruk** Conc. N. (N.I.) fr. **boyun** (**boyın**); 'a yoke (put on the neck of a draught animal)'. S.i.a.m.l.g. with some phonetic changes, **m-** in NE, NC. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **yoğun köŋöllög boyontoroku** (*p-*) **erse:r** 'if he has deep thoughtfulness as a yoke' *TT VIII A.*33; **kaltı uluğ kaŋlınıŋ boyunduruku yok erser** 'if a great wagon has no yoke' *TT V* 26, 114–15: **Xak.** XI **boyunduruk** *al-samīqān* 'the yoke', that is a piece of wood which rests on the neck of the two oxen *Kaş. III* 179: **Çağ.** XV ff. **boyunduruk** 'a wooden implement which farmers put on the necks of their cattle when ploughing', in Pe. *yūğ*, in Ar. *nīr San.* 143r. 3: **Kıp.** XIII *al-nāf wa huwa'l-nīr* **boyunduruk** *Hou.* 9, 9.

DF **buyanlığ** P.N./A. fr. **buyan**; n.o.a.b. **Uyğ.** VIII ff. Man. **buyanlığ sümér tağığ turğurtuŋuz** 'you have raised a Mount Sumeru (i.e. a vast amount) of merit' *TT III* 54; a.o. *do.* 163: Bud. **buyanlığ bilge biliglig yiviglerim bützünler** 'may my equipment of merit and wisdom be completed' *Suv.* 354, 1; a.o. *USp.* 89, 1.

DF ***buyanlık** See **muyanlık**.

DF **buyansız** Hap. leg.?; Priv. N./A. fr. **buyan**; 'without merit'. **Uyğ.** VIII ff. Civ. *TT VII* 42, 2 (**1 bo:k**).

Tris. V. BYN-

DF **buyanla:-** Hap. leg.?; Den. V. fr. **buyan**. **Uyğ.** VIII ff. Bud. **méni kolulayu buyanlayu yarlıkazun** 'may he deign to examine me and find me meritorious(?)' *Kuan.* 197.

D **boyunla:-** Den. V. fr. **boyun** (**boyın**); 'to strike on the neck'. S.i.s.m.l. in NC, NW but with different meanings 'to accept responsibility, to admit a fault', and the like. **Xak.** XI *Kaş. III* 145 (**şa:b**): **Kıp.** XIII *şafa'a* 'to strike on (the back of) the neck' **boyunla:-** *Hou.* 32, 14: XIV ditto *Id.* 37; *Bul.* 54v.: XV *'annaqa* 'to seize by the neck' (**kuçakla-**) in margin **boyunla-** *Tuh.* 25b. 8.

Dis. BYR

S **bayrak** See **batrak**.

D **buyruk** Pass. Dev. N. fr. **buyur-**; lit. 'commanded (to do something)'; in the early period a title of office, apparently a generic term for all persons commanded by the *xağan* to perform specific duties, civil or military. In the medieval period, perhaps because Ar. and Pe. titles of office came into use, it came to mean 'order, command'. S.i.a.m.l.g. except NE in this sense. See *Doerfer* II 815. **Türkü** VIII (in a series of invocations, 'listen . . .') **berye: şaḍap: ıt beğler yırya: tarxat buyruk beğler** 'in the south the *şaḍap:its* and *beg*s, in the north the *tarxan*s, officers, and *beg*s' *I S* 1; *II N* 1; **Türgeş xağan buyrukı:** 'the Türgeş *xağan*'s officer' *I E* 38; in *II S* 14 (damaged) **ulayu: buyruk** 'all the officers' occurs twice and **iç buyruk** 'domestic officer' once; o.o. *I E* 3, *II E* 4 (**erinç**); *I E* 5, 19; *II E* 6, 16: **Uyğ.** IX **Kutluğ Bağa: Tarxan Öge: buyrukı: men** 'I was K.B.T.Ö.'s officer' *Suci* 3: VIII ff. Man. **köni buyruk** (spelt *buryuk*) 'the upright officer' *M II* 12, 6: Bud. **ötrü élig beg buyrukların okıp** 'then the king summoning his officers' *U IV* 28, 23–4; in the third *Pfahl* among a list of officials, etc. **Koço buyrukı** 'the governor of Koço' 21, another **buyruk** 23; o.o. *PP* 8, 7 (**ınanç**); *TT VIII A.*12; *U III* 44, 4(ii); *Tiş.* 23b. 3; *USp.* 97, 30 etc.: Civ. (PU) **Buşaçı buyruk beği bolmışda . . . Otçı buyruk beği bolmışda** *USp.* 91, 1–2 and 27; the context suggests 'when Buşacı/Otçı became the local governor'; a.o. *TT I* 64 (**tevlig**): **Xak.** XI **bıruk** 'the name of the man who puts the notables in their order of precedence (*yunzilu'l--ahābira fi marātibihim*) in the presence of the king'; originally **buyruk**, meaning 'order, command' (*al-amr*) because he gives them orders about this *Kaş. I* 378: XIII(?) *Tef.* **buyruk** 'order, command' 110: **Çağ.** XV ff. **buyruğ/buyruk** *amr u farmān* 'order, command' (quotn.); also the name of the brother of Tayaŋ Xan, the ruler of the Nayman, whom Çiŋgiz Xan fought and defeated at the beginning of his career *San.* 142v. 20: **Xwar.** XIV **buyruk** 'command' *Qutb* 37: **Kom.** XIV ditto **buyruk/buyuruk** *CCI, CCG*; *Gr.* 68 (quotns.): **Kıp.** XIII *al-amr wa'l-marsūm* 'a command, a written order' (VU) **buyruk** *Hou.* 43, 22: XIV **buyruk** *al-amr Id.* 37; *al--marsūm* **buyruk** (and *al-amr* **farma:n**) *Bul.* 6, 13: **Osm.** XIV ff. **buyruk** (the form **buyuruk** also occurs fr. XV onwards) c.i.a.p.; in one or two XIV texts it still means 'officer', but 'order' is the normal meaning fr. XIV onwards *TTS I* 130–1; *II* 184; *III* 121–2; *IV* 136–7.

S **bayram** See **baḍram**.

Dis. V. BYR-

buyur- 'to order, command'; s.i.a.m.l.g. except NE. Considering the history of **buyruk** this must be a very old word, but the pattern below suggests that it was obsolete in many languages in XI. (**Xak.**) XII(?) *KBVP* 40 (**yarağlığ**): XIII(?) *Tef.* **buyur-** 'to order (someone *Dat.*, to do something *Infin.*)' 110: XIV *Muh. amara* 'to order' **bıyu:r-** *Mel.* 23, 7; *Rif.* 104; *taqaddama* 'to command' **bıyu:r-** 24, 9; (mis-spelt *ya:rur-* in 106); *rasama* ('to

order in writing') *wa taqaddama* **bu:yur-** 26, 11; 109: **Çağ.** XV ff. **buyur-** *amr farmūdan* 'to issue an order' *San.* 142r. 26 (quotns.): **Oğuz** XI **ol aŋar ayla: buyurdı:** 'he ordered him (*amarahu*) thus' *Kaş. III* 186 (**buyurur, buyurma:k**): **Xwar.** XIV ditto *MN* 11 etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *rasama mina'l-marsūm* **buyur-** *Hou.* 35, 7; *amara mina'l-amr* **buyur-** *do.* 43, 21: XIV **buyur-** *amara İd.* 37; *rasama* **buyur-** *Bul.* 45r.: XV *rasama wa amara* **buyur-** *Tuh.* 17b. 4: **Osm.** XIV ff. **buyur-** 'to order' in several texts *TTS III* 122; *IV* 137.

Tris. BYR

S **buyurçın** See **budursı:n.**

Mon. BZ

ba:z 'peace, peaceable'. Survives, in this sense, only(?) in NW Kar. L., T., Krım *R IV* 1541; *Kow.* 166. Although **ya:t ba:z** certainly meant 'stranger, foreign' it seems doubtful whether **ba:z** by itself ever did; it is more prob. that it actually meant 'friendly', with 'alien' understood. **Türkü** VIII **baz** occurs only in the phr. **baz kıl-** 'to pacify, subjugate', e.g. (he captured all the peoples in every direction and) **kop baz kılmış** 'pacified them all' *I E* 2 (*II E* 3); o.o. *I E* 15, 30; *II E* 13, 24; **Baz Xağan** P.N. *I E* 14, 16; *II E* 12, 13: **Xak.** XI **ba:z** *al-acnabī wa'l-ğarīb* 'stranger, foreigner'; hence one says **ya:t ba:z yadıldı** 'the strangers were separated, segregated' (*tafarraqa*) *Kaş. III* 148; a.o. *III* 159 (**ya:t**): *KB* **yat baz yalavaç** 'foreign (Hend.) ambassadors' 2495; o.o. of **yat baz** 2534, 2548: **Xwar.** XIV **baz** 'peace, peaceable' *Qutb* 29: **Kıp.** XIV **ba:z** *al-ṣulḥ* 'peace' (also **bazlaş-** *iṣṭalaḥa*) *İd.* 30.

1 bé:z 'a swelling on the surface of the body which does not break the skin, tumour, boil', and the like, as opposed to **kart** 'one which does break it, ulcer'. S.i.a.m.l.g. in this sense, and, more generally, 'a gland'. **Xak.** XI **bé:z** 'a swelling (*al-ğudda*) which develops between the skin and the flesh' *Kaş. III* 123: XIV *Muh.* **bé:z** *al-ğudda* is mentioned twice in the Chapter on phonetics, once as an example of a word in which *yā'* is pronounced as **-é:-** *Mel.* 5, 7; *Rif.* 76; and once as an example of *al-imāla*, which has the same effect 5, 15; 77: **Çağ.** XV ff. **bez** 'new flesh which grows beneath a wound, and superfluous (*zāyid*) flesh which grows beneath the skin', in Ar. *ğudda San.* 121v. 15; **mez** similar translation *do.* 318v. 1: **Kıp.** XIV **bez** *al-ğudda İd.* 30: XV ditto *Tuh.* 26b. 7.

S **2 béz/bez** See **bö:z.**

biz 1st Pers. Plur. Pronoun, 'we'. C.i.a.p.a.l. Two usages can be distinguished (1) as Subject of the sentence, in which case it comes at or near the beginning of the sentence, and, if followed by a Verb in the 1st Pers. Plur., is really superfluous; (2) like **ol**, q.v., as a sort of copula, in which case it comes at the end of the sentence following the Predicate, which it links to the Subject. This Subject is sometimes also **biz**. **Türkü** VIII **xağan at bunta: biz bértimiz** 'we gave him hereupon the title of *xağan*' *I E* 20, *II E* 17; **biz az ertimiz** 'we were few' *II E* 32; **kaltaçı: biz özçe: taşın tutmış teg biz** 'we shall remain (unable to move); we are, so to speak, held closely(?) by a stone' *T* 13; and many o.o. esp. in oblique cases: VIII ff. Man. **biz arığ biz** 'we are pure' *TT II* 6, 2: **Uyğ.** VIII ff. Bud. (if there have been no evil deeds) **kim biz kılmadımız** 'which we have not done' *TT IV* 6, 23–4; **biz** followed by two P.N.s *do. VII* 40, 7; a.o.o.: Civ. **biz**, esp. followed by two or more P.N.s is common in *USp.*: **Xak.** XI **biz** a Particle (*ḥarf*) meaning *naḥnu* 'we'; one says **biz keldimiz** 'we have come' *Kaş. I* 325; many o.o.: XIII(?) *Tef.* **biz** is common as Subject of the sentence and in oblique cases; there is a curious form in the phr. **biz ol miz** 'it is we' (who receive the inheritance) 100: XIV *Muh.* **bi:z** *naḥnu* is given as an example of a word in which the *yā'* is pronounced as in Ar. *Mel.* 5, 17; *Rif.* 76; a.o. 12, 8; 86: **Çağ.** XV ff. **biz** (1) *mā* 'we', in Ar. *naḥnu*; (2) at the end of the sentence as a copula with the same meaning (quotn.) *San.* 146r. 24; a.o. 15v. 2: **Xwar.** XIV **biz** 'we' *Qutb* (not indexed); *MN passim*: **Kom.** XIV **biz** and oblique cases *CCI, CCG*; *Gr.*: **Kıp.** XIII **biz** 'we' *Hou.* 50, 9; oblique cases 52, 10 ff.: XIV **biz** *naḥnu*, also called **miz** *İd.* 30; a.o. *do.* 36 (under **ben**); *naḥnu* **biz** *Bul.* 16, 6; *ma'anā* **bizim bile:** *do.* 14, 4: XV **bizni:** etc. *Kav.* 32, 11; 45, 6 ff.; in a list of Pronouns *Tuh.* 39b. 11 ff.

bo:z 'grey', both generally and more specifically as the colour of a horse's coat. A very early l.-w. in Mong. as *boro* (*Haenisch* 19). S.i.a.m.l.g. w. some phonetic changes (**b-/p-**; **-z, -s**). See *Doerfer* II 786. Cf. **ça:l.** **Türkü** VIII **boz at** 'a grey horse' *I E* 32, 33, 37; *Ix.* 4: VIII ff. **boz bulı:t** 'a grey cloud' *IrkB* 53: **Uyğ.** VIII ff. Bud. (of a dying man) **altın erini boz bolup** 'his lower lip becomes grey' *Suv.* 595, 17: **Xak.** XI **bo:z at** *al-farasu'l-aṣhab, laysa bi'l-afṣaḥ* 'a grey horse, but not of a light shade(?)'; this word is used of any animal when (its colour) is between white (*al-abyaḍ*) and roan (*al-aṣqar*); and one says **bo:z ko:y** 'a brown (*al-aṣhab*) sheep' *Kaş. III* 122; **bo:z kuş** *al-bāzīyu'l-abyaḍ* 'a white falcon' *II* 12, 9; a.o. *III* 224 (**1 buğa:**): XIV *Muh.* (among the colours) *al-ramādī* 'ash coloured' **bo:z** *Mel.* 68, 4; *Rif.* 168: **Çağ.** XV ff. **boz** (1) *rang-i kabūdī māyil ba-safīdī* 'a blue colour tending towards white'; (2) metaph. *asb-i nīla* 'an indigo-coloured (i.e. dark grey) horse' *San.* 134r. 6: **Xwar.** XIII(?) (of an old man) **moz saçlığ** 'grey-haired' *Oğ.* 312: **Kom.** XIV 'grey' **boz ax** *CCI*; *Gr.*: **Kıp.** XIII (among colours of horses) *al-aṣhab* **bo:z**; *al-axḍar* 'dark-coloured' **temür** (VU, unvocalized) **bo:z** *ya'nī aṣhab ḥadīdī* 'iron-grey' *Hou.* 13, 4; (among the names of *mamlūks*) **bozğuş,** properly (*wa'l-ṣaḥīḥ*) **bozkuş** *ṭayr aṣhab do.* 29, 8: XIV **bo:z** ('with back vowel') *al-aṣhab İd.* 30; *al-farqadān* ('the two calves') '*beta* and

gamma in Ursa Minor' **ikı: boz aṭ** *Bul.* 2, 12 (see note p. 22): XV (after 'ice' **bu:z**) also 'white' (*al-abyaḍ*) of horses, mules, and asses *Kav.* 58, 5; a.o. *do.* 50, 4; (among colours of horses) *al-abyaḍ wa'l-aṣhab* **boz**; *al-axḍar* **temir boz** (and **kır aṭ**) *Tuh.* 4b. 4.

1 bu:z 'ice'. S.i.a.m.l.g.; in most languages with **m-**; Tkm. **bu:z**. **Xak.** XI **bu:z** (*bi'l-iṣḥā'* 'with back vowels') *al-camd* 'ice' *Kaş. III* 123 (prov.); *I* 186 (**erüş-**) and five o.o.: *KB* **buz kar tolı** 'ice, snow, and hail' 6013: XIV *Muh. al-ṭilc* (properly 'snow') **bu:z** *Mel.* 79, 12; *Rif.* 184; ditto in a list of words in which *wāw* is pronounced in the same way as in Ar. 5, 9; 75: **Çağ.** XV ff. **buz** . . . *yax* 'ice', also pronounced **muz**, in Ar. *camd San.* 134r. 7A; **muz** *yax*, in Ar. *camd do.* 319v. 10 (quotn.): **Xwar.** XIII(?) **muz** 'ice', esp. in the phr. **muz tağ** occurs several times in *Oğ.*: **Kom.** XIV 'ice' **buz** *CCG*; *Gr.*: **Kıp.** XIII *al-calīd* 'ice' **buz** *Hou.* 5, 9: XIV **bu:z** (misdescribed as 'with front vowel') *al-calīd Id.* 30; *al-calīd* **buz** *Bul.* 3, 4: XV ditto *Tuh.* 11a. 9; *al-bard* 'cold' **bu:z** *Kav.* 58, 5.

D **2 buz** Imperat. of **bu:z-**, used in the phr. **üz buz** in Türkü and Uyğ. See **2 üz.**

F **bö:z** 'cotton cloth'. A l.-w. ultimately derived fr. Greek *βύσσος* (*bussos*) 'linen', but the route by which it reached Turkish is obscure, see W. Bang, *Vom Kökturkischen zum Osmanischen* IV (A.P.A.W. 1921), p. 14, note 2. S.i.a.m.l.g., in nearly all languages with **-ö-**, but in one or two pronounced **bez** and in Tkm. **bi:z**. These forms may be due to the late Greek pronunciation of the word, *visso*, or the form which it took in Arabic *bazz* (*bezz*). **Uyğ.** VIII ff. Bud. (write the *dhāraṇi* on birchbark, palmleaves, paper, or) **bözde** 'on cloth' *U II* 70, 5 (ii); o.o. *PP* 2, 4 (**boḍut-**); *TT VI* 391–2 (**ésgü:ti:**); *Hüen-ts.* 1810, 2047: Civ. **böz kapçukta urup** 'putting it in a small cotton bag' *H I* 99; **böz** 'cotton cloth', and more precisely 'a bale of cotton cloth' is very common in *USp.*: **Xak.** XI **bö:z** (*bi'l-iṣmām* 'with a front vowel') *al-kirbās* 'cotton cloth' *Kaş. III* 122; nearly 20 o.o.: *KB* (however great a treasure of gold and silver you heap up) **saŋa teggüsi ol iki böz ülüş** 'the share of it that will come to you (in the end) is two cotton cloths (for a shroud)' 1420: XIII(?) *At.* (rich brocades are scarce) **uçuzı böz ök** 'what is cheap is cotton cloth' 480; a.o. 354 (**unıt-**): XIV *Muh.*(?) *al-quṭn* 'cotton' **bö:z** *Rif.* 167 (only): **Çağ.** XV ff. **böz** (*imale ile*, 'with **-ö-** not *-ü-*') 'very thick cotton cloth' (*penbe bez*) *Vel.* 150 (quotn.); **böz** *kirbās*, in Ar. *bazz San.* 134r. 4 (quotn.): **Xwar.** XIV **kefenlig böz** 'cotton cloth for a shroud' *Nahc.* 131, 10: **Kom.** XIV 'cotton cloth' **böz** *CCG*; *Gr.*: **Kıp.** XIII *ismu'l-xurūq wa'l-qumāş* 'a word for strips of cloth and cotton-stuffs' **böz**; **Tkm. bé:z** *Hou.* 19, 10: XV *xirqa* 'piece of material' **böz** *Tuh.* 14b. 7; *ṣaqqa mina'l-ṭiyāb* 'a strip of clothing material' **böz** (in margin **béz**) *do.* 21a. 2: **Osm.** XIV to XVI **béz** 'cotton cloth' in several texts *TTS II* 157; *IV* 117: XVIII (after Çağ.) and in Tkm. and *Rūmī* **béz** *San.* 134r. 4; **béz** ('in *Rūmī*' ?omitted) *kirbās*, which they also call **böz**; in Ar. *bazz San.* 146r. 24.

Mon. V. BZ-

bez- originally 'to shiver, tremble, shudder'; in the medieval period it came to mean 'to shudder at the sight of (something)' and thence 'to feel aversion from (something), to lose one's taste for (something)', and the like. Survives in these meanings in SE Türki; NC; SC Uzb.; some NW languages, and SW Osm., Tkm. Cf. **titre:-**. **Türkü** VIII ff. *Man.* **anın korkdı bezti** 'he was therefore frightened and trembled' *TT II* 6, 32: **Uyğ.** VIII ff. Bud. (as the hour of death approaches, he lies on his bed and) **tolp etözi titreyür bezer** 'his whole body shivers and shakes' *U III* 43, 28–30; a.o. *IV* 48, 90: **Xak.** XI **er tumluğdın bezdi:** 'the man shivered (*irta'ada*) because of the cold (etc.)' *Kaş. II* 8 (**beze:r, bezme:k**); a.o. *I* 385 (**bezig**): **Xwar.** XIV **béz-** 'to be tired of (something *Abl.*)' *Quṭb* 31; 'to shiver' *Nahc.* 152, 15: **Kom.** XIV 'to renounce, relinquish' **bez-** *CCI*; *Gr.*: **Kıp.** XIV **bez-** *tabarra'a minhu* 'to clear oneself from something, feel an aversion from it'; derived from the Pe. word *bazar* (error for *bī-zār*) *al-mutabarri'*, with the *-r* omitted *Id.* 31 (the phonetic resemblance between **bez-** and *bī-zār* is quite fortuitous): XV *tabarra'a* **bez-** *Tuh.* 10a. 2; *ṭami'a* 'to feel aversion' **bez-** *do.* 24a. 7 (**yarsı-**, q.v., is written in a second hand both below **bez-** and in the margin).

buz- (?**bu:z-**) 'to destroy, damage', and the like. S.i.a.m.l.g. with **-u-** except in SW Osm., Tkm. where it is **-o-**. **Türkü** VIII **altı: çuv Soğdak tapa: süledimiz buzdımız** 'we campaigned against the Sogdians of the Six Districts (Chinese l.-w. *chou*) and routed them' *I E* 31; **evi:n barkı:n buzdım** 'I destroyed their dwellings and property' *II E* 34; o.o. *I E* 34; *II E* 24, 25, 37, 39: **Uyğ.** VIII ff. Bud. **varhar saŋgram buzdumuz söktümüz erser** 'if we have destroyed and pulled down monasteries (Sanskrit Hend.)' *TT IV* 6, 39; o.o. *U II* 53, 4 (iii); *TT X* 190; commonest in the phr. **buz- artat-** e.g. **örtüg tıdığlarığ alku emgeklig tuğumlarığ buzdaçı artatdaçı** 'destroying and putting an end to coverings, obstacles, and all painful rebirths' *U II* 33, 5–6; o.o. *Suv.* 134, 20; *TT V*, p. 14, note A23, 11 etc.; the words read **tını boşup** 'his breath is laboured' in *U III* 43, 31 should prob. be read **tını buzup**: Civ. **yürek sıkılmak** 'heart disease' and **tın buzmak** (*sic?*, see above) are associated in *H I* 1–5: **Xak.** XI **ol ev buzdı:** 'he destroyed (*hadama*) the house (etc.)' *Kaş. II* 8 (**buza:r, buzma:k**): *KB* **buşı bolsa begler buzar beglikin** 'if the *begs* become bad-tempered it destroys the rule of the *begs*' 1414; o.o. 1180 (**étiglig**), 548, 882 (**erinç**), 5263, 6056 (**etçi:**): XIV *Muh. abṭala wa nahaba* 'to render worthless, to plunder' **bu:z-** *Mel.* 21, 14 (only);

manhūb 'plundered' **bu:zmış** *Mcl.* 51, 11 (*manhūbu'l-ğāra* **bu:zukmı:ş** *Rif.* 147): **Çağ.** XV ff. **buz-** *xarāb kardan* 'to ruin, destroy' *San.* 133r. 25 (quotns.): **Xwar.** XIII(?) **[yanı] üç buzğuluk kıldı** 'he broke the bow into three pieces' *Oğ.* 343–4 (text uncertain): XIV **buz-** 'to destroy, ruin, break' *Qutb* 36; *MN* 77: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.* 70 (quotns.): **Kıp.** XIII *ṣarafa min ṣarfi'l-ḏahab wa ğayrihi* 'to give exchange in the sense of giving exchange for gold etc.'(?) **buz-**, also *al-nahb* 'to plunder' and *al-istilāb* 'to carry off' *Hou.* 35, 20: XIV **buz-** ('with back vowel') *axaḏa'l-ṣay' ğārata(n)* 'to take something in a raid', also *naqaḍa* 'to pull down, break' *Id.* 30; *nahaba* **buz-** *Bul.* 85r.: XV **buz-** *axraba wa afsada* ('to corrupt, ill-treat') *Kav.* 10, 4; *axraba* **buz-** *Tuh.* 6b. 13.

Dis. BZA

VUD **buzı:** Hap. leg.; unvocalized; Brockelmann and Atalay transcribed *bizi:*, but there does not seem any basis for this; the likeliest explanation is that it is a Dev. N./A. in the sense of 'damaging, spoiling', and the like, fr. **buz-**. **Xak.** XI **buzı:** 'the black (*al-sawād*) which appears on the surface of bread owing to burning' (*mina'l-iḥtirāq*); hence one says **etme:k buzı: boldı:** 'the surface (*al-wach*) of the bread was burnt' (*iḥtaraqa*) *Kaş. III* 223.

Dis. V. BZA-

S **beze:-** no doubt a crasis of **beḏze:-** (q.v. and also **beḏzet-**); 'to ornament, adorn', and the like. S.i.s.m.l. in all groups except SE. **Xak.** XI **ol evin beze:di:** 'he painted (*naqaṣa*) his house' (or something else) *Kaş. III* 263 (**beze:r, beze:me:k**): *KB* **yaşıl kök bezediŋ tümen yulduzun** 'Thou hast adorned the blue sky with countless stars' 22; o.o. 386, 3724 (**beḏiz**), 5108: XIII(?) *At.* **bezeyin kitāb** 'let me adorn the book' (with praise of my king) 43; a.o.o.: **Çağ.** XV ff. **béze-(-di** etc.) *beze- ya'nī zeynet et-* 'to ornament, adorn' *Vel.* 140; **béze-** *ārastan* ditto *San.* 146r. 5 (quotns.): **Xwar.** XIV ditto *Qutb* 31: **Kıp.** XIV **beze-** *zayyana* 'to adorn' *Id.* 30: **Osm.** XIV ff. ditto; c.i.a.p. *TTS I* 95; *II* 135; *III* 88; *IV* 99.

Dis. BZC

DF **bözçi** N.Ag. fr. **bö:z**; 'a weaver, or seller, of cotton cloth'. S.i.s.m.l. **Uyğ.** VIII ff. Civ. **epçi karabaş bözçi** '(my) female slave, a weaver' *USp.* 73, 4: **Çağ.** XV ff. **bözci** *kirbāsbāf* 'a cotton cloth weaver' *San.* 134r. 11.

Dis. V. BZD-

S **bezet-** (**beze:t-**) Sec. f. of **beḏzet-**, q.v.; 'to order to ornament' etc. N.o.a.b. **Xak.** XI **ol evin bezetti:** 'he ordered the painting (*bi--tanqīš*) of his house' *Kaş. II* 305 (**beze:tü:r, bezetme:k**); o.o., same translation, *II* 318, 11; 319, 4: **Çağ.** XV ff. **bézet-** Caus. f.; *ārāsta kardan* 'to have (something) ornamented' *San.* 146r. 24.

D **bezit-** Hap. leg.; Caus. f. of **bez-**. **Xak.** XI **tumluğ anı: bezitti:** 'the cold made him shiver' (*ar'adahu*) *Kaş. II* 305 (**bezitü:r, bezitme:k**) (and see **bezge:k**).

Tris. BZD

D **bezetigse:k** Hap. leg. and noted only in a grammatical section; Dev. N./A. fr. a Desid. Den. V. fr. ***bezetiğ**, Dev. N. fr. **bezet-**. **Xak.** XI **ol evin bezetigse:k** 'he longs to have his house painted (*'alā tanqīṣi'l-bayt*) and wishes for it' *Kaş. II* 319, 9.

Dis. BZĞ

D **buzuk** Pass. N./A.S. fr. **buz-**; 'spoilt, ruined, destroyed', and the like. S.i.a.m.l.g., sometimes with the metaph. meaning (of a man) 'dissolute'. See *Doerfer* II 787. **Xak.** XI **buzuk ev** 'a ruined (*al-munhadim*) house'; and anything broken (*maksūr*) or ruined is called **buzuk** *Kaş. I* 378: *KB* (understanding) **sınukuğ sapar ol buzukuğ éter** 'mends what is broken and puts right what is ruined' 1858: **Çağ.** XV ff. **buzuğ** *wayrāna* 'ruined, desolate' *Vel.* 150; **buzuğ/buzuk** *wayrāna* *San.* 134r. 15 (quotn.): **Xwar.** XIII(?) **buzuk** in *Oğ.* 367 is the name of one half of the Oğuz confederacy, the other being **Üç ok**; as usual it is explained by what is no doubt a false etymology. Acc. to Arat, op. cit. note 367, this name occurs only in the Oğuz Xan legend; it is mentioned in the same context in *San.* 134r. 17: **Kıp.** XIV **buzuk** 'a word applied to someone (or something?) who is regarded as vile and strange (*al-mustahcani'l-mustağrab*), and whom they consider dumb' (*axras* (*sic*), perhaps a corruption) *Id.* 31: **Osm.** XVIII **bozuk** in *Rūmī* 'a kind of musical instrument with six or seven strings' *San.* 134r. 17; a.o. same meaning *TTS II* 166; **bozuk** in its usual meaning seems to be common.

PUD **buzğak** Dev. N./A. of Habitual Action fr. **buz-**; this seems the likeliest transcription of a word pec. to Uyğ. Civ. and used only in the phr. **tın buzğak** 'shortness of breath' (cf. **buz-**). **Uyğ.** VIII ff. Civ. **tın buzğak** *H I* 60, 162, 164 (**1** öt-).

D **bazğa:n** 'a blacksmith's hammer'; thus spelt twice in Man.Uyğ. texts in which *zayn* is unlikely to represent **-s-** and also in *Kaş.*, but the obvious explanation is that it is a Dev. N./A. of Habitual Action fr. **bas-**, the **-s-** having been (exceptionally) voiced by the **-ğ-**. The translation in *Kaş.*, *al-faṭs* 'myrtle berries', is no doubt an error for *al-fiṭṭīs* 'blacksmith's hammer'. See *Doerfer* II 692. **Uyğ.** VIII ff. Man.-A *M I* 8, 10 (**ol**); a.o. *do.* 18, 6 (ii): **Xak.** XI *al-faṭs* (unvocalized, read *al--fiṭṭīs*) **bazğa:n** *I* 18, 8; **bazğa:n** (mis-spelt *barğa:n*) *al-faṭs* (read *al-fiṭṭīs*) *I* 438: XIV *Muh. miṭraqa kabīra* 'a large hammer' **yaltçuk** (Hap. leg.) **ba:sğa:n** *Mel.* 61, 8; the same but the first word unvocalized and with **b-** for **y-** (? read **baltaçuk** 'small axe') and **ba:sğa:n** only in margin *Rif.* 160: **Kıp.** XIV **başan** a word for a dog, derived fr. **baş-** *ṣarī'a* 'to

bring down', because it brings down wolves *Id.* 33 (etymologically the same word).

Tris. BZĞ

(D) **buza:ğu:** 'a calf'; a very old word ending in **-ğu:**. An early l.-w. in Mong. as *bura'u* (*Haenisch* 22). S.i.a.m.l.g. often much distorted, e.g. NE Khak. **pızo**; Tuv. **bıza:**; SE Türki **mozay**; see *Shcherbak* 100, where the suggested connection with **bo:z** is very improbable; Çuv. **păru** *Ash. X* 133. Cf. **ta:ḍun, tüge:**. **Türkü** VIII ff. (a dappled white cow was on the point of calving . . .) **ürü:ŋ esrı: érkek buza:ğ:ı kelü:rmi:ş** 'she gave birth to a white dappled bull calf' *IrkB* 41: **Uyğ.** VIII ff. Man.-A **kuzı buzağu** 'a lamb or a calf' *M I* 8, 4; 18, 3: Bud. (Sanskrit lost, but the context is with elephants) **bu:za:ğula:rındın**(*p-*) *TT VIII C*.6; a.o. *PP* 77, 3–4 **éntür-**): **Xak.** XI **buza:ğu:** *al-'icl* 'calf'(prov.): **buza:ğu: tılı:** *al-cirḍawn* 'a mole (or rat?)'; it is a small animal (*duwaybba*) *Kaş. I* 446; three o.o.: XIV *Muh. al-'icl* **bı:za:ğu:** (v.l. **buzaw**) *Mel.* 71, 1 (only): **Çağ.** XV ff. **buzağu/buzağ** (*sic*)**/buzaw** (all spelt) *baça-i gāw wa gāwmiş wa kargadan* 'the young of a cow, buffalo, or rhinoceros' *San.* 134r. 8 (quotn.): **Xwar.** XIII(?) *Oğ.* 263 (**u:ḍ**): **Kom.** XIV 'calf' **buzaw** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-'iclu'l-şağīr* 'a small calf' **buza:ğu:** *Hou.* 14, 19: XV **buzawu** 'a small calf', also called **buzağu:**; in the *Kitāb Beylik* the same translation and also *waladu'l-ayyil* 'a young deer' *Id.* 31; 'a large calf' **buzağu:** *Bul.* 7, 10; 'a young deer' **bızawu:** *do.* 10, 15: XV 'a small sucking calf' **buzağu:** *Kav.* 62, 3: **Osm.** XIV to XVI **buzağu** 'calf'; once in XV **buzağı** *TTS II* 185; IV 138.

Tris. V. BZĞ-

D **buza:ğu:la:-** Den. V. fr. **buza:ğu:**; (of a cow etc.) 'to calve'. S.i.s.m.l. w. phonetic changes. **Türkü** VIII ff. **ürü:ŋ esrı: ingek buza:ğu:laçı: bolmı:ş** 'a white dappled cow was on the point of calving' *IrkB* 41 (the form is grammatically impossible, ? error for **buza:ğu:la:daçı:**): **Xak.** XI *Kaş. III* 91 (**yéni:-**).

Dis. BZG

D(S) **bezek** (**beze:k**) N.Ac. (and Conc. N.) fr. **beze:-**, q.v.; 'ornamentation, painting, etc.; an ornament'. S.i.s.m.l.g. in all groups except NE. See *Doerfer* II 741. **Xak.** XI **bezek** *al-naqş* 'ornamentation, painting; an ornament, picture' in one dialect *Kaş. I* 385; **beze:k** *huwa* (omission in MS.) *I* 412; o.o. *II* 99 (**bezeş-**): *KB* **bu kökteki yulduz bir ança bezek** 'of these stars in the sky some are ornaments' (and some guides . . .) 128: XIII(?) *At.* **ağız til bezeki** 'the tongue is an ornament of the mouth' 155; a.o.: **Çağ.** XV ff. **bézek** *ārāyiş* 'ornamentation' *San.* 146r. 27: **Xwar.** XIV **bézek** (*sic*) 'an ornament' *Qutb* 31 (and **bezeklig** 'ornamented'); *Nahc.* 380, 9: **Kıp.** XIV **bezek** *al-zayna* 'ornamentation' *Id.* 30: **Osm.** XIV ff. **bezek** 'ornament, decoration'; c.i.a.p. *TTS I* 94; *II* 134; *III* 88; *IV* 98.

D **bezlg** Hap. leg.; Dev. N fr. **bez-**. **Xak.** XI **bezlğ** *al-ri'da* 'shivering'; hence one says **ol bezlg bezdı:** 'he shivered' *Kaş. I* 385.

D **bezge:k** Dev. N. connoting Habitual Action fr. **bez-**; 'ague, malaria'. S.i.a.m.l.g. except NE (in SW only Tkm.). See *Doerfer* II 825. **Uyğ.** VIII ff. Civ. **bezgek em** 'a remedy for ague' *H I* 102; a.o. *II* 10, 74: **Xak.** XI **bezge:k** *al-ri'da* 'shivering' *Kaş. II* 289; (after **bezit-**) hence *al-ḥummā'l-nāfiḍ* 'fever accompanied by shivering' is called **bezge:k** *II* 305: **Xwar.** XIV **bezgek** 'fever, ague' *Qutb* 30; **bézgek** *do.* 31: **Kom.** XIV 'a cold fever' **bezgek** *CCG*; *Gr.*: **Kıp.** XIV **bézgek** *al-ḥummā'l-bārida* 'a cold fever' *Id.* 31.

Dis. BZL

D **bu:zluğ** P.N./A. fr. **bu:z**; 'icy, containing ice', and the like. S.i.s.m.l. **Uyğ.** VIII ff. Bud. (the ninth and tenth months) **karlığ buzluğ öḍ bolur** 'become the time of snow and ice' *Suv.* 590, 4–5: Civ. (a man suffering from sunstroke) **küçe:k bu:zluğ** (*p-*) **yéŋlağ içi[zün?]** 'should drink heavily iced ?' *TT VIII I*.10 (the third word is Hap. leg. and phonetically obscure, perhaps a l.-w.).

D **bu:zluk** A.N. (Conc. N.) fr. **bu:z**; 'an ice-house'. Survives with the same meaning in SW Osm. and Tkm. (**bu:zluk**). See *Doerfer* II 786. **Xak.** XI **buzluk** *al-macmada* 'an ice-house' *Kaş. I* 466: XIV *Muh. al-maṭlaca* 'ice-house' **bu:zluk** *Mel.* 77, 10; *Rif.* 181.

Dis. V. BZL-

D(S) **bezel-** (**beze:l-**) Pass. f. of **beze:-**; 'to be ornamented, painted', etc. N.o.a.b.; in modern languages **bezen-** is used in this sense. **Xak.** XI **ev bezeldı:** 'the house (etc.) was painted' (*nuqişa*) *Kaş. II* 131 (**beze:lü:r, bezelme:k**): XIII(?) *Tef.* 72 (**eḍlet-**): **Çağ.** XV ff. **bézel-**(**-ip**, etc.) *bezen-*, *müzeyyen ol-* 'to be ornamented, adorned' *Vel.* 141; **bézel-ārāsta şudan** ditto *San.* 146r. 20 (quotns.).

D **buzul-** Pass. f. of **buz-**; 'to be destroyed, damaged', and the like. S.i.a.m.l.g. w. the same phonetic changes as **buz-**. **Türkü** VIII ff. Man. **teŋri tamğası buzulti erser** 'if God's seal has been broken' *Chuas.* 188–9: **Uyğ.** VIII ff. Bud. **yılkı prét bu:zlur** (*pu:slur*) **tamu:da:** 'animals and ghosts are (?will be) destroyed in hell' *TT VIII N*.11: Civ. in a calendar text Chinese *p'o* 'destruction' (*Giles* 9,410) is translated **buzulmak** *TT VII* 11, 7: **Xak.** XI **ev buzuldı:** 'the house fell into ruin' (*xarība*); also used when someone has destroyed it (*hadamahu*) (**buzulur, buzulma:k**); this verb is Intrans. and Pass.; and one says **er buzuldı:** *xuriba mālu'l-racul* 'the man was (financially) ruined' *Kaş. II* 131: *KB* **buzulmasu beğlik beğüklük bile** 'may (your) rule and greatness not be destroyed'

941; o.o. 882 (**erinç**), 5726: **Çağ.** XV ff. **buzul-** *xarāb şudan* 'to be ruined, destroyed' *San.* 133v. 13 (quotns.): **Xwar.** XIV ditto *Qutb* 36; *Nahc.* 21, 13: **Kıp.** XIV (after **buz-**) the Pass. f. is **buzul-** in both senses *uxiḍa ğārata(n)* 'to be taken in a raid' and *nuqiḍa* 'to be pulled down, broken' *Id.* 30: XV *xaruba* **buzul-** *Tuh.* 15a. 10.

VUD **bozla:-** (?**bo:zla:-**) (of a camel), 'to bellow', with some extended meanings; Den. V. fr. ***bo:z**, a different word from **bo:z** 'grey'. S.i.a.m.l.g. except perhaps SE; the first vowel is **-u-** in NE, and **-o-** (in Tkm. **-o:-**) elsewhere. **Xak.** XI **titir bozla:dı:** 'the she-camel (etc.) bellowed' (*rağat*) *Kaş. III* 291 (**bozla:r, bozla:ma:k**); a.o. *I* 120 (**aŋra:-**): XIV *Muh.* (?) *'acca'l-camal* 'of a camel, to bellow' **bo:zla-** *Rif.* 112 (only); *'acicu'l-camal* **bo:zlamak** 124; *ruğā'u'l-camal* **bo:zla:mak** 176: **Çağ.** XV ff. **bozla-(-dı)** 'of mourners, to groan and lament with a melancholy voice' (quotn.); the word is used in this sense and also of a camel, 'to bellow' *Vel.* 150; **bozla-** 'of a female camel, to bellow, when calling its young', in Ar. *ḥanīn*; and metaph. 'of mourners, to lament in a melancholy voice' *San.* 133v. 19 (quotns.): **Kıp.** XIV **bozla-** *rağā'l-camal İd.* 31: XV *ba'ba'a* 'to gurgle' **bozla-** (also *calida* 'to be frozen', i.e. **buzla-**, Den. V. fr. **bū:z**) *Tuh.* 8b. 7: **Osm.** XIV and XV **bozla-** (once **bozula-**) 'to bellow' in one or two texts *TTS I* 117; *II* 166.

VUD **bozlat-** Hap. leg.?; Caus. f. of **bozla:-**. **Xak.** XI **ol botu:nı: bozlattı:** 'he made the camel colt (etc.) bellow' (*arğā*) *Kaş. II* 341 (**bozlatu:r, bozlatma:k**).

Dis. BZN

S **bozun** See **boḍun**.

ES **buzun** (*Tcf.*) See **yoḍun**

D(S) **bezenç** (unvocalized in the MS., but no doubt to be so read) Dev. N. fr. **bezen-**. N.o.a.b. **Xak.** XI **bezenç** 'a hank (*şahraca*) of silk or thread'; **bezenç** 'the name of a plant (*nabt*) with a red stem and leaves, which grows among the vines and is eaten as a drug' *Kaş. III* 373.

Dis. V. BZN-

D(S) **bezen-** Refl. f., often used as Pass., of **beze:-**; 'to adorn oneself; to be ornamented, adorned'. S.i.s.m.l. in all groups except NE, usually as Pass. **Xak.** XI **ura:ğut bezendi:** 'the woman adorned herself' (*tabarracat*); and one says **ev bezendi:** 'the house was ornamented' (*zaxrafa*); the **-n-** (in the latter instance) was changed from **-l-** *Kaş. II* 142 (**bezenü:r, bezenme:k**); a.o. *II* 155 (**kozan-**): *KB* **bezenmek tiler dunyā** 'the earth wishes to adorn itself' 64; **bezenmiş kelin teg** 'like a bride adorned' 3567; a.o. 67: **Xwar.** XIV **bézen-** (*sic*) 'to be adorned' *Qutb* 31: **Kıp.** XIV **bezen-** *izdāna* 'to be adorned' *Id.* 30: XV *tazawwaqa* 'to be ornamented' **bezen-** *Tuh.* 10a. 5; *zuwwiqa* ditto *do.* 18a. 13: **Osm.** XIV ff. **bezen-** 'to adorn oneself, be adorned', etc.; c.i.a.p. *TTS I* 95; *II* 135; *III* 88; *IV* 99.

Dis. V. BZŞ-

D(S) **bezeş-** Co-op. f. of **beze:-**; n.o.a.b. **Xak.** XI **ol maŋa: bezek bezeşdi:** 'he helped me to paint (*fī naqş*) the thing'; also used for competing *Kaş. II* 99 (**bezeşü:r, bezeşme:k**): **Çağ.** XV ff. **bézeş-** 'to be adorned (*ārāsta şudan*) together' *San.* 146r. 23.

D **buzuş-** Co-op. f. of **buz-**; survives only (?) in SW Osm., Tkm. **bozuş-** 'to quarrel, be estranged'. **Xak.** XI **ol maŋa: ev buzuşdı:** 'he helped me to demolish (*fī hadm*) the house'; also used for competing *Kaş. II* 99 (**buzuşu:r, buzuşma:k**).

INITIAL DENTIPALATAL AFFRICATE

Preliminary note. *Initial* **ç-** *is not very common in Turkish as an original initial. Although there is good evidence that both unvoiced* **ç** *and voiced* **c** *existed in the medial and final positions, there is no evidence that there was ever a voiced initial* **c-**, *see* Studies, *pp. 167, 170. There are many Secondary initial* **c-s**, **ç-ş** *and* **j-s** *in some modern languages, usually representing an original* **y-**, *less often an original* **s-** *or* **t-**, *with some interchange between the three. Conversely in some languages* **ç-** *has become* **ş-**. *There are in Mong. and Pe. a good many words with initial* **c-** *which have become l.-w.s in Turkish and have erroneously been regarded as native Turkish words.*

Mon. CA

VU **çı:** as such Hap. leg., but perhaps connected with **çig**, q.v. If as seems probable **2 çı:k-** is derived from this word it must have had a back vowel, see also **çı:la:-**. **Xak.** XI **çı:** *al-nadā* 'moisture'; hence one says **çı: yé:r** *arḍ nadīya* 'moist ground' *Kaş. III* 207.

çu:/çü: N.o.a.b. **Xak.** XI **çu:(/çü:)** 'an Interjection (*ḥarf*) attached to Imperatives both positive and negative in order to strengthen them' (*'alā ma'nā ta'kīd*); hence one says **kel çü:** 'come at once!' and **barma: çu:** 'do not on any account go'. The word is not used except in conversation (*fī'l-xiṭāb*) *Kaş. III* 207: **şu:(/şü:)** an Interjection which alternates (*yanūb*) with **çu:(/çü:)**, one says **bargıl şu:** 'go at once' and **kel şü:** 'come at once' *III* 211.

Mon. CB

çap Onomatopoeic; *Kaş.* is usually the only early authority for such words, but they are common in modern languages, though not always entered in the dicts. **Xak.** XI **çap çap** *ḥikāya 'an waq'i'l-siyāṭ wa'l-ṣibi'l-ṣifāh* 'an onomatopoeic for the blow of a whip and smacking the lips'; hence one says **ol erük çap çap yé:dі:** 'he eat a peach smacking his lips' *Kaş. I* 318.

ça:v originally 'fame, good reputation' with a favourable connotation, later 'reputation' (good or bad), and finally merely 'rumour, noise', perhaps owing to confusion with onomatopoeics like **çap**. Survives in NE Alt., Leb., Tel. **çap** *R III* 1915; Tel. **çu:** *do.* 2164; Bar. **tsap** *IV* 196; NC Kır. **çu:**; SW xx Anat. **çav** *SDD* 310. (**Türkü** VIII **çav**, read in *T* 7, *Ix.* 17 is an error, see **çavuş**; IX ff. Yen. ditto): **Xak.** XI **yaḍsu:n çavı:ŋ bodu:nka:** 'so that he may spread your fame (*ṣītak*) among the people' *Kaş. I* 45, 22; **kalsun çavıŋ yarınka:** 'so that your name (*ismuk*) may remain until the morrow' *II* 250, 5; n.m.e.; *KB* **çav** 'fame, reputation' is common, both by itself (737, 1693, etc.) and in association with **kü:** (87, 102, etc.) or **ı a:t** (1924, etc.): XIII(?) *KBPP* **atı çavı** 28: XIV *Muh.* (among the words pronounced with **-v** in Turkistan and **-w** in 'our country') *al-ṣawt* 'fame' **ça:v/ça:w** *Mel.* 8, 1; *Rif.* 79: **Çağ.** XV ff. **çaw** *āwāza* (the quotn. indicates '(bad) reputation') *San.* 209v. 9 (quotn.): **Xwar.** XIV **çav** 'fame' *MN* 46 etc.: **Kıp.** XIV **çaw** (*c-*) *al-ḍacīc* 'bustle, uproar' *Id.* 47: **Osm.** XIV to XVII **çav** initially 'reputation' (neutral), later hardly more than 'news'; common till XVI *TTS I* 150–1; *II* 214–15; *III* 141–2; *IV* 158.

F **çaw** l.-w. fr. Chinese *ch'ao* 'a paper currency note' (*Giles* 514); appears as a unit of currency in late (?XIII–XIV) Uyğ. Civ. documents; also used in Çağ. since such notes were issued by the Mongols in their western dominions. N.o.a.b. **Uyğ.** VIII ff. Civ. **çaw** is common in *USp.* and, like *ch'ao*, seems to mean sometimes an actual currency note and sometimes 'expressed in notes and not coin' (**kümüş**), e.g. *12, 5* **altı yüz yastuk çaw** 'notes for (or a sum of) 600 *yastuks*'; *12, 6* **bu çavnı** 'this sum'; *15, 8* **yégirmi yastuk çuŋ tuŋ baw çaw** 'notes for twenty *yastuks* in heavy current copper coin' (Chinese *ch'ung t'ung pao*, *Giles* 2,880 12,294 8,720); the word transcribed **çuv** in 54, 9 etc. is the same word: **Çağ.** XV ff. **çaw** 'an oblong piece of paper which circulated instead of gold in the dominions of the Mongol *xans* with a special mark and the name of the *pādiṣāh* inscribed on it'. They conducted business with it. *Waṣṣāf* in the second volume of his History in an account of the *çaw* which were current in the reign of Gayxatū Xan says that the shape and appearance of the *çaw* were as follows: around the face of an oblong piece of paper were written a number of words in Chinese characters, and at the top *'lā ilāh illā Allāh, Muḥammad rasūlu'llāh*, a metallic coin' and below that was written *irmeçin nurçi* (a corrupt Mong. phr.) in an oval below the centre; they were in denominations from half a *dirham* to ten *dīnār*s and have become obsolete *San.* 209v. 10.

çıp (?**çı:b**) Hap. leg.; perhaps the basic word of which **çıbık** was a Dim. f. **Xak.** XI **çıp** 'any thin slender branch' (*ğuṣn*), abbreviated (*maqṣūr*) from **çıbık**, just as 'a ball' is called **to:b**, abbreviated from **tobık** *Kaş. I* 318.

çıf (?**çıv**) Hap. leg.; onomatopoeic. Cf. **çıfı:la:-**. **Xak.** XI **çıf** 'an onomatopoeic (*ḥikāya*) for the gurgling (*ğalayān*) of wine in a jar and the like' *Kaş. I* 332.

F **çıw** (?**çıo**) Hap. leg.; prob. a l.-w. fr. Chinese *chio* (*Giles* 2,215) 'horn, corner'; 'three *chio*' and 'four *chio*' are common phr.

for 'triangular' and 'rectangular' in Chinese. **Uyğ.** VIII ff. Civ. (as for the golden food-vessel (**küzeç**) it is a solid vessel) **tört uluğ çıwlarda belgülüg idiş ol** 'it is a vessel distinguished by its four great corners' *TT I* 189–91.

F **1 çuv** Hap. leg.; l.-w. fr. Chinese *chou* 'district' (*Giles* 2,444). This identification was made by S. G. Klyashtornyi, *Drevnetyurkskie runicheskie pamyatniki*, Moscow, 1964, p. 94. **Türkü** VIII **altı: çuv Soğdak** 'the Sogdians of the Six Districts' *I E* 31.

SF **2 çuv** See **çaw.**

çö:b originally 'sediment, dregs', and the like; hence, more generally, 'something worthless, rubbish', and hence, more specifically, 'splinters, bits of chaff, straw', and the like. S.i.a.m.l.g. in the last meaning, with some phonetic changes. See **çöbik. Uyğ.** VIII ff. Bud. **kalınçu çöb öd** 'the period of residues and dregs' *Hüen-ts.* 2011 (see note thereon, the Chinese original reads *hsiang yün chih mo* 'the end of the period of formalism', i.e. the beginning of decadence): **Xak.** XI **çöb** *durdīyu'l-xamr* 'the dregs of wine', also '*akar kull şay*' 'the residue of anything'; hence 'the dregs of the population' (*ḥuṭālatu'l-nās*) are called **çöb çeb** (so vocalized) **kişi:le:r**; (**çıp** follows here); **çöb** 'any piece of noodles' (*tutmāc*); one says **bir çöb yé:gil** 'eat a little noodles', also used for pieces of vermicelli or macaroni (*al-laṭīṭ wa'l-iṭriya*) *Kaş. I* 318; **çö:b** *ṭufl kull şay' wa 'aşiruhu* 'the sediment and expressed juice of anything'; one says **üzüm çö:bi:** *ṭacīru'l-'inab* 'grape juice'; **ya:ğ çö:bi:** '*akaru'l-duhn* 'the sediment in oil'; **bo:r çö:bi:** *durdīyu'l-xamr* 'the dregs of wine' (etc.); **tutma:ç çö:bi:** 'the word for any piece of the dough of macaroni or vermicelli' *III* 119; a.o. *II* 346 (**suvlat-**): **Çağ.** XV ff. **çöp** ('with **-p'**) *xāşāk* 'rubbish' *San.* 211 v. 3 (quotn.): **Kom.** XIV **tirki çöbü** 'the residue of a sacrificial offering' *CCG*; *Gr.* 76 (quotn.): **Kıp.** XIV **çöb** (*c-*) *qaşş* 'rubbish' *Id.* 41: **Osm.** XV and XVI **çöp** 'rubbish' and the like in several phr. *TTS IV* 182 (the supposed occurrence in *III* 160 seems to be an error for Pe. *çūb* 'a stick', a word sometimes confused with this one).

Mon. V. CB-

çap- an onomatopoeic verb (cf. **çap**) with several meanings both Trans. and Intrans., the only connecting link between which seems to be that they all describe noisy action. S.i.a.m.l.g. w. some phonetic changes and several different meanings. **Xak.** XI **er suvda: çapdı:** 'the man swam (*sabaḥa*) in the water'; and one says **ol atnı: çıbık birle: çapdı:** 'he struck the horse lightly (*ḍaraba . . . xafīfa(n)*) with a stick'; and one says **çomak tat boynı:n çapdı:** 'the Moslem struck the neck of the unbeliever' in **Uyğ.**; and one says **er evin çapdı:** 'the man plastered (*laṭaxa*) his house with clean mud' *Kaş. II* 3 (**çapa:r, çapma:k**): a.o. *II* 149, 12 (**çapın-**): *KB* (some birds rise, some settle) **kayusı çapar** 'some swim' (and some drink water) 73: XIII(?) *Tef.* **çap-** (1) 'to strike (with a whip)'; (2) 'to hurry (Intrans.)' 357: **Çağ.** XV ff. **cap-(-tı** etc.) (1) *segirt-* 'to run, gallop'; (2) *baş kes-* 'to behead' *Vel.* 228–9 (quotns.); **çap-** ('with **ç- -p-**') (1) *tāxtan ba-ma'nā dawīdan* 'to gallop'; (2) *dawānīdan* 'to cause to gallop'; (3) *tāxtan ba-ma'nā ğārat kardan* 'to raid, plunder'; (4) 'to strike with a sword, to wound, to sever with a single blow' *San.* 203 v. 11 (quotns.): **Xwar.** XIV **çap-** 'to hurry; to strike; to sever' *Qutb* 39:* **Kıp.** XIV **çap-** ('with **-p-**') *ḍaraba wa qaṭa'a bi-marra wāḥida* 'to strike; to sever with a single blow' *Id.* 41: XV 'to drive (*sāqa*), in the sense of driving livestock' **şap-** (*sic*) *Kav.* 78, 3: **Osm.** XIV ff. **çap-** (1) 'to attack, raid', common in XIV and XV, sporadic later; (2) 'to gallop' and more generally 'to hurry' fr. XV onwards; (3) 'to make (a horse) gallop' fr. XVI onwards *TTS I* 147; *II* 210; *III* 140; *IV* 156.

***çiv-** See **çivğin.**

Dis. CBA

VU?F **çava:** Hap. leg.; prob. an Iranian l.-w. cognate with Pe. *cawān* 'young'. **Xak.** XI **çava:** *min asmā'i'l-fityān* 'a boy's name' *Kaş. III* 225.

PU?F **civi:** Hap. leg.; the single *kasra* under the word might belong either to the **c-** or to the **-v-**; possibly an Iranian l.-w. with an initial dental converted to an affricate, cf. Iranian *daeva* 'demon' (Pe. *dēv*). **Xak.** XI **civi:** 'the word for a class of demons' (*ḥizbi'l-cinn*). The Turks assert that when two communities (*cam'ayn*) fight one another, before the battle the demons which inhabit the territories (*wilāya*) of these two communities fight one another furiously on behalf of the human owners of the two territories; and whichever of them wins, the victory goes to the owner of that territory on the next day; and whichever of them is defeated on that night, defeat comes to the ruler of the community of the territory inhabited by that class of demons. On the night before the encounter (*al-ma'ād*) the Turkish armies hide themselves and go into their tents to take cover from injuries by the arrows of these demons. This is well known (*ma'rūf*) among them *Kaş. III* 225.

VU?F?S **çuvı:** Hap. leg.; a Khotanese word might be native Saka, the language of that area, or corrupt Turkish; as the Türkü order of precedence seems to have been **xağan—şad** (and **tégin**)—**yabğu:** (q.v.) it is possible that this is a corruption of the last word. **Xotan** XI **çuvı:** 'a title (*laqab*) given to a man who is two steps below the *xāqān* (*ba'da'l-xāqān bi-daracatayn*) in the order of precedence (*fī rasm*) of Xotan; *wa li'l-turk rasm fihi* 'the Turks have a (similar) order of precedence' *Kaş. III* 225.

Dis. CBC

S **çepiç** See **çepiş**.

VU?F **çowa:ç** 'a royal parasol'. No doubt a l.-w., esp. considering the **-w-**, but of unknown origin. N.o.a.b. **Xak.** XI **karwı:** (mis-vocalized *kurwı:*) **çowa:ç kuruldı:** *nuṣirat fihā qubbatu'l-malik* 'the royal parasol was set up there'; this is a parasol made of silk for the kings of the Turks under which they seek shade in the summer heat and take shelter from rain and snow *Kaş. I* 195, 1 (s.v. **urul-**); o.o. *II* 7, 24 (**kur-**); 190, 11 (**kurtur-**); *III* 60, 1 (**yas-**); n.m.e.: XIV *Rbğ.* **ol ediz kökni üstide çowaç** (*?sic, R. cawac*) **kıldı** 'he made the high heaven a parasol over him' *R IV* 59.

PU?F **çavju:** Hap. leg.; completely unvocalized; entered under Z between **sünzı:** and **kenzı:** which suggests that the **-j-** ought to be **-z-** and the initial some letter later than *sīn*, perhaps *kāf*; prob. a l.-w. **Xak.** XI **çavju:** 'a tree with a red trunk and branches and bitter red berries which grows in the mountains'; *it is al-'anam* (translated in the dicts. 'a tree with red fruit') to which the fingers of young women are compared *Kaş. I* 422.

Dis. CBD

S **çaput** See **çapğut.**

VU?F **çüwit** some kind of dye-stuff prob. mineral, perhaps a coloured earth; note that *Kaş.* describes it as a generic term, not tied to a particular colour. Prob. a l.-w., but of unknown origin. Survives only(?) in NE Tel. **çibit** 'ochre' *R III* 2155 and SW Osm. **çivid/çivit** 'indigo'. For the last meaning cf. **maraz.** **Uyğ.** VIII ff. Civ. (as a remedy for weak eyes) **cüvitni suvka simlep kinlep alınka sürtser eğgü bolur** 'if you crush (?, Hend.) a blue(?) dyestuff in water and rub it on the forehead they get better' *H I* 157–8: **Xak.** XI **kızıl çüwit** *al-zincarf* 'cinnabar'; **al çüwit** *al-isranc* 'red lead, vermilion'; **kö:k çüwit** *al-lāzaward* 'lapis lazuli'; **ya:şıl çüwit** *al-zincār* 'verdigris'; **sa:rığ çüwit** *al-zirnix* 'yellow arsenic'; **çüvit** a dialect form (*luğa fihi*). Know that **çüwit** is a generic term (*ism cāmi'*) for all these dyestuffs (*al-alwān*), it is differentiated by mentioning the individual colour with it *Kaş. III* 162: (**Çağ.** XV ff. **çewek** ('with **-k**') *reng* 'colour'; for example **kara çewek** 'black coloured', **kızıl çewek** 'red coloured', also used for a cloth which women wear on their heads, and a fabric (*qumāş*) if it is of one particular colour *Vel.* 236 (quotn.); **çewek** *lawn wa rang* 'colour' (quotn.); also used for *rangin* 'coloured' (quotn.) *San.* 209v. 18; **çewek** is otherwise unknown and perhaps an error for this word): **Osm.** XVIII **çiwit** (spelt) in *Rūmī*, 'indigo' (*nīl*) with which they dye clothes *San.* 222r. 8.

Dis. V. CBD-

D **çapıt-** Caus. f. of **çap-**; n.o.a.b. Cf. **çaptur-.** **Xak.** XI **it kişi:ke: çapıttı:** *ḥamala'l-kalbu 'alā'l-insān li-ya'aḍḍahu* 'the dog attacked the man to bite him' (this is the clear meaning of the Ar., but the meaning to be expected is 'he egged on the dog to bite the man'); and one says **beg anıŋ boynın çapıttı:** 'the *beg* ordered that he should be struck on the neck' (*bi-ḍarb 'unuqihi*) in **Uyğ.** *Kaş. II* 298 (**capıtu:r, capıtma:k**); **Xwar.** XIV **çapıt-** 'to make (the heart) beat' *Qutb* 40.

D **çaptur-** Caus. f. of **çap-**; s.i.s.m.l. with the same range of meanings as **çap-** turned into Caus. Cf. **çapıt-.** **Xak.** XI **er kulın suvda: çapturdı:** 'the man made his slave swim (*asbaḥa 'abdahu*) in the water'; and one says **ol anıŋ boynıŋ çapturdı:** 'he ordered that he should be struck on the neck', in **Uyğ.**; and one says **ol evin çapturdı:** 'he gave orders for the plastering (*bi-tamwīh*) of his house with clean mud' *Kaş. II* 180 (**çapturur, çapturma:k**): XIII(?) *Tef.* **çaptur-** 'to make (a horse) gallop' 357: **Çağ.** XV ff. **captur-(-dı)** *segirtdir-* ditto *Vel.* 228 (quotn.); **çaptur-** Caus. f.; (1) *dawānīdan* ditto; (2) *tāxt farmūdan* 'to order to raid or pillage' *San.* 204r. 18 (quotns.): **Osm.** XIV ff. **çaptır-** with the same two meanings in several XIV and XV and one XIX text *TTS I* 147; *II* 211; *III* 140; *IV* 157.

Dis. CBĞ

çabak (**?I çapak**) a small freshwater fish, usually 'the bream' (*Abramis brama*). S.i.a.m.l.g. with much the same meaning; l.-w. in Russian, *chebak* 'bream'. See *Doerfer* III 1061. **Xak.** XI **çabak** 'the name of a kind of small fish (*samak ṣiğār*) in the Turkish lake' (*bi-buḥayrati'l-turk*); hence a despicable (*al-naḍl*) man is metaphorically called **çabak er** *Kaş. I* 381: **Çağ.** XV ff. **çabak** (so spelt) *māhī-yi rīza* 'a small fish' *San.* 204r. 28.

S **2 çapak** See **çelpek.**

çavığ 'a whip-lash'; in *II* 210, 18 spelt *çağığ*, no doubt in error. N.o.a.b. **Xak.** XI **çavığ** '*aḍabatu'l-ṣawt* 'a whip-lash' *Kaş. I* 374; o.o. *II* 210, 18 (**çermeş-**); 231, 1 (**çermel-**).

D **çıbık** Dim. f. of **çıp**; 'a rod or stick', esp. a flexible one. S.i.a.m.l.g. with a rather wide range of phonetic changes, in SW Tkm. **çı:bık**; the Osm. form **çubuk** prob. due to a supposed connection with Pe. *çūb*, same meaning. See *Doerfer* III 1059. **Uyğ.** XIV *Chin.–Uyğ. Dict. chih* 'a branch' (*Giles* 1,875) **çıbık** *Ligeti* 151; *R III* 2099: **Xak.** XI **çıbık** *al-qaḍību'l-raṭl mina'l-aġṣān* 'a fresh stick (taken) from tree branches' *Kaş. I* 381; a.o. *II* 3 (**çap-**): **Çağ.** XV ff. **çubuğ/çubuk** 'a fresh twig (*şaxça*); a thin, flexible stick' (*çūb*) *San.* 211 v. 13: **Xwar.** XIII(?) **dalnıŋ çubukı** 'a willow shoot' *Oğ.* 30: **Kom.** XIV 'twig, rod' **çıbuk/çıbux** *CCG*; *Gr.*: **Kıp.** XIII *al-ġuṣn wa'l-qaḍīb* **çı:bık** *Hou.* 7, 11: XIV **çıbık** *al-qaḍīb Id.* 41: **Osm.** XV **çıbuk börk** 'a tall pointed cap'(?) *TTS III* 149.

çıvğa: See **çıvğaçı:.**

PU **çufğa:** (?**çuvğa:**) an old word ending in **-ğa::** the **-f-** in all the spellings is prob. an

error for **-v-**. N.o.a.b. **Xak.** XI **çufğa:** 'a horse which a fast post-rider (*al-barīdu'l-musrī*') takes on the road and rides until he finds another' *Kaş. I* 424: **Oğuz/Kıp.** XI **çufğa:** *al-dalīl wa'l-qā'id* 'a guide, leader', and in the prov. **kalın kula:n çufğa:sız bolma:s** 'there is no herd (*xunṭūla*, mis-spelt) of wild asses without a guide and leader' (*dalīl wa hādī*) *Kaş. I* 424.

?D **çapğut** perhaps Dev. N. fr. **çap-**, but the semantic connection is remote. Survives only(?) in NC Kır. **çapan çapkıt** 'outer clothing'; **çopkut** 'body armour', and SW Osm. **çaput** 'rag, patch; gore, gusset'. The original meaning may have been 'a quilted coat', cf. **yalma:**. See *Doerfer* III 1082. **Xak.** XI **çapğut** *al-ḥaşīya* 'a padded garment' *Kaş. I* 451: **Kıp.** XIV **çaput** (*c-b-*) *al-ḥudma* 'a patched garment' *Id.* 41.

Dis. V. CBĞ-

D **çavık-** Intrans. Den. V. fr. **ça:v**; 'to be, become, famous'. N.o.a.b. **Uyğ.** VIII ff. Bud. **utmış çavıkmış vacır psaklığ** 'the victorious and famous *vaira*-crowned' (Sanskrit and Sogdian l.-w.s) *U II* 59, 4 (iii): **Xak.** XI **er çavıktı:** *şāra li'l-racul şīt* 'the man became famous' *Kaş. II* 117 (**çavıka:r, çavıkma:k**): *KB* **ajunda çavıkmış** 'famous all over the world' 406; similar phr. 1928; **isizke çavıkmış kişidin yıra** 'keep away from a man who is notorious for his wickedness' 4238: **Xwar.** XIV **çavuk-** 'to be famous' (and **çavuktur-** 'to make famous') *Qutb* 42.

Tris. CBĞ

D **çıvğaçı** Hap. leg.; N.Ag. fr. **çıvğa:** which survives only(?) in SW Osm. and XX Anat. where it, and the Sec. f.s in the latter (**çıvka, çıvğar, çıvkar**, etc.), have a wide range of meanings, 'thin, weak' (*Red.*); 'a cow's horn' (*Samī*); 'thin; shoot, sucker', etc. (*SDD* 346). The N.Ag. by its context obviously relates to catching birds, possibly by some sort of trap contrived by using thin twigs under tension. **Uyğ.** VIII ff. Bud. (if we have been butchers, poultry-keepers, pig-keepers, or fishermen) **keyikçi aŋçı tuzakçı boltumuz erser torçı çıvğaçı kuşçı (iterçi**, q.v.) **. . . boltumuz erser** 'if we have become wild game (Hend.) hunters or trappers; if we have become bird netters, bird snarers (?), wild-fowlers . . .' *TT IV* 8, 56–8.

PUF **çıbıka:n**, etc. lit. 'a jujube fruit, *Zizyphus vulgaris*'; hence metaph. 'an inflamed boil or ulcer'. No doubt a l.-w., prob. of Indian origin, which explains the variations in spelling. In the medieval period the **-k-** was voiced and ultimately elided. Survives only(?) in SW Osm. **çıban**; Tkm. **çı:ban** 'boil, ulcer'. See *Doerfer* III 1151. **Uyğ.** VIII ff. Civ. (VU) **çubakan** 'jujube fruit' *H II* 22, 39: XIV *Chin.–Uyğ. Dict.* 'jujube fruit' **çobuğan** *Ligeti* 153; *R III* 2185; 'sweetmeat' **çıbıyan** *do.* 151; 2154: **Xak.** XI (under the heading *fa'ālān/fa'īlān* **-K-**) **çıbıka:n** *al-'unnāb* 'the jujube fruit'; **çıbıka:n** *al-dumal* 'a boil', it resembles a jujube fruit in its redness *Kaş. I* 448: XIV *Muh. al-dummal* **çı:ba:n** *Mel.* 65, 3; *Rif.* 164: **Çağ.** XV ff. **çıban** (spelt) 'a boil or pustule (*qarḥa*) which appears on the limbs' *San.* 215v. 14: **Xwar.** XIII(?) (they eat and drank various kinds of food and wine) **çubuyanlar kımızlar** 'jujube fruits and *koumiss*' *Oğ.* 93–4: **Kıp.** XIII *al-dummal* (**ba:ş**); **Tkm. çıba:n** (vocalized *ça-*) *Hou.* 33, 5: XIV **çıba:n** *al-dummal Id.* 41; *Bul.* 10, 2.

Tris. V. CBĞ-

D **çıbıkla:-** Den. V. fr. **çıbık**; s.i.s.m.l. with some phonetic changes, usually for 'to beat with a stick'. **Xak.** XI **ol atın çıbıkla:dı:** 'he beat his horse with a freshly-cut switch' (*bi-qaḍib nā'im*) *Kaş. III* 337 (**çıbıkla:r, çıbıkla:ma:k**).

Dis. CBG

?S **çewek** See **çüvit.**

VU **çibek** pec. to *Kaş.* and used only in the phr. **çibek kırğu:y** *al-yu'yu'* prob. 'the merlin', as opposed to **kırğu:y**, by itself, *al-bāşiq* 'the sparrow-hawk'. There is an entry (VU) **çüpek** *şikāra-i nar* 'a male bird of prey' in the *Calcutta Dict.* (*R III* 2201), but it does not occur in any other Çağ. authority, and its origin is obscure. **Xak.** XI **çibek kırğu:y** (misvocalized *karğu:y*) *al-yu'yu' Kaş. I* 388; a.o. (**ç-** unvocalized) *III* 241 (**kırğu:y**).

PU **çübek** Hap. leg., but such words are often omitted in the dicts.; perhaps an earlier form of the syn. word **çük** which s.i.s.m.l. including SW Osm. See *Doerfer* III 1140. **Xak.** XI **çübek** *fayşalatu'l-şabī* 'a boy's penis' *Kaş. I* 388: (**Kıp.** XIV **çük** *al-ḍakar muqābilu'l-farc* 'penis' opposite to 'vagina' *Id.* 44).

D **çöbik** Dim. f. of **çö:b**. N.o.a.b. The passage in *U I* 14, 3, left untranslated there, is discussed in a note in *U II* 91, where it is pointed out that **béş çöbik** is a translation of the Chinese phr. 'the five *cho*, impurities' (*Giles* 2,409), see Soothill and Hodous, *A Dictionary of Chinese Buddhist Terms*, London, 1937, p. 448*a*. **Uyğ.** VIII ff. Bud. **bu kelyük bulğanyuk béş çöbik yavlak öğteki** 'living in this present confused evil period of the five impurities' *U I* 14, 3 (cf. similar phr. under **çö:b**): **Xak.** XI **şöbik** (*sic*) 'the debris (*al-ṣamāc*) which is thrown away after fruit has been eaten'; the **ş-** is changed from **ç-** *Kaş. I* 390.

F **çawga:n** See **çögen.**

D **çivgin** Dev. N./A. fr. ***çiv-**; n.o.a.b. **Xak.** XI **çivgin aş** *al-ṭa'āmu'l-nāci'u'l-musammin* 'wholesome fattening food'; and one says **çivgin ot** 'a plant which fattens cattle' *Kaş. I* 443; a.o. *I* 443, 23 (**kevgin**).

Tris. V. CBG-

D **çivginlen-** Hap. leg.; Refl. Den. V. fr. **çivgin**, **Xak.** XI **ol bu: aşığ çivginlendi:** 'he

reckoned that this food was nourishing for the body and wholesome' (*muxṣib li'l-badan nāci'*) *Kaş. II* 278 **çivginlenü:r, çivginlenme:k**; in all cases a *ḍamma* is inserted over the **-g-** by a later hand, in addition to the original *kasra*).

Dis. CBL

1 çavlı: 'a falcon', precise variety uncertain. It occurs, mis-spelt **çulı**, in the XVIII Manchu, etc. Five Language Mirror, see E. D. Ross, *A Polyglot List of Birds in Turki, Manchu and Chinese*, Calcutta, 1909, No. 61; Ross could not get any specific meaning fr. the Manchu and Chinese equivalents and the Tibetan *khra-žur* 'a falcon' and Mong. *şoŋkur karçiğay* 'gerfalcon, goshawk' are equally vague. Survives in SW Osm. **çavlı** 'a young, untrained falcon'. Cf. **çibek, çağrı:, toğan, turumta:y, kırğu:y, la:çın, sıŋkur. Türkü** IX ff. Yen. **çavlı:** occurs in an obscure context in *Mal.* 48, 6: **Xak.** XI **çavlı:** *al-ṣāhīn* 'gerfalcon, or peregrine falcon' *Kaş. I* 431: *KB* (in a list of *begs*) **kayusı ınanç beg kayu çavlı beg kayusı tégin beg** (?corrupt, see **tégin**) **kayu çağrı beg** 4068; the **çavlı beg** and **çağrı beg** were prob. both keepers of the king's falcons: XIV *Muh.*(?) *ḍakaru'l-bāz* 'male falcon' **çavlı:** (mis-spelt *çıkalı:*) *Rif.* 175 (only).

F **2 ça:vlı:** Hap. leg.; no doubt a l.-w., prob. Iranian, cf. **ço:vlı:. Gancāki** XI **ça:vlı:** 'the rinds (*qaşr*) of peaches and nuts which are used to light fires' *Kaş. III* 442.

VUF **ço:vlı:** presumably the same as, or cognate to, Pe. *çāwlī* 'a winnowing-fan of reeds' (*Steingass*); 'a sieve for sifting cereals' (B. V. Miller *Persidsko-russkii slovar'*, Moscow, 1953). **Gancāki** XI **ço:vlı:** (vocalized *çawvlı:* in second hand) *miṣfāt tutmāc* 'a strainer for *tutmaç*', it is (made of) thin rods plaited together, and made like a ladle (*al-miğrafa*) *Kaş. III* 442: **Kıp.** XIII *miğrafatu'l-tuṭmāc* **ça:wlı:** *Hou.* 17, 10.

D **ça:vlığ** P.N./A. fr. **ça:v**; 'famous, renowned'. Survives only(?) in NE, several dialects **çaptığ/çaptu:/tsaplu:** *R III* 1926; *IV* 196. **Xak.** XI *KB* **tümen mıŋ külüg çavlığ ersiglerig** 'innumerable famous (Hend.) heroes' 4525: XIV *Muh.*(?) *şāhib şīt* 'famous' **ça:vluğ** *Rif.* 145 (only, mis-spelt *ça:kluğ*): (**Çağ.** XV ff. **çağlın** (*sic*) *muta'ayyin ve nāmdār* 'distinguished, famous' *Vel.* 233 may be a corruption of this word).

Dis. V. CBL-

D **çapıl-** Pass. f. of **çap-**; s.i.m.m.l. with the same range of meanings as **çap-** in the Pass. **Xak.** XI **anıŋ evi: çapıldı:** 'his house was plastered (*tuyyina*) with thin clean mud' (**çapılu:r, çapılma:k**); also used in **Uyğ.** when a man is struck on the neck *Kaş. II* 119: (XIII(?) *Tef.* **çapalu-** 'to be pulled apart, to disintegrate', 357 may be a mis-spelling of this word): **Çağ.** XV ff. **çapıl-** (1) *dawānīda şudan* 'to be made to gallop'; (2) *tāxt şudan* 'to be pillaged'; (3) 'to be wounded (*zaxmdār*) by a sword blow and the like' *San.* 204r. 17: **Xwar.** XIV **çapul-** (*sic*) 'to be driven, set in motion' *Qutb* 40: **Osm.** XIV **çapıl-** 'to be pillaged' in one text *TTS I* 146.

PUD **çavla:-** Hap. leg.; the **ç-** carries a *fatḥa* in the Perf. and a *ḍamma* in the Aor. and Infin.; it lies between **çığla:-** and **çınla:-**; it is clearly a Den. V., but as there is no obvious base with **-v-** it is possible that this is an error for **-k-**, or **-ğ-** misvocalized; cf. **2 çığlan-. Xak.** XI **et çavla:dı:** 'the meat was spoilt' (*luhwuqa*), that is when it is not cooked soft (*lam yana"am ṭabxuhu*) *Kaş. III* 296 (**çovla:r, çovla:ma:k**).

D **çavlan-** Refl. Den. V. fr. **ça:v**; 'to be, or become, famous, renowned'. Survives in NE Bar. **tsaplan-**, same meaning, *R IV* 196; and SW Osm. **çavlan-** 'to be noised abroad'. **Xak.** XI **er çavlandı:** *şāra li'l-racul şīt* 'the man became famous' *Kaş. II* 245 (**çavlanu:r, cavlanma:k**); in an excursus on Refl. Den. V.s fr. triliteral Nouns, *III* 199, 24 ff. it is said that **er sa:vlandı:** 'the man quoted proverbs' and **er ça:vlandı:** 'the man became famous' are impossible forms, but that if someone uses them, no one blames him; as both Verbs are known to have existed with a short vowel in the first syllable the point seems to be that if Verbs are formed from monosyllables with a long medial vowel the vowel is shortened: *KB* **kelir kut kişike atı çavlanur** 'good luck comes to a man and his name becomes famous' 740; a.o. 2050: **Osm.** XIV **çavlan-** 'to be famous' in one text *TTS I* 150.

Tris. CBL

PU(D) **çobulmak** Hap. leg.; the word occurs in the middle of a long string of words ending in **-lık**, and it is perhaps an error for ***çobumlık**, but there is no obvious etymology for either word. The place mentioned is no doubt that listed in *I* 98 as 'the name of a town near Ṭarāz', but the *alif* is not vocalized in either place. (**Xak.** ?) XI **çobulmak** 'apple segments' (*faliqu'l-tuffāḥ*) in the language of (VU) Atlık *Kaş. I* 503.

Tris. V. CBL-

D **çıfı:la:-** (?**çıvı:la:-**) Hap. leg.; Den. V. (irregular) fr. **çıf** (?**çıv**). **Xak.** XI **küp çıfı:la:dı:** *hadara'l-dann* 'the jar made a noise' (?when tapped or when boiling); also used when fruit juice is boiled (*ğalā*) and a bubbling sound (*aziz*) is heard because of its boiling *Kaş. III* 325 (**çıfı:la:r, çıfı:la:ma:k**).

Dis. CBN

SF **çıban** See **çıbıka:n.**

çıbun See **sinek**

PU **çupan** an early word meaning 'minor official, village headman', or the like. The earliest occurrences are in **Protobulgar** IX (?) see Gy. Moravcsik, *Byzantoturcica*, Budapest, 1943, II 121 (s.v. *ζουπανος*), with a full

bibliography and O. Pritsak, *Die bulgarische Fürstenliste* . . . Wiesbaden, 1955, pp. 85 ff. This word became a l.-w. in Hungarian and some Slavonic languages as *župan* (*jupan*) and the like, 'district head'. It is unlikely that it is connected with Pe. *çūpān* (sec. f. *şabān*/*şubān*) 'shepherd' which became a l.-w. in Russian as *chaban*, s.i.a.m.l.g. except SE as a l.-w. in various forms, and is sometimes confused with **çolpan**, q.v. **Xak.** XI (PU) **çupan** *'awn 'ārifi'l-qarya* 'the assistant to a village headman' *Kaş. I* 402: (XIII(?) *Tef.* **çoban** 'shepherd' 360: **Çağ.** XV ff. **çupan** ('with **-p-**') *şabān San.* 211 v. 7 (followed by several phrs.): **Xwar.** XIV **çoban** 'shepherd' *Qutb* 44).

Dis. V. CBN-

D **çapın-** Refl. f. of **çap-**; s.i.s.m.l. **Xak.** XI **er atın çapındı:** 'the man whipped (*sāṭa*) his horse'; and one says **er suvda: çapdı:** 'the man swam (*sabaḥa*) in the water', and **çapındı:** is also so used (*luġa fihi*) *Kaş. II* 149 (**çapınu:r, çapınma:k**): **Kıp.** XIV **çapın-** *ḥamala 'alā şay' daf'a wāḥida* 'to make a single attack on something' *Id.* 41: **Osm.** XIV to XVI **çapın-** (1) 'to hurry, bustle'; (2) 'to attack (something *Dat.*)' in several texts *TTS I* 146; *II* 210; *III* 140; *IV* 156.

Dis. CBR

çava:r 'kindling'; n.o.a.b., but see **çava:rlığ**. Cf. **otuğ**. **Xak.** XI **çava:r** 'the kindling (*al-ḍarm*) with which a fire is lit'; and one says in a jingle (*fī'l-izdiwāc*) **çava:r çuva:r** *Kaş. I* 411; a.o. *I* 17, 16.

PU **çöpür** 'goat's hair' with some extended meanings; as there is no trace of a Den. Suff. **-ür**, this word cannot be derived fr. **çö:b**, and this raises the question whether the meaning 'rubbish, debris' is not due to a false etymology. Vocalization uncertain since the word survives as **çupur** 'goat's hair' in SE Türki, and **cöbür/çöpür/çüpür** 'goat's hair; rubbish' in SW XX Anat. *SDD* 284, 380, 388. **Xak.** XI (PU) **çöpür** *ṣa'aru'l-ma'z* 'goat's hair', and 'rubbishy goods' (*al-xurṭī mina'l--mitā'*) are called **çöpür çepür** as a jingle (*'alā ṭariqi'l-itbā'*) *Kaş. I* 363: **Çağ.** XV ff. **çöpür** ('with **ç- -p-**') (1) *mūy-i buz wa gūsfand* 'goat's hair; sheep's wool'; (2) *cangal wa bīşa-i pur diraxt* 'jungle; a thicket of trees' *San.* 211 v. 12: **Kıp.** XIV (PU) **çöpür** (*ç- -b-*) *al-qaşş bi-wasax* 'rubbish in dirt' *Id.* 41.

PU(D) **çopra:** as such n.o.a.b.; *Kaş.*'s translation is almost the same as that of **opra:k**, which suggests the same kind of connection as that between **çevür-** and **evir-**, but there is also a semantic connection with **çö:b** and **çöpür**, and the later form of this word seems to be (VU) **çüprek** which s.i.s.m.l. in NE, NC, NW with either **-ü-** or **-ī-** in the first syllable. **Uyğ.** VIII ff. Civ. (in a list of goods exempted from taxation; millet, cotton, wine) **çopra** perhaps 'used clothing' *USp.* 88, 41: **Xak.** XI **çopra:** *al-xalaq mina'l-ṯiyāb* 'worn, or tattered, clothing' *Kaş. I* 421: (**Kom.** XIV 'swaddling clothes' **çüprek** *CCG*; *Gr.*: **Kıp.** XIII *al-şiqqa wa'l-xirqa* 'a piece of cloth; a ragged garment' **çüprek** (*ç- -b-*) *Hou.* 19, 8).

Dis. V. CBR-

çevür- 'to twist, or turn (something *Acc.*)'; practically syn. w. **evir-** and **tevir-**; as the latter, q.v., is not noted after XIV or this word before XI, it is possible that this is a Sec. f. of **tevir-**. Survives in NE Bar. **tsü:r-**; SW Az., Osm. **çevir-**, and perhaps SE Türki (*Shaw* 101 only). **Xak.** XI **er ok çevürdı:** 'the man turned (*naqara*) the arrow on his (thumb) nail' (*naqara* means 'to turn as on a lathe'); also used of anything when you rotate it (*dawwartahu*) on your left thumb nail; and one says **ol çığrı:nı: çevürdı:** *adāra'l-bakra* 'he turned the pulley' (etc.) *Kaş. II* 82 (**çevüre:r, çevürme:k**); **bu er ol tellm ok çevürge:n** 'that man is constantly turning arrows, that is rotating them on his thumb nail' *I* 522: XIII(?) *Tef.* **çevür-** 'to turn away (the face)' 357: XIV *Muh. dāra* 'to turn (Intrans.)' **çe:-wür-** *Mel.* 26, 1; *Rif.* 108; *al-dawrān* **çe:würmek** (*-mak* in error) 37, 12; 123: **Çağ.** XV ff. **çéwür-** (spelt) Caus. f.; *gardānīdan* 'to twist, turn (something)' *San.* 221 v. 19 (quotn.): **Xwar.** XIV **çevür-** ditto; also 'to translate' *Qutb* 43; *MN* 335; *Nahc.* 412, 6–7: **Kom.** XIV 'to turn' **çövür-** *CCI*; *Gr.*: **Kıp.** XV *dawwara mina'l-idāra* **şewir-** (mis-spelt *sewir-*) *Kav.* 77, 17.

VUD **çıbırt-** Caus. f. of an Intrans. Den. V. fr. **çıp**; survives only(?) in SW XX Anat. **cıbart-/cibert-** *SDD* 255, 270; the **-b-** carries a *kasra* in all places, but a *fatḥa*, as in the modern verb, might have been expected. **Xak.** XI **ol oğlın çıbırttı:** *ḍaraba waladahu bi-qaḍīb na'im* 'he beat his son with a supple rod' *Kaş. III* 430 (**çıbırtu:r, çıbırtma:k**).

PUD **çobart-** Hap. leg.; presumably Caus. f. of a Den. V., but the base, which can hardly be any word listed above, has not survived. **Xak.** XI **oğrı: erig çobarttı:** (misvocalized *çobratt:*) 'the thief stole (*salaba*) the man's property, to the extent of stripping him naked' (*ḥattā a'rāhu*) (**çobartu:r, çobartma:k**); and one says **çobartu: sı:dı:** 'he robbed and stripped him' *Kaş. III* 429.

D **çevrül-** Pass. f. of **çevür-**; survives in the same languages. **Xak.** XI **çığrı: çevrüldi:** 'the pulley turned' (*dārat*); also used of anything when it revolves (*istadāra*) *Kaş. II* 230 (**çevrülü:r, çevrülme:k**): *KB* 744 (**evril-**): **Çağ.** XV ff. **çéwrül-** (spelt) *gardīdan* 'to turn, revolve' *San.* 221 v. 29 (quotn.): **Xwar.** XIV **çevrül-** ditto *Qutb* 43; *MN* 49, etc.: **Osm.** XIV and XV **çevril-** 'to turn back, return; to be roasted on a spit' in two texts *TTS I* 156; *II* 225.

D **çevrüş-** Co-op. f. of **çevür-**. **Xak.** XI **ol meniŋ birle: ok çevrüşdi:** 'he competed with me in turning (*fī tanqīr*) arrows'; and also in turning anything that revolves (*fī*

idāra kull şay' mudawwar) *Kaş. II* 208 (**çevrüşü:r, çevrüşme:k**): **Osm.** XVI **çevriş-** (of an ear) 'to be twisted, crumpled' *TTS IV* 166.

Tris. CBR

D **çava:rlığ** Hap. leg.; P.N./A. fr. **çava:r. Xak.** XI **cava:rlığ yé:r** 'a place with kindling' (*ḍarm*) *Kaş. I* 495.

Tris. V. CBR-

VUD **çöpürlen-** Refl. Den. V. fr. **çöpür**; survives only(?) in SW XX Anat. **çöpürlen-** (of a tree) 'to put out shoots' *SDD* 381. **Xak.** XI **eçkü: çöpürlendi:** *nabḍta ṣa'ru'l-ma'z* 'the goat's hair grew' *Kaş. II* 266 (**çöpürlenü:r, çöpürlenme:k**).

Dis. V. CBS-

D **çapsa:-** Hap. leg.; Desid. f. of **çap-. Xak.** XI **ol suvda: çapsa:dı:** 'he wished to swim (*ya'ūm*) in the water' *Kaş. II* 284 (**çapsa:r, çapsa:ma:k**).

Dis. CBŞ

çavuş originally the principal military officer of a *xağan*, 'army commander', and the like, the military counterpart of **bilge:**. As time went on the post gradually lost status; in the medieval period no standard translation is possible since the **çavuş** was at various times the principal escort of the sovereign, a member of the corps of royal sergeants-at-arms, and a police officer in government offices and provincial headquarters. Survives only(?) in SW Osm. where it now means '(military) sergeant; (civil) door-keeper or messenger in government offices and the like'. See *Doerfer* III 1055. **Türkü** VIII **bilge:si: çavuşı: erti:** 'he was his Counsellor and Army Commander' *Ix.* 17 (and see **alp**); a.o. *T* 7 (**bilge:**) (these passages are mistranscribed and mistranslated in the current editions): VIII ff. Yen. **Çavuş Tun Tarxan beŋü:si: tike: bertimiz** 'we have erected a memorial stone to the Army Commander Tun Tarxan' *Mal.* 30, 3 (there mistranscribed): **Xak.** XI **çavuş** *alladī yusawwi'l-ṣufūf fi'l-ḥarb wa yaz'u'l-cund 'ani'l-ẓulm* '(the officer) who marshals the ranks in battle and restrains the army from (committing) atrocities' *Kaş. I* 368: XIV *Muh.* (in a list of titles of office, etc.) *ṣāwūş* **ça:vuş** (mis-spelt *ça:kuş*) *Mel.* 57, 15; *Rif.* 156: **Çağ.** XV ff. **çawuş** (spelt) (1) *ċūbdār* 'mace-bearer' which is a word for the *yasawul* (mounted mace-bearer) and *éşik akası* (door-keeper) (quotn.); (2) 'a man who goes ahead of a caravan and acts as their guide (*baladī*) and announces the departure and the stop for the night'; in Ar. *qā'id* (quotns.) *San.* 209v. 22: **Xwar.** XIV **çawuş** 'mace-bearer, herald' etc. *Qutb* 42: **Kıp.** XIV **ça:wuş** (*c-*) *huwa'llaḍi yaṣiḥ amāma'l-malik bi'l-ta'zīm wa'l-iḥtirām* '(the officer) who goes before the king and calls for honour and respect' *Id.* 47.

çepiş 'a kid more than half grown'. Survives in NC Kır. **çebiç**; Kzx. **şıbış** (*sic*); NW Kk. **şıbış**; SW Az. **çepiş**; Osm. **çepiç**; Tkm. **çebiş**. See *Shcherbak* 120. There is a syn. Pe. word *çapiş/çapuş* and Shcherbak may be right in suggesting that this is an Iranian l.-w., since the Pe. word is cognate to Latin *caper*, Celtic *kapero-s*, while the word has no obvious Turkish etymology. **Xak.** XI **çepiş** 'a kid (*min awlādi'l-ma'z*) when it has reached the age of six months' *Kaş. I* 368: **Kıp.** XIII 'a kid (*al-cady*) one year old' **çe:piç** (*-b-*) *Hou.* 15, 9: XIV **çepiş** (*c-b-*) *waladu'l-mi'zā'l-cafr* 'a fully grown kid' *Id*, 41: **Osm.** XIV and XVI **çepiş** 'kid' in two texts *TTS I* 151; *IV* 162.

çeviş 'device, method of doing something'; syn. w. **1 a:l** and used only in the Hend. **al çeviş**. N.o.a.b. but cf. **çevişlig. Uyğ.** VIII ff. Man. *M III* 44, 4 (i) (**1 a:l**): Bud. *Kuan.* 98 etc. (**1 a:l**).

VU **1 çavşa:ŋ** Hap. leg.; morphologically parallel to **çıvşa:ŋ** but with no known origin. **Çiğil** XI **çavşa:ŋ** (*-f-*) 'the shears (*al-miqaṣṣ*) with which sheep are sheared' (*yucazz*) *Kaş. III* 385.

VU **2 çavşa:ŋ** n.o.a.b.; the Kıp. word, there transcribed with front vowels for no stated reason, is obviously a later form of the same word with an extended meaning. **Xak.** XI **çavşa:ŋ** (ç- unvocalized) *al-a'maṣ* 'bleary-eyed' *Kaş. III* 385: **Kıp.** XIV **çawçan** (*c- -c-*) *al-qubayṣa* 'the small owl' (cf. **ba:y**) *Id.* 47; *al-qubayṣa* ditto (vocalized *çu:çan*) *Bul.* 12, 2.

D **çıvşa:ŋ** Hap. leg.; Dev. N./A. fr. **çıvşa:-. Xak.** XI **çıvşa:ŋ** (*-f-*) **çağır** *al-'aṣiru'l-qāriṣ* 'sour wine' *Kaş.* III 385.

Dis. V. CBŞ-

S **çavşa:-** See **çaxşa:-**.

(D) **çıvşa:-** Hap. leg.; 'to be, or become, sour; to ferment'; prima facie Den. V. fr. ***çıvış.** Spelt *çuvşa:-* in the MS., but the **-ı-** is fixed by the der. f.s. **Xak.** XI **çağır çıvşa:dı:** (*çu-*) 'the wine fermented (*ğalā*) and threw up a scum'; and one says **karın çıvşa:dı:** (*çu-*) 'the food burnt (*laḍa'a*) the stomach and turned it sour' (*ḥammada*) *Kaş. III* 286 (**çıvşa:r, cıvşa:ma:k**; both *çu-*).

D **çıvşat-** Caus. f. of **çıvşa:-. Xak.** XI **er** (MS. **ol**) **çağır çıvşattı:** (*çuv-*) 'the man fermented (*ḥammada*) the wine (etc.)'; and one says **sirke: karın çıvşattı:** 'the vinegar made the stomach acid' (*ḥammada*), also used when it is poured on the ground and makes it acid (*ağlat*) *Kaş. II* 336 (**çıvşatu:r, çıvşatma:k**).

Tris. CBŞ

D **çıvşa:ğun** Dev. N./A. fr. **çıvşa:-**; 'sour, acid'. N.o.a.b. **Uyğ.** VIII ff. Bud. (in a poem about foods appropriate to the four seasons; in winter let them eat cold fatty sweet food) **çıvşağun** 'as acid' *Suv.* 591, 21; Civ. (thirst is caused by) **ağır çıvşa:ğun şor aştın** 'heavy, acid, salt (Pe. l.-w.) food' *TT VIII I.*12; a.o. *do.* 19 (**oḍğurak**).

D **çevişlig** Hap. leg.?; P.N./A. fr. **çeviş.** **Uyğ.** VIII ff. Civ. **allığ çevişlig** 'resourceful (Hend.)' *TT I* 26 (**alta:-**).

Tris. V. CBŞ-

D **çepişlen-** Hap. leg.; Refl. Den. V. fr. **çepiş.** **Xak.** XI **oğla:k çepişlendi:** *ṣāra'l-cady min ġumlati'l-caḍa'* 'the kid got into the category of half-grown kids, and was reckoned as such'; this is when it has reached the age of six months *Kaş. II* 266 (**çepişlenü:r, çepişlenme:k**).

Mon. CC

VU **çé:j** 'an iron nail'; as such Hap. leg., but there are several syn. modern words clearly derived fr. it; NC Kır. **çege**; Kzx. **şége**; SC Uzb. **çeğa**; NW Kaz., Krım, Kumyk **çüy**; Kk. **şege**; SW Osm. **çivi**; Tkm. **çüy.** These forms suggest that the vowel was originally **-é-.** As regards the final, strictly 'non-Turkish', **-j** this is more likely to be a Sec. sound than an indication of foreign origin. If so, it was prob. dissimilated fr. **-c** and the evolution may have been ***çé:c** > **çé:j** > **çév** > **çég/çüv** > **çüy.** **Xak.** XI **çé:j** ('with **-j**') *al-mismār mina'l-ḥadīd* 'an iron nail'; and 'a rivet on a breastplate' (*qatīru'l-dir*') is called **çé:j** *Kaş. III* 123.

Mon. V. CC-

VU **çıj-** Hap. leg.; the **-j-** is prob. a Sec. sound, see **çé:j**; the Infin. here has **-ma:k**, that of the Caus. f. **-me:k**; it is not clear which is an error. As the word precedes **cöj-** the vowel should perhaps be *fatḥa*, see **çıjtür-.** **Xak.** XI **yağırlığ at çıjdı:** ('with **-j-**') 'the galled horse lay down' (*inxafaḍa*) when someone wished to mount it, fearing for its back; and any galled animal does the same when someone wishes to put a load on it *Kaş. II* 9 (**çıja:r, çıjma:k**).

çöj- as such Hap. leg.; at any rate in later times practically syn. w. **seş-**, q.v., which makes it difficult to separate modern forms of the two words, but this one at any rate survives in SW Az., Osm., Tkm. **çöz-** 'to untie, unravel'. The **-j-** is no doubt a Sec. sound, perhaps dissimilated fr. **-c-**, cf. **çé:j**, in which case the original form may have been ***çö:c-.** **Xak.** XI **ura:ğut yıp çöjdi:** ('with **-j-**') 'the woman pulled on (*caḍabat*) the thread'; also used of anything that can be stretched (*yumkin iṭālatuhu*) by pulling, like a cord or a sheep's entrails *Kaş. II* 9 (**çöje:r, çöjme:k**): **Çağ.** XV ff. **çöz-** *az ham darburdan wa az ham wā kardan wa parāganda kardan* 'to take off, pull off, disperse' *San.* 212v. 27: **Xwar.** XIV **çöz-** 'to loosen, untie' *Qutb* 44: **Kom.** XIV **çöz-** 'to pull' *CCG*; *Gr.*: **Kıp.** XIV **çöz-** (*c-*) *naqaḍa'l-ġazl* 'to untwist, untie a thread' *Id.* 43.

Dis. CCA

PU **çiçe** Hap. leg.; occurs only in the following passage, where its meaning and nature, perhaps a Ger. in **-e:**, are undiscoverable. **Xak.** XI *KB* (the King asked, 'When is he coming? Where can I meet him?' Ögdülmiş replied) **kéçe yaruk dunyā meŋzi tünerse çiçe** 'Late, when the bright colour of the world turns to night, . . .' 5018.

Dis. V. CCD-

VUD **çijtür-** Hap. leg.; Caus. f. of **çıj-** (*sic*), q.v. As this word precedes **çöjtür-** the vowel should perhaps be *fatḥa.* **Xak.** XI **bu: yük atığ çijtürdi:** 'this load and its weight made the horse's back collapse' (*axfaḍa ẓahra'l-faras*), as a galled horse, etc. behaves when he is loaded and lies down *Kaş. II* 180 (**çijtürür, çijtürme:k,** *sic*).

D **çöjtür-** Caus. f. of **çöj-**, q.v.; survives in SW Osm., Tkm. **çözdür-.** **Xak.** XI **ol yıpı:ğ cöjtürdi:** ('with **-j-**) 'he had the slack cord pulled out' (*amadda*); also used for pulling out the entrails of a sheep *Kaş. II* 180 (**çöjtürür** only).

Dis. CCĞ

çoçuk 'sucking pig'; in this form survives only in SW Osm. **çocuk** 'child', but a Sec. f. **çoçğa/çoçka** and the like, 'sucking pig; pig (in general)', which looks like a Mong. corruption of this word but is not in fact a l.-w. in Mong., appeared in the medieval period and s.i.a.m.l.g. (in SW only XX Anat.). **O. Kır.** IX ff. **Çoçuk börı: saŋu:n,** if correctly read in *Mal.* 12, 1, must be a P.N.: **Xak.** XI **çoçuk** *al-xannūṣ* (*sic*) 'sucking pig' *Kaş. I* 381: **Çağ.** XV ff. **cocğa** (so spelt) *baça-i xūk* 'sucking pig' *San.* 212r. 12: **Kıp.** XIII *al-xannūṣ* **çoçka:** *Hou.* 11, 13.

Dis. CCG

çéçek 'flower', hence metaph. 'a skin eruption', esp. 'smallpox'. An early l.-w. in Mong. as *çeçeg.* S.i.a.m.l.g. usually as **çeçek,** occasionally **céçek,** SW Az., Osm. **çiçek.** See *Doerfer* III 1073. **Uyğ.** VIII ff. Bud. **çeçek** is used as the equivalent of Sanskrit *puṣpa*; Chinese *hua* (*Giles* 5,002) 'flower', sometimes by itself *TT V* 20, 1; *Suv.* 137, 18; 173, 5 etc. and sometimes in the Sino-Turkish Hend. **xwa çeçek** *U III* 46, 11; *TT V* 10, 104–7; *Suv.* 183, 14 etc.: Civ. **Kır Çeçek** 'Desert Flower', P.N. *USp.* 54, 3: **Xak.** XI **çeçek** *al-nūr* (*sic*) *wa'l-zahr* 'flower, blossom'; **çeçek** (mis-spelt *çekek, cim maftūḥa* read as *kāf*) *al-ḥasba* 'scarlet fever' in **Çigil** *Kaş. I* 388; *I* 437, 4 etc. (**ükül-**) and 6 o.o.: *KB* usually **çé:çe:k** in the Fergana, **çeçe:k** in the Cairo, and **çeçek** in the Vienna MS., is common, 70, 79 (**oyna:-**), 829, etc.: XIII(?) *Tef.* **çéçek** ditto 358: XIV *Muh. al-ward* 'rose' **çé:çe:k** *Mel.* 78, 5; **çeçe:k** (*c-c-*) *Rif.* 182: **Çağ.** XV ff. **çéçek** (so spelt) (1) *şigūfa* 'flower'; (2) metaph. *ābila* 'small-pox', in Ar. *cadarī San.* 216r. 11 (quotns.): **Xwar.** XIV **çéçek** 'flower', and specifically 'rose' *Qutb* 43; *MN* 87, etc.: **Kom.** XIV 'flower' **çiçek** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-zahr* **çeçe:k** (*c-c-*, unvocalized) *Hou.* 7, 12: XIV **çéçek** (*c-c-*) ditto *Id.* 42: XV *al-azhār*

şéşek (*sic*) *Kav.* 59, 6; *zahr* **çéçek** *Tuh.* 18a. 9; 35a. 6.

(D) **çeçge:** Hap. leg. **Xak.** XI **çeçge:** *ḥuffu'l-nassāc* 'a weaver's reed' *Kaş. I* 429.

Tris. CCG

D **çéçeklig** P.N./A. fr. **çéçek**; 'flowery, covered with flowers'. S.i.s.m.l., sometimes with metaph. meanings like 'pock-marked'. **Uyğ.** VIII ff. Bud. **xwalığ çeçeklig yér** 'a place covered with flowers (Hend.)' *U III* 56, 4 (ii); a.o. *TT V* 12, 123 (**öleŋlig**): (**Xak.**) XIII(?) *Tef.* **çeçeklig** 'flowery' (garden) 358.

D **çéçeklik** A.N. (Conc. N.) fr. **çéçek**; 'flower garden'. S.i.s.m.l. **Uyğ.** VIII ff. Civ. *USp.* 15, 5–6 (**altın**): **Xak.** XI **çeçeklik** 'the name of the place where flowers (*al-zahr*) grow' *Kaş. I* 508: *KB* (the nightingale sings a thousand songs) **çeçeklikte** 78; a.o. 5972.

Tris. V. CCG-

D **çéçeklen-** Refl. Den. V. fr. **çéçek**; (of a bush etc.) 'to flower'. S.i.s.m.l. **Uyğ.** VIII ff. Civ. *TT VIII P.*24 (**erük**, spelt *ce:ce:kle:nür*): **Xak.** XI **yığa:ç çéçeklendi:** (*sic*) 'the tree (etc.) flowered' (*tawarrada*) *Kaş. II* 266 (**çeçeklenü:r** (*sic*); **çeçeklenme:k**, unvocalized): XIII(?) *Tef.* **çeçeklen-** ditto 358: **Kom.** XIV 'to flower' **çiçeklen-** *CCG*; *Gr.*: **Kıp.** XV 'to flower' (*azhara*), that is to have flowers **şişeklen-** (*sic*) *Kav.* 59, 8.

Dis. V. CCL-

D **çöjül-** Pass. f. of **çöj-**; survives in SW Osm., Tkm. **çözül-** 'to be untied, disentangled', etc. **Xak.** XI **yıp çöjüldi:** ('with **-j-**') 'the slack cord was pulled out' (or stretched, *imtadda*); **çöjüldi:** is also used of glutinous substances like thick syrup and chewing-gum (*al-rubb wa'l-'ilk*) when they are pulled out *Kaş. II* 132 (**çöjülür, cöjülme:k**): **Çağ.** XV ff. **çözül-** (spelt) *az ham wā şudan wa parāganda şudan* 'to be pulled off, dispersed' *San.* 213r. 6.

Tris. CCL

çıça:lak 'the little finger'; a specific name for this finger is lacking in some languages, e.g. in Uyğ. it is called **kiçig erŋek**; but this word survives in NE Alt. **çıçalık** *R III* 2094; Kız., Sag. **çumçalçak** *do.* 2188; Khak. **çımalçıx** *Bas.* 326; Kız. **şımalçax** *do.* 329; SE Türki **çımçılak/çimçilak** *Shaw* 104, *Jarring* 70: NC Kır. **çıpalak/çıpanak**; Kzx. **şınaşax**; SC Uzb. **çimçalok/jimjilok**; NW Kk. **şunatak**; Kumyk **çınaçay**; Nog. **şınatay**; Tat. **çençe**; SW Az. **çeçele**; (Osm. **serçe parmak** 'sparrow finger', perhaps a corruption of this word, based on false etymology; Tkm. **külembike** not related). It is difficult to explain some of these forms without assuming an original ***çımça:lak**, but the word is obviously related to **çıça:muk**, q.v. Although **-lak** and **-muk** are possible Turkish suffixes the words give rather the impression of l.-w.s fr. some other language, possibly monosyllabic, but not Chinese, where although 'finger' is *chih* (*Giles* 1,791) any words like 'little' qualifying it would necessarily precede and not follow it. **Xak.** XI **çıça:lak** *al-xinşir* 'the little finger' *Kaş. I* 487: XIV *Muh. al-xinşir* **çı:çala:** *Mel.* 47, 11; **çı:çalak** (*c-c-*) *Rif.* 141: **Çağ.** XV ff. **çıncanak** (so spelt) *anguşt-i kūçak* 'the little finger', in Ar. *xinşir San.* 221r. 21: **Kıp.** XIII *al-xinşir* **çı:çala:k** *Hou.* 20, 16: XIV (**Tkm.**) **çeçe:** (*c-c-*) *al-xinşir*, in **Kıp. çıçalak** (*c-c-*, vocalized *çıçlak*) *Id.* 42: XV *al-xinşir* **şuluk** (*sic*) **barmak** *Kav.* 61, 4.

Tris. CCM

çıça:muk 'the ring finger'; n.o.a.b.; the normal phr. for this finger is **atsız barmak** (see **atsız**). Cf. **çıça:lak**. **Uyğ.** VIII ff. Bud. (in order to make the *mudrā* called 'fastening the *vajra*') **uluğ eŋreklerin suk eŋreklerin çıçamuk eŋreklerin kavşurup tike ükil kılu** 'join the thumbs, index fingers, and ring fingers, hold them upright, and make a triangle' *TT V*, p. 16, note A54, 8: **Xak.** XI **çıça:muk** *al-binşir* 'the ring finger', *wa hāḏā qalla mā yu'raf*, this word is little known *Kaş. I* 487.

Dis. CCR

SF **ça:çır** See **1 ça:tır.**

Mon. CD

1 çat onomatopoeic, normally for the sound of a blow; cf. **çap.** S.i.m.m.l. in such forms as **çat, çet, çıt, çit** which are used either singly, reduplicated, or in combinations. **Xak.** XI **çat çat** *ḥikāya 'an waq'* 'an onomatopoeic for (the sound of) a blow'; hence one says **çat çat urdı:** 'he beat him noisily' (*muṣawwata(n)*) *Kaş. I* 320.

F **2 ça:t** Hap. leg.; 'a well'; l.-w. fr. Sogdian *č't*, same meaning. Cf. **kuḏuğ. Oğuz** XI **ça:t** *al-bi'r* 'a well' *Kaş. III* 146.

çıt originally prob in a physical sense 'a fence'. The vowel was originally **-ı-**, but, as frequently happens, later became **-i-**. S.i.a.m.l.g., usually as **çit** or **çet** used either for physical objects 'hedge (e.g. of thorn bushes), wattle fence, hurdle', etc. or for 'boundary, edge (e.g. of a river, a blanket, etc.)', and the like. See *Doerfer* III 1152. **Uyğ.** VIII (I had my throne set up (**étit-**) there) **çıt anta: tokı:tdım** 'I had a stockade driven into the ground' (I spent the summer there, I established the frontier (**yaka:**) there) *Şu. E* 8; **[gap]tsız başı: çıtımin yayladım** 'I spent the summer at my stockade at [ ]tsiz Başı:' *do. S* 2: **Xak.** XI **çıt** *al-xuṣṣ mina'l-qaṣab awi'l-şatvk* 'an enclosure (?, normally 'hut') of reeds or thorns' *Kaş. I* 320: **Çağ.** XV ff. **çet** (*sic* 'with **ç-**') *kanār* 'edge, boundary', and the like; the Turks of Kāşğar pronounce it **çit** *San.* 205r. 3; **çit** ('with **ç-**') in the language of Kāşğar, *kanār do.* 216r. 5: **Kıp.** XIV **çet** (*c-* so vocalized) *al-darz* 'a seam' *Id.* 41: **Osm.** XVIII **çit** . . . and in *Rūmi*, 'an enclosure or fence (*ḥiṣār wa ḥā'iṭ*) made of sticks and reeds' *San.* 216r. 5.

F **çı:t** 'flowered silk' and the like; a l.-w. prob. ultimately der. fr. Sanskrit *citra* 'variegated (fabric etc.)', perhaps through some Iranian language, cf. Pe. *çīt*, which usually means 'chintz' (a corruption of the same word) or similar cotton fabrics. S.i.a.m.l.g. except NE as **çıt/şıt** but some of these words may be direct borrowings fr. Pe. See *Doerfer* III 1153. Cf. **barçın** etc. **Xak.** XI **çı:t** *ism dībāc şīnī lahu waşy manqūş* 'a word for Chinese silk brocade with an embroidered ornamentation' *Kaş. III* 120.

Mon. V. CD-

çat- basically 'to bring together, join (something *Acc.*, to something else *Dat.*)', with various special applications. Survives as **çat-** in SE Türki; SC Uzb.; SW Az., Osm., Tkm.; the Çağ. Sec. f. survives in NC Kır. **çıtı-**; Kzx. **şıt-** 'to knit (the brows), frown'. **(Xak.)** XIII(?). *At.* 205 ('to frown', **alın**): **Çağ.** XV ff. **çat-** (spelt) 'to join together (*ba-ham paywastan*), to fasten (*bastan*) two things to one another, to bring together' (*sar ba-ham āwardan*) *San.* 204v. 15 (quotns.)—**çıt-** (spelt) *rū turuş kardan wa inqibāḍ-i wach* 'to make a sour face, to frown', the verb does not convey this meaning if used by itself, the noun 'face' must be mentioned *do.* 215v. 18 (quotn.): **Oğuz** XI **er oğla:k kuzı:ka: çattı:** 'the man put (*qarana*) the kid in with the lamb (etc.)' *Kaş. II* 294 (**çata:r, çatma:k**; verse): **Xwar.** XIV **çat-** 'to join, add'; **kaşın çat-** 'to frown' *Qutb* 41: **Kıp.** XIV **çat-** (*c-*) *cama'a bayna'l-darzayn* 'to join two edges in a seam'; and one says **ka:ş çat-** *'abasa ay cama'a'l-ḥācibayn* 'to frown, that is knit the brows' *Id.* 41: **Osm.** XVI ff. **çat-** 'to fasten', etc. in several texts *TTS I* 149; *II* 214; *IV* 158.

Dis. CDA

VU?F **çatu:** Hap. leg.; this is the original form of the word in the MS.; the *wāw* was turned into a *qāf* by a second hand, and it has so far been indexed as *çatuk*, cf. **botu:**. Morphologically it could be a Dev. N. fr. **çat-**, but as this would be semantically suitable only for the Sec. meaning 'knife-handle' it is prob. a Chinese l.-w.; the second syllable looks like *t'ou* (*Giles* 11,441) often used as a suffix to form Conc. N.s. **Xak.** XI **çatu:** 'the horn of a sea creature (*qarn samak baḥrī*) imported from China'; it is also said that it is the root of a tree (*'irq şacara*); knife handles are made from it, and poison in food detected by it; broth or other food is stirred with it in a bowl, and the food (if poisonous) boils without (being put on) a fire; or this bone is put on the bowl and sweats without there being any steam *Kaş. III* 218.

Tris. CDB

E **çatı:ba:** Hap. leg.; this word occurs in a list of disyllabic words of which the order is determined by (1) the last consonant, (2) the first, and (3) the second and comes between **kirpi:** and VU **kenbe:**. The **-ba:/-be:** is certainly correct, the other letters all errors. The initial must be **k-** (*kāf* misread as *cīm maftūḥa*, cf. *çekek* for **çeçek** where the opposite error occurs); the second consonant lies between *rā'* and *nūn*, and as there is a superfluous 'tooth' in the word was prob. **-s-**. **Kes-**, q.v., sometimes means 'to levy, or assess, taxes'; **-be:** is not a Turkish Suff. but ***kesbe:** might be a Sec. f. of **kesme:**, which does not occur in the meaning given, but etymologically could. **Çiğil** XI **çatı:ba:** (**?*kesbe:**) 'the word for a fine (*rahn*) which the headman of a village (*'ārifu'l-qarya*) collects from anyone who does not turn out to dig a canal or the head-works of a subsidiary channel' (*al-nahr wa ra'si'l-şirb*) *Kaş. I* 416.

Dis. CDĞ

D **1 çatuk** (*?çatok*) Pass. Dev. N./A. fr. **çat-**; 'joined to something else', with various extended meanings. S.i.a.m.l.g., except NE, in forms of which the commonest is **çatak** and others **çatık, çıtak, çıtık, çıtuk** and a wide range of meanings. **Uyğ.** VIII ff. Civ. **ötrü ol leşp ça:tık titig teg kurıyur** 'then that mucus dries like clinging mud' *TT VIII I.7*: **Çağ.** XV ff. **çıtuk** (spelt) *şaxs-i munqabiḍ turş-rū* 'a frowning sour-faced individual' *San.* 216r. 6 (quotn.): **Kıp.** XIV **çatuk** (*c-*) **kaşlu:** *maqrūnu'l-ḥācibayn* 'with knitted eyebrows' *Id.* 41.

E **2 çatuk** See **çatu:**.

Dis. CDG

?F **çetük** '(female) cat'. The various Turkish words for 'cat' are collected in *Shcherbak*, p. 129. Some of them, e.g. **maçı:**, VU **mö:ş**, and **mışkıç**, are demonstrably l.-w.s, and it is likely that the rest, including this one, which has no obvious etymology, are also l.-w.s. The Turks prob. did not meet cats early enough to have their own word for them. **(Xak.?)** XIV *Muh. al-sinnūr* 'cat' **çetük** *Mel.* 72, 6; **çe:tük** *Rif.* 174: **Oğuz** XI **çetük** *al-hirra* 'female cat'; (VU) **küwük** (unvocalized) **çetük** *al-ḍaywan* 'tom cat' *Kaş. I* 388; a.o. *III* 127 (**mö:ş**): **Xwar.** XIV **çetük** '(female) cat' *Qutb* 42: **Kıp.** XIII *al-qiṭṭ* 'tom cat' (**ma:çı:**, also called) **çe:tük** *Hou.* 11, 11: XIV **çetük** (*c-*) *al-qiṭṭ Id.* 42; *Bul.* 10, 10: XV *al-qiṭṭ* **setük** (*sic*) *Kav.* 62, 3; *sinnūr* (**maçı** and) **çetük** *Tuh.* 19a. 11: **Osm.** XIV ff. **çetük**, occasionally **çetik**, 'cat'; common till XVI, occasionally later *TTS I* 155; *II* 222; *III* 147; *IV* 165: XVIII **çetik** (spelt) in *Rūmī, gurba* 'cat', in Ar. *hirra* and *sinnūr San.* 205r. 14.

?E **çetke:n** Hap. leg.; the ordinary word for 'bridle rein' is **tizgin**, which occurs twice in *Kaş.* but not as a main entry; if it had been a main entry it would have come between **terkin** and **Taşken** (place-name) two places before this word. It is possible that the text is in disorder and that **tizgin** has dropped out and its translation been attached to this word, which may originally have been given another meaning or perhaps merely inserted in the

text to match the translation. **Xak.** XI **çetke:n** *'inānu'l-licām* 'bridle rein' *Kaş. I* 443.

Dis. V. CDL-

D **çatla:-** See **çatı:la:-**.

Tris. V. CDL-

D **çatı:la:-** elongated Den. V. (cf. **tokı:la:-**) fr. **çat**; 'to make a cracking sound', and by extension 'to break with such a sound' or more generally 'to split, break' (Intrans.). The more regular form **çatla:-** is noted in the medieval period and survives in SW Osm., Tkm., and with phonetic changes in such words as NW Kk. **şatna-**. See **şekirtük**. **Xak.** XI **berge: çatı:la:dı:** 'the whip cracked' (*şāta*); also used for any similar sound *Kaş. III* 323 (**çatı:la:ma:k** only): **Çağ.** XV ff. **çatla-** ('with ç-') *tarkīdan* 'to crack, burst' *San.* 205r. 1: **Kıp.** XIV **çatla-** *şawwata bi-farqa'a* 'to make a cracking sound' *Id.* 42.

Dis. CDN

ça:ḏan 'scorpion'. S.i.a m.l.g. except NE with some phonetic changes usually as **çayan/çıyan**; in SW Tkm. **içyan** (*sic*) and SW XX Anat. **çayan** still mean 'scorpion' but in Osm. **çıyan** now means 'centipede' and the Ar. l.-w. *'aqrab* is used for 'scorpion'. **Xak.** XI **ça:ḏan** *al-'aqrab Kaş. I* 409; a.o. *III* 367, 8: *KB* **çaḏan** 'the constellation Scorpio' 140, 4889: XIV *Rbğ.* ditto (in the quotn. fr. *KB*) *R III* 1903; *Muh. al-'aqrab* **çayaːn** *Mel.* 74, 3; *Rif.* 177; ditto as a sign of the zodiac 79, 5; 183: **Çağ.** XV ff. **çayan** 'Scorpio' *Vel.* 237; **çayan** (spelt) 'scorpion; the sign of the zodiac Scorpio' (quotn.); also spelt **çıyan** *San.* 210v. 14 (quotn.); **çıyan** ditto *do.* 222r. 13 (quotns.): **Xwar.** XIV **çayan** 'scorpion' *Qutb* 40: **Kıp.** XIII *al-'aqrab* (**bö:y**) also called **çayaːn** (unvocalized) *wa huwa umm arba'a wa arba'īn* 'the latter also means "centipede"' *Hou.* 11, 17; XV *'aqrab* **çıyan** (later vocalized **çayan**) *Tuh.* 25a. 12: **Osm.** XV in the phr. in one text **yılanlar ve 'aqrablar ve çayanlar** presumably 'centipede' *TTS II* 225: XVIII **çayan** . . . and in *Rūmī* 'the animal called in Pe. *hazar pā* or *şad pā* centipede' *San.* 210v. 14 (quotn.).

ço:ḏın s.i.a.m.l.g. with a bewildering variety of spellings—front and back vowels; **-y-/-ğ-/-g-/-yğ-/-yg**—from one of which came the l.-w. *chugun* in Russian. This and all the modern words mean 'cast iron' or the like. This is, however, likely not to have been the original meaning; *al-qiṭr* normally means 'copper' (which is not in point here, since 'copper' was **bakır**) or 'brass', and the latter, or rather 'bronze', is the likeliest material for a cooking pot in XI. See *Doerfer* III 1149. **Xak.** XI **ço:ḏın** *al-qiṭr* 'bronze'(?); hence one says **ço:ḏın eşiç** *qidr min qiṭr* 'a bronze(?) cooking pot' *Kaş. I* 409: **Çağ.** XV ff. **çoyın** (spelt) corruption (*muḥarraf*) of **ço̱ḏın** (almost the only mention of **-o̱-** in *San.*) that is *āhan-i nā puxta* 'unsmelted (*sic*) iron' *San.* 215v. 11: **Kom.** XIV **çoyun** 'bronze' *CCG*; *Gr.*

Dis. CDR

F **1 ça:tır** l.-w. ultimately derived fr. Sanskrit *chattra* 'a (royal) umbrella'; this meaning, for which **çowa:ç**, q.v., is an alternative, has survived sporadically but the usual meaning is 'a (canvas) tent'. The channel through which the word reached Turkish with this change of meaning is uncertain, prob. some Iranian language. A l.-w. in Russian as *shater* (shatyor). S.i.a.m.l.g. with some phonetic changes (**ç-/ş-**; **-t-/-d-**), in some perhaps direct borrowings fr. Pe. or Russian. See *Doerfer* III 1042. **Uyğ.** XIV *Chin.-Uyğ. Dict.* 'sunshade' **kün çatırı** *R III* 1903; *chang fang* 'tent' (*Giles* 409 3,440) **çatır** *Ligeti* 150: **Xak.** XI **ça:tır** *al-xayma* 'a (canvas) tent'; **ça:çır** *al-xayma Kaş. I* 406: XIII(?) *Tef.* **çadır** ditto 355: XIV *Muh. al-xayma* **ça:dar** (*sic*) *Mel.* 76, 11; **ça:tır** *Rif.* 180: **Çağ.** XV ff. **çadır** 'a tent (*xayma*) made of canvas' (*kirbās*); and one made of sticks and felt is called **ak öy** or **alaçuk** *San.* 205r. 19: **Oğuz** XI (after **ça:çır**) and the Oğuz call it **ça:şır** *Kaş. I* 406: **Xwar.** XIV **çadır** 'tent' *Qutb* 40: **Kom.** XIV 'tent' **çatır** *CCI*; *Gr.*: **Kıp.** XIV **çatır** (*c-*) *al-ẓalāla* 'sunshade' *Id.* 42: XV *izar* 'a woman's cloak' **çatır** *Tuh.* 4b. 12: **Osm.** XIV **çadır dut-** 'to pitch a tent' *TTS II* 198 (and some XVIII phr.).

F **2 ça:tır** (**?ça:dır**) 'sal ammoniac, alkali', and the like. No doubt a l.-w. fr. some Iranian language, cf. Pe. *nişādur*, same meaning. Survives in SW Osm. **çadır uşağı** 'gum ammoniac' and XX Anat. **çıtır/çotur** 'alkali' etc. *SDD* 343, 374. **Uyğ.** VIII ff. Bud. in an unpublished translation of a Chinese *sūtra* the phr. *hui ho* (*Giles* 5,155 3,936) 'ash river' (in hell) is translated **çadar** (or **çatar**?) **öğüz** *TT Index* 18, footnote (also **çadırlığ öğüz**); a.o. *TT IV*, p. 15, footnote l. 4: Civ. **çadır** 'sal ammoniac' as an ingredient *H II* 18, 33: **Kuça:** XI **ça:tır** *al-mūqādir* (*sic*) 'sal ammoniac' *Kaş. I* 406 (Tokharian was probably extinct in Kuça: by XI, perhaps an Iranian dialect).

çotur s.i.s.m.l. in most groups meaning 'pock-marked; flat-nosed; stocky; mis-shapen', and the like. **Xak.** XI 'a man of bad character' (*al-raculu'l-sayyu'l-xuluq*) is called **çotur kişi:** *Kaş. I* 363.

Tris. CDR

DF **çatırlığ** P.N./A. fr. **2 ça:tır**; n.o.a.b. **Uyğ.** VIII ff. Bud. (the sinners) **çatarlığ öğüzde tüserler** 'fall into the river of ashes' *TM IV* 253, 49 (Uyğ.-A form); a.o. see **2 ça:tır**.

Mon. CĞ

ça:ğ/ı çak onomatopoeics, cf. **çap, çat, çı:k**, etc. These and similar onomatopoeics, often reduplicated, s.i.s.m.l. Note that **çağ** 'time, a point in time, a period of time' which occurs in *USp.* 22; *Oğ.* 18–19, etc.; *Vel.* 232; *San.* 207v. 15 and later authorities is a Mong. l.-w.

(*Haenisch* 25, *Kow.* 2105) which is not found in Turkish before the Mong. period, when it displaced **ö:d**, q.v., in most languages. **Xak.** XI **ça:ğ ço:ğ koptı:** *hācati'l-ğalaba wa'l-calab* 'a hubbub (Hend.) arose'; and one says **çoğı: koptı:** 'a hubbub arose' *Kaş. III* 128: **çak çok** an onomatopoeic (*ḥikāya*) for (the sound of) breaking (*kasr*) something, for example breaking fire-wood, bone, nuts, and the like; hence one says **çak çok etti:**; **çak** another onomatopoeic for a sound (*ḥikāya ṣawt ayḍa(n)*), one says **ol anı: urdı: çak etmedi:** 'he beat him, but he did not bear a grudge or cry out' (*mā ta'allama wa mā sāḥa*) *Kaş. I* 333: **Osm.** XV and XVI **çağ çağ** an onomatopoeic for the sound of running water in several texts *TTS II* 200; *III* 134; *IV* 151 (this is one of several similar onomatopoeics, most are longer, e.g. **çağıl çağıl**).

2 çak originally an Adv. meaning 'exactly, precisely'; in this sense it may be merely an extended meaning of **1 çak**, cf. English colloquial 'bang in the middle' for **çak ortasında**; see Deny, *Grammaire de la langue turque*, Paris, 1920, p. 634, note 1 which discusses this word but contains some errors. Later it seems to have become an Adj. meaning 'precisely right' (English colloquial 'bang on'), and even a Noun meaning 'vigour' and the like. It survives as an Adv. in SE Türki **çağ** *BŞ* 235; NC Kır. **çak**; Kzx. **şak**; NW Kk., Nog. **şak**; SW Osm. **çağ/çak**; Tkm. **ça:ğ**, and in its extended meanings in some of these languages and some NE *R III* 1831; *IV* 191, 930. **Xak.** |XI **çak** *ḥarf yu'abbar bihi 'an 'ayni'l-şay' wa nafsihi* 'an indeclinable referring to one particular thing and no other'; hence one says **çak ol atnı: tutğıl** 'take that particular (*bi-'aynihi*) horse'; and one says **çak amaçnı: urğıl** 'hit that particular (*bi-'aynihi*) target' *Kaş. I* 333: **Çağ.** XV ff. **çağ** ('time', i.e. the Mong. l.-w.) and also they use it of exposing to heat and putting back into shape (*yerine getürmege*) a bow which has lost its curve *Vel.* 232 (quotn. in which **çağ éte dür** means 'he recurves' (the straightened eyebrows)); **çağ** ('with ç-') ((1) 'time'); (2) *ṣaḥīḥ wa durust* 'perfect, sound' *San.* 206v. 9 (same quotn.); **çak** syn. w. **çağ** . . . *durust do.* 207v. 15; *P. de C.* 276 quotes fr. *Bābur* **bir yérni çağ kılıp atmaydurlar** 'they do not shoot at any particular place': **Xwar.** XIV **çak** (and der. f.s) occur in several phr. in which it means something like 'the right amount' e.g. **uyatsızlıknı aşurdı çakındın** 'he was excessively immodest', **öz çakıŋ bil** 'know how far you can go' *Qutb* 40: **Kom.** XIV 'his strength' **çağı** *CCG*; *Gr.*: **Kıp.** XIV *lammā* 'when' **-ta:/-te:** and also **çak**; these come only at the end of a word e.g. 'when he came' **kelmişte:**, 'when he spoke' **ayla:dı:** (*sic*, ?read **söyle:di:**) **çak**; 'when he sat down' **oturdı: çak** *Bul.* 15, 13: XV the word (*lafẓa*) corresponding to *lammā* is **şak**; you say for 'I arrived as the *bey* stood up' **bi: şak turdı: men yetiştüm** meaning that my arrival was not a minute later than his standing up . . .; some of them do not use this word **şak** but use instead the verb with the Suff. **-ğa:ş/-ge:ş/-ka:ş** *Kav.* 21, 10: **Osm.** XIV ff. **çağ/çak/çax** 'exactly, precisely' before the word qualified; c.i.a.p. *TTS I* 141; *II* 201; *III* 136; *IV* 151; in one XVI dict. (*III*) Pe. *vij* 'pure, unadulterated' is translated **çak** (as well as the Ar. l.-w.s *ṣāfī, ḵāliṣ, ṣirf*).

1 çı:ğ usually translated 'reed', which is the most convenient word, but prob. used indiscriminately for several kinds of stiff steppe grasses which, botanically speaking, are grasses and not reeds. *Jarring* 70 translates it 'a grass or reed, *Arundinella nepalensis*, used for making baskets and mats'. It was also used fr. an early period for artifacts made fr. such grasses, 'reed-curtain' and the like. S.i.a.m.l.g. except NE with some phonetic changes **(ç-/ş-; -ı-/-i-; -ğ/-y)**. Became a l.-w. in Russian as *chii* and in Pe. as *çiq* (*Steingass* 396) fr. which it passed into Hindustani, *Anglice* '*chick*', a reed curtain. See *Doerfer* III 1155. **Uyğ.** VIII ff. Bud. (in a list of offerings) **bir çığ iki xwa** 'one reed and two flowers' *TT VII* 24, 10: **Xak.** XI **çı:ğ** 'a plaited curtain' (*qirām*) made as a shelter (*sutra*) for tent dwellers out of southernwood, *Abrotanum* (*qayṣūm*); this is a plant thinner and suppler than a reed (*al-qaṣab*) *Kaş. III* 128: **Çağ.** XV ff. **çığ** ('with ç-') 'a mat' (*ḥaṣīra*) woven out of reeds (*kamış*) and thread which they put on tent walls *Vel.* 245 (quotns.); **çığ** ('with ç-') 'a screen' (*ḥā'iṭ*) in the shape of a curtain (*parda*) made of reeds (*nay*) and thin sticks which is hung over the door of a house or tent *San.* 218v. 18 (quotns.).

F 2 çı:ğ 'a Chinese foot', about 35 cm.; l.-w. fr. Chinese *ch'ih* (*Giles* 1,992; Middle Chinese (Pulleyblank) *chyek*). N.o.a.b., but SE Türki çi 'a Chinese foot' *BŞ* 254 is a l.-w. fr. the modern form of the same word. **Uyğ.** VIII ff. Bud. (in a list of forms of fraud) **çığın tsunın** 'in (measurements of) feet and inches' *U II* 77, 25; 86, 42; *Suv.* 135, 8; **tört çığ** 'four feet' (prescribed as the length and breadth of a picture) *do.* 544, 5: **Xak.** XI **çı:ğ** the word for 'the Turkish cubit' (*dirā' turkī*), it is about two-thirds of the (ordinary) cubit; cotton cloth is measured (*yuḍra'*) by it among the nomads *Kaş. III* 128.

S 3 çığ See **çig.**

(S) **çı:k** hardly more than a Sec. f. of **1** and **2 çak.** It survives as an onomatopoeic in some NE languages and NC Kır. and as an Adv. meaning 'exactly, completely' in some NE, SE, and NC languages and SW XX Anat. The Exclamation **çık** used to drive away dogs noted in *San.* 219v. 5 and *Id.* 44 is no doubt the Imperat. of **çık-** and not this word. **Xak.** XI one says to a man when one is frightening him **çı:k et köreyin** *şiḥ bi-ṣawt ḵafī ḥattā arā calādatak fihi* 'call out in a subdued voice so that I can see how determined you are about it' *Kaş. III* 130: **Osm.** XIV and XV **çık** 'exactly' in two texts *TTS I* 157; *IV* 168.

çoğ, etc. Preliminary note. *Those words of this general form which can be specifically identified are listed below. There may be in Uyğ. other Chinese l.-w.s which have not yet been identified, e.g. in* USp. *9 PU* **çok** *looks like the name of some kind of tax.*

çoːğ originally 'glowing heat, flame'; hence metaph. 'splendour, glory'. S.i.m.m.l.g. with phonetic changes (**ç-/ʃ-**; **-ğ/-k**, etc.). Cf. **yalın**. See *Doerfer* III 1138. **Uyğ.** VIII ff. Man. (you shine) **çıxşapatlığ ıduk çoğ yalın üze** 'with the holy splendour and glory of the commandments' *TT IX* 18–19: Bud. (then those demons when they saw King Caştana's might) **çoğın yalının kutın kıvın** 'his splendour (Hend.) and the divine favour (Hend.) which he enjoyed' *U IV* 10, 51; Sanskrit *śreyo* 'the best' **çoğ yalınığ** *TT VIII D.*17; a.o. *U III* 71, 12; **çoğ yalınlığ** 'flaming' *USp.* 46, 2: Civ. **kün çoğı** 'the heat of the sun' *TT VIII I.*23: **Xak.** XI **çoːğ** *saqru'l-şams wa lu'ābuhā* (read *luhābuhā*) 'the scorching heat of the sun and its blaze'; hence one says **küːn çoːğı** *lu'ābu* (*luhābu*)*'l-şams*; **çoːğ** *lahabu'l-nār* 'the blaze of a fire', after the wood has become red hot *Kaş. III* 128: *KB* (God sends one enemy against another) **kesti çoğı** 'and cuts off their heat' 144; (if he has subjugated the enemy and) **kiterse çoğı** 'taken the heat out of him' 1926; a.o. 318: **Çağ.** XV ff. **çoğ** (*c-*) *kor . . . axgar ma'nasına* 'a red-hot ember' *Vel.* 250 (quotn.); **çoğ** ('with ç-') *axgar San.* 213r. 22 (same quotn.): **Osm.** XIV **çok** 'glow' in one text *TTS II* 240.

1 çuːğ 'bundle' and the like; the difference between this and **1 baːğ** is obscure, perhaps this meant primarily the actual bundle and **baːğ** the cords, etc. with which it is tied. Survives in NE Leb. **çuğ** 'wrapping, shroud' *R III* 2169; Tel. **çuː** 2164; Şor **şu** *IV* 1095 and SW XX Anat. **çuğ** 'a sheaf of corn' *SDD* 386. **Uyğ.** VIII ff. Bud. *Suv.* 165, 20–1 (**1 baːğ**): **Xak.** XI **çuːğ** (*bi'l-şamma*, 'with **-uː**, not *-o-*') *'aybatu'l-mita'* 'a bag for merchandise' *Kaş. III* 128: *KB* 5549 (**oru**ː): XIII(?) *Tef.* **bu çuk** (*sic*) **batman altun** 'this sack of gold' 360 (*çok*): **Xwar.** XIV **éyerí bağı çuğı barça altun** 'his saddle, cords, and packages were all gold'(?) *Qutb* 44: **Kom.** XIV **çov** *CCG*, 114, 27r.; *Gr.* transcribes the German as *eyn galeme* 'a noise', but the facsimile shows *eyn galadeine* ? 'a bundle'.

PUF **2 çuğ** no doubt, as suggested in the note mentioned below, l.-w. fr. Chinese *cho* 'muddy, clouded' (*Giles* 2,409; Middle Chinese (Pulleyblank) *cuk*). **Uyğ.** VIII ff. Bud. (just as the water-clarifying jewel called *udakaprasāda*) **çuğ suvuklık süzgeli umuşı** 'can clarify muddy liquids'; (so also faith) **kértgünçsüz töz üze bulğanmış çuğ bolmış köŋülüg süzer** 'clarifies the mind which has become confused and clouded by reason of faithlessness' *TT V* 26, 100–2 (and see note thereon); **çuuğ** (*sic*) **suvığ** 'muddy water' *Suv.* 74, 22 (**sergür-**).

VU **çoːk** Hap. leg.; may survive as **çak** 'bad, useless' in NW Kaz. *R III* 1831, but obviously not connected with the Adj./Adv. **çok** 'many; much', which first occurs in Xwar. *Oğ.* 227, is noted in Çağ. *San.* 212r. 17; 214r. 1; Kıp. *Id.* 44, 78 (**köp**); *Kav.* 24, 14; and Osm. fr. XIV onwards *TTS II* 238–9; *III* 156; *IV* 177 and survives in NE Sag. *R III* 2004; SE Türki; some NW languages, and SW Az., Osm. **Oğuz** XI **çoːk er** *al-raculu'l-nadl* 'a vile, cowardly man' *Kaş. III* 130.

Mon. V. CĞ-

çak- like **1 çak** of an onomatopoeic character and used to describe action of a violent character, physical or mental, e.g. 'to strike fire (with a flint and steel); (of a snake or scorpion) to bite, sting; to slander, decry, betray'. S.i.a.m.l.g. with a wide range of meanings, e.g. for SW Osm. *Red.* 707 distinguishes ten meanings. **Uyğ.** VIII ff. Bud. *U II* 10, 23–4 (**1 ür-**): **Xak.** XI **ol ikki: kişi: ara: çakdı:** 'he made mischief (*ağrā*) between the two men'; and one says **ol çakma:k çakdı:** *qadaḥa'l-zand* 'he struck the steel (on the flint)' *Kaş. II* 17 (**çaka:r, çakma:k**); o.o. *II* 23, 18 (**tutun-**): *III* 26, 2: XIV *Muh.*(?) *al-si'āya* 'to slander, decry' **çakmak** *Rif.* 120 (only): **Çağ.** XV ff. **çak-(-tı)** *ğamz et-, kol-* 'to calumniate, seek out(?)' *Vel.* 234 (quotns.); **çak-** ('with ç-') (1) *gazīdan* 'to bite or sting', of a snake, scorpion, and the like; (2) *bad-gū'ī wa si'āyat kardan* 'to abuse, slander'; (3) *fulād ātaş zana* 'of a steel to strike fire', in Ar. *qadāḥa*; (4) *qadḥ-i qadāḥa ya'nī çakmak zadan* 'to strike a strike-a-light' (quotn.); (5) *durux-şīdan* 'to shine, flash' of fire, or lightning, in Ar. *ramīḍ, talālu'*, and *lama'ān San.* 206v. 26 (quotns.): **Oğuz** XI **ol sö:züg anıŋ kula:kka çakdı:** 'he drummed (*ballağa*) the words into his ear' *Kaş. II* 17: **Xwar.** XIII(?) (if anyone disobeys me, I take him as an enemy) **çımad çakıp çerig çekip** 'heaping reproaches (Mong. l.-w.) on him and leading out an army' *Oğ.* 112–13: **Kom.** XIV 'to calumniate, accuse' **çak-/çax-** *CCI*; *Gr.*: **Kıp.** XIII *qadaḥa* ('*l--zand*), and also *şakā ğayrahu* 'to complain of someone' to a minister **çak-** *Hou.* 37, 9: XIV **çak-** *ğamaza* 'to calumniate' *Id.* 44: XV *iştakā* 'to complain of' **şak-** (*sic*) *Kav.* 9, 12; 74, 9: **Osm.** XIV to XVI **çak-** 'to calumniate; to betray (a secret *Acc.*, to someone *Dat.*); **kulağa çak-** (cf. Oğuz XI) *TTS I* 143; *II* 203.

çığ- 'to tie up (a parcel etc.)'; in *Kaş.* syn. w. **baː-**. Cf. **çig-**. N.o.a.b. but the Dev. N. **çığı/çıkı** 'a parcel' occurs in SW XX Anat. *SDD* 332, 334. **Xak.** XI **ol türgek çığdı:** 'he tied up (*şadda*) the parcel (etc.)' *Kaş. II* 14 (**çığaːr, çığmaːk**); a.o. *I* 210, 23: **Kıp.** XIV **çık-** (*c-*) *şarra şay'fī şay'* 'to wrap something in something else' *Id.* 44.

1 çık- 'to go out; to come out'. S.i.a.m.l.g. with a wide range of extended meanings esp. in SW. It is no doubt fortuitous that neither **çık-** nor **çıkar-** are noted before XI. The theory propounded in *Oğ.*, p. 27, note 27 that

that is a crasis of **taşık-** is quite unconvincing. **Xak.** XI **er evdin çıkdı:** 'the man went out (*xaraca*) of the house (etc.)' *Kaş. II* 17 (prov.; no Aor. or Infin.); *II* 116 (**taşık-**) and about a dozen o.o.: *KB* **çık-** 'to go out, come out' is common 87, 213, 394, 951, etc.: XIII(?) *Tef.* **çık-** ditto 358: XIV *Muh. xaraca* **çık-** *Mel.* 25, 13; *Rif.* 108; *al-ṭulū'* '(of the sun, etc.) to rise' **çıkmak** *Mel.* 35, 1; *Rif.* 120: **Çağ.** XV ff. **çık-(-ku,** etc.) *çık- Vel.* 241; **çık-** ('with ç-') *bar āmadan* 'to come out, rise' *San.* 218v. 29 (quotns.): **Xwar.** XIII **çık-** 'to go out' '*Ali* 26: XIII(?) **avka çıktı** 'he went hunting' *Oğ.* 27; o.o. 141, 196; XIV **çık-** ditto *MN* 88: **Kom.** XIV ditto **çık/çıx-** *CCI, CCG; Gr.* 79 (quotns.): **Kıp.** XIII *xaraca* **çık-** *Hou.* 33, 16: XIV ditto *Id.* 44; *al-şahru'l-xāric* 'the outgoing month' **çıka:n ay** *Bul.* 13, 11; *ṣa'ida* 'to rise' (**ağ-**; in margin) **çık-** *do.* 55v.: XV *ṭala'a wa xaraca* **şık-** (*sic*) *Kav.* 9, 12, a.o.o.; *Tuh.* 15a. 4; *raqā* 'to ascend slowly' **çık-** *do.* 17b. 11; *ṣa'ida* **çık-** *do.* 23a. 3; a.o.o.

D **2 çı:k-** Hap. leg.; Intrans. Den. V. fr. **çı:.** **Xak.** XI **to:n çı:kdı:** 'the garment absorbed moisture' (*al-nadā*); also used of anything which absorbs dampness (*al-nuduwwa*) from the ground *Kaş. III* 183 (**çı:ka:r, çı:kma:k**).

çok- originally (of a bird) 'to swoop down (on something *Dat.*); to peck, peck out' with various extended meanings. S.i.a.m.l.g.; the modern phonetics are confusing; it is nearly always lengthened to **çokı-/çoku-** (**şokı-/şoku-**, etc.) but in NC Kır. both **çokı-** and **çukı-** occur with slightly different shades of meaning and in Kzx. **şok-** and **şuk-**. There do not seem to be any other genuine occurrences of **-u-** in the verb (both Uzb. **-ŭ-** and Kaz. **-u-** represent earlier **-o-**) but there is what seems to be a Dev. N./A. in **-r** meaning 'hole, cavity, depression; hollowed out, deep' which first appears in Çağ. *San.* 214r. 6 and Kıp. *Id.* 44; *Tuh.* 11b. 12; 12b. 11 and s.i.a.m.l.g. as **çukur** (**şukur**, etc.). See *Doerfer* III 1099. This must surely be der. fr. this Verb; so too is SE Türki **çokur** 'pitted with small-pox', unless this is a Sec. f. of **çotur.** Uyğ. VIII ff. Bud. *PP* 2, 8 (**u:ḍ**): **Xak.** XI **kuş çokdı:** 'the bird swooped' (*inqaḍḍa*) *Kaş. II* 17 (**çoka:r, çokma:k**; verse, see **es**): **Çağ.** XV ff. **çok** (also **-uŋ, -tı**) *ḍarbla bir yeri urup çukur et-* 'to strike a blow at a place and make a hole'; **çok- (-mak, -tı, -uğaç, -ardın)** *cam' ol-* 'to come together, assemble' (quotns.) *Vel.* 251; **çoku-/çokuş-** (spelt) *kāwīdan wa gawd kardan* 'to dig out, hollow out; to peck, peck out' *San.* 213r. 28 (quotns.; adding that *Vel.*'s translation 'to come together' is an error): **Osm.** XIV to XVI **çok-/çox-** (1) (of a bird) 'to swoop down on' (a fish); (2) (of a group of persons) 'to swoop down, attack'; (3) (once; of an insect) 'to sting' (? error for **çak-**); in several texts *TTS I* 164; *II* 240; *III* 157.

çu:k- Hap. leg.; *the vocalization seems to* make it impossible to regard this as a crasis of a Den. V. in **-k-** fr. **ço:ğ. Uyğ.** VIII ff. Bud. Sanskrit *ādīpito* (spelt *ādipito*) 'ignited, set on fire' **çu:kup e:mge:nip** *TT VIII C.*5.

Dis. CĞA

D or F **çaha:** (or **çehe:**) Hap. leg.; most Gancak words are certainly l.-w.s; if this word had back vowels it might be regarded as a corrupt Dev. N. fr. **çak-. Gancak** XI (h does not properly occur in Turkish but . . .) *yuqāl li'l-zand* ('a strike-a-light') (VU) **çaha:** *luğa Gancak rakīk Kaş. I* 9, 11 (*rakīk* normally means 'with front vowels', but prob. here means 'incorrect').

?S **çağı:/çoğı:** onomatopoeic; prob. an elongated f. of **ça:ğ.** N.o.a.b. **Uyğ.** VIII ff. Bud. **alku tlgi çoğı** 'all sounds (Hend.)' *Sur.* 166, 6: **Xak.** XI **çoğı:** *al-calaba* 'uproar, hubbub' in all Turkish languages except **Arğu:** which has **çağı:** *Kaş. III* 225; o.o. of **çoğı:** *I* 41, 11 (**alçak**); *III* 128, 3 (**ça:ğ**); 234, 16 (**çamı:**): *KB* **çoğı** 'a noisy quarrel' 318, 2651, 4232: XIII(?) *Tef.* **çoğı** 'a loud noise; quarrel' 360: **Osm.** XIV to XVI **su çağusu** 'the sound of running water' in one text; **çoğu** 'uproar, noise' in three *TTS I* 141; *III* 150; *IV* 177.

Tris. CĞB

VU?F **çoku:barı:** Hap. leg.; headed *fa'ūlalī*; no doubt a l.-w., possibly Iranian. **Xak.** XI **çoku:barı:** *ṭīnu'l-būṭaqa* 'clay for making crucibles' *Kaş. III* 243.

Dis. CĞD

S **coğdu:** (*?sic*) See **yoğdu:.**

Dis. V. CĞD-

D **çaktur-** Caus. f. of **çak-**; s.i.s.m.l. **Xak.** XI **ol çakmak çakturdı:** *aqdaḥahu'l-zannad* (*sic*) 'he made him strike fire'; also used when one provokes a quarrel (*awqa'a'l-taṣācur*) between two men and makes mischief (*aġrā*) between them *Kaş. II* 181 (**çakturur, çakturma:k**).

D **1 çıktur-** Hap. leg.?; Caus. f. of **1 cık-**, instead of the usual form **çıkar-. Xak.** XI **ol anı: evdin çıkturdı:** 'he ordered that he should be put out (*bi-ixrācihi*) of the house (etc.)' *Kaş. II* 181 (**çıkturur, çıkturma:k**).

D **2 çıktur-** Hap. leg.; Caus. f. of **2 çı:k-. Xak.** XI **ol to:nın çıkturdı:** 'he put his garment in a moist (*nadī*) place for it to get wet' (*ḥattā nadiya*) *Kaş. II* 181 (**çıkturur, çıkturma:k**).

D **çoktur-** Caus. f. of **çok-**; survives only(?) in SE Tar. 'to plunge (something) in water' *R III* 2010; the alternative form **çokut-** s.i.s.m.l. **Xak.** XI **ol kuşuğ ka:zka: çokturdı:** 'he sent his falcon (*bāzīyahu*) to swoop ('*alā'l-inqiḍāḍ*) on the goose' (*Kaş.*, as usual, 'duck', etc.) *Kaş. II* 181 (**çokturur, çokturma:k**).

Dis. CĞĞ

E **çağığ** See **çavığ**.

Dis. CĞL

(D) **çığıl** onomatopoeic for a clattering sound, related to **ça:ğ**, etc. This and cognate forms **cağıl/çağıl/çakıl/cığıl** survive in SW Az., Osm., Tkm., XX Anat. both as onomatopoeics and as Nouns for clattering objects like 'pebbles'. **Xak.** XI **ok ké:ş içre: çığıl tığıl kıldı:** 'the arrows rattled (*ṣawwata*) in the quiver' (etc.) *Kaş. I* 393.

D **çaklığ** words of this form with the usual phonetic changes (**ç-/ş-**; **-k-/-ğ-**; **-l-/-t-**; **-ığ/-u:**, etc.) s.i.a.m.l.g. with a wide range of meanings perhaps going back to different origins, but the words below seem to be P.N./A.s fr. **2 çak**. **Uyğ.** VIII ff. Civ. (a grape stuffed with various drugs is to be wrapped in paper, buried in hot ashes, and administered) **edgüti çaklığ çıŋ bolmışda** 'when it has been thoroughly cooked' *H I* 151: **(Xak.)** XIII(?) *Tef.* (a place) **bir kişi oltur çaklı** 'with room for one man to sit'; **yeyür çaklı** 'enough for (a whole family) to eat' 356: **Çağ.** XV ff. (a space) **mıŋ sıpıhr çağlık** 'as big as a thousand terrestrial spheres' *Vel.* 232 (s.v. **çağ**); **çağlığ** (1) *qadr wa miqdār wa andāza* '(having a specified) quantity, number, or size' (quotn.); (2) *ṣiḥḥat wa durustī* '(having) health and soundness' *San.* 206v. 21: **Kom.** XIV **ança çaklı** 'having such and such a quantity'; (of a sin) **keçer çaklı** 'venial' *CCG*; *Gr.* 73.

D **çoğluğ** P.N./A. fr. **ço:ğ**; 'fiery, flaming', and the like. Survives in NE **çoktığ/çoktu:** *R III* 2009–10; NC Kır. **çoktu:**. **Uyğ.** VIII ff. Bud. **uluğ çoğluğ yalınlığ** 'the great splendid resplendent' (Buddha) *U II* 59, 5 (ii); similar phr. *U III* 39, 23; 67, 4 (i); *TT VIII F.*16; *X* 61–2, etc.

(D) **çoğla:n** Hap. leg.; *ism* is presumably to be taken as meaning 'title' rather than 'Proper Name'. Perhaps a corrupt derivative of **ço:ğ** 'splendour'; hardly to be connected w. **çoğla:-**. **Xak.** XI **çoğla:n** *min asmā'i'l-akābira Qarluq* 'one of the titles of notables of the Karluk (tribe)' *Kaş. I* 444.

Dis. V. CĞL-

D **çakıl-** Pass. f. of **çak-**; s.i.a.m.l.g. w. some phonetic changes and a wide range of meanings. **Uyğ.** XIV *Chin.–Uyğ. Dict.* 'the lightning flashed' **oot çakıldı** *R III* 1846; *Ligeti* 186: **Xak.** XI **çakmak çakıldı:** *qudiḥa'l-zand* 'the strike-a-light was struck'; and one says **ta:ş çakıldı:** 'the stone was struck and sparks flew'; and one says (? in Oğuz) **sö:z kulakka: çakıldı:** 'the word was poured (*ṣubba*) into his ear' *Kaş. II* 133 **(çakılur, çakılma:k**; in a verse **çakıldı: kızıl ot** 'sparks flew (from the horse's hooves)': **Çağ.** XV ff. **çakıl-** (spelt) (1) *gazīda ṣudan* 'to be bitten or stung'; (2) *si'āyat karda ṣudan* 'to be slandered'; (3) *duruxṣīda ṣudan āṭaş wa barq* '(of fire or lightning) to flash', in Ar. *iltimā'* and *īmād San.* 207r. 26 (quotns.): **Xwar.** XIV **çakmak çakıl-** *Qutb* 41.

D **çığıl-** Hap. leg.; the whole entry is unvocalized and a superfluous **er** has found its way into the text, but the original can be restored fr. the translation; Pass. f. of **çığ-**. **Xak.** XI **[er] boğ çığıldı:** *ṣuddati'l-rizma bi'l-ṭināb* 'the parcel was tied with rope (and the like)' *Kaş. II* 133 **(çığılur, çığılma:k)**.

D **çıkıl-** Pass. f. of **1 çık-** used only as an Impersonal V.; survives in the same idiom in NC Kır. **çığıl-**; SW Osm. **çıkıl-**. **Xak.** XI **evdin çıkıldı:** 'an exit was made (*xurica*) from the house (etc.)' *Kaş. II* 133 **(çıkılur, çıkılma:k)**.

DF **çığla:-** Hap. leg.; Den. V. fr. **2 çı:ğ**. **Xak.** XI **ol bö:z çığla:dı:** 'he measured the cotton cloth in Turkish cubits' (*bi-ḏirā' turkī*) *Kaş. III* 296 **(çığla:r, çığla:ma:k)**.

D **çoğla:-** prob. an abbreviated form of **çoğı:la:-**, q.v., rather than a Dev. V. fr. ***çoğ** as a Sec. f. of **ça:ğ**. **Xak.** XI **çoğla:dı:** like **çarla:dı:** (q.v.) *fī ṣiyāḥi'l-fīl*, 'of the trumpeting of an elephant' *Kaş. III* 295 **(çoğla:r, çoğla:ma:k)**: *KB* **kelir çoğlayur az öçer terk üni** (this world) 'comes and shouts a little, but its voice quickly dies away' 5314: **(Xwar.** XIII **çoğlaş-** 'to shout to one another' *'Ali* 40).

D **çuğla:-** Den. V. fr. **çu:ğ**; 'to wrap, pack up', and the like. Survives as such in NE Leb. **çuğla-** *R III* 2170; Tel. **çu:la-** *do.* 2175; the central consonants were metathesized in the medieval period and the metathesized form, with some phonetic changes, s.i.m.m.l.g.; in SE Türki both forms occur **çuğla-/cuğla-/çulğa-** *Jarring* 77, 97. **Xak.** XI **ol to:nuğ çuğla:dı:** 'he tied up the garment and wrapped it and made it into a parcel' (*ḍabbara . . . wa 'abbāhu wa razzamahu*) *Kaş. III* 295 **(çuğla:r, çuğla:ma:k)**: *KB* (true words are harsh) **ırığ çuğlamış** 'he has wrapped up the harshness' 3847: XIV *Muh.* **çuğla:-** *Mel.* 35, 1 **(1 bük-)**: **Çağ.** XV ff. **culğa-** ('with ç-') *piçīdan* 'to wind, wrap' *San.* 214r. 28: **Xwar.** XIII **çulğa-** 'to wrap' *'Ali* 50: XIV ditto *Nahc.* 8, 8; 9, 9.

DF **çığlat-** Hap. leg.; Caus. f. of **çığla:-**. **Xak.** XI **ol bö:z çığlattı:** 'he told the man to measure the cotton cloth in Turkish cubits'; a Turkish cubit is two-thirds of an (ordinary) cubit *Kaş. II* 345 **(çığlatu:r, çığlatma:k)**.

D **çuğlat-** Caus. f. of **çuğla:-**; s.i.s.m.l. as **çulğat-**. **Xak.** XI **ol to:nın çuğlattı:** 'he ordered (someone) to wrap up his garment' (the translation *ḥamala min ğayri ṭawbihi* is corrupt) *Kaş. II* 345 **(çuğlatu:r, çuğlatma:k)**.

D **çaklın-** Hap. leg.; vocalized *çaklan-*, but obviously Refl. f. of **çakıl-**; 'to flare up'. *Kaş.*'s translation is very free. **Xak.** XI **özüm meniŋ budursı:n otı: anıŋ çaklınu:r** (*çaklanu:r*) it describes his love and says 'my heart is like a quail and revolves (on a spit) over the

fire of love for him' (*yataqallab 'alā nār ḥubbihi*) *Kaş. I* 513, 5; n.m.e.

DF **1 ç:ğlan-** Hap. leg.; Refl. f. of **çığla:-**; the word is actually spelt **çığlandı:** but is quoted in a para. regarding the meanings of Refl. Den. V.s fr. 'triliteral' words, which implies **ç:ğ. Xak.** XI **böz çığlandı:** *ḍuri'a'l-ḥirbās* 'the cotton cloth was measured in [Turkish] cubits' *Kaş. III* 198, 19; n.m.e.

D **2 çığlan-** Hap. leg.; vocalized *çağlan-* but this must be an error. This is clearly a Refl. Den. V. of **3 çığ (çığ)** and syn. with **çılan-** q.v., so is anachronistic in *Kaş.*; as there is no Aor. or Infin. it was prob. inserted by a later hand. Survives in NW Kaz. **çıklan-** 'to be moist, wet' *R III* 2060. *Cf.* **çavla:-. Xak.** XI **et çığlandı:** *talaḥvaca'l-laḥm* 'the meat was half cooked' (i.e. still moist) *Kaş. II* 245.

D **çoğlan-** (**ço:ğlan-**) Hap. leg.; Refl. Den. V. fr. **ço:ğ. Kaş.** XI **o:t çoğlandı:** 'the fire was scorching hot' (*iltahaba*); also used of the sun when its scorching rays (*luhābuhā*, misspelt *lu'ābuhā*) fall *Kaş. II* 245 (**ço:ğlanu:r, ço:ğlanma:k** *sic*).

D **çuğlan-** (**çu:ğlan-**) Refl. f. of **çuğla:-**; *Kaş.*'s translation in the main entry is metaph. S.i.s.m.l.g. as **çulğan-** 'to be wrapped', etc. **Xak.** XI **sü kamuğ çuğlandı:** *cā'a'l-cund bi-qaḍḍihi wa qaḍīḍihi* 'the army came in a solid mass', also used of things of any kind when they gather together (*ta'allaba*) *Kaş. II* 245 (**çuğlanu:r, çuğlanma:k**); (in the same para. as **1 ç:ğlan-**, q.v.) **tava:r çu:glandı:** (*sic*) *ruzima'l-mitā'* 'the merchandise was packed up' *III* 198, 18: XIV *Muh. laffa* (? *luffa*) 'to wrap up (? to be wrapped up)' **çuğlan-** *Mel.* 31, 1 (only; *Rif.* 115 see **saru:-**): **Çağ.** XV ff. **çulğan-/çulğaş-** *piçīda şudan* 'to be wrapped' *San.* 214v. 9: **Xwar.** XIV **çulğan-** 'to be wrapped (in something *Dat.*)' *Qutb* 44 (also **çulğatıl-**; and **çulğaş-** 'to curl up like a snake'): **Kom.** XIV 'to be wrapped' (in swaddling clothes) **çulğan-** *CCG*; *Gr.* 77 (quotn.).

Tris. CĞL

F **çığılva:r** obviously a l.-w. prob. Iranian, since *-vār* is a common Iranian suffix. It seems clear that this means 'cross-bow'; cross-bow arrows are shorter than ordinary arrows, and this explains *Kaş.*'s translation. The cross-bow was not a native Turkish weapon. In the form in *Muh.* **-m-** may be a scribal error for **-v-** or a Sec. sound. **Xak.** XI **çığılva:r okı:** *al-ḥusbāna wa hiya'l-sihāmu'l-qiṣār* 'short arrows' *Kaş. I* 493 (verse): XIV *Muh.*(?) *qawsu'l-carx* 'cross-bow' **çığılma:r** (unvocalized) *Rif.* 173 (only).

Tris. V. CĞL-

D **çağı:la:-/çoğı:la:-** Den. V. fr. **çağı:/çoğı:**; n.o.a.b., but the shorter form **çağla-** occurs in SW Osm. and longer forms like **çağılda-, çakılda-** in several modern languages. **Xak.** XI **er çoğı:la:dı:** 'the man screamed and shouted' (*ṣaxaba . . . wa ṣāḥa*) (**çoğı:la:r, çoğı:la:ma:k**); also pronounced **çağı:la:dı:**, one says **su:v çağı:la:dı:** 'the water babbled' (*xarra*); **jağı:la:dı:, şağı:la:dı:** both dialect forms (*luğa*) (**şağı:la:r, şağı:la:ma:k**) *Kaş. III* 324 (verse containing **çoğı:la:dı:** *ṣaxaba* and **jağı:la:dı:** (blood flowed) *bi-xarīr ka-xarīri'l-mā'*): XIV *Muh. xarīru'l-mā'* **su: çağılamak** *Mel.* 73, 13; *Rif.* 176.

Dis. CĞM

D **çakma:k** Conc. N. fr. **çak-**; 'a strike-a-light, flint and steel'. S.i.a.m.l.g. except NE which uses forms of **otluk** (cf. **1 otluğ**). See *Doerfer* III 1097. **Xak.** XI **çakma:k** 'the strike-a-light' (*al-zand*) with which (fire) is struck; it is both a Noun and an Infin. like *camd* and *camid* (*sic*) in Ar. *Kaş. I* 469; o.o. *II* 17 (**çak-**); 133 (**çakıl-**), etc.: XIV *Muh. al-miqdaḥa* 'a steel' **çakmak** *Mel.* 58, 14; *Rif.* 169: **Çağ.** XV ff. **çakmak** *fūlād-i ātaş-zana* 'a steel for striking fire', in Ar. *qaddāḥa* and *miqdaḥa San.* 207v. 21 (quotn.): **Xwar.** XIV ditto *Qutb* 41: **Kıp.** XIII *al-zinād* **çakmak** *Id.* 17, 17: XIV **çakmak** (*c-*) *al-qaddāḥa Id.* 44: XV *al-zinād* **şakmak** (*sic*) *Kav.* 64, 8.

VUF **çukmı:n** Hap. leg.; l.-w. fr. Chinese, the second syllable perhaps *man* 'steamed dumplings' (*Giles* 7,639). **Xak.** XI **çukmı:n** 'a loaf (*xubz*) made in the shape of a cake' (*al-ka'k*) and cooked in steam in a cooking pot; it is the most wholesome (*amra'*) form of bread *Kaş. I* 444.

çağmur 'turnip, *Brassica rapa*'; although this spelling is pec. to *Kaş.* it is prob. the original one, cf. **yağmur.** Survives as **çamğur** in SE Türki 'turnip' *Shaw* 96; *Jarring* 64; 'radish' *BŞ* 239 and SW XX Anat. 'turnip' *SDD* 246, but in most languages displaced by Pe. *şalcam.* **Xak.** XI **çağmur** *al-lift* 'turnip' *Kaş. I* 16, 21; **çağmur** *al-şalcam*; **çamğur** the same, metathesized *I* 457.

Tris. V. CĞM-

PUD **çokmaklan-** Hap. leg.; as this word occurs between **tığraklan-** and **çamğuklan-** the **ç-** and **-klan-** can be taken as certain, but there is no semantic connection with **çok-**; the semantic connection is rather with **çığ-**; a connection with **çu:ğ** is morphologically impossible, but note the Xwar. meaning of **çulğaş-** (**çu:ğlan-**). **Xak. yıla:n çokmaklandı:** 'the snake curled up and wound itself up' (*taraḥḥat . . . wa istadārat*) *Kaş. II* 275 (**çokmaklanu:r, çokmaklanma:k**).

Dis. CĞN

çığa:ñ 'poor, destitute'. Survives only(?) in SW XX Anat. **çığan** (*sic*) *SDD* 258. **Türkü** VIII **yok çığañ boḍunığ kop kuvratdım çığañ boḍunığ bay kıldım** 'I collected all the destitute poor people; I made the poor people rich' *I S* 10, *II N* 8; two o.o.: VIII ff. **çığañ er oğlı:** *IrkB* 30: **Uyğ.** VIII ff. Man.

yok çığay *M III* 35, 10; a.o. *TT III* 142: Bud. **yok çığay** *PP* 5, 5; 6, 1, etc.; *TT V* 22, 40 **(üdrül-)**; **çığay** *U II* 29, 14; 31, 41, etc.; *U III* 10, 4; *U IV* 34, 47: Civ. **çığay kalançı boḍun** 'the poor people who pay *kalan* (taxes)' *USp.* 77, 5: **Xak.** XI the people of **Arğu:** substitute *nūn* for *yā'* . . . thus for 'poor' (*al-faqīr*) the Turks say **çı:ğa:y**, and they say **çı:ğa:n** *Kaş. I* 31; **çığa:y** *al-faqīr III* 238 (verse containing **yok çığa:y**); three o.o.: *KB* **çığay** as opposite to **bay** 313, 1923; o.o. 1034, 1112 **(üle:-)**, 1564 **(ağı:)**: XIII(?) *Tef.* **çığay** 'poor, poor man' 358: XIV *Muh.*(?) *al-faqīr* **çıka:n** (*sic*, ?error for **çığa:n**) *Rif.* 153 (only); *Rbğ.* **çığay** ditto *R III* 2109 (quotn.): **Çağ.** XV ff. **çığan** (so spelt) *muflis* 'poor' *San.* 218v. 20 (quotn.): **Xwar.** XIII(?) **Oğuz xağan mundın kop çığay emgek çekip turdı** 'because of this (his favourite horse having run away) Oğuz Xağan was very wretched and distressed' *Oğ.* 234–5: XIV **çığay** 'poor' *Qutb* 45: **Kıp.** XIII *al-faqīr* **(yoksul** and) **çığa:y** (vocalized *çağa:y*) *Hou.* 26, 13: XIV **çığan** (*c*-) *al-baxīl* 'miserly' *Id.* 43: **Osm.** XIV *al-baxīl* **cığan** (*sic*): XV **cığan kul** 'a wretched slave' (as opposed to a gracious God) *TTS III* 129.

1 çıkan 'the son of one's maternal aunt'. N.o.a.b., cf. **yégen**. **Türkü** VIII **çıkan Tonyukuk a:tığ bermiş** [the *xağan*] 'gave him the title "Cousin Tonyukuk"' *Ix. 1*; a.o. *do* 2: **Xak.** XI **çıkan** *ibnu'l-xāla* 'the son of one's maternal aunt' *Kaş. I* 402: **Çağ.** XV ff. **çığan** ('with ç-') *xāla-zāda San.* 218v. 21.

?**F 2 çıkan** the passage below relates to the person sent to arrange Kül Tégin's mausoleum, to ornament it, and to erect a memorial stone; it is unlikely that the Emperor's cousin would have been sent for such a menial task and this is prob. a Chinese l.-w. **Türkü** VIII **Tavğaç xağan çıkanı: Çaŋ Seŋün kelti:** 'Chang *chiang-chün* the Chinese Emperor's *çıkan* came' *I N* 13.

?**E çokan** this word occurs twice in the same phr. in much damaged passages; the word to be expected here would be **çığan** and this may be a misreading of that word. **Türkü** VIII ff. Man. **égil çokan kişilerke** [gap] 'to ordinary poor(?) people' *M III* 11, 14 (i); **[ég]il çokan kişi**[gap] *do.* 36, 11 (ii).

Dis. V. CĞN-

D **çakın-** Refl. f. of **çak-**. **Xak.** XI **er ö:zıŋe: çakma:k çakındı:** 'the man struck the steel (on the flint) for himself' (*Kaş.* translates 'pretended to strike', but this disregards **ö:zıŋe:**) *Kaş. II* 149 **(çakınu:r, cakınma:k)**.

Tris. CĞN

D ***çığañlık** See **çığaylık**.

F **çıxansı:** Hap. leg.; Chinese l.-w., prob. representing *chih han ssū* 'embroidered Chinese silk' (*Giles* 1,891 3,836 10,259): cf. **barçın** etc. See *Doerfer* III 1132. **Xak.** XI (under the heading *fa'allū*) **çıxansı:** *ḥarīr şini munaqqaş* 'embroidered Chinese silk' *Kaş. I* 489.

Dis. CĞR

çağır *Kaş.*'s alternative translation 'unfermented grape juice' may be the original meaning, but otherwise it is always 'wine', or in modern times some other intoxicating liquor. Survives in SE Tar. **çeğir** *R III* 1958; Türki **çäğır** *Jarring* 68; NW Karaim **çağır** *R III* 1845–6; *Kow.* 176; Kumyk **çağır**; Nog. **şağır**; SW Az. **çaxır**; Osm., Tkm. **çakır**. Cf. **bo:r, süçig, sorma:**. See *Doerfer* III 1090. **Xak.** XI **çağır** *al-'aṣīr* 'unfermented grape juice'; **çağır** *al-xamr* 'wine'; this word is one of those with two opposite meanings (*mina'l-aḍdād*) *Kaş. I* 363 (the third *çağır* is an error for **çığır**); three o.o.: XIII(?) *Tef.* **çı:kır** (so spelt) 'wine' 359: XIV *Muh. al-xamr* **ça:ğır** *Mel.* 63, 7; *Rif.* 151; *Rbğ.* ditto *R III* 1848 (quotn.): **Çağ.** XV ff. **çağır/çakır** *sūci* 'wine' *Vel.* 233 (quotns.); **çağır** (spelt) *şarāb* 'wine' *San.* 206v. 23 (quotns.); **çakır** (spelt) *xamr wa şarāb do.* 207v. 23: **Xwar.** XIV **çakır** 'wine' *Qutb* 41: **Kom.** XIV 'wine' **çağır** *CCI*; *Gr.*: **Kıp.** XIII *al-xamr* **(bor . . . süçü: . . .**; and also) **ça:kır** which is Mong. (*wa huwa bi'l-Muğulī*) *Hou.* 16, 5: XV *al-xamr* **şa:ğır** (*sic*) *Kav.* 63, 5; 78, 10: **Osm.** XIV to XVI **çağır** (once, XVI, **çakır**) 'wine'; in several texts *TTS I* 140; *II* 200.

çakır 'blue, blue-grey' prob. originally of the eyes, later used more generally. S.i.s.m.l. In Osm. this word was also used, generally in the phr. **çakır doğan**, for 'the merlin, stone falcon, *Hypotriorchis aesolon*' fr. XV onwards; Osm. lexicographers generally consider that it is the same word, but it is almost certainly a corruption of Ar. *şaqr*, which is itself a corruption of Latin *sacer* 'saker falcon'. See *Doerfer* III 1090. **Xak.** XI **çakır** *al-azraq* 'blue-grey' *Kaş. I* 363 (prov., 'a grey (*al-azraq*) dog is worth as much as a horse, but a wall-eyed (*al-axyaf*) horse is not worth as much as a dog'): XIII(?) *Tef.* **çakır közlüg** 'grey-eyed' 355: **Çağ.** XV ff. **çakır kanat** ('grey wing') 'a kind of duck' *Vel.* 234; **çakır** (spelt) *azraq çaşm* 'grey-eyed' . . . **çakır kanat** 'the name of a kind of water-fowl' *San.* 207v. 23: **Kıp.** XIV **çakır közlü:** *dū 'ayn zarqā Id.* 44.

çığır 'foot-path, narrow track', and the like. Survives in SW Osm. **çığır** translated in *Leh. Osm.* 370 'a track or path through the snow, the track left by an avalanche' (which perhaps links with the translation in *San.*); Tkm. 'a boundary, frontier'. **Xak.** XI **çığır** (misvocalized *çağır*) *al-zaqab*, that is a narrow, small path (*al-ṭarīq*) *Kaş. I* 363: **Çağ.** XV ff. **çığır** (spelt) 'snow (*barfi*) which has become hard owing to wind action'; also 'a hide (*pūst*) and the like which has shrunk (*xwudrā ba-ham kaşid*) owing to exposure to heat' *San.* 218v. 23.

D **çukur** See **çok-**.

?F **çağrı:** a falcon, prob. specifically 'the merlin, stone falcon, *Hypotriorchis aesolon*'; cf. **çakır.** It is possible that this, too, is a corruption of Latin *sacer*, but, if so, the channel of transmission is obscure. Cf. **çavlı:, toğan, turumta:y, la:çın. Xak.** XI **çağrı:** *al-ṣaqr* 'a small falcon'; and a man is called **çağrı: beg** after it *Kaş. I* 421; o.o. *I* 421, 17; *II* 343, 16; *III* 332 **(tarasla:-)**: *KB* **çağrı beg** 4068 (see **çavlı:**): XIV *Muh.*(?) *al-bāzī* 'falcon' **çağrı:** (vocalized *cağrı:*, in margin **karçağay**) *Rif.* 175 (only).

(D) **çıgrı:** basically 'something which revolves', hence 'mill-wheel; pulley; the celestial firmament', and the like; as such, pec. to *Kaş.*, but a syn. word **çığrık/çıkrık** appears in the medieval period and s.i.a.m.l.g. except NE, usually meaning 'cotton-gin'. Both words seem to be Dev. N.s fr. ***çığır-**. **Xak.** XI **çığrı:** *al-falak*; one says **kö:k çığrı:sı:** *falaku'l-samā* 'the heavenly firmament', and **çığrı:** is *falaku'l-ṭāḥūn wa'l-nā'ūr* 'a mill-wheel, water-wheel', and the like, and *ṣihricatu'l-ibrīsam* 'a spool(?) of silk', and also any 'pulley' (*bakra*) *Kaş. I* 421; o.o. *II* 82 **(çevür-)**; 230 **(çevrül-)**; 241 **(teğzin-)**; 303 **(uḍ-)**: XIV *Muh.*(?) *al-dūlāb* 'reel, water-wheel', etc. **çıxrık** (mis-spelt *çıçrık*) *Rif.* 162 (only): **Çağ.** XV ff. **çıkrık** (spelt) 'a wheel (*çarxī*) on which they spin cotton and silk and wind it on to reels' (*dūlābhā*); also called **çıkır** *San.* 219v. 7: **Xwar.** XIV **çıkır** 'spinning-wheel' *Qutb* 46; (PU) **çığrı:k** (*ç-* unvocalized), meaning uncertain, ends the description of a hideous old man, 'how shall I describe that *çığrık?*', perhaps a different word *do.* 40 (*çağrık*): **Tkm.** XIII *dūlābu'l-quṭn* 'cotton reel' **çıkrık** (vocalized *çakrık*) *Hou.* 17, 6: **Kıp.**(?) XIV **çıkrık** (*c-*) 'the wheel (*al-dūlāb*) on which thread is spun' *Id.* 44.

çakrak Hap. leg. and not a main entry, perhaps mis-spelt; there is no widely distributed word for 'bald' in Turkish. **Xak.** XI (there is no grass on a scree on the mountains) **çakrak bile: uvut bolma:ş** *la ḥayā' ma'a'l-raculi'l--aqra'* 'a man is not ashamed of being bald' *Kaş. I* 469, 12.

S **çığrık/çıkrık** See **çığrı:.**

D **çığruk** Hap. leg.; the **ç-** is unvocalized, but there is no doubt that this is a Pass. Dev. N./A. fr. **çığru:-. Xak.** XI **çığruk yé:r** *al--arḍu'l-murakkalatu'l-ṣulba* 'ground which has been trampled on until it is hard' *Kaş. I* 469.

Dis. V. *CĞR-*

çakır- 'to call out, shout', and like. Not recorded before XIII, but see **çakrış-**, which suggests that this was originally an Oğuz word; it s.i.a.m.l.g., however, as **çağır-/çakır-**, etc.; in NE only in Bar. **(Xak.)** XIII(?) *Tef.* **çağır-/çağur-/çakur-** 'to call out, shout, plead' 355–6: XIV *Muh. za'aqa* 'to shriek, cry out' **ça:ğır-** *Mel.* 26, 15; **ça:kır-** *Rif.* 110; *ṣāḥa* ditto 27, 13; 111; *al-ṣafīr* 'to whistle' **ça:ğırmak** 73, 11; **(şıkı:rmak** 176); o.o. *Rif.* 124, 176: **Xwar.** XIII **çağır-** 'to call out' *'Ali* 27: (XIV **çakır-** 'to proclaim' or **çakırt-** 'to order to proclaim'? *Quth* 41): **Kom.** XIV 'to call out' **çağır-**; (of a cock) 'to crow' **çakar-** (*sic*) *CCG*; *Gr.* 72 (quotns.): **Kıp.** XIII *za'aqa* **çağır-** *Hou.* 34, 13; *ṣāḥa mina'l--ṣiyāḥ* **çağır-** *do.* 41, 10: XIV **çağır-** *ṣāha Id.* 43: XV *'ayyaṭa wa ǧawwaṣa* 'to shout and make an uproar' **(kışkır-** and) **şa:ğır-** (*sic*) *Kav.* 78, 10.

D **çıkar-** Caus. f. of **çık-**; 'to bring out, send out', and the like. S.i.a.m.l.g. w. some phonetic changes and extensions of meaning, esp. in SW. Cf. **cıktur-. Xak.** XI **men anı: evden çıkardım** 'I brought (or sent, *axractuhu*) him out of the house' (etc.) *Kaş. II* 83 **(çıka:rur** (*sic*), **çıkarma:k)**: *KB* **tilinde çıkarma yarağsız sözüŋ** 'do not let a useless remark escape your tongue' 169; **teŋizdin çıkarmasa yinçü kişi** 'if a man does not bring up a pearl out of the sea' 212; (Aytoldı) **çıkardı tobık** 'brought out a ball' 622; o.o. 1916 **(bakır)**, etc.: XIII(?) *Tef.* **çıkar-** ditto 359: XIV *Muh.*(?) *xala'a* 'to take off, throw off' **çıkar-** *Rif.* 108 (only): **Çağ.** XV ff. **çıkar--(-ğalı)** *çıkar- Vel.* 241 (quotns.); **çıkar-** (spelt) Caus. f.; *ba-dar āwardan* 'to bring out', and idiomatically 'to give one's daughter to a suitor' *San.* 219r. 15 (quotns.): **Xwar.** XIII **çıkar-** 'to bring out' *'Ali* 27: XIV ditto *Qutb* 46: **Kom.** XIV 'to bring out, draw out' **çığar-** *CCI, CCG*; *Gr.* 78 (quotn.): **Kıp.** XIII *xala'a* **çıkar-** *Hou.* 33, 20: XIV **çığar-** *axraca*; the **-ğ-** was changed from **-k-**; the original form (*aṣluhu*) was **çıkdur-** because it is the Caus. f. of **çık-** *Id.* 43: XV *axraca* **şıkar-** (*sic*) *Kav.* 69, 4; *qala'a* ('to send away, dismiss'), *axraca, aṭla'a* ('to bring up, vomit') **çıkar-** *Tuh.* 30a. 9; a.o. 54b. 11.

?D **çığru:-** Hap. leg., but see **çığruk, çığrut-**; prob. a Den. V. fr. **çığır. Xak.** XI **yé:r çığru:dı:** *talabbadati'l-arḍ wa ṣalubat min kaṭra rakl wa maṣy 'alayhi* 'the ground was trampled down and hardened because of a great deal of stamping and walking on it'; also used of anything which was originally soft (*fihi raxāwa*) and subsequently becomes hard *Kaş. III* 280 **(çığru:r, çığru:ma:k).**

çıkra:- 'to squeak, grate', and the like. Survives only(?) in NE Tel. **çıkıra-** *R III* 2058. **Xak.** XI **tı:ş çıkra:dı:** 'the teeth grated' (*ṣarra*); and one says **kapuğ çıkra:dı:** 'the door creaked' (*ṣarra*); also used when a man shouts in a quarrel (*ṣāḥa fī xuṣūma*) and the like *Kaş. III* 280 **(çıkra:r, çıkra:ma:k).**

çokra:- (of liquids, primarily those which are thick) 'to bubble, boil'. Survives in SW Osm. and XX Anat. *SDD* 365. **Uyğ.** VIII ff. Man.-A (in the human body there are many thoughts and ideas which) **çokrayurlar kamşayurlar** 'are (constantly) bubbling and stirring' *M III* 9, 15 (ii): **Xak.** XI **eşiç çokra:dı:** 'the cooking pot boiled' (*ğalat*) with something thick (*ṭaxīn*) like a meat and grain stew or porridge; but if it boils with something thin (*raqīq*) one says

kaynadı: not **çokra:dı:**; and one says **mıpar çokra:dı:** 'the spring bubbled up' (*fāra*) and its water became like the boiling of a pot *Kaş. III* 280 (**çokra:r, çokra:ma:k**): **Kıp.** XIV **çokra-** (c-) (of a cooking pot) to boil (*ğalat*) with something thick (*ğaliẓ*) in it *Id.* 44: **Osm.** XV and XVI **çokra-** 'to bubble, boil', esp. metaph., in several texts *TTS I* 165; *II* 241; *III* 158; *IV* 178.

D ***çakraḍ-** Hap. leg.; 'Trans. Den. V. fr. **çakır**; the **-ḍ-** was assimilated in the Perf., and as in some other cases *Kaş.* has carried the resultant **-t-** through to other conjugational forms, prob. in error. **Xak.** XI **er kö:zin çakrattı:** 'the man rolled (*qallaba*) his eyes and turned them round (*adārahā*) so that he showed the whites' (*fa-ca'ala ka'annahu azraq* lit. 'made them as if they were grey') *Kaş. II* 334 (**çakratu:r, çakratma:k**).

D **çığrut-** Hap. leg.; Caus. f. of **çığru:-**; the vocalization in the MS., as shown below, is chaotic, but this must have been the original form. **Xak.** XI **ol yé:rig çığırttı:** 'he trampled (*rakkala*) on the ground with his feet and made it hard' (*ṣallabahā*); also used of anything when one forcibly applies pressure to it (*ṣaddahu bi-quwwa*) and makes it hard, e.g. flour in a sack when one compresses it; and one says **er oğlın ı:şta: çığırttı:** 'the man hardened (*ṣallaba*) his son with hard work' *Kaş. II* 333 (**çığrı/utu:r, çığrı/utma:k**; both *kasra* and *ḍamma* on the *rā'*).

D **çıkrat-** Hap. leg.; Caus. f. of **çıkra:-**. **Xak.** XI **ol tı:şın çıkrattı:** 'he ground (*aṣarra*) his teeth'; similarly one says **buğra: tı:şın çıkrattı:** 'the camel stallion gnashed his teeth' (*qaṣafa . . . bi-nābihi*); also used of the creaking (*al-ṣarir*) of a door or a pen *Kaş. II* 334 (**çıkratu:r, çıkratma:k**).

D **çokrat-** Caus. f. of **çokra:-**; 'to boil' (a pot, or something in it, *Acc.*). Survives in SW Osm. and XX Anat. *SDD* 366. **Uyğ.** VIII ff. Civ. **kögürçgen mayakın kara mén birle çokuratıp** 'boil dove's dung with black flour (Chinese l.-w.)' *H I* 40; o.o. *do.* 47, 98, 123 (**éşiç**): **Xak.** XI **eşiç çokratı:** 'he boiled (*aġlā*) the pot' (etc.); it is used of boiling anything with a little water and a large quantity of spices and grain (*afāwīh wa ḥubūb*) *Kaş. II* 333 (**çokratu:r, cokratma:k**): **Kıp.** XIV **bu etnı: çokrat** 'boil (*aġli*) this meat' *Id.* 44.

D **çakrış-** Recip. f. of **çakır-**; s.i.s.m.l. with some phonetic changes, e.g. **çakırış-**. **Oğuz** XI **bo:y bi:r bi:rke: çakrışdı:** 'the tribe shouted (*ṣāḥa*) to one another' *Kaş. II* 209 (**çakrışu:r, çakrışma:k**): XIII(?) *Tef.* (VU) **ça:krış-** 'to call out to one another' 356.

D **çıkraş-** Hap. leg.; Recip. f. of **çıkra:-**. **Xak.** XI **tı:ş çıkraştı:** *şarrati'l-asnān* 'the teeth grated (against each other)'; also used of several of any kind of things when they grate (against each other) *Kaş. II* 209 (no Aor. or Infin.).

D **çıkrış-** Hap. leg.(?); Recip. f. of **çıkar-**. **Xak.** XI (**ola:r**) **bi:r bi:rnin oğrı:lıkın çıkrışdı:** (vocalized *çıkarışdı:*) 'each of them took it upon himself (*tawallā*) to disclose (*ixrāc*) the thievishness of the other'; also used of *ixrāc* of anything when (two people) compete or help one another *Kaş. II* 208 (**çıkrışu:r, çıkrışma:k**).

D **çokraş-** Co-op. f. of **çokra:-**; survives only(?) in SW XX Anat. *SDD* 365, with metaph. meanings. **Xak.** XI **tepizle:r çokraşdı:** 'the salt marshes bubbled' (*ğalat*); also used of several things (*şay' kaṭīr*) when they bubble or jostle (*māca*) together; hence one says **kişi: bi:r bi:r içinde çokraşdı:** 'the people jostled (*māca*) one another' *Kaş. II* 208 (**çokraşu:r, çokraşma:k**).

Tris. CĞR

VU?F **çuğurda:n** Hap. leg.; listed under *fa'allān* after the heading D which makes the form reasonably certain. It does not, however, look Turkish, and the last syllable looks like the Pe. suffix *-dān* 'containing'. It may be a hybrid with a corruption of **çukur** 'hole' as the first element. **Xak.** XI **çuğurda:n** *al-curuf* 'a river bank undermined by water' *Kaş.* ٣١٢.

D **çağırlığ** Hap. leg.; P.N./A. fr. **çağır. Xak.** XI **çağırlığ er** 'a man who owns unfermented grape juice' (*'aṣīr*) *Kaş. I* 494.

D **çokrama:** Intrans. Dev. N./A. fr. **çokra:-**; pec. to *Kaş.* **Xak.** XI **çokrama: yul** *al-'aynu'l-fawwāratu'l-ğarīzatu'l-mā'* 'an abundant spring spontaneously flowing with water' *Kaş. I* 492; a.o. *III* 4 (**yul**).

Tris. V. CĞR-

D **çağırla:-** Hap. leg.; Den. V. fr. **çağır. Xak.** XI **ol üzümni: çağırla:dı:** 'he took grape juice (*'aṣīr*) out of the grapes'; also used for 'to drink (*şariba*) grape juice' *Kaş. III* 331 (**çağırla:r, çağırla:ma:k**).

D **çığırla:-** Hap. leg.; Den. V. fr. **çığır**; cf. **çığru:-**. **Xak.** XI (**ol**) **yé:rig çığırla:dı:** 'he made a small path (*abda'a . . . ṭarīqa*) on the ground, and beat it out vigorously' (?, *ğaşmara fīhā*); also used when snow covers the ground and a man treads out (*abda'a . . . bi-riclihi*) a path over it *Kaş. III* 331 (**çığırla:r, çığırla:ma:k**).

D **çağırlan-** Hap. leg.; Refl. f. of **çağırla:-**. **Xak.** XI **er çağırlandı:** 'the man owned grape-juice or wine' *Kaş. II* 267 (**çağırlanu:r, cağırlanma:k**).

D **çığırlan-** Hap. leg.; Refl. f. of **çığırla:-**. **Xak.** XI **yé:r çığırlandı:** 'paths and narrow tracks appeared (*badā . . . ṭuruq wa maṭārib*) on the ground' *Kaş. II* 267 (**çığırlanu:r, çığırlanma:k**).

Dis. CĞS

D **çoğsız** Hap. leg.?; Priv. N./A. fr. **ço:ğ**; 'without glory'. **Uyğ.** VIII ff. Bud. *Suv.* 299, 10 (**térinsiz**).

Tris. CĞS

D **çoğısız** Hap. leg.?; Priv. N./A. fr. **çoğı:**. **Uyğ.** VIII ff. Bud. **tigisiz çoğısız arığda** 'in the silent (Hend.) jungle' *U III* 10, 13.

Dis. CĞŞ

D **çıkış** Dev. N. (N.Ac.) fr. **çık-**; lit. 'coming out', with a wide range of applications. S.i.a.m.l.g., the commonest meanings being 'expenditure' and 'sunrise'. **Xak.** XI **çıkış** *al-manfa'a* 'profit'; one says **ol ı:şta: çıkış yo:k** 'there is no profit in that undertaking' (*al-'amal*) *Kaş. I* 368; *KB* (oh you who waste your life eating and drinking, prepare for the reckoning and) **çıkış yol tile** 'seek for a way out' 5277; (the third is a shrewd treasurer) **kiriş ham çıkış bilse kaznak tolur** 'if he knows what is coming in and going out, the treasury fills' 5913: XIV *Muh.*(?) *al-xarc* 'expenditure' (opposite to *al-daxl* 'income' **ki:ri:ş**) **çıkı:ş** *Rif.* 151 (only): **Çağ.** XV ff. **çıkış** (spelt) *mahall-i xurūc az tangnāy ba-faḍā-i wasī'* 'the exit from a defile into a broad open space' *San.* 219v. 11 (quotn.).

F **çaxşu:** Hap. leg.; l.-w. with extended meaning fr. Sanskrit *cakṣu* 'eye'. **Xak.** XI **çaxşu:** *al-xuḍaḍ* 'box thorn, *Lycium*', which is used to treat ophthalmia (*ramadu'l-'ayn*); *ğayr aṣlīya*, not an original (Turkish word) *Kaş. I* 423.

D **çaxşa:k** Conc. N. fr. **çaxşa:-**. Survives only(?) in SW XX Anat. where it occurs with a surprising range of phonetic changes (**-a-/-e-/-ı-**; **-ğ-/-k-/-v-/-y-/**zero) usually meaning 'stony ground'. **Xak.** XI **çaxşa:k** *al-raḍrāḍ* 'a scree', on the top of a mountain (prov. **çakrak**): **Karluk** XI **çaxşa:k** *falīqu'l-mišmiš wa'l-zabib* 'dried split apricots and raisins' *Kaş. I* 469.

Dis. V. CĞŞ-

D **çakış-** Recip. etc. f. of **çak-**; s.i.s.m.l. in SE, NC, SW with a wide range of meanings derived fr. those of **çak-**. **Xak.** XI **ol maŋa: çakma:k çakışdı:** 'he helped me to strike (fire with) a strike-a-light'; also used for competing *Kaş. II* 104 (**çakışu:r, çakışma:k**): **Çağ.** XV ff. **çakış-** (spelt) *ba-ham xwurdan wa taḍāḍud kardan* 'to clash with one another and show mutual enmity' *San.* 207v. 10.

D **çıkış-** Co-op., etc. f. of **çık-**; s.i.a.m.l.g. except NE with a wide range of meanings. **Xak.** XI **ola:r ikki: evdin çıkışdı:** 'they two competed in leaving (*fī xurūc*) the house'; also used for helping *Kaş. II* 104 (**çıkışu:r, çıkışma:k**): **Çağ.** XV ff. **çıkış-** 'to come to an agreement (*xwuş bar-āmadan*) with one another' *San.* 219r. 22.

D **çaxşa:-** Den. V. fr. **çakış**, Dev. N. fr. **çak-**, which seems to be recorded only in SW Osm. **Xak.** XI **ta:ş çaxşa:dı:** *ṣawwata'l-raḍrāḍ* 'the scree clattered'; also used for the clinking (*waswās*) of personal ornaments (*hullī*) and other similar sounds *Kaş. III* 286 (**çaxşa:r, çaxşa:ma:k**): XIII(?) *Tef.* 'to whisper' (*waswasa*) is translated **cafsa:-**, prob. a scribal error for **çakşa:-** 355: **Osm.** XV **çaxşa-** (of the foundations of a building) 'to collapse with a clattering noise' in one text *TT III* 136.

Tris. CĞŞ

F **caxşa:pat**, etc. the Sanskrit word *śikṣāpada* became a l.-w. in Sogdian as *čγš'pδ*, no doubt originally in translations of the Buddhist scriptures, and from Sogdian became a l.-w. in Turkish, usually with the same spelling except for the last letter. It was adopted by the Manichaean missionaries, with other Buddhist technical terms, to translate 'commandment', but in Buddhist terminology was often also used more vaguely to translate 'good behaviour', Sanskrit *śīla*, see *TT VI*, p. 66, note 157; it was adopted, for some obscure reason, as the name of the 12th month of the Uyğ. calendar, see *Doerfer* II, 627. **Türkü** VIII ff. Man. **on çxşapt** 'the ten commandments' *Chuas.* 191–2; a.o.o.: **Uyğ.** VIII ff. Man. **yazınçsızın ermek çxşaptğ** 'the commandment to be without sin' *TT III* 134; a.o.o.: Bud. Sanskrit *śīla* **çıxşapat** *TT VIII A*.33; *śīla* **çaxşa:pat** *do. A*.44; **çaxşa:pat** 'commandment' *do. H*.8; **yazınçsız arığ çxşapat tutmak üze** 'by keeping the commandment (to be) sinless and pure' *Suv.* 205, 15–16; o.o. spelt **çxşapt** *TT V* 22, 37–9, etc.: Civ. **çaxşpat/çxşapt [ay]** 'the twelfth month' *TT VII* 1, 18; 24, 15; **çaxşapt/çaxşapat/ çaxşaput ay** is common in *USp.*: XIV *Chin.–Uyğ. Dict.* 'the twelfth month' **çaxşaput ay** *R III* 1839; *Ligeti* 150.

Dis. CĞY

VU **1 çığay** Hap. leg. as such; the context indicates that it means some kind of textile fibre. Perhaps survives in SE Türki **çige** 'wild hemp, a cord made of wild hemp' *Shaw* 104, *BŞ* 255, *Jarring* 72. **Uyğ.** VIII ff. Bud. **amarı tınlığlar çğay** (*sic*?) **eŋirer yuŋ eŋirer kentir eŋirer** 'some people spin wild hemp(?) or cotton(?) or hemp' *PP* 2, 2–4 (and see **bodıt-**).

S **2 çığay** See **çığañ**.

VU **çoğay** occurs only in a place-name. It is discussed at length in K. Czeglédy, 'Čoγay-quzī, Qara-qum, Kök-öng' *Acta Orient. Hung. XV* 1–3, 1962, where it is suggested, on the basis of investigations of previous scholars, that it is a Common N./A. related to Osm. **çoğa/çoğay** 'shade, shady'. This is possible, but, if so, it is odd that it is so poorly attested. 'Shade' is normally **köli:ge:**. **Türkü** VIII **bérye: çoğay yış** (PU) **tügültü:n yazı: konayın** 'let us settle down in the south in the Çoğay mountain forest and the Tügültü:n

(q.v.) plain' *I S* 6, *II N* 5; **Çoğay kuzı:n kara: kumığ olurur ertimiz** 'we were established on the northern side of Çoğay and the Kara Kum' *T* 7.

Tris. CĞY

D(S) **çığaylık** A.N. fr. **2 çığay (çığañ)**; 'poverty'. N.o.a.b. **Xak.** XI *KB* **bor içse açıldı çığaylık yolı** 'if a man drinks wine, the way of poverty has been opened (to him)' 2096: XIII(?) *At.* 187 (**1 azuk**), 188, 303: **Osm.** XV **cığanlık** (*sic*) 'meanness' in one text *TTS III* 130.

Mon. CG

F **çe:g** Hap. leg.; prob. a l.-w. **Xak.** XI **çe:g** 'a woven cotton fabric with a striped pattern (*nasīc quṭn 'alā hay'ati'l-burd*) of which cloaks (*al-duṭur*) worn by the Yeme:k are made' *Kaş. III* 155.

1 çek in the Hap. leg. phr. **çek çük**, prob. a mere jingle. **Xak.** XI **çek çük** *al-xurṭī mina'l-mitā'* 'rubbishy goods' *Kaş. I* 334.

D **2 çek** as such n.o.a.b., but see **çekleş-**; no doubt the Imperat. of **çek-**, lit. 'draw (one of a number of objects used in casting lots)'. **Çağ.** XV ff. **çek** ('with **-k**') *qur'a* 'a lot' (in casting lots) *Vel.* 235 (quotn.); **çek** (spelt) *qur'a San.* 208r. 3 (same quotn.).

?S **çig** 'moist, raw', and the like. This word does not appear till the medieval period, and its phonetics are most obscure. The oldest word with this meaning is **çı:**, q.v., but if **çığlan-**, q.v., is really part of the original text of *Kaş.*, **çığ** must be equally old; the back vowel also occurs in Xwar. and some Kıp. texts, but **çig** is equally widespread in the medieval period. Both forms s.i.a.m.l.g. It is difficult to reconcile all these forms; **çig** may well be a Sec. f. of **çığ**; it is, however, difficult on chronological grounds to describe **çı:** as a Sec. f. of that word. (**Xak.**?) XIV *Muh. al-nī* 'raw' (opposite to 'cooked' **pışmış**) **çi:g** *Mel.* 56, 7; *Rif.* 154: **Xwar.** XIV **çık** (*sic*) 'dew, moisture; moist' *Qutb* 45: **Kom.** XIV 'dew' **çig** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-laḥmu'l-nī* 'raw meat' **çi:ge:t** (in one word) *Hou.* 15, 19: XIV **çık** *al-nadā* 'moisture' . . . **çik** ('with **-k**') *al-nī*; and one says **çiket** (in one word) *al-laḥmu'l-nī*; and an inexperienced (*al-ğamr*) man is called **çik** *Id.* 44; *al-nadā* **çık** *Bul.* 3, 3: XV *al-nadā* **şık** (*sic*) *Kav.* 54, 8; *nī* (VU) **çi** *Tuh.* 36b. 10: **Osm.** XVI **çig davar** 'an unbroken horse' in one text *TTS II* 233: XVIII **çih** (spelt) in *Rūmī, şabnam wa taraşşuḥ-i narm* 'dew, gentle drizzle' *San.* 222r. 9.

1 çik a technical term in the game of knucklebones, opposite to **2 bö:g**, q.v.; acc. to *Red.* and *Yudakhin* 'the concave side of a knucklebone'; see also the monograph on this game in *SDD VI* 20 ff. Survives in NC Kır. **çik/çige** and SW Osm. *Red.* 746; XX Anat. *SDD* 273, 334, 349. **Xak.** XI **çik** an Indeclinable (*ḥarf*) used in the game of knucklebones (*bi'l-ka'b*); when (the knucklebone) has fallen on its belly (*li-baṭnihi*) one says **çik turdı:** *Kaş. I* 334; a.o. *III* 130 (**2 bö:g**).

2 çik Hap. leg.; a quasi-onomatopoeic Exclamation. **Xak.** XI **çik çik** 'a word used for calling (*du'ā*) kids, and also when they are driven (*sīqa*) *Kaş. I* 334.

D **çök** the Imperat. of **çök-**, but listed separately in *Kaş.* and other dicts. as an Exclamation, and even used as a Noun in compound Verbs like **çök et-, cök tüş-**. S.i.a.m.l.g. except NE. See *Doerfer* III 1141–2. **Xak.** XI **çök çök** 'a word used to make camels kneel down' (*yunāx bihi'l-ba'ir*) *Kaş. I* 334: **Çağ.** XV ff. **çök** ('with **ç-**') a Dev. N. for *fırū nişīn* 'sitting down', in Ar. *qu'ūd* and *rusūb San.* 214r. 22: **Osm.** XIV to XVI **çök ur-** 'to kneel down'; in several texts *TTS II* 244; *III* 159; *IV* 180.

?S **çük** See **çübek**.

Mon. V. CG-

çek- the original meaning is obscure; the prevailing meaning is now 'to pull', but it very soon developed many extended meanings, both Trans. 'to borrow (money), to suffer (pain), to smoke (tobacco)' and Intrans. 'to withdraw'; in SW Rep. Turkish over 30 shades of meaning are distinguished. S.i.a.m.l.g.; in NE only(?) in Tuv. **Xak.** XI **ol bitig çekdi:** *naqaṭa'l-kitāb* 'he put the diacritical marks (*nuqṭa*) on the writing'; and one says **ol atın çekdi:** *faṣada 'irqa'l-faras* 'he bled his horse' *Kaş. II* 21 (**çeke:r, çekme:k**): XIII(?) *Tef.* **çek-** 'to pull (a garment *Acc.*, over one's head *Dat.*): XIV *Muh.*(?) *al-natf* 'to pluck out (hair, etc.)' **çekmek** *Rif.* 121 (only): **Çağ.** XV ff. **çék-** (**-megüm dür**, etc.) *çek- Vel.* 241–2; **çék-** ('with **ç-**') *kaşīdan* 'to pull' *San.* 219v. 13 (quotns.): **Xwar.** XIII(?) **çerig çekip** 'calling up an army' *Oğ.* 113; a.o. 235 (**1 emgek**): **Kıp.** XIV **çek-** (*c-*) *caḍaba* 'to pull' *Id.* 44: XV *wazana aw cabaḍa* (metathesis of *caḍaba*) 'to weigh, or to pull' **şek-** (*sic*) *Kav.* 9, 7; 75, 11; 78, 3; *cabaḍa aw carra* ('to drag') **çek-** *Tuh.* 12a. 4: **Osm.** XVI ff. **çek-** 'to pull, to weigh'; in several texts *TTS II* 216; *III* 143; *IV* 161; and used to translate **tart-** in *Vel.*

çig- 'to tie up, fasten, knot'. The vocalization of this V. and some der. f.s is chaotic in *Kaş.*, prob. owing to some confusion with **çek-**. Syn. w. **ba:-** (and **bağla:-**) and **çığ-**. Survives only(?) in SE Türki, *Shaw, BŞ, Jarring.* **Xak.** XI **ol türge:k ba:ğın çigdi:** (vocalized *çegdi:*) 'he made fast (*şadda*) the cords round the parcel' *Kaş. II* 21 (**çige:r, çigme:k** unvocalized): *KB* 6110 (**üzeŋü:**).

çök- 'to kneel down', esp. of a camel, but also of human beings, and more vaguely 'to sink, subside, collapse', and the like. S.i.a.m.l.g. w. some phonetic changes (**ç-/ş-**; **-k-/-g-**, etc.). Cf. **2 sök-**. **Türkü** VIII ff. Man. **köŋülüm çökti kor[kтı]** 'my heart sank and was afraid'

TT II 8, 48: **Uyğ.** XIV *Chin.-Uyğ. Dict.* 'to kneel' **çök-** *R III* 2034; *Ligeti* 154: **Xak.** XI **ol begke: çökdi:** 'he knelt (*caṭā*) before the *beg*' (etc.); and one says **tevey çökdi:** 'the camel knelt down' (*baraka*); and one says **temür suvda: çökdi:** 'the iron sank (*rasaba*) in the water' (etc.) *Kaş. II* 21 (**çöke:r, çökme:k**): XIII(?) *Tef.* **tizin çök-** 'to kneel' 360; **Çağ.** XV ff. **çök-** (spelt) *firū nişāstan* 'to subside' *San.* 214r. 20: **Xwar** XIV **çök-** 'to kneel; to collapse' *Qutb* 44: **Kom.** XIV 'to kneel' **çök-** *CCG; Gr.* 76 (quotn.): **Kıp.** XIII *baraka'l-camal* **tewe: çökti:** *Hou.* 14, 15: XIV **çök-** (*c-*) *caṭā'l-insān İd.* 44: XV **şök-** (*sic*) 'to kneel (*baraka*) on both front knees' *Kav.* 9, 6; 76, 3; *baraka* **çök-** *Tuh.* 8b. 6; *caṭā* (**bağdaş oltur-**; in margin) **çök-** *do.* 12a. 10.

Dis. CGE

S **cigi:** See **yigi:**.

PU?F **çüge:** Hap. leg.; the **-g-** is so marked in the Fergana MS.; the word must mean something like 'cloak' and may be an early corruption of Pe. *çūxā* 'a woollen cloak', which appears as a l.-w. i.a.m.l.g. except NE, SE in various forms including **çoğa/çuğa. Xak.** XI *KB* **kadaşını kördi uzatu yatur çügesin töşenmiş yéŋin yastanur** 'he saw his friend lying outstretched, covered with his cloak with his sleeves as a pillow' 5974.

D **çöke:** Dev. N. fr. **çök-**. Survives(?) in SE Türki **çöke** 'the beam of a weighing machine' (i.e. the part that sinks) *BŞ* 268; 'chop-sticks' *Jarring* 76 (prob. a corruption of a Chinese phr.) and SW Osm. **çöke** 'the breast of a camel' (which touches the ground when it kneels). **Uyğ.** VIII ff. Bud. **kılğuluk çöke yaŋın** 'the kind of obeisance which should be made' *U II* 41, 21: (XIV *Chin.-Uyğ. Dict. chu* 'chop-sticks' (*Giles* 2,563) **çöki** *Ligeti* 154).

Dis. CGD

çigit 'cotton-seed'. Survives in SE Türki, *Shaw, BŞ, Jarring*; SC Uzb.; and SW Osm. (where it is also spelt **çığıt** and also means 'a freckle'), Tkm. (where it is also used for melon, pomegranate, etc., seeds). See *Doerfer* III 1108. **Arğu:** XI **çigit** *habbu'l-quṭn* 'cotton-seed' *Kaş. I* 356: **Çağ.** XV ff. **çigit** (spelt) *panba dāna* 'cotton-seed' *San.* 220r. 10: **Kıp.** XIV **çigit** *lubbu'l-quṭn* 'cotton-seed' *İd.* 45: **Osm.** XIV ff. **çığıt** 'a freckle or other spot on the face'; c.i.a.p. *TTS I* 157; *II* 227; *III* 149; *IV* 167: XVIII **çığıt** (spelt) in *Rūmī*, 'spots' (*dānahā*) which appear on the face of a pregnant woman; a corruption of **çigit** 'cotton-seed' *San.* 218v. 22.

D **çöküt** Hap. leg.; Dev. N.A. fr. **çök-** with a connotation of having collapsed or the like. cf. **çökütlük. Xak.** XI **çöküt kişi:** 'a man (etc.) who is short of stature' (*al-qaṣīr*) *Kaş. I* 356.

PU **çügde:** 'the projecting bone behind the ear, *processus mastoideus*'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *kaṃdusakaṃ*, meaning unknown (adjacent words refer to elephants) **çügte:sin** *TT VIII C.*6 (*-t-* in these texts often represents **-d-**); Civ. **çügde tepreser asığ bolur** 'if the mastoid process twitches, it will be profitable' *TT VII* 34, 7: **Xak.** XI **çügde:** (spelt *çüğdey*, which might represent **çügde:**, as in the heading to the section *fa'ley* (i.e. *fa'lē*), *fa'lū, fa'lī*, or be a misvocalization of **çüğdi:**) *al-xusā*, that is the projection (*al-fa's*) in the skull behind the ear *Kaş. I* 418.

D **çigdem** presumably Den. N./A. fr. **çig** which etymologically should mean 'moistish' or the like. Survives in SW Osm. meaning 'crocus, *Crocus sativus*'. **Uyğ.** VIII ff. Bud. **özlerdeki özeklerdeki yava çigidem** (*sic*) 'fungi(?) and crocuses(?) growing in valleys and small valleys' *TT V* 28, 122–3 (see note thereon).

?F **çikte:n** Hap. leg.; prob. a Chinese l.-w.; there are other commoner words with this meaning. **Xak.** XI **çikte:n** *ğāşiyatu'l-sarc* 'saddle cover' *Kaş. I* 435.

Dis. V. CGD-

D **çökit-/çökün-** Caus. f. of **çök-**; pec. to Uyğ.; cf. **çöktür-, çökür-. Uyğ.** VIII ff. Bud. **oŋ tizin çökitip** 'bending his right knee' *U II* 47, 78; **iki tizin çökütü olurup** 'sitting cross-legged' *U III* 28, 12; o.o. *U IV* 36, 106; *Suv.* 36, 17 (**oŋdunkı:**); *USp.* 101, 7.

D **çektür-** Caus. f. of **çek-**; survives in much the same languages with the same wide range of meanings. **Xak.** XI ⟨**ol**⟩ **aŋar çekig çektürdi:** *anqaṭahu nuqaṭa'l-kitāb* 'he told him to put diacritical marks on the writing'; and one says **ol atın çektürdi:** 'he had his horse bled (*afṣada*) because of sore hooves (*al-raḥṣa*) etc.' *Kaş. II* 181 (**çektürür, çektürdi:**): **Çağ.** XV ff. **çéktür-** (spelt) Caus. f.; *kaşānīdan* 'to order to pull' *San.* 219v. 28: **Kıp.** XV (in a para. on the Caus. f.) *istacbaḍa* ditto **çektir-** *Tuh.* 55a. 2.

D **çigtür-** Hap. leg.; Caus. f. of **çig-. Xak.** XI **ol tügü:n çigtürdi:** 'he ordered that the knots on the parcel (etc.) should be tightened' (*bi-şadd*) *Kaş. II* 180 (**çigtürür, çigtürme:k**, so spelt everywhere).

D **çöktür-** Caus f. of **çök-**; cf. **çökit-, çökür-**. Survives in the same languages and with the same range of meanings as **çök-. Xak.** XI **ol anıŋ tevesi:n çöktürdi:** 'he made his camel kneel' (*istanāxa ba'īrahu*); one also says **ol kümüş altu:ndun çöktürdi:** *axlaṣa'l-ḍahab mina'l-fiḍḍa bi'l-iḍāba wa arsabahu fi'l-arḍ* 'he separated the gold from the silver by smelting and precipitated it in earth' *Kaş. II* 181 (**çöktürür, çöktürme:k**).

Tris. CGD

D **çökütlük** Hap. leg.; A.N. fr. **çöküt. Xak.** XI **çökütlük** *qaṣru'l-cuṯṯa* 'shortness of stature' *Kaş. I* 506.

Dis. CGG

E **çekek** See **çeçek**.

D **çekiğ** Dev. N. fr. **çek-**; pec. to *Kaş.* **Xak.** XI **çekiğ** *nuqaṭu'l-kitāb* 'diacritical points in writing': **çekiğ** *'arḍu'l-ṣabī fī ṣigarihi* 'the penis of a boy when he is small' *Kaş. II* 287; o.o. *II* 107 (**çekış-**); 149 (**çekin-**); 181 (**çektür-**).

çekik 'the lark, *Alauda*'. Survives only in SW Osm. **çekik** *Red.* 727, which shows that the last letter was **-k**. **Xak.** XI **çekik** *ṭā'ir ka'l-waṣ' a'ram ya'lafu'l-ḥarra* 'a speckled bird like the *waṣ*' (prob. a specific term, but the dicts. translate 'small bird, fledgeling'), which frequents stony ground' *Kaş. II* 287: **Osm.** XV and XVI **çekik/çekük** translates Ar. *ṣifrid* and *qunbura* 'lark' in three dicts. *TTS II* 217.

(D) **çekük** Hap. leg.; this might well be a genuine Turkish word der. fr. **çek-**; there is a syn. Pe. word *çakuş* and it is commonly believed that XIV *Muh.* **çeküç** *Mel.* 61, 8; *Rif.* 160: Çağ. XV ff. **çeküç/çeküş/çöküç/çöküş** *Vel.* 234; *San.* 208r. 10; 214r. 26: Kom. **çakuç** *CCI*; *Gr.* (in both the Turkish and the Pe. vocabularies): Kıp. XIII **çe:kü:ç** *Hou.* 23, 20: XIV **çeküç** *Id.* 44: XV **çeküş** *Tuh.* 34a. 4: Osm. XIV and XVI **çeküç** *TTS I* 152; *III* 143 are Pe. l.-w.s. **Çeküç** is obviously not a Turkish form but might be a corruption of **çeküş**; this word looks much more Turkish than Pe., and the explanation prob. is that there were two Dev. N.s fr. **çek-**, **çekük**, and **çeküş**, both very local words meaning 'sledge-hammer, blacksmith's hammer', of which the first survives only in *Kaş.*, while the second became a l.-w. in Pe. and was reborrowed in the medieval period. It still survives in NW Kaz. **çükeç**; Kk. **şökkiş**; Kumyk **çöküç**; Nog. **şökiş**. Cf. **bazğa:n**. See *Doerfer* III 1105. **Oğuz** XI **çekük** *al-miṭraqa* 'sledge-hammer, blacksmith's hammer' *Kaş. II* 287.

D **çökük** (**cökök**) Pass. Dev. N./A. fr. **çök-**. Survives in SW Osm. 'collapsed, sunk, precipitated', etc. **Uyğ.** VIII ff. Bud. Sanskrit *linābhiśaṃki⟨ta⟩* 'swaying and doubtful' **çökög** (*sic?*) **bolğoka:** (*p-*) **sézéklég** *TT VIII A.*18 (lit. perhaps 'fearing that one will collapse'): **Çağ.** XV ff. **çökek** *firū nişasta wa rāsib* 'sitting; sinking', also in the meaning of *durd wa lāy wa rusūb* 'sediment, lees, precipitate' *San.* 214r. 24: **Osm.** XVI ff. **çökek** (1) 'sediment, etc.'; (2) 'treacherous, boggy ground'; (3) 'a place where camels kneel to rest'; common *TTS I* 166; *II* 243; *III* 158; *IV* 179.

Dis. V. CGL-

D **çekil-** Pass. f. of **çek-**; s.i.s.m.l. **Xak.** XI **bitig çekildi:** *nuqiṭa'l-kitāb* 'the writing (etc.) was marked with diacritical marks' *Kaş. II* 133 (**çekillür, çekilme:k**): **Çağ.** XV ff. **çékil-/çékin-** *kaşida şudan* 'to be pulled' *San.* 220r. 1.

D **çigil-** Pass. f. of **çig-**; survives in SE Türki *Shaw, BŞ, Jarring.* **Xak.** XI **tüğü:n çigildi:** 'the knot was tightened' (*iştaddat*); also used of a rope when it is knotted (*in'aqada*) *Kaş. II* 134 (**cigillü:r, çigilme:k**).

D **çekleş-** Hap. leg.; Recip. Den. V. fr. **2 çek.** **Xak.** XI **ol menin birle: çekleşdi:** *qāra'a ma'ī mina'l-qur'a* 'he drew lots with me' *Kaş. II* 210 (**çekleşü:r, çekleşme:k**).

D **çigliş-** Hap. leg.; Co-op. f. of **çigil-**, with the connotation of collective action. **Xak.** XI **tüğü:n kamuğ çiglişdi:** 'the knots were all tightened' (*iştaddat*) *Kaş. II* 210 (**çiglişü:r, çiglişme:k**; everywhere vocalized *çigiliş-*).

Dis. CGN

çekün Hap. leg. **Xak.** XI **çekün** *waladu'l-wabr* 'the young of the marmot' *Kaş. I* 402.

E **çigen** in *KB* 6110; read **çiggen** and see **üzeŋü:**.

cigin/çikin Preliminary note. *There is some confusion about words of this form. There was almost certainly in the medieval period a Dev. N. fr.* **çig-**, **çigin** *'a knot' noted in XIV* Rbğ. R III *1958 (quotn.) and Cağ. XV* ff. Vel. *242, although* San. *220r. 24 says, rather unconvincingly, that this is a mistranslation. This word now seems to be obsolete. There was also a word* **çigin** *meaning 'the upper part of the shoulder between the neck and the shoulder-blade'* (Red.) *(perhaps etymologically the same word in the sense of 'the part which ties the neck to the shoulder-blade') noted in Cağ.* Vel. *242,* San. *220r. 22, current in Osm. fr. the earliest period and still current there and in Tkm., and in Az. as* **çiyin**. Kaş. *lists two words of this form meaning respectively 'a kind of plant' and 'a kind of silk fabric'.* San. *has two parallel entries, but in each case quotes alternative forms with* **-e-** *in the first syllable, which suggests an original* **-é-**. *In the latter case the word survives with* **-i-** *so this is unlikely. In the former* San. *lists different plants with* **-k-** *and* **-g-** *in the middle. As no such plant names seem to survive, the number of plants involved, and the pronunciation, remain obscure.*

PU **1 çiki:n** name of a plant or plants n.o.a.b. **Xak.** XI **ciki:n** 'a plant (*nabt*) which grows among the vines, forms ears (or blossoms, *musanbala(n)*), and is eaten by cattle' *Kaş. I* 414: **Çağ.** XV ff. **çikin** (spelt in full 'with **-ğ-**', but **-k-** intended, see below) (1) *sabza wa giyāh* 'green vegetable or grass' *San.* 220r. 19 (quotns.) . . . **çigin** ('with **-ğ-**') (3) 'black seeds (*dānahā*) which grow among the rice fields and have sharp ends (or beards, *dum*) like rice' . . . (3) the name of a plant called *uṣṭūxūdūs* 'French lavender' used as a laxative, and to strengthen the heart and reduce anxiety(?) 220r. 22; **çekin** same translation; **çeğin** ('with **-ğ-**') (1) only 208r. 15–16.

?F **2 çiki:n** survives in NW Kaz. **çigin** 'gold embroidery' R *III* 2114. Prob. a Chinese l.-w.;

the second syllable might be *chin* (*kin*) 'gold' (*Giles* 2,032). **Xak.** XI **çiki:n** *al-ibrīsam* 'silk'; hence one says **çiki:n yıpı:** 'silk thread' (*xayṭ*): **çiki:n** *xiyāṭatu'l-dībāc muqarqama(n) bi'l--ḏahab* 'embroidered brocade embellished(?) with gold (thread)' *Kaş. I* 414 (the dict. meaning of *muqarqam* is 'of a child, ill-fed', which is inapplicable here, but the meaning is clear): **Çağ.** XV ff. **çikin** (spelt as **1 çikin**) (2) *būtahā ki az ibrīsam dūzand* 'floral designs embroidered in silk'; also spelt **çekin** *San.* 220r. 19; **çekin** same translation 208r. 15.

F **çögen** l.-w. fr. Pe. *çawgān* 'a stick with a curved end', and more specifically 'polo stick'. S.i.s.m.l. both as **çögen** and in its original form *çawgān*, or its form in Ar. *cawkan*. **Xak.** XI **çögen** *al-şawlacān* 'a stick with a curved end, polo stick' *Kaş. I* 402; o.o., spelt **çöge:n** *I* 187 (**egiş-**); 223 (**egtür-**); 242 (**ümleş-**): (**Xwar.** XIV **çawgān** *Qutb* 42): **Osm.** XIV and XVI **çögen** 'polo stick'; in two texts *TTS I* 166; *II* 243.

çikne: (or **çigne:**?) n.o.a.b.; *al-mimlaqa*, etymologically 'a smoothing implement', is used both for 'a mason's trowel' and 'a stone roller'. **Yağma:** XI **çikne:** *al-mimlaqa Kaş. I* 435; a.o. (not described as Yağma:) *III* 301 (**çikne:-**).

Dis. V. CGN-

D **çekin-** Refl. f. of **çek-**; s.i.m.m.l.g. usually for 'to draw back, withdraw (Intrans.)'. **Xak.** XI **er bitigke: çekig çekindi:** 'the man made it his business to add the diacritical marks' (*bi-naqṭi'l-nuqaṭ*) *Kaş. II* 149 (**çekinü:r, çekinme:k**): **Çağ.** XV ff. *San.* 220r. 1 (**çekil-**): **Osm.** XVI ff. **çekin-** 'to long for (something *Dat.*)' in several texts *TTS II* 216; *IV* 160.

D **çigin-** Hap. leg.; Refl. f. of **çig-**. **Xak.** XI **ol tü:gün** (mis-spelt *yü:giin*) **çigindi:** 'the man made it his business to fasten up the parcel and knot it' (*bi-ṣadd . . . wa 'aqdihi*) *Kaş. II* 149 (**çiginü:r, çiginme:k**; **ç-** unvocalized everywhere).

D? **Fçikne:-** Den. V. fr. **2 çiki:n**; n.o.a.b. It is hard to see any semantic connection between *Kaş.*'s two translations. Not connected with SW Osm. **çigne-** (**çiyne-**) which is a Sec. f. of **çeyne:-**. **Xak. kı:z çikin çikne:di:** *al-cāriya xāṭat ğazla'l-ḏahab 'alā'l-dībāc bi-taşwīr* 'the maid sewed gold thread on the brocade in an ornamental design'; and one says **er çikne: çikne:di:** *ittaxaḏa'l-racul li'l-arḍ mimlaqa* 'the man applied a roller (?; see **çikne:**) to the ground' *Kaş. III* 301; (after **2 çiki:n**) one says **çiki:n çikne:di:** *qarqama'l-dībāc* 'he embellished(?) the brocade' *I* 414, 27: *KB* **anar torku ıdtım tiken çiknemiş** 'I sent him a piece of brocade embroidered with thorns' 3846.

Dis. CGR

?F **çeker** Hap. leg. in the phr. **yandak çeker** 'manna' (see **yandak**) is prob. a corruption of Pe.*şakar* 'sugar'.

çigir Hap. leg.?; onomatopoeic. **Xak.** XI **çigir çigir** 'the sound (*şawt*) made by the teeth when there is grit in the bread and the teeth grate on it' *Kaş. I* 363.

PU **çekrek** (or **çegrek**?) n.o.a.b., cf. **çekreklen-**. **Uyğ.** XIV *Chin.–Uyğ. Dict. pu chên* 'a cotton shirt' (*Giles* 9,479 604) **çekrek** *Ligeti* 150; *R III* 1959: **Xak.** XI **çekrek** *qabā ṭāqi(n) min ṣūf yalbasahu'l-'abīd* 'a loose(?) woollen gown worn by slaves' *Kaş. I* 477 (owing to an error in the printed text *qabā* has been taken as a Turkish word attached to **çekrek** but it is clearly the first word of the translation; the meaning of *ṭāqi(n)*, so spelt in the MS., is obscure, as it has several meanings).

Dis. V. CGR-

D **çökür-** Caus. f. of **çök-**; 'to make (a camel or person) kneel' with some extended meanings. S.i.s.m.l.; cf. **çökit-**, **çöktur-**, **sökür-**. **Xak.** XI **ol tevey çökürdi:** 'he made the camel kneel' (*anāxa*); also used when one makes a man kneel (*aḳṭā*) on both knees *Kaş. II* 84 (**çökürür, çökürme:k**): *KB* (God will cure you of this disease) **köŋülüŋ çökürme** 'do not be downcast' 1109; a.o. 1551: XIII(?) *At.* **biligsizlik erni çökerdi** (*sic*) **koḍı** 'ignorance makes a man downcast' 102: XIV *Rbğ.* **çökür-** 'to cause (the moon) to sink' *R III* 2038 (quotn.): **Çağ.** XV ff. **çöker-** (so spelt) *firū nişāndan* 'to cause to kneel, to suppress' *San.* 214r. 7 (quotn.): **Osm.** XIV ff. **çöker-** (occasionally **çökür-**) 'to cause to kneel' etc.; c.i.a.p. *TTS I* 166–7; *II* 244; *III* 159; *IV* 180.

D **çigre:-** Den. V. fr. **çigir**; in this sense Hap. leg. There is no semantic connection with Çağ. XV ff. **çikre-** 'to lie awake at night' *San.* 220r. 2, which survives in NW Kaz. **çikrey-** *R III* 2112 and SW Osm. **çigre-/çikre-** or with SW Tkm. **çigre-** (of the weather) 'to turn cold'. **Xak.** XI **etme:kte: ta:ş çigre:di:** translated 'the teeth grated (*şarrat*) because of a stone in the bread' *Kaş. III* 280 (**çigre:r, çigre:me:k**).

Tris. CGR

PU(D) **çekürge:** one of several old names of animals and insects ending in **-ge:**; 'locust', later also 'grasshopper'. S.i.a.m.l.g. w. a wide range of phonetic changes, **-k-/-g-/-w-**, etc., and esp. later in the word, where except in SW Osm. (but not Az. or Tkm.) **-rg-** is replaced by **-rtk-**; indeed this may be the original pronunciation, although it is not the oldest recorded. Cf. **sarıçğa:**. **Xak./Oğuz** XI **çekürge:** *al-carād* 'locust' in Oğuz, but among the Turks '(a locust) before it flies' (i.e. 'a hopper'); it is used as a simile for a large group of families (*al-'iyāl*) or a large army; one says **çekürge: teg sü:** 'an army like a horde of locusts in density' (*kaṭāfata(n)*) *Kaş. I* 490: XIII(?) *Tef.* **çekürge** ditto 357: **Çağ.** XV ff. **çégürtke** (spelt) *malax* 'locust'; also pronounced **çéwürtke** *San.* 220r. 15; **çéwürtke** spelt) *malax do.* 222r. 5: **Oğuz** XI see **Xak.**:

Kıp. XIII *al-carâd* (**şarınçka:**); **Tkm.** (PU) **çekürge:** (*c-*; unvocalized) *Hou.* 10, 18: XIV (PU) **çekürge:** (*c-*; so vocalized) *al-carâd Id.* 45; ditto, but **-g-** so written *Bul.* 11, 1: XV *carâd* **çegertke** (in margin in second hand **Tkm. çekürge**) *Tuh.* 11b. 5.

Tris. V. CGR-

PU **çekreklen-** Hap. leg.; Refl. Den. V. fr. **çekrek**; everywhere with *damma* on the *cîm*, but in view of the Uyğ. spelling of **çekrek** this must be an error. **Xak.** XI **kul çekreklendi:** 'the slave owned a woollen garment (*libās min ṣūf*) and wore it' *Kaş. II* 277 (**çekreklenü:r, çekreklenme:k**; see above).

Dis. CGŞ

(?D) **çeküş** See **çekük.**

F **çigşi:** l.-w. fr. Chinese *tz'ŭ shih* (*Giles* 12,412 9,893; Pulleyblank's Middle Chinese *ts'yek ṣyi*), 'District Magistrate'; this title seems to have been bestowed by the Chinese Emperor on some Turks who embodied it in their names as **çigşi** (see H. W. Bailey in *JRAS*, 1939, p. 90). **Türkü** VIII ff. **Uruŋu: Todu:n Çigşi:**; **Çik Bilge: Çigşi:**; **Kül Çigşi:** in the *Miran* document (*ETY II* 64): **Uyğ.** VIII ff. Man. **beg totok çigşi** (a list of titles, not a P.N.) *M III* 41, 4 (iv): Civ. **Kutluğ Turmış Kaḍır Çigşi** *USp.* 92, 1 (perhaps two names not a single one): **O. Kır.** IX ff. **Kutlu:ğ Çigşi: ben** 'I was Kutlu:ğ Çigşi:' *Mal.* 19, 1; **Inançu: Külüg Çigşi: ben** *do.* 24, 5.

Dis. V. CGŞ-

D **çekiş-** Recip. (etc.) f. of **çek-**; s.i.s.m.l. with several meanings. **Xak.** XI **ol maŋa: çekig** (mis-spelt *çikig*) **çekişdi:** 'he helped me to add the diacritical marks' (*fi naqṭi'l-nuqaṭ*); also used for competing *Kaş. II* 107 (**çekişü:r, çekişme:k**): **Çağ.** XV ff. **çekiş-** Recip. f.; 'to have a tug-of-war (*kaşā-kaş*) with one another; to pull (*kaşīdan*) together' *San.* 219v. 29: **Kıp.** XV *tacāḍaba* 'to pull against one another' **şekiş-** (*sic*) *Kav.* 70, 5; *lāwā wa cābaḍa* 'to pull with, pull against one another' **çekiç-** (*sic*) *Tuh.* 39a. 5: **Osm.** XIV ff. **çekiş-** 'to pull against one another'; in several texts *TTS I* 152; *III* 143; *IV* 160.

Mon. CL

ça:l originally 'of a mixed black and white colour'; hence 'grey' particularly of hair; and hence in some languages 'grey-haired, elderly (man)'. S.i.a.m.l.g. See *Doerfer* III 1049. Cf. **bo:z.** **Xak.** XI **ça:l ko:y** *al-amlaḥ mina'l-ġanam* 'a black-and-white sheep' *Kaş. III* 156; *KB* (God created me . . .) **kara kuzğun erdim kuğu kıldı çal** 'I was as black(-haired as a) raven; He has made me as grey (i.e. white-haired as a) swan' 1098: XIV *Muh.*(?) (in a list of words for the ages of men) *al-kahl* 'elderly' **ça:l** *Rif.* 143 (*Mel.* 48, 17 **o:rta:**): **Çağ.** XV ff. **çal** 'of a beard, containing both black and white', in the sense of *dū-mūy* (Pe. 'grey', lit. 'with two (colours of) hair') *Vel.* 236; **çal** ('with ç-') *rīş-i dû-mû* 'a beard of two colours' in general, and 'a horse with a coat of mixed red and white' in particular *San.* 208v. 8 (Pe. quotn.; other meanings, not noted elsewhere, (2) 'camel colt'; (3) 'butter-milk'): **Kıp.** XIII in the list of the colours of horse's coats, *al-çāl*, as an Ar. word, is described as *ma'rūf* 'well-known' *Hou.* 13, 7: XIV **ça:l** (*c-*) *al-farasu'l-aşqaru'l-māyil ila'l-ḥumra* 'a roan horse verging on red' *Id.* 45.

çi:l *Kaş.* gives two meanings for this word, the second perhaps a metaph. usage of the same word. The first survives only in SW Osm. **çil** 'a spot, freckle; spotted, leprous', and the like, and perhaps Tkm. **çi:l** 'a ridge defining the boundaries of an individual field in a cultivated area'. There is another word **çil** meaning 'grey partridge, francolin, hazel hen', and the like (perhaps an extended meaning of the same word in the sense of 'a spotted bird'), which occurs in XIV *Muh. Mel.* 73, 1; *Rif.* 175; Xwar. XIV *Qutb* 43; Kom. XIV *CCI*; *Gr.*; Kıp. XIV *Id.* 45; *Bul.* 11, 12; Osm. XIV *TTS I* 162 and s.i.a.m.l.g. except SE. **Xak.** XI **çil** *aṭaru'l-ḍarb fi'l-cild* 'the mark of a blow on the skin', i.e. 'a bruise' *Kaş. I* 336; **çi:l** 'the mark of a blow on the body' (*fi'l-badan*) *III* 134: **Cağ.** XV ff. **çil** *marz-i kardū* 'a ridge round a flower-bed' *San.* 220r. 29: **Oğuz** XI **çi:l** *al-quḥ* 'ugliness' *Kaş. III* 134: **Osm.** XVI **çil at** translates Pe. *abraş* 'a dapple-grey (horse)' in one dict. *TTS IV* 175; XVIII **çil** . . . and in *Rūmī abraş* 'leprous, dappled, etc.' *San.* 220r. 29.

F **çöl** 'desert' (Mong.) See **çülig.**

Mon. V. CL-

çal- originally 'to knock (someone *Acc.*) down, to throw (him) to the ground'. S.i.a.m.l.g. except NE with a wide range of extended meanings; in SW Osm. *Sami* distinguishes nearly twenty. **Uyğ.** VIII ff. Bud. **çalmış erdi yalın otuğ ters körümlüg tağda** 'he has beaten out the flaming fire on the mountain of false omens' *Hüen-ts.* 1911–12; o.o. *TT VI*, p. 73, note 308, 30 (**2 boḍu:-**); *Suv.* 625, 12: **Xak.** XI **ol anı: çaldı:** 'he knocked him down' (*ṣara'ahu*); and one says **ol sö:z meniŋ kulakka: çaldı:** *samma'ani'l-kalām* 'he made me hear the statement' (prov.); and one says (?) **to:nuğ ta:ş üze: çaldı:** 'the fuller beat (*ḍaraba'l-qaṣṣār*) the garment on a stone' (verse) *Kaş. II* 23 (Aor. and Infin. entered erroneously as **çaka:r, çakma:k**): *KB* **tutup çaldı yérke ağır iğ kelip** 'a serious illness came, gripped and prostrated him' 1056; **çal başıŋ** 'put your head to the ground' 1392; a.o. 6177: XIII(?) *Tef.* **yerke çal-** 'to throw to the ground'; **çal-** 'to play (a musical instrument)' 356: **Çağ.** XV ff. **çal-** ('with ç-') *nawāxtan* 'to play (a musical instrument)' *San.* 208r. 16 (quotns.): **Xwar.** XIV **çal-** ditto; 'to throw to the ground' *Qutb* 40: **Kıp.** XIII *şabbaba bi'l-şabāba* 'to play the flute' **düdük çal-** *Hou.* 41, 7: XIV **çal-** (*c-*; 'with back vowel') *naqara'l-daff awi'l-rubāba* 'to play the tambourine, lute,

or other musical instruments' (*al-malāhī*) *Id.* 45: **Osm.** XIV ff. **çal-** c.i.a.p. with a wide range of meanings, 'to strike, strike down, strike off, play, rub on (ointment, etc.), mix', etc. *TTS I* 145; *II* 208; *III* 138; *IV* 154–5.

Dis. CLA

VU **çıla:** Hap. leg. in this meaning; **cile/çile** noted in various meanings fr. Çağ. onwards are not connected semantically. **Xak.** XI **çıla:** 'fresh horse dung (*rawṯ*) in a stable' *Kaş. III* 233.

Dis. V. CLA-

VU **çı:la:-** Den. V. fr. **çı:**; 'to moisten'. The Infin. is given in the MS. as **-me:k**, but as **çılat-, çılan-, çılaş-** all have **-ma:k** this is presumably an error. Survives only(?) in SW XX Anat. **çile-** 'to drizzle, to be moist' *SDD* 350. Cf. **2 çığlan-**. **Xak.** XI ⟨**ol**⟩ **to:nuğ çıla:dı:** 'he moistened (*naddā*) the garment' (etc.); originally **çı:la:dı:** but abbreviated *Kaş. III* 271 (**çıla:r, çile:me:k** *sic*): **Kıp.** XIV (VU) **çıla:** (*sic*) *ṭallu'l-maṭar* 'gentle rain'; and one says **çıladı:** *maṭara ṭalla(n)* 'it rained gently' like **çısdı:** already mentioned *Id.* 45.

Dis. CLB

VUF **çulvu:** pec. to Manichaean **Türkü** and no doubt a l.-w., prob. Sogdian, but not identifiable as such. The contexts point clearly to 'blasphemy'. **Türkü** VIII ff. **ne: yavlak çulvu: sakı:ntı:** 'what evil blasphemy did (the wicked demon) think of!' *Toy. III* v. 4–7 (*ETY II* 178): Man. **muntağ uluğ çulvu sav sö:zledimiz erser** 'if we have spoken such great blasphemies' *Chuas. I* 33–4; a.o. *do.* 21.

çalpak, çelpek Preliminary note. Kaş. *distinguishes between these two words, but the meanings are very close to one another, and nearly all later forms of the latter have back vowels. It is therefore no doubt a Sec. f. of the former.*

D **çalpak** N./A.S. fr. **çalpa:-** (this V. has so far been traced only in SW XX Anat. 'to thin thick dough by moistening it with water' *SDD* 299, but cf. **çalpaŋ, çalpaş, çalpaş-**); 'filth, filthy'. Survives in NE Tuv. **çılbak** 'filthy'; SW XX Anat. **çalpak** 'a hole filled with water' *SDD* 299; **çılpık** 'frozen ground becoming muddy in the sun' *do.* 336; **çilpek** 'a mud stain on a garment'; **çilpik** 'ice, hoar-frost' *do.* 351 (some of these have other unrelated meanings). **Xak.** XI **çalpak** *al-qaḏar wa'l-wasax* 'dirt, filth'; **çalpak ı:ş** *al-amru'l--muxtalıṭ* 'a muddled affair' *Kaş. I* 470: **Çağ.** XV ff. **çalpaw/çalpuk** (both fully spelt) 'a place which has become muddy (*gil u xalāb ṣuda*) after a fall of rain' *San.* 208v. 19.

S **çelpek** 'mucus discharged by the eye'; except for SW Osm. **çelpik** *Red.* 728 (only) all modern words with this meaning have back vowels, SE **çılpık** *Shaw* (only); **çapak** *Shaw, BŞ*; NC Kır. **çılpak**; SW Osm. **çapak.** In the meaning 'a thin flap of bread cooked in oil', which first appears in *San.* and links with the meaning of **çalpa:-** in SW XX Anat., the word survives in NC Kır. **çelpek**; Kzx. **şelpek**; SC Uzb. **çalpak. Xak.** XI **çelpek** *ǧamaṣu'l--'ayn* 'mucus discharged by the eye' *Kaş. I* 477: XIV *Muh. al-ramaṣ* 'dry mucus on the eyelids' **çılpuk** *Mel.* 46, 15; *Rif.* 140 (unvocalized): **Çağ.** XV ff. **çılpık** (spelt) *çirk-i çaşm* ditto (and **çılpıklık köz** 'an eye discharging mucus') *San.* 220v. 11; **çelpek** (spelt) 'a kind of thin bread fried in oil' *do.* 208v. 18: **Kıp.** XIV **çapak** (*c-b-*) *ramaṣu'l-'ayn Id.* 41: **Osm.** XVIII **çapak** (spelt) in *Rūmī, çirk-i çaşm*, in Ar. *ramaṣ San.* 204v. 12.

D **çalpaŋ** Hap. leg.; Dev. N. fr. **çalpa:-. Xak.** XI **çalpaŋ** *al-waḥl* 'liquid mud' *Kaş. III* 385.

çolpan 'the planet Venus'; not noted before XIV but no doubt older, although the word for 'Venus' in the idiosyncratic Türkü VIII ff. document *Toyok* 8 (*ETY II* 58) is the Sogdian l.-w. **naxı:d** and in Xak. XI *KB* **sevit**, q.v. S.i.a.m.l.g. with some phonetic changes (**ç-/ş-** etc.) but in SW Osm. **çoban yıldızı** 'the shepherd's star', no doubt owing to a false etymology. **Uyğ.** XIV *Chin.–Uyğ. Dict.* 'Venus' **çolpan** *Ligeti* 153; *R III* 2025: **(Xak.)** XIV *Muh. kawkabu'l-ṣubḥ* 'the morning star', i.e. Venus **ço:lpa:n** (*-b-*) *Mel.* 79, 10; *Rif.* 184: **Çağ.** XV ff. **çolpan** (spelt) the star called in *Rūmī kervān kıran*, in Ar. *ṣi'rā*, and in Pe. *kārwān kuş San.* 214v. 18 (quotn.; there is a curious mistake here; the *Rūmī* phr. does mean 'Venus', the other two 'Sirius'): **Kıp.** XIV **çolpan** (*c-b-*) *al-zuhra* 'Venus' *Id.* 45; *kawkabu'l-ṣubḥ* **çolpa:n** (*c-b-*) *Bul.* 2, 13: XV *kawkab* . . . **Tkm. çolpan** *Tuh.* 30b. 3.

D **çalpaş** Hap. leg.; Dev. N. fr. **çalpa:-. Xak.** XI **çalpaş** 'the viscous excretion (*ma kāna min luzūca*) of fruit which sticks to the clothing and hands' *Kaş. I* 460 (vocalized in error *çalpuş*).

Dis. V. CLB-

çalpa:- See **çalpak.**

D **çalpaş-** Hap. leg.; Recip. f. of **çalpa:-. Xak.** XI **ola:r ikki: çalpaşdı:** 'the two (men) quarrelled and treated one another rudely (*tacādalā wa taxāṣanā*) over an affair'; also used of things when dirt settles on them (*irtakabahā qaḏar*) *Kaş. II* 207 (**çalpaşur, çalpaşma:k**).

Tris. V. CLB-

D **çelpeklen-** Refl. Den. V. fr. **çelpek**; survives only(?) in SW Osm. **çelpiklen-** same meaning, *Red.* 728 (only). **Xak.** XI **kö:z çelpeklendi:** 'the eye discharged mucus'(*ǧamiṣat*) *Kaş. II* 277 (**çelpeklenü:r, çelpeklenme:k**); a.o. *II* 279, 14.

D **çalpaşlan-** Hap. leg.; Refl. Den. V. fr. **çalpaş. Xak.** XI **elig çalpaşlandı:** 'stickiness was smeared (*talaṭṭaxati'l-luzūcāt*) on the hand

from eating fruit and the like' *Kaş. II* 271 (**çalpaşlanu:r, çalpaşlanma:k**; vocalized *-puş-* everywhere).

Dis. CLD

D **çildeg** Dev. N. in **-g** fr. ***çilde:-**, Den. V. fr. **çi:l**; the alternative form is a very early example of the sound change **-g** > **-y** > zero. **Xak.** XI **çildeg** *qarḥ yaxruc fī zawri'l--xayl minhu'l-qayḥ wa'l-midda fa-yukwā ba'dahu* 'an ulcer which forms on the chest of a horse; it exudes pus and matter and is then cauterized' *Kaş. I* 477; **çilde:y** 'an ulcer which forms on the chest of a horse and is cauterized until it heals' (*ḥattā yabra'*) *III* 240.

D **çilteg** N.Ac. fr. **çilte:-**; used only in Hend. w. **aya:ğ**, with which it is no doubt more or less syn. **Uyğ.** VIII ff. Bud. **ayağka çiltegke tegimlig** 'worthy of honour and respect' *U II* 77, 18; 86, 35 (a less common variant of **ayağka tegimlig**, see **aya:ğ**); o.o. of **ayağ çilteg** *USp.* 101, 8; *Suv.* 444, 5: Civ. *TT I* 114 (**ornan-**).

çaldır onomatopoeic; survives in NC Kır. **çaldur. Xak.** XI **ok kéşte: çaldır çaldır étti:** 'the arrows rattled (*taqalqala*) in the quiver'; also used when the grass rustles (*şawwata*) when the wind blows over it *Kaş. I* 457.

S **çilde:y** See **çildeg**.

Dis. V. CLD-

D **çılat-** (**çı:lat-**) Caus. f. of **çı:la:-**; survives in NW Kaz. **Xak.** XI **ol kepe:k çılattı:** 'he ordered that the bran (etc.) should be moistened' (*bi-tandiya*); originally **çı:lat-** but shortened *Kaş. II* 310 (**çılatu:r, çılatma:k**).

E **çalda:-** See **çalra:-**.

D ***çilde:-** See **çildeg**.

çilte:- used only in Hend. w. **aya:-**; cf. **çilteg**; n.o.a.b. **Uyğ.** VIII ff. Bud. (even when name and fame, gain and acquisition come to them of their own accord) **kamağka ayağuluk çiltegülük bolğaylar** 'they will honour and respect all men' *Suv.* 195, 21–2.

çaltur- Caus. f. of **çal-**; s.i.s.m.l. with several meanings. **Xak.** XI **ol anı: çalturdı:** *aşra'ahu iyāhu* 'he made him knock him down'; and one says **ol yitük çalturdı:** 'he ordered that the strayed animal should be called' (or searched for, *bi-nişdān*) *Kaş. II* 182 (**çalturur, çalturma:k**): **Oğuz** XI . . . also, in Oğuz, used of any statement when it is forced on the hearing (*nūdiya li'l-sum'a*) *do.*

D **çaldra:-** (*sic* in a section for Dis. V.s containing three consecutive consonants) abbreviated Den. V. fr. **çaldır**; survives in NW Kaz. *R III* 1889; the further abbreviation **çalra:-** is Hap. leg. **Xak.** XI **ta:ş çaldra:dı:** 'the scree (*al-raḍrāḍ*) made a clattering noise' (*şawwata*); also used of other similar things like chains when they fall to the ground and make a noise *Kaş. III* 447 (**çaldra:r, çaldra:ma:k**; everywhere misvocalized *çaldıra:-*): **ok ké:şte: çalra:dı:** 'the arrows rattled (*taqalqala*) in the quiver'; also used of any similar sound (*şawt*) *Kaş. III* 281 (**çalra:r, çalra:ma:k**, both vocalized *çılra:-* in a second (?) hand).

Mon. CLĞ

çalk Hap. leg.; onomatopoeic. **Xak.** XI one says **çalk çulk badar** (*sic?*; unvocalized) **kıldı:** *wakazahu* 'he thumped him'; it is an onomatopoeic (*ḥikāya*) for the sound of thumping *Kaş. I* 349.

çulk Hap. leg.; a quasi-onomatopoeic Adv. **Xak.** XI **çulk esrük** (mis-spelt *eskürk*, which is perhaps a corruption of **esrü:k**) *al-sakrānu'l--ṭāfiḥ* 'incapably drunk' *Kaş. I* 349.

Dis. CLĞ

D **çalığ** N.Ac. fr. **çal-**. In *Kaş.* this word is entered not in its proper alphabetical order but as an appendage to **soruğ**; it is not, however, likely to be a later addition to the text. The only certain survival of this word is NE Alt. **çalu:** 'a shaman's drum' *R III* 1884. There are several medieval words assembled below which seem rather to represent a parallel (Pass.) Dev. N./A. in **-uk**, which survives in NE Alt., Tel. **çalık** 'enterprising (trader); unruly (horse); dangerous (disease)' *R III* 1880; SW Osm. **çalık** with several meanings. It is unlikely that these words are corruptions of Pe. *çālāk* 'nimble, quick', but this may be a l.-w. in some modern languages. **Xak.** XI **çalığ** *nişdānu'l-dālla ayḍa(n)* 'also (i.e. as well as **soruğ**) calling (or searching for) a strayed animal'; also used when a matter of importance to the chiefs (*muhimm li'l-umarā'*) arises, and they send to the villagers and nomads and tell them to come to them *Kaş. I* 374: XIV *Muh. al-muğāfil* 'careless' (opposite to *al-şāḥī wa'l-ḥāzim* 'wakeful, resolute' **ayık**) **ça:lık** *Mel.* 55, 1; *Rif.* 152: **Çağ.** XV ff. **çalığ/çalık** ('spelt with both c- and ç-') 'a skittish, fast (*calf wa tund*) horse'; it is a corruption of (Pe.) *çālāk San.* 209r. 2 (quotn.): **Xwar.** XIV **çalık** 'violent, impulsive' *Qutb* 40: **Kom.** XIV 'bad--tempered, violent' **çalıx** *CCG*; *Gr.*: **Kıp.** XIII *al-mu'arbid ḏū'l-şarr* 'quarrelsome, malicious' **ça:lık**; the opposite to **ça:lık** is **yawa:ş**; it is also a word used of horses *Hou.* 25, 10: XIV **çalık** (*c-*) 'restive' (*al-camūḥ*) of a horse; it is used as a masculine Proper Name (*'alam*) and also for 'wounded with a sword' (*al-qari' bi'l-sayf*) *Id.* 45: **Osm.** XVI ff. **çalık** 'quick-tempered; restive', esp. of a horse; common *TTS I* 144; *II* 205; *III* 138; *IV* 153.

(D) **çoluk** (**çolok**) prob. Pass. Dev. N./A. fr. ***çol-**; originally 'with one arm', that is with the other missing or paralysed. S.i.a.m.l.g. except NE as **çolak** and the like, often with the more general meaning 'crippled, lame'. Cf. **çolku:y**. See *Doerfer* III 1111. **Uyğ.** VIII ff. Chr. **çoluk** *M III* 49, 4 (**axsak**): **Xak.** XI **çoluk** (*sic* in MS., not *çolak* as in printed text)

al-aqṭa' 'one-armed' *Kaş. I* 381: **Çağ.** XV ff. **çolak** ('with ç-') 'a man with a defective arm' (*az dast ma'yūb*) *San.* 214v. 16.

çulık a kind of bird; survives in SE Türki **çulluk** a name for several kinds of 'plover' *Shaw* 212; SW Osm. **çulluk** 'woodcock'; **su çulluğu** 'common sandpiper; great snipe'; **küçük çulluk** 'green sandpiper; common snipe' *Red.* 740. As *Kaş.* describes it as a 'water-bird', prob. originally 'sandpiper' or 'snipe'. **Xak.** XI **çulık** *ṭāyir fi'l-mā' muballaq 'alā qadari'l-fāxita* 'a spotted black-and-white water-bird about the size of a ring-dove' *Kaş. I* 381.

çalkan apparently survives as **çalkan** 'stinging nettle' in several NE languages and NC Kır. **Xak.** XI **çalkan** 'the spread of an injury and its transfer (*ta'diyatu'l-curḥ wa sirāyatuhu*) from one place to another, for example if the leg is swollen and the glands in the groin are affected' *Kaş. I* 441.

çalğa:y survives in NW Kaz. **çalğıy** 'goose--feather' *R III* 1887. **Xak.** XI **çalğa:y** *qawādim rīši'l-ṭāyir* 'the front feathers of a bird' *Kaş. III* 241.

(D) **çolku:y** Hap. leg.; der. fr. ***çol-**, cf. **çoluk**, but there is no other example of a suffix **-ku:y**. **Xak.** XI **çolku:y etük** 'a boot of which the heel is worn down (*inxaraqa*) on one side'; and one calls a man 'with a defective arm' (*al-axraqi'l-yad*) **çolku:y elig** *Kaş. III* 242.

Dis. V. CLĞ-

S **çulğa:-** See **çuğla:-**.

S **çulğan-** See **çuğlan-**.

Dis. CLG

VU **çilik** Hap. leg.; onomatopoeic syn. w. **2 çık**; the **ç-** is unvocalized, but no doubt **-i-** should be restored. **Xak.** XI one says in calling (*fī du'ā*) kids **çilik çilik** *Kaş. I* 388.

PU **çülig** this word has been read in **Türkü** VIII *I E* 4, *II E* 5 in the list of countries which sent representatives to Éştemi Xağan's(?) funeral; it begins 'from the east, where the sun rises' **Bükli:** (PU) **Çülig el Tavğaç Tüpüt**, etc. Henning in 'The Date of the Early Sogdian Letters', *BSOAS* XII 601 ff. showed that **Bükli:** meant 'Korea'; **Tavğaç** is of course 'China' and **Tüpüt** 'Tibet'; as the list is presumably in a strict geographical order, the entry between Korea and China must be some unidentified 'realm' (**el**) between Korea and China, perhaps one of the minor kingdoms in Korea. The word looks like a Chinese representation of some name like *ch'ü li(g)*. It has been read as **çöllig** and explained as a P.N./A. fr. **çöl** meaning 'belonging to the steppes', but this is impossible since **çöl** is a Mong. word which is not traceable as a l.-w. in Turkish earlier than Çağ. XV ff. *Vel.* 252; *San.* 214v. 15. The word is perhaps to be connected with the equally unexplained word (PU) **çülgi:** in **Türkü** VIII (I searched for a guide and) **çülgi: Az eri: bultım** *T* 23. **Az** is a tribal name (see **a:z** Preliminary note), so **çülgi:** is prob. a place-name. 'I found an Az man from Çülgi:.' The suggested translations 'distant' and 'strange' are purely hypothetical since they do not rest on any solid etymological basis.

çilgü: Hap. leg.; perhaps a Den. N./A. fr. **çi:l**; cf. **2 a:l**. **Xak.** XI **çilgü: at** 'a chestnut (*al-aṣqar*) horse' *Kaş. I* 430.

PU **çülgi:** See **çüllig**.

Dis. V. CLG-

VU?D **çülük-** pec. to *Kaş.*, who in *II* 119, 10 and 166, 1 says that it is a basic V. and not an Intensive Pass. f. like **basık-**. On the second point he is no doubt right, but it is more likely to be an Intrans. Den. V. fr. ***çül** than a strictly basic V. **Xak.** XI **er ı:şı: çülükti:** *raṭṭat hi'yatu'l-racul* 'the man's things (*Kaş.* clothes) were shabby' *Kaş. II* 118 (**çülüke:r, çülükme:k**); a.o. *do. II* 166, 1.

Dis. CLM

D **çalma:** Pass. Conc. N. fr. **çal-** with a range of meanings hard to connect with the basic meaning of that V. S.i.a.m.l.g. w. meanings varying from language to language, the commonest being 'a lump of earth or dung; a turban; a lasso'. **Xak.** XI **çalma:** *al-madar* 'a clod of earth or clay'; and 'the lumps of dung' (*al-kirs*) which are collected from sheep--folds and camel stables and dried to burn in the winter are called **çalma:** *Kaş. I* 433: **Çağ.** XV ff. **çalma:** (spelt) 'a striped or fine muslin cloth (*fūta wa dastārī*) which they wrap round their heads'; and in the idiom (*ba-iṣṭilāḥ*) of the people of Iran 'a kind of bottle (*maşraba*) sewn together from leather (*talāṭīn*; *sic*) which they fasten to the pommels of their saddles on expeditions and drink from' *San.* 208v. 24: **Kom.** XIV 'turban' **çalma** *CCI*; *Gr.*: **Osm.** XVI **çalma** 'turban' in one text *TTS II* 207.

Tris. CLM

VUF **çulı:ma:n** Hap. leg.; no doubt a l.-w. **Gancak** XI **çulı:ma:n ı:ş** *al-amr lā yu'raf maxraculu* 'an affair the outcome of which is unknown'; its original meaning was *mustanqa'u'l-mā* 'a pool of stagnant water' *Kaş. I* 448.

Dis. CLN

D **çalaŋ** Hap. leg.; Dev. N. fr. **çal-**; not connected with the **çalaŋ** in several NE and NC languages which is a Sec. f. of **yalaŋ (yalıŋ)**. **Xak.** XI 'a noisy, talkative man' (*al-raculu'l--şaxxābu'l-kaṭīru'l-kalām*) is called **çalaŋ ba:-şı:**; . . . **çalaŋ yé:r** 'saline (*al-sabxa*) black earth on which there is no vegetation, as if it had been burnt' *Kaş. III* 371.

VUF **çalıŋ** Hap. leg.; no doubt a Chinese l.-w., the first syllable perhaps *ch'a* 'tea' (*Giles* 208).

Xak. XI *al-qaṣ'atu'l-ṣīnīya* 'a Chinese bowl' is called **çalıŋ** *Kaş. III* 371.

Dis. V. CLN-

D **çalın-** Refl. f. of **çal-**; s.i.a.m.l.g. except NE with a wide range of meanings. **Xak.** XI **at çalındı:** 'the horse was emaciated (*hazala*) because of bad grazing' . . ., and one says **er ö:zin yé:rke: çalındı:** 'the man threw himself to the ground' (*ṣara'a . . . ilā'l-arḍ*) or 'pretended to throw himself' *Kaş. II* 149 (**çalınu:r, çalınma:k**): **Çağ.** XV ff. **çalın-/çalıl-** *nawāxta ṣudan* (of an instrument) 'to be played' *San.* 208v. 1 (quotn.): **Oğuz** XI **sö:z beg kula:kıŋa: çalındı:** 'the word reached (*balağa ilā*) the *beg*'s ear' *Kaş. II* 149: **Xwar.** XIII(?) (I require you) **baş çalunğuluk** (*sic*) 'to bow your heads to the ground' *Oğ.* 108: XIV **çalın-** 'to be played' *Qutb* 40.

D **çılan-** (**çı:lan-**) Refl. f. of **çı:la:-**; survives as **çılan-** in NC Kır.; NW Kaz. and as **çilen-** in SW XX Anat. *SDD* 350. **Xak.** XI **çılandı: ne:ŋ** 'the thing was moistened by the damp' (*nadiya . . . mina'l-ruṭūba*); originally **çı:landı: (çılanu:r, çılanma:k)**; and one says **at çılandı:** 'the horse sweated' (*'araqa*) *Kaş. II* 150: **Kıp.** XIV (VU) **çılan-** *ibtalla* 'to be wet, soaked' *Id.* 45.

Dis. CLR-

S **çalra:-** See **çaldra:-**.

D **çalrat-** Hap. leg.; Caus. f. of **çalra:-** (**çaldra:-**); the Infin. is unvocalized, the Perf. and Aor. vocalized *çılrat-* apparently by a second hand. **Xak.** XI **ol okın ké:şte: çalrattı:** 'he made his arrows rattle (*ṣawwata*) in the quiver'; also used of anything when one rattles with it (*taqalqala bihi*) *Kaş. II* 333 (**çalratu:r, çalratma:k**).

Dis. V. CLS-

D **çalsık-** Hap. leg.; Emphatic Pass. f. of **çal-**; 'to be thrown down'. **Uyğ.** VIII ff. Bud. *TT V* 22, 28–9 (**bastık-**).

Dis. CLŞ

D **çalış** Dev. N. fr. **çal-**; survives with various meanings NE Kumd. 'cross-eyed' *R III* 1882; SE Türki 'wrestling' *BŞ* 249; *Jarring* 64; NC Kır. 'resembling; semi-; cross-bred; thoroughbred (horse)'; NW Kaz. 'crooked'. See *Doerfer* III 1051. **Xak.** XI **çalış** *al-muṣāra'a* 'a wrestling match' *Kaş. I* 368: **Çağ.** XV ff. **çalış** *kūşiş* 'effort, endeavour' (a long para. saying that the author of the *Farhang-i Jahāngirī* described the word as Pe. and quoted Pe. verses, suggesting a different meaning, but that *kūşiş* would be a more appropriate one); **çalış** (spelt *çalt:ş*, not *ça:lış*) 'anything cross-bred' (*dū-tuxma*), that is with a father and mother of different races (*cins*), also called **şalğurt** (pec. to *San.*) and, if a camel, **besrek** (Mong. l.-w.) *San.* 208v. 27: **Kom.** XIV 'cross-eyed' **çalış** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥarb* 'battle', etc. **ça:lış** *Hou.* 14, 8: XIV *al-munāḍila wa'l-murāmāt* 'shooting and throwing things at one another' **çalış** (*c-*) *Bul.* 9, 10: XV *munāḍila* **çalış** *Tuh.* 33b. 13: **Osm.** XIV and XV **çalış** 'war, battle' in several texts *TTS II* 206; *III* 138.

Dis. V. CLŞ-

D **çalış-** Recip. f. of **çal-**; s.i.a.m.l.g. w. a wide range of meanings of which 'to fight one another', and 'to strive, make efforts, be industrious' are the commonest. **Uyğ.** XIV *Chin.-Uyğ. Dict.* 'to bow the head, kotow' **baş çalış-** *R III* 1882; *Ligeti* 150: **Xak.** XI **kapuğ çalışdı:** 'the component parts (*ṣudū'*) of the door came apart' (*infaracat*), also used of patches on a bowl (*ru'ubu'l-qaṣ'a*) and the component parts (*mafāṣil*, mis-spelt *muqāṣil*) of a saddle *Kaş. II* 108 (**çalışu:r, çalışma:k**); a.o. *II* 114, 5: XIV *Muh.*(?) in *Rif.* 107 both *cā'a* 'to be hungry' (an error) and *cāla* 'to wheel about in battle' are translated **ça:lış-**: **Çağ.** XV ff. **çalış-** *ba-ham nawāxtan* 'to play (instruments) together' and metaph. *kūşidan* 'to strive' *San.* 208v. 4: **Kıp.** XIII *qātala mina'l--muqātila* 'to wage war with one another' **ça:lış-** *Hou.* 43, 7: **Osm.** XIV to XVI **çalış-** 'to fight one another'; in three texts *TTS II* 206; *IV* 154.

D **çılaş-** (**çı:laş-**) Co-op. f. of **çı:la:-**; survives in SE Türki. **Xak.** XI **ol maŋa: ot çılaşdı:** 'he helped me to moisten the forage' (*fī balli'l--'alaf*), etc.; originally **çı:laşdı:** but used in this form *Kaş. II* 108 (**çı:laşur, çı:laşma:k** *sic*).

Mon. CM

çam pec. to **Uyğ.** VIII ff. Civ., *USp.*, where it is common, usually in the phr. **çam çarım kıl-** 'to lodge an objection' to the performance of a contract, the terms of a will, and the like. **Çam** might well be a Chinese l.-w., but **çarım**, which is used only in this phr., could not be. See **çamğuk, çamla:-, çamsız.**

VU?D **1 çım** as such Hap. leg., but prob. the basis of SW Osm. **çimlen-** 'to sprout, as moistened seeds' and **çimlendir-** 'to make (seeds) sprout by moistening them before planting' *Red.* 747. Although *Kaş.* describes this as something less than a word in its own right, it looks like an ordinary Adj. and, if so, a Den. N./A. fr. **çı:**. See **2 çım** and **çöme:rük. Xak.** XI **çım** a Particle (*ḥarf*) used in the case of the excessiveness of a thing (*'inda mubālağati'l-şay'*) and its description in respect of moisture (*bi'l-ruṭūba*) or being raw (*nī*); hence one says **çım yi:ğ et** 'very (*cidda*(*n*)) raw meat', and **çım öl to:n** 'a very wet garment' *Kaş. I* 338.

VU?D **2 çım** 'turf' and more particularly 'peat'. S.i.s.m.l. in SE, NC, SC, SW. The spellings **çım** in NC Kır. and **şım** in Kzx. suggest that this is etymologically identical w. **1 çım. Xak.** XI **çım** 'peat' (*al-ṭīl*), that is what is cut out of the ground and dried and used to feed a fire, because vegetation and

roots are incorporated in it; one says **çım bıçtı:** 'he cut peat' *Kaş. I* 338; *KB* 974 (**1 öyük**): **Kıp.** XIV (VU) **çım** (*c-*) *al-qullā'a mina'l-ṭīn wa ṭīhā'l-nabāt* 'a lump of mud with plants in it' *Id.* 46.

S **3 çım** See **2 çıŋ**.

Mon. V. CM-

çom-/çöm- *Kaş.* distinguishes both here and in the der. f.s between **çom-** 'to sink in (water, etc. *Loc.*)' and **çöm-** 'to dive into (water, etc. *Dat.*)', but it seems impossible to trace this subtle correlation between vowel and meaning in modern languages. S.i.a.m.l.g., the prevailing pronunciation being **çom-**; there are some very odd forms in some NC, NW languages which seem to be due to contamination by the syn. Mong. l.-w. *şuŋğu-* (*Kow.* 1537, *Haltod* 387). **Uyğ.** VIII ff. **Man. kün teŋriçe co[ma bata] yarlıkamışı üçün** 'because he has deigned to sink and descend like the divine sun' *M III* 33, 1–2 (iii): Bud. *TT VI* 195 (v.l.), etc. (**bat-**): Civ. **kün çoğı çom(m)a:kta: ö:tgürü:** (*ö:dhkürü*) 'exactly when the sun's heat sinks' *TT VIII I.*23: **Xak.** XI **oğla:n suvda: çomdı:** 'the boy sank (*ğāṣa*) in the water' (**çoma:r, comma:k**); and one says **ördek suvka: çömdi:** 'the duck dived deep (*ğāṣa . . . ğawṣa(n) mubāliğa(n) fihi*) into the water' (**çöme:r, çömme:k**); the Infin. of this V. has **-me:k** and that of the first has **-ma:k** so that the distinction (*al-farq*) between the two may be known *Kaş. II* 26; a.o. of **çöm-** *I* 401, 11: XIV *Muh. sabaḥa* 'to swim' (VU) **çom-** *Mel.* 27, 3; *Rif.* 110: **Çağ.** XV ff. **çom-** (**-ğay,** etc.) *suya dal-* 'to dive into the water' *Vel.* 253 (quotn.); **çom-** *ba-zīr-i āb firū raftan wa ğūṭa zadan* ditto *San.* 214v. 26 (quotns.): **Xwar.** XIV **atım oş sazğa** (VU) **çomdı** 'my horse sank into the marsh' *Qutb* 44: **Kıp.** XV *ğaṭasa* 'to dive' (VU) **çom-** *Tuh.* 27a. 2.

Dis. CMA

çamı: Hap. leg.; a mere jingle, not to be connected w. **çam. Xak.** XI one says (**ol**) **çoğı: çamı: kıldı:** *calaba wa ṣaxaba* 'he shouted and made a hubbub'; **çamı:** *yusta'mal muzdawica(n)* 'is used as a jingle' *Kaş. III* 234.

Dis. V. CMB-

?E **çombur-** Hap. leg.; an unusual form, prob. a false transcription of **çomtur-**, q.v. **Uyğ.** VIII ff. Bud. (the bull came out first and) **teginin çomburu** (?**çomturu**) **yatğurup** 'making the prince sink to the ground and lie down' (stood stamping with his four feet and overshadowing him) *PP* 65, 3–4.

Dis. CMC

?F **çömçe:** 'ladle, scoop', etc.; prob. a l.-w. fr. Pe. *çamça,* same meaning; such l.-w.s are common in Oğuz, see **ören.** S.i.a.m.l.g. except NE; in SW Az. **çömçe;** Osm., Tkm. **çemçe,** in other languages metathesized as **çömüç, çümüç,** etc. Cf. **kamıç, kaşık.** See *Doerfer* III 1121. **Oğuz** XI **çömçe:** *al-miğrafa* 'ladle' *Kaş. I* 417: XIV *Muh.*(?) (in the list of domestic equipment; *al-miğrafa* **kamıç**) (VU) *cumcāh* (cf. **kamıç** NW) (VU) **çömüç** (*c- -c*; unvocalized) *Rif.* 169 (only): **Çağ.** XV ff. **çemçe** 'a large spoon (*qāşiq*) made of wood or brass with which they stir broth' (*āş*) *San.* 209r. 19; **çömçe** 'a large spoon made of wood or brass with which they stir a pot' (*dig*); also spelt **çemçe** *do.* 215r. 21; **çömüş** 'a kind of ladle (*kafgīr*) carved out of wood, with which they pull food out of the pot' *do.* 215r. 25: **Kom.** XIV 'ladle, skimmer' **çömiç** *CCI; Gr.*: **Kıp.** XIII *al-miğrafa* **çemçe:** (*sic*) *Hou.* 17, 10: XIV **çömçe:** (*c- -c-*) *al-mağrūfa* (*sic*) *Id.* 46: XV *miğrafa* **çömçi** (*sic*) *Tuh.* 34a. 6: **Osm.** XIV to XVII **çömçe** 'ladle', etc.; in several texts *TTS I* 167; *II* 245; *IV* 181.

Dis. V. CMD-

D **çomtur-/çömtür-** Caus. f. of **çom-/çöm-**; cf. **çomur-**, and see E **çombur-**. Survives in NE Alt., Leb., Tel. **çomdır-** *R III* 2033; SE Türki **çumdur-** (*sic*?) *Shaw* 100 (only); NC Kır. **çumdur-. Xak.** XI **ol anı: suvka: çomturdı:** *amqalahu fī'l-mā'* 'he plunged him into the water' (**çomturur, comturma:k**); **çömtürdi:** (**çömtürür, çömtürme:k**) *hāḍā aq'ar minhu fī'l-maql* 'this (implies) plunging more deeply than the other' *Kaş. II* 182.

Dis. CMĞ

?F **çomak** originally 'a cudgel' and the like, and more particularly 'a mace' used in battle. Survives in the last sense in SE Tar. *R III* 2032; Türki *Shaw, BŞ, Jarring* and SW Osm. The mace was not originally a Turkish weapon and it is likely that the word was also used by pagan Turks for 'Moslem' because the foreign religion and weapon reached them together. In *U II* 26, 16; 27, 23, etc., an Indian(?) l.-w. **lurzı** is used for 'mace'. In the medieval period another word for 'mace' appeared, **çokmar** noted in Çağ. XV ff. *San.* 214r. 5; Kıp. XIII ff. *Hou.* 13, 17; *Id.* 44; *Kav.* 63, 19; *Tuh.* 16b. 5; 33b. 12, and Osm. XV *TTS III* 158, and s.i.a.m.l.g. as **çokmak, çokman, çokmar, çoman, çomar.** It is prob. that both **çomak** and **çokmar,** etc. are l.-w.s etymologically connected, but their origin is obscure. See *Doerfer* III 1120. **Xak.** XI **çomak** *al-'aṣā* 'a stick, cudgel': **çomak** *al-muslim* among the Uyğur and pagans generally (*'āmmati'l-kafara*); one says **çomak eri:** 'a Moslem' (lit. 'a man with a mace'?) *Kaş. I* 381; a.o. *II* 3 (**çap-**): *KB* **ay ersig çomak** 'oh valiant Moslem' 4701: XIV *Muh. al-dabbūs* 'a mace' **çoma:k** *Mel.* 71, 8; *Rif.* 173: **Çağ.** XV ff. **çomak** ('with ç-') 'a cudgel' (*çūb-dasti*) of which the head is carved in the shape of a mace (*gurz*); in Ar. *dabbūs San.* 215r. 18: **Kıp.** XIII *al-dabbūsu'l-xaşab* 'a wooden mace' **çoma:k** *Hou.* 13, 17: XIV **çomak** (*c-*) 'a wooden cudgel (*'aṣā*) with a rounded head like a mace' *Id.* 46: XV *dabbūs* (*inter alia* **çokmar** . . .) **çomuk** (*sic*) *Tuh.* 15b. 5: **Osm.**

XIV ff. **çomak** 'mace, club'; in several texts *TTS I* 165; *II* 241; *IV* 179.

S **çomuk** See **çomğuk**.

?D **çamğuk** Hap. leg.; perhaps a Den. N./A. fr. **çam**. **Xak.** XI 'a backbiting and treacherous (*al-nammāmu'l-muxranbaq*) man' is called **çamğuk er** *Kaş. I* 470.

VU?D **çomğuk** prima facie a Dev. N./A. fr. **çom-**; this etymology is obviously appropriate for the only(?) modern form of the word SE Türki **çumığak** 'the little grebe, *Podiceps minor*', *Shaw* 212, but less appropriate for the earlier meaning; the context in *KB* seems to require 'blackbird' or the like. N.o.a.b. **Xak.** XI **çomğuk** *al-a'şam mina'l-ğirbān* 'a white-footed crow (or raven)' *Kaş. I* 470: *KB* **kara çomğuk ötti sata tumşukın, üni oğlağu kız üni teg yakın** 'the blackbird(?) sings with his coral beak, his voice is like the voice of a delicate maiden' 77: **Oğuz** XI (after Xak.) the Oğuz elide the **-ğ-** and say **çomuk**; they do this in all Nouns with four consonants containing **-ğ-** or **-g-** *Kaş. I* 470.

S **çamğur** See **çağmur**.

Tris. V. CMĞ-

D **çamğuklan-** Hap. leg.; Refl. Den. V. fr. **çamğuk**; the **ç-** of the Perf. and Aor. (but not the Infin.) was vocalized with a *kasra*, prob. by a second hand. **Xak.** XI **kişi: çamğuklandı:** 'the man became a slandering backbiter and malicious (*qattāt nammām şarīr*), criticizing (*yaḍumm*) everyone' *Kaş. II* 275 (**çamğuklanu:r, çamğuklanma:k**).

Dis. CMG

VUD **çimgen** 'meadow, peat', and the like; as such n.o.a.b.; in the MS. the *cīm* carries a *ḍamma*, but this is an obvious error, since this is clearly a Den. N. fr. **çim (2 çım)** also translated *al-ṭīl* in *Kaş*. Survives in SE Türki **çimen** *BŞ, Jarring*, and SW Az., Osm., Tkm. **çemen**. These latter are commonly regarded as l.-w.s fr. the syn. Pe. word *çaman*, but, as they have a good Turkish etymology, the Pe. word is prob. a Turkish l.-w. See *Doerfer* III 1124. **Xak.** XI **çimgen** (MS. *çömgen*) *al-rawḍ wa'l-ṭīl* 'meadow, peat' *Kaş. I* 443: (**Çağ.** XV ff. **çemen/çemender** 'a sluggish horse', corruption of Pe. *çamand*; and in Pe. *çemen* means 'vineyard, garden, green meadow' *San.* 209r. 21): **Xwar.** XIV **çimgen** 'meadow' *Quth* 44; *MN* 88, etc.; **çömen** *do.* 45 (*çümen*): **Kıp.** XIII *al-murc* 'meadow' (VU) **çöme:n** (unvocalized) *Hou.* 8, 19: XIV **çömen** (*c-*) *al-murc Id.* 46; *al-murc wa'l-ḥaşīş* ('grass') **çöme:n** *Bul.* 3, 12.

Dis. V. CML-

D **çamla:-** Den. V. fr. **çam**; 'to lodge an objection' to the terms of a contract, etc.; syn. w. **çam çarım kıl-** but less common. Pec. to Uyğ. **Uyğ.** VIII ff. Civ. **bu yérke kim kim-me bolup çamlamazunlar** 'let no one raise an objection to (the sale of) this land' . . . **çamlasarlar** Malov. *Pamyatniki drevnetyurkskoi pis'mennosti*, Moscow, 1951, p. 206, 17–18; **çamlağuçı** *USp.* 16, 22; a.o.o.

Tris. CML

VU?D **çomı:lı:** Hap. leg.; although the morphology is obscure this could semantically be connected with **çom-**, perhaps a Sec. f. of **çomığlı:** 'sinking'. **Xak.** XI one says of a man when he is dazed (*sadira ṭarfuhu*) with the heat **çomı:lı: boldı:** that is *sadira wa fatara* 'he was dazed and limp' *Kaş. I* 448.

?F **çüme:li:** 'an ant'; a queerly shaped word, prob. a l.-w. since there are two other old words for 'ant' **kumursğa:, karınçğa:**, q.v. Survives only in NE Bar. **tsümöldü** *R IV* 214; Leb., Tuba **çıbalı** *III* 2099; Tel. **çımalı** *III* 2103; SE Tar. **çümüle** *R III* 2204; Türki ditto *BŞ, Jarring*; SC Uzb. **çumoli**. **Uyğ.** VIII ff. Bud. (birds, flies, mantises(?)) **çümeli** 'ants' (beetles, etc.) *U II* 35, 23: **Çigil** XI **çüme:li:** *al-naml* 'an ant' *Kaş. I* 448: **Kıp.** XV (PU) *murabba'* **çümeli** *Tuh.* 33a. 7 (the Ar. word could be transcribed in several ways, but the word it obviously resembles is Russian *muravei* 'an ant', whatever the etymological origin of that word may be).

Dis. CMN

S **çömen** See **çimgen**.

Dis. CMR

S **çamrak** See **2 ça:r**.

Dis. V. CMR-

D **çomur-/çömür-** Caus. f. of **çom-/çöm-**; survives in SW Osm. **çomur-** *Red.* 740 (only). Cf. **çomtur-**. **Uyğ.** VIII ff. Bud. **suvda yekler urup kemi suvka çomurur** 'demons in the water strike the ship and make it sink in the water' *PP* 17, 6–8; a.o. *Hüen-ts.* 301–4 (**batur-**): Civ. (in a list of ingredients for an offering to a demon, together with meal, pieces of meat, green beans, etc.) **bir çomurmış suv** perhaps 'a full vessel of water' *TT VII* 25, 11 (very dubious, prob. mistranscribed): **Xak.** XI **ol anı: suvka: çomurdı:** 'he plunged him in the water and ducked him' (*ġaṭṭahu . . . wa maqalahu*) (**çomurur, çomurma:k**); and one says **çömürdi:, çömürür, çömürme:k**; this means 'plunging deeper' (*a'maq minhu fī'l-ġaṭṭ*) *Kaş. II* 85: XIII(?) Tef. **suvğa** (VU) **çomur-** 361: **Çağ.** XV ff. **çomur-** (spelt) Caus. f.; *ba-āb firū burdan wa ğūṭawar sāxtan* 'to plunge (someone) in the water and make (him) dive' *San.* 215r. 10 (quotns.).

D **çomruş-** Hap. leg.; Co-op. f. of **çomur-**. **Xak.** XI **ol menin birle: suvda: çomruşdı:** 'he competed with me in plunging (*fī ġaṭṭ*, someone) in the water'; also used for helping *Kaş. II* 208 (**çomruşu:r, çomruşma:k**).

Tris. CMR

VU?D **çömerük** (?**çimerük**) Hap. leg.; morphologically an Intrans. Dev. N./A. fr. a Den. V. in **-er-**; the obvious connection is w. **çim (1 çım)**; for the erratic vocalization cf. **çimgen. Xak.** XI **çömerük kişi:** *al-raculu'l--a'maş*, 'a man with watery eyes' *Kaş. I* 488.

Dis. CMŞ

D **çamsız** Hap. leg.; Priv. N./A. fr. **çam. Uyğ.** VIII ff. Civ. **bu bitigdeki çawnı bitig yosunça negüke me tıldamayın çamsız köni bérürbiz** 'we undertake to pay the sum mentioned in this contract according to the terms (Mong. l.-w.) of the contract without seeking any pretext (to refuse) and without objection' *USp.* 12, 14–16.

Dis. V. CMS-

D **çomuş-/çömüş-** Recip. f. of **çom-/çöm-**; pec. to *Kaş.* **Xak.** XI **ol meniŋ birle: suvka: çomuşdı:** 'he competed with me in diving (*fi'l-inğimās*) into the water', **çomuşu:r, çomuşma:k**; and one says **çömüşdl:, çömüşü:r, çömüşme:k** (mis-spelt *-ma:k*), this also means *inğimās* but deeper (*aq'ar minhu*) *Kaş. II* 111.

Tris. CMŞ

D **çomuşluk** Hap. leg.; A.N. (Conc. N.) fr. a Dev. N. fr. **çom-** which seems to survive only in SE Türki **çömüş** 'bathing' *BŞ* 269; *al-kanīf*, lit. 'a secluded place', usually means 'privy, lavatory, wash-house', and the like. **Xak.** XI **çomuşluk** *al-kanīf Kaş. I* 503.

Mon. CN

F **çan** l.-w. fr. Chinese *chan* 'a wine cup' (*Giles* 300); n.o.a.b. **Uyğ.** VIII ff. Civ. **birer çan xuma yağın** 'one cup a day of linseed (or millet, Chinese l.-w.) oil' *H I* 64; o.o. *do.* 122–3.

?F **çaŋ** 'bell, cymbals', and the like; so obviously onomatopoeic that it is impossible to say whether it is a native word or a l.-w. fr. e.g. Chinese where *chêng* (*Giles* 695) means 'gong', or Pe. *çang* (the origin of Ar. *ṣanc*) 'harp, lute, cymbals', etc.; the Xak. word at any rate seems to be a l.-w. S.i.s.m.l. in NE, SE, NW, SW as **çaŋ/şaŋ**, etc., usually meaning 'bell'. The word has no connection with **çaŋ** 'dust', a word of unknown origin in several modern languages. Cf. **1 çıŋ, koŋrağu:**. See *Doerfer* III 1128. **Uyğ.** VIII ff. Bud. (the sound which comes) **silkmiş uluğ çaŋıŋızdın** 'from the great bell which you have shaken' *Suv.* 490, 17: **Xak.** XI **çaŋ** *al--ṣanc* (see above) *Kaş. III* 357: **Kıp.** XV *culcul* 'a bell hung round an animal's neck' **çaŋ** *Tuh.* 11b. 2.

F **çı:n** 'true, genuine; truth', and the like; a l.-w. fr. Chinese *chên*, same meaning (*Giles* 589). S.i.a.m.l.g., as **çın/çîn**, etc. **Türkü** VIII ff. Man. *M III* 17, 12–13 (i) (**bışığ**): **Uyğ.** VIII ff. Bud. Sanskrit *satyanāmena* 'by having the name "truth"' **çın kértö a:tlığ üze:** *TT VIII A*.16; **çın kértü** 'truth, truthful, true' (Hend.) *do. H*.3; *U III* 70, 6; *TT V* 22, 24; 28, 127; *Suv.* 137, 8–9; 192, 21, etc.—**çın kişi tétir** 'is called a truthful man' *TT V* 26, 113; (these words of mine) **kaltı kün teŋri teg çın ol** 'are as true as the divine sun' *Hüen-ts.* 324: Civ. **çın** '(of a statement) true; (of a document) genuine' *is common in USp.*: **Xak.** XI **çın** *al-ṣidq* 'the truth'; hence one says **çın sö:zle:r** 'the words are true' (*yaṣduq*), and **çın aydıŋ** 'you spoke the truth' (*ṣadaqta*) *Kaş. I* 339: **çı:n sö:z** 'a true (*al-ṣidq*) word' and **çı:n kişi:** 'a reliable, truthful (*al-amīnu'l-ṣādiq*) man' *III* 138; a.o. *I* 398 **(bütün)**: *KB* **ol köni çın kişi** 'that honest, truthful man' 863; **bütün çın bağırsak** 'reliable, truthful, and compassionate' 763; o.o. 60, 336, 868, etc.: XIII(?) *Tef.* **çın** 'truth, truthful'; **çın ok** 'truly' 359: XIV *Muh. ṣadaqa* **çı:n ay-** (or **ayt-** ?) *Mel.* 28, 1; *Rif.* 111: **Çağ.** XV ff. **çın** *gerçek* 'true' *Vel.* 244 (quotn.); **çın** ('with ç-') *rāst ḍadd-i durūğ* 'true', opposite to 'lie' *San.* 221r. 20 (quotn.): **Xwar.** XIV **çın** ditto *Quṭb* 45: **Kom.** XIV 'true, genuine' **çın** *CCG*; *Gr.* 78 (quotns.): **Kıp.** XIII (*al--ṣidq* **kértı:**) and *al-ṣidq* is also called **çın**, but not everyone knows the word *Hou.* 27, 4–5: **Osm.** XIV ff. **çın** 'true, correct' is noted in various phr. down to XVI and **çın seher** 'the true dawn' down to XVIII *TTS I* 163; *II* 235; *III* 154; *IV* 175 (*çin* everywhere).

1 çıŋ onomatopoeic for a ringing sound and the like; n.o.a.b. Cf. **çaŋ, çıŋra:-. Xak.** XI one says **kula:kım çıŋ etti:** *ṭannat uḏunī* 'I had singing in my ears'; also used for the sound made by bells on animals' necks, brass basins (*ṣawtu'l-calācil wa'l-ṭaṣt*), and the like... (**2 çıŋ** follows; in the following entry the *cim* seems to carry a *kasra* and the *nūn* a *fatḥa*, perhaps **çaŋ** was intended), and one says **kula:kım** (VU) **çaŋ etti:** and this is more correct (*afṣaḥ*) than the first *Kaş. III* 357.

2 çıŋ an Intensifying Particle, perhaps merely a special usage of **1 çıŋ**. Medieval **çım**, which survives in NC Kır. **çım (ak)**; Kzx. **şım (kara)** seems to be a later form of this word. **Xak.** XI and one says **çıŋ tolu: kö:l** 'a lake full (*mal'ān*) of water', also used of anything which is completely full (*imtala'a ğāya fīhi*) *Kaş. III* 357: (XIV *Muh.*(?) (*ṣadīdu'l-abyaḍ* 'intensely white' **a:p a:k**); *abyaḍ sādic* 'plain white' **çım a:k**; ('intensely black' **kap kara:**); *xālişu'l-sawād* 'pure black' **çım kara:** *Rif.* 168: **Kıp.** XIV **çım ak** *al-abyaḍu'l-yaqaq* 'snow white'; **çım** *ṣadīd Id.* 46).

VU **çoŋ** Hap. leg.; it is possible that this is identical with **çoŋ** 'big', a l.-w. fr. Chinese *chung* 'heavy, important', etc. (*Giles* 2,880), which is first mentioned in Çağ. XV ff. *San.* 215v. 1 and survives in SE, NC, SC. **Xak.** XI **çoŋ et** *al-ḥabr mina'l-laḥm* 'a lump of meat without bones or fat' *Kaş. III* 357.

Mon. V. CN

S **cun-** See **yun-**.

Dis. CNC

çanaç Hap. leg.; morphologically a Dim. f. in **-aç** but not semantically connected w. the **çan** listed above, although this is a possible etymology for **çanaç** 'a leather bottle' in SE Türki, *BŞ* 239 and NÇ Kır. **Xak.** XI **çanaç** 'an effeminate and cowardly person (*al--muḫannaṯ wa'l-cabān*); anyone who has no competence in affairs but shows languor and remissness' *Kaş. I* 358.

F **çançu:** Hap. leg.; l.-w. fr. Chinese *chan chou* (*Giles* 295 2,468), same meaning. **Xak.** XI **cançu:** 'a rolling-pin (*al-miṭmala*) used to flatten dough for making noodles' *Kaş. I* 417.

S **cinçü:** See **yinçu:**.

Tris. CNC

D **çanaçlık** Hap. leg.; A.N. fr. **çanaç**. **Xak.** XI **çanaçlık** (unvocalized, *nūn* undotted) *al--xurq wa'l-taḫnīṯ* 'stupidity, effeminacy' *Kaş. I* 503.

PU **çınçırğa:** Hap. leg.; completely unvocalized, the mark on the second letter looks more like a *cazm* than a dot, in which case the word should perhaps be read **çıpçırğa:** and taken as an earlier form of **çıpçık/çupçuk** 'sparrow' noted in XIV *Muh. Rif.* 175 (only): Çağ. XV ff. *Vel.* 247; *San.* 211 v. 10: Kom. XIV *CCI*; Kıp. XIII to XV in all authorities and surviving in some modern languages. An old animal name ending in **-ğa:**. **Xak.** XI (PU) **çınçırğa:** *al-'uṣfūr* 'sparrow' *Kaş. III* 242.

Tris. V. CNC-

D **çanaçla:-** Hap. leg.; Den. V. fr. **çanaç**. **Xak.** XI **ol anı: çanaçla:dı:** 'he attributed weakness, effeminacy, and languor (*al-ḍa'f wa'l-taḫannuṯ wa'l-wahn*) to him' *Kaş. III* 330 (**canaçla:r, canaçla:ma:k**).

Mon. V. CND

***çand-** See **çantur-, çandış-**.

Dis. CND

F **çıntan (çından)** 'sandal-wood'; l.-w. ultimately der. fr. Sanskrit *candana* '*Santalum album*, the sandal-wood tree', through some *unknown intermediary*. N.o.a.b. **Türkü** VIII **çıntan ığaç kelürip** 'bringing sandal-wood' *II S* 11; VIII ff. **çıntan ığaç üze: olu:ru:pan** 'sitting on a sandal-wood tree' *IrkB* 4: **Uyğ.** VIII ff. Bud. (in a list of 32 plants and the like, mainly l.-w.s) **kızıl çıntan** 'red sandal-wood' *Suv.* 476, 4: Civ. **çından**, sometimes specified as 'red' or 'white', is an ingredient in several remedies in *H I* and *II*: **Xak.** XI **çında:n** *al--ṣandal* 'sandal-wood': **çında:n at** 'a reddish bay (*al-ward*) horse' *Kaş. I* 436; a.o. *II* 122, 24.

Dis. V. CND-

D **çantur-** (**çandtur-**) Hap. leg.; Caus. f. of ***çand-**. **Xak.** XI **ol anı: bu: ı:şka: canturdı:** 'he urged him to refuse to take part in (*'alā'l--ibā' fī*) this business'; originally **çandturdı:** (misvocalized *çınduturdı*) *Kaş. II* 182 (**çanturur, çanturma:k**).

D **çandış-** Hap. leg.; Recip. f. of ***çand-**. **Xak.** XI **ola:r ikki: çandışdı:** 'those two were rude to one another (*taxāṣanā*) and each opposed (*a'raḍa*) the other' *Kaş. II* 207 (**çandışu:r, çandışma:k**).

Dis. CNĞ

çanak originally something like 'a hollow conical object'; survives in SE Türki 'the hopper of a flour-mill'; NC Kır. 'eye socket; cotton boll; bean pod; grave shaft'; SW Az., Tkm. 'a wooden bowl'; Osm. 'an earthenware bowl'. See *Doerfer* III 1125. **Xak.** XI **çanak** 'a wooden cone' (*al-maxrūṭ*) like a saltcellar (read *al-mimlaḥa*), etc. *Kaş. I* 381; o.o., both translated *al-qaṣ'a* 'a bowl', *III* 31 (**yoğrı:**); 109 (**yalğan-**): XIII(?) *Tef.* **çanak** 'bowl' 356: XIV *Muh.*(?) (*al-qaṣ'a* **aya:k**) *al qa'b* 'a wooden bowl' **çana:k** *Rif.* 170 (only): **Çağ.** XV ff. **çanağ/çanak** ('with ç-') *kāsa* 'bowl' *San.* 209r. 28 (*Rūmī* quotn.): **Oğuz** XI **çanak** *al-qaṣ'a Kaş. I* 381: a.o. *I* 84 (**1 ayak**): **Xwar.** XIV **çanak** 'bowl, dish' *Qutb* 40: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-zabdiya* 'an earthenware bowl' **çana:k** *Hou.* 17, 9: XIV **çanak** (*c*) *al-qaṣ'a Id.* 46: XV *al-zabdiya* **şanak** (*sic*) *Kav.* 64, 7.

çanka: n.o.a.b.; prob. a l.-w.; *al-dāḥūr* is not listed in the ordinary dicts. **Xak.** XI **çanka:** *al-dāḥūr*, that is 'a kind of game trap' (*al--maṣāyid*) *Kaş. I* 427: **Çağ.** XV ff. **çanka** (spelt, by implication, w. *c*-) *çangal* 'claw, talon' *San.* 209v. 3.

Dis. V. CNĞ-

DF **çınık-** Intrans. Den. V. fr. **çı:n**; apparently survives in NC Kır. **çınık-**; Kzx. **şınık-** 'to become hard, strong' and Kar. L. T.; Kaz. **çınık-** 'to become accustomed to (e.g. hardships)' *R III* 2072; *IV* 205; *Kow.* 179; presumably by some such evolution of meaning as 'to be tested and found sound'. **Xak.** XI **sö:z çınıktı:** *taḥaqqaqa'l-xabar wa'l--kalām* 'the news, or statement, was confirmed' *Kaş. II* 117 (**çınıka:r, çınıkma:k**): **Kom.** XIV 'to be tested and found genuine' **çınık-** *CCG*; *Gr.* 78 (quotn.).

DF **çınğar-** (**çı:nğar-**) Trans. Den. V. fr. **çı:n**; 'to investigate, or check the truth of (something *Acc.*)'; n.o.a.b. **Uyğ.** VIII ff. **çınğar-** 'to investigate' is occasionally used by itself e.g. *TT V* 24, 76 (**aḍırtla:-**) but usually in the Ger. f. in such phr. as **çınğaru sakın-** 'to meditate deeply' *do.* 22, 15-21; **çınğaru kör-** 'to look fixedly (at something)' *U II* 24, 4; *U III* 36, 17; 40, 4; 53, 4 (ii); *TT X* 459, 481 and **çınğaru bil-** 'to know for certain' (as the result of investigation) *Suv.* 597, 1; in the first case it is used in the Hend. **tétrü çınğaru: Xak.** XI **ol bu: ı:şığ çınğardı:** *tafaḥḥaṣa aṣla'l-amr wa ḥaqqaqahu* 'he investigated the origin of the affair and checked it'; originally **çı:nğardı:** with **-ı:-**

Kaş. II 182 (only **çı:ŋğarma:k** *sic*): **Kıp.** XIV (**çandar-** (*sic*, ?error for **çındar-**) *taqaṣṣā* 'to study a question deeply', one says **çandaru:** (*sic?*) **şorğıl** 'question him searchingly'), and in *Kitāb Beylik* **çınkardı:** (*c-, sic*) *tafāhaqa* (*sic*, ?corrupt; *?tafāhama* 'to try to understand') *Id.* 46.

Dis. CNG

PU **çöŋek** Hap. leg.; this word, **çaŋal** (Hap. leg.) and **teŋek** (q.v.) are included in a Subsection *al-ğunna* (i.e. with **-ŋ-**) of a Section containing words with five consonants of the form *fa'al'al* like **simürgük**; there is perhaps a serious error somewhere. Cf. **könek**. **Çiğil** XI **çöŋek** *al-'ulba* 'a leather milking pail' *Kaş. II* 290.

VU **çünük** 'plane tree'; n.o.a.b.; cf. **çaru:n**; displaced everywhere, except in NE where there is (?)no word for 'plane tree', by Pe. *çınār*. **Uyğ.** XIV *Chin.-Uyğ. Dict. ch'un* 'a long-lived tree' (several varieties) (*Giles* 2,856) **şünük** *Ligeti* 199; *R IV* 1109: **Kak.** XI **çünük** *şacaru'l-dulb* 'the plane tree, *Platanus orientalis*' *Kaş. I* 388: 'the plane tree' is called **şünük**, the **ş-** being altered from **ç-** *I* 390.

Dis. CNL

PU **çaŋal** Hap. leg.; see **çöŋek** regarding spelling. **Kak.** XI **çaŋal er** 'a wicked (*al-şarīr*) man' *Kaş. II* 290.

VU **çıŋıl** Hap. leg.?; onomatopoeic; cf. **1 çıŋ**, etc. **Kak.** XI one says **yüğü:n çıŋıl çıŋıl etti:** 'the bridle jingled (*şawwata*); also used for any similar sound *Kaş. III* 366.

VU **çaŋlı: maŋlı:** Hap. leg.; no doubt a meaningless jingle; cf. SW xx Osm. **çatal matal** the name of a similar children's game *SDD VI* 46. **Kak.** XI **çaŋlı: maŋlı:** 'the name of a children's game (*la'ib*), called in Ar. *al-dawdā(t)* 'see-saw' *Kaş. III* 379.

VU **çeŋlik** Hap. leg.; the word lies between **tüŋlük** and **köŋlek** but is completely unvocalized; presumably an A.N. (Conc. N.) of unknown origin. **Kak.** XI **çeŋlik** *al-lablāb* 'bindweed, *Dolichos lablab*' *Kaş. III* 383.

Dis. V. CNL-

D **çınla:-** Den. V. fr. **çı:n**; s.i.s.m.l. (not SC, SW) meaning 'to speak the truth, behave correctly'. Cf. **çınık-, çıŋar-**. **Kak.** XI **ol ı:şığ çınla:dı:** *ḥaqqaqa'l-amr* 'he confirmed (or verified) the affair' *Kaş. III* 296 (**çınla:r, çınla:ma:k**).

D **çınlat-** Caus. f. of **çınla:-**; s.i.s.m.l. **Kak.** XI **ol anıŋ ı:şın çınlattı:** 'he ordered that what he (i.e. someone else) said or claimed (*idda'ā*) should be verified' (or. confirmed, *bi-taṣdīq*) *Kaş. II* 345 (**çınlatur, çınlatma:k**).

Tris. V. CNL-

D **çaŋı:la:-** Den. V. fr. an extended form of **çaŋ**; survives only(?) in SW xx Anat. **çenile-/çeŋile-/çeŋilde-** (of a dog) 'to yelp, howl' *SDD* 324. **Kak.** XI **it çaŋı:la:dı:** 'the dog howled (*harra*) when it was beaten'; this is used for a sound other than a bark (*şawtuhu dūna'l-nubāḥ*); and one says to a man when he has used abominable language (*şanna'a bi-kalāmihi*) **telim çaŋı:la:dıŋ** *şağabta katīra(n) wa şiḥta* 'you have stirred up a lot of discord and made a loud noise' *Kaş. III* 404 (**çaŋı:la:r, çaŋı:la:ma:k**).

Dis. CNR

D **çıŋra:k** Dev. N. fr. **çıŋra:-**. Survives in SC Uzb. **çinkirok** 'strident, squeaky' (but **çinkirik** 'a scream' seems to be a separate Dev. N. fr. **çinkir-** (**çıŋra:-**)) and SW Osm. **çıŋğirak** (*sic*) 'a small bell'. **Kak.** XI **çıŋrak ü:n** 'a loud, clear (*al-cahīru'l-ṣāfī*) sound' *Kaş. III* 383: XIV *Muh. al-şanc* 'cymbals', etc. **çı:ŋıra:** (*sic*) *Mel.* 51, 4; *Rif.* 148: **Çağ.** XV ff. **çınkırak/çınkıraw** (spelt) *caras* 'a bell' *San.* 221r. 22.

Dis. V. CNR-

D **çıŋra:-** Den. V. fr. **çıŋır** an onomatopoeic cognate to **1 çıŋ** noted only in NE Tel. *R III* 2068, and as **çıŋğır/çıŋğır çıŋğır** in SW Osm. S.i.s.m.l. in NE, NC, NW, and SW Tkm. as **çıŋır-/çıŋkır-/çınkır-**, etc. **Kak.** XI **ol koŋra:ğu: çıŋradı:** 'the bell on the horse's neck jingled (*şawwata*) and the bridle rattled (*şalṣala*)' *Kaş. III* 402 (**çıŋra:r, çıŋra:ma:k**; the **ol** is superfluous; cf. **çıŋrat-**): **Kıp.** XIV (under **konraw**) **çınradı:** is used for 'to ring, buzz' (*mina'l-ṭanīn*); our *şayx* Faxru'l-dīn informed us to this effect *Id.* 75: **Osm.** XIV to XVIII **çıŋra-** 'to ring, jingle', etc.; in several texts *TTS I* 160; *II* 231; *III* 151; *IV* 171.

D **çıŋrat-** Caus. f. of **çıŋra:-**; now obsolete? **Kak.** XI **ol koŋra:ğu: çıŋrattı:** 'he made the bells on the horse's neck jingle and the bridle rattle' *Kaş. II* 358 (**çıŋratu:r, çıŋratma:k**; same translation as **çıŋra:-** but here clearly Trans.): **Osm.** XIV to XVI **çıŋrat-** 'to make (something) ring, jingle'; in several texts *TTS I* 160; *II* 282; *III* 151; *IV* 171.

Tris. CNR

D **çıŋartğu:** (?misreading of **çıŋratğu:**) Hap. leg.?; Dev. N. (Conc. N.) fr. **çıŋrat-**; 'a bell'. **Uyğ.** VIII ff. Bud. *PP* 79, 4-6 (**as-**).

Dis. CNŞ

F **çaŋşı:** l.-w. fr. Chinese *ch'ang shih* 'remembrancer, annalist' (*Giles* 450 9,893) appears as a title in several Turkish names. **Türkü** VIII ff. Yen. **Uz Bilge: Çaŋşı:** *Mal.* 31, 1: **Uyğ.** VIII ff. Man. **Bilir Çaŋşı** *M III* 46, 4 (iii): Bud. **Çaŋşı** occurs at the end of several P.N.s in *Pfahl.* 22, 5; 23, 14-20: **Kak.** XI **Çaŋşı:** the name of an *amīr* of Xotan; that country was conquered because of him; it is said that he was overthrown (*maqlūb*, or read *mağlūb* 'conquered'?) by Camşīd *Kaş. III* 378.

F **çaŋşu:** Hap. leg.; no doubt a Chinese l.-w. **Xak.** XI **çaŋşu:** 'a small tunic' (*al-qurṭuq*) *Kaş. III* 378.

Tris. CNŞ

(D) **çeniştürük** Hap. leg.; Conc. N. fr. ***çeniş**, which might be a Dev. N. fr. ***çen-**, but there is no trace of either word. By its description this might be 'the lichee'. See **çeniştürükse:-**. **Xak.** XI **çeniştürük** 'a tree fruit (*ḥaml şacar*) like a nut (*al-banādiq*), red and white'; it ripens at the beginning of the summer and is eaten *Kaş. I* 530.

Tris. V. CNŞ-

D **çeniştürükse:-** Hap. leg.; Desid. Den. V. fr. **çeniştürük**; quoted only as an example of the Desid. f. **Xak.** XI **er çeniştürükse:di:** 'he longed for the well-known fruit' (*ṭamar*); it is spherical (*?huwa bi'l-kūra*, ?l.-w. fr. Pe. *kura*) like a Chinese nut (*al-banādiq ṣīnī*, or 'like a nut, Chinese (by origin)') *Kaş. I* 280, 4 (completely unvocalized in the MS.); n.m.e.

Mon. CR

1 çar in the onomatopoeic jingle **çar çur**, which survives in SW Rep. Turkish in such phr. as **çar çur et-** 'to squander, dissipate'. The phr. was no doubt colloquial and is not noted in the Osm. dicts. See **şar**, which is said to be a Sec. f. of **çar** and is an onomatopoeic with a slightly different meaning. This entry is appended to that of **şar**, and so is out of its alphabetical position in the MS. **Xak.** XI one says **ol çar çur yé:di:** 'he eat everything that he found and left nothing' *Kaş. I* 323.

2 ça:r in the phr. **ça:r çarmak** which seems to be a mere jingle, perhaps in children's language; pec. to *Kaş.* **Xak.** XI 'young children' (*al-darādiqu'l-aṭfāl*) are called **ça:r çarmak** *Kaş. III* 148; (between **çaxşa:k** and **çığruk**) **ça:r çarmak** *al-darādiq wa'l-aṭfāl*; one of them is a jingle (*iṭbā'*) of the other; **çamrak** is an alternative form (*luġa fihi*) *I* 469.

1 çer Hap. leg.; it is hard to see what *ḥikāya* means here; it can hardly mean 'onomatopoeic', perhaps 'a word used only to form Den. V.s'. Cf. **çerlet-, çerlen-**. **Xak.** XI **çer** 'a *ḥikāya* for great bodily weight' (*'an ṯiqali'l-badan*); hence one says **er çerlendi:** 'the man's body was heavy' (*ṯaqala*). A Xākānī word *Kaş. I* 322.

2 çer Hap. leg.; 'time'; cf. **ö:d**; it is possible that this was the Oğuz equivalent of **ö:d**, which is not recorded in any Oğuz language except XX Anat., but if so it was displaced by l.-w.s like *waqt* and *zamān* at an early date. **Oğuz** XI **çer** *al-waqt* 'time', hence one says **bu: çerlikde: kel** 'come at this time' (i.e. 'now') *Kaş. I* 323.

3 çer (?cer) Hap. leg.; it is prob. that this is merely an Oğuz form of **yé:r** 'place', and that *Kaş.* gave it this meaning owing to the erroneous belief that it is connected with **çerig**, a word almost certainly older than the Oğuz sound-change **y-** > **c-**. **Oğuz** XI **çer** 'the opposite of something' (*qubālatu'l-şay'*); hence one says **anıŋ evi: bu: çerlikde:** 'his house is opposite this thing' (*sic*, but ?'his house is in this locality'); hence **çerig** is used for 'the two battle ranks' (*ṣaffayi'l-ḥarb*) because they confront one another (*yataqābalān*) *Kaş. I* 323.

1 çır an onomatopoeic; survives, with slightly different shades of meaning in NC Kır. **çır** and SW Osm. **çir** *Red.* 743 (only); it is possible that SW Osm. **çır/çir** 'sparrow' is an extended meaning of this word, and that the Çağ. word below has the same meaning. **Xak.** XI **çır** 'an onomatopoeic for the sound (*al-ṣawt*) produced by tearing (*min mazq*) a garment, etc.; hence one says **anıŋ to:nın çır yırttı:** 'he tore his garment with this sound' (*muṣawwita(n) lahu*) *Kaş. I* 323: **Çağ.** XV ff. **çır** 'the name of a bird which flies about in large flocks' (*fawc fawc*) *San.* 218r. 2 (quotn.).

VU 2 çır Hap. leg.; 'fat'; the words used to translate it suggest a rather more solid commodity than **ya:ğ**; *al-dasam* seems to mean 'dripping' or more generally 'fat', *al-şaḥm* is usually 'suet', but *al-simḥāq* normally means 'the pericranial membrane', here perhaps more generally 'membrane', and *al-samn* is more usually 'clarified butter' than 'fat' proper. In the absence of any known connecting link the resemblance to Russian *zhir* 'fat, suet' is prob. a mere coincidence. **Xak.** XI **çır** 'fat' (*al-dasam*); one says **eşiçte: çır yo:k** 'there is no fat in the pot'; its origin is 'the membrane on suet' (*al-simḥāq mina'l-şaḥm*); hence one says **bu: ette: çır yo:k** 'there is nothing in the way of suet or fat (*şay' mina'l-şaḥm wa'l-samn*) on this meat' *Kaş. I* 323.

1 ço:r a Turkish title rather rare in Turkish texts and perhaps commoner in the Chinese records where it is represented by *cho* (*Giles* 2,421). It is stated in the *Chiu T'ang Shu* (see Liu Mau-tsai, *Die chinesischen Nachrichten zur Geschichte der Ost-Türken* (*T'u-kiue*), Wiesbaden, 1958, p. 158) that Kutluğ Xağan, before he became *xağan*, was a hereditary **toğun çor**, and his brother, who became Kapğan Xağan, is always called by the Chinese Mo-cho (see op. cit., *passim*) which appears in Tibetan script as hBug-Cor, and perhaps represents ***Bögü: Ço:r**. There is also a reference (op. cit., p. 170) to the 'Çor of the five To-lu (**Tölis**) tribes of the Left Wing of the Ten Tribes (i.e. the Western Türkü)'. A **ço:r** therefore seems to have been something less than a *xağan* and more than a *beg*, perhaps the head of a small confederation, cf. **elteber, 1 irkin**. As regards the pronunciation, the Middle Chinese pronunciation of *cho*, though uncertain, is likely to have been nearer *chor* than *chur* and the Tibetan transcription *ço*r points in the same direction. **Türkü** VIII (VU) **Tadık Çor** *I E* 32; **Tardu:ş Inançu: Çor** *I N* 13; **Kül Çor** the leader of the Tarduş *begs II S* 13; **Işvara: Tamğan Çor Yabğu:** *Ongin* 4; *Ix.* is a memorial to **Küli Çor** and

Yégen Çor is mentioned in *Ix.* 21, 26: VIII ff. (PU) **Unağan Çor** *Miran A.*2. (*ETY II* 64): Yen. **Él çor** *Mal.* 32, 8. **Uyğ.** VIII ff. Man. *M II* 7, 1 ff. is described as a poem by **Afrïn Çor Tégin**: Bud. **Inal Çor** *Pfahl.* 24, 35 (a rather later document, perhaps here a merely honorary title): **O. Kır.** IX ff. **Külü:g Çor** *Mal.* 7, 1; **Elçi: Çor Küç Bars** *do.* 14, 1.

VU **2 ço:r** Hap. leg. **Xak.** XI **ço:r ura:ğut** *al-ratqā mina'l-nisā'* 'a woman with a tight vagina': **Oğuz** XI the Oğuz call 'dense vegetation' (*al-nabtu'l-multaff*) **ço:r ot**; the first (i.e. Xak.) meaning comes from this *Kaş. III* 121.

VU **çur** Pec. to *Kaş.* **Xak.** XI **çur çur** 'an onomatopoeic for the sound of milk falling from the udder into the pail'; also used of any liquid when it makes a noise (*ṣawwata*) *Kaş. I* 323; **çurçur** (among the words with four consonants) one says **tevey emigi: çurçur** 'an onomatopoeic for the fall of milk into a deep dish' (*fi'l-cafna*) (lit. 'the gurgling sound of a camel's udder') *I* 485.

VU **çür** Hap. leg.; cf. **asığ**, which seems to have displaced this word completely. Cf. **çürlet-, çürlen-. Xak.** XI **çür** *al-manfa'a* 'advantage, profit' *Kaş. I* 323 (and see **çürle:-**).

Mon. CRD

çart Hap. leg.; the jingle is prob. the original form. **Xak.** XI 'the crumbs and fragments (*duqāq . . . wa ruḍāḍihi*)' of anything are called **çart çurt**; hence one says **biziŋ anda: bi:r çart alğu:mız ba:r** 'he has a fragment (e.g. of bread, *kisra*) which we are entitled to receive' *Kaş. I* 341.

çırt an onomatopoeic with a series of not very closely related meanings. NC Kır. **çırt tükürün-** is exactly syn. w. the Xak. phr., but otherwise Kır. **çırt** and Kzx. **şırt**; SC Uzb. **çirt** mean 'a cracking noise' (but Uzb. **çirt pirt** is syn. w. **çart çurt** above); NW Nog. **şart et-** means 'to snap the fingers' (cf. **çert-**) and SW Osm. **cırt** (*sic*), *Red.* 653, 'a screeching noise'. **Xak.** XI when a man spits through gaps in his teeth (*bazaqa . . . min xilāl asnānihi*) one says **çırt so:ḍtı:** *Kaş. I* 341: **Çağ.** XV ff. **çırt** *karından yél çıkmağa dérler* the word for 'breaking wind' *Vel.* 241.

Mon. V. CRD-

çert- an onomatopoeic word meaning basically 'to make some kind of noise while doing something'; cf. **çırt.** S.i.a.m.l.g. (in SW not Osm.) usually for 'to snap (the fingers), to pluck (a stringed instrument)'. **Xak.** XI **ol çertti: ne:ŋni:** *aflata'l-şay'* 'he let the thing drop'; and one says **ol yarma:k u:çın çertti:** 'he clipped (*kasara*) the edge of the silver coin'; also used when you clip the edge of anything else *Kaş. III* 426 (**çerte:r, çertme:k**): **Çağ.** XV ff. **çırt-** (*sic*, ?in error) (1) *miḍrab zadan* 'to ply the plectrum', in Pe. *zaxma*; (2) 'to use a razor on the limbs'; (3) 'to split (*şikastan*) kernels and seeds containing kernels with the teeth', in Ar. *talabbub*; the V. cannot be used alone but must have an appropriate Object *San.* 216v. 13 (quotn.): **Kom.** XIV 'to snap the fingers' **çert-** *CCG*; *Gr.*

Dis. V. CRD-

D **çertil-** Pass. f. of **çert-**; s.i.s.m.l. **Xak.** XI **çertildi: ne:ŋ** *fāta'l-şay'* 'the thing slipped, escaped, passed by', and the like *Kaş. II* 229 (**çertilü:r, çertilme:k**; prov.; see **erdemsiz**); o.o., same translation, *I* 103, 4; *II* 148, 9; *III* 41, 21.

Dis. CRĞ

çaruk a kind of footwear; more specifically 'a rough, home-made boot', as opposed to **etük** 'a professionally made boot'. Survives in the same meaning in NC Kır.; SW Az., Osm., Tkm. as **çarık**. *Note that* **çaruk** (**caruk**) in Xwar. XIII(?) *Oğ.* is a Sec. f. of **yaruk**. See *Doerfer* III 1044. **Xak.** XI **çaruk** *al-ḥiḍā'* 'a sandal, rough boot' *Kaş. I* 381 (prov.; also 'a tribe of Turks residing in Barçuk'): **Çağ.** XV ff. **çaruk** (spelt) 'a sandal (*afzār*) with a leather sole and an upper made of cordage' *San.* 205v. 29: **Kıp.** XIV **çaruk** (*c*-) 'a sandal (*al-ḥiḍā'*) made of hide, used in snow and worn over the felt stockings (or boots?, *al-cawārib*)' *Id.* 42.

çırğu:y n.o.a.b.; the meaning in *KB* 'is obscure; perhaps a metaph. for someone who takes in but does not give out. **Xak.** XI **çırğu:y** *'ayr naṣli'l-sahm*, 'the midrib of an arrow-head': **çırğu:y** 'the loop (*al 'urwa*) through which the belt passes on either side of a robe' *Kaş. III* 241; *KB* **ay çırğuy ay muŋluğ ay tügmiş elig** 'oh . . ., miserable, close-fisted man' 1673.

Tris. CRĞ

D **çarukluğ** P.N./A. fr. **çaruk**; survives in SW Osm. **çarıklı. Xak.** XI **çarukluğ er** 'a man wearing sandals' (*muḥtaḍī*) *Kaş. I* 497 (also the name of an Oğuz tribe).

D **çarukluk** Hap. leg.; A.N. (Conc. N.) fr. **çaruk. Xak.** XI **çarukluk** 'a piece of leather (*al-qidd*) for making sandals' *Kaş. I* 503.

Tris. V. CRĞ-

D **çarukla:-** Den. V. fr. **çaruk**; survives in NC Kır. **çarıkta-** 'to wrap (an unshod horse's hooves) in (something before riding over rough ground); to circle (when flying)'. **Xak.** XI **ol aḍa:kın çarukla:dı:** 'the man put on Turkish sandals' (*ḥaḍā . . . bi-ḥiḍā' turkī*) *Kaş. III* 337 (**çarukla:r, carukla:ma:k**).

D **çaruklan-** Hap. leg.; Refl. f. of **çarukla:-. Xak.** XI **er çaruklandı:** 'the man wore sandals, or became an owner of them' *Kaş. II* 266 (**çaruklanu:r, çaruklanma:k**).

Dis. CRG

çerig originally prob. 'troops drawn up in battle order', a rather more restricted concept than 'army', which was **sü:**, but when **sü:** became obsolete it was used more generally

for 'army, troops', etc. *Kaş.*'s derivation fr. **3 çer** is morphologically impossible. An early l.-w. in Mong. (*Haenisch* 26); s.i.a.m.l.g. with minor phonetic variations, but now become obsolete in some SC, NW languages. See *Doerfer* III 1079. **Türkü** VIII **süŋüş bolsar çerig éter erti:** 'when there was a battle he arranged the troops in battle order' *Ix.* 9: **Uyğ.** VIII **çerig étdim** *Şu. E* 3; a.o. *do.* 4 (**1 u:ç**): VIII ff. Bud. **aḍınlarnıŋ süsin çerigdin tıḍmak sergürmek kılurmen** 'I bring about the obstruction and halting of the others' army and troops' *U II* 69, 5 (ii); o.o. *do.* 74, 4 (i) (**sü:**); *Suv.* 409, 11: Ciy. **öŋdün çerigdin at alğalı kelgüçi** 'coming from the eastern army to collect horses' *USp.* 53 (i) 2–3; o.o. *do.* 104, 19–20; *TT I* 39 (**kölün-**): **Xak.** XI **çerig** *ṣaffu'l-ḥarb* 'battle ranks' *Kaş. I* 388 (prov.); *I* 95 (**ülker**) a.o.o. with the same, or a similar, translation: *KB* **çerigin söküp** 'breaking the (enemy's) ranks' 2268: XII(?) *KBVP* **uruşlar öḍinde çerig tüzgüni** 'putting the ranks in order in time of battle' 44; o.o. *do.* 38, 45: XIII(?) *Tef.* **çerig** 'army' 358: XIV *al-'askar* 'army, troops' **çeri:g** *Mel.* 50, 8; *Rif.* 145 (reading *'askaru'l-ḥarb*): **Çağ.** XV ff. **çérik** ('with **-k**') *laşkar* 'army' *Vel.* 240; *San.* 216v. 6 (quotns.): **Oğuz** XI **çerig** 'the opposite (*qubāla*) of anything' and 'the time (*waqt*) of anything' *Kaş. I* 388 (no other trace of such meanings, see **2, 3 çer**): **Xwar.** XIII(?) **çerig** is the standard word for 'army, troops' in *Oğ.*; **sü:** does not occur: XIV ditto *Qutb* 42; *MN* 72: **Kom.** XIV 'army' **çeri** *CCI, CCG*; *Gr.* 74 (phr.): **Kıp.** XIII *al-'aşkar* **şe:ri:** (*sic*), also called **sü:**, hence **sü: başı:** 'the head of the army' *Hou.* 14, 10; (in the list of P.N.s) **Bekçeri:** either 'strong army' or 'chief of the army', a phrase (?, *huwa luğa*) *do.* 30, 3: XIV **çeri:** (*c-*) *al-'askar*, also called **çerig** *Id.* 42; *al-'askar* **çeri:** (*c-*) *Bul.* 6, 10.

çörek 'a round loaf of bread'; more restricted in meaning than **etmek**. S.i.s.m.l. in NW and SW usually for 'cake, pastry'. See *Doerfer* III 135. **Xak.** XI **çörek** *al-quṛṣ* 'a round loaf of bread' *Kaş. I* 388: **Çağ.** XV ff. **çörek otı** *siyāh dāna* 'coriander seed' in Ar. *ḥabbatu'l-sawdā San.* 212v. 23 (the same phr. occurs in Osm. and this should perhaps have been labelled *Rūmī*): **Kıp.** XIII *al-quṛṣ* **çörek** *Hou.* 15, 19: XIV ditto *Id.* 42; **çörek** *al-baqsimātu'l-ṣiğār* 'small biscuits' *do.* 43; *al-ṣūnīz* 'coriander seed' **çö:re:k otı:** *Bul.* 7, 2: **Osm.** XIV **çörek** 'a round loaf of bread'; c.i.a.p. *TTS I* 168; *II* 246; *III* 160; *IV* 182.

VU **çörgü:** Hap. leg.; on the analogy of **bütgü:**, q.v., which follows immediately out of alphabetical order, it has been suggested that the missing word is 'to urinate'. **Xak.** XI one says to a boy when he is asked 'whether he wants to or not' (*hal bihi am lā*) **çörgü: bar mu:** *Kaş. I* 430.

Dis. V. CRG-

D **çergeş-** Recip. Den. V. fr. **çerig**; pec. to *Kaş.* **Xak.** XI **ikki: sü: çergeşti:** *iṣṭaffa farīqā'l-qitāl* 'the two battle formations formed up in battle ranks' *Kaş. II* 209 (**çergeşü:r, çergeşme:k**; verse); o.o. *I* 442, 8 (same verse); *I* 179, 22 and *II* 283, 5 (both the same verse, of flowers growing up in rows); *II* 303, 9 (of stars).

Tris. CRG-

D **çergüçi:** Hap. leg.; N.Ag. fr. ***çergü:**; this word and a parallel Den. V. occur in a passage lamenting the oncoming of old age between the sentences 'whatever youth collected for me, old age has come and taken away. It will come to you too' and *'I* have become the prisoner of years and months to my sorrow'. There is no real clue to their meaning, but they might mean 'mourner' and 'mourn' or the like. **Xak.** XI *KB* **aya çergüçi kel méni çergüle** 373.

Tris. V. CRG-

D **çörekle:-** Hap. leg.; Den. V. fr. **çörek**. **Xak.** XI **ol u:nuğ çörekle:di:** 'he made a round loaf (*qaraṣa*) from the flour' *Kaş. III* 340 (**çörekle:r, çörekle:me:k**).

D **çergüle:-** See **çergüçi:**.

Dis. CRL

D **çerlig** Hap. leg.; P.N./A. fr. **1 çer**; difficult to connect semantically w. that word, but cf. **çerlet-**. **Xak.** XI *al-axfaṣ* 'a man with weak sight' is called **kö:zi: çerlig** *Kaş. I* 477.

D **1, 2 çerlik** See **2, 3 çer**.

Dis. V. CRL-

D **çarla:-** Den. V. fr. **1 çar**, but with a rather wider meaning; survives in SW Osm. **carla-** (*sic*), same meaning. **Xak.** XI **oğla:n çarla:dı:** 'boy sobbed' (*bakā*); and one says **yaŋa:n çarla:dı:** 'the elephant trumpeted' (*ṣāḥa*) *Kaş. III* 295 (**çarla:r, çarla:ma:k**; and see **çoğla:-**): **Çağ.** XV ff. **çarla-** (or **carla-**?, not spelt) *ṣadā zadan wa nidā wa āwāz kardan* 'to call out, shout', and the like *San.* 205r. 23: **Xwar.** XIII **çarla-** ditto *'Ali* 48: XIII(?) **çarla-** 'to call to, summon' *Oğ.* 90, 332, 358.

VUD **çürle:-** Hap. leg.; Den. V. fr. **çür**. **Xak.** XI (after **çür**) hence one says **ol andın ne:ŋ çürle:di:** *nāla minhu manfa'a* 'he obtained a benefit (or profit?) from him' *Kaş. I* 323; n.m.e.

D **çarlat-** Caus. f. of **çarla:-**. **Xak.** XI **ol oğla:nığ çarlattı:** 'he made the boy sob' (*abkā*); also used for making an elephant trumpet *Kaş. II* 344 (**çarlatu:r, çarlatma:k**): **Çağ.** XV ff. **çarlat-** (or **carlat-**?) 'to order to call out' (*ṣadā zadan*) *San.* 205v. 6.

D **çerlet-** Caus. Den. V. fr. **1 çer**; apparently survives in SW xx Anat. *SDD* 327. **Xak.** XI **ot anıŋ kö:zin çerletti:** 'the drug injured (*afsada*) his eye'; also used for making a man heavy (*aṯkala*) through the consumption of

coarse (*ğalīẓ*) food and the like *Kaş. II* 345 (**çerletü:r, cerletme:k**).

VUD **çürlet-** Hap. leg.; Caus. f. of **çürle:-**. **Xak.** XI **ol andın ne:ŋ çürletti:** 'he urged someone to pilfer (*qaffa*) something from his (someone else's) property' *Kaş. II* 345 (**çürletü:r, çürletme:k**).

D **çerlen-** Refl. Den. V. fr. **1 çer**; cf. **çerlet-**. Apparently survives in SW xx Anat. *SDD* 327. **Xak.** XI **er ö:zi: çerlendi:** 'the man was ill (*i'talla*), and his body was heavy' (*ṯaqula*); and hence one says **anıŋ kö:zi: çerlendi:** 'his eye suffered from ophthalmia' (*ramadat*) *Kaş. II* 244 (**çerlenü:r, çerlenme:k**; these two erroneously vocalized *çı-*); a.o. *I* 322 (**1 çer**).

VUD **çürlen-** Hap. leg.; Refl. f. of **çürle:-**. **Xak.** XI **ol andın ne:ŋ çürlendi:** 'he drew a profit (*carra . . . manfa'a*) from him' *Kaş. II* 245 (**çürlenü:r, çürlenme:k**).

D **çarlaş-** Hap. leg.; Co-op. f. of **çarla:-** **Xak.** XI **oğla:n çarlaşdı:** *bakati'l-ṣibyān* 'the boys sobbed (together)'; and one says **yaŋa:nla:r çarlaşdı:** 'the elephants trumpeted (*bakat . . . ya'nī ṣāḥat*; together)' *Kaş. II* 210 (**çarlaşu:r, çarlaşma:k**).

Dis. CRM

çarım See **çam.**

VU **çura:m** Hap. leg. **Xak.** XI **çura:m** 'a shot (*ramya*) with a light arrow'; it is longer (*ab'ad*) than a standard shot (*al-ğalwa*); a man shoots it lying on his back (*mustalqā*) so that it may go further (*yakun amḍā wa ab'ad*); and one says **çura:m oku:** for the arrow used in that kind of shot *Kaş. I* 412.

S **çarmak** See **2 ça:r.**

Dis. V. CRM-

çerme:- 'to twist up (something); roll up (one's sleeves, etc.)'. S.i.a.m.l.g.; in SW Osm., Tkm. **çerme-** (but in Osm. the metathesized form **çemre-** is commoner), but in all other languages where it survives, including SW Az., **cırma-**. Not noted in Xak. although der. f.s are. **Çağ.** XV ff. **çırma-(-p)** *sar- ve bağla-* 'to wrap and tie up' *Vel.* 240 (quotn.); **çırma-** *pīçīdan* 'to twist, wrap up' *San.* 217r. 12 (quotns.): **Kom.** XIV 'to wrap up' **çırma-** *CCG*; *Gr.*: **Osm.** XIV **çerme-** 'to roll up (one's skirts, etc.)' in one text; XVI ff. **çemre-** ditto, in several *TTS II* 217.

D **çermet-** Caus. f. of **çerme:-**; s.i.s.m.l. with similar phonetic changes. **Xak.** XI **alp er atın çermetti:** 'the warrior had his horse's tail plaited with a silk ribbon' (*armala . . . bi-ḥarīra*); this is one of the distinguishing marks (*'alāmāt*) of warriors; also used of anything which is twisted and plaited (*yurmal maftūla(n)*) like the lash of a whip which is plaited with leather thongs (*yulaff bi-qiḍd*) *Kaş. II* 349 (**çermetü:r, çermetme:k**): **Çağ.** XV ff. **çırmat-/çırmaştur-** Caus. f.s; *pīçān-dan* 'to have (something) twisted or wrapped up' *San.* 217v. 16 (quotn.).

D **çermel-** Pass. f. of **çerme:-**; s.i.s.m.l. with similar phonetic changes. **Xak.** XI **çavığ cermeldi:** 'the whip-lash (etc.) was twisted and plaited' (*luwwiya wa rummila*) *Kaş. II* 231 (**çermelü:r, çermelme:k**): **Çağ.** XV ff. **çırmal-/çırman-/çırmaş-** *pīçīda şudan* 'to be twisted, or wrapped up' *San.* 217r. 27 (quotns.): **Kom.** XIV 'to be wrapped up' **çırmal-** *CCG*; *Gr.*

D **çermeş-** Co-op. f. of **çerme:-**; s.i.s.m.l. with similar phonetic changes. **Xak.** XI **ol maŋa: çavığ** (mis-spelt *çağığ*) **çermeşdi:** 'he helped me to plait (*fī laff*) the whip-lash' *Kaş. II* 210 (**çermeşü:r, çermeşme:k**): **Çağ.** XV ff. *San.* 217r. 27 (**çermel-**).

Dis. CRN

VU **çaru:n** Hap. leg.; cf. **çünük.** **Yağma:** XI **çaru:n** *şacaru'l-dulb* 'plane tree, *Platanus orientalis*' *Kaş. I* 414.

VU **çırıŋ** Hap. leg.; an onomatopoeic, cf. **1 çır, 1 çıŋ.** **Xak.** XI **çırıŋ** 'an onomatopoeic for the sound made by a brass basin (*al-ṭast*) and the like' *Kaş. III* 370.

F **çurnı:** 'powder'; l.-w. ultimately der. f. Sanskrit *cūrṇa*, same meaning. N.o.a.b. **Uyğ.** VIII ff. Civ. (in medical prescriptions) **rasayan çurnı** *'rasāyana* powder' *TT VII* 22, 1; *TT VIII M.*19–20 (**antağ**); common in *H I* and *II*: **Xak.** XI **çurnı:** 'a laxative drug (*dawā mushil*) compounded by Turkish physicians' *Kaş. I* 435: *KB* (in a verse with several unidentified drugs) **ya çurnı öğit** 'or have a powder ground' 1064; a.o. 2887 (*Kaş.*'s translation should perhaps be adopted here).

Mon. CRS

VU **çars** Hap. leg.; onomatopoeic. **Xak.** XI one says **ol anı: çars çars urdı:** *ḍarabahu 'alā cildihi bi-ṣawt* 'he beat him noisily on his bare skin' *Kaş. I* 348.

Dis. CSD

çasut See **çaşut.**

Dis. CSM

?E **çüsüm** See **çüşüm.**

Dis. V. CSR-

çasur- See **çaşur-.**

Mon. CŞ

VU **çaş** 'turquoise'; n.o.a.b.; displaced in about XIV in all languages by the Pe. l.-w. *fīrūza*. **Xak.** XI **çaş** *al-fayrūzac* 'turquoise' *Kaş. I* 330 (verse); o.o. *II* 79 (**saşur-**); *II* 192 (**kontur-**): XIV *Muh. al-fayrūzac* **çaş** (*c-*) *Mel.* 75, 8; **ça:ş** (*c-*) *Rif.* 178.

çiş originally a quasi-onomatopoeic; survives in SW Osm. as a common N. for 'urination,

defecation'. **Xak.** XI **çiş çiş** 'an expression used by a woman when making a boy (etc.) urinate' (*'inda ibālati'l-ṣabī*); also used by a horseman when making his horse urinate after a journey *Kaş. I* 331.

Mon. V. CŞ-

***çaş-** See **çaşut, çaşur-**.

S **çeş-** See **seş-**.

Dis. V. CŞA-

D **çişe:-** Hap. leg.; Den. V. fr. **çiş**. **Xak.** XI **oğla:n çişe:dI:** 'the boy urinated and defecated'; this word is used only of children *Kaş. III* 267 (no Aor. or Infin.).

Dis. CŞD

PUD **çaşut** the exact pronunciation (**-ş-** or **-s-**) is uncertain since the Uyğ. script is ambiguous and the Kıp. and Osm. forms may have been altered to conform to a supposed etymological connection with Ar. *cāsūs*; the meaning too may have altered for the same reason. Active Dev. N. fr. ***çaş-**, cf. **çaşur-**, q.v. The meaning in Uyğ. can only be conjectured, but as both words are used in Hend. with **yoŋa:ğ/yoŋa:-**, 'delation' or 'false accusation' seems the likeliest. **Uyğ.** VIII ff. Bud. (in a confession of sins; if I have spoken lies or) **çaşut yoŋağ kIltım erser** 'practised delation or false accusation' *U II* 76, 6; **çaşut caşurdımız yoŋadımız erser** *TT IV* 8, 71 *v.l.* (see note thereon): Civ. **tIl talaşur çaşut yoŋağ tigileşir** 'there is a battle of tongues, and delations and false accusations are whispered' *TT I* 74: **Kıp.** XIV **çaşuṭ** (*c-*) *al-cāsūs* 'spy'; it is a Turcisized (*mutarrak*) form of the Ar. word *Id.* 43: **Osm.** XIV ff. **çaşut**(rare)/**çaşıt** 'spy'; in several texts *TTS I* 148; *II* 212 (the word still survives in Osm. and XX Anat. **çaşıt** 'mischief-maker, trickster' *SDD* 307; **çavşut** 'spy' *do.* 312).

Dis. V. CŞD-

D **çişet-** Hap. leg.; Caus. f. of **çişe:-**. **Xak.** XI **ura:ğut kençin çişetti:** 'the woman made her child urinate and defecate' *Kaş. II* 307 (**çişetü:r, çişetme:k**).

Dis. CŞG

VUF **çüşek** Hap. leg.; the obvious translation of *bi'l-sugdīya* is 'in the language of Suğd', but it is doubtful whether in XI this means what we call 'Sogdian'. **Suğd** XI **çüşek** *al-ri'y* 'pasture land' *Kaş. I* 389.

?F **çeşkel** survives as **çaşxal** 'pot, pan' in G. Jarring, *Uzbek Texts from Afghan Turkestan*, Lund/Leipzig, undated, p. 182, but prob. an Iranian l.-w. **Gancak** XI **çeşkel** *al-xazaf* (mis-spelt *cazaf*) *wa'l-burmatu'l-a'ṣār* (?read, with Atalay, *wa'l-a'ṣār*) 'an earthenware or stone cooking pot or pieces of such pottery' *Kaş. I* 482.

Dis. CŞM

PU?F **çüşüm** 'mulberry'; survives in the SE Turfan dialect as **cücem/yücem**, A. von le Coq, *Sprichwörter und Lieder aus der Gegend von Turfan*, Leipzig, 1910, p. 89. The Uyğ. texts are all late and the second consonant could be read as **-j-**. The relationship between this word and **üjme:**, q.v., is obscure; both are prob. l.-w.s; they can hardly go back to one original but might have been borrowed fr. different Iranian dialects. **Uyğ.** VIII ff. Civ. **çüşüm kuruğ üzüm suvı** 'a decoction of mulberries and raisins' *H I* 83; **çüşüm söğütnIŋ yürüŋ kasıkı** 'the white bark of a mulberry-tree' *do.* 191: XIV *Chin.-Uyğ. Dict.* 'mulberry-tree' **çuşum** (*sic*) *R III* 2182; **çüşüm** (?çöşöm) *Ligeti* 155.

Dis. CŞR

SF **ça:şır** See **1 ça:tır**.

Dis. V. CŞR-

D **çaşur-** presumably Caus. f. of ***çaş-**; cf. **çaşut**, q.v. N.o.a.b. **Uyğ.** VIII ff. Bud. (if I have lied or) **çaşurdum** (mistranscribed *çağurdum*) 'delated' (or used rough, harsh language) *U II* 85, 23; (if we have lied or) **çaşurdumuz yoŋadımız erser** 'delated and made false accusations' *TT IV* 8, 71 (for *v.l.* see **çaşut**); **çaşut çaşurmamak** 'not to delate' (or use rough, harsh language) *Suv.* 220, 2.

Dis. CYD

VU?F **çıydam** the **ç-** is vocalized with both *fatḥa* and *kasra*; survives in NC Kır. **çiydan** (*sic*) 'a shepherd's woollen overcoat with a felt lining'; Kzx. **ceydem** (*sic*) 'an open-necked shirt' *R IV* 66 (only); the word has a foreign look. **Xak.** XI **çıydam** 'the name of a thin felt (*libd*), which is used to make raincoats (*al-mamāṭir*) and to stuff mattresses (*yuḥšā bihi'l-furš*) *Kaş. III* 176.

Dis. CYN

S **çayan** See **ça:ḍan**.

S **çoyın** See **ço:ḍın**.

Mon. CZ

çuz 'brocade' or the like. One of numerous words with this meaning, see **barçın**, but unlike most of them not demonstrably a l.-w. N.o.a.b. **Xak.** XI **çuz** *dibāc ṣīnī muḍhab ḥumr wa aṭḥamī* 'Chinese gold brocade, red and black' *Kaş. I* 325: *KB* (anything that is worthless lies on the ground) **ağı çuz ağır boldı törde yatur** 'silk and gold brocades have become precious and lie on the place of honour' 902; o.o. of **ağı çuz** 1426, 4773, 5367; **çuz ol bu örüm ton ağılar teŋi** 'this woven garment is gold brocade, the equal of silk brocades' 4768: XIII(?) *At.* **çuz aṭlas bolur kız** 'gold brocade and satin become costly' 480: **Kom.** XIV 'light taffeta' **çuz** *CCI*; *Gr.*: **Kıp.** XIII *al-aṭlas* 'satin' **çuz**; *al-ṣandalat* (*sic*,

precise meaning obscure, perhaps 'taffeta') **yupka: çuz** that is 'thin satin' *Hou.* 19, 6.

Mon. V. CZ-

çız- originally 'to scratch', hence 'to draw a line' or more generally 'to draw'; s.i.a.m.l.g. except NE; in NC and some NW languages **çız-/sız-**, the latter commoner, SW Osm. (only) **çiz-** (*sic*), with these and some extended meanings. **Uyğ.** VIII ff. Bud. (he took a white stone) **yér çızıp** 'scratched lines on the ground' (and cast lots) *Hüen-ts.* 36: Civ. **nişān çızıp bitig bérdim** 'I have given (this) document drawing (my) personal sign on it' *USp.* 3, 16: (**Çağ.** XV ff. **sız-** *naqş kardan* 'to draw, paint' *San.* 251 v. 24): **Xwar.** XIV **çız-** 'to draw (a picture, etc.)' *Qutb* 46: **Kom.** XIV 'to write' **çız-** (or *?***çiz-**; and **yaz-**) *CCI*; *Gr.*: **Kıp.** XIII *kataba* 'to write' **çız-** ('with back vowel'); **Tkm. ya:z-** *Hou.* 33, 12; *xaṭṭa mina'l-xaṭṭ* 'to draw a line' **çız-** (and **ya:z-**) *do.* 39, 20; o.o. 45, 16 ff.: XIV **çız-** *xaṭṭa Id.* 43: **Osm.** XVIII **çiz-** ('with **-ı-** not **-é-**') in *Rūmī*, *xaṭṭ kaşidan* 'to draw a line' *San.* 218v. 9.

S **çöz-** See **çöj-**.

Dis. V. CZD-

D **çızdur-** Caus. f. of **çız-**; s.i.s.m.l. w. the same phonetic changes. **Uyğ.** VIII ff. Civ. **vusın çızdurup** 'having their magic figure (Chinese l.-w., *fu*) drawn' *TT VII* 26, 8.

INITIAL DENTAL PLOSIVES

Mon. DA

VU **tı** there is no doubt that this word exists, since it begins a line in *TT III*, but it is very rare and n.o.a.b.; from the context 'continuously' or the like. See **tı:dın. Uyğ.** VIII ff. Man. **tı turkaru meŋilikin** 'continuously and completely in happiness' *TT III* 110; a.o. *do.* 96 **(üçün)**; Bud. *Suv.* 594, 3–4 **(ornağlığ).**

VU?F **to:** Hap. leg.; prob. a Chinese l.-w., but cf. (VU) **töp**; Chinese *t'ang* 'soup' (*Giles* 10,751) was prob. pronounced *to* in NW China in VIII ff. **Xak.** XI **to:** (*bi'l-işbā'* 'with a back vowel') the word for 'flour (*daqīq*) cooked in the manner of *al-talbīna* ('bran, milk, and honey soup'), poured over boiled wheat (*'alā xaḍima*; in the MS. mis-spelt *xaḍibihi*), fermented and then drunk' *Kaş. III* 207.

tü: specifically 'the hair of the body' (as opposed to **saç** 'the hair of the head'; **kıl** 'hair' generally, and esp. 'a stiff hair, bristle'; and **yü:g** 'feather') but also occasionally used for 'feathers', and in Xak. as a Numerative. *Kaş.*'s other translations are peculiar to him. In Uyğ. consistently spelt *tuu*; **tüg**ı in *U III* 38, 33–4 **(bürtül-)** is prob. a misreading of **tüsi**, but the word did become **tüg** in the medieval period (exceptionally, this is certainly the later not the earlier form) and s.i.a.m.l.g. as **tüg/tük**; SW Osm., Tkm. **tüy. Türkü** VIII ff. (I am a golden-winged eagle) **tanım tüsi: takı: tüke:mezken** 'although my body feathers are not yet fully grown' *IrkB* 3: **Uyğ.** VIII ff. Bud. (he was terrified and) **tü tübleri yokaru turup** 'the roots of his body hair stood up' *U II* 29, 17–18; **tü köz kaşı kapakı közünü turur** 'her hair, eyebrows, and eyelids are clearly visible' *TT X* 436–7 (so read); **birer birer tü sayu** 'every single hair' *Suv.* 348, 2; a.o. *TT V* 12, 117 **(evin)**: Civ. (if a man rubs the ashes of a dog's tooth on himself) **tü ünmez bolur** 'the body hair does not grow' *TT VII* 23, 3–4; **eşgek tüsi** 'donkey's hair' *H I* 104; o.o. *do.* 116: XIV *Chin.–Uyğ. Dict.* 'hair' **tük tülük** (*sic?*) *R III* 1530; *Ligeti* 271: **Xak.** XI **tü:** *şa'ru'l-badan* 'the body hair'; hence one says **bi:r tü: saç** *şu'ayra* 'one small hair': **tü:** *al-lawn* 'colour'; hence one says **tü:deş to:nla:r** 'garments of one colour' (*'alā lawn wāḥid*): **tü:** *şiyatu'l-xayl* 'a horse's coat'; hence one says **atıŋ ne: tü:lüg** 'what (coloured) coat has your horse?' *Kaş. III* 207; a.o. *II* 24, 4: **tü: tü: çeçek çergeşü:r** 'flowers of every kind (*min kull cins*) grow in rows' *I* 179, 22 and *II* 283, 5: *KB* **tümen tü çeçekler** 'innumerable flowers' 70; **tümen miŋ tü erdem** 'innumerable manly virtues' 304; (my fiftieth year has come and) **kuğu kıldı kuzğun tüsi teg başım** 'and has made my head which was like a raven's feathers like a swan's' 365; o.o. 1106, 1512, 1979: XIII(?) *Tef.* **tüg** 'body hair' 318: **Çağ.** XV ff. **tük** ('rhyming with *ğūk*') *mū* 'hair'; in *Rūmī* **tüy** *San.* 183r. 4: **Xwar.** XIII(?) **bedeninüŋ kamağı tüg tülüklüg boldı** 'the whole of his body became hairy' *Oğ.* 14–15: **Kıp.** XV *riş* 'feathers' (**yuŋ** and) **tüg** *Tuh.* 16b. 13: **Osm.** XIV and XV **tü** 'body hair' in several texts *TTS I* 704; *III* 692; *IV* 769: XVII **tüg** once (*III*); XVIII **tüy** (5) in *Rūmī*, *mūy* 'hair', also called by them **tüg** *San.* 188r. 15; a.o. *do.* 183r. 4.

Mon. V. DA-

té:- (**dé:-**) specifically 'to say', not 'to speak', which is **ay-** or **sözle:-**; in the early period necessarily accompanied by words in *oratio recta*; in some cases the words spoken are followed by **tép** leading up to some other word; **tép tédi** is common in Uyğ. Bud., e.g. *TT V*. The word does not necessarily imply actual utterance, and in phr. like **tép sakıntım**, 'I thought that', **tép** is barely more than inverted commas expressed as a word. In course of time **té:-** came to be used in various idioms without words in *oratio recta*, e.g. SW Osm. **demek ki** 'that means that . . .' and **Türkcede buna ne dersiniz** 'what do you call this in Turkish?' S.i.a.m.l.g. w. initial **d-** even in languages which have few initial **d-s**; the only exceptions are those languages like Xakas which devoice all initial plosives, even **b-. Türkü** VIII **té:-** 'to say', spelt indiscriminately **té:-** and **te:-** even in the same line, is very common; one unusual form used as a kind of written inverted comma is generally transcribed **téyin/teyin**, but in fact it seems to be a Participle replacing ***tégen** and should be transcribed **téyen**: VIII ff. **té:-**, usually spelt **té-**, occasionally **te-** is common in *IrkB*, other documents, and Man. texts: **Uyğ.** VIII **té:-**, so spelt, is common in *Şu.*: VIII ff. Man.-A; Man.; Bud. and Civ. **té-**, so spelt, is common; in *TT VIII* except for one example of **ti-** and one doubtful one of **te-**, it is consistently spelt **té:-**: **Xak.** XI **ol maŋa: andağ té:di:** *kaḍā qāla li* 'this is what he said to me' *Kaş. III* 247 **(té:r, té:me:k)**; many o.o.: *KB* **té-** is common, esp. in such phr. as **negü tér eşitgil** 'hear what (so-and-so) says' followed by a passage in *oratio recta* 216, etc.: XIII(?) *At.* **té-**, 'to say', in some MSS. **te-**, is common; *Tef.* **té-** 'to say' (with the words spoken); to call (something *Dat.*, something); also in the phr. **tép ay-** 'to say' (with the words spoken) is very common 291: **Çağ.** XV ff. **dé-** *guftan* 'to say' *San.* 227r. 7 (quotns.; listed among words beginning with *déy-/diy-*; it is explained that this has been done, although the *yā* in **dé-** merely represents **-é-**, since the der. f.s are spelt **déyil-, déyiş-**): **Xwar.** XIII **dé-** *'Ali*

5 ff., 26: XIII(?) **te-** (perhaps to be transcribed **de-**) is common in *Oğ.*, esp. in the phr. **tep tedi**: XIV **té-** *Qutb* 176; **dé-** *MN* 77, etc.; **té-** 47, etc.: **Kom.** XIV the normal word for 'to say' is **ayt-** (**ayıt-**), but **dep/dey** following quotns. are common, other forms very rare *CCG*; *Gr.* 81 (quotns., q.v.): **Kıp.** XIII *qāla* (**ayt-**, and one says) **de:-** *Hou.* 43, 3: **Tkm.** XIV **dédi:** *qāla*; and one says **ne: dédi:** 'what did he say?'; Imperat. **dé** (spelt *deh*) *Id.* 48 (the last words to distinguish this V. fr. **did-** (**dıt-**)): **Kıp.** XV *qāla* (**ayt-** and) **de-** *Tuh.* 29b. 12; in 82b. it is said that the normal word for 'to say' is **ayt-**, but in some dialects (?Tkm.) **de-/dé-**: **Osm.** XIV ff. **de-** is c.i.a.p., but *TTS* lists only the Ger. **deyü** (often spelt **déyü**) for written inverted commas *I* 200; *II* 291; *III* 190; *IV* 217.

VU **to:-** 'to close, block', and the like; hitherto transcribed **tu:-** which is the pronunciation suggested by **tuyuk**, q.v., but, as it is the basis of **toḏ-**, **tok**, and **tol-**, **to:-** is more probable. N.o.a.b. **Türkü** VIII (there is only one road over the Kögmen mountains and) **tomış teyen eşidip** 'I have heard that it is blocked' *T* 23: **Uyğ.** VIII ff. Man. **tamu yolın totuŋuz** 'you have blocked the road to hell' *TT III* 14: **Xak.** XI **ol ağzın to:dı:** *kaẓama fāhu* 'he closed his mouth'; also used for blocking up a hole (*iḍā sadda kull ṭaqb*) *Kaş. III* 247 (**to:r, to:ma:k**): *KB* (geese, ducks, swans, and sand-grouse) **kalıkığ todı** 'fill the air' 72; (the sky let its forelock fall and) **yaruk yüz todı** 'obscured its bright face' 5824.

Mon. DB

ta:b 'scar, mark on the body', and the like. The question of the survival of this word is obscure. There is a Pe. word *tāb* meaning, *inter alia*, 'furrow, wrinkle', which occurs as a l.-w. in some modern languages and might be confused with it. *Kaş.*'s second quotation looks more like an onomatopoeic for the sound of a beating and the like, and an onomatopoeic **tap** with this sense occurs in Kom. XIV *CCG* 143, 41; 146, 13 (not in *Gr.*) and some modern languages. This word, however, seems to survive in SC XIX Özb.(?) **ta:p** 'trace, footprint, mark, scar' *Vam.* 253 and NW Kaz. **tap** 'blot, stain, dirty mark' *R III* 945. **Xak.** XI **ta:b** 'a scar' (*al-nadab*) on the skin from the mark of a wound or blow; and one says **ol anı: ta:b ta:b urdı:** 'he hit him quickly and from every direction' (*sarī'a(n) min kull awb*) *Kaş. III* 145: **Xwar.** XIV (of a cow) **tanında ak tab bar takı kara tab yok turur** 'there are white patches on its body, but no black patches' *Nahc.* 340, 17 ff.: **Kıp.** XIV **ṭap** ('with **-p**') *kalima yuqāl bi-ma'nā'l-kaff* **ṭap ur** *ay ukfuf 'ani'l-ḍarb* 'slap!' *Id.* 61.

tap N./A. meaning 'satisfaction, sufficiency; satisfactory, sufficient', and the like. Survives only(?) in NE Kaç. **tap** 'suitable, congruous'; Alt., Tel. **tap-pile**, or **tabıŋça (kıl)** '(do) as you wish' *R III* 946; Tuv. ditto. **Uyğ.** VIII ff. Man. *TT IX* 41 (**beḏüttür-**): Bud. **kaltı tapınça** 'to his satisfaction, as much as he wished' *U II* 28, 2; 30, 32; **tapınça** ditto *Suv.* 136, 1; 487, 8: Civ. **öŋdün kédin yér öz tapıŋça** 'east and west the land is as you yourself wish' *TT I* 6; a.o.o.; (if a man cuts his nails on a Swine Day) **tavar tapı bolur** 'he gets satisfaction in his possessions' *TT VII* 32, 18; **köŋüllinçe tapınça** *USp.* 98, 23: **Xak.** XI **tap** a Particle (*ḥarf*) meaning 'sufficient, satisfactory'; hence one says **bu: aş maŋa: tap** 'this food is sufficient for me' (*ḥasbī*); and one says **tap boldı:** *kafā*, 'it was sufficient' *Kaş. I* 318: *KB* **ukuşluğ kişike eşi tap ukuş** 'to a man of understanding, understanding is a sufficient companion; o.o. 318, 4762–7, 6078: XIII(?) *At.* (put greed of riches out of your heart) **keḏim birle tap tut karın toklukın** 'be satisfied with clothes to wear and a full belly' 186; o.o. 277–8: *Tef.* **tap** 'sufficient, sufficiently' 285: **Xwar.** XIII(?) **atam çımad etüp érse menüŋ tapum érürmü** 'if my father gives disagreeable orders (Mong. l.-w.), is it any satisfaction to me?' *Oğ.* 187–8: XIV **aŋar tap bolur öŋin rāḥatlardın** 'he is satisfied with it without other comforts' *Nahc.* 439, 11.

tev 'trick, device'; practically syn. w. **1 a:l** and **çeviş**, q.v., but always used in a pejorative sense; in Uyğ. only in the Hend. **tev** (VU **2**) **kür**. Cf. **tevlig**. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 9, 11–12 (ii) (**2 a:r-**): Man. *M II* 5, (8–10 **antağ**): Bud. **tev [kür] yavlak sakınç** 'tricks (Hend.) and evil thoughts' *U II* 23, 12: **Xak.** XI **tev** (spelt *tef*) *al-makr wa'l-ḥīla* 'trick, ruse' *Kaş. I* 332 (prov.).

to:b 'a ball'; *Kaş.*'s etymology is of course erroneous, see **tobık**. S.i.a.m.l.g. except NE(?), usually as **top**. See *Doerfer* II 948. **Xak.** XI 'a ball' (*al-kura*) is called **to:b**, it is an abbreviation (*qaṣr*) of **tobık** *Kaş. III* 119; a.o. *I* 318 (**çıp**): XIV *Muh. al-kura* **to:p** *Mel.* 63, 12 (only): **Çağ.** XV ff. **top** *gūy-i mudawwar* 'a spherical ball', in Ar. *kura*; and they use it metaph. for 'a cannon' (*ṭōpī*) which they fire in the direction of the enemy, in Ar. *madfa' San.* 167v. 1: **Kom.** XIV 'ball' **top** *CCG*; *Gr.*: **Kıp.** XIV **ṭob** (*sic?*, between **ṭap** and **ṭap-** with **-p-** marked in both) *al-kura Id.* 61: XV *kura* **tob** *Tuh.* 31a. 11.

S **top** See **tolp.**

VU **töp** perhaps survives in NC XIX Kzx. **töp** 'gruel; porridge' (Russian *kasha*). **Xak.** XI **töp** 'boiled wheat' (*xaḍima*) mixed with barley dough (or yeast? *xamīr*), wrapped in felt, left in a warm place to mature, and eaten later' *Kaş. I* 318.

tü:b (**d-**) originally 'the root of a tree or plant'; hence metaph. 'the foundation (of a structure); the bottom (e.g. of the sea); the ancestry or origin (e.g. of a man)'. S.i.a.m.l.g., usually as **tüp**, but NE Tuv. **düp**; SW Az. **dib**; Osm. **dib/dip**; Tkm. **düp**. Cf. **tö:z, 1 kök, yıltız**. See *Doerfer* II 995. **Uyğ.** VIII ff. Man. (after a list of four great sins) **tübinde ol ok ma ölmekı bar** 'in their roots

is precisely their death' *M II* 11, 8–9; a.o. *TT III* 52–3 (**il-**): Bud. Sanskrit *jātibhavāntadarśi* 'seeing the end of birth and existence' **tuğum ajunnu:ŋ tüpin** (?for **tübin**) **körte:çi** *TT VIII A*.47; **altın tüb avış tamuka** 'down to the lowest *avīci* hell' *Suv.* 133, 16; **eŋ tübinde** 'at the last, in the end' *TT VII* 40, 143; o.o. *U II* 29, 17 (**tü:**); *Hüen-ts.* 154 (**üzlünçü:**): Civ. **kulak tübi tepreser** 'if the root of the ear twitches' *TT VII* 34, 10; **tıl tüpi** (?for **tübi**) 'the root of the tongue' *TT VIII I*.1; o.o. *H I* 162, 165, 191 (**buda:**) **Xak.** XI **tü:b** 'the root' (*aṣl*) of any tree; one says **yığa:ç tü:bi:** 'the root of a tree'; **tü:b** 'the foundation' (*uss*) of a wall; one says **ta:m tü:bi:** 'the foundation of a wall: one also says **tü:b** for 'the ancestry of a man' (*aṣlu'l-insān*), hence one says **tü:blüg eren** 'a well-born (*aṣil*) man' *Kaş. III* 119; (the pot says) **tü:büm altu:n** 'my bottom (*asfal*) is gold' *I* 52, 10; **kaya: tübi:** (*sic*) 'the foot (*aṣfal*) of the rock' *I* 73, 9; (hit a Persian in the eye and) **tikenig tübre:** 'a thorn bush at the roots' (*al-aṣl*); *II* 280, 14 a.o. *III* 123 (**tö:z**): *KB* (a man's mind is like a bottomless sea) **bilig yinçü sānı tübinde yatur** 'wisdom lies like a pearl, on its bottom' 211; (the sun is stable) **bu ţābit tédüküm tübi berk bolur** 'by "stable" I mean that its foundation is firm' 833; **söz tübi aşlı** 'the foundation (Hend.) of a statement' 999; (if you take a wife, take one socially inferior to yourself) **beğük tübke yakma** 'do not go near a noble family' 4479; o.o. 506 (**u:l**), 889, 1140 (**1 u:ç**), 1704, 4411, etc.: XII(?) *KBVP II* (**tiz-**): XIII(?) *Tef.* **tüb** 'the root (of a tree); the bottom (of a well)' 316, 319: XIV *Muh.* 'the root (*aṣl*) of the tongue' **dil tü:bi:** *Mel.* 47, 3; *Rif.* 141 (**ti:l**); *ṣadru'l-bayt* 'the front(?) of a house' **ėw ti:bi:** 179 (only): **Çağ.** XV ff. **tüp** *dib*, either 'the root' (*dib*) of a tree or of anything else *Vel.* 201 (quotns.); **tüb** *zīr wa bīx wa būn* 'bottom, root, foundation' *San.* 167r. 26 (quotns.): **Xwar.** XIII **düb** 'root (of a tree), foundation' '*Ali* 57: XIV **tüb** 'bottom' (of water) *Qutb* 189: **Kom.** XIV 'root, foundation; beneath' **tüb** *CCI, CCG*; *Gr.* 260 (quotns.): **Kıp.** XIII *aṣlu'l-ṣacara* **tib** *Hou.* 7, 11: XIV **dib** *al-qa'r* 'the bottom' *Id.* 47: XV *qa'ru'l-ṣay' wa asfaluhu* **tüb** (in margin, in second hand, **dib**) *Tuh.* 29b. 4; a.o. 73b. 9: **Osm.** XIV to XVI **dib** 'root' in several texts, but **dib** in **dib dede** 'ancestor' looks more like a jingle *TTS I* 209; *II* 302; *III* 196; *IV* 227.

Mon. V. DB-

1 tap- 'to serve', in the sense both of serving a human master, and serving God, i.e. worshipping. Survives only(?) in SW Osm. **tap-** 'to worship'. **Türkü** VIII ff. Man. *TT II* 10, 79 (**ağırla:-**): **Uyğ.** IX (my sons, grow up like my teacher and) **xanka: tap** 'serve the Xan' *Suci* 9: VIII ff. Civ. **ündedeçi til ağız tapğay** 'the vociferous tongue and mouth will serve' (*sic*?) *TT I* 108: **O. Kır.** IX ff. **xanım élimke: tapdım** 'I served my Xan and my realm' *Mal.* 13, 2; o.o. *do.* 3, etc.; 46, 2: **Xak.** XI **kul teŋri:ke: tapdı:** 'the servant served (or worshipped, '*abada'l-'abd*) God'; and one says **ol xa:nka: tapdı:** 'he served (*xadama*) the king' (etc.) *Kaş. II* 3 (**tapa:r, tapma:k**); **yalŋuk tapar karınka:** 'man serves (*yaxdum*) his belly' *III* 222, 1: *KB* **tapuğçıka tapsa uçuzluk bolur** 'if a man serves a servant he gets no value for it' 3750: **Çağ.** XV ff. **tab-** (so spelt) *parastīdan* 'to worship'; der. fr. **tabuk** *San.* 150v. 8: **Xwar.** XIV **tap-** 'to worship' *Qutb* 167.

2 tap- 'to find'. S.i.a.m.l.g., the only word for 'to find' except in SW Osm. where **bul-**, q.v., is commoner. **Uyğ.** VIII ff. Man. **kutğarğu tınlığlarığ tapdukta** 'when you found mortals to save' *TT III* 61; a.o. *do.* 168 (**amrıl-**): Bud. *U II* 36, 43 (**bul-**): Civ. **neme tapmaz** 'he does not find anything' *TT VII* 28, 40; **tavar tapar** 'he attains wealth' *do.* 29, 16; (if you seek for wealth) **bulduŋ taptıŋ** 'you attain it (Hend.)' *TT I* 11: **Xak.** XI **ol ne:ŋni: tapdı:** 'he found (*wacada*) the thing', which was lost *Kaş. II* 3 (same para. as **1 tap-**); a.o. *I* 425, 12 (**a:la:**): XIII(?) *Tef.* **tap-** 'to find, attain' 285: XIV *Muh. wacada* **da:p-** *Mel.* 20, 1; *Rif.* 99 (**tap-**); *laḥiqa* 'to reach' **da:p-** 20, 1 (114 **yet-**): **Çağ.** XV ff. **tap-** ('with **-p-**') *yāftan* 'to find' *San.* 150v. 8; a.o.o.: **Kom.** XIV 'to find' **tap-** *CCG*; *Gr.* 235 (quotn.): **Xwar.** XIII(?) **tap-** 'to find' *Oğ.* 3, a.o.o.: XIV ditto *Qutb* 167; *Nahc.* 343, 4; 'to obtain' *MN* 140, etc.: **Kıp.** XIV **ţap-** ('with **-p-**') *wacada Id.* 61; *Bul.* 88v.; **ţap-** *iltaqā* 'to meet'; hence **beyni: ţapğıl** 'meet the *beg*' *Id.* 61; a.o. *do.* 36 (**bul-**): XV **ţap-** *wacada aw iltaqā aw ṣadafa* ('to meet') *Kav.* 10, 10; *wacada* **tap-** *Tuh.* 38b. 6.

tav- See **tavış-**.

tep- (?**d-**) 'to kick (someone *Acc.*)', hence 'to stamp, clap', etc. S.i.a.m.l.g.; in SW Az. **tep-**; Osm. **tep-**/**dep-**; Tkm. **dep-**. **Uyğ.** VIII ff. Bud. (my own evil deeds) **başda tepdi** 'have kicked me on the head' *U IV* 38, 151; a.o. *III* 14, 3: **Xak.** XI **ol kulın tepdi:** 'he kicked (*rakala . . . bi-riclihi*) his slave' *Kaş. II* 3 (**tepe:r, tepme:k**); o.o. *I* 386 (**tepig**); 526 (**örtğü:n**), etc.: *KB* **çıkar su kayuda aḍak tepseler** 'water comes out wherever they tread' 974: XIV *Muh. rafasa* 'to kick' **dep-** *Mal.* 26, 11; *Rif.* 109 (**tep-**): **Çağ.** XV ff. **tép-** ('with **-p-**') *lakad zadan wa pā zadan* 'to kick' *San.* 188v. 1 (quotn.): **Xwar.** XIV **tép-** ditto *Qutb* 176: **Kıp.** XIII *rafasa* **tep-** *Hou.* 34, 13: XIV ditto *Id.* 37; **dep-** ('with **-p-**') *rafasa do.* 47: XV **tep-** *rafasa Kav.* 9, 3; *Tuh.* 17b. 3.

tev- 'to impale' (on a spit) and the like. N.o.a.b. **Xak.** XI **ol etig sı:şka: tevdi:** 'he impaled (*naẓama*) the meat on the spit' (etc.) *Kaş. II* 15 (**teve:r, tevme:k**); **tevdi: etni:** 'he impaled (*şakka*) the meat on a spit' *I* 401, 7; a.o. *do.* 9: **Kıp.** XIV **dew-** *xamaşa* 'to scratch', one says **yüzin dewdi:** 'he scratched his face' *Id.* 51.

Dis. DBA

D tapa: Ger. fr. **2 tap-**; normally a Postposition meaning 'towards', but there are

traces of its use as a Common N. Survives in NW Kaz. **taba** *R III* 959 but there following the *Dat.* Cf. **taparu:**. **Türkü** VIII **tapa:** is fairly common, e.g. (I campaigned) **yırğaru: Oğuz boḍun tapa:** 'northwards towards (i.e. against) the Oğuz people' *I E* 28: **Uyğ.** VIII **tapa:** is fairly common, e.g. **Çik tapa: yori:dım** 'I marched towards (against) the Çik' *Şu. E* 7; a.o. *do. E* 10(1: ḍ-): VIII ff. Bud. **tapa** is common, e.g. **içgerü kapı xan tapa kigürdi** 'he brought him into the palace to his father the king' *PP* 25, 2–3; o.o. *do.* 61, 4; *U II* 23, 11; 24, 3; *U III* 36, 17; *TT X* common: Civ. **ig tapa körsersen** 'if you consult (the omens) concerning an illness' *TT I* 77, 98; a.o.o.: **Xak.** XI **tapa:** a Particle (*ḥarf*) representing 'to' (*ilā*); one says **menıŋ tapa: keldi:** 'he came to me': **tapa:** a Particle meaning 'dislike, aversion' (*al-raġm*); hence one says **ol anıŋ tapa:sı: kıldı:** *ca'ala lahu mā yarġamuhu* 'he did what he disliked to him' *Kaş. III* 216; several o.o. in the first sense: *KB* **isizler yakın bolsa begler tapa** 'if evil men are near the *begs*' 889; o.o. 578, 5446: XIII(?) *At.* 449 (**ük-**); *Tef.* **tapa** 'to, towards' 280. XIV *Rbġ.* **Tā'if tapa** 'in the direction of Tā'if' *R III* 959. **Xwar.** XIII ditto *'Ali* 22: XIV ditto *Qutb* 67; *Nahc.* 78, 14; 102, 9; 139, 6–7.

F **dawa:** the two meanings are unconnected; the first seems to represent Ar. *dawā* 'drug', etc., a l.-w. in many modern languages; the second is inexplicable. **Xak.** XI **dawa:** 'the fruit of the tamarisk (*ḥamlu'l-ṭarfā'*) which is used by dyers': **dawa:** 'flocks (*'amīta*) of wool which are twisted into a rough rope, put on the distaff, and spun' *Kaş. III* 237.

D **tapı:** 'satisfaction' and the like; prob. **tap** with the 3rd Pers. Poss. Suff. regarded as a Common N. Pec. to Xak. **Xak.** XI **tapı:** 'satisfaction' (*al-riḍā*) with something; hence one says **bu: ı:şta: anıŋ tapı:sı: kere:k** 'he ought to be satisfied with this affair'; and one says **bo:dı: tapı: er** *racul rab'a* 'a man of moderate stature' *Kaş. III* 216: *KB* **tapuğ beğ tapısı üze bolmasa** 'if the service is not to the *beg*'s satisfaction' 840; a.o. 843; (however decrepit this good man may be) **tapı men bulayın** (so read?) **bu edğü eşi** 'I shall find satisfaction in this good companion' 924.

S **teve:** (**deve:**) See **tevey**.

tüpi: originally merely 'a high wind', later 'a high wind carrying snow or dust'. Survives only(?) in SW Osm. **tipi** 'snow-storm', but Tkm. **tüveley** 'dust-storm' is clearly a der. f. **Xak.** XI **tüpi:** *al-rīḥu'l-'āṣif* 'a high wind' *Kaş. III* 216 (verse); *I* 219 (**ağtar-**) a.o.o. in the context of a high wind clearing the sky or fanning the flames: **Kıp.** XIII *al-sāfī mina'l--ṭilc wa ġayrihi* 'a high wind driving snow, etc.' (VU) **tipi:** (unvocalized, *-b-*) *Hou.* 5, 12: XIV **tipi:** (*-b-*) 'wind (*rīḥ*) coming with snow' *Id.* 37; **dipi:** ('with **-p-**') ditto *do.* 47.

töpü: (**töpö:**) 'the top', more esp. of a natural feature (mountain, etc.) or a man's head; hence, by extension, 'a hill'. S.i.a.m.l.g., the forms varying fr. NE, NC **töbö** through SE **töpe**; NW **töbe** to SC Uzb. **tepa**; SW Az., Osm. **tepe**; Tkm. **depe**. See *Doerfer* II 872. **Türkü** VIII (reaching down) **teŋri: töpüsinde:** 'from the height of heaven' *I E* 11, *II E* 10: **Uyğ.** VIII ff. Man.-A **otka örtenke töpün tüşüŋür** (*sic*) 'fall headlong into fire and flames' *M I* 9, 13–14; o.o. *do.* 17, 19–20; 20, 3: Man. **töpüsin toŋtaru** 'turning him head downwards' *M II* 13, 5; a.o. *TT IX* 16: Chr. (the Magi) **töpün tüşüp yüküntiler** 'fell on their faces and worshipped' *U I* 8, 16–17: Bud. **töpüsi üze yükünüp** *U II* 29, 23–4; **Sumér taġnıŋ töpüsinde** 'on the summit of Mount Sumeru' *U I* 23, 4–5; **töpün yatğururlar** 'make them lie on their faces' *TM IV* 252, 34; o.o. *U II* 40, 107–8 (**uçruğ**); *TT V* 8, 59, etc.: Civ. **toŋuz künde töpüde bolur** 'on the Swine Day it is in the top of the head' *TT VII* 19, 13: **Xak.** XI **töpü:** *qullatu'l-cabal* 'the summit of a mountain'; hence one says **ta:ğ töpü:si:**: **töpü:** *hāmatu'l-insān* 'the crown of a man's head' *Kaş. III* 216; **töpü: ağdı:** 'he climbed the hill (*al-quff*) *I* 309, 16; a.o. *II* 79, 18 (**alın**): XIII(?) *Tef.* **tepe/töpe** 'the summit (of a mountain)' 299, 309: XIV *Muh. al-hāma* **tö:pe:** *Mel.* 46, 2; *Rif.* 139: (under 'kinds of ground') *murtafi' wa 'ālī* 'high' **tepe:** 74, 11; 177: **Çağ.** XV ff. **töpe** ('with **-p-**') (1) 'a tall hill' (*tall-i buland*); (2) 'the top of the head' (*farq-i sar*) (quotn.) *San.* 167v. 22; **tépe** ('with **-p-**') same translations *do.* 189v. 10: **Xwar.** XIV **töpe** 'the top (of the head, of a mountain)' *Qutb* 183, 189 (*tübe*); *Nahc.* 283, 11: **Kom.** XIV 'the crown of the head' **tebe** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-tall* **tepe:** (*-b-*) *Hou.* 6, 16; *muqaddamu'l-ra's* 'the front of the head' **tepe:** (*-b-*) *do.* 19, 18: XIV **tepe:** (*-b-*) *al-tall Id.* 37; **depe:** ('with **-p-**') *yāfūxu'l-ra's* 'the crown of the head', also *al-tall do.* 47; a.o. *do.* 22 s.v. **altağ :**; *al--tal'a* 'a height' **töpe:** (*-b-*) *Bul.* 3, 10 (in *do.* 3, 16 *ğiṭā'uhā* 'the cover (of a storage pit)' is translated *ṭoba:*; the *ṭ-* implies back vowels, but this is no doubt meant for **töpe:**): XV *ummu'l-ra's* 'the brain' **töpe:** (*-b-*) *Kav.* 60, 10; *Tuh.* 4a. 13 (in margin **beyini**); *tall* **töpe** *do.* 8b. 9 (in margin **depe, tepe**); *kuwam*, 'heaps (of earth, etc.)' **töpe** *do.* 31a. 9; *waṣṭu'l-ra's* 'the middle of the head' **töpe** *do.* 38a. 9.

Dis. DBC

VU?F **tapça:n/tapçaŋ** prob. a l.-w. of unknown origin; it is likely that both forms are Gancak. N.o.a.b. **Xak.**(?) XI **tapça:n** 'a thing in the shape of a tray (*al-xiwān*) with three legs (*al-qawā'im*); one climbs on it when picking grapes in order to pick the bunches that are out of reach (from the ground)' *Kaş. I* 435: **Gancak** XI **tapçaŋ** 'a thing in the shape of a tray with three legs, on which the vineyard keeper (read *al-nāṭūr*) climbs when picking grapes to reach the bunches' *III* 385: **Kıp.** XIV **ṭapçan** (*-bc-*) (VU) *al-naḥt* a word with several meanings; the verb means 'to scratch, cut, carve'; possibly '(grape) cutting' *Id.* 61.

Dis. V. DBC-

tevçi:- Hap. leg., but see **tevçit-**. **Xak.** XI **ol to:nuğ tevçi:di:** 'he tacked (*şamraca*) the garment', that is sewed it loosely (*xiyāṭa ğayr mu'akkada*) *Kaş. III* 276 (**tevçi:r, tevçi:me:k**).

D **tevçit-** Hap. leg.; Caus. f. of **tevçi:-**. **Xak.** XI **ol to:nın tevçitti:** 'he ordered that his garment should be sewn loosely (read *muṣabbala*(*n*) for *muṣabbaka*(*n*)) and tacked' (*muṣamraca*(*n*)) *Kaş. II* 329 (**tevçitü:r, tevçitme:k**).

S **tapçur-** See **tapşur-**.

Tris. DBÇ

D **tüpi:çil** Hap. leg.; mentioned only in a definition of the suffix **-çıl/-çil** as forming Adjs. (*şifa*) connoting the possession of something in excessive quantities. Hitherto mistranscribed *tüpçil*, but a Den. N. in **-çil** fr. **tüpi:**, correctly spelt in the MS. **Xak.** XI for example, the expression for *al-mirwāḥ* that is 'a place where there are excessive gales' (*hubūbu'l-riḥ*) **tüpi:çil yé:r**; **tüpi:** means 'wind' and **-çil** is added to it to connote a large quantity (*al-kaṯr*) *Kaş. III* 56.

D **tapçalığ** Hap. leg.?; P.N./A. fr. ***tapça:**, which seems to be the Equative f. of **ta:b** meaning something like 'bruise, disfigurement; bruised, damaged'. Cf. **tapçasız**. **Uyğ.** VIII ff. Bud. *Suv.* 135, 13–14 (**arta:k**).

D **tapçasız** Hap. leg.?; Priv. N./A. fr. ***tapça:**; 'unbruised, undamaged'; cf. **tapçalığ**. Uyğ. VIII ff. Bud. (that blessed individual) **ınça kaltı cambunad altun ınçıp ertipü kirsiz tapçasız ertipü arığ süzük ertipü amrançığ ertipü seviglig erür** 'is very clean and undamaged like *jambūnada* gold, very pure (Hend.), very lovable, and very lovely' *U II* 37, 60–3.

Dis. V. DBD-

D **tepit-** Hap. leg.; Caus. f. of **tep-**; the more normal Caus. f. **teptür-** does not seem to be noted earlier than Çağ. XV ff. **tépdür-** *San.* 188v. 16 and s.i.s.m.l. in SE and SW. Uyğ. VIII ff. Bud. **barğaymen anda şrinalandrm sangramig tepitip kum kıçmık kılğaymen** 'I will go there and make (my elephants) trample down the monastery (Sanskrit l.-w.) of Śrīnālandārāma and will turn it into sand and dust' *Hüen-ts.* 321–3.

Dis. DBĞ

D **tapığ** N.Ac. fr. **1 tap-**; 'service' and the like. The word fairly soon became **tapuğ** by labial attraction, and the Uyğ.-A form **tapağ** is not uncommon in Uyğ. Bud. Survived until XIX in SW Osm. as **tapu**, but then became confused with **tapu** 'land certificate', a corruption of Greek *topos*, and is now obsolete. See *Doerfer* II 849. **Uyğ.** VIII [long gap] **ançıp kelti: eki: kızı:n tapığ bér** [long gap] 'thus he came and gave(?) me his two daughters to serve me' *Şu. W* 4–5: VIII ff. Bud. **bu tapığı yarayur** 'this service of his is advantageous' *TT V* 28, 126; **bu yağışlığ tapığımızını tegürüp** (so read for *teginip*) 'offering this our service, accompanied by libations' *Suv.* 29, 8–9; **tapağ/tapığ uduğ** *PP* 50, 4–5 etc. (**uduğ**): Civ. **él uluşlar tapığı yügerü kelti üşküṅde** 'the respectful service of realms and countries has come into your presence' *TT I* 1; **burxanlarka tapığ kıl** 'worship the Buddhas' *do.* 131: **Xak.** XI **tapuğ** *al-xidma* 'service': **tapuğ** *al-ṭā'a* 'obedience (to God)'; hence one says **teŋri: tapuğı:** 'obedience to God' *Kaş. I* 373; *III* 252 (**öte:-**); a.o.o.: *KB* **kayusı yıdı birle tapnur tapuğ** 'some (flowers) show their respect with their perfume' 97; o.o. 101, 840 (**tapı:**), 841, 4232, etc., all of service to a human master: XII(?) *KBVP* **tapuğ kılğuka** 'to one who serves him' 48: XIII(?) *Tef.* **tapuğ** 'service' (to a human master) 286: XIV *Muh.* ***xadama tapu:ğ kıl-*** *Mel.* 16, 14; *Rif.* 94 (*al-'abd* 'slave' **tapuk** 52, 5; 148 (mis-spelt)): Çağ. XV ff. **tapuk** *xidma ve ṭapu* 'service' *Vel.* 160 (quotn.): **tapuğ/tapuk** *sicda wa parastiş* 'worship' (to God); and metaph. (1) 'a kind of obeisance' (*ta'ẓīm*) which is prescribed in Turkistan and the dominions of the Mongol *xāns* (described at length); (2) *xidma wa bandagī* 'service' *San.* 151 v. 4 (quotns.): **Xwar.** XIII(?) **tapuğ** in *Oğ.* seems to mean something like 'nearness', e.g. **tapuğuŋlarka men yürür bola men** 'I shall be walking near (or in front of) you' 145; o.o. 149, 159, 224: XIV **tapuğ** 'service' *Qutb* 168; *MN* 148, etc.: **Kom.** XIV 'honour, respect' **tabux** *CCG*; *Gr.*: **Kıp.** XIII *xadama* **ta:pu:** (*-b-*) **et-** *Hou.* 37, 8: XIV **ṭapu:** ('with **-p-**') *al--xidma*, one says **ṭapu kıl-** *ca'ala'l-xidma İd.* 61; *xadama* **ṭa:pı:** (*-b-*) **et-** *Bul.* 44r.: XV *xidma* **ṭapu** (*-b-*) *Tuh.* 14a. 8; *xadama* **ṭapu** (*-b-*) **eyle-** *do.* 15a. 5.

D **tobık** Dim. f. fr. **to:b**; properly 'a ball', but more often used metaph. for 'a rounded protuberant bone', usually 'ankle-bone', or 'knee-cap'. S.i.a.m.l.g. with minor phonetic changes, in NE, NC 'knee-cap', usually 'ankle-bone' elsewhere. **Uyğ.** VIII ff. Civ. in a list of parts of the body in which the soul lodges(?) the first item is missing, then come **taş tobıkta**, the calf, the loins, the mouth, the hands (or arms?), **iç tobıkta**, the palm of the hand, (missing), the tip of the (missing); lit. the two phr. mean 'the outer, and inner, protuberant bones', but 'ankle-bone' and 'wrist-bone' seem to be implied *TT VII* 20, 3–11; in a similar list regarding the position of moles the order is 'the loins, the sexual organs, below the navel, above the navel, the lips, **tobık üze**, the thumb'; in this case 'on the wrist-bone' seems likeliest *do.* 37, 10: **Xak.** XI **tobık** 'the ball (*al-kura*) which is struck with a polo-stick'; **tobık süŋü:k** *al-kurdüs mina'l--ṭa'ām* 'a (cooked) bone with meat on it' *Kaş. I* 380; *I* 190 (**illiş-**) and 11 o.o. meaning 'ball': *KB* **çıkardı tobık** 'he brought out a ball' 622; a.o. 647: XIV *Muh.*(?) *'aynu'l-rukba* 'knee-cap' **to:bu:ğ** *Rif.* 142 (only): **Çağ.**

xv ff. **topuk** ('with -p-') *ğūzak-i pā* 'ankle-bone', in Pe. *pajūl*, in Ar. *ka'b San.* 167v. 22: **tofuk** (*sic*) (1) *gird wa mudawwar* 'circular, spherical'; and metaph. (1) *qubba-i xayma* 'the ball on the top of a tent' (quotn. *Oğuz nāma*); (2) *tappa wa kuh-i kūçik* 'a hill or small mountain'; (3) *gūzak-i pā* also called **topuk** *do.* 18or. 3: **Xwar.** XIII(?) the word read *tağuk* in *Oğ.* (362), 365 is an error for **topuk**, see quotn. in *San.*: **Kıp.** XIII *al-ka'b* **ṭobuk** (misvocalized *ṭabuk*) *Hou.* 21, 7: XIV **ṭobuk** *al-ka'b İd.* 61: XV *al-ka'bān*, which the vulgar call 'the foot's nipples' (*bazzu'l-ricl*) **ṭobuk** *Kav.* 61, 7; *ka'b* **ṭobuk** *Tuh.* 30b. 6 (margin).

tavğaç the name of a Turkish tribe transcribed in Chinese *t'o po* (*Giles* 11,336 9,335; Pulleyblank, Middle Chinese *t'ak bat*); the emperors of the Yüan Wei Dynasty which ruled China fr. A.D. 386 to 535 belonged to this tribe, and the Türkü, who presumably first came into contact with China during this period, called China **Tavğaç**. Apart fr. the references in Chinese texts, the name is first mentioned in literature by a Byzantine chronicler, Theophanes Simocatta, who wrote in the second quarter of VII and mentions Taugast (pronounced *Tavgast*) as 'a famous city inhabited by the people called Tourkoi' (see Gy. Moravcsik, *Byzantoturcica*, Budapest, 1943, II 255). This form proves that the word was at this period pronounced **Tavğaç** and should be thus transcribed in the Türkü texts. It would, however, be rash to analyse it etymologically as a Dev. N. in -ğaç fr. ***tav-**, since this Suff. normally forms N.I.s. **Türkü** VIII **Tavğaç** is common in *I*, *II*, *T* for 'China' and 'Chinese' (emperor, people, etc.): VIII ff. Man. **tavğaç yérinte** 'in China' *TT II* 6, 13: **Uyğ.** VIII **tavğaç xanı:** 'the emperor of China' *Şu. W* 3; (I had Bay Balık built on the Seleŋe: river) **soğdak tavğaçka:** 'for the Sogdians and Chinese' *do. W.* 5; a.o.o.: VIII ff. Bud. **tavğaç élinte** 'in the Chinese empire' *U I* 13, 4; o.o. *do.* 14, 2 (**tıl**); *TT VII* 14, 2 etc.: **O. Kır.** (when I was 20 years old) **tavğaç xanğa: bardım** 'I went to the emperor of China' *Mal.* 11, 9: **Xak.** XI **tavğaç** the name of Mā Ṣīn, which is three months' journey farther than Ṣīn. Ṣīn was originally (*fī'l-aṣl*) three (parts): Upper (*al-'ulyā*) in the east **Tavğaç**, Middle (*al-wasṭī*) **Xıṭa:y**, and Lower (*al-suflā*) **Barxa:n**, that is in Kāşğar; but at the present time (*al-ān*) **Tavğaç** is known as Mā Ṣīn and **Xıṭa:y** as Ṣīn: **Tavğaç** *ay Uyğur wahwa Tat*, *wa Ṣīnī wahwa* **Tavğaç** 'Tavğaç' means Uyğur, which is the same as Tat (q.v.); and 'Chinese' is Tavğaç: and any manufactured goods (*al-maṣnū'āt*) when they are old and important are called **Tavğaç eḍi:**, as one says in Ar. *ṣay'* '*ādī*; and the kings are called after it **Tavğaç xa:n**, that is 'an important old-established king': and one says as a linked phrase (*bi'l-izdiwāc*) **Tat Tavğaç** meaning 'Persians and Turks'; but in my view what I have said above is more correct (*al-aṣaḥḥ*) and is well known in the Moslem countries; and there (?outside the Moslem countries) that phrase is used, and both of them are acceptable (*ḥasan*): **Tavğaç** (VU) **yoda:sı:** 'a tree the leaves of which are like the leaves of a lily (*al-sūsān*), used for medical purposes' (*yutadāwā bihi*; the phr. might mean literally 'a Chinaman's thigh') *Kaş. I* 453: *KB* 68 (**arkış**): XIII(?) *KBPP* (the author of the *KB* completed his book in the province of Kāşğar and presented it to the king of the East) **Tavğaç Buğra Xan** 25–6 (the same title, with some additions, occurs in the heading of Chap. IV (63 ff.) of the Fergana MS.; Tavğaç was a frequent component in Karakhanid royal titles).

Tris. DBĞ

D **tapığçı:** N.Ag. fr. **tapığ**; 'servant'. N.o.a.b. **Uyğ.** VIII ff. (she said) **teğreki tapığçılarka** 'to the servants in her entourage' *U II* 22, 2; **tapağçıları** (*sic*) *TT X* 249; a.o. *U III* 83, 9 (**uḍuğçu:**): Civ. **tevlig kürlüg tapığçı** 'a deceitful (Hend.) servant' *TT I* 182; o.o. *USp.* 91, 8 and 10: **Xak.** XI **sizin tapuğçı:** *xādimuk* 'your servant' *Kaş. I* 376, 12; n.m.e.: *KB* **tapuğçı** 'servant' is common 99, 590, 842, 1554 (**iğdiş**), 3750, etc.; sometimes replaced *metri gratia* by the cognate form **tapğuçı**, e.g. 4014: XIII(?) *Tef.* **tapuğçı/tapukçı** 'servant' 286: **Çağ.** XV ff. **tapuğçı/tapukçı** *xidmatkār* 'servant' *Vel.* 160; **tapukçı** ('with -p-') *parastiş kunanda wa xidmatkār* 'worshipper, servant' *San.* 151 v. 10: **Xwar.** XIV **tapuğçı** 'servant' *Quṭb* 168: **Kıp.** XIV **ṭapuçı:** ('with -p-') *al-xādim İd.* 61.

D **tapığlığ** P.N./A. fr. **tapığ**; n.o.a.b. **Uyğ.** VIII Man.-A *M I* 27, 2 (**1 a:tlığ**): Bud. **azkıya tapığlığ tavar ıḍtımız** 'we have sent some trifling articles as a token of respect' *Hüen-ts.* 2025–6: **Xak.** XI **tapuğluğ er** *insān ḏū xidma qadima* 'a man of long service' *Kaş. I* 495.

D **tapığsa:k** Dev. N./A. fr. a Desid. Den. V. fr. **tapığ**; 'dutiful' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (sons and daughters will be) **tapığsak** 'dutiful' (or 'obedient' to their parents) *TT VI* 107; o.o. *do.* 278, 348: **Xak.** XI **tapığsa:k er** 'a man who loves serving' (*muḥibb li'l-xidma*; followed by a muddled and incorrect etymological explanation) *Kaş. II* 168; **toyın tapuğsa:k teŋrl: sevinçsiz** 'the unbelieving pagan wishes to serve (*muta'abbid*) God, but God is not pleased' *III* 377, 2: XIII(?) *Tef.* **tapuğsak** 'devout' 286: **Çağ.** XV ff. **tapuğsak** syn. w. **tapuğçı** *San.* 151 v. 10.

D **tapuğsuz** Priv. N./A. fr. **tapuğ** (**tapığ**); pec. to *KB*? **Xak.** XI *KB* (my master) **ağırladı ménteg tapuğsuz kuluğ** 'has honoured an undutiful servant like me' 389; a.o. 646 (**açın-**).

Dis. DBG

D **tepig** (**d-**) and **tepük** (**d-**) there is a clear etymological distinction between **tepig** N.Ac. and **tepük** Pass. Dev. N./A. fr. **tep-**, but there is some confusion between the two. (The first

Kıp. word below is a Sec. f. of ***tepge:k** Dev. N./A. in **-ge:k** (connoting habitual action).) N.o.a.b. See *Doerfer* II 869, 871. **Xak.** XI **tepük** 'a thing cast from lead (*yuṣāğ mina'l--usruf*) in the shape of the spindle whorl of a distaff which is wrapped in goat's hair or the like and used as a toy by boys who kick it about': and one says **o! kulın tepiğ tepdi:** 'he gave his slave several kicks' (*rakla*) *Kaş. I* 386; a.o. *I* 27, 13: **Çağ.** XV ff. **tépük** ('with **-p-**') *lakad* 'a kick' *San.* 189v. 8: **Kıp.** XIV **depek** ('with **-p-**') *al-raffās* 'a kicker'; one says **bu aṭ depekdür** 'this horse is a kicker' *Id.* 47: **tepük** (*-b-*) 'a toy (*lu'ba*) with which children play' *do.* 37.

VU **tüvek** Hap. leg.; 'a blow-pipe'; cf. **tüveklik Xak.** XI **tüvek** the translation is in disorder and corrupt; ?read *liḥā ṣacari'l-xilāf wa liḥā'l-qaḍibi'l-raṭb yunza'* ⟨*wa yutaxxaḍ*⟩ *miṭla'l-ṣabūr, yurmā bihi'l-'uṣfūr bi'l-banādiq wa kaḍālika yutaxxaḍ min*⟨*hu*⟩ *al-qanāt* 'the bark of a willow-tree or a freshly cut branch stripped off ⟨and made⟩ into the shape of a trumpet; small birds are shot with it with pellets; in addition tubes are made from it' *Kaş. I* 388 (*al-qanāt* has several meanings; if *min* and not *minhu* is correct the last words would mean 'in addition it (i.e. a blow-pipe) is made from a reed').

Dis. V. DBG-

D **tübger-** (**d-**) Trans. Den. V. fr. **tü:b**; n.o.a.b. **Uyğ.** VIII ff. Bud. **kertüke tegser yörügüg tübgerser sav tübi ertmez** 'if you attain the truth and base the explanation on it, the basis of your words does not pass away' *Hüen-ts.* 2116: **Xak.** XI **ol ı:şığ tübgerdi:** *tafaḥḥaṣa 'an aṣli'l-amr wa'ttaba'a aṭarahu* 'he investigated the origin of the affair and followed up its traces' *Kaş. II* 179 (**tübgerür, tübgerme:k**).

Tris. DBG

VUD **tüveklik** Hap. leg.; A.N. (Conc. N.) fr. **tüvek. Xak.** XI **tüveklik** 'a twig (*ğuṣn*) suitable for the manufacture of a pellet-shooter with one's breath (*marmā'l-banādiq bi'l-nafs*) with which small birds are shot' (*yuḍrab*) *Kaş. I* 508.

Dis. DBL

F **tawıl** l.-w. fr. Ar. *ṭabl*, 'a drum', no doubt acquired through some (?Iranian) intermediary; survives in SW Az. **tebil**; Osm. **davul. Xak.** XI **tawıl** (or **tawul**, the *wāw* carries both *kasra* and *ḍamma*) 'the drum' (*al--ṭabl*) which is beaten for the falcon when hunting; I reckon that it is taken from the Ar. word, the *ṭ-* being changed to *t-* because the two sounds are near one another (examples of similar sound changes in Ar. are given) *Kaş. III* 165.

PU **toplu:** Hap. leg.; this word has no obvious etymology to suggest its pronunciation. **Xak.** XI **toplu:** *al-qabr*, 'the grave'; when a man is cursed (*subba*) one says **toplu:ka: tol** 'may the grave be filled (*li-yamtalā*) with him' *Kaş. I* 430.

D **tapla:ğ** N.Ac. fr. **tapla:-**; 'satisfaction' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **bu nom ertininiŋ uğrayu tüz taplağın sözledükda** 'when speaking of the particularly impartial(?) satisfaction (given by) this precious doctrine' *TT V* 26, 86; o.o. *Hüen-ts.* 2061, 2088: **Xak.** XI **tapla:ğ** *al-riḍā bi'l-ṣay* 'satisfaction, gratification about something'; one says **bu: ı:şda: seniŋ tapla:ğıŋ ba:r mu:** 'are you satisfied, or gratified, about this affair?' *Kaş. I* 462.

D **tabluk** Hap. leg.; spelt *tablu:k*, but this is perhaps an error; the Section is headed *'fa'lal, fa'lāl* with various vowels'; A.N. (Conc. N.) fr. **ta:b. Xak.** XI **tabluk** *al-ṣuqūq fi'l-arḍ* 'cracks in the ground' *Kaş. I* 467.

D **tevlig** P.N./A. fr. **tev**; 'deceitful, tricky'. Except in Xak. always in the Hend. **tevlig kürlüg**; n.o.a.b. **Türkü** VIII **tavğaç bodun tevligin kürlügin üçü:n** 'because the Chinese people were deceitful and tricky' *I E* 6, *II E* 6: **Uyğ.** VIII ff. **tevlig kürlüg savlarıg** 'deceitful and tricky words' *U III* 85, 16; a.o. *TT IV*, p. 18, note A72, 3: Civ. **tevlig kürlüg buyruk** 'a deceitful, tricky official' *TT I* 63–4; a.o. *do.* 182 (**tapığçı:**): **Xak.** XI **tevlüg** *al-muḥtāl wa'l-xaddā'* 'artful, deceitful' *Kaş. I* 477; a.o. *III* 33, 26: *KB* **oğrı tevlig** 'an artful thief' 313; 1737 (**kunuk**).

D **tüblüg** (**d-**) P.N./A. fr. **tü:b**; 'having a root' and the like. S.i.s.m.l. w. the same phonetic changes. **Uyğ.** VIII ff. Bud. **köŋül tüblüg köŋül tözlüg** 'rooted in the mind (Hend.)' *TT V* 20, 9; a.o. *do.* 24, 68; **töz tüblüg kapığıg** 'the door of fundamental things' *do.* 26, 82; a.o. *U III* 33, 15 (**étlg**): **Xak.** XI *Kaş. III* 40, 16 (**yıldızlığ**): *KB* (a man who has (influential) supporters becomes powerful) **bu küçlüg kişi kutka tüblüg bolur** 'this man when powerful becomes fundamentally fortunate' 1699; (even if fortune sometimes stays with the ignorant man) **biliglig bile turğa tüblüg erip** 'it will stay firmly based with the wise one' 1710.

Dis. V. DBL-

D **tapıl-** Pass. f. of **2 tap-**; 'to be found'. S.i.a.m.l.g., often as **tabıl-. Xak.** XI **tapıldı: ne:ŋ** 'the thing (which was lost) was found' (*wucida*) *Kaş. II* 119 (**taplu:r, tapılma:k** *sic*): **Çağ.** XV ff. **tapıl-** ('with **-p-**') *yāfta şudan* 'to be found' *San.* 151r. 9 (quotn.): **Xwar.** XIV **tapıl-/tapul-** ditto *Qutb* 168; *Nahc.* 408, 7.

D **tepil-** (**?d-**) Pass. f. of **tep-**; 'to be kicked, trampled', and the like. S.i.m.m.l.g., often as **tebil-**; SW Tkm. **depil-. Xak.** XI **tepildi: yé:r** 'the ground (etc.) was kicked' (*rukila*) *Kaş. II* 119 (**teplü:r, tepülme:k** *sic*): **Çağ.** XV ff. **tépil-** *lakad zada şudan* 'to be kicked' *San.* 151r. 9 (quotn.).

VU **tupul-** usually 'to pierce (something *Acc.*)' in spite of its apparently Pass. form. N.o.a.b.; for pronunciation see **tupulğa:k**. **Uyğ.** VIII ff. Bud. (in a long metrical passage about medical treatment; 'the physician must know the eight kinds of virtues (of remedies?), by being a master of all the drugs with knowledge held together(?). If he does not see the appropriate time for using them') **yaruk yaşuk tuupulu** (*sic*) **ötrü uyar emlegeli iğin kemlerin tınlığlarığ** 'penetrating the light (??), then he can treat men's illnesses and diseases' *Suv.* 593, 13–15: **Xak.** XI **ol ü:t tupuldı:** *naqaba'l-naqb* 'he pierced a hole' (later revocalized *nuqiba'l-naqb*, presumably because it looked Pass.); (**Oğuz** follows) *Kaş. II* 119 (**tuplu:r, tupulma:k**); **kö:k tupulğa:n** *al-sumām* 'a mountain swallow'; it is the name of a bird; it is said that it has steel (*al-fūlād*) in its wings and strikes the summit of a mountain and penetrates (*yanfud*) through to the other side; this was told me by a man from whom I received many favours; and one says **bu er ol çerig tupulğa:n** 'this man is always piercing (*hattāk*) the (enemy's) ranks'; its origin is the phr. **temür tupuldı:** 'the iron pierced (*taqaba*) because of its strength and hardness' *I* 519; *KB* **kayu tağ kazar körse tuplur kayağ** 'some men, you see, dig into mountains and pierce rocks' 1734; **titimlig kerek ham tupulsa çerig** 'he must be destructive(?) and pierce the (enemy's) ranks' 2328; **Oğuz** XI **er to:nın tupuldı:** 'the man took off (*naza'a*) his clothes' *Kaş. II* 119.

D **tapla:-** Den. V. fr. **tap**; 'to be pleased, satisfied (with something *Acc.*)', and the like. N.o.a.b.; the modern verbs of this form seem to be Den. V.s fr. **tap** as an onomatopoeic for a tapping or dripping sound. **Türkü** VIII **üze: teŋri: ıduk yer suv** [?**eçim xa**]**ğan kutı: taplamadı: erinç** 'heaven above, the sacred land and water, and the divine favour [?enjoyed by my uncle the *xağan*] were apparently not pleased' *II E* 35: VIII ff. **tapla:du:kımı:n tutarmen** 'I take what I please' *IrkB* 3: Man. (the holy *mojak* will hear this and) **neŋ taplamağay** 'will not be at all pleased' *TT II* 6, 26; **kün ay teŋri taplamaz işig neçe işledimiz erser** 'if we have done things which are displeasing to the sun and moon gods' *Chuas.* 114–16: **Uyğ.** VIII ff. Bud. (I will see the suitors;) **men kentü özüm ök beglig taplağaymen** 'I myself will be satisfied with a well-born one' *U II* 21, 8: **tégin alkını taplamadı teg taluy öğüzke kirmişig tapladı** 'the prince, while he disliked all (the other suggestions) liked (the idea of) embarking on the ocean' *PP* 15, 2–4; o.o. *TT V* 10, 112 (**ağırla:-**); *U III* 25, 4; 36, 2 etc.: Civ. **séni kamağun tapladı** 'they were all pleased with you' *TT I* 90; o.o. *do.* 128 (**altınkı:**): **Xak.** XI **ol to:nuğ tapla:dı:** 'he received (*qabila*) the garment (etc.) and was pleased with it' (*raḍiya-hu*) *Kaş. III* 293 (**tapla:r, tapla:ma:k**): *KB* **kamuğ sözni yığsa ukuş taplamaz** 'if a man heaps up a lot of words, the understanding is not pleased' 185; **begi taplasa tapğı açtı kapuğ** 'if his *beg* is pleased, his service has opened a door' 843; o.o. 848, 1431, 1610, 3984, etc.: XIII(?) *Tef.* ditto 286: **Xwar.** XIV ditto *Quth* 167; *MN* 231.

D **tevle:-** Hap. leg.?; Den. V. fr. **tev**. **Türkü** VIII ff. Man. **neçe tevledimiz kürledimiz erser** 'if we have been somewhat deceitful and tricky' *Chuas.* 111.

D **topla:-** Den. V. fr. **to:b**; survives in SC Uzb. **tŭpla-**; NW, SW all languages **topla-** 'to collect, gather together (Trans.)'. Cf. **yığ-**. **Türkü** VIII **topla:-** 'to crumple (something soft) into a ball' *T* 13 (**uçuz**): VIII ff. *IrkB* 50 (**öçürgü:**).

D **tüble:-** (d-) Den. V. fr. **tü:b**; survives in NE Bar. **tüple-** 'to lay a foundation; to reach the bottom (of something); to investigate thoroughly' *R III* 1596. Cf. **tübğer-**. **Xak.** XI **ol ı:şığ tüble:dı:** *faḥaṣa 'an aṣli'l-amr wa baḥaṭahu* 'he investigated the origin of the affair and searched it out' *Kaş. III* 293 (**tüble:r, tüble:me:k**): **Kıp.** XIV **tible-** *aṣṣala* 'to trace the origin (of something)' *Id.* 37.

D **taplat-** Hap. leg.?; Caus. f. of **tapla:-**. **Xak.** XI **men anı: bu: ı:şka: taplattım** 'I satisfied him (*arḍaytuhu*) over this affair' *Kaş. II* 341 (**taplatu:rmen, taplatma:k**).

D **tüblet-** (d-) Hap. leg.; Caus. f. of **tüble:-**. **Xak.** XI **ol bu: ı:şığ telim tübletti:** 'he had this affair thoroughly investigated' (*afḥaṣa . . . kaṭīra(n)*) *Kaş. III* 342 (**tübletü:r, tüblet-me:k**).

VUD **tuplun-** Hap. leg.; Refl. f. of **tupul-**. **Xak.** XI **ta:m tuplundı:** 'the wall (etc.) was pierced' (MS. *yaṭqab*, error for *ṭuqiba*?) *Kaş. II* 242 (**tuplunu:r, tuplunma:k**).

D **tüblen-** (d-) Hap. leg.?; Refl. f. of **tüble:-**. **Xak.** XI **yığa:ç tüblendi:** 'the tree took root' (or was firmly rooted, *ta'aṣṣala*, MS. in error *ta'accala*); and one says **er tüblendi:** 'the man became wealthy' (*tamawwala*); also used of anything that takes root (MS. in error *ta'accala*) *Kaş. II* 242 (**tüblenü:r, tüblen-me:k**).

D **taplaş-** Hap. leg.; Co-op. f. of **tapla:-**. **Xak.** XI **ola:r bu: ı:şığ kamuğ taplaşdı:** 'they were all pleased (*raḍū*) over this affair' *Kaş. II* 206 (**taplaşu:r, taplaşma:k** corrected fr. *-me:k* in the MS.).

D **tübleş-** (d-) Co-op. f. of **tüble:-**. **Xak.** XI **ola:r bu: ı:şığ tübleşdi:** 'they investigated the origin (*tafaḥḥaṣū 'ani'l-aṣl*) of this affair together' *Kaş. II* 206 (**tübleşü:r, tübleşme:k** corrected fr. *-ma:k* in the MS.).

Tris. DBL

?D **tavılku:** 'Spiraea', perhaps specifically *Spiraea altaica*; according to *Yud.* a shrub with particularly strong branches used to make bows and the like; botanically distinct fr. 'the jujube tree (or shrub), *Zizyphus*', but not

unlike t. For the form cf. **avılku:**; **-ku:** is not a recognized Turkish suffix, but this word and **tavılğu:ç** must have a common origin, possibly foreign. Survives in several NE dialects as **tabılka/tabılkat/tabılğı** *R III* 972; Khak. **tabılğı**; NC Kır. **tabılğı**; Kzx. **tabılğı/tobulğu**: SC Uzb. **tabulğa**; NW Kum. **toburğu**. A l.-w. in Russian as *tavolga* (and *tavolozhnik*). **Türkü** VIII ff. **bir tavılku: yüz boltı:** 'one Spiraea became a hundred' (a hundred S. became a thousand, and a thousand S. ten thousand) *IrkB* 32: **Xak.** XI **tavılku:** dialect form (*luğa*) of **tavılğu:ç** 'jujube tree' *Kaş. I* 489: **Çağ.** XV ff. **tobulğu** 'the name of a hard red-coloured tree (*dirāxt . . . şulb wa surx-rang*) from the branches of which they make handles for whips' *San.* 167v. 21.

?D **tavılğu:ç** Hap. leg.; cf. **tavılku:**. **Xak.** XI **tavılğu:ç** *al-ṭabarxūn* (mis-spelt *al-ṭayarxūn*) 'the jujube tree, *Zizyphus*' *Kaş. I* 488.

VUD **tupulğa:k** Dev. N./A. connoting Habitual Action fr. **tupul-**; lit. 'constantly piercing', in practice (1) 'colic' (i.e. a constant piercing pain); (2) certain vegetables with a pungent odour. Survives in SW Osm. **topalak** 'globular; a globular lump'; **topalak ağacı** 'the buckthorn, *Rhamnus chlorophorus globosus*'; **topalak köki** 'muskroot; the root of *Nardostachis jatamansi* or *Cyperus bulhosa*' *Red.* 1249, in the last meaning also Tkm., the first meaning, and perhaps the vocalization, due to the erroneous supposition of an etymological connection with **to:b**. The first vowel in *TT VIII* is **-u-** and this was prob. the original pronunciation, since SW **-o-** often represents an original **-u-**, cf. **toğ-** for **tuğ-**, but later forms like **topalak** may represent an earlier **topolğa:k**. **Uyğ.** VIII ff. Bud. **tupulğak** '*Cyperus*?' occurs in *Suv.* 476, 3 in a list of 32 vegetable drugs, mainly l.-w.s: Civ. (a remedy) **tupulğa:kka:** 'for colic'; **tupulğak éneğüke em** 'a remedy for colic (Hend.)' *H I* 15–16; (red and white sandalwood, Costus root) **tupulğak** '*Cyperus*' (yellow incense) *do.* 91: **Xak.** XI **tupulğa:k** *al-su'd Cyperus*: **tupulğa:k** *al-qūlanc* 'colic' *Kaş. I* 502: **Çağ.** XV ff. (VU) **topalak** ('with **-p-**') 'a root (*bix*) the size of an olive or bigger, black with a white inside and sweet-smelling, called *su'd* in medical terminology and *muşk-i zamīn*, 'muskroot', in Pe.; it is diuretic, dissolves stone in the bladder, clears the veins, heals wounds, and is beneficial as a potion or poultice for scorpion stings' *San.* 167v. 6: **Kom.** XIV **tobalak** 'globular, a lump'(?) *CCG*; *Gr.*: **Kıp.** XIV (VU) **ṭopalak** ('with **-p-**') a plant (*nabāt*) with a sweet scent and a seed (*ḥabb*) the size of a pea (*al-ḥummuṣ*) called *al-su'd*; women are named after it *Id.* 62: ((VU) **ṭopalan** (?Sec. f. of **topolğa:n**) *al-mağş fi'l--baṭn* 'colic' *do.* 62); *al-su'd* (VU) **ṭoplak** (*sic*) *Bul.* 3, 14: XV *su'd* (VU) **ṭopalak** *Tuh.* 19a. 5.

Tris. V. DBL-

PUD **tapa:la:-** Den. V. fr. (PU) **tapa:** which survives as **taba:** 'taking pleasure in the misfortunes of others' in NC Kır., Kzx., and NW Kaz. (*R III* 961), a word which it is not easy to identify semantically with **tapa:** above. Survives as **tabala-** in the same languages. **Xak.** XI **ol anı: tapa:la:dı:** '*ayyarahu wa aşmata bihi* 'he insulted him and took pleasure in his misfortunes' *Kaş. III* 322 (**tapa:la:r, tapa:la:ma:k**): XIV *Muh. al-şamāta* (**taba:** *Mel.* 84, 5; *Rif.* 190); **taba:lamak** 124 (only).

D **töpü:le:-** Den. V. fr. **töpü:**; s.i.m.m.l.g. w. some phonetic changes, generally meaning 'to strike, hit', not necessarily on the head, perhaps owing to some confusion with **tep-**. **Xak.** XI **ol yağı:nı: töpü:le:dı:** 'he struck the enemy on the head' (*'alā hāmatihi*) *Kaş. III* 322 (**töpü:le:r, töpü:le:me:k**): **Kıp.** XIV **depele-** ('with **-p-**') *qatala* 'to kill' *Id.* 47: **Osm.** XVIII **tepele-** (so spelt, but with *-mak* in error) in *Rūmī, farq zadan* 'to hit on the head'; and metaph. 'to kill, destroy' *San.* 151r. 27.

D. **tevlüglen-** Hap. leg.; Refl. Den. V. fr. **tevlüg (tevlig)**. **Xak.** XI **er tevlüglendı:** 'the man reckoned himself to be among the deceivers (*min cumlati'l-muḥtālīn*) and behaved like them' (*taṭarraqa bi-ṭarīqihim*) *Kaş. II* 277 (**tevlüglenü:r, tevlüglenme:k**).

Dis. DBN

taban 'the sole of the foot'; s.i.a.m.l.g. w. various extended and metaph. meanings. **Taban** the name of a plant in Uyğ. VIII ff. Civ. *H II* 14, 125 is no doubt a l.-w.; and **daban** 'a mountain pass' in the Uyğ. XIV *Chin.–Uyğ. Dict.* (*R III* 964) is a Mong. l.-w. **Xak.** XI **taban** *xuffu'l-ba'īr Kaş. I* 400; 405, 3 (the natural meaning of this is 'a camel's hoof' but see **tabanlığ**): XIII *Tef.* **iki daban** (*sic*) **astı kibi** 'like the bottom of the two soles of the feet' 116: **Çağ.** XV ff. **taban** *pāşina-i pā* 'the sole of the foot'; in Ar. *'aqb* (properly 'heel') *San.* 151r. 28 (quotn.); a.o. *do.* 85v. 27 (see **uldağ**): **Kom.** XIV 'the sole' (of the foot or a boot) **taban** *CCI*, *CCG*; *Gr.* 231 (quotn.): **Kıp.** XIII *al-qadam* 'the foot' **ṭaba:n** *Hou.* 21, 8: XIV **ṭaban** *aḥmasu'l-* (so read for *axmas*) *qadam* 'the firm part of the foot' *Id.* 61: XV *baṭnu'l-ricl* 'the bottom of the foot' **ṭaba:n** *Kav.* 61, 9: *qadam* **taban** *Tuh.* 28b. 12.

PU **tobun** Hap. leg., but cf. **tobunluğ**, which is not ascribed to any particular language. Perhaps der. fr. **to:b**. *Bi-luğa* **Uç** XI **tobun** *ku'buratu'l-ṭa'ām* 'a lump of food' *Kaş. I* 400.

D **töpün** See **töpü:**.

Dis. V. DBN-

D **tapın-** Refl. f. of **1 tap-**; (1) 'to serve, or worship (God *Dat.*)'; (2) 'to serve (a human master *Dat.*)'. S.i.a.m.l.g. except NE, but normally only in the first sense. In the early period usually in Hend. w. **uğun-**. **Türkü** VIII ff. Man. **yekke tapıntımız erser** 'if we have worshipped demons' *Chuas.* 152; a.o. *do.* 148–9 (**uğun-**): **Uyğ.** VIII ff. Bud. **tapın-** (by itself) 'to worship (God); to show respect to

(an individual)' is fairly common, e.g. *PP* 71, 7; *U I* 30, 9; *TT IV* 10, 24; *V* 8, 73, etc.; **tapın- uḏun-** is very common *U II* 40, 105 etc. (**uḏun-**): **Xak.** XI **men teŋri:ke: tapındım** 'I obeyed (*aṭā'tu*) God, and followed His commandments'; and one says **ol beğke: tapındı:** 'he served (*xadama*) the *beg*' *Kaş. II* 140 (**tapınu:r, tapınma:k**; verse) and over a dozen o.o.: *KB* **tapın-** 'to serve' (a human master) is common 97 (**tapığ**), 528, 595 (**uğurluğ**), 597, 615, etc.: XIII(?) *Tef.* **tapın-/tapun-** 'to worship; to serve' 286–7 (and some der. f.s): XIV *Rbğ.* **tapın-** 'to worship' *R III* 970 (quotn.); *Muh. xadama* **tapın-** (*-b-*) *Mel.* 25, 15; *Rif.* 108: **Çağ.** XV ff. **tabın-** (*sic*) 'to bow in prayer, to worship, to prostrate oneself' *San.* 151r. 7 (quotn.): **Xwar.** XIV **tapun-** 'to worship' *Qutb* 168; *Nahc.* 405, 10–11: **Kom.** XIV 'to worship, adore' **tabun-** *CCG*; *Gr.* 231 (quotn.).

D **tepin-** (**d-**) Refl. f. of **tep-**; s.i.s.m.l. **Xak.** XI **er atın tepindi:** 'the man urged on (*rakaḍa*) his horse with his feet'; also used when a man moves (*harraka*) his feet for something *Kaş. II* 140 (**tepinü:r, tepinme:k**).

D **tevin-** Hap. leg.; Refl. f. of **tev-**; 'to interlock', or the like. **Xak.** XI **er eligin uvundı: tevindi:** 'the man was distressed (*ihtamma*) about some affair and wrung (*dalaka*) his hands in shame and regret' *Kaş. II* 147 (**tevinu:r, tevinme:k**).

E **topın-** See **tüpir-**.

Tris. DBN

D **tabanlığ** P.N./A. fr. **taban**; s.i.s.m.l. both in its lit. meaning and metaph. for 'robust, energetic'; it is possible that this is the intended meaning of the Xak. phr.; *al-xuff* means both 'a camel's hoof' and 'footwear, boot'; it seems unnecessary to describe a camel as having hooves, and improbable that it should wear boots. **Xak.** XI **tabanlığ** (*sic*, misprinted *tadanlığ* in printed text) **tevey** *ba'īr ḏātu'l-xuff Kaş. I* 499.

PUD **tobunluğ** Hap. leg.; P.N./A. fr. **tobun**, q.v. **Xak.**(?) XI **tobunluğ tarığ** *al-burr ḏū'l-ku'bura* 'wheat containing lumps' *Kaş. I* 499.

Tris. V. DBN-

D **tapındur-** Caus. f. of **tapın-**; survives in NW Kaz. **tabındur-** 'to subjugate' and the like *R III* 970. **Uyğ.** VIII ff. Bud. *TT VI* 266 (**uḏuntur-**): Civ. **kelin alsa tapındurmaz** 'if he gets a daughter-in-law he cannot make her respect him' *TT VII* 28, 51: **Xak.** XI *KB* (I was too precipitate in making you my confidant without knowing you and) **tapındurmadın** 'without making you respect me' 634; a.o. 1755.

D **tabanla:-** Den. V. fr. **taban**; survives in SW Osm. **tabanla-**; Tkm. **da:banla:-** 'to trample down, press down; to put a roller (on a field)'. **Xak.** XI **tewey** (*sic*) **tabanla:dı:** 'the camel kicked him with his hooves' (*rakalahu bi-xuffihi*) *Kaş. III* 342 (**tabanla:r, tabanla:ma:k**).

Dis. DBR

tavar (**d-**) originally 'livestock', a meaning which comes out clearly in the phr. **eḏ tavar** 'inanimate and animate property' (see **eḏ**), and from an early date, since livestock was the commonest form of property in Turkish society, 'property' in general and even specifically 'merchandise, trade goods'. As Ar. *māl* is equally ambiguous, the exact meaning in some medieval texts is obscure. An early l.-w. in Mong. as *tabar* (*Haenisch* 143) and Russian as *tovar*, both in the second sense. The first was prob. reborrowed in NE Alt., Leb., Tel. **tabar** *R III* 966 and the second in several modern languages in the Soviet Union; but the word seems to survive genuinely in SE Türki **tavar** 'silk goods, trade goods (generally)'; SC Uzb. **tovar** (perhaps the origin of the Russian word); NW Kk. **tawar** 'goods' and SW Osm. **davar** 'livestock'. **Uyğ.** VIII **türgeş karlukığ** (*sic*, ?irregular *Gen.*) **tavarı:n alıp** 'I seized the livestock of the Türgeş and Karluk' (pillaged their dwellings and returned home) *Şu. S* 5: VIII ff. Bud. **tavar** by itself seems to mean primarily 'property' *U II* 86, 41; *U III* 81, 14; *Hüen-ts.* 2026 (**tapığlığ**); **eḏ tavar** is common, see **eḏ**: Civ. **eḏ tavar** is fairly common, see **eḏ**; *in TT VII* **tavar** is commoner than **eḏ tavar** and seems always to mean 'property'; in the commercial docts. in *USp.* **tavar**, which occurs occasionally, seems to mean specifically 'merchandise, trade goods': XIV *Chin.-Uyğ. Dict.* 'satin' **tavar** *Ligeti* 261: **Xak.** XI **tavar** *al-sil'a mā ṣā(ṭa) wa ṣamata* 'property noisy and silent' (i.e. animate and inanimate) *Kaş. I* 362 (verse); **tava:r** *al-sil'a wa'l-māl I* 411; over 50 o.o. of **tavar/tava:r** translated *al-māl*, *al-aṣyā'* ('things'), *al-mitā'* ('merchandise') and over a dozen (not all Oğuz) of **tawar/tawa:r**: *KB* **tavar** is common, usually in the phr. **neŋ tavar** 'property, goods', sometimes associated with **altun** 'gold' and **kümüş** 'silver' 485, 1112, 1786, 3982, 4372, etc.; **elig kısğa tuttum tavar tėrmedim** 'I have not been grasping, I have not accumulated property' 6079: XIII(?) *At.* several o.o. of **tavar** 'property, wealth'; *Tef.* **tavar** but more usually **tıvar** (spelt *tı:far*) 'livestock, property' 280, 303: XIV *Muh. al-māl* **dawa:r** *Mel.* 68, 11; *Rif.* 169: **Çağ.** XV ff. **tawar** a generic term for all 'livestock and quadrupeds' (*sutūr wa çārpāyān*), and in Mong. *qumāş* 'merchandise, piece-goods' *San.* 165v. 7: **Oğuz** XI (after Xak.) and the Oğuz and others (*wa ğayruhum*) say **tawar** with **-w-** *Kaş. I* 362: **Xwar.** XIV **māl tavar** 'property, wealth' *Qutb* 174, *Nahc.* 236, 6: **Kıp.** XIV *al-mawāşī* 'cattle' **dawar** *Bul.* 7, 5: XV *bahīma* 'quadruped' **ṭawar** (vocalized *ṭuwar* with **d-** added below in a second hand) *Tuh.* 7b. 7; in *do.* 13a. 13 *ḥā'iṭ* 'wall' is similarly translated (representing Pe. *dīwār*) with *bahima* **dıwar** added in a second hand in the margin: **Osm.** XIV ff. **davar** 'livestock',

and more specifically 'animal to ride'; c.i.a.p. *TTS I* 181; *II* 262; *III* 169; *IV* 192.

PU **tovur** See **tovra:-**.

D **tavra:k** (**d-**) N./A.Ac. fr. **tavra:-**; 'speed, hurry; quick'. Survives in NE several dialects **tabırak/tabrak** *R III* 971, 981. **Uyğ.** VIII ff. Bud. **yél teg tavrak yügürüp** 'running quickly like the wind' *TT X* 295; a.o. *do.* 115; **ne yeme taŋ ne yeme tavrak** 'how surprising and swift' *Hüen-ts.* 1895; **terk tavrak** 'hurriedly (Hend.)' *U III* 22, 1 (iii) (and *do.* 56, 5 (i) **terkin**); *Suv.* 179, 13; 248, 15 etc.: Civ. **érte kün tavrak buyan kıl** 'hurry to do good early in the morning' *TT I* 171–2; a.o.: XIV *Chin.–Uyğ. Dict.* 'go quickly' **tavrak barğın** (*sic*) *Ligeti* 261; *R III* 981: **Xak.** XI **tavra:k** *al-sur'a* 'speed, hurry'; hence one says **tavra:kın kel** 'come quickly'; and this word is made an Adj. (*ṣifa*), one says **tavra:k ı:şçı:** 'a quick (*musrī*) worker' *Kaş. I* 468; o.o. *I* 156, 4 (**akıt-**) and three more: *KB* **kişi ıdtı tavrak** 'he sent a man quickly' 5954; **yéme tavrakın** 'do not bolt your food' 4132: **Xwar.** XIII(?) *Oğ.* 114–15 (**astur-**).

D **topra:k** Dev. N. (Conc. N.) fr. **topra:-**; lit. 'something dry', in practice 'dry ground, soil, earth, dust'. S.i.a.m.l.g. w. minor phonetic changes, and occasionally some metaph. meanings like 'province, country'. **Uyğ.** VIII ff. Man. *TT III* 27 (**batıl-**): Bud. **tozı** (*toozı*) **topraкı** 'his dust (Hend.)' *U II* 39, 89; **toprak** in a Chinese type date represents *t'u* 'earth' (*Giles* 12,099) as one of the five elements *Pfahl.* 6, 1; a.o. *Suv.* 528, 23: Civ. **toz toprak özin söndi:** 'the dust (Hend.) settled of its own accord' *TT I* 5–6; **toprak** 'earth' *do.* 45; **toprak** as one of the five elements occurs several times in *TT VII* and is an ingredient of several remedies in *H I*: **Xak.** XI **topra:k** 'dust, soil' *Kaş. I* 467; *I* 267 (**1 ağnat-**), a.o.o. translated *al-turāb* or *al-ğubār* 'dust': *KB* **toprak** as one of the four elements (with fire, water, and air) 143: XIII(?) *At.* (when he lies and) **toprak içine kirip** 'goes underground' 308; *Tef.* **toprak** *al-turāb* 309: XIV *Rbğ.* 5v. 14–15 (**uğra:-**); *Muh. al-turāb* **topra:k** (*-b-*) *Mel.* 75, 1; *Rif.* 178: **Çağ.** XV ff. **toprağ/toprak** *xāk* 'earth, soil' *San.* 167v. 16 (quotn.); **tofrağ/tofrak** same as **toprağ/toprak** *do.* 179v. 28: **Xwar.** XIV **toprak** ditto *Qutb* 180; *MN* 7, etc.: **Kom.** XIV 'dust, dirt' **toprak** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-turāb* **toprak** (*-b-*) *Hou.* 5, 15: XIV **ṭoprak** ('with *-p-*') *al-turāb id.* 61; *Bul.* 4, 10: XV ditto *Kav.* 58, 11; *Tuh.* 8b. 9.

D **tevre:n** Hap. leg.; Dev. N. fr. **tevir-**, but the long **-e:-** is unusual. **Xak.** XI **tevre:n** 'threads (*xuyūṭ*) which are gathered together and twisted (*yuftal*) to make waistbands for trousers or cords for slings' *Kaş. I* 436.

D **tepreş** Dev. N. fr. **tepre:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **yér tepreşi** 'an earthquake' *U IV* 18, 193: **Kıp.** XIII *al-ḥaraka* 'movement' (opposite to 'rest' **örü:**) **tepriş** (*sic*, perhaps correct) *Hou.* 26, 21.

Dis. V. DBR-

tevir- 'to twist, turn (something *Acc.*)'; practically syn. w. **evir-** and **çevir-** and perhaps an older form of the latter, q.v. N.o.a.b. **Uyğ.** VIII ff. Bud. **nom tilgenin tevirer** 'he turns the wheel of the law' *TT VI* 455: **Xak.** XI **er tava:rığ evürdi: tevürdi:** *qallaba'l-raculu'l-mitā' wa taṣarrafa fihā wa ca'ala ẓahrahā'l-baṭn* 'the man turned over the goods and disposed of them and turned them upside down'; **evürdi:** is the main verb (*aṣl*) and **tevürdi:** a jingle (*toba'*) *Kaş. II* 81 (**tevüre:r, tevürme:k**); a.o. *I* 157, 17 (**evir-**): **Kom.** XIV 'to twist, turn' **tüvür-** *CCG*; *Gr.*

VU **tuvır-** the main entry is out of place among verbs with **-t-** as the second consonant, but the word reappears in a gramm. section on Aor. forms in the same spelling. It looks like a Caus. f., or a Den. V. in **-r-** (cf. **tüpir-**), but there is no trace of a possible base. Pec. to *Kaş.* **Xak. at kula:kın tuvurdı:** (*sic*) 'the horse pricked (*aṣarra*) its ears (etc.)', that is, raised them when it noticed something *Kaş. II* 73 (**tuvı:ra:r** (*sic*), **tuvırma:k**); **at kula:k tuvurdı: . . . tuvura:r/tuvıra:r** (both *kasra* and *ḍamma* marked) *II* 161, 20 ff.

D **tüpir-** Intrans. Den. V. fr. **tüpi:**; n.o.a.b. **Uyğ.** VIII ff. Bud. **teŋri tüpirer korkınçığ yéltürür** 'the sky is cloudy and it blows a terrible gale' *PP* 18, 2–3 (Pelliot read *topınar* in error): **Xak.** XI **tüpi: tüpürdi:** (*sic*) 'the wind blew' (*habbat*) and scattered the dust *Kaş. II* 71 (**tüpire:r, tüpirme:k**; prov. see **açıl-**).

tavra:- (**d-**) 'to hasten, be in a hurry'; n.o.a.b., but see **tavran-**, etc. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **terk tavra:dı** (spelt *-tı*) 'he hastened' *TT VIII D.*1: **Xak.** XI **er tavra:dı:** *miṯl* **tığra:dı:** (q.v.) 'the man was sturdy'; (in a verse) **er at menin tavrayu:r** *al-ricāl wa'l-xayl yaṣtadd liḥāmuhum bī* 'because of me the flesh of men and horses becomes strong' *Kaş. III* 278 (**tavra:r, tavra:ma:k**; between **toğra:-** and (VU) **tovra:-** but everywhere mis-spelt *yavra:-*).

tabrı:- (or **tapru:-**) Hap. leg., but see **tabrıt-, tabrış-**. **Xak.** XI **tevey tabrı:dı:** 'the camel jumped about' (*waṯaba*), not used except of a camel jumping about *Kaş. III* 277 (**tabrı:r, tabrı:ma:k**).

tepre:- (**d-**) 'to move, stir, shake', and the like (Intrans.). This verb and/or its der. f.s s.i.a.m.l.g. except NE; in most NC, NW languages, and SW Az. **terbe-**; SW Osm., Tkm. **depre-**. **Uyğ.** VIII ff. Chr. (the star stood still) **tepremedin** 'without moving' *U I* 6, 9: Bud. (the old man) **tepreyü yorıyu umadı** 'could not move or walk' *PP* 37, 2–3; a.o. *do.* 80, 5; (then this brown mother earth six times) **tepredi kamşadı** 'moved and swayed' *TT X* 164; o.o. of this phr. *U III* 46, 5; *Suv.* 184, 9: Civ. **kédirti tepremiş . . . öŋdürti tepremiş** 'that moved in your rear . . . that moved in front of

you' *TT I* 122–3; o.o. *do.* 204–5 (**alkın-**); *TT VII* 34, 2–3 (**ı bu:t**): **Xak.** XI **tepre:dı: ne:ŋ** 'the thing moved' (*taḥarraka*) *Kaş. III* 277 (**tepre:r, tepre:me:k**): *KB* (the sun is in Leo) **bu burc tepremez** 'this sign of the zodiac does not move' 834; o.o. 1026, 2387: XIII(?) *Tef.* **tepre-** 'to move' 286 (*tebre-*): XIV *Rbġ.* **ḥaccğa tepredim** 'I went on the pilgrimage to Mecca' *R III* 1123; *Muh.*(?) *ḥarraka* (Trans. in error) **tepre:-** *Rif.* 130 (*Mel.* **dıtre-**): **Çağ.** XV ff. **tépre-** ('with -p-')/ **tépren-** *ḥarakat kardan wa cumbīdan* 'to move' *San.* 188v. 17 (quotns.): **Xwar.** XIV **tepre-** 'to move, set out' *Qutb* 174: **Kıp.** XV *taḥarrak anta* 'move!' **tepreŋ** (*sic* 'with -**ŋ**', i.e. Plur.) *Kav.* 77, 11.

D **tevri:-** See **tenri:-**.

topra:- Hap. leg., but see **topra:k**, etc. **Xak.** XI **ot topra:dı:** 'the plant became dry (and withered *haşim*)' *Kaş. III* 277 (**topra:r, topra:ma:k**).

VUD **tovra:-** Den. V. fr. (VU) **tovur** of which there is no other trace; pcc. to *Kaş.* **Xak.** XI **uşa:k ne:ŋ tovra:dı:** 'the small thing became big' (*kaburat*), for example young sheep when they become big; taken fr. the phr. **tovur** (so read) **yinçü:** 'large pearls' *Kaş. III* 279 (**tovra:r, tovra:ma:k**; corrected fr. *-me:k* or vice versa?); a.o. *III* 41 (**yunçığ**).

D **tavrat-** (**d-**) Caus. f. of **tavra:-**; (1) 'to hurry, hustle (someone *Acc.*)'; (2) 'to twist, spin'. Survives in NE Kumd. **tabrat-** 'to turn (something) on a spit'. The second meaning should connect this word with **tevir-**, but the vowels make this impossible; the connotation seems to be 'to make (something) move fast'. **Türkü** VIII ff. Man. (he appointed one man over each ten men and) **edgü kılınça özüt [aşıŋa] tavratğuçı kıldı** 'made him an urger to (do) good deeds and (attend) the feast of the souls' *TT II* 10, 92–3; o.o. *do.* 88–90 (**ötle:-**), 76–7: **Xak.** XI **er tavrattı:** 'the man hustled' (someone, '*accala*) (**tavratu:r, tavratma:k**) and one says **ura:ğut yıp tavrattı:** 'the woman span (*fatalat*) the thread, and twisted it' (*ağārathu*, mis-spelt *ağāzatahu*) *Kaş. II* 330; **ödleg küni: tavratu:r** 'time hustles (man; *yusri*') along' *II* 335, 3; **tavrat-** '*accala* is one of the verbs used to illustrate conjugation in *II* 360 ff.: *KB* (if one does not treat the disease) **ölüm tavratur** 'death hurries one away' 4616; a.o. 4693: XIV *Muh.*(?) *fatala* **tavrat-** (*-f-*) *Rif.* 113 (*Mel.* 29, 13 **ka:t-**).

D **tabrıt-** (or **taprıt-**?) Hap. leg.; Caus. f. of **tabrı:- Xak.** XI **er teveysin tabrıttı:** 'the man made his camel jump about' (*awṭaba*) also used with other subjects besides 'man' *Kaş. II* 329 (**tabrıtu:r, tabrıtma:k**; the translation makes the form certain, but the *rā'* is vocalized with *fatḥa*, and the Infin., completely unvocalized, has *-me:k*).

D **tepret-** (**d-**) Caus. f. of **tepre:-**; 'to move, shake, disturb (something *Acc.*)'. Survives in much the same languages and with the same phonetic changes. **Uyğ.** VIII ff. **tepretü umadın yaturmen** 'I lie unable to move (my body)' *U III* 37, 35; **ertiŋü tepretti titretti** 'greatly stirred and shook' (my mind) *TT X* 451: XIV *Chin.–Uyğ. Dict.* 'the wind set in motion' **yél tepretti** *R III* 1124: **Xak.** XI **ol tepretti: ne:ŋni:** 'he moved (*ḥarraka*) the thing' (**tepretü:r, tepretme:k**); and one says **er yağı:ka: tepretti:** 'the man attacked (*ḥamala . . . 'alā*) the enemy' *Kaş. II* 329; **tepret-** *ḥarraka* is one of the verbs used to illustrate conjugation in *II* 360 ff.: *KB* **tepret tilig** 'set your tongue in motion' 774; a.o. 2536 (**turğa:k**): XIII ff. *Tef.* **tepret-** 'to move, shake', etc. 292 (*tebret-*): XIV *Muh.*(?) *ḥarraka* **tepre:t-** (*-b-*) *Rif.* 107 (only): **Çağ.** XV ff. **tépret-** Caus. f. *mutaḥarrik kardan wa cunbānīdan* 'to set in motion' *San.* 189r. 15 (quotn.): **Xwar.** XIV **tepret-** ditto *Qutb* 174; **tépret-** *do.* 176: **Kom.** XIV ditto **tepret-** *CCI*; *Gr.*: **Kıp.** XIII *ḥarraka* **tepret-** (*-b-*) *Hou.* 39, 14; *hazza . . . wa huwa'l-taḥrīk li'l-şay'* 'to shake (something)' *do.* 44, 7: XIV *Id.* 8 (**ı u:ç**): XV *ḥarraka* **tepret-** (*-b-*; 'with a soft (*muraqqaqa*) *rā'*') *Kav.* 77, 10; ditto *Tuh.* 13b. 13: **Osm.** XIV ff. **depret-** 'to move, shake'; c.i.a.p. *TTS I* 195; *II* 283; *III* 184; *IV* 210.

D **toprat-** Hap. leg.; Caus. f. of **topra:-**. **Xak.** XI **ko:y otuğ toprattı:** 'the sheep eat down all the vegetation until none of it remained on the ground, and made the dust blow off it' (*ca'alat tuhibb minhu'l-habā'*) *Kaş. II* 330 (**topratu:r, topratma:k**; MS. in error *-me:k*).

D **tevril-** Pass. f. of **tevir-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (understanding how *saṃsāra* turns (**evril-**) this way) **ınaru tevrilmekin emgeksiz uçuz ukar** 'he understands painlessly and easily how it turns that way' *U II* 11, 10–12; a.o. *Suv.* 133, 22 (**arkuru:**).

D **tavran-** (**d-**) Refl. f. of **tavra:-**; properly 'to hurry, be quick', but with extended meanings. Survives in NW Krım (*R III* 1647); SW Osm. **davran-** 'to stir oneself; prepare for action; take pains; resist; behave'. **Türkü** VIII ff. Man. (in a list of virtues) **sevinmek tavranmak** 'to be cheerful and zealous(?)' *M III* 17, 11 (1): **Uyğ.** VIII ff. Man. **tafrantı** (*sic*) *TT III* 151 (damaged): Bud. in the *Nidāna* cycle **tavranmak** corresponds to Sanskrit *saṃskāra*, Chinese *hsing* (*Giles* 4,634) for which '*moral action*' *seems to be the best* translation *U II* 13, 2 (ii); *TT VIII A.*7; **tavranu** 'hurriedly'(?) *U II* 29, 19; **otuğ öçürgeli tavranurça** 'when hurrying to put out a fire' *Suv.* 141, 9–10; o.o. *TT VI* 021–2 (**ermegü:**): **Xak.** XI **er tavrandı:** 'the man seemed to be hurrying (*yasta'cil*) on a journey' *Kaş. II* 240 (**tavranu:r, tavranma:k**).

D **tepren-** (**d-**) Refl. f. of **tepre:-**; 'to move', etc. (Intrans.). Survives in much the same languages and with the same phonetic changes. **Xak.** XI **teprendı: ne:ŋ** 'the thing moved' (*taḥarraka*) *Kaş. II* 240 (**teprenü:r, teprenme:k**): *KB* **kamuğ tepreniğli** '*every moving*

(i.e. living) creature' 1021, 4417; a.o. 1852: XIV *Rbg.* **tepren-** (of dry bones, or a mountain) 'to stir' *R III* 1124: *Muh.*(?) *taḥarraka* **tepren-** (*-b-*) *Rif.* 130 (*Mel.* 40, 19 **ditren-**): **Çağ.** XV ff. *San.* 188v. 17 (**tepre:-**) **Xwar.** XIV **tépren-** (of the heart) 'to beat' *Qutb* 176: **Kıp.** XIV **tepren-** (*-b-*) *taḥarraka Id.* 37; **depren-** ('with **-p-**') ditto *do.* 47; ditto **tepren-** (*-b-*) *Bul.* 38r.: XV ditto *Tuh.* 9a. 13: **Osm.** XIV ff. **depren-** 'to move, stir', etc.; c.i.a.p. *TTS I* 194; *II* 282; *III* 184; *IV* 209.

D **tabrış-** (or **taprış-**) Hap. leg.; Co-op. f. of **tabrı:-**. **Xak.** XI **tevey kamuğ tabrışdı:** 'the camels all jumped about together' (*qafazat*, mis-spelt *qafarat*) *Kaş. II* 217 (**tabrışu:r, tabrışma:k**, mis-spelt *tabraş-*).

D **tepreş-** (**d-**) Co-op. f. of **tepre:-**; s.i.s.m.l. with the same phonetic changes. **Uyğ.** VIII ff. Civ. **teŋrilİ yérli tepreşdi** 'heaven and earth shook together' *TT I* 92: **Xak.** XI **kişi: kamuğ tepreşdi:** 'the people all moved (together)' (*taḥarraka*); also used of any things that move (together) *Kaş. II* 204 (**tepreşü:r, tepreşme:k**; verse); a.o. *I* 88, 2 (**imrem**): **Osm.** XVI **depreş-** 'to move together' *TTS II* 283.

D **topraş-** Hap. leg.; Co-op. f. of **topra:-**. **Xak.** XI **yé:r kurup topraşdı:** 'the ground dried (*yabiśat*) for lack of rain until dust (*al-habā*) almost rose from it' *Kaş. II* 206 (**topraşu:r, topraşma:k**).

Tris. DBR

D **tapa:ru: tapa:**, q.v., with the Directive Suff. attached; syn. w. **tapa:**. N.o.a.b. **Xak.** XI one says **ol meniŋ tapa:ru: keldi:** *ḥaḍarta ilayya* 'he came into my presence'; and one says **ol anıŋ tapa:ru: bardı:** 'he went into his presence'; **tapa:** is a Particle (*ḥarf*) meaning *ilā* 'to', and the **-ru:** is a Suff. *Kaş. I* 445; o.o. *III* 69, 1; 440, 20: *KB* **ḫācib taparu** 'to the Chancellor' 521; a.o. 5830: XIII(?) *At.* **uluğluk taparu eliğ sundukuŋ** 'if you have stretched out your hand to greatness' 286: *Tef.* **taparu** ditto 286 (*tabaru*): **Xwar.** ditto *Qutb* 167.

D **tava:rçı:** Hap. leg.; N.Ag. fr. **tava:r**; 'an animal for carrying merchandise'. **Xak.** XI *Kaş. III* 149 (**ta:z**); n.m.e.

PU **tepirtsiz** See **tigirtsiz**.

D **topra:klığ** P.N./A. fr. **topra:k**; n.o.a.b. There is no doubt that the first vowel was normally **-o-**, but since **toz** is correctly spelt it seems likely that the **-u-** represents a local dialect pronunciation, not a simple error. **Uyğ.** VIII ff. Bud. Sanskrit *vigatarajā* 'whose dust (uncleanness) has disappeared'[gap]**ış toz tupra:klığla:r** *TT VIII A.*6–7: Civ. **tozluğ tupra:klağ** [gap] 'dusty and earthy' *do. I.*18.

D **toprağa:n** Hap. leg.; Dev. N./A. connoting Habitual Action fr. **topra:-**; the word is so spelt in the MS. but the vowel points are slightly misplaced, and the word has been transcribed *topurğa:n*. **Xak.** XI **toprağa:n yé:r** 'soft (*al-layna*) ground', that is bare ground (*al-baṭna*) from which the dust (*al-habā'*) rises when it is trodden on *Kaş. I* 516; (there are no homes in the grave, and) **toprağa:nda: av bolma:s** 'there is no wild game on bare ground', they only inhabit places where there is vegetation and water *do.* 516, 16.

D **tavarlığ** P.N./A. fr. **tavar**, q.v., where the ambiguity of *al-māl*, both 'cattle' and 'property', is pointed out. N.o.a.b. **Xak.** XI **tavarlığ er** *racul ḏū māl Kaş. I* 495: XIII(?) *Tef.* **tıvarlığ** (*sic*, spelt *tı:farlığ*) 'wealthy' 303: XIV *Muh. bi-māl* **tava:rlığ** (*-f-*) *Mel.* 6, 4; *Rif.* 77; *ḏū māl* ditto 10, 9 (spelt *tufa:rlığ*); 83.

D **tavarluk** Hap. leg.; A.N. (Conc. N.) fr. **tavar**. **Xak.** XI **tavarluk** *al-xizāna* 'storeroom, treasury' *Kaş. I* 503.

D **teprençsiz** (**d-**) Priv. N./A. fr. ***teprenç** N./A.S. fr. **tepren-**. N.o.a.b. **Uyğ.** VIII ff. Bud. **teprençsiz burxan** 'the immovable (or unshakeable) Buddha' *TT VI* 412; (that mighty Buddha) **teprençsiz yarp oluryuk ol** 'sits immovable and firm' *TT X* 335–6.

D **tavarsa:k** Hap. leg.; Desiderative Den. N./A. fr. **tavar**. **Xak.** XI **ol er ol tavarsa:k** 'that man craves (*muḥibb*) for property' (*al-māl*) *Kaş. II* 56, 2 (in a grammatical para.).

Tris. V. DBR-

D **tavratış-** Hap. leg.; mentioned only as an example of the Co-op. f. **Xak.** XI **ol anıŋ birle: tavratışdı:** 'he competed with him in swiftness of foot (*fi'l-'acala*) to see which of them could go quickest' *Kaş. II* 363, 6; n.m.e.

D **tepretiş-** (**d-**) Hap. leg.; given as an alternative example with **tavratış-**. **Xak.** XI **ol yığa:ç tepretişdi:** 'he helped to move (*fi'l-taḥrīk*) the tree', or 'competed with him' *Kaş. II* 363, 2; n.m.e.

Dis. DBS

F **tevsi:** 'dish, plate', and the like; l.-w. fr. Chinese *tieh tzŭ*, same meaning (*Giles* 11,123 12,317; Pulleyblank, Middle Chinese *dep tsi*); this is more plausible than Sir Harold Bailey's suggestion (*BSOAS*, 1963, p. 85) that the word is Iranian, see *Doerfer* I 123. A l.-w. in Mong. as *tebşi* (*Kow.* 1703). The word survives in various NE dialects *R III* 1115–17 (in forms which suggest that they are reborrowings fr. Mong.); SW Az. **tepşi** *R III* 1117 looks the same, but Osm. **tebsi/tepsi** may be a genuine survival. **Uyğ.** VIII ff. Man.-A **tevsi kovğası** 'his dish (or trough?) and pail' *M I* 36, 20 (in a damaged passage relating to catching fish): **Xak.** XI **tevsi:** *al-xīwān* 'a tray standing on a foot' *Kaş. I* 423; a.o. *III* 50, 26 (**ayaklığ**): **Xwar.** XIV **tépsi** (*-b-*) 'dish' *Qutb* 176: **Kom.** XIV 'dish' **tepsi** *CCI*; *Gr.*: **Kıp.** XV *ṣaḥn* 'dish' **tepsi** (*-b-*)

Tuh. 22b. 1: **Osm.** XVIII **tebsi** (spelt) in *Rūmī*, 'a small tray (*sīnī*) which they call *macmū'a* (?'a set of trays') *San.* 151 v. 15.

D **tapsız** Hap. leg.; Priv. N./A. fr. **tap. Uyğ.** VIII ff. Bud. (in a list of diseases) **tapsız bolmaklığ iğig** 'the disease of loss of appetite' *U II* 68, 1 (iii).

D **tübsüz** (**d-**) Priv. N./A. fr. **tü:b**; survives in SW Osm. **dibsiz/dipsiz** 'bottomless', and metaph. 'unfounded, false'. **Uyğ.** VIII ff. Bud. *Suv.* 136, 21; 430, 7–8 (**ulsuz**): **Xak.** XI *KB* (man's mind is like) **tübsüz teŋiz** 'a bottomless sea' 211; a.o. 1164: **Çağ.** XV ff. **tüpsüz** *dibsiz Vel.* 201 (quotn., **tüpsüz téŋiz**); **tübsiz** 'very deep, bottomless' *San.* 167 v. 17 (same quotn.).

Dis. V. DBS-

S **tepse:-** See **tepze:-**.

S **tepset-** See **tepzet-**.

Tris. DBS

D **tapısız** Hap. leg.?; Priv. N./A. fr. **tapı:-** **Xak.** XI *KB* **kalı kılsar begler tapısız tapuğ** 'if a man does service which does not please his masters' 1611.

Dis. DBŞ

D **tapış** Hap. leg., at any rate in this sense; N.Ac. (with a connotation of mutuality) fr. **I tap-**. **Xak.** XI **tapış** 'mutual trust (*al-muwākala*) between two men, or two others' *Kaş. I* 367.

tavış 'a sound', and more specifically 'a soft, not a loud, sound'. S.i.a.m.l.g. w. a wide range of phonetic changes, **t-/d-** and **a/ı/o** in NC; **-b-/-v-/-w-** and **-ı-/-u-**. See *Doerfer* II 862. **Xak.** XI **tavuş** (*sic*) *al-ḫiss wa'l-ḥaraka* 'slight sound, movement' *Kaş. I* 367: **tawuş** (*sic*) same translation, dialect form (*luğa*) of **tavış** (*sic*) *III* 165: XIII(?) *Tef.* **tawış** 'sound' (*ya'nī* **ün** 'voice') 280: **Çağ.** XV ff. **tawuş** *ayak āvāzı* 'the sound of footsteps' *Vel.* 180 (quotns.); **tawuş** 'a sound' (*ṣadā*) in general and 'the sound of footsteps' in particular *San.* 165 v. 18 (quotn.).

Dis. V. DBŞ-

D **tapış-** Recip. f. of **2 tap-**; lit. 'to find one another', hence 'to meet'. S.i.s.m.l. in several meanings of which this is the commonest. See *Doerfer* II 847. **Uyğ.** VIII ff. Civ. **boḍun birle tapışıp** 'consulting with(?) the community' *USp.* 24, 4; **tuşup tapışıp** 'meeting (Hend.)' *do.* 43, 5; (my Chinese boy has disappeared) **kaç künde tilep tapışmadın turur** [gap] 'I (or we) have looked for him for several days but not found him' *do.* 116, 3–4; **taşdın ünse tavar tapışur** 'if he goes abroad, he finds wealth' *TT VII* 28, 27–8; o.o. *do.* 16, 49 (in these instances there is no visible Recip. meaning): **Çağ.** XV ff. **tapış-(-ur)** *buluş-* 'to find one another' *Vel.* 161 (quotn.); **tapış-** (spelt) Recip. f. *hamdīgar-rā yāftan* 'to find one another' *San.* 151 r. 12: **Kom.** XIV 'to discuss' **tabuş-** *CCG*; *Gr.*: **Kıp.** XIV **ţapış-** (*-b-*) *talāqā* 'to meet one another' *Id.* 61.

D **tavış-** Recip. f. of **tav-**; the only authority for the existence of these words is the passage in *Kaş.* below; it is perhaps significant that *Kaş.* uses *taşarrafa* also in the translation of **tevir-**, but apart fr. the difference in vocalization there are great difficulties about deriving **tevir-**, with its close association with **evir-** fr. ***tev-** and the association between the two words is prob. fortuitous. It is equally difficult semantically to derive **tavış** fr. **tav-**. **Xak.** XI (those two are constantly selling and buying (**satışğa:n alışğa:n**) merchandise), and in another dialect (*luğa*) one says **satışğa:n tavışğa:n**, taken fr. the words **sattı:** *bā'a* 'he sold', and **tavdı:** *taṣarrafa* 'he was in possession of' *Kaş. I* 518–9.

D **tepiş-** (**d-**) Recip. f. of **tep-**; 'to kick one another'. S.i.s.m.l. **Xak.** XI **ol meniŋ birle tepişdi:** *rākalanī bi'l-ricl* 'he competed with me(?) in kicking' *Kaş. II* 87 (**tepişü:r, tepişme:k**); a.o. *II* 113, 16.

D **teviş-** Hap. leg.; Recip. f. of **tev-**; consistently spelt **tüviş-** in the MS., ?in error. **Xak.** XI **ol meniŋ birle: et tevişdi:** 'he competed with me in arranging (*fī naẓm*) the meat on the spit' also used for helping and for other things *Kaş. II* 102 (**tevişü:r, tevişme:k**).

tevşe:-, tüvşe:- Preliminary note. *The vocalization of these V.s and their Der. f.s is chaotic; they should perhaps be reversed;* **tüvşe:-** *and its Pass. f. precede* **tevşe:-** *and its Pass. f. in the MS., but the Caus. f. of the latter precedes that of the former.*

?D **tevşe:-** Hap. leg., but see **tevşet-**, etc.; Den. V. fr. ***teviş**, perhaps a Dev. N. fr. **tev-** in the sense of 'interlocking'. **Xak.** XI **yı:p kamuğ tevşe:dı:** 'the thread was all tangled (*taşawwaşa*) and mixed up (*ixtalaṭa*) so that the end of it (*ra'suhu*) could not be found' *Kaş. III* 286 (**tevşe:r, tevşe:me:k**).

VU?D **tüvşe:-** N.o.a.b.; presumably Den. V. fr. VU ***tüviş**. **Xak.** XI **anıŋ teri: tüvşedi:** (*sic*) 'he was beaded with sweat (*taḥabbaba 'araquhu*) because of working' *Kaş. III* 286 (**tüvşe:r, tüvşe:me:k**): XIV *Muh.*(?) *ihtalla* 'to be moist, soaked' **tüvşe:-** (*-f-*; unvocalized) *Rif.* 102 (*Mel.* 21, 15 **öli:-**).

D **tevşet-** Hap. leg.; Caus. f. of **tevşe:-**. **Xak.** XI **ol yı:pığ tevşetti:** 'he tangled (*şawwaşa*) the thread when he could not find the end of it' *Kaş. II* 336 (**tevşetü:r, tevşetme:k**).

VUD **tüvşet-** Hap. leg.; this is mutilated in the MS.; the following sentence is added after the Infin. of **tevşet-**, but it should clearly be a separate para. **Xak.** XI **ol anıŋ terin tüvsetti:** (*tevşetti:*) 'he made him work (*a'yāhu*) until he was beaded with sweat', also (*kadālika*) *Kaş. II* 336.

D **tevşel-** Hap. leg.; Pass. f. of **tevşe:-**; **Xak.** XI **yıp tevşeldi:** (*tevşüldi:*) 'the thread (etc.) was tangled (*iltātţa*) owing to its being handled a great deal' *Kaş. II* 236 (**tevşelü:r, tevşelme:k**, spelt *tüvşel-*).

VUD **tüvşel-** Hap. leg.; Pass. f. of **tüvşe:-**; the collocation with **uvşal-** which is ultimately der. fr. **uvuş**, confirms the theory that this verb is der. fr. ***tüviş** which, taking all the meanings together, seems to have meant 'a small pellet, bead of sweat' and the like. **Xak.** XI **etme:k uşaldı: tüvşeldi:** (*tevşeldi:*) 'the bread (etc.) was crumbled' (*futta*); **uşaldı:** is the main Verb (*aşl*) *Kaş. II* 235 (**tüvselü:r, tüvşelme:k**, spelt *tevşelü:r, tevşülme:k*).

D **tevşen-** Hap. leg.; Refl. f. of **tevşe:-**; lit. 'to entangle oneself (with something)'. **Xak.** XI **er i:şta: telim tevşendi:** (*tevşindi:*) 'the man occupied himself (*i'tamala*) with the affair and was very active' (*taḥarraka kaṭīra(n)*) *Kaş. II* 241 (**tevşenü:r, tevşenıme:k**, spelt *tevşünü:r, tevş.nme:k*).

D **tapşur-** Caus. f. of **tapış-**; 'to hand over, entrust (something *Acc.* to someone *Dat.*). S.i.a.m.l.g., except NE?, with the same meaning. *Kaş.* is the only authority for the Sec. f. **tapçur-**. **Uyğ.** VIII ff. Civ. **Budaşırı baxşıka tapşurup bérdimiz** 'we have handed over the property to Buddhaśrī the *baxşı*' *USp.* 14, 16; a.o. *do.* 17, 16: **Xak.** XI **men oğulnı: ana:sıŋa: tapçurdum** 'I have attached (*alḥaqtu*) the boy to his mother and made him her companion' (*alṣaqtuhu bihā* (MS. *bihi*)); the original form (*al-aṣl*) of the **-ç-** was **-ş-**; also used in other contexts *Kaş. II* 175 (**tapçurur, tapçurma:k**): XIII(?) *Tef.* **tapşur-** 'to entrust' (with *Acc.* and *Dat.*) 287: **Çağ.** XV ff. **tapşur-** (spelt) *sipurdan* 'to hand over, entrust' *San.* 1511. 14 (**tapşurul-** *teslim olun-* 'to be handed over' *Vel.* 160): **Xwar.** XIV **tapşur-** ditto *Qutb* 167; *Nahc.* 4, 16; 5, 10; 161, 6.

Tris. DBŞ

(D) **tavışğa:n** 'hare'; an old animal name ending in **-ğa:n**. This word has a very long history; it was a pre-VIII l.-w. in Kitan as (PU) *taoli*, see V. S. Starikov and V. M. Nedelyaev, *Predvaritel'noe soobshchenie o deshifrovke kidanskogo pis'ma*, Moscow, 1964, p. 10, fr. which it passed into Mong. as *taolai* (*Haenisch* 145); these words represent, of course, the L/R Turkish form ***tavılğa:n**. It was one of the animals of the twelve-year cycle in Turkish and Mong. Survives in SE Türki **tawşkan**, etc. *Jarring*, p. 297, and in several SC, NW, SW languages, see *Shcherbak*, p. 136. The SW Az. form is **dovşan** and in Osm. and Tkm. both **t-** and **d-** are noted, the former prevailing; initial **d-** is therefore improbable. In other languages the word for 'hare' is **koyan** (**?koḍan**). See *Doerfer* II 966. **Türkü** VIII **keyik yéyü tavışğan yeyü** 'eating wild game and hares' *T* 8: VIII ff. *IrkB* 44 (**üŋüş-**): **Uyğ.** VIII **tavışğan yıl** 'in the Hare Year' *Şu. E* 8: VIII ff. Civ. **tavışğan** (once spelt *tavıçğan* in *TT VII*) 'Hare (year, day, etc.)' occurs in *USp.* 86, 87, 108; *TT VIII P.*1, 36 and is common in *TT VII*; hare's gall-bladders, brains, and hair (for burning) occur in prescriptions in *H I* 25, 89, 116: XIV *Chin.-Uyğ. Dict.* 'hare' **tavışğan** *Ligeti* 261: **Xak.** XI **tavışğa:n** *al-arnab* 'hare': **tavışğa:n yılı:** 'one of the twelve years in Turkish: **tavuşğa:n** (*sic*) **öğüz** the name of a river which flows past (*'alā*) the town of Uç *Kaş. I* 513; in *I* 525, 25 **tavuşğa:n** (*sic*) is given as an example of a Common Noun in which **-ğa:n** is not a Dev. Suff.: XIV *Muh. al-arnab* (**ko:ya:n** in text; in margin) **ţawşa:n** *Mel.* 72, 10; **tavışka:n** (*-f-*) *Rif.* 175; *sanatu'l-arnab* **ţawışğa:n yı:lı:** 80, 19; **ţavışğa:n** (*-f-*) **yı:lı:** 186: **Çağ.** XV ff. **tawuşkan** 'the animal called *ţavşan Vel.* 180; **tawuşkan** *xargūş* 'hare'; also the name of one of the Turkish years; abbreviated form **tawşan** *San.* 165v. 20: **Tkm.** XIII *al-arnab* **ţawşa:n** *Hou.* 11, 5: **Kıp.**(?) XIV ditto . . . also called **dawuşağan** (so vocalized) *Bul.* 10, 6: XV ditto **ţawşa:n** *Kav.* 62, 7; *Tuh.* 4b. 8 (and see **koyan**).

D **tavışsız** Hap. leg.?; Priv. N./A. fr. **tavış. Uyğ.** VIII ff. Bud. **ünsüzin ünüp tavışsızın taşıkıp** 'getting up silently and going out noiselessly' *U II* 76, 3.

Tris. V. DBŞ-

D **tavışğa:nlaş-** Recip. Den. V. fr. **tavışğa:n**; Hap. leg., quoted to illustrate the meaning of verbs of this form and prob. only used in the Ger. **Xak.** XI **ol at yarışdı: meniŋ birle: tavışğa:nla:şu:** 'he had a horse-race with me for the prize of a hare; and the competitor who outlasted the other got it' *Kaş. II* 226, 16.

D **tavışla:-** Hap. leg.; Den. V. fr. **tavış. Xak.** XI **tavışla:dı:** (*tuvuşla:dı:*) **ne:ŋ** *badā fi'l-şay' ḥiss wa ḥaraka* 'a slight sound and movement were noticed in the thing' *Kaş. III* 335 (**tavışla:r, tavışla:ma:k**; spelt *tavı/uşla:-*).

Dis. DBY

tevey (**d-**) 'camel'. There is real doubt about the original form of this word; the oldest recorded form is **teve:**, but it became an early, First Period, l.-w. in Mong. as *temeyen/teme'n* (*Haenisch* 148; *Studies*, p. 234) which presupposes a final **-y**. *Kaş.*'s main entry, *III* 225, is spelt clearly **tevey** and occurs in a Section headed *'fa'al, fa'il, fa'ul* with various vowels on the second consonant', the third being *alif, wāw* or *yā'*. Nearly all the words in the Section end with long open vowels, e.g. **tapa:, tapı:** and it could be argued that *tevey* was intended to be an 'Arabic' spelling of **teve:** like *ma'nā*, which also has a final *yā'*, but this is improbable in itself and inconsistent with the simultaneous spelling of the Oğuz form **deve:** with final *alif*. It seems clear therefore that *Kaş.* meant the word to be pronounced **tevey**, and this was prob. the original form. S.i.a.m.l.g.; see *Shcherbak*, p. 103; the NW

Bashkir, Tat. and SW Az., Gagauz, Osm., and Tkm. forms mentioned there all begin with **d-**, which was prob. the original initial. See *Doerfer* II 1015. **Türkü** VIII *T* 48 (**egri: teve:**): VIII ff. **teve:si:ŋerü: barmı:ş** '(a man) went to his camels' *IrkB* 5; a.o. *do.* 46 (**2 titig**): **Uyğ.** VIII ff. Civ. various parts and excretions of the camel (**teve**) are mentioned in prescriptions *H I* 54, 60, 71 (**ügre:**), 98: XIV *Chin.–Uyğ. Dict.* 'camel' **teve** *Ligeti* 264; *R III* 1127: **O. Kır.** IX ff. *Mal.* 11, 9; 46, 3 (**egri: teve:**): **Xak.** XI **tevey** *al-ibil* 'camel', with **-v-**, used both as a Sing. and as a Plur. *Kaş. III* 225 (and see **Oğuz**); (the Oğuz and related tribes turn all **t-s** into **d-s**) for example the Turks call 'the camel' (*al-ba'ir*) **tevey** and the Oğuz, etc. **dewey** *I* 31, 20; they call *al-ibil* **tevey** and the Oğuz **dewe:** *II* 195, 25; the Turks call *al-ba'ir* **téwey** with a *kasra* on the *tā'*, and the Oğuz and tribes that I have mentioned with them say **tewe:** (*sic*) with a *naṣb* (i.e. *fatḥa*) on the *tā'* *III* 139, 7; the word is common, but the vocalization is chaotic, *tevi:* as often as *tevey*; there are three occurrences, no doubt errors, of **tewey** in Xak. texts: *KB* **téve** (*sic*) **burnı teğ** 'like a camel's nose' 206: XIII(?) *Tef.* **té:ve:** (*-f-*) 'camel' 292: XIV *Muh. al-camal* **dewe:** *Mel.* 15, 11; **té:we** *Rif.* 92; *al-ibil wa'l-camal* **tewe:** 70, 7; **dé:we:** 172: **Çağ.** XV ff. **téwe** *deve Vel.* 199 (quotn.); the word as such *is not listed in San.*, but two Çağ. phr. containing **téwe** are listed in 203r. 2–3 and two *Rūmī* phr. containing **déwe** in 227r. 4–5: **Oğuz** XI (after Xak. entry) 'the Oğuz call it (*al-ibil*) **dewe:** *Kaş. III* 225; o.o. *I* 31, 2; *II* 195, 25; *III* 139, 7 (see **Xak.**): **Xwar.** XIV **téve** 'camel' *Quth* 178; *Nahc.* 133, 7; 415, 3: **Kom.** XIV 'camel' **töve** *CCI*; *Gr.*: **Kıp.** XIII *al-camal* **tewe:** *Hou.* 14, 13: XIV **dewe:** ditto *Id.* 51; *Bul.* 7, 5: XV ditto *Kav.* 39, 7; 61, 20; *camal* **töwe** *Tuh.* 11b. 8.

Dis. DBZ

?D **tepiz** lit. 'salty ground, a salt pan', hence metaph. 'envy' and the like. Bang's suggestion in 'Das negative Verbum in der Turksprachen', *SPAW*, 1923, p. 114 that it is a Dev. N. in **-ız** fr. **tep-** is possible, but there is no obvious semantic connection. N.o.a.b. **Uyğ.** VIII ff. Civ. **tepizdeki teve mayakı** 'camel's dung on salty ground' *H I* 98: **Xak.** XI **tepiz** *al-sabxa* 'salt pan; salt marsh': **tepiz** (*bā'* unvocalized?) **kişi:** 'an envious (*al-ḥasūd*) man': *wa yuqāl li'l-harda'a awi'l-ḥimli'lladī lā yastaqirr rākibuhu* and 'a pack saddle or load on which the rider cannot settle comfortably' is called **tepiz yük** (?*sic*; the only vowel on these words is a *ḍamma* on the *bā'* which is prob. an error; the word seems to be used metaph. for 'awkward, uncomfortable') *Kaş. I* 365; a.o. *II* 208, 12 (**çokraş-**): *KB* **tepizlik bolur bu kapuğda üküş tepiz kayda erse tütüş ol uruş** 'there is a great deal of envy behind these (palace) gates; wherever there is an envious man there are (constant) disputes and quarrels' 4247; a.o. 4254: **Kıp.** XIV **tépiz** *al-arḍu'l-sabxa Id.* 37; *al-sabxa* **tepiz** *Bul.* 3, 9.

D **tapzuğ** Hap. leg.; Dev. N. fr. **tapuz-**; note that the quotation contains a different word. **Xak.** XI **tapzuğ** 'a riddle' (*al-alğūza*) which is used to test (the intelligence) (*yuḥākī bihā*); one says **tapuzğuk** (*sic*) **tapuzdım** 'I asked a riddle' *Kaş. I* 462.

Dis. V. DBZ-

D **tapuz-** Caus. f. fr. **2 tap-**; pec. to *Kaş.*; there is at any rate one word for 'riddle' der. fr. **2 tap-**, NC Kır. **tabışmak**; SC Uzb. **topışmok**; see also **tapuğuk**; but in other modern languages quite different words are used. **Xak.** XI **ol maŋa: sö:z tapuzdı:** *al-ğaza ilayya'l-kalām mina'l-alğūza* 'he asked me a riddle' *Kaş. II* 86 (**tapuzur, tapuzma:k**); o.o. *I* 462 (**tapzuğ**); *II* 164, 25 (**tapuğuk**).

D **tepze:-** Den. V. fr. **tepiz**; n.o.a.b. **Xak.** XI **ol anı: tepze:dı:** *ḥasadahu* 'he envied him' (**tepze:r, tepze:me:k**) . . . **ol anı: tepse:dı:** same translation, dialect form (*luğa*) under **-z-** (*fi'l-zāy*) *Kaş. III* 283 (**tepse:r, tepse:me:k**); **tepze:dı:** *ḥasada* is derived fr. **tepiz** *al-sabxa I* 19, 10; o.o. of **tepse:-** *ḥasada I* 463, 10; 155, 17 (**umunçluğ**): *KB* **kişi tepsemegil** 'do not envy people' 1302; o.o. 974 (**1 öyük**), 4248–9, 4254–5: XIII(?) *Tef.* **tepse-** 'to be envious' 299.

D **tepzet-** Caus. f. of **tepze:-**; pec. to *Kaş.* **Xak.** XI **ol meni: bu: ı:şka: tepzettı:** 'he incited me to envy (*'alā'l-ḥasad*) over this affair' *Kaş. II* 335 (**tepzetü:r, tepzetme:k**); **ol meni: tepsettı:** 'he incited me to envy'; *luğa fi'l-zāy II* 336 (**tepsetü:r, tepsetme:k**).

D **tepzeş-** Hap. leg.; Recip. f. of **tepze:-**. **Xak.** XI **ola:r kamuğ bu: ı:şka: tepzeşdı:ler:** 'they all envied one another (*taḥāsadū*) over this affair' *Kaş. II* 206 (**tepzeşü:r, tepzeşme:k**).

Tris. DBZ

D **tapuzğu:** Hap. leg.; Dev. N./A. fr. **tapuz-**; in the actual quotation an Adj., in spite of the translation. **Xak.** XI **tapuzğu: ne:ŋ** *al-alğūza* 'a riddle' (lit. 'a puzzling thing') *Kaş. I* 489.

D **tapuğuk** Dev. N. fr. **tapuz-**; 'a riddle'. Survives in NE Tuv. **tabızık** *R III* 973. **Xak.** XI **tapuğuk** *al-alğūza* 'a riddle' *Kaş. I* 502; (in a para. on verbs ending in **-z-** which are not Caus. f.s; which is in this case an error) **tapuğuk tapızdı:** (*sic*) *alğaza'l-alğūza II* 164, 25; a.o. *I* 462, 6 (**tapuğ**).

D **tepizlig** Hap. leg.; P.N./A. fr. **tepiz**; the passage is in Man. Syriac script which makes the **-p-** certain. **Türkü** VIII ff. Man. (just as if one sows seed) **tepizlig yérde** 'on salty ground' (it does not come up) *M III* 14, 4 (iv).

D **tepizlik** A.N. fr. **tepiz**; 'envy'. Pec. to Xak. **Xak.** XI **tepizlik** *al-ḥasad* 'envy'; one says **anıŋ tepizlikı: kimke: talka:r** 'whom does his envy injure?' (*yaḍurr*) *Kaş. I* 506: *KB* 4247 (**tepiz**), 4250 (possibly spurious).

Mon. DC

tu:ç (tu:c) an alloy of copper, no doubt in an early Turkish context 'bronze' (copper and tin) rather than 'brass' (copper and zinc). Ar. terminology on this subject is very inexact, if the dicts. are to be trusted; *ṣabah*, *ṣufr*, and *nuḥās* all seem to mean basically 'a yellow metal' and are translated indiscriminately 'copper' or 'brass'; *quluzz* the one word translated 'bronze' as well as 'brass' does not appear below. The word also exists in Pe. as *tūc*, but clearly as a Turkish l.-w. S.i.s.m.l. in SE, NW, SW; in Osm. **tuc** and more recently **tunc** a modern Sec. f. **Xak.** XI **tu:ç** *al-ṣabahu'l-aṣfar Kaş. III* 120; a.o. *II* 353, 5 **(yalrıt-)**: XIV *Muh. al-ṣabah wa'l-ṣufr* **tu:c** *Mel.* 75, 6; *Rif.* 178: **Kom.** XIV 'bronze' **tuç** *CCI*; *Gr.*: **Kıp.** XIV **ţuc** *al-nuḥās Id.* 62; *al-nuḥās* **(bağır** and) **ţu:c** *Bul.* 4, 9; a.o. *do.* 6, 7 **(bo:rğu:y)**: **Osm.** XIV ff. **tuc** 'bronze'; c.i.a.p. *TTS I* 699; *II* 904; *III* 685; *IV* 759: XVIII **tuc**, in *Rūmī*, 'a kind of *filizz* 'copper alloy' which they call *rūy* 'brass' *San.* 169v. 18 (a list of Pe. meanings of *tūc* follows).

Dis. DCA

S tuçı See **tutşı:**.

Mon. DD

1 tat the basic meaning of this word, which is translated very variously, seems to have been not so much 'stranger', which is **1 ya:t**, as 'an alien', prob. a subject, but in any case inferior. Radloff (*III* 899) says that he had personally heard of it only as applied to a section of the Tatar population in the Crimea; his quotn. fr. *Budagov* goes back to *Vel.* As regards SW Osm., *Leh. Osm.* 286 (repeated in *R III* 899 and *Sami* 370) says that it was a word applied to the old Iranian and Kurdish populations of provinces absorbed into the Ottoman Empire and hence came to mean 'miserable, destitute'. **Türkü** VIII **oğlı:ŋa: tatı:ŋa: teğı: bunı: körü: bilip** 'see and know this (all of you) down to your sons and alien subjects(?)' *I S* 12; *II N* 15: **Xak.** XI **tat** among the Turks generally 'a Persian' (*al-fārisī*); hence the proverb **tatığ kö:zre: tikenig tübre:** 'hit a Persian in the eye and a thorn-bush at the roots': **tat** among the **Yağma:** and **Tuxşı:** *kafara Uyğur* 'a pagan Uyğur'; I heard this from them in their country; and there is a phr. current there **tat tavğa:ç** 'Uyğur and Chinese'; they have this same proverb similarly explained, because they do not trust them; just as the right thing to do to a thorn-bush is to cut it down at the roots, so also the right thing to do to an Uyğur is to hit him in the eye. And they have another proverb **tatsız türk bolma:s başsız börk bolma:s** 'there are no Persians except those mixed up with Turks (*sic*, *lā yakūnu'l-fārisī illā wa yuxāliṭu'l-turk*), just as there is no cap unless it has a head to be put on' *Kaş. II* 280; a.o. *I* 453 **(tavğaç)** and several others translated *al-fārisī*, *kāfir*, or *Uyğur*: **Çağ.** XV ff. **tat** 'a class of serfs (*ri'āyā*) who do not live in towns and, without being actual slaves (*kul*), are in the service of landed gentry (*akābir*); also used of a class of unemployed roughs (*bī-kār levend*) *Vel.* 162 (quotn.); **tat** *fırqa-i tācik* 'a clan of Persians' *San.* 152r. 5 (quotn.); **Kıp.** XIV **ţat** *al-fallāḥ* 'a peasant' (one MS. adds 'Arab and Persian') *Id.* 62; **ţa:t** *al-musta'rab* 'assimilated to the Arabs' (perhaps an error for *al-mustağrab* 'foreigner') *Bul.* 5, 9: XV *ḥaḍarī* 'villager' **(şart** and) **ţat** *Tuh.* 13b. 3; *fallāḥ* **ţat** *do.* 27b. 8.

2 tat (?d-) 'rust'; survives in NE, several dialects (*R III* 898), and Khak. **tat**; Tuv. **dat**; SE Türki **dat** *BŞ* 326, **tat** *Jarring* 297; NC Kır. **dat**; Kzx. **tat/tot**; NW Kk. **tat**; Kumyk, Nogay **tot**. Initial **d-** is very unusual in those languages where **dat** is used. Cf. **bas, 6 kü:g. Xak.** XI **tat** (with *fatḥa*, and *ḍamma* added above) 'rust' (*al-ṭab'*) which attacks swords and the like *Kaş. II* 281 (prov., see **1 tatık-**): **Kıp.** XV *Tuh.* 22a. 11 **(ün)**.

S 3 tat See **tatığ**.

tı:t 'larch-tree'. Survives in all NE languages *R III* 1334 including Khak. and Tuv. **(dıt)**, but not elsewhere (NC Kır. **tıt** 'mulberry-tree' is a Sec. f. of Ar. *tūt*). **Uyğ.** VIII ff. Civ. **tıt söğüt** 'larch-tree' *TT I* 163 **(butık)**; *VII* 29, 17: **Xak.** XI **tı:t** 'the larch (*al-ṣanawbar*) tree which grows in the mountains' *Kaş. III* 120.

to:ḏ 'the bustard, *Otis* spp.'. Survives only(?) in SW Osm. **to:y. Xak.** XI **to:ḏ** (mis-spelt *bo:ḏ*, and immediately following that word) *al-ḥubārī* 'bustard': **to:ḏ** (also spelt *bo:ḏ*; it is possible, but improbable, that that spelling is correct) **monçuk** 'beads (*xarazāt*) made of solid perfume and musk (*sukk wa musk*) which are worn by women' *Kaş. III* 121; **Çigil** XI **to:y** *al-ḥubārī, luġa fī'l-ḏāl Kaş. III* 142: *KB* (in a list of eight game birds) **toy** 5377: **Çağ.** XV ff. **toy** (2) *tūğdarī* 'bustard', also called **toy kuş** *San.* 188r. 10 **Kıp.** XIII *al-ḥubārī* **ţoy** *Hou.* 10, 5: XIV **ţoy** *al-ḥubruc* 'bustard' *Id.* 67; **doğ** (*sic*) *al-ḥubārī do.* 49 (*Bul.* 12, 2 has *al-ḥubārī* **b.rğa:ṭ.y**, which is obviously corrupt; reading *tā'* for *bā'* and *wāw* for *rā'* it becomes **to:ğa:ṭay**, which looks like a Sec. f. of Mong. *toğodak* (*Kow.* 1807); **doğ**, under *dāl-ğayn* and so not a mis-spelling, may have some Mong. connection): **Osm.** XIV ff. **toy** 'bustard' in several texts *TTS I* 696.

PU **tot** peculiar to Uyğ. Bud. and used only in the Hend. **tot uçuz**; presumably 'worthless' or the like. See (PU) **tota:-**. **Uyğ.** VIII ff. Bud. **bu muntağ tot uçuz savların** 'these so worthless words' *U IV* 8, 31–2; o.o. *U II* 77, 19; 86, 36.

Mon. V. DD-

tat- (?da:d-) 'to taste' (Trans.); for the **-a:-** see **ta:tığ, ta:tur-**. The relationship between this V. and **tatı:-** 'to be tasty' (Intrans.) is obscure. Except in NE where they have been displaced by the Mong. l.-w. *amda-* and the like, either or both s.i.a.m.l.g., but not necessarily as Trans. and Intrans. respectively. In

SE Türki **tati-** is both Trans. and Intrans., and in NC Kzx. **tat-**, but in Kır. **tat-** is Trans. and **tatı-** Intrans.; in SC Uzb. both **tot-** and **totl-** are both; in NW languages **tat-** is the usual form; SW Az. **dad-**; Osm. **tat-** (**tad-** before vowels) and Tkm. **da:t-** (**da:d-** before vowels) are Trans. only. **Uyğ.** VIII ff. **tili . . . tatığ tatar** 'his tongue tastes (various) tastes' *TT VI* 174; **tatmış tatığığ** 'the taste which he has tasted' *do.* 176: Civ. [gap] **çığ ta:tır** *TT VIII I.6* (if this is to be restored as **açığ ta:tır** 'it tastes bitter', it prob. belongs to **tatı:-**): **Xak.** XI *KB* (he brought out various foods and drinks and) **ayur azkına tat** 'he said "taste a little" ' 5440; (he said the morning prayer and) **tattı aş-a** 'tasted food' 5829: XIII(?) *Tef.* **tat-** 'to taste (Trans.)' 289; *At.* 209 (**1 açığ**) a.o.o.: XIV *Muh. ḏāqa* 'to taste' **da:t-** *Mel.* 26, 5; **ṭat-** *Rif.* 109; *ṭaṭa"ama* ditto **ṭa:t-** 106 (only): **Çağ.** XV ff. **tat-(-ay)** *tad-(-ayın) Vel.* 162; **tat-** *çaşidan* 'to taste' *San.* 151 v. 8 (quotns.): **Xwar.** XIV ditto *MN* 362: **Kom.** XIV 'to taste, or savour (something)' **tat-** *CCI, CCG; Gr.*: **Kıp.** XIII *ḏāqa* **ṭa:ṭ-** *Hou.* 40, 9: XIV **ṭaṭ-** *ḏāqa Id.* 64: XV ditto *Kav.* 77, 18; *ḏāqa* **ṭat-** *Tuh.* 16a. 3; 16b. 2; *ṭa'ima* ditto *do.* 23b. 9; 24a. 5.

tét-, tıḏ-, tıt-, tit- Preliminary note. *It is reasonably clear how many Verbs of each of these forms there are, but, as they are usually graphically indistinguishable, it is often difficult, and in damaged passages like* U III *25, 15 (i) and* TT III *112 impossible, to determine which Verb is concerned.*

D **1 tét-** (**d-**) Caus. f. of **té:-** with the idiomatic use of Caus. as Pass.; 'to be said to be, to be called'; almost always in the form **tétir** 'is said to be, is called'. Pec. to Uyğ. **Uyğ.** VIII ff. Man. **eḏgü tétyük nomluğ [ertinig]** 'the precious doctrine called "good" ' *TT III* 108: Bud. **tétir** is very common in texts like *TT V* 4 ff., e.g. **tïz yokaru béike tegi suv uluğ tétir** 'from the knee up to the waist (the element of) water is said to be predominant' *do.* 4, 4; o.o. *TT IV* 4, 3; *VII* 40, 71; *Suv.* 110, 6; *PP* 11, 4; 38, 8; 74, 6; **tétirsiz** 'you are called' *U I* 23, 11: Civ. **tétir** is common in texts like *TT VII* 14.

2 tét- (**té:t-**) pec. to Xak., but cf. **té:tik, té:til-, tétin-, tétrü:**; it is difficult to fit the first two in semantically with the rest, and they may be derived fr. some other V., perhaps ***tétï:-**. **Xak.** XI **kul begke: tétti:** 'the slave resisted (or opposed, *qāwama*) the *beg*' (followed by two illustrations of **tétrü:**) *Kaş. II* 292 (**téte:r, tétme:k**): *KB* (I was friendly disposed to you but) **maṇa tétgü teg sen aḏın boldı söz** 'you seem to be hostile to me and your tone has changed' 1083.

tıḏ- (**?tı:ḏ-**) 'to obstruct, restrain', and the like. S.i.s.m.l. (not SE or SW) usually as **tıy-**. **Türkü** VIII ff. Man. **nomuğ törüğ yaḏturmatın tıḏtımız erser** 'if we have failed to disseminate and have obstructed the doctrine and rules' *Chuas.* 74–5: **Uyğ.** VIII ff. Man. **ayığda yaratındaçılarığ tıḏtıŋız** 'you have restrained those who fall into evil ways' *TT III* 74–5; a.o. *do.* 112(?): Bud. **yarlığ bolzun tıḏmazun** 'let there be an order, let them not obstruct me' *PP* 19, 1; o.o. *do.* 27, 3; 40, 7; 51, 6 (mistranscribed); *U II* 69, 5 (ii) (**çerig**); *U III* 49, 25; 51, 19; *TT X* 106, 496, etc.: Civ. **kün ay yarukın tıḏa katığlanur** 'he strives to obstruct the light of the sun and moon' *TT I* 27; a.o.o.: **Xak.** XI **ol anı: tıttı:** *mana'ahu* 'he prevented (or hindered) him'; originally **tıḏtı:** but assimilated to **-tt-** (*uḏğıma wa şudda*) *Kaş. II* 292 (**tıḏa:r, tıḏma:k**); **ol anı: tıydı:** *mana'ahu*; originally **tıḏtı:** but modified (*xuffifa*) *III* 244 (**tıya:r, tıyma:k**); **ol anı: aşka: tı:ḏtı:** *mana'ahu li'l-ṭa'ām* 'he prevented him from (getting) food' *III* 439 (**tı:ḏa:r, tı:ḏma:k**): *KB* (on your journey) **kereklikni alğıl kereksizni tıḏ** 'take what you need and discard what you do not' 1445; **yırak ıḏmasa tıḏsa yığsa erig** 'he should not send (the troops) far (from the camp) but restrain and concentrate them' 2347; o.o. 4671, 5292, 5439, 5581, 6182, 6472: XIII(?) *At.* **söğünç kelgü yolnı akılık tıyur** 'liberality blocks the road by which abuse comes' 232: XIV *Muh.*(?) *mana'a* **tıy-** *Rif.* 115 (only); a.o. 121 (mis-spelt): **Çağ.** XV ff. **tıy-(-ıp**, etc.) *man' eyle- Vel.* 199 (quotns.); **tıy-** ('with **-ıy-**') *man' kardan San.* 203r. 4 (quotns.): **Xwar.** XIV **tıḏ-/tıy-** 'to restrain, hold back' *Qutb* 192: **Kom.** XIV ditto **tıy-** *CCI, CCG; Gr.* 261 (quotn.): **Kıp.** XV *'awwaqa* 'to impede, hinder' **tıy-** *Tuh.* 26a. 11.

tıt- (**?d-**) 'to tear to pieces' and the like. S.i.a.m.l.g. except NW(?); in NE Khak., NC Kır. **tıt-**; NC Kzx. **tüt-**; SW Osm. **dit-**; Tkm. **dit-/tüyt-**; elsewhere **tit-**. See *Doerfer* II 996 and **titimlig**. **Xak.** XI **ol et tıttı:** *mazzaqa'l-laḥma'l-muharrā* 'he tore the boiled meat to shreds', also used when one tears a garment to shreds (*mazzaqa tamzīqa(n) bāliğa(n)*) *Kaş. II* 292 (**tıta:r, tıtma:k**): **Çağ.** XV ff. **tit-** 'to tear something to pieces (*çīzī pāra pāra kardan*) with the hands'; and 'to separate' cotton lint, etc. from the seed *San.* 190r. 1: **Kıp.** XIII *natafa* 'to pluck out' (feathers, hair, etc.) **tıt(-gil)** *Hou.* 36, 20: XIV **dıd-** ('with back vowels') 'to pluck' (*nafaṣa*) wool, cotton, and the like; Imperat. **dıd** *Id.* 48: XV *nasala wa nasara* 'to unravel, pluck out' (VU) **tit-** *Tuh.* 37a. 1 (if with back vowel it would prob. be spelt *ṭıt-*).

1 tit- 'to give up, renounce'; pec. to Uyğ. Bud. Cf. **ıḏala:-**. **Uyğ.** VIII ff. Bud. Sanskrit *tyaktvā* 'having given up' **titip** *TT VIII D.22*, 40; *jahāti* 'he gives up' **tite:r** *do.* 39; (in a list of virtues) **titmek** 'renunciation' *TT V* 24, 61 (and see note thereon); o.o. *TT V* 26, 107–8, etc. (**ıḏala:-**); *Kuan-ši-im Pusar* 70, 7–11 (**yüze:gü:**); *U IV* 48, 82–3, etc.

VÜ **2 tit-** (**?töt-**) 'to ache, throb'; pec. to *Kaş.* where it occurs twice in different spellings. The main entry opens the list of words of this form, is vocalized with *ḍamma* and has

the Infin. in *-ma:k*, but the Dev. N. is vocalized with *kasra* and ends in **-ig**. The **-ig** can hardly be a mistake and, since Infin. terminations tend to be erratic, it can be taken as certain that this V. had a front vowel, but the position of the main entry before **tut-** suggests that the *ḍamma* is correct and the word may have been **töt-** or **tüt-**. **Xak.** XI **ba:ş tötti:**(?) 'the wounded ached (*amaḍḍa*) because of a blow' *Kaş. II* 291 (**töte:r, tötme:k** spelt *-ma:k*); one says **ba:ş titig titti:** 'the wound ached a great deal' (*amaḍḍa ayya imḍāḍ*) *I* 386.

D **tö:ḍ-** (?**d-**) 'to be full, satiated', and the like; apparently a der. f. in **-ḍ-**/(see *v. G. ATG*, para. 153 and cf. **yo:ḍ-**, **yü:ḍ-** and perhaps **ko:ḍ-**) fr. **to:-**, which in this case seems to be a Pass. Suff. S.i.a.m.l.g., usually as **toy-**; SW Az., Osm., Tkm. **doy-**. **Türkü** VIII **bir toḍsar açsık ömezsen** 'if you are once satiated, you do not remember being hungry' *I S* 8, *II N* 6: **Uyğ.** VIII ff. Bud. *na paripūryate* 'he is not satiated' **toḍma:sa:r** (spelt *tot-*) *TT VIII C*.9: **Xak.** XI **menıŋ karın to:ḍtı:** 'my stomach was satiated' (*şabi'a*) *Kaş. III* 439 (**to:ḍa:r**/**to:ḍu:r** 'both forms' (*luğatayn*), **to:ḍma:k**); **karın toydı:** *şabi'a'l-baṭn*; originally **toḍtı:** with the **-ḍ-** changed to **-y-** in colloquial speech (*bi-luğati'l-qawm*) *III* 244 (**toya:r, toyma:k**); the Çigil Turks say **karın toḍtı:** *şabi'a'l-baṭn*, and they (the Kıpçak, Yeme:k, Suwa:r, Bulğa:r, and tribes in the direction of Rūs and Rūm) say **tozdı:** with **-z-** *I* 32, 16; a.o. *II* 324, 22: *KB* **kara karnı toḍsa** 'if the common people's stomachs are full' 988; o.o. 923, 3602, 3611 (**arpa:**), 3766, 4769: XIII(?) *At.* **ḥarīş toḍmaz** 'the miser is never satisfied' 305; a.o. 255; *Tef.* **toy-** 'to be satiated, full' 306: XIV *Muh. şabi'a* **to:y-** *Mel.* 27, 9; 41, 10; *Rif.* 110, 131; *al-şab'* **to:ymak** 36, 7; 122: **Çağ.** XV ff. **toy-(-mağur)** *toy-* (i.e. *doy-*) *Vel.* 226; **toy-** *sīr şudan* 'to be satiated' *San.* 187r. 24 (quotns.): **Xwar.** XIII **doy-**/**toy-** ditto *'Ali* 30, 56; XIV **toy-** ditto *Qutb* 181: **Kıp.** XIV **toy-** *şabi'a Id.* 67; (**tok** *al-ṣa'bān*) 'the Perf. is **toydı:**; the regular form (*qiyāsulhu*) should be **tokdı:**, but I have never heard it' *do.* 65; *şabi'a* **toy-** *Bul.* 49v.: XV ditto. *Kav.* 74, 8; *Tuh.* 21b. 7.

tut- 'to hold, grasp, seize', and the like. C.i.a.p.a.l. sometimes with idiomatic meanings. The initial **d-** in early Osm. is not confirmed elsewhere. **Türkü** VIII **tut-** is common; e.g. (if you stay in the Ötüken mountain forests) **beŋgü: él tuta: olurtaçı: sen** 'you will sit (on the throne) and hold the realm for ever' *I S* 8: VIII ff. *IrkB* 3 (**tapla:-**); **ol taşı:ğ özl: üze: tutsa:r** 'if a man keeps that stone on his person' *Toyok* 17 (*ETY II* 58); a.o.o.: Man. **iğıḍ nomuğ törüg tutuğma:** 'holding to a false doctrine and rules' *Chuas.* 128–9; a.o.o.: **Uyğ.** VIII **tut-** occurs in several damaged passages: VIII ff. Man. **küyü közeḍü tutmakları bolzun** 'may they watch over us (Hend.) and keep us' *M I* 31, 4–5 (i); a.o.o.: Bud. **tut-** 'to keep, hold', etc. is common, see e.g. *Index to TT I–V*: Civ. **tut-** is common, e.g. *TT I* 34–5, 41 (**bek**); **bor sirkesin ağızda tutup** 'holding wine vinegar in one's mouth' *H I* 70: **Xak.** XI **ıt keyik tutı:** 'the dog seized (*axaḍa*) the antelope' (etc.); also used for anyone who seizes something; and one says **ol maŋa: elig tutı:** *kafala bī* 'he gave me a guarantee' *Kaş. II* 292 (**tuta:r, tutma:k**); *I* 45, 21 (**ağırlığ**) and many o.o.: *KB* **amul tutğıl öğ** 'keep your mind at peace' 25; **bu söz éşke tutğıl** 'keep this saying as a companion' 165; o.o. 99, 183, 306, 540 (**ağır**), 750 (**i:ḍ-**), etc.: XIII(?) *At.* **tut-** is common; *Tef.* ditto 312–13: XIV *Muh. qabaḍa* 'to grasp' **duṭ-** *Mel.* 30, 5; 40, 7; *qabaḍa wa amsaka* ('to take hold of') **ṭut-** *Rif.* 114, 129; *lāzama* 'to cling to' **duṭ-** 30, 15; 115: **Çağ.** XV ff. **tut-(-kusı,** etc.) *dut- Vel.* 201; **tut-***giriftan wa dāştan* 'to seize, hold' *San.* 168r. 1 (quotns.): **Xwar.** XIII **dut-** ditto *'Ali* 26, 30: XIII(?) **tut-** (or ?**dut-**) *Oğ.* 111, etc.: XIV **tut-**ditto *Qutb* 187; *MN* 35, etc.: **Kom.** XIV ditto **tut-** *CCI, CCG; Gr.* 258 (quotns.): **Kıp.** XIII *amsaka* **ṭut-** *Hou.* 35, 5: XIV **ṭuṭ-** changed fr. **ṭut-** ditto *Id.* 62; *amsaka wa ḍabaṭa* 'to hold fast' **ṭuṭ-** *Bul.* 24r.: XV *amsaka* **ṭuṭ-** *Kav.* 74, 6; *masaka* **ṭut-** *Tuh.* 35; a. 9, a.o.o.: **Osm.** XIV–XVI and ?later **dut-** with various idiomatic meanings *TTS I* 233; *II* 330; *III* 217; *IV* 252.

VU **töt-** See **2 tit-**.

?S **tüt-** See **tüte:-**.

Dis. DDA

VU **tada:** Hap. leg.; perhaps a l.-w., cf. **tadu:**. **Xak.** XI **tada:** *al-bayn wahwa qiṭ'a mina'l-arḍ qadr madda'l-baṣar min 'aşr xatawāt* 'the amount of land within eyeshot from ten paces' *Kaş. III* 220 (i.e. everything in sight as far as the horizon).

F **tadu:** l.-w. fr. Sanskrit *dhātu* 'an element in nature; an elementary constituent of the body', N.o.a.b. **Uyğ.** VIII ff. Civ. (PU) **tadu** 'nature' *H II* 30, 149; 22, 15: **Xak.** XI **tadu:** *tab'u'l-insān wa ṭabi'atuhu* 'the nature and natural elements of a man' *Kaş. III* 220: *KB* **bu tört éş maŋa tört tadu teg turur tüzülse tadu çın tiriglik bolur** 'these four Companions (of the Prophet) to me are like the four natural elements; if the natural elements are in harmony life becomes upright' 60; o.o. 882, 1054–1055 (**için, arta:-**); 6006.

dede: a quasi-onomatopoeic pec. to the Oğuz–Kıpçak group; originally 'father' (cf. English colloquial 'daddy'), later, when displaced in this meaning by **baba** (another quasi-onomatopoeic) 'grandfather; old man, dervish', and the like. Survives in these meanings only(?) in SW Osm. See *Doerfer* III 1179. **Oğuz** XI **dede:** *al-āb* 'father' *Kaş. III* 220: **Kıp.** XIV **dede:** *al-cadd abū'l-āb* 'paternal grandfather' *Id.* 48; **dede:** (misplaced under *dāl wāw*) *al-cadd*, also called **aṭa:** *do.* 51: XV (*al-cadd* **öbüge**, Mong. l.-w.) *al-cadda* 'grandmother' **dede** *Tuh.* 11a. 11: **Osm.** XIV ff. **dede** not listed in *TTS*, but the title of the well-

known XIV (or XV) character **Dede Korkud**: XVIII **dede** in *Rūmi* 'paternal or maternal grandfather', also used of ascetic holy men and dervishes *San.* 223v. 1.

VU **tuḍa** pec. to Uyğ., and used only in the phr. **aḍa tuḍa**, see **aḍa:**; prob. a mere jingle with that word and not an independent word.

Dis. V. DDA-

?S **tatı:-** 'to taste (Intrans.), to be tasty'. The relationship between this V. and **tat-**, q.v., is obscure; it can hardly be a der. f. since there is no trace of a Dev. Suff. **-ı:-**, so is presumably a Sec. f. For modern occurrences see **tat-Xak.** XI **aş ağızda: tatı:dı:** *wucida ṭa'm hāḍā'l-ṭa'ām fi'l-fam wa talaḍḍaḍa bihi* 'the taste of the food was ascertained in the mouth, and it (the mouth) found it delightful' *Kaş. III* 257 (**tatı:r, tatı:ma:k**; prov.): *KB* **tatıdı tirlglik** 'life was sweet' 5627.

PUD **tota:-** Den. V. fr. **tot**, q.v.; 'to disparage' or the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **söğüp sarsıp totap uçuzlap** cursing, abusing, and disparaging (Hend.)' *Suv.* 136, 9–10; a.o. *U II* 77, 17–18 (**utrun-**): Civ. *TT VII* 25, 5–6 (**térge:ş**).

tüte:- 'to emit smoke or steam'; survives in most NC, SC, NW languages, and SW Tkm.; the Osm. form **tüt-** seems to be a Sec. f. rather than the original form. See **tütet-, tütek, tütün. Uyğ.** VIII ff. Bud. **kaltı lınxwa sayu tütün tüterçe ol erser** 'when every lotus (Chinese l.-w.) seems to be emitting smoke' *PP* 38, 5–7.

Dis. DDC

S **tutçı:** See **tutşı:**.

Dis. V. DDD-

D **tatıt-** Caus. f. of **tatı:-**; s.i.s.m.l. **Xak.** XI **tu:z aşığ tatıttı:** 'the salt brought out the flavour (*awcada ṭa'm*) of the food'; also used of anything that impresses on you (*aṣarra laka*) the flavour of anything *Kaş. II* 299: XIII(?) *At.* **'asal tatrup ilkin tamak tatıtıp** 'first he makes you taste honey and gives a pleasant taste to your throat' 207: **Xwar.** XIV **tatut-** 'to make (someone) taste (something *Acc.*) *Qutb* 173.

D **tütet-** Caus. f. of **tüte:-**; s.i.s.m.l. in NE, NC, NW, 'to make (something) smoke, to smoke out (an animal from a hole)'. **Xak.** XI **o:t tütü:n tütetti:** 'the fire smoked' (*daxxana'l-duxān*) *Kaş. II* 299 (**tütetü:r, tütetme:k**; both spelt *tütit-*): **Xwar.** XIII **dü:te:t-** 'to smoke' *'Ali* 25 (misdescribed as a Den. V.).

Dis. DDĞ

D **ta:tığ** (in *Kaş.* under the heading *fā'il*) Dev. N. fr. **ta:t-** (**tat-**) rather than **tatı:-**; 'taste, flavour', often with the implication of 'a pleasant taste'. This is the only form of this word in the early period and it still survives as **tatu:** in NE, NC, but fr. the medieval period a syn. word **tat** appeared, which survives in all other language groups. There is no good reason for supposing that it is a really old word. **Uyğ.** VIII ff. Man.-A **tatağ** *M III* 12, 17 (i) (**1 teŋ**): Bud. in Bud. terminology **tatığ** 'taste' is normally the fourth of the six senses, see *TT VI* 174 ff.; *U III* 37, 30–1 (**1 açığ**)—in *Suv.* 118, 7 **tatığ** must mean concretely 'tasty food', (if any are suffering from hunger and thirst) **aḍruk aḍruk taŋ taŋsuk tatığlar üze toḍğurdaçı bolayın** 'I will be the one who satisfies them with various wonderful (Hend.) tasty foods'—in *Suv.* 590, 23 ff. the seven **uğuş** of the body are enumerated as 'flesh, blood, **tatığ**, skin, bone, marrow, and **oluk**(?)'; this seems to be an error for **tadu::** Civ. **tatığlar bütgüke tayağı tétir** 'it is called a support for the preparation of tasty foods' *TT I* 191; o.o. *do.* 187, 199: **Xak.** XI **ta:tığ** *al-laḍḍa* 'a pleasant taste', one says in a jingle (*fi'l-izdiwāc*) **ta:tığ ta:lığ** *Kaş. I* 408; **aş tatğı: tu:z yoğrı:n yé:me:s** 'one gives a flavour (*ṭa'm*) to food with salt, but one does not eat it as a (separate) dish' *III* 31, 22: *KB* (when a man reaches the age of sixty) **tatığ bardı andın** 'the savour (of life) has gone' 367; **tatığ erdi barça yigitlik işim** 'when I was young all my work was pleasant' 370; o.o. 375 (**öç-**), 689, 1087, 1891–3, 3586, etc., all with the connotation of a pleasant flavour: XIII(?) *At.* (the wise man knows) **bilig tatğın** 'the sweet taste of wisdom' 106; *Tef. mizāc* 'the physical characteristics' (of a particular kind of water) **tatığ** 289: XIV *Muh. al-ḍawq* 'taste' **da:t** *Mel.* 34, 2–3; **ṭa:ṭ** *Rif.* 119; *al-ṭa'm* **da:ṭ** 66, 3; **ta:t** 165: **Çağ.** XV ff. **tat** *maza* ('flavour') *wa laḍḍa wa ṭa'm San.* 152r. 5: **Xwar.** XIV **tatığ** 'taste' *Qutb* 174: **Kom.** XIV 'taste, savour' **tatığ** *CCI*, **tatov** *CCG*; *Gr.*: **Kıp.** XIII (after **ṭa:ṭlu:** 'sweet', opposite to 'bitter') *al-ṭa'm min kull şay'* **ṭa:ṭ** *Hou.* 27, 10; a.o. 40, 9: XIV **ṭaṭ** *al-ḥalāwa* 'sweetness'; **ṭa:ṭ** *al-ṭa'm Id.* 64.

D **tıḍığ** N.Ac. fr. **tı:ḍ-**; 'hindrance, obstruction', and the like. S.i.s.m.l. w. similar phonetic changes. **Uyğ.** VIII ff. Bud. (destroying and putting an end to) **örtüg tıḍığlarığ** 'coverings and obstructions' *U II* 33, 5; o.o. *TT IV* 6, 48 (**boşğutçı**); *Suv.* 73, 21 (**aḍart-**); *U III* 18, 12; 28, 8: Civ. **aḍın kişilerdin tıḍığ bar** 'there is obstruction by others' *TT I* 213–14: **Xak.** XI **tıḍığ** *al-ḥaṣr mina'l-şay' wa'l-man'* 'denial -of access to something, prevention' *Kaş. I* 373: *KB* (out of ten remarks) **biri sözlegü ul tokuzı tıḍığ, tıḍığ söz tübi aşlı barça yıḍığ** 'one is a foundation (i.e. constructive) and nine are obstructive, the basis (Hend.) of obstructive remarks is completely disgusting' 999.

D **tutuğ** Dev. N. fr. **tut-**; with a rather wide range of meanings. Apparently survives in NE Şor **tuduğ** 'pillage' *R III* 1495; Tuv. **tuduğ** 'a building'; NC Kır. **tutu:** (1) 'holding, grasping'; (2) 'the felt cover of a tent'; SW Osm. **tutu** (1) 'a stake' (at gambling); (2) 'security' (for a debt). Cf. **tutuk**. See *Doerfer*

III 1449. **Türkü** VIII ff. *IrkB* 29 (**ur-**): Yen. **otuz erig başlayu: tutuğka: badı erinç** *Mal.* 32, 12; the whole inscription is damaged and incoherent; this might mean 'he bound (someone) at the head of thirty men as a hostage': **Uyğ.** VIII ff. Bud. **anın ne(?) tıdığ tutuğ(?) işiŋizler** (*sic*) **bar erser** 'therefore whatever obstructions and restraints on(?) your work there may be' (get rid of them all) *U III* 28, 7–8; a.o. *USp.* 105, 7–8 (**iliğ**): Civ. **yarım yastuk kümüşke tutuğ** 'security for half a *yastuk* in coin (i.e. not notes)' *USp.* 51, 3: **Xak.** XI **tutuğ** *al-rahn* 'security, pledge': **tutuğ** *al-ixḍ wahwa'l-sa'fa mina'l-cinn* 'possession by an evil spirit'; one says **anıŋ tutuğı: ba:r** 'he is possessed by an evil spirit' *Kaş. I* 373; a.o. *III* 63 (**yul-**): *KB* **ölügli kişi barça öḍke tutuğ** 'all mortal men are hostages to time' 1211; **tapuğka turur kut tutuğ** 'divine favour is a security for (good) service' 4180: XIII(?) *Tef.* **tutığ**(?)/**tutuğ** 'security; intermediary(?)' 314–15: **Xwar.** XIV **tutuğ** 'the cover of a tent'(?); (**tutuğsuz** 'without security') *Qutb* 188; **tutuğ** 'security' *Nahc.* 163, 7: **Kıp.** XIII *rahana* **ţuţu: koy-** . . . *al-rahn* **ţuţu:** *Hou.* 36, 19: XV *rahn* (**ţusnak** Hap. leg.? and) **ţuţu** *Tuh.* 17a. 4.

F **totok** l.-w. fr. Chinese *tu-tu* (*Giles* 12,050 12,057; Pulleyblank, Middle Chinese *tou tok*) 'military governor' (of a district or region). As pointed out in *Doerfer* II 874, where numerous occurrences of this word are collected, the correct transcription is **totok** and not *tutuk*, as it has usually been transcribed, but see **tu:ğ.** In Turkish it occurs both in the transcription of Chinese names and as a title given to Turks by the Chinese Emperor or, very prob. in some cases, assumed by Turks themselves. **Türkü** VIII **oŋ totok** 'Wang Tu-tu' (a Chinese) *I E* 31; **Türgeş xağan buyruku: Az Totoko:ğ** 'Az Totok, an officer of the Türgeş Xağan' *I E* 39; **Koşo: Totok** *I N* 1; **Bukağ Totok** *II S* 10: VIII ff. Yen. (PU) **Könç Toto:k** *Mal.* 35, 2: **Uyğ.** VIII ff. **tarxan kunçuy** [gap] **beg totok çigşi** a list of titles in a fragmentary text *M III* 41, 3–4 (iv): Bud. **kebünzün çu totok begim**(?) a? Chinese name *U II* 20, 2–3 (i); **Él ögesi Isig Edgü Totok** . . . **Isig Edgü Totok** P.N.s *Pfahl.* 10, 15: **O. Kır.** IX ff. **Él Toğan Totok** *Mal.* 1, 2; seven other similar names.

D **tutuk** Pass. Dev. N./A. fr. **tut-**; s.i.s.m.l. with a wide range of meanings; 'overcast (sky); tongue-tied; paralysed; closed (curtains)', etc. Cf. **tutuğ.** See *Doerfer* II 875. **Xak.** XI **tutuk** *al-xaṣṣī wa'l-macbūb ma'a(n)* both 'gelding' and 'eunuch' *Kaş. I* 380 (these meanings do not seem to occur elsewhere): **Çağ.** XV ff. **tutuk** metaph. 'a curtain or screen (*parda wa ḥā'iṭ*) which they put in front of a door' *San.* 169v. 13 (quotns.): **Kıp.** XIV **tutuk** *al-başxāna* 'vestibule' or the like *Id.* 37.

D **tutğu:ç** N.I. fr. **tut-**; survives in SE Tar., Türki; NC Kır. **tutkuç**; NC Kzx.; NW Kk., Nog., etc. **tutkış**; SC Uzb. **tutkiç** 'a piece of felt for holding kettles, cooking-pots, etc.; a handle', and the like. **Xak.** XI **tutğu:ç** *al-sulfa mina'l-ṭa'ām Kaş. I* 453 (*al-sulfa* normally means 'breakfast', but *al-salf* means 'a (leather) provision bag', and that is prob. the meaning here).

D **tutğa:k** Dev. N./A. connoting Habitual Action fr. **tut-**; survives at any rate in NC Kır. **tutkak** 'a fit (of rage)' and SW **tutak** Osm. 'a handle, anything that holds or impedes' (*Red.*); Tkm. (of a dog) 'that holds fast (to its prey)'. A cognate word s.i.s.m.l. in NC, SC, NW as **tutka** 'handle' and the like. This word had several meanings, some of which are obscure. **Uyğ.** VIII ff. Bud. (as a result of birth, old age, and death come about) 'and the appearance of depression, anxiety, pain, **tutğak,** embarrassment, bewilderment, and a great accumulation of pains comes about' *U II* 11, 6–7 (obviously an emotion of some kind, perhaps 'a feeling of frustration'): **Xak.** XI **tutğa:k** 'a mounted detachment (*carīda*) that goes out at night to capture the enemy's patrols and reconnoitrers' *Kaş. I* 467: *KB* **ölüm tutğakı iğ tegürmiş elig** 'disease, the advance-guard of death, stretched out his hand (*to him*)' 1067; **ölüm tutğakı** 1352, 3580, 5976; (in the presence of the enemy a general) **aḍırğu üḍürgü yezek tutğakı** 'must single out and choose advance-guards and reconnoitring patrols' 2342: XIV *Rbğ.* (I am a son of the Prophet) **bizde tutkak** (*sic*) **'illatı bolma:s** 'we do not suffer from seizures (?)' *R III* 1488: (XIV *Muh.*(?) *qabḍatu'l-sayf* 'the hilt of a sword' **kılıç tutğa:sı:** *Rif.* 173 (only): Kıp. **ţutğa:** *qā'imu'l-sayf* ditto *Id.* 64).

PUD **toḍğu:n** Hap. leg.; spelt *tadğu:n* but no doubt Pass. Dev. N./A. fr. **to:ḍ-** in the sense of 'full (of water)'. **Xak.** XI **toḍğu:n** 'a river' (*al-wādī*) like the Euphrates and the like; used in place of **öğüz** for any constantly flowing river (*wādi cārī*) *Kaş. I* 438.

D **tutğu:n** Pass. Dev. N./A. fr. **tut-**; 'prisoner, captured'. S.i.m.m.l.g. as **tutğun/tutkun,** same meaning. **Xak.** XI **tutğu:n** *al-axiḍ wa'l--asīr* 'prisoner, captive' *Kaş. I* 438; o.o. spelt **tutğun** *I* 194, 11 (**ıḍıl-**); 205, 6; *II* 219, 7: *KB* **yıl ay tutğunı boldum** 'I have become the prisoner of years and months' 373: **Çağ.** XV ff. **tutğun** *giriftār wa maḥbūs* ditto *San.* 169v. 10 (quotn.): **Kom.** XIV ditto **tutğun/tutkun** *CCI, CCG; Gr.*: **Kıp.** XIII *al-asīr* **tutku:n** (and **ţutsa:k**) *Hou.* 32, 13: XIV **ţutkun** *al-asīr Id.* 64: **Osm.** XIV–XVI **dutğun** ditto *TTS II* 330, 908; *III* 217; *IV* 252.

Dis. V. DDĞ-

D **1 tatık-** Intrans. Den. V. fr. **1 tat**; n.o.a.b. **Xak.** XI **türk tatıktı:** 'the Turk adopted Persian habits' (*taxallaqa . . . bi-axlāqi'l-farisī*) *Kaş. II* 116 (Aor. and Infin. after **2 tatık-**): **kılıç tatıksa: ı:ş yunçı:r er tatıksa: et tınçı:r** (mis-spelt *tunça:r*) 'if a sword gets rusty, (its owner's) affairs deteriorate; if a man adopts Persian habits his flesh putrefies' (*yatarawwaḥ*) *II* 281 11; **Kıp.** XIV **ţatıktı:** 'his speech and

language became like the language of a peasant' (*al-fallāḥ*) *Id.* 62.

D **2 tatık-** Intrans. Den. V. fr. **2 tat**; 'to get rusty'. Survives in NC Kzx. *R III* 905; in other languages where such a Den. V. exists it is **tatla-** or the like. **Xak.** XI **kılıç tatıktı:** (later revocalized as *totuktı:*) 'rust appeared (*'alā'l-ṭab'*) on the sword' *Kaş. II* 116 (**tatıka:r, tatıkma:k**, vocalized *totuk-*); a.o. *II* 281, 11 (**1 tatık-**).

D **tatğan-** Refl. Den. V. fr. **tatığ**; survived until recently in SW Osm. **tadan-** (now obsolete). **Xak.** XI **er aşığ tatğandı:** *talaḳḳaḍa'l-racul bi'l-ṭa'ām wa tamaṭṭaqa* 'the man found the food delicious and smacked his lips' *Kaş. II* 241 (**tatğanu:r, tatğanma:k**).

D **todğur-** (**d-**) Caus. f. of **to:d-**; 'to satiate, satisfy'. S.i.s.m.l. as **toyur-/doyur-**, cf. **to:d-**. Uyğ. VIII ff. *Suv.* 118, ~~6–8~~ (**tatığ**): **Xak.** XI **ol meni: todğu:rdı:** (*sic*, in error) *aṣba'anī* 'he satiated me' (**todğurur, todğurma:k**; prov.; verse); and one says **ol meni: bu: ı:ştın todğurdı:** 'he wearied me (*amallanī*) with this affair until I acquired a loathing (*sa'ama*) for it' *Kaş. II* 176; **men anı: todurdum** *aṣba'tuhu* originally **todğurdum** *Kaş. II* 76 (**todururmen, todurma:k**); about a dozen o.o. of **todğur-** and one of **todur-**: *KB* **yétürse içurse todursa karın** 'if he gives him food and drink and fills his stomach' 2560; a.o. 3766, 4769 (**açım**): XIII(?) *Tef.* **toyur-** (and **toydur-**) ditto 306–7: XIV *Muh.* *aṣba'a* (**to:yğız-** *Mel.* 41, 10) **to:yğur-** *Rif.* 131: **Çağ.** XV ff. **toyğar-(-mayın,** etc.) *doyurVel.* 225–6; **toyğar-** *sīr kardan* ditto *San.* 187v. 19 (quotns.): **Xwar.** XIV **toyur-** ditto *Qutb* 182: (**Kom.** XIV ditto **toydır-** *CCG*; *Gr.* 248 (quotns.)).

D **todğurt-** Hap. leg.; Caus. f. of **todğur-**; mentioned only in a para. on the formation of Caus. f.s with **-t-** fr. V.s ending in **-r-**. **Xak.** XI **men anı: todğurttum** 'I gave orders that he should be satisfied' (*bi-iṣbā'ihi*) *Kaş. II* 256, 6.

Tris. DDĞ

D **tatığlığ** P.N./A. fr. **tatığ**; always specifically 'having a pleasant taste'. S.i.m.m.l.g. but in the shorter form **tatlığ/tatlı/tatlu:** and the like, cf. **tatığ**. **Türkü** VIII ff. *Toy. III* 11. 6–7 (**1 a:ş**): **Uyğ.** VIII ff. Man.-A (**tatağlağ** in *M I* 27, 2 is an error for **tapağlağ**, see **1 a:tlığ**); **körtle** (VU) **tatağlağ nomı** 'his lovely, sweet doctrine' *Man.-uig. Frag.* 400 heading: Man. *Wind.* 250, 36 (**ur-**): Bud. **tatığlığ soğançığ nom nomladı** 'he preached the sweet and excellent doctrine' *PP* 46, 4; **tatağlağ** (*sic*) **aş içgü** 'savoury food and drink, *do.* 71, 6; a.o. *Suv.* 647, 4 (**aşat-**): Civ. *TT I* 118: **Xak.** XI **tatığlığ ne:ŋ** 'a delicious (*laḏḏiḏ*) thing', originally **ta:tığlığ** *Kaş. I* 495; the shorter form also occurs in verse quotns. **tatlı:ğ aşı:ğ** 'delicious food' *I* 45, 20; **tatlığ öter sanduwa:ç** 'the nightingale sings sweetly' *I* 529, 7; *III* 178, 16; (a bird's) **tatlığ ünün** 'sweet song' *III* 194, 15: XIII(?) *Tef.* **tatlığ/tatluğ/tatlu:** 'sweet' (of fruit, water, words) 289: XIV *Muh.* *al-ḥulw* 'sweet' (opposite to **acı:** 'bitter') **da:tlığ, sü:cü:** *Mel.* 54, 7; (**sü:cü:** *Rif.* 151); *lahu ṭa'm* 'tasty' (opposite to **ta:tsız** 'tasteless') **da:tluğ** 66, 3; **ta:tlığ** 165: **Çağ.** XV ff. **tatlığ** *ṭatlu Vel.* 167; **tatlığ** *bā maza* 'tasty, savoury'; abbreviated in *Rūmī* to **tatlu**, which is also used for 'sweetmeat' *San.* 152r. 4: **Xwar.** XIV **tatlığ/tatlı** 'sweet' *Qutb* 173; *MN* 163: **Kom.** XIV 'sweet' **tatlı** *CCI*, *CCG* (common); *Gr.* 237 (quotns.); 'savoury' **tatığlı** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥulw* (opposite to 'bitter' **açı:**, etc.) **ṭa:ṭlu:** *ya'nī dū ṭa'm Hou.* 27, 9: XIV **ṭatlu:** *al-ḥulw*, also pronounced **ṭaṭlu:** *Id.* 62: XV *al-mā'u'l-ḥulw* **ṭa:ṭlı: şu:** *Kav.* 58, 15; *ḥulw* **ṭaṭlı** *Tuh.* 13a. 12; in *do.* 32a. 1 **ṭaṭlı** is given as one of thirteen translations of *laban* 'milk'.

D **tıdığlığ** P.N./A. fr. **tıdığ**; n.o.a.b. **Uyğ.** VIII ff. Civ. **künikeki** (*sic*, ?**kündeki**) **işiŋ tıdığlığ** 'your day-to-day work is obstructed' *TT I* 161; a.o. (?misread) *do.* 185: **Xak.** XI **tıdığlığ ne:ŋ** *al-şay'u'l-mamnu'* *'ani'l-wuṣūl ilayhi* 'a thing access to which is obstructed' *Kaş. I* 496.

D **tutuğluğ** P.N./A. fr. **tutuğ**; n.o.a.b.(?); SW Osm. **tutukluk** 'paralysis' is an A.N. fr. **tutuk**. **Xak.** XI **tutuğluğ yé:r** *al-macanna*, that is 'a place occupied by evil spirits who injure anyone that goes there' *Kaş. I* 496.

D **tıdığsız** P.N./A. fr. **tıdığ**; 'unhindered, unimpeded'; pec. to Uyğ.; particularly common in *TT VI* where **tıdığsız bodısatv** translates Sanskrit *asaṅga bodhisattva*, see p. 56, note 010. **Uyğ.** VIII ff. Man. **tıdığsız burxan kutın bul[tuŋuz]** 'you have attained the divine favour of the unimpeded *burxan*' (?Mani) *TT III* 107; **tıdığsızın** 'without impediment' *do. IX* 23: Bud. (the demon Hidimba went to meet him) **tıdığsız köŋülin** 'with an imperturbable mind' *U II* 26, 16; **tıdığsız bérdi** 'he gave unstintingly' *PP* 8, 6; **tıdığsız bodısatv** *TT VI* 010, etc.; *TT VIII G.*19; *Suv.* 186, 1.

D **tutuksuz** Hap. leg.; Priv. N./A. fr. **tutuk**, apparently in the meaning of 'holding up', a meaning not recorded elsewhere; a faulty spelling of **tutuğ** is not impossible. **Uyğ.** VIII ff. Bud. Sanskrit *anādhāraka* 'unsupported' **tutuksu:z** *TT VIII A.*4.

Tris. V. DDĞ-

D **tutukla:-** Hap. leg.; Den. V. fr. **tutuk**. **Xak.** XI **ol oğlın tutukla:dı:** 'he castrated (*xaṣā*) his son, or destined him (*nasabahu*) for castration' *Kaş. III* 337 (**tutukla:r, tutukla:ma:k**).

D **tatığlan-** Refl. Den. V. fr. **tatığ**; survives with the same meaning in SW Osm. as **tatlan-**, and in NW Kaz. as **tatu:lan-** 'to become reconciled'; (**tatu:laş-** exists with the latter

meaning in NC Kır.) **Xak.** XI **üzüm tatığlandı:** 'the grapes became tasty and delicious' (*dā ṭa'm wa laḏḏa*) *Kaş. II* 265 (**tatığlanu:r, tatığlanma:k**).

D **tutuklan-** Hap. leg.; Refl. f. of **tutukla:-**. **Xak.** XI **ura:ğut tutuklandı:** 'the woman procured a eunuch as chamberlain to walk in front of her' (*ḥāciba(n) yaqdamuhā*) *Kaş. II* 265 (**tutuklanu:r, tutuklanma:k**).

D **toğğurumsın-** Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. **toğğur-**; mentioned only as an example in a grammatical section. **Xak.** XI **ol anı: toğğurumsındı:** 'he pretended to satisfy him' *Kaş. II* 263, 2.

D **toğğurun-** Hap. leg.; Refl. f. of **toğğur-**; mentioned only as a grammatical example. **Xak.** XI **ol karın toğğurundı:** 'he pretended to fill his stomach, or devoted his whole attention to filling it' *Kaş. II* 202, 4.

D **toğğuruş-** Hap. leg.; Recip. f. of **toğğur-**; mentioned only as a grammatical example. **Xak.** XI **ol meniŋ birle: karın toğğuruşdı:** 'he competed with me in filling the stomach' *Kaş. II* 201, 24.

D **tatığsa:-** Desid. Den. V. fr. **tatığ**; pec. to *Kaş.* **Xak.** XI **er tatığsa:dı:** 'the man longed for something sweet' (*al-ḥalāwa*) *Kaş. III* 333 (**tatığsa:r, tatığsa:ma:k**); a.o. *I* 276, 26.

D **tatığsıra:-** Hap. leg.; Priv. Den. V. fr. **tatığ**. **Türkü** VIII ff. Man. **bilge biligi tatığsırayur** 'he loses his taste for wisdom' *M III* 18, 12 (*i*).

Dis. DDG

D **té:tik** morphologically a Dev. N./A. fr. **2 tét-**; semantically there is no obvious connection with that V., but a close connection with **té:til-**; 'quick-witted, intelligent'; s.i.a.m.l.g., but some meanings in NC, NW are hard to connect with the original one. **Uyğ.** VIII ff. Bud. (in a list of good qualities) **tétik oğğurak** 'quick-witted and wide awake' *TT VI* 279; Civ. *TT VII* 28, 53–4 (**bilge:**): **Xak.** XI **oğlı: tetik** *al-walad faṭin* 'her intelligent son' *Kaş. III* 33, 27; n.m.e.: *KB* **tetik** is a stock laudatory Adj.; e.g. **ajunda tetik er yédi bu cihān** 'in this world the quick-witted man conquers the world' 279; o.o. 297 (**aḍut**), 475, 883, 1188; in 58 **teğük**, for which there is no obvious etymology or explanation, may be a distortion of this word to rhyme with **beğük**, **akı erdi elgi yüreki teğük biliğlig sakınuk kör atı beğük** 'his hand was generous, his heart intelligent(?), wise, and thoughtful, he had a great reputation'; XIII(?) *At.* (an occasional mistake comes) **neçe tetik erdin** 'from a man however intelligent he may be' 361: XIV *Muh.*(?) *al-ḏakī* 'sagacious' **té:tik** *Rif.* 151 (only): **Çağ.** XV ff. **tétik** 'active, enterprising; capable in business matters' *Vel.* 183 (quotns.); (**teyik** (*sic*) of a sick man 'losing his senses and talking wildly' *do.* 182 (quotn.)); **tetik** (spelt) same translation and quotn. as *teyik* above; also pronounced **tétik**; the *Rūmī* author (*Vel.*) translated it 'active, enterprising; capable', and *Ṭālī'-i Harawī* (see *Bad.* 52b. 9) translated it 'in good health' (*ṣaḥīḥ*) as opposed to 'ill' (*marīḍ*) and quoted this verse; they were mistaken *San.* 152r. 15; **tétik** similar translation (same verse as *Vel.* s.v. **tétik**) also pronounced **tetik** *do.* 190r. 7 (there is obviously considerable confusion here; *Vel.*'s first translation and *Ṭālī'-i Harawī*'s translation are substantially correct, *San.* was mistaken in accepting *Vel.*'s second translation based on a misunderstanding of the verse quoted): **Kıp.** XIII *al-ḏakī* (opposite to 'stupid' PU **abru:**) **te:tik** *Hou.* 26, 11: XIV **tetik** 'the key (*miftāḥ*) to something secret, which no one knows except its maker' *Id.* 37.

?S **teğük** See **té:tik**.

F **di:dek** Hap. leg.; no doubt a l.-w., prob. Iranian. **Xak.** XI **di:dek** 'the cover of the litter (*kabīsatu'l-ẓa'ina*) in which a bride hides from the neighbours on the day of her wedding' *Kaş. I* 408.

D **1 titig** Hap. leg.; N.Ac. fr. **2 tit-**; 'aching'. **Xak.** XI *Kaş. I* 386 (**2 tit-**).

2 titig 'mud', both in its natural state and as a raw material for house-building. N.o.a.b., see **balçık**. **Türkü** VIII ff. **teve: titi:gke: tüşmi:ş** 'a camel fell into mud' *IrkB* 46: **Uyğ.** VIII ff. Bud. (he drew mortals) **sansarlığ kök titigdin** 'out of the grey mud of *saṃsāra*' *TT V* 26, 85–8; **titig yuğuru** 'kneading mud' (to build a house) *TT VI* 82; a.o. *Suv.* 619, 15: Civ. **emdi titig kılğu künlerni ayalım** 'now let us prescribe the days appropriate for making (builders') mud' *TT VII* 38, 12; **yérde sidip titigin alıp** 'urinate on the ground and take the mud so made' *H I* 74; o.o. *TT VIII I*.7 (**çatuk**); *H II* 26, 110: **Xak.** XI **titig** *al-ṭīn* 'mud' *Kaş. I* 386; o.o. *I* 150, 7 (**oçaklık**); 506, 12 (**küzeçlik**); *III* 297, 22 (**suvla:-**).

D **tütek** Dev. N. (Conc. N.) fr. **tüte:-**; etymologically 'something which steams or smokes', in practice 'a spout' or more generally 'a tube; a pipe as a musical instrument; water-pipe', and the like. Survives in NC Kır. **tütük**; Kzx. **tütik**: NW Kk. **tüte/tütik**; Krım **düdük**; Nog. **düdik**; SW Az., Osm. **düdük**; Tkm. **tüyduk**; l.-w. in Russian as *dudka*. **Xak.** XI **tütek** 'the spout' (*ṣunbūr*) of a ewer and the like *Kaş. I* 386: XIV *Muh. al-ṣabāba* 'reed pipe, flute' **dü:dük** *Mel.* 63, 2 (only): **Kıp.** XIII *al-ṣabāba* **dü:dük** *Hou.* 24, 10; 41, 7: XIV **düdük** ditto *Id.* 48: XV *daff* 'tambourine' (**dümri**) **Tkm. düdük** *Tuh.* 15b. 8: **Osm.** XV ff. **düdü/düdük** 'reed pipe' *TTS III* 254.

Dis. V. DDG-

?E **tütgür-** See **tutur-**.

Tris. DDG

D **titigçi:** Hap. leg.; N.Ag. fr. **2 titig**; 'a man who makes mud walls'. **Uyğ.** VIII ff. Bud. (in a list of workmen) **titigçi Atsız** *Pfahl.* 24, 29.

?E **tötökcl:** See **tü:nek**.

D **tétiklik** A.N. fr. **té:ti-**, 'intelligence, quick-wittedness'. Survives in SW Osm. **Xak.** XI *KB* **tetiklik bile kıldı yalŋuk işi** 'with intelligence a man does his work (properly)' 2222; o.o. 2188, 2224: XIII(?) *At.* 55 (**o:z-**).

Tris. V. DDG-

D **tétlker-** Hap. leg.; Intrans. Den. V. fr. **tétik**; properly 'to be quick-witted, intelligent'. **Uyğ.** VIII ff. Bud. (if a man's hair turns white while he is still young; if he sweats freely and is bad-tempered) **artukrak yaruk yaşuk tétlkerser tülinde yana ot körser** 'if he has a brilliant intellect(?) and constantly sees fire in his dreams' (you should know that that man has a bilious disposition) *Suv.* 594, 10–11.

Dis. DDL

PU?F **todlıç** Hap. leg.; this word occurs in **Xak.** XI *KB* 5377 together with 'swan, pelican(?), crane, and bustard' (**toy**) in a list of eight game-birds; the other three like this are Hap. leg. If pure Turkish, the word must be connected with either **to:d** 'bustard' or **to:d-**, but there does not seem to be any other occurrence of a suffix **-lıç**; and the ending **-la:ç** which occurs in other names of birds like **sundıla:ç** and **karğıla:ç** is prob. foreign, and all these words prob. l.-w.s.

S **tatlığ** See **tatığlığ**.

Dis. V. DDL-

D **tatıl-** (**?d- -d-**) Pass. f. of **tat-**; survives in SW Tkm. **da:dıl-**. **Xak.** XI **a:ş tatıldı:** 'the food (etc.) was tasted' (*ḏiqa*) *Kaş. II* 120 (**tatılu:r, tatılma:k**).

D **té:til-** morphologically Pass. f. of **2 té:t-** but semantically connected not with that word but with **té:tik**. Pec. to Xak. **Xak.** XI **oğla:n té:-tildi** 'the boy became intelligent' (*faṭin*) *Kaş. II* 121 (**té:tilü:r, té:tilme:k**; in a Section headed *fa'aldī*, which implies a short vowel in the first syllable, everywhere vocalized *teytil-*); a.o. *I* 106, 8.

D **tıḏıl-** Pass. f. of **tı:ḏ-**; 'to be obstructed' and the like. Survives in the same languages as **tı:ḏ-**, except NE, with the same phonetic changes, and some extensions of meaning. **Uyğ.** VIII ff. Bud. [gap] **sarsığ sözlemekdin tıḏılzunlar** 'let them be prevented from using . . . and rough language' *U III* 24, 3; **tıḏılğalı unamadı** 'he refused to be held back' *do.* 49, 26; **oḏğurak tıḏılmadın kelgey** 'he will assuredly come without being prevented by anything' *TT X* 72; a.o. *U IV* 40, 181: Civ. (the sun sank below the horizon) **yarumakı tıḏıldı** 'its light was cut off' *TT I* 23; **tıḏılıp tutulup turmağaymen** 'I will not be obstructed and held back and stand still' *USp.* 45, 12; (in a remedy for nose bleeding) **tıḏılur** 'it is halted' *H I* 130; a.o. *H II* 14, 133: **Xak.** XI **er ı:ştın tıḏıldı:** 'the man abandoned (*imtana'a*) the enterprise'; also used when he is prevented by someone else (*mana'a ğayruhu*); *yata'addā wa lā yata'addā* 'Active (i.e. Intrans.?) and Passive' *Kaş. II* 126 (**tıḏılur, tıḏılma:k**): *KB* 4428 (?; see **tirel-**): **Çağ.** XV ff. **tıyıl-** (spelt) *mamnū' ṣudan* 'to be prevented' *San.* 203r. 29 (quotns.): **Xwar.** XIV **tıyıl-** 'to be restrained, held back' *Qutb* 192: **Kom.** XIV 'to cease, desist' **tıyıl-** *CCI*; *Gr.*

D **tıtıl-** (**d-**) Pass. f. of **tıt-**; survives in most of the same languages with the same phonetic changes. **Xak.** XI **et bışıp tıtıldı:** *taharra'a'l--laḥm bi'l-ṭabx* 'the meat was boiled to rags'; also used of clothing when it has become shabby and torn to rags (*axlaqa wa tamazzaqa*) *Kaş. II* 120 (**tıtılu:r, tıtılma:k**).

D **tutul-** Pass. f. of **tut-**; n.o.a.b. **Uyğ.** VIII ff. Civ. *USp.* 45, 12 (**tıḏıl-**): **Xak.** XI **keyik tutuldı:** 'the wild animal (etc.) was caught' (*uxiḍa*) *Kaş. II* 120 (**tutulu:r, tutulma:k**): XIII(?) *Tef.* **tutul-** (of a man) 'to be caught' (by the legs *Abl.*); (of a road) 'to be blocked' 315: **Çağ.** XV ff. **tutul-** *girifta ṣudan* 'to be grasped, seized' *San.* 168v. 6 (quotn.): **Xwar.** XIII **tutul-** 'to be held fast' *'Ali* 25: XIII(?) **tutuldı** 'battle was joined' *Oğ.* 160: XIV **tutul-** (of the moon, etc.) 'to be eclipsed' *Qutb* 188: **Kıp.** XIV **tutulmak** *al-xusūf* 'an eclipse of the moon'; **tutul-** *xasafa Id.* 64; *al-xusūf* ditto *Bul.* 2, 15: XV *xusūf wa'l-kusūf* ('an eclipse of the sun') **tutulmak** *Tuh.* 14a. 2; **tutul-** is conjugated *do.* 48a. 8 ff.: **Osm.** XIV and XV **dutul-**, later **tutul-** occurs in 5 or 6 idiomatic meanings *TTS I* 235; *II* 333, 909; *III* 691; *IV* 254.

D **tı:tlan-** Hap. leg.; Refl. Den. V. fr. **tı:t**; quoted only as a grammatical example. **Xak.** XI **ta:ğ tı:tlandı:** 'the mountain was covered with larch-trees' (*ṣanawbar*) *Kaş. III* 199, 5.

D **tıḏın-** Hap. leg.; Refl. f. of **tıḏıl-**. **Xak.** XI **er ı:ştın tıḏındı:** 'the man gave up (*imtana'a*) the enterprise' (etc.); also used when he has been reluctant to speak (*tawaqqafa fī kalāmihi*) *Kaş. II* 242 (**tıḏınu:r, tıḏınma:k**).

Tris. V. DDL-

D **tutuldur-** Hap. leg.; Caus. f. of **tutul-**. **Uyğ.** VIII ff. Man. [gap]**larığ tutulturtuŋuz** 'you have caused the . . . to be restrained' *TT III* 79.

Dis. DDM

F **didim** 'crown'; l.-w. fr. Greek διάδημα, obtained through Sogdian δγδm. N.o.a.b. **Türkü** VIII ff. Man. *TT II* 8, 67 (**ur-**): **Xak.** XI **didim** (*sic*) 'the crown (*al-iklil*) which a bride wears on her wedding night' *Kaş. I.* 397.

D **titim (d-)** Hap. leg.?; N.S.A. fr. **tıt-**, but judging by **titimlig**, q.v., already with front vowels. **Xak.** XI *KB* (*a beg* must. be stout--hearted and a good shot) **yürek birle boldı yağıka titim** 'with a stout heart he becomes destruction (or the like) to the enemy' 2043.

D **tutum (tutom)** N.S.A. fr. **tut-**; lit. 'a single act of grasping', but normally used as a Conc. N. meaning 'a handful', with other cognate meanings. In the medieval period became **tutam**, presumably because the original form was **tutom** (cf. **tutuş**), and s.i.a.m.l.g. in this form. Osm. **tutum** 'sumach' is a Pe. l.-w., not connected with this word. **Uyğ.** VIII ff. Civ. **yéti tutum talkan** 'seven handfuls of meal' *TT VII* 24, 9; 25, 9–10: **Xak.** XI *KB* (man is born to die) **tutamça tiriglik tüker alkınur** 'his handful of life comes to an end and perishes' 5265: **Çağ.** XV ff. **tutum** (1) *girift-i kār wa āṯār-i kār* 'seizing a thing and traces of a thing'; (2) *turşī wa ḥamūḍāt* 'pickles' (and in Pe. 'sumach') *San.* 169v. 17 (the first translation is obscure; neither meaning seems to be noted elsewhere); **her tutam tört élig** 'every *tutam* is two double handfuls' *Bahur* (*P. de C.* 222): **Kıp.** XIV **ṭuṭam** *al-qabḍa* 'a handful' *Id.* 64; *Bul.* 9, 10.

D **tutma:** Pass.(?) Dev. N. fr. **tut-**; Hap. leg. in this meaning, but a common N. Ac. in some modern languages. **Xak.** XI **tutma:** *al-ṣandūq* 'chest, coffer' *Kaş. I* 431.

D **tutma:ç** Dev. N. in **-ma:ç** (denoting kinds of food); some kind or kinds of farinaceous food, 'noodles, macaroni, vermicelli', and the like; popular in the medieval period, but now obsolete; the latest trace is in SW Osm. **ṭutmac** '(for **tutma aş!**)' 'a dish of stewed mutton in gobbets with chick peas' *Red.* 1251. See *Doerfer* II 876. **Xak.** XI **tutma:ç** 'a food (*ṭa'ām*) well known to the Turks', followed by a story about Dū'l-qarnayn, who is said to have provided this food when his troops said **tutma: aç** 'do not keep us hungry' *Kaş. I* 452; o.o. *III* 119 (**çö:b**); 3 o.o. translated *tutmāc*: **Çağ.** XV ff. **tutmaç** 'a kind of food (*aş*) made by rolling out dough and shredding it' *San.* 169v. 12: **Kıp.** XIV **ṭuṭma:ç** (*-c*) 'handfuls (*qabḍāt*) of dough placed in meat soup'; its meaning is 'held back for hunger' (*al-mumsak li'l-cavc*); **ṭuṭma:** 'do not hold back', **ac** 'hungry'; the phrase (*al-cumla*) is used as a name *Id.* 64; (in a list of foodstuffs) *al-ṭuṭmāc qibcāqiya* 'a Kıp. word' *Bul.* 8, 12: **Osm.** XIV to XVIII **tutmaç** 'macaroni soup' in several texts *TTS II* 907; *III* 689; *IV* 766.

Tris. DDM

D **titimlig** (d-) P.N. fr. **titim**; pec. to *KB*; the context indicates some meaning like 'destructive, disruptive'. **Xak.** XI *KB* (an army commander in the face of the enemy must be as brave as a lion, with a wrist like a leopard's) **toŋuz teg titimlig** 'as destructive as a wild boar' (as strong as a wolf, etc.) 2311; o.o. 2328 (**tupul-**), 5905.

Dis. DDN

ta:ḍun originally 'a calf, one or two years old'. Survives only in NE Kaç., Koib. (*R III* 928); Khak. **tazın** 'an ox, a gelded bull'. **Xak.** XI **taḍun** *al-cada' mina'l-baqar* 'a two-year-old calf'; and the feminine is **tişi: taḍun** *Kaş. I* 400; **ta:ḍun** (?; *-d-*) *al-tabī' mina'l-baqar* 'a one-year-old calf' *III* 171.

VU?D **ti:ḍın** n.o.a.b. For the description in *Kaş.* cf. **türk**; in a Section in *Kaş.* headed *fā'il* together with **ta:ḍun** and **to:ḍun**. If the **-ḍ-** could be taken as an error for **-d-** this might be an *Abl.* of **ti:** with which there is some semantic connection. **Uyğ.** VIII ff. Bud. (if a man, because he does not understand this, takes entirely different views) **azu ters tetrü** (PU) **tıḍınça yaŋıluk nomlasar** 'or preaches errors at inappropriate times'(?) *TT VI* 195 (one of several v.l. of this para.; the translation is purely hypothetical, but it is hard to see any alternative): **Xak.** XI **ti:ḍı:n** (*sic*, but an error under *fā'il*) *ḥarf yunbī' 'ani'l-waqt* 'a Particle connoting time'; hence one says **bu: ti:ḍın** (*sic*) **keldi:** *cā'a fī miṯl hāḍā'l-waqt* 'he came at about this time' *Kaş. III* 171.

to:ḍun (hitherto transcribed *tuḍun*, but the Chinese transcription indicates **to:ḍun**, cf. **totok**); a Türkü title of office. It occurs fairly frequently in Chinese records regarding the Türkü, where it is spelt *t'u t'un* (*Giles* 12,100 12,232; Pulleyblank, Middle Chinese *tou duən*), see Chavannes, *Documents sur les Tou-kiue* (*Turcs*) *occidentaux*, St. Petersburg, 1900, Index s.v. *t'ou-t'ouen* and *tou-doun*. In the list of Turkish offices in the *Chiu T'ang Shu*, Chap. 194b. (*Chavannes*, p. 21) the *t'u-t'un* occupies the 7th place, coming after the *hsieh-li-fa* (**élteber**); when T'uŋ Yavğu:, who was the Western Türkü *xağan* in the first quarter of the 7th century, conquered foreign countries he gave their rulers the title of **élteber**, but sent a **to:ḍun** to supervise them and collect the taxes (*Chavannes*, p. 24); the word appears in these records, as an element either first or second, in P.N.s, e.g. *T'ung toḍun* and *Toḍun Şad* (*Chavannes*, Index). By XI the office had obviously lost importance. N.o.a.b. in Turkish texts. See *Doerfer* III 1194. **Türkü** VIII **toḍun** (VU) **Yamtarığ ıt(t)ım** 'I sent the *toḍun* Yamtar' (telling him 'attack the Karluk to the south') *II E* 42; **Kül Toḍun inisi:** 'younger brother of Kül Toḍun' *Ixe-Asxete* a.1; b.1 (*ETY II* 121–2): VIII ff. **Uruŋu: Toḍu:n Çigşi:** *Miran A* 2–3 (*ETY II* 64); **Xak.** XI **toḍun** 'the headman (*'arīf*) of a village, and the man who allocates water for watering livestock' (*muwazzi'u'l-miyāh fi'l-şirb*) *Kaş. I* 400; **to:ḍun** 'the man who allocates water for watering livestock among villagers' *III* 171.

D **tütün** Dev. N. fr. **tüte:-**; 'smoke'. S.i.a.m.l.g., usually as **tütün**, but NW Kk., Nog. **tütin**; Kaz. **töten**. See *Doerfer* II 953. **Uyğ.** VIII ff. Man. **tamğakında kara tütün taşıkar** 'black smoke comes out of her throat' *M II* 11, 20: Bud. **tütsügnüŋ tütüni** 'the smoke of incense' *Suv.* 424, 12; o.o. *PP* 38, 6 (**tüte:-**); *TT V* 12, 130: Civ. **tütün** occurs frequently in lists of taxes mentioned in contracts, e.g. **kalan kurut tütün kabın** *USp.* 14, 12; 21, 12; a.o. *do.* 88, 44; its exact significance is obscure, perhaps a hut tax (see

Caferoğlu in *TM IV*, p. 42): **Xak.** XI **tütün** *al-duxān* 'smoke' *Kaş. I* 400 (prov.); o.o., spelt **tütü:n** *II* 72, 9; *II* 299, 8 (**tütet-**): *KB* **kişiler evinde bu koprur tütün** 'this man raises smoke in people's houses' 341; **yarukluкı azrak üküşi tütün** 'he gives out very little light and a lot of smoke' 6127: XIV *Muh. al-duxān* **tü:tü:n** *Mel.* 68, 16; *Rif.* 169: **Xwar.** XIV **tütün** 'smoke' *Qutb* 191; *Nahc.* 439, 4–5: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-duxān* **tütün** *Hou.* 40, 8: XIV ditto *Id.* 37; **dütün** *al-duxān* already mentioned under t- but commoner (*akṭar*) with **d-** *do.* 47; *al-duxān* **tütün** *Bul.* 4, 12: XV ditto *Tuh.* 15b. 8: **Osm.** XIV ff. **dütün** is the normal form until XVI but **tütün** is noted fr. XIV onwards; c.i.a.p. *TTS I* 706; *II* 350, 913; *III* 230; *IV* 265.

Dis. V. DDN-

D **tatın-** (? **d-d-**) Hap. leg.; Refl. f. of **tat-**; quoted only to illustrate this meaning of the Refl. f. **Xak.** XI **ol aş tatındı:** 'he pretended to taste (*yaḏūq*) the food without actually tasting it' *Kaş. II* 158, 17.

D **tétin-** Hap. leg.; Refl. f. of **2 tét-**. **Xak.** XI **ol aŋar tétindi:** *qāwamahu wa'ctara'a 'alayhi* 'he opposed him and took a bold stand against him'; hence one says **anıŋ yü:ziŋe: tétinü: baksa: bolma:s** 'a man cannot look at his face boldly (?; MS. *lamxa(n) nāṣira(n)* which might have this meaning; or, reading *lamḥa(n)* 'stealthily') because of his beauty' *Kaş. II* 144 (**tétinü:r, tétinme:k**).

D **tıḏın-** Refl. f. of **tı:ḏ-**; 'to restrain, or control, oneself' and the like. Survives in NE Tel. **tıyın-** *R III* 1311. **Türkü** VIII ff. Man. (if our praises and prayers have not reached God, but) **ne yérde tıḏıntı tutuntı erser** 'have been obstructed or detained somewhere' *Chuas.* 217–18: **Uyğ.** VIII ff. Man. **tıtınu umatın** *TT III* 111 (damaged; *sic* but ?belongs here): Chr. (then the Magi approached and entered) **tıḏınu** 'keeping control of themselves' *U I* 6, 11 (so read, quite clear in the MS., Müller, in error, *titirü*): **Xak.** XI **er ı:ştın tıḏındı:** 'the man gave up (*imtana'a*) the enterprise' *Kaş. II* 144 (**tıḏınu:r, tıḏınma:k**).

D **tıtın-** (**d-**) Hap. leg.?; Refl. f. of **tıt-**. **Türkü** VIII ff. **toğan kuş tırnakı: suçu:-lu:nmı:ş yana: tıtı:nmı:ş** 'the falcon's claws were skinned and torn' *IrkB* 44.

D **toḏun-** (**d-**) Refl. f. of **to:ḏ-**; usually 'to be satisfied, satiated'; survives in NC Kır., Kzx. **toyun-**. **Xak.** XI **er toḏundı:** 'the man pretended to be satiated' (*ṣa'bān*); also used when he has been satiated (*taṣabba'a*) *Kaş. II* 144 (**toḏunu:r, toḏunma:k**; mis-spelt *todun-*).

D **tutun-** Refl. f. of **tut-**; s.i.m.m.l. with a wide range of meanings. **Türkü** VIII *T* 25 (**ığaç**): VIII ff. Man. *Chuas.* 217–18 (**tıḏın-**): **Uyğ.** VIII ff. Bud. *U IV* 8, 37 (**sıçğanak**): Civ. *H I* 37 (**tişi:**): **Xak.** XI **kü:n tutundı:** 'the sun was eclipsed' (*kusifat*); and one says **ay tutundı:** 'the moon was eclipsed' (*xusifa*); and one says **beg meni: oğul tutundı:** 'the *beg* adopted me (*tabannānī*) and took me as a son'; also in other contexts (*waǧayruhu kaḏālika*); and one says **er keyik tutundı:** 'the man devoted himself to catching (*istabadda . . . bi-axḏ*) the antelope'; also used of catching anything when one concentrates on it (*infarada bihi*); and one says **o:t tutundı:** 'the fire caught hold' (*ittaqadat*) (**tutunu:r, tutunma:k**; spelt *tutan-*, cf. **tutum**; verse) and one says **ol avurta: tutundı:** 'he engaged (*ittaxaḏa*) a wet-nurse'; and **ol meni: ötüğçi: tutundı:** 'he engaged me as an intercessor with the king' (*kaḏālika'l-maṣdar* 'with the same Aor. and Infin.') *Kaş. II* 143; **çaksa: tutunu:r** 'if one strikes (a strike-a-light) the fire catches hold' *II* 23, 17: *KB* **atı eḏgü bolsa tutunsa boḏuğ** 'if a man's reputation becomes good and retains its colour' 1957; (listen to) **özin tutnur er** 'the man who controls himself' 4103; a.o. 1697 (**adaş**), 2276: XIII(?) *At.* (if the fire of anger) **yalınlansa tutnup** 'catches hold and flames up' 339; *Tef.* **tutun-** 'to take (as one's own God, friend, etc.)' 315.

Tris. DDN

D **tutunçu:** Hap. leg.; Dev. N./A. fr. **tutun-**. **Xak.** XI **tutunçu: oğul** 'a boy whom a man has adopted' (*tabannā*) *Kaş. III* 375.

D **toḏunçsuz** Priv. N./A. fr. a Dev. N. fr. **toḏun-**; 'insatiable'. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 252–3, etc. (**1 su:k**): Bud. **toḏuncsuz yaruk yula teg** 'like an insatiable burning lamp' *TT V* 6, 49; o.o. *Chuas. Berlin* 27, 7–8 (**amran-**); *Suv.* 582, 4.

D **tatındı:** Hap. leg.; Pass. Dev. N./A. fr. **tatın-**. **Xak.** XI **tatındı: sü:t** *al-ğubr* (MS. *al-'ubr*, but this has no suitable meaning) *mina'l-laban* 'the residue of milk' *Kaş. I* 449.

D **tıḏındı:** Hap. leg.; Pass. Dev. N./A. fr. **tıḏın-**. **Xak.** XI **tıḏındı: ne:ŋ** (misvocalized *taḏındı:*) *al-şay'u'l-mumanna'* 'something inaccessible' *Kaş. I* 449.

D **tütünsüz** Priv. N./A. fr. **tütün**; n.o.a.b. **Xak.** XI **o:t tütünsüz bolma:s** 'there is no fire without smoke' *Kaş. I* 400, 19; *III* 16, 18; n.m.e.: XIII(?) *Tef.* **tütünsüz** ditto 319.

Dis. DDR

tatır perhaps survives in NC Kzx. **tatır**; this now means 'salt pan' (which should be **tepiz**) but may originally have meant, more generally, 'flat ground'. Cf. **tatırlığ**. **Xak.** XI **tatır yé:r** *al-qarāḥ mina'l-arḍ* 'a flat sown field' *Kaş. I* 361 (or 'land free from salt').

titir 'female camel'; the difference in meaning, if any, between this word and **inge:n** is not apparent. N.o.a.b. **Türkü** VIII ff. *IrkB* 20 (**buğra:**): **Xak.** XI **titir** *al-nāqa* 'female camel' *Kaş. I* 361: *KB* (the grey cranes fly) **tizilmiş titir teg** 'like camels tied in a line' 74; o.o.

206, 2312 (1 ö:ç), 5370: **Kıp.** XIII (*al-nāqa* **i:nge:n**); *al-niyāqu'l-'arabīya* 'Arab female camels' **titir** *Hou.* 14, 13.

D **tétrü:** presumably Ger. of ***tétür-**, Caus. f. of **2 tét-** (cf. **tétrül-**), used as an Adv./Adj., with a rather wide range of meanings some of which can only be inferred. The word is several times spelt quite clearly **tertrü:** and survives in SE Türki as **tertür/tetür/te:tü:** 'inverted, inside out, the wrong way, wrong, topsy turvy' *Jarring* 304; Tar. **te:tür** ditto *R III* 1093. It is possible that this was the original pronunciation, but the vocalization in Türkü and SE Türki excludes the possibility of connecting this word with **tart-** and there is no other trace of ***tert-**. **Türkü** VIII ff. (VU) **tığı:ğ tertrü:** (*sic*) **kişe:mi:ş** '(a man) hobbled the roan horse(?) crosswise' (it stands unable to move) *IrkB* 39: Man. (being deceived by those who say) **tertrü** (*sic*) **yana iğideyü** 'wrongly and untruthfully' *Chuas.* 135: **Uyğ.** VIII ff. Man. **tertrü** (*sic*) **saçlığ kurta** (*sic*, error for **kurtğa**) **yek** 'an old female demon with dishevelled hair' *M II* 11, 16; same phr. with **tetrü** and **kurtğa** *do.* 12, 1 (ii); **körürler erti sizinge tétrü** 'they were looking askance at you' *TT III* 82: Bud. **tétrü körmeklig yarukın ıdtı** 'she sent the brightness of a sidelong glance' (at the king) *U II* 23, 11–12; o.o. of **tétrü kör-** in *TT X*— in the phr. **tétrü uk-** *U II* 7, 6 etc. and **tétrü sakın-** *TT V* 22, 14–21; *U II* 5, 4 ff. the word has no pejorative significance and seems to mean (to understand, or meditate) 'deeply, thoroughly, through and through' — **ters tetrü** (*sic*) **körüm öritdimiz erser** 'if we have caused false (Hend.) omens to arise' *TT IV* 8, 74; o.o. of **ters tetrü** *TT VI* 331; *VII* 40, 37; *VIII O.*2: Civ. **tetrü sakınç** *TT I* 110: **Xak.** XI **tetrü:** (*sic*) *al-ma'kūs* 'inverted', of anything *Kaş. I* 420; (after **tét-**) and one says **ol aŋa:r tétrü** (*sic*) **bakdı:** *aḥdaqa'l-naẓar ilayhi* 'he stared fixedly at him'; and one says of a handsome man (*al-camīl*) **aŋa:r tétrü: baksa: bolma:s** 'a man cannot stare fixedly at him'; *wa qad yakūn bi-ma'nā naẓari'l-şazr* 'and it (also) means "looking askance"' *II* 292: *KB* **yarağlığ yarağsızını tétrü körüp** ; 'looking closely at his useful and useless qualities' 328; (if you love someone his faults become virtues) **kamuğ tétrüsi oŋ** 'everything crooked about him is straight' 536; o.o. (all pejorative) 1670, 1902, 1984, 5507: **Kıp.** XIV **détrü: bak-***naẓara ḥādda(n)* 'to look intently at (someone)' *Id.* 48.

PU **tudrıç** Hap. leg.; so spelt, but ?read **-ḍ-**. **Arğu:** XI **tudrıç** *al-zibl* 'dung' *Kaş. I* 453.

?E **tutruğ** Hap. leg.; n.m.e.; prob. an error for ***tutzuğ**, see **tutsuğ**. **Xak.** XI **iglig tutruğı: e:d bolur** *waşiyatu'l-mariḍ takūn lahu fāl ḥasan* 'a sick man's will is a good omen for him' *Kaş. I* 79, 13.

D **tutruk** Hap. leg.; this is the reading in all three MSS. and can be explained as a Pass. Dev.-N./A. fr. **tutur-**, lit. 'one who is ordered to hold', but it may be an error for **buyruk** which would suit the context; the verse occurs in a passage about the functions of *beg*s. **Xak.** XI *KB* **bu él tutrukı ham tübi bekliki** 'the basic quality of this man who is put in charge of the realm is his firmness' 2132.

PU?D **tütrüm** pec. to Uyğ. Bud. and found only in the Hend. **tütrüm terin** presumably 'profound, deep'. **Uyğ.** VIII ff. Bud. **tütrüm terin** qualifying **nom** 'doctrine' *TT V* 22, 18; *VI* 283 (v.l.); *Hüen-ts.* 214; **tütrüm terin yörügliğ nom** 'a doctrine of which the interpretation is deep(?) and profound' *Suv.* 87, 20; 88, 16; 371, 3; **tütrüm terin edgüsin** 'his deep(?) and profound goodness' *Hüen-ts.* 1958.

Dis. V. DDR-

D **ta:tur-** (?**da:dur-**) Caus. f. of **tat-**; 'to make or let (someone *Dat.*) taste (something *Acc.*)'; as such n.o.a.b., but s.i.s.m.l. as **tattur-/tattır-**; SW Tkm. **da:dır-**. **Xak.** XI **men aŋar aş taturdum** 'I made him taste (*aḍaqtuhu*) the food' *Kaş. II* 73 (**tatururmen, taturma:k**); **ol maŋa: aş ta:turdı:** 'he made me taste the food' (etc.) *III* 186 (**ta:turur, ta:turma:k**); o.o. *I* 515, 22; *II* 74, 11: XIII(?) *At.* '**asal tatrup** 'giving him honey to taste' 207; a.o. 263; *Tef.* **tatdır-** ditto 289: **Çağ.** XV ff. **tatur-(-mas)** *ṭatdur- Vel.* 162 (quotn.); **tatur-** (spelt) *ṭaşānīdan* 'to cause to taste' *San.* 152r. 3 (ditto): **Kom.** XIV ditto **tatır-** *CCG*; *Gr.* 237 (quotn.): **Kıp.** XIII *ḏawwaqa* **ṭa:ṭtur-** (*sic*) *Hou.* 40, 9.

D **té:tür-** (**d-**) Caus. f. of **té:-**; survives with the same meaning in SW Az. **dédirt-** (*sic*); Osm. **dedir-/dedirt-**. Cf. **1 tét-**. **Xak.** XI **ol andağ té:türdi:** *kallafa ḥattā qila kaḏā* 'he arranged for it to be said thus' *Kaş. III* 186 (**té:türür, té:türme:k**): **Xwar.** XIII(?) (there was a stretch of uncultivated steppe) **muŋa Çürçet tetürürler** (?**d-d-**) **erdi** 'they had it called Çurçet' *Oğ.* 261.

D **tıḍtur-** Hap. leg.; Caus. f. of **ti:ḍ-**; prob. here 'to let oneself be obstructed'. **Uyğ.** VIII ff. Bud. *TT VII* 40, 19 (**boğun-**).

S **toḍur-** See **toḍğur-**.

D **tutur-** Caus. f. of **tut-**; 'to order to seize' etc. S.i.a.m.l.g., usually as **tuttur-**. **Xak.** XI **ol aŋar ıt tuturdı:** 'he set (*aġrā*) his dog on him to seize him' (*li-ya'xuḏahu*; this is irregular; grammatically it should mean 'he ordered him to seize the dog'); and one says (*qad yuqāl*) **tutturdı:** (this was no doubt the original text, it has been changed by a later hand to **tütgürdi:**) originally it contained three *tā*'s, **ıt tutturdı:** with **-tt-** (*muşaddada*), and one of them was elided as an abbreviation (*taxfifa(n)*) *Kaş. II* 73 (**tutturur, tutturme:k**; this spelling may be a deliberate correction by a later scribe, cf. **tutuş-**; it is unlikely to be original); **beg oğrı:nı: tutturdı:** 'the *beg* ordered the capture (*bi-axḏ*) of the thief, and he was captured' *II* 174 (**tutturur, tutturma:k**; spelt with two *tā*'s, not a *taşdīd*): XIV

Muh.(?) *awṣā* 'to bequeathe' **tutu:r-** *Rif.* 105 (this is the likeliest of several meanings of *awṣā* in this context and the likeliest transcription of the Turkish word which is unvocalized, but it might be an error for **tutu:z-**, q.v.): **Xwar.** XIV **tutur-** 'to order (someone *Dat.*) to accept (a command *Acc.*)' *Quth* 188: **Kom.** XIV 'to order to hold' **tutur-** *CCG*; *Gr.*

E **tötür-** in *USp. Index* is an error for **tuytur-**.

titre:- (?**d-**) 'to shiver, shake'. S.i.a.m.l.g. usually as **titre-/titire-**; NW Kk., Nog. **dirilde-**; Kaz. **derelde-** may be a Sec. f.; in SW Az. **dıtre-/titre-**; Osm. **ditre-**; Tkm. **titre-**. Cf. **bez-**. **Uyğ.** VIII ff. Bud. *U III* 43, 30 (etc.) (**bez-**); *do.* 8, 5: Civ. (the branches of the larch) **mıŋ törlüğin titreyür** 'shiver a thousand ways' *TT I* 164; **ba:şı titre:r** 'his head shakes' *VIII I.*4: (**Xak.**) XIII(?) *Tef.* **titre-** 'to shake, shiver' 303: XIV *Muh. irta'ada* 'to tremble' **titre:-** *Mel.* 22, 5; *Rif.* 103; *ḥarraka* 'to move' (Trans.; ? read *ḥaraka*) **ditre-** 40, 19 (130 **tepre-**); *Rbğ.* **yér titredi** 'the earth shook' *R III* 1391: **Çağ.** XV ff. **titre-** (spelt) *larzīdan* 'to shiver, tremble' *San.* 189v. 12 (quotns.): **Kom.** XIV 'to tremble, quake' **titre-** *CCI*, *CCG*; *Gr.* 246 (quotns.): **Kıp.** XIV **ditre-** *irta'ada Id.* 48; XV ditto **titre-** *Tuh.* 6b. 3; *ra'da* 'shudder' **titremek** *do.* 17a. 4; *zalzala* 'earthquake' ditto *do.* 17b. 10: **Osm.** XV ff. **ditre-** 'to shiver, quake, tremble'; c.i.a.p. *TTS I* 213; *III* 201; *IV* 232.

D **titret-** (?**d-**) Caus. f. of **titre:-**; 'to shake (something), to make (it) tremble', etc. S.i.s.m.l. **Uyğ.** VIII ff. Man. *M I* 18, 4 (ii) (**butarla:-**): Bud. *TT X* 450–1 (**tepret-**): (**Xak.**) XIV *Muh.*(?) *a'rada ğayrahu* 'to shake someone' **titre:t-** *Rif.* 103 (only): **Çağ.** XV ff. **titret-** Caus. f. *larzānīdan* 'to make (something) shiver, tremble'; also used as an Intrans. (*lāzim*) for *larzīdan San.* 189v. 27 (quotns.): **Kıp.** XIV *al-ḥummā'l-bārida* 'a cold fever, ague' **ditretmek** (spelt *-mak* in error) *Bul.* 9, 16.

D **tétrül-** Pass. f. of ***tétür-**, see **tétru:**; 'to be turned round, reversed, perverted', and the like. N.o.a.b., always with **-e-**. **Uyğ.** VIII ff. Man. **az bilig éyin tetrülmekig** 'being perverted by lust' *TT II* 16, 25–6; o.o. *do.* 34–5, 46–7: Bud. **[te]trülmiş başlığ kıldaçı siz [xan] üskindekilerig** 'you make those who stand before the king confused(?)' *Hüen-ts.* 2065–6: **Xak.** XI **yé:l tetrüldi:** 'the wind veered (*inqalaba*) from south to north or north to south'; and one says **tetrüldi: ne:ŋ** 'the thing was reversed and inverted' (*inqalaba . . . wa'n'akasa*); and one says **er kılıkı: tetrüldi:** 'the man's conduct (etc.) deteriorated' (*sā'a*) *Kaş. II* 229 (**tetrülü:r, tetrülme:k**).

D **tatruş-** (?**da:druş-**) Hap. leg.; Recip. f. of **ta:tur-**. **Xak.** XI **ola:r bi:r ikindi:ke et tatruşdı:** 'they gave one another meat (etc.) to taste' (*aḍāqa*) *Kaş. II* 217 (**tatruşu:r, tatruşma:k**).

D **titreş-** (?**d-**) Co-op. f. of **titre:-**; 'to shiver, shake, etc., together'. Survives in SW Osm. **ditreş-**. **Xak.** XI **kişi: tumlığdın titreşdi:** 'the people (all) shivered (*irta'ada*) because of the cold'; also used of a thing when it shakes (*tazaḥzaḥa*) *Kaş. II* 217 (**titreşü:r, titreşme:k**): XIII(?) *Tef.* **titreş-** 303: **Çağ.** XV ff. **titreş-** *ba-ham larzīdan* 'to tremble together' *San.* 189v. 26: **Xwar.** XIII **titreş-** ditto '*Ali* 54: **Osm.** XIV **ditreş-** 'to tremble (in awe)' *TTS IV* 232.

Tris. DDR

PU **tatırğa:** Hap. leg.; the word is slightly misplaced under **-K-** between **tararku:** and **tavılku:** and may be mis-spelt. **Xak.** XI **tatırğa:** *al-qaḍam wahwa cild abyaḍ madbūğ* 'white tanned skin' *Kaş. I* 489 (this seems to require some meaning like 'vellum' for *al-qaḍam*, but it is not in the dicts.).

D **tuturğu:** Hap. leg.; Dev. N./A. fr. **tutur-**. **Xak.** XI **tuturğu: ne:ŋ** *şay' ḥaqquhu yu'az fihi* 'something to be recommended' *Kaş. I* 489.

PU?F **tuturka:n** 'rice'; spelt clearly with **-k-** in *TT VIII* and *Kaş.*; other Uyğ. spellings are ambiguous; later forms all have **-ğ-**; unless it is a l.-w., which is quite possible for a commodity like rice, it is hardly likely to be a basic word, but there is no semantic connection with **tutur-**. An early (?XIV) l.-w. in Mong. as *tuturğan* (see N. Poppe, *Mongol'skii slovar' Mukaddimat al-Adab*, Moscow–Leningrad, 1938, p. 356), but obsolete in Turkish soon after that date. **Uyğ.** VIII ff. Bud. **tuturkan suvsuş** 'rice wine' *Hüen-ts.* 1941–2: Civ. **tuturka:n** *TT VIII I.*13 (**burçak**); **ılvı aşı tuturkan tétir** 'its (appropriate) food offering is said to be rice' *VII* 14, 28: **Xak.** XI (under **-K-**) **tuturka:n** *al-uruz* 'rice' *Kaş. I* 521: XIV *Muh. al-uruz* **tuturğa:n** *Mel.* 78, 1; *Rif.* 181: **Çağ.** XV ff. **tuturğan/tuturğu** (the latter an error, *nūn* read as *wāw*) in Mong. (*sic*) 'rice' (*birinc*), in Ar. *uruz San.* 169v. 12: **Kom.** XIV 'rice' **tuturğan** *CCI*; *Gr.*: **Kıp.** XIII *al-uruz* **ṭu:ṭurğa:n** *Hou.* 9, 16: XIV **ṭuṭurğan/ṭuturğan** *al-ruzz Id.* 64; *al-uruz* **ṭuṭurğan** *Bul.* 6, 15: XV ditto *Kav.* 63, 13; *Tuh.* 5a. 1.

D **tatırlığ** Hap. leg.; P.N./A. fr. **tatır. Xak.** XI **tatırlığ yé:r** *arḍ dāt cadad wa ṣalāba* 'smooth, hard ground' *Kaş. I* 494.

Dis. DDS

D **tutsık** Dev. N./A. fr. **tut-**. N.o.a.b. **Türkü** VIII (there has never been a better place than the Ötüken mountain forest) **él tutsık yér Ötüken yış ermiş** 'the Ötüken mountain forest was the place which controls the realm' *I S* 4; a.o. *I S* 10–11, *II N* 8 (**ölsik**).

D(S) **tutsuğ** 'a will, testament'; prob. a Sec. f. of ***tutzuğ** Dev. N. fr. **tutuz-**, for which **tutruğ**, q.v., is prob. a scribal error. N.o.a.b.; cf. **xuma:ru:**, and, for the form, **1 tütsüg**. **Xak.** XI **tutsuğ** *al-waṣīya* 'a will, testament';

one says **men aŋar tutsuğ tutuzdum** *awṣaytuhu bi-waṣīya* 'I made a will in his favour' *Kaş. I* 462.

D(S) **1 tütsüg** 'incense' and the like; prob. a Sec. f. of ***tützüğ**, Dev. N. fr. **tütüz-**; owing to the ambiguity of the Uyğ. script this may in fact be the Uyğ. form. Survives in SW Az. **tütsü** 'smoke'; Osm. **tütsü** 'fumigant, incense'; Tkm. **tüssü** 'smoke'. **Uyğ.** VIII ff. Man. *Wind.* 36–7 (**ur-**): Chr. **arığ tütsüg** 'pure incense' *M III* 49, 12 (ii): Bud. **küji tütsüg** 'incense sticks' *U II* 40, 105–6; 47, 77; **eḍgü yıḍlığ yıparlığ tütsüg küyürüp** 'burning sweet-scented, fragrant incense' *TT V* 8, 72–9; o.o. *U II* 61, 6; *TT VII* 40, 60; *Suv.* 129, 8; 424, 10–12 (**tütün**); *USp.* 101, 11; 102b. 21: **Xak.** *KB* **kayusı elig sundı tütsüg tutar** 'some stretch out their hands, holding incense' 98: **Çağ.** XV ff. **tütsi** *dūd wa baxūr* 'smoke, fragrant odour' *San.* 169v. 9: **Xwar.** XIII **dütsi** 'smoke' *'Ali* 57: XIV **tütsü** ditto *Quth* 191.

?E **2 tütsüg** 'hostile'; **1 tütsüg**, though it occurs in *KB*, is not listed in the present text of *Kaş.*, and it seems likely that some word meaning 'incense', prob. *al-baxūr*, followed **tütsüg** in *Kaş. I* 476 and was followed by some word meaning 'hostile'; as the next word is **türpig**, the second consonant might have been **-t-**, **-ç-**, or **-d-**, but some word ending in **-g** and cognate to **tétrü:**, **tétrül-**, possibly ***tétrüg** is the likeliest. **Xak.** XI (PU) **tütsüg kişi:** *al-muṣaḥin* 'a hostile person' *Kaş. I* 476.

Dis. V. DDS-

D **tutsuk-** Emphatic Pass. f. of **tut-**; 'to be caught, seized', etc. N.o.a.b. **Uyğ.** VIII ff. Bud. **oğrı oğurlasar tutsuksar** 'if a thief steals and is caught' *TT VI* 110: **Xak.** XI **er yağı:ka: tutsukdı:** 'the man was captured (*uxiḍa*) by the enemy' *Kaş. II* 227 (**tutsuka:r, tutsukma:k**).

Tris. DDS

D ***tütsüglüg** P.N./A. fr. **1 tütsüg**; 'containing incense'; n.o.a.b.; the omission of **-g-** is prob. inadvertent; **loğ** is a Chinese l.-w. **Uyğ.** VIII ff. Bud. (then the officiating priest must take black incense sticks (**küji**), recite the *dhāraṇi* seven times, and) **tütsülüg** (*sic*) **loğda küyürmiş kergek** 'burn them in the censer' *TT V* 12, 130 (and see note).

D **tütsüglük** A.N. (Conc. N.) fr. **1 tütsüg**; 'censer'. N.o.a.b. **Uyğ.** VIII ff. Bud. **éliginde tütsüglük tuta bu tütsügüg urup méni okızun** 'let him take a censer in his hand, put this incense in it, and call on me' *Suv.* 129, 7–9.

VUD **tuḍasız** Priv. N./A. fr. **tuḍa:**, q.v.; pec. to Uyğ. and used only in Hend. with **aḍasız**, q.v.

Dis. DDŞ

D **tı:dış** Hap. leg.; Dev. N. (connoting reciprocity) fr. **tı:d-**. **Xak.** XI **tı:dış** *al-mumāna'a* 'mutual obstruction' *Kaş. I* 407.

D **tutuş/tütüş** (?**tutoş**) Dev. N./A. (connoting reciprocity) fr. **tut-**; with various meanings, usually 'quarrel' and the like. For the vocalization see **tutuş-**; consistently spelt **tütüş**; all modern forms have back vowels. Survives as **tutaş** meaning either 'continuous, complete', or 'touching, adjacent' in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk., Nog. (**tutas**); Kumyk; SW Osm.; **tuduş/tutuş** ditto in NE Alt., Tel., Tuv.; SW Tkm., and **tudıs** 'quarrel, fight' in NE Khak. **Uyğ.** VIII ff. Bud. (he pacifies) **alku kor ayığ tütüş keriş karışmakığ** 'all damaging, evil quarrels (Hend.) and disputes' *U II* 58, 4–5 (i): Civ. **tütüş kerişte tezgil** 'fly from quarrels (Hend.)' *TT I* 48; o.o. of **tütüş keriş** *do.* 177, 180; *VII* 28, 5; (if a man misbehaves in what he does) **tütüş bolur** 'a quarrel ensues' *TT I* 195; o.o. *do.* 196; *VII* 33, 16; 36, 5: **Xak.** XI (after **tapış** 'mutual trust') (VU) **tutuş** *aṣlab lafẓa(n) minhu, al-mu'āxaḍa* a stronger expression, 'clinging to one another' *Kaş. I* 367: *KB* (wine is an enemy) **kılınçı** (VU) **tutuş boldı kılkı uruş** 'its actions are quarrelsome and its conduct pugnacious' 2098; o.o. 2651, 4247 (**tepiz**), 4586 (**axsumla:-**): **Xwar.** XIV **tutuş rūza tutmağıl** 'do not fast continuously' *Nahc.* 260, 15; a.o. 416, 14.

D **tü:deş** N./A. of Assocn. lit. 'having hair the same colour', but used more indefinitely. Pec. to Xak. **Xak.** XI any class (*cins*) of things which resemble (*yuşbih*) one another is called **tü:deş ne:ŋ**, derived fr. **tü:** 'hair' (*al-ṣa'r*); one says of an animal **bu: at ne: tü:lüg** 'what are the markings (*ṣiya*) on this horse?'; and **-deş** *ḥarf muṣāḥaba wa muqārana* 'a Particle connoting companionship and association' . . . **tü:deş** *muqārinu'l-lawn wa'l-ṣiya* 'of the same colour and markings' *Kaş. I* 406–7; a.o. *III* 207 (**tü:**): *KB* **adaşlı kadaşlı ikigün tüdeş** 'friends and kinsmen are like one another' (English 'birds of a feather') 3485; **köŋli tüdeş** 'like minded' 5721.

D **tutşı:** 'constantly, continuously'; Dev. Adj./Adv. fr. **tutuş-**. N.o.a.b.; common in Xak.; the original form ***tutuşı:** (**tutoşı:**) does not occur, but the Sec. f. **tuta:şı:** occurs in Xak.; often corrupted to **tutçı:** and even (*metri gratia*?) **tuçı:**, which is prob. the commonest form in *KB*. **Uyğ.** VIII ff. Man. **tutçı üzüksüz** 'continuously and uninterruptedly' *TT III* 26, 41: **Xak.** XI **tutşı:** *al-ṣay'u'l-muqārinu'l-mucāwir* 'something associated or adjacent'; one says **anıŋ yé:rl: meniŋ yé:rke: tutşı: ol** 'his land is adjacent to (i.e. continuous with) mine'; **-ş-** and **-ç-** are close to one another (*tataqārabān*) here and one (also) says **tutçı:**: **tuta:şı:** an alternative form (*luğa fihi*); one says **men saŋa: tuta:şı: barı:rmen** 'I am constantly (*dā'iba(n)*) going to you' *Kaş. I* 423; about a dozen o.o. of **tutçı:** often translated *abada(n)* 'everlastingly': *KB* the word meaning 'constantly, continuously' is common, the form depends on the position in the verse, **tutaşı** (⏑ – –) 31 (**ulam**), 434, etc.; **tutçı** (– –) 41, 878; **tuçı** (⏑ –) 119, 126 (**evren**),

492, 909 (**öğdil-**), etc.: XIII(?) *Tef.* **tutaşı** ditto 314: **Xwar.** XIV **tutşı/tutşu** ditto *Qutb* 188.

Dis. V. DDŞ-

D **tıdış-** Hap. leg.; Recip. f. of **tı:d-**. **Xak.** XI **ola:r bı:r bı:rig tıdışdı:** *tamāna'ā fi şay'i(n)* 'they obstructed one another over something' *Kaş. II* 93 (**tıdışu:r, tıdışma:k**).

D **tıtış-** (**d-**) Co-op. f. of **tıt-**; n.o a.b. **Xak.** XI **ol maŋa: yuŋ tıtışdı:** 'he helped me to pluck (*fī nafş*) the wool by hand so that it might be spun' (*yuğzal*); also used for competing and when two people tear (*mazaqa*) one another's clothes *Kaş. II* 89 (**tıtışu:r, tıtışma:k**, altered from or to (?) **-me:k**): **Xwar.** XIII (VU) **dıdış-** (*sic*) 'to tear one another, quarrel' *'Ali* 57.

D **tutuş-/tütüş-** (?**tutoş-**) Recip./Co-op. f. of **tut-**; on the variations in vocalization, which are not quite without parallel but have no obvious explanation, see *Kaş.* and cf. **tutuş/tütüş**. S.i.a.m.l.g. w. a variety of meanings, in some languages as **tutaş-** (which points to an original form **tutoş-**) and in others as **tutuş-**, cf. **tutuş/tütüş**. **Uyğ.** VIII ff. Bud. **tütüşüp** 'lighting' (all kinds of incense sticks) *U II* 47, 77; **iki élig tutuşup** (*sic*) 'clasping the two hands' *TT V* 26, 88; **tütüsgeçi kerişgeçi bolur** 'they become quarrelsome (Hend.)' *U III* 81, 1: Civ. **tütüşgülük emgek bar** 'there is the pain of conflict(?)' *TT I* 72; **edgü ögli tutuşdaçı** (*sic*) 'clinging to the well-disposed *VII* 17, 23; **süsgüni arkası tutuşur** his back (Hend.?) grips him painfully(?)' *do.* 25, 4: **Xak.** XI **ola:r ikki: tutuşdı:la:r** 'they seized (*axaḍa*) one another'; also used of anything that sticks (*laşiqa*) to something else (**tutuşu:r, tutuşma:k**); and one says **ol maŋa: keyik** (VU) **tutuşdı:** 'he helped me to catch (*'alā axḍ*) the wild animal' (etc.); also for competing; and one says **ola:r ikki: tütüşdi:le:r** 'those two quarrelled' (*taşācarā*) (**tütüşü:r, tütüşme:k**); the original form (*al-aşl*) is the first *Kaş. II* 88; **tutuşkalı:** (*sic*) **yakıştı:** 'they drew near one another to seize (*li-ya'xuḍ*) one another' *I* 170, 19; **tütüşmeginçe: tüzülme:ş** 'without quarrelling (*al-taşācur*) one cannot be reconciled' *II* 71, 13 (in *Kaş.* at any rate the implication is that **tütüş-** means 'to quarrel' while **tutuş-** conveys all the other meanings): *KB* **maŋa kelse** (VU) **tütşü** 'if he comes to quarrel with me' 815; **kanı ol tütüşügli dunyā üçün** 'where is the man who fought for the sake of this world?' (this world remains, but he died by violence) 6442: XIII(?) *Tef.* **tutaş-** (*sic*) (of a fire) 'to catch light' 315: XIV *talāzama* 'to cleave to one another' **duduş-** *Mel.* 47, 7 and 15; **ṭuṭa:ş-** *Rif.* 133: **Çağ.** XV ff. ***tutuş-/tutağlaş-** Recip. f. *ham-digar-rā giriftan* one another' *San.* 168v. 13 (quotns.); *-ar-giriftan* usually in the mean-re) or 'to strike up' (a 10 (quotns.): *'Ali* 48:

XIV **tutaş-/tutuş-** ditto *Quth* 187-8: **Kıp.** XIII *ixtaşama* 'to quarrel' **tütüş- (-gil)** *Hou.* 37, 3: XIV ditto *Id.* 37: XV *'aliqa min qadḥi'l--zand* 'to catch fire from a strike-a-light' **ṭuṭaş-** *Tuh.* 26a. 8.

Tris. DDŞ

S **tuta:şı:** See **tutşı:**.

D **tütüşlüg** (?**tütöşlüg**) P.N./A. fr. **tütüş**; 'quarrelsome, mutually hostile'. N.o.a.b. **Uyğ.** VIII ff. Bud. **otlı suvlı teg tütüşlüg bolur** 'they become mutually hostile, like fire and water' *TT VI* 64–5; *VIII O.*8 (spelt **tötöşlüg**): Civ. **sözlemiş savıŋ tütüşlüg** 'whatever you say meets with opposition' *TT I* 38 (cf. **yağı:lığ**).

Dis. DDY

D **tutyak** Dev. N. in **-yak** fr. **tut-**; this seems to be the only occurrence of this Suff.; it might be an early example of the sound change **-o-** > **-a-**, and thus a Sec. f. of **-yuk** which may originally have been **-yok** just as the Pass. Dev. N/A. Suffix **-uk** was originally **-ok**; for this same sound change see **tutuş, tutuş-**. Normally used to translate the Buddhist technical term *upādāna* 'grasping', Chinese *ch'ü* (*Giles* 3,118), the fourth of the twelve links in the chain of *Nidāna*. Pec. to Uyğ. **Uyğ.** VIII ff. Man. **ot teŋriniŋ teŋri yérındeki tutyaklığ** [long gap] 'the Fire God's . . . in the country of the Gods' *M III* 36, 9 (iii)): Bud. **tutyakta ötgürü kılınç bolur** 'action (*bhava*) comes about precisely from grasping (*upādāna*)' *U II* 8, 22–3; o.o. *do.* 6, 8 ff.; in *do.* 6, 9–10 mis-spelt (or mistranscribed?) **tutayak**; in *do.* 11, 2–14 replaced by **tutyaklanmak**; ((bring all your wealth here quickly) **tutyaksız köŋülin buşı bérgülük** 'to give it away in alms with an ungrasping mind' *U III* 12, 12).

Dis. DDZ

VU?D **titiz** 'unpleasant' and the like; there is some semantic connection with **2 tét-** and it should perhaps be spelt **tétiz**, and taken as a Dev. N./A. Survives in SW Osm. **titiz** 'peevish, captious, meticulous', and the like. **Xak.** XI **titiz ne:ŋ** 'anything with a bitter (or pungent, *'afiş*) taste, like the taste of a myrobalan' (*ihlīlaj*) *Kaş. I* 365: XIV *Muh.*(?) (after 'sweet, sour, bitter, salty') *karih* 'disagreable, unpleasant' **titi:z** (MS. *titi:r*) *Rif.* 165 (only).

D ***tutzuğ** See **tutsuğ.**

D ***tützüg** See **tütsüg.**

Dis. V. DDZ-

D **tutuz-** Caus. f. of **tut-**; 'to entrust (something *Acc.*, to someone *Dat.*)' and the like. N.o.a.b. **Türkü** VIII [gap] **tutuztı: ekı:sı:n özi: altuzdı:** 'he ordered to grasp . . . and himself had two of them taken' *I E* 38: **Uyğ.** VIII ff. Man. (you have shown the bridge of the true doctrine; you have taught the excellent

doctrine in the mind) [small gap] **ıḍuk ançı-⟨um⟩anka tutuztuŋuz** 'you have entrusted ... to the divinely blessed community' *TT III* 57: Bud. **sizinę tutuzurmen** 'I entrust to you' (my beloved son) *PP* 25, 5; o.o. *do.* 67, 8; *U II* 34, 9; *III* 27, 18; 83, 9 (**urunçak**); *Hüen-ts.* 273, 1952: Civ. **yapırtu tutuzup** 'entrusting (property to them) afresh' *USp.* 88, 18–19: **Xak.** XI **men apa:r sö:z tutuzdum** 'I communicated (*aw'aztu*) a statement to him, or something which he ought to bear in mind' (*yurā'i*) *Kaş. II* 86 (**tutuzur, tutuzma:k**); a.o. *I* 462, 9 (**tutsuğ**): *KB* **bayatka tutuzdum muni** 'I have entrusted him (my son) to God' 1483; o.o. 1578, 3816, 3834, 6184 — (after a speech) **yana ok tutuzdı** 'he then added' (another speech) 5011.

D **tütüz-** Caus. f. of **tüte:-**; 'to fumigate'. **Uyğ.** VIII ff. Civ. *H I* 22–3 (**ara:**): **Xwar.** XIV (he washed his face) **takı özinę 'ūd tütüzdi** 'and fumigated himself with aloe wood' *Nahc.* 33, 1: **Kıp.** XV *baxxara* 'to fumigate' **tütüz-** (**Tkm. buğlat-**) *Tuh.* 8r. 10.

Tris. DDZ

VUD **titizlik** A.N. fr. **titiz**; survives in SW Osm. **titizlik** 'peevishness, fastidiousness', etc. **Xak.** XI **titizlik** *al-'afūṣa* 'bitterness, pungency', like the taste of myrobalan *Kaş. I* 506.

Mon. DĞ

1 da:ğ/ḍa:ğ Pec. to *Kaş.* whose etymology in this case may be correct. **Arğu:** XI **da:ğ/ḍa:ğ** (*sic*) a Particle (*ḥarf*) meaning *laysa* 'it is not'; one says **ol andağ da:ğ ol** 'it is not so'; and the Oğuz took it from them (the Arğu:) and changed their phr. **da:ğ ol** and said **tegül** meaning *laysa*, because the Oğuz are neighbours of Arğu:, and in their phraseology mixed with them (*fi alfāẓihim muxālaṭa bihim*) *Kaş. III* 153; a.o. *I* 393 (**tegül**).

F **2 da:ğ** 'a livestock brand'; in spite of *Kaş.*'s remarks a l.-w. fr. Pe. *dāğ*; s.i.s.m.l. See **tağla:-, tögü:n. Xak.** XI **da:ğ** 'the brand' (*al-kayy*) with which horses and other livestock are branded (*yūsam*); this word comes from the Turks and it should not be said that it is a word of the Persians (*al-furs*), because they have no livestock (*dawābb*) so as to have names for marks on them (*li-simātihim asmā'*); I heard this word in the Moslem frontier posts (*fī ṯuğūri'l-Islām*) *Kaş. III* 153: XIII(?) *Tef.* **dağ** 'a mark' (put by God on a man's forehead) 116.

1 ta:ğ (d-) 'mountain'. C.i.a.p.a.l., usually as **tağ** or **taw**; in NE Tuv.; NW Krım; SW Az., Osm. **dağ**; Tkm. **da:ğ**. See *Doerfer* II 859. **Türkü** VIII (VU) **Töŋkeş tağda:** 'on the Töŋkeş mountain' *II S* 8; *I E* 12 (**én-**) a.o.o.: VIII ff. **tağ üze:** 'on a mountain' *IrkB* 17; a.o.o.: **Uyğ.** VIII **kömür tağda:** 'at the Coal Mountain' *Şu. N* 8; a.o.o.: VIII ff. Bud. **tağ** 'mountain' is common; see also **tağdın**: Civ. ditto: **Xak.** XI **ta:ğ** *al-cabal* 'mountain' *Kaş. III* 153 (prov.) and nearly 70 o.o.: *KB* **yazı tağ** 'plains and mountains' 21, 69, 96, etc.: XIII(?) *Tef.* **ta:ğ/ṭa:ğ** ditto 281: XIV *Muh. al-cabal* **da:k** (*sic*) *Mel.* 24, 13; **ta:ğ** *Rif.* 178; *qullatu'l-cabal* 'the crest of a mountain' **da:ğ ba:şı:** *Mel.*; **ta:ğ ba:şı:** *Rif. do.*: **Çağ.** XV ff. **tağ** *kūh* 'mountain' (also 'tamarisk' a Pe. l.-w.) *San.* 157r. 16: **Xwar.** XIII(?) **tağ** ditto is common in *Oğ.*: XIV ditto *Qutb* 168: **Kom.** XIV 'mountain' **tağ/tav** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-cabal* **ṭa:ğ** *Hou.* 5, 17: XIV ditto *Id.* 64 (**ṭağ**); *Bul.* 3, 9: XV *al-cabal* **ṭa:ğ**, also called **ṭaw** *bi'l-wāw Kav.* 58, 11; *cabal* **ṭaw** 'also with **-ğ**' *Tuh.* 11a. 9.

S **2 ta:ğ** See **tak** (Xak.).

tak in the early period occurs only in association with **muŋ (buŋ)** 'sorrow, distress', but seems to mean something like 'need'. N.o.a.b.; the **tak** which has various meanings in several modern languages cannot be satisfactorily connected with this word. See *Doerfer* II 860. **Türkü** VIII ff. Man. *Chuas.* 200, 251 (**buŋ**): **Uyğ.** VIII ff. Bud. *PP* 26, 1 (**buŋ**): **Xak.** XI **muŋ ta:ğ** 'wisdom tooth' *Kaş. III* 359 (**buŋ**): *KB* 391 (**buŋ**): **Xwar.** XIII **ṭāqatı ṭak** 'his strength is exhausted' *'Ali* 57 (perhaps belongs here); **Osm.** XV **gerçi anıŋ armağana takı yok** 'it is true that he has no need of gifts' *TTS I* 670.

tı:ğ the colour of a horse's coat; the Ar. words used to translate it are apparently imprecise, but the colour seems to have been some kind of 'roan', dark or light. N.o.a.b. **Türkü** VIII ff. **tığ at** *IrkB* 50; a.o.? *do.* 39 (**tétrü:**); in *Toyok* 11 (*ETY II* 58) **tı:ğ ta:ş** 'a brown (?) stone' is associated with the moon (this document is based on a Sogdian document with Man. associations): **Xak.** XI **tı:ğ at** *al-faras ḫayna'l-aṣqar wa'l-ḳumayt* 'a horse with a coat between roan (bay, sorrel, or chestnut) and reddish brown (or dark bay)' *Kaş. III* 127.

1 to:ğ 'dust'; an early l.-w. in Mong. as *to'osun* (the *-sun* a common Mong. Suff.; *Haenisch* 151); survives only(?) in SE Türki **toğ** 'dirt which as the result of a dust storm gathers on the leaves of trees and bushes' *Jarring* 309. Cf. **1 to:z. Uyğ.** XIV *Chin.-Uyğ. Dict.* 'dust' **toğ** (VU) **tömel** *Ligeti* 265: **Xak.** XI **to:ğ** 'the dust (*al-habā'*) which rises from horses' hooves' *Kaş. III* 127; a.o. *III* 183, 1 (**tuğ-**): *KB* **tuğa keldi toğ** 'the dust rose' 5672; o.o. 1773, 4893: **Çağ.** XV ff. **toğ** *toz ... ğubār ma'nāsına* 'dust' *Vel.* 213 (quotn.; only): **Xwar.** XIV **yüzümdeki toğnı kiterdi** 'he wiped away the dust on my face' *Nahc.* 153, 2.

?D **2 to:ğ** the basic meaning seems to be something like 'obstructed; obstruction, barrier', and the like; if so perhaps a Dev. N./A. fr. **to:-**, and also perhaps the origin of a word meaning 'barren' (of an animal, i.e. ? 'with an obstructed womb') which survives as NE Sag., Şor **toğ** *R III* 1157; Koib., Sag. **tuğ** *do.* 1430; NC Kır., Kzx. **tu:**. **Türkü** VIII (we marched for ten days) **yantakı: toğ evirü:** 'skirting the

spurs on the side (of the mountains)' *T* 26: **Uyğ.** VIII (PU) **Kutyar** (?, **-y-** uncertain) **tağ toğı:n** [long gap] 'the spurs of the Kutyar(?) mountain' *Şu. W* 3 (a possible reading): VIII ff. Bud. **anın ol ögüz suvınıp berü bu kölke kelgülük toğ ağızın yémirip suvuğ öŋi kemişmişlerin kördi** 'then he saw that they had breached the mouth of the embankment (by reason of which) the water of that river came in this direction to this lake and diverted the water elsewhere' *Suv.* 602, 8–11: **Xak.** XI **to:ğ** *sikru'l-mā'* 'a dam in a stream'; one says **suvka: to:ğ ur** *da' li'l-mā' sikr* 'put a dam against the water'; **to:ğ** *sidād kull şay'* 'a stopper, obstruction to anything'; hence one says **tüplük to:ğı:** *sidādu'l-kuwwa* 'something to block up a smoke-hole (or window)', etc. *Kaş. III* 127: *KB* **Xıtay arkışı kesse arkış toğı** 'if a ban on caravans cut off the China caravan' 4426.

F **tu:ğ** 'a royal emblem', that is essentially some kind of drum or standard; in the early period it is not easy to decide which is meant. Acc. to *Kaş.* the standard was a silk flag (no doubt an idea derived fr. China), but the traditional Turkish standard was a horse's tail or a bunch of horsehair. No doubt a l.-w. fr. Chinese *tu* 'banner, standard' (*Giles* 12,056; Pulleyblank, Middle Chinese *dok*), see *Doerfer* II 969; the vowel in Chinese was originally *-o-* and became *-u-* at some date which is uncertain but presumably before the Turks borrowed the word, since there is no evidence of a pronunciation *to:ğ* in Turkish; on the other hand in the case of **totok**, which occurs in Tibetan as *todog* (see *Doerfer* II 874), the borrowing prob. occurred before similar sound changes took place in this word. An early l.-w. in Mong. as *tuğ* (*Haenisch* 153); s.i.a.m.l.g. as **tuğ/tuw** (NW Kk.)**/tu:**. **Uyğ.** VIII (I said 'let us start a campaign') **tuğ taşıkar erikli:** 'just as the standard was setting out' *Şu. E* 5: VIII ff. (by the power of the divine Buddha to effect distinguished rebirths (see **kelig**) you attain) **kentü özi tuğ belgü kılmış nomluğ etözin belgürtme etözin** 'the *Dharmakāya* and *Nirmāṇakāya*, which make themselves their banner and distinguishing sign' *Hüen-ts.* 157; (hang this charm) **tuğda alamda sünüde** 'on a banner, flag (Ar. *'alam*), or lance' *USp.* 104, 18; o.o. *U II* 38, 77 (**1 u:ç**); 40, 107 (**uçruğ**); *Hüen-ts.* 1909 (**örü**): **Xak.** XI **tu:ğ** 'a drum or kettle-drum' (*al-kūs wa'l-ṭabl*) which is beaten in the presence of the king; hence one says **xa:n tu:ğ urdı:** *ḍaraba'l-maliku'l-nawba* 'the king told his drummers to beat'; **tu:ğ** *al-'alam* 'a flag, standard'; hence one says **tokuz tu:ğluğ xa:n** 'a king or *xan* who has nine standards'; the number of nine standards is not exceeded (*lā yuzād*); if there are more than nine provinces or titles of honour (?, *al-wilāya wa'l-manzila*) they choose nine by lot (*yatafā'alūn*); these nine king's standards are made of brocade or orange silk (*dībāc aw ḥarīr nārinci*) as the lots determine (*tafā'ala*(*n*) *bihi*) *Kaş. III* 127; o.o. *I* 194 (**urul-**); 195, 2: *KB* **bulıt kökredi urdı nawbat tuğı yaşın yaşnadı tarttı xakan tuğı** 'the cloud thundered and the drummers beat the drums; the lightning flashed and the *xakan* unfurled his standard' 86; (he gave him the post of *wazīr*, a seal, a title) **tuğı küvrügi** 'his standard(?) and drum' (and a suit of armour) 1036; a.o. 2553: XIV *Muh. al-'alam* **tu:k** *Mel.* 51, 4 (*Rif.* 146 **süngü:**): **Kom.** XIV 'flag' **tow** *CCI*; *Gr.*

D **1 tok** Pass. Dev. N./A. fr. **to:-**; 'full, satiated', and the like. S.i.a.m.l.g. w. some extended meanings. **Türkü** VIII (O Türkü people) **tok arkuk sen** 'you are satiated and refractory' *I S* 8, *II N* 6 (? so read); **boğun boğazı: tok ertı:** 'the people's throats were satisfied' *T* 8: (**Uyğ.** VIII ff. Civ. **tok** in *USp.* 3, 5 is an error for **boğ**): **Xak.** XI **tok kişi:** *al-insānu'l-şa'bān* 'a man who is satiated' *Kaş. I* 332; *I* 358, 5 (**tokaç**), and 3 o.o.: *KB* **ay köŋlüm tokı** 'O thou of whom my mind is full' 801; o.o. 2721 (**umdusuz**), 4729, 5384: XIV *Rbğ.* **köŋlüm tokı** *R III* 1144; *Muh. al-şa'bān* **to:ğ** *Mel.* 54, 15; **to:k** *Rif.* 152: **Çağ.** XV ff. **tok** 'satiated' (*sīr*) opposite to 'hungry' (*gursna*) *San.* 180v. 25: **Kıp.** XIII *al-şa'bān* **tok** *Hou.* 26, 5; 29, 19: XV ditto *Id.* 65 (**to:ḳ-**): XV ditto *Tuh.* 20b. 8.

VU **2 tok** Hap. leg., but see **2 tokluk**; cf. **ta:z. Xak.** XI **tok er** 'a man who, like the Turks, has no hair on his head' (the implication is 'close shaven' rather than 'naturally bald'); **tok yılkı:** 'a hornless (*al-acamm*) animal', that is one that has no horns *Kaş. I* 332.

3 tok in the Reduplication **tok tok** an onomatopoeic; see **toku:la:-** and **toku:-. Xak.** XI **tok tok etti:** 'the solid (*al-musmat*) thing made a noise (*şawwata*) like one stone falling on another'; and one says **er kissi:** (*sic*) **birle: tok tok boldı:** 'rough language was exchanged (*waqa'ati'l-xuşūna*) between the man and woman' (or husband and wife ?) *Kaş. I* 332.

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tak- 'to fix, or attach (something *Acc.*, to something *Dat.*)'; the early occurrences confirm *Kaş.*'s statement that in his period this Verb was Oğuz, but it s.i.a.m.l.g., and he does not so describe **taktur-** or **takıl-. Uyğ.** VIII ff. Civ. **kumbandı takzun** *TT VII* 25, 19 (in a damaged passage; dubious, *kumbhāṇḍa* is a kind of demon): **Oğuz** XI **er burunduk butlu:ka: takdı:** 'the man fastened the leading rein to the camel's nose peg'; also used of any cord, when it is fastened to something *Kaş. II* 16 (**taka:r, takma:k**): **Çağ.** XV ff. **tak-** *bastan* 'to fasten' but only in certain special contexts (*mawārid*) such as 'to put on' (ornaments), 'to fasten' (a cord or rope to something), 'to put on' (a bracelet or necklace), and the like *San.* 157r. 25 (quotns.): **Xwar.** XIII **dak-** (and **dağ-**) 'to fasten' *'Ali* 13: **Kom.** XIV **tak-** *CCI*; *Gr.* 235 (**1 a:t**): **Kıp.** XIV **ţak-** *'allaqa* 'to suspend (something from something)' *Id.* 65.

VU **tığ-** 'to blunt (something *Acc.*)'; so vocalized everywhere, but the Pass. f. is everywhere vocalized **tağıl-**; in the phr. **başı tığ-**the Verb seems to be used metaph. *Pec.* to *Kaş.* **Xak.** XI **ok başakın ta:ş tığdı:** 'the stone blunted (*kallala*) the point of the arrow', that is removed (*aḍhaba*) its sharpness by striking it *Kaş. II* 14 (**tığa:r, tığma:k**); **bulun bo:lup başı: tığdı:** 'becoming a prisoner he bowed his head' (*ṭa'ṭa'a ra'sahu*; lit. 'he blunted his head') *I* 307, 18: **eren kö:rüp başı: tığdı:** 'when he saw (my) men, he veiled his head and fled' (*taqanna'a ra'sahu wa haraba*) *II* 83, 24; in *III* 230, 18 the correct reading seems to be **uḍu: kama: tŏpün** (unvocalized) **tığdı:** (first letter undotted and marked with *faṭḥa*) 'then he lowered and blunted (the crown of) his head', but the translation, which is very loose, does not confirm this.

tık- 'to thrust, squeeze, or cram (something *Acc.*, into something *Dat.*)'. S.i.a.m.l.g. **Uyğ.** VIII ff. Man. (the demons drag the lost souls to hell and) **töpüsin toŋtaru tıkar** 'push them in head downwards' *M II* 13, 5; a.o. *M III* 28, 4 (iii): Bud. **tıkmış erdi uluğ öğüzüg tetrü nomluğ taluyka** 'he has thrust the great river into the sea of false doctrine' *Hüen-ts.* 1912–13: Civ. (if you crush garlic cloves and) **iki kulakıŋa tolu tıksar** 'push them into both his ears (until they are) full' *H I* 176–7; a.o. *II* 16, 11: **Xak.** XI **ol ka:bka: u:n tıkdı:** 'he forced (*ṣadda*) the flour into the container' (*al-ẓarf*); also used for anything which is inserted into a container by force (*udxila fī wi'ā bi-ṣidda*) or by kicking or squeezing it; hence 'compressed grapes' (*al-'inābu'l--mutarākimu'l-ḥabbat*) are called **tıkma: üzüm** *Kaş. II* 16 (no Aor. or Infin.): XIV *Muh. al--ṣadd* **dokmak** (error for **dıkmak** or **dokımak**?) *Mel.* 34, 16; ditto unvocalized *Rif.* 120: **Çağ.** XV ff. **tık-** *anbāštan wa ṭapāndan* 'to fill up, cram' *San.* 195r. 18 (quotns.): **Kom.** XIV 'to stop up' **tıx-** (or **tıxa-**?) *CCG*; *Gr.*: **Kıp.** XIII *sadda* (*sic*) 'to stop up, dam' **tık-** *Hou.* 41, 2: XIV ditto (but **ṭık-**) *Id.* 65; *Bul.* 47r.: XV ditto *Kav.* 9, 12; *ḥaṣā* 'to fill up, stuff' **tık-** *do.* 13, 17; *ḥaṣā* (**sok-** and) **tık-** *Tuh.* 13b. 10; *sadda* **tık-** *do.* 24a. 4.

toğ- (**d-**) n.o.a.b.; the Caus. f. **toğur-** is equally rare, except in the Ger. **toğuru:**, q.v., which still survives; the general connotation seems to be 'to go straight for (something *Acc.*)' disregarding such things as curves in the road. **Türkü** VIII (wading through the snow and) **Kögmen yışığ toğa: yorıp** 'marching straight on (or through?) the Kögmen mountain forest' *I E* 35, *II E* 27; (we marched) **[altu:n yışığ] toğa:** 'going straight through the Altai mountain forest' *I E* 36–7 (*II E* 27 substitutes **aşa:** 'crossing').

tuğ- (**d-**) 'to be born', with some extended and metaph. meanings. S.i.a.m.l.g. The vowel is **-u-** in *TT VIII* and all modern language groups except SW where the form in Az., Osm., Tkm. is **doğ-**. In the medieval period the Verb became Trans. 'to give birth to (a child)', etc. in some languages, and is now Trans. in NC Kzx.; SC Uzb., and some NW languages; in NC Kır. **tu:-** is both Trans. and Intrans.; in other languages the Caus. f. is used for Trans., **doğur-** in SW and **tuğtur-** or the like elsewhere. **Türkü** VIII ff. **kün tuğdı:** 'the sun rose' *IrkB* 26; a.o. *do.* 52: Man. **kentü tuğmış kılınmış** 'the spontaneously born and self-created (gods)' *Chuas. I* 14; (if we say that the sun and moon) **erksizin tuğar batar** 'rise and set involuntarily' *Chuas.* 24: Yen. **on ay éltdí: öğım oğlan tuğdım** 'I was born a boy carried (in her womb) by my mother for ten months' *Mal.* 29, 5; o.o. *do.* 26, 2; 48, 5: **Uyğ.** VIII ff. Man. **baxşılığ burxan teŋri tuğtuŋuz** 'you have been born as a divine teaching Burxan' *TT III* 129–30; (under the influence of the Wind God all kinds of shrubs, trees, and plants) **tuğar** 'emerge (from the ground)' *Wind.* 8; a.o. *do.* 11: Bud. Sanskrit *medyajalajātam iva* 'as if born in dirty water' **arığsızlığ su:vta: ünmişig teg a:zu tuğmışığ** (*sic*) **teg** *TT VIII D.*36; *jātijarām* 'being born and growing old' **tuğma:k ka:rıma:k** *do. E.*48; **ne üçün karımak ölmek tuğar** 'why do old age and death come about?' *U II* 5, 14; **tuğa teglük** 'born blind' *U II* 29, 14; 31, 41; *U III* 77, 20; o.o. *PP* 5, 1; *U I* 24, 6; *U III* 36, 22 etc.: Civ. **kün tuğa:** (*sic*) 'at sunrise' *TT VIII L.*8; **özümde tuğmış . . . oğlum** 'my own son' *USp.* 51, 2; in contracts **tuğmışım** 'my descendants' is common *do.* 13, 12; 30, 17 etc.; a.o.o.: **Xak.** XI **kü:n tuğdı:** 'the sun rose' (*ṭala'at*); and one says **oğul tuğdı:** 'the child was born' (*wulidat*) *Kaş. II* 14 (**tuğa:r, tuğma:k**; prov.); **to:ğ tu:ğdı:** 'the dust which was kicked rose' (*saṭa'a*) *III* 183 (**tu:ğa:r, tu:ğma:k**; verse; the **-u:-** is prob. an error, there is no other evidence for it and Tkm. has **doğ-**); nearly 20 o.o. in both senses: *KB* **tuğ-** is common, e.g. **tuğuğlı ölür** 'man is born and dies' 180; o.o. 99, 234, 1932, etc.: XII(?) *KBVP* **tuğmış élindin çıkıp** 'leaving the country where he was born' 58: XIII(?) *At. Postscript* **tuğa körmez erdi** 'he was born blind' 485; *Tef.* **tuğ-** 'to be born; (of the sun) to rise'; **tuğa közsüz** 'born blind' 305: XIV *Muh. ṭala'a* **duğ-** *Mel.* 20, 3; *Rif.* 100; **tuğ-** 33, 8; 118; *wulida* **duğ-** 32, 5; **tuğ-** 116: **Çağ.** XV ff. **tuğ-** (**-ğan** etc.) *doğ-/ṭoğ- Vel.* 213 (quotns.); **tuğ-** *zā'idan* 'to be born'; metaph. *ṭāli' ṣudan* 'to rise' *San.* 178v. 14 (quotns.): **Xwar.** XIII **ṭuğ-** 'to be born; to rise' *'Ali* 37, 45; **tuğ-** ditto *Qutb* 181 (*toğ-*); *MN* 262, etc.: **Kom.** XIV **toğ-/tov-/tuv-** ditto *CCI*, *CCG*; *Gr.* 247 (quotns. and note): **Kıp.** XIII (among the P.N.s) **Ayduğdı:/Ayduğmuş** 'the moon rose (*bazaġa*), that is was born' (*wulida*); **Künduğdı:/Künduğmış** similar translation *Hou.* 29, 10–12: XIV **duğ-** *ṭala'a*, originally **duw-**; also **ṭuğ-** *Id.* 49; **ṭuğ-** *wulida*, hence **Ayṭuğmış** *mawlūd qamar*; **Künduğmıs** *mawlūd ṣams*; the meaning is both *wulida* and *ṭala'a do.* 64: XV *ṭala'a* **ṭuğ-** *Kav.* 58, 9; *aṣraqa* 'to rise and shine' **duğ-** *Tuh.* 6a. 3; **Künduğdı, Ayduğdı** noted as P.N.s *do.*

42b. 9: **Osm.** XIV ff. **doğ-** noted in various phr. *TTS I* 214; *III* 202; *IV* 234.

Dis. DĞA

tağı: n.o.a.b., in contexts suggesting that it is the female of the **kula:n**, q.v.; if so 'female of the wild ass, *Equus hemionus*'. L.-w. in Mong. as *taki* 'wild horse, wild ass' (*Kow.* 1656, *Haltod* 392). **Uyğ.** XIV *Chin.-Uyğ. Dict.* see **kula:n. Xak.** XI *KB* **kulan yā tağı tut takı kök teke** 'capture the male or female wild ass and the grey he-goat' 5375.

?D **takı:** (**d-**) prima facie Ger. of **tak-** used as an Adv., but there is this difficulty that there is no evidence that **tak-** was ever ***dak-** while the evidence that this word originally had **d-** is unusually strong. It is most often used in the early period as a Conjunction at the beginning of a sentence meaning 'and; furthermore', or after one or two words meaning 'also', but there are other usages which need a special study. S.i.a.m.l.g., sometimes as **takı/tağı** or **dakı/dağı** (in NC Kır.; NW Kk. both **tağı** and **dağı** occur), sometimes (NE Tuv.; SC Uzb.; NW Kaz.) in the extended form **tağın,** sometimes as an enclitic **ta/te/da/de.** In SW Az., Osm. enclitic **da/de** is common; in Osm. two forms **daxı** 'and, also' and **daha** 'more' evolved; in Tkm. only **dağı. Türkü** VIII ff. *IrkB* 3 (**tü:**); 33 (**ur-**): **Uyğ.** VIII ff. Man.-A (at the beginning of a sentence) **takı yeme** 'and again' *M I* 7, 1; 8, 4; (ditto) **takı** 'and' *do.* 8, 9 and 13 a.o.o.: Man. **takı** 'and' *TT III* 92 a.o.o.: Chr. (at the beginning of a new para.) **takı yeme** 'and in addition' *U I* 9, 9: Bud. **takı** and **takı yeme** at the beginning of a sentence are common, and **takı** 'also' after one or two words: Civ. ditto; **üç yüz takı sekiz altmış** 'three hundred and fifty eight' *TT VII* 9, 12–13: **Xak.** XI **takı:** a Particle (*ḥarf*) meaning *ayḍa(n)* 'too, also'; hence one says **takı: yarma:k bé:r** 'give another (*āxar*) dirham'; and it also occurs meaning *ma'a* 'with' in **Oğuz**; hence one says **ol takı: anda:** 'he too (*ayḍa(n)*) is there with him' (*ma'a(n)*) *Kaş. III* 226; the Turks say **takı:** meaning *ayḍa(n)* and the Oğuz **dakı:** *II* 195, 26; a.o.o.: *KB* **takı** 'and, also' is common both by itself and in association with the enclitic **-ma/-me**; it occurs both at the beginning of a sentence, e.g. **takı** 'and' 874; **takı ma** 'and also' 122, and near it, e.g. **aḍın ma takı bolsu** 111: XIII(?) *Tef.* **takı** 'and, also' at or near the beginning of a sentence 282: XIV *Muh. ğayr wa ayḍa(n)* 'in addition to, also' **takı:** *Mel.* 16, 7; *Rif.* 93: **Çağ.** XV ff. **dağı** *daxı*; **dağı bir** *birisi daxı Vel.* 257; **takı** *dīgar* 'another' *San.* 157v. 22 (quotn.); **daxı** *dīgar,* also **takı/dağı** 223r. 22; **dağı** *dīgar,* also **takı/daxı** 224r. 4 (quotn.); a.o. 57r. 19 (**aḍruk**): **Oğuz** XI see Xak.: **Xwar.** XIII(?) **takı** (or **dakı**?) 'and' is common in *Oğ.* both at the beginning of a sentence, 2, etc., and in such phr. as **ya takı kalkan** 'bow and shield' 97–8: XIV **takı** 'and, also' *Qutb* 171; **tağı** (once **dağı**) *MN* 15, etc.: **Kom.** XIV **dağı/tağı, dağın, -da/-de** *CCI, CCG; Gr.* 71, 81 many quotns.): **Kıp.** XIII *ayḍa(n)* is **dağı:**, and if you wish to say *qāla ayḍa(n)* you say **dağı: ayıttı:** . . . and for *a'tinī ayḍa(n)* **bérgil dağı:** or **dağı: bérgil** *Hou.* 56, 8: XIV **takı:** *bi-ma'nā ayḍa(n)*; and it has been explained (*şuriḥa*; i.e. in the grammatical section, 150, 4 ff., q.v.); **takı: āxar** *Id.* 39: XV **da:ğı:** *ayḍa(n) Kav.* 20, 22; *ḥamā annahu* 'like(wise)' **(yene, gene) dağı,** and they also mean *ayḍa(n) Tuh.* 31a. 8; a.o.o.: **Osm.** XIV ff. **daxı** (in XIV and XV also **dağı/dakı**) with six or seven shades of meaning; c.i.a.p. *TTS I* 171; *II* 250; *III* 162; *IV* 186 (there are no refces. to **daha** or **-da/-de** in *TTS*).

VU **1 toğa:** 'illness'; n.o.a.b. Not to be confused with **tuğa:**, Ger. of **tuğ-** (q.v.), which occurs in such phr. as **tuğa: teglük** 'born blind'. **Uyğ.** VIII ff. Bud. **ig toğa** 'illness' (Hend.) *U I* 45, 9; *III* 41, 4 (ii); *Suv.* 592, 9 etc. (common); a.o. *PP* 67, 3–4 (**buşıcı:**): Civ. **ig toğa** *TT I* 17: **Xak.** XI **toğa:** *al-dā' wa ṭiqlu'l-nafs* 'illness, dyspnoea (difficult breathing)'; hence one says **i:g toğa:** same translation *Kaş. III* 224.

S **2 toğa:** See **2 toku:**.

VU **1 toku:** (?**toko:**) n.o.a.b., always in association with **törö:**, q.v., in contexts which suggest some meaning like 'traditional ceremonies'. The only possible survival seems to be SW XX Anat. **toka** *SDD* 1372, which is generally a survival of **2 toku:** but in one district is syn. w. **dörü/dürü** 'wedding present'. **Uyğ.** VIII ff. Bud. (when a man dies, they choose an auspicious day and) **uluğ törü toku éterler** 'perform a great (funeral) ceremony' *TT VI* 231; o.o. of **törü toku** *do.* 285 (a funeral), 334 (a feast), 344 (a wedding): **Xak.** XI *KB* **törü ham toku öŋdi yinçge tapuğ uluğ ḫācib étse açar yol kapuğ** 'if the Chancellor observes the traditional law, ceremonies, and customs and (performs) scrupulous service he opens (all) ways and doors' 2490; **törü yok toku yok yéme kılk kılınç törüsüz tapuğçı yaramaz erinç** 'a servant who does not observe the traditional laws and ceremonies and is undisciplined in his character and conduct is really useless' 3739: **Çağ.** XV ff. **toka** *asbāb-i tacammul wa aṭāṭ* 'formal clothing and equipment'; **takım** is used in the same sense *San.* 181r. 23 (the translation looks like a mere guess; the illustrative quotn., taken fr. *Bābur* (*Gibb Memorial facsimile* 237v. 5) **töre wa toka bile elçilik kılurnı koyğıl** seems to mean 'stop carrying out your diplomatic functions in accordance with the traditional rules and ceremonies').

2 toku: (?**toko:**) 'buckle' and the like; s.i.a.m.l.g. except NE (?) as **toka/toğa**; l.-w. in Pe. and other languages, see *Doerfer* II 910. **Xak.** XI **toku:** *ibzīmu'l-mintaqa* 'belt buckle' *Kaş. III* 226: **Çağ.** XV ff. (after **toka (1 toku:) tokka** 'with **-kk-**' (*bā qāf muşaddad*) 'a buckle with a tongue (*ḥalqa-i zabānadār*) made of iron or bronze through which they pass sword-

belts or saddle girths' *San.* 181r. 25: **Kom.** XIV 'buckle; ring on a horse's bit' **toğa** *CCI*; *Gr.*: **Kıp.** XIV **ṭoğa:** *al-ibzim Id.* 64: XV ditto *Tuh.* 4b. 6; *razza* 'staple, hinge' ditto *do.* 17a. 7.

Dis. V. DĞA-

tokı:- (**d-**) lit. 'to hit, knock (something)', hence 'to beat (an enemy)'; 'to weave (a fabric)', presumably because the weft is beaten down from time to time to consolidate it, and other metaph. and extended meanings. S.i.a.m.l.g. except NE(?), usually with **-u-** or **-a-** as the second vowel and nearly always for 'to weave'; SW Az. **toxu-**; Osm. **doku-**;✓Tkm. **dokı-**. **Türkü** VIII (**a** Chinese army approached) **tegip tokı:dım** 'I met and beat it' *II S* 8: o.o. *I N* 6 (**egir-**), *II E* 31: **Uyğ.** VIII **tokı:dım** 'I beat' (an enemy) *Şu. E* 6, *E* 8, *S* 2, *W* 3: VIII ff. Bud. **kazğuk tokıyurmen** 'I knock in a peg' *U II* 61, 18; (some of them tore their hair and) **tokıdılar** 'beat' (their breasts) *U III* 15, 5 (i); **iki kalā tamırım tokıp** 'my pulse beats twice' (but cannot beat a third time) *do.* 37, 36; **tam tokıyu** 'building a wall' *TT VI* 82; o.o. *PP* 2, 4–5 ('to weave', **boğut-**); *TT IV* 10, 7 (**beğük**); 12, 43; *U II* 26, 14 (**1 ok**): Civ. (take the ashes and) **kara ingek sütiŋe tokıp içip** 'beat them in the milk of a black cow and drink them' *TT VII* 26, 13–14; similar phr. *do.* 27, 12 and 16; *H I* 45–6; o.o. *TT VII* 41, 23; *VIII I.*14: **Xak.** XI **ol kapuğ tokı:dı:** 'he knocked (*qara'a*) at the door'; and one says, in **Oğuz, ol kulın tokı:dı:** 'he beat (*ḍaraba*) his slave'; the Turks use a Hend. and say **urdı: tokı:dı:** for *ḍaraba*; and one says **temürçi: kılıç tokı:dı:** 'the blacksmith forged (*ṭaba'a*) a sword' (or knife, etc.); and one says **er bö:z tokı:dı:** 'the man wove (*nasaca*) cotton cloth' (etc.); and one says **anı: suv tokı:dı:** 'the water drowned him (*ğarraqahu*) and carried him away'; and one says **erni: yé:l tokı:dı:** *aṣāba'l-racul sa'fa mina'l-cinn* 'demoniacal possession struck the man' (see **yé:l**) *Kaş. III* 268 (**tokı:r, tokı:ma:k**); o.o. *I* 12, 19 (*ḍaraba*); 21, 17 (*nasaca*): *KB* **yorıp tın tokığlı āxir ölgüsi** '(a man) walks about and draws breath, but in the end he will die' 233: XIII(?) *Tef.* **tokı-** 'to knock (at a door); to drive in (a peg); to beat; to erect (a gallows); to compose (a story)' 307: XIV *Muh. ḥāka* 'to weave' **doku:-** *Mel.* 25, 3 (*Rif.* 107 corrupt); *nasaca* ditto 31, 13 (only): **Cağ.** XV ff. **toku-** *bāftan* 'to weave' *San.* 18or. 3 (quotn.): **Xwar.** XIV ditto *MN* 82: **Kom.** XIV **toğu-** 'to weave; to devour' *CCG*; *Gr.*: **Kıp.** XIII *nasaca* **doku:-**, also *ḍaraba* and *'aqaba* 'to punish' *Hou.* 35, 19: XIV **ṭokı-** *ḍaraba ḍarb wacī'* 'to strike a painful blow'; also *nasaca* (and 'a weaver' (*al-ḥā'ik*) is called **ṭondukı:çı:** (? **ṭon dokı:çı:**)) *Id.* 65: XV *nasaca* **ṭoku-** *Tuh.* 36b. 13: **Osm.** XIV ff. **doku-** (less often **ṭoku-**) 'to strike; to drive in (a nail)'; c.i.a.p. *TTS I* 214; *II* 311; *III* 202; *IV* 235.

Dis. DĞC

D **tokaç** 'a loaf or cake'; *Kaş.* may be right in linking this word with **tok**; if so, it is a Dim. f. Survives with the same meaning in SE Tar. **toğaç** *R III* 1160; Türki **tokaç**; SC Uzb. **tūkaç**. Osm. **tokaç** 'a mallet, a bat (for beating washing)' seems to be the same word with the meaning changed owing to a supposed derivation fr. **tokı:-**. **Xak.** XI **tokaç** (*qāf* unvocalized, the *ḍamma* in the printed text is an error) *al-quṛṣ* 'a loaf or cake', taken from the phrase **tok er** 'a man who is satiated' (*al-ṣab'ān*), because it satiates him (*yuṣbi'uhu*) *Kaş. I* 358: **Çağ.** XV ff. **tokaç** 'a piece of wood (*çūbī*) which they put at the back of a door so that it cannot be opened', in Pe. *matars*; also 'a mallet (*tūqmāq*, a Turkish l.-w.) which is used to beat laundry when washing it' *San.* 180v. 25.

D **tuğçı:** N.Ag. fr. **tu:ğ**; 'a standard-bearer'; the word occurs in Çağ. XVI *Abu'l-ğāzī* and is a l.-w. in Pe., see *Doerfer* II 973. **Xak.** XI *KB* (the Chief Gate-keeper should supervise the cup-bearers, bed-makers, and the cooks and also) **tuğçıka** 2557.

PUF **taxçek** Hap. leg.; unvocalized, the second consonant is *ḥā'*, presumably an error for *xā'*, cf. **taxtu:**; obviously a l.-w. fr. an unidentifiable language; the **-x-** is not very likely to occur in a Chinese l.-w. **Xak.** XI **taxçek** *ḍarb min ḥarīri'l-ṣīn* 'a kind of Chinese silk' *Kaş. I* 476.

Dis. DĞD

F **taxtu:** Hap. leg.; obviously a l.-w. fr. an unidentifiable language, cf. **taxçek. Xak.** XI **taxtu:** *al-qazz qabla'l-ğazl* 'raw silk before it is spun' *Kaş. I* 416.

D **tağdın** Den. Adj./Adv. fr. **1 ta:ğ**; 'on, or to, the north' (lit. 'the mountain'); pec. to Uyğ., where it is used instead of Türkü **yırdın**, q.v. **Uyğ.** VIII ff. Bud. *TT VI* 83–5; *Suv.* 466, 5–10 (**öŋdün**): Civ. *TT I* 6, etc. (**öŋdün**).

Dis. V. DĞD-

D **tıkıt-** Caus. f. of **tık-**; as such Hap. leg., but there is in SW Osm. **tıkat-** Caus. f. of **tıka-** a Sec. f. of **tık-**. Cf. **tıktur-. Xak.** XI **ol aŋar aş tıkıttı:** *alqamahu iyāhu'l-ṭa'ām bi-'unf* 'he ordered him to feed him forcibly'; originally used of anything which is inserted into a container with a violent kick (*bi-rakl ṣadīd*) *Kaş. II* 308 (**tıkıtu:r, tıkıtma:k**).

D **tokıt-** (**d-**) Caus. f. of **tokı:-**, with the same range of meanings. S.i.s.m.l., usually for 'to have (something) woven'. **Türkü** VIII **taş tokıtdım** 'I had a (memorial) stone driven into (the ground)' *I S* 12; **beŋgü: taş tokıtdım** *I S* 12–13; 13 (the parallel passage in *II N* 14 is lost, Orkun's reconstruction *tokı:dım* is an error): **Uyğ.** VIII *Şu. E* 8 (**çıt**): VIII ff. Bud. **uluğ küvrüg tokıtıp** 'ordering that the great drum should be beaten' *PP* 31, 8: Civ. *TT VIII I.*11 (**beğni:**): **Xak.** XI **ol anıŋ boynın tokıttı:** 'he ordered that his neck should be struck' (*aḍraba 'unuqahu*) (**tokıtu:r, tokıtma:k**); and one says **ol bö:z tokıttı:** 'he had

cotton fabric woven' (*ansaca*); and one says **ol kılıç tokıttı:** 'he had a sword (or knife) forged' (*aṭba'a*) (**tokıtu:r, tokıtma:k**); and one says **ol kapuğ tokıttı:** 'he had the door knocked' (*aqra'a*) *Kaş. II* 308: **Çağ.** xv ff. **tokut-** *bafāndan* 'to order to weave" *San.* 18or. 16.

D **taktur-** Caus. f. of **tak-**, but unlike that word not described as Oğuz. S.i.s.m.l. **Xak.** xi **et sı:şka: takturdı:** 'he strung (*naẓama*; ? error for *naẓẓama* 'he had . . . strung') the meat on a spit' *Kaş. II* 174 (**takturur, takturma:k**).

D **tıktur-** Caus. f. of **tık-**; survives in NW Kaz. **tıktır-**. Cf. **tıkıt-**. **Xak.** xi ⟨**ol**⟩ **u:nuğ ka:bka: tıkturdı:** 'he urged the man to insert (*bi-idxāl*) the flour into the container and force it in'; also used of other things *Kaş. II* 174 (**tıkturur, tıkturma:k**).

D **tuğtur-** (**d-**) Caus. f. of **tuğ-**, q.v.; survives in SE, SC in the normal meaning 'to give birth to' and in NC Kır. (where **tu:-** means both 'to be born' and 'to give birth to') **tu:dur-** (1) 'to give birth to' (lit. and metaph.); (2) 'to deliver a woman (of a child)'. **Xak.** xi **teŋri: oğul tuğturdı:** *awlada'llāhu'l-walad mina'l--mar'a* 'God caused the child to be born of the woman'; originally **tuğurturdı:** (*sic*, but **?tuğurtdı:** in the original text). This is in accordance with the rule, which is that if a verb is a Caus. f. without the attachment of **-t-** (*ilhāqu'l-tā'*) then when a **-t-** is attached to it it makes it Causative in such a way that the Object (*al-maf'ūl*) is operated upon by two Subjects (*al-fā'ilān*), one of whom gives an order and the other performs an act; for example **su:v içürdı:** *aṣraba'l-mā'* 'he gave (someone) a drink of water', but if one says **su:v içtürdı:** (*sic*, but **?içürtdı:** in the original text) it means 'he ordered someone else to give (someone) a drink of water'; again **ol anı: boğdı:** means 'he strangled him', but if one says **boğturdı:** it means 'he ordered someone else to strangle him'; there is the same difference of meaning in Ar. between *laqaṭa* and *alqaṭa* and *naqaṭa* and *anqaṭa*, where the addition of *a-* makes the verb Causative with two Subjects (*fā'ilān*) operating on the Object *Kaş. II* 173 (**tuğturur, tuğturma:k**; MS. *boğturur, boğturma:k*; it is prob. that it was a copyist, and not the author, who made nonsense of this para.; the translations of **içür-** and **içtür-** are identical in *Kaş.*; there is no other trace of **içürt-**, which is clearly the form required by the words *iḏā ulḥiqat bihi'l-tā'*).

Tris. V. DĞD-

D **tokıtıl-** (**d-**) Pass. f. of **tokıt-**; n.o.a.b. **Uyğ.** viii ff. Bud. **ınça kaltı uluğ ı ığaç küçlüg katığ yélke tokıtılıp kamılmış teg** 'just as a great bush or tree when it is struck by a strong and violent wind falls to the ground' *Suv.* 625, 13–14; **azu anıŋ tozı toprakı yél üze tokıtılıp tegser** 'or if the dust (Hend.) from it is driven by the wind and reaches them' *U II* 39, 89–90.

Dis. DĞĞ

S **takuk** See **takı:ğu:**.

Dis. V. DĞĞ-

D **tağık-** Intrans. Den. V. fr. **1 ta:ğ**; 'to go to the mountains'. N.o.a.b. **Türkü** viii *I E* 12 (**én-**): **Xak.** xi **eçkü: tağıktı:** 'the goat (etc.) became wild and took to the mountains' (*ta'abbada . . . wa laḥiqa bi'l-cabal*) *Kaş. II* 117 (**tağıka:r, tağıkma:k**).

Tris. DĞĞ

takı:ğu: (etc.) 'a domestic fowl'; a very old word both in its natural meaning and as one of the animals in the twelve-year cycle. An early l.-w. in Mong. as *takiya* (*Haenisch* 144; *Studies*, p. 235). C.i.a.p.a.l. in a bewildering variety of forms, which are set out very fully in *Doerfer* II 861. Doerfer suggests that it is by origin a quasi-onomatopoeic, but it is more likely to be an old animal name ending in **-ğu:**, unless it is a l.-w. **Uyğ.** viii **takığu: yılka:** 'in the Fowl year' *Şu. N* 10; *W* 4: viii ff. Man.-A **takığu** (distinguished as **erkek** and **tişi**) 'fowl' ('cock/hen') *M I* 36, 5 ff.: Bud. **takığu iğidgüçi** 'poultry keeper' *TT IV* 8, 55–6; a.o. *Suv.* 4, 12 (**örḏek**): Civ. **takığu** as an animal of the cycle is common in *TT VII* and *VIII*: xiv *Chin.–Uyğ. Dict.* 'domestic fowl' **taka'u** *Ligeti* 257; *R III* 800: **Xak.** xi **taka:-ğu:** (*sic*) a generic term for 'cocks and domestic fowl' (or 'hens', *al-dīk wa'l-dacāc*), they are differentiated by saying **erkek taka:ğu:** for 'cock' and **tişi: taka:ğu:** for 'hen' (prov.): **taka:ğu: yılı:** 'the name of one of the twelve years in Turkish' *Kaş. I* 447: xiv *Muḥ: al--dacāc* **taku:k** *Mel.* 73, 5; 81, 1 (in the cycle); **da:ku:k** *Rif.* 176; **tağu:k** 186: **Çağ.** xv ff. **tağuk** *murğ* 'a bird'; also **tawuğ/tawuk**, in Ar. *dacāca San.* 157r. 23; **takuk** the same as **taxuk** *murğ do.* 157v. 21; **tawuğ/tawuk** *murğ-i xānagī* 'domestic fowl'; in Mong. (*sic*) **tağuk/taxuk/taxakuy**, in Ar. *dacāca do.* 165v. 22; (**taxuk/taxakuy** *murğ* in Mong., in Ar. *dacāca*; also the name of one of the Turkish years *do.* 152v. 3): **Tkm.** (*sic*) xi **takuk** *al-dacāc bi-luġati'l-Turkmān Kaş. II* 286; o.o. (not so described) *III* 13 (**yalığ**); 114 (**yalığlan-**): **Xwar.** xiv **tavuk** 'fowl' *Quth* 174; **takuk çakırmakıŋa** 'before the cock crows' *Nahc.* 318, 7: **Kom.** xiv 'fowl' **tawuk** *CCI*, *CCG*; *Gr.*: **Kıp.** xiii *al-dacāc* **dağık** (*sic*); **Tkm. dakuk** *Hou.* 10, 12: xiv **ṭakuk** *al-dacāc Id.* 65; *Bul.* 12, 7 (mis-vocalized *ṭokuk*): xv *dacāc* **ṭawuk** *Kav.* 39, 4; 62, 12; *Tuh.* 15b. 7.

D **tokığu:** Hap. leg.; Dev. N. (N.I.) fr. **tokı:-**; 'a drum-stick'. **Uyğ.** viii ff. Bud. (just as a sound is constantly produced from a drum by the combined action of wood, leather) **tokığu** 'a drum-stick' (and the (human) hand) *Suv.* 375, 7.

D **takukluğ** Hap. leg.?; P.N./A. fr. **takuk** (**takı:ğu:**). **Oğuz** xi **takukluğ er** 'a man who owns poultry' (*dacāc*) *Kaş. I* 497.

PUD **toğa:klık** an A.N. (Conc. N.) pec. to *Kaş.* and mentioned twice with slightly different spellings. There is no trace of ***toğa:k/toka:k** 'a strainer (of liquids)' or of any verb of which it might be a Dev. N.; the normal word for 'to strain' is **süz-**, but **süzgeç** 'a strainer' is not noted earlier than Çağ. **Xak.** XI **toğa:klık** 'a piece of wood (*xaşab*) suitable for making a strainer' (*al-fidām*) *Kaş. I* 503; (in a note on the significance of the Suff. **-lık/-lik**) **toka:klık yığa:ç** similar translation *I* 505, 11.

Dis. DĞL /

tığıl See **çığıl.**

VU?D **tuğıl** n.o.a.b.; the context suggests 'shining', but there is no etymological basis for such a meaning; perhaps Dev. N./A. fr. **tuğ-**, lit. 'rising'. It cannot be connected with **tokuluğ** as suggested in a note on the passage where the latter word is mistranslated. **Uyğ.** VIII ff. Man. Tokharian *lkāsi śukye* 'shining to see' (like the crown of Brahma) **körgeli tuğıl** *TT IX* 14; a.o. (Tokharian lost) *do.* 20.

toklı: 'a lamb a few months old'; older than a **kozı:** but younger than a **ko:ñ**, the exact age varying in different languages. S.i.a.m.l.g. except SE, see *Shcherbak* 115 (where the word is incorrectly connected with **tuğ-**) and *Doerfer* II 909, which mentions its appearance as a l.-w. in other languages. **Xak.** XI **toklı:** *al-cada' mina'l-ḍān* 'a lamb', that is one which has reached the age of six months *Kaş. I* 431; **toklı: böri: katı:lsu:n** (*sic*, MS. apparently *kaytılsu:n*) *fa-yamşi'l-ḍib ma'a'l-cada'a mina'l-ḍān* (so read, MS. *ḍib* which is clearly an error due to the earlier occurrence of this word) 'let the lamb and the wolf go together' (lit. 'be intermingled') *I* 106, 10: XIV *Muh. al-'anz li-sana* 'a one-year-old goat (*Rif. al-ğanam* 'one-year-old sheep') **to:klı:** in Turkistan, **to:xlı:** in 'our country' *Mel.* 8, 8; *Rif.* 80; (under 'sheep') *al-ḥawlī* 'one-year-old' **toğlı:** 70, 14; **to:klı:** 172: **Kıp.** XIII (*al-xarūf* 'lamb' **kozu:**) *al-xarūf ibn sana* **toklı:** *Hou.* 15, 2: XIV *al-xarūfu'l-wasaṭ* 'a middle-sized lamb' **ṭoklı:** ('a small one' **kozı:**) *Bul.* 7, 13.

DF **tuğlığ** P.N./A. fr. **tu:ğ**; 'having . . . standard(s)', etc. Survives in SW Osm. **tuğlu.** As *Red.* says that **tu:ğ**, at any rate in Osm., meant, *inter alia*, 'a badge worn on a helmet' it seems prob. that Mong. *duğulğa* (*Kow.* 1810) 'helmet' which occurs in some modern languages in place of **yoşu:k**, q.v., is a l.-w. fr. this word with the usual metathesis and sound changes (cf. ***ñuḍruğ** > *nudurğa*; **köprüğ** > *ke'ürge*, *Studies*, pp. 228, 238). **Uyğ.** VIII **üç tuğlığ türkü boḍun** 'the Türkü people with three standards' *Şu. N* 8; *W* 7: **Xak.** XI *Kaş. III* 127 (**tu:ğ**; similar phr.).

D **1 tokluk** A.N. fr. **1 tok**; 'satiety', etc. S.i.s.m.l. **Xak.** XI **tokluk** *al-şiba'* 'satiety' *Kaş. I* 469: *KB* **ajun toklukı** 'the satiety of this world' (is really hunger) 5317: XIII(?) *At.* (be satisfied with enough to wear and) **karın toklukın** 'a full stomach' 186: **Çağ.** XV ff. **tokluk** *sīrī* 'satiety', and metaph. *arzānī wa ruxş wa wufūr-i ni'mat* 'cheapness, plenty, and abundance of good things' *San.* 181r. 4 (quotn.): **Xwar.** XIV **tokluk** 'satiety' *Qutb* 182: **Kom.** XIV 'superfluity' **tokluk** *CCG*; *Gr.*

VUD **2 tokluk** Hap. leg.; A.N. fr. **2 tok**. **Xak.** XI **tokluk** *al-camam*, that is, 'of a man's head being hairless, or of an animal being without horns' *Kaş. I* 469.

Dis. V. DĞL-

?E **tağıl-** See **tığıl-**.

D **takıl-** Pass. f. of **tak-**; s.i.s.m.l. w. some phonetic changes, e.g. **tağıl-**. Cf. **tev-**. **Xak.** XI **et sı:şka:** (*?sic* and altered later to *şı:şka:*) **takıldı:** 'the meat was strung (*nuẓima*) on the spit' (etc.) *Kaş. II* 129 (**takılur, takılma:k**): XIII (?) *Tef.* **takıl-** 'to be unrolled' (?; dubious) 283; **Çağ.** XVI ff. **takıl-** *basta şudan* 'to be fastened' *San.* 157v. 15: **Xwar.** XIV **laşkarım takılmasun** 'may my army not be hampered' (?) *Qutb* 171 (very obscure).

VUD **tığıl-** Hap. leg.; Pass. f. of (VU) **tığ-**, q.v., but everywhere vocalized *tağıl-*. **Xak.** XI **ok başakı: taşka: tegip tığıldı:** (*?sic*) 'the point of the arrow (*ḥidda naṣl*), when it hit a stone, was blunted and broken' (*kalla wa'nkasara*), also used of anything pointed when it is blunted by hitting something hard or a rock *Kaş. II* 129 (**tığılur, tığılma:k**, *?sic*).

D **tıkıl-** Pass. f. of **tık-**; s.i.s.m.l. w. some phonetic changes, e.g. **tığıl-**. **Xak.** XI **kendükke: u:n tıkıldı:** 'the flour was poured into the large storage jar under pressure' (*subba . . . bi-şidda wa ḍağṭ*); and one says **evke: kişi: tıkıldı:** 'the people crowded (*izdaḥama*) into the house'; also used of anything that crowds together until its space is restricted (*taḍīq makānahu*) *Kaş. II* 129 (**tıkılu:r, tıkılma:k**): **Çağ.** XV ff. **tıkıl-/tıkılış-** *bā camī'at wa izdihām ba-cā'ī ṭapīdan* 'to crowd together in one place' *San.* 195v. 2.

D **tokıl-** (d-) Pass. f. of **tokı:-**; s.i.s.m.l. **Xak.** XI **er tokıldı:** 'the man was beaten' (*ḍuriba*); and one says **bö:z tokıldı:** 'the cotton fabric (etc.) was woven' (*nusica*); and one says **kılıç tokıldı:** 'the sword (or knife) was forged' (*ṭubi'a*); the phr. **er tokıldı:** is **Oğuz** *Kaş. II* 129 (**tokılur, tokılma:k**; *sic*, the other occurrences are vocalized *tokul-*): **Çağ.** XV ff. **tokul-** *bāfta şudan* 'to be woven' *San.* 180r. 16: **Oğuz** XI see Xak.: **Xwar.** XIV **tokul-** 'to be woven' *Qutb* 182.

DF **tağla:-** (d-) Den. V. fr. **2 da:ğ**; 'to brand (an animal)'. S.i.s.m.l., usually as **dağla-**. **Xak.** XI **ol atın tağla:dı:** 'the man branded (*wasama*) his horse'; also used of other animals, not originally a Turkish word (*luğa ğayr aşlīya*) *Kaş. III* 294 (**tağla:r, tağla:ma:k**).

D **toğla:-** Hap. leg.; Den. V. fr. **2 to:ğ. Xak.** XI **ol ya:rığ toğla:dı:** *sadda'l-baṭq* 'he blocked the breach' (in a river bank or the like) *Kaş. III* 294 (**toğla:r, toğla:ma:k**).

DF **tağlat- (d-)** Hap. leg.?; Caus. f. of **tağla:-. Xak.** XI **ol atın tağlattı:** 'the man had his horse marked with a branding iron' (*awsama . . . bi'l-kayy*); the Persians (*al-furs*) took this word from the Turks, so that they say *dāğ* for *al-wasm*, just as they took from the Turks the word for 'castle' (*al-qal'a*) and say *diz*; in Turkish it is **tı:z yé:r** 'a high place' *Kaş. II* 344 (**tağlatu:r, tağlatma:k**; both statements are, of course, false).

Tris. DĞL

VUD **toğalığ** Hap. leg. (?); P.N./A. fr. **1 toğa:. Uyğ.** VIII ff. Chr. (blind, dumb, lame, crippled, mad) **iglig toğalığ** 'ill' (Hend.) *M III* 49, 4–5.

VUD **tokuluğ** P.N./A. fr. **1 toku:**; pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. (that king) **yarlıkançuçı köŋülüg törülüg tokuluğ erip** 'having a merciful heart and being faithful to the traditional law and ceremonies' *U III* 39, 24–5; similar phr. *do.* 80, 25; **körkle kövsek tokılığ** (*sic*) **inimiz** 'my lovely, gentle younger brother, faithful to the traditional ceremonies (?)' *Suv.* 619, 22; a.o. *USp.* 43, 10.

Tris. V. DĞL-

D **tokı:la:-** elongated Den. V. (cf. **çatı:la:-**) fr. **3 tok**; survives in NE Alt., Tel. **tokılda-** *R III* 1149; NC Kır., Kzx. **tokulda-**; the vocalization in the MS. is chaotic, a *kasra* below the *tā'* and what looks like a *fatḥa* turned into a *ḍamma* above it, but **-o-** is certainly correct. **Xak.** XI **tokı:la:dı: ne:ŋ** 'the solid (*al-muṣmat*) object made a noise (*ṣawwata*) because it fell on something hard', for example a cross beam falling on a column (*al-'āriḍa 'alā'l-sāriya*) and the like *Kaş. III* 326 (**tokı:la:r, tokı:la:ma:k**).

D **toku:la:-** Hap. leg.; Den. V. fr. **2 toku:. Xak.** XI **er kaḍış toku:la:dı:** 'the man fastened a buckle (*rakkaba . . . ḥalqa*) on the strap' *Kaş. III* 325 (**toku:la:r, toku:la:-ma:k**).

Dis. DĞM

D **tuğum (d-)** N.S./A. fr. **tuğ-**; 'birth'. S.i.s.m.l.; not to be confused with **tukum** 'seed' in NC Kır., Kzx., etc. which is a l.-w. fr. Pe. *tuxm*, same meaning. **Uyğ.** VIII ff. Man. **tuğum ajun** 'rebirth' (Turco-Sogdian Hend.) *TT III* 26, 79; **tört tuğum** 'the four (kinds of) rebirth' *do.* 38; *IX* 49; **yek tuğum** 'rebirth as a demon' *IX* 61: Bud. Sanskrit *jātibhava* 'birth and existence' **tuğum a:jun** *TT VIII A*.47; o.o. *do. A*.48; *E*.48; *U II* 8, 18; **emgeklig tuğumlarığ** 'unpleasant rebirths' *U II* 33, 6, a.o.o.: XIV *Chin.–Uyğ. Dict. R I* 1658 (**2 uruğ**): **O. Kır.** IX ff. **éki: él(l)ig tuğum** (so read?) **yaşda:** 'in my forty-second year' *Mal.* 49, 3.

D **tokum (d-)** N.S./A. fr. **tokı:-**; s.i.a.m.l.g. except SW as **tokum** or the like 'a numdah, under-saddle felt'; a (fairly recent?) l.-w. in this sense in Mong. as *tokom*. **Xak.** XI **tokum** *al-cazūr* 'an animal for slaughter'; this is generally used of a horse for slaughter *Kaş. I* 396; o.o. *I* 472, 26 etc. (**2 yüz-**): **Çağ.** XV ff. **tokum** 'a pack-saddle which they put on an animal's back'; also 'a horse blanket' (*cull-i asb*) *San.* 181r. 23; a.o. 347v. 14 (**yona:k**).

D **tıkma:** Hap. leg.?; Pass. Dev. N./A. fr. **tık-**; 'compressed'. **Xak.** XI *Kaş. II* 16 (**tık-**).

Tris. DĞM

D **tokı:mak (d-)** Dev. N. (N.I.) fr. **tokı:-**; 'club, mallet', and the like; the second vowel was elided in the medieval period and the word, sometimes w. further phonetic changes, s i.a.m.l.g. and has become a l.-w. in Pe. and other languages, see *Doerfer* II 877. **Uyğ.** VIII ff. Bud. *U IV* 8, 39–40 (**batrak**): **Xak.** XI **tokı:mak** *mibzaru* (mis-spelt *mi'zarū*)*'l-qaṣṣār* 'a fuller's mallet' *Kaş. III* 177: XIV (under agricultural implements) *al-midaqqa* 'a mallet' **tokmak** *Mel.* 60, 2; *Rif.* 159; (under fuller's implements) *kūḏīn* (*sic*) 'a mallet' **tokmak** 61, 2; 159: **Çağ.** XV ff. **tokmak** 'the well-known implement (*ālat*) used to drive in tent pegs' (also the name of a Turkish tribe) *San.* 187r. 7 (quotns.): **Xwar.** XIV **tokmak** 'mallet' *Quṭb* 182: **Kom.** ditto *CCI*; *Gr.*: **Kıp.** XIV **ṭokma:** (*sic*, ?error) *al-irzabba wa'l-mihadda* 'iron bar; pickaxe'; Arabicized as *al-duqmaq Id.* 65: XV *dabbūs* 'club' (*inter alia*) **dokmak** *Tuḥ.* 15b. 5–6: **Osm.** XVIII **tokmak** . . . and, in *Rūmī, muṣṭa-i ḥallāc* 'a cotton-dresser's implement' *San.* 181r. 7.

Dis. DĞN

tağun N.o.a.b.; 'flattery'? Perhaps the origin of SW XX Anat. **dağna-** 'to despise, put to shame', etc. Cf. **tağunçı:, tağunla:-. Uyğ.** VIII ff. Bud. *TT IV*, 18, note A72, 8 (**azğançu:**).

toğan (d-) 'falcon' of some kind. Survives only(?) in SW Osm. where **doğan** is a generic term for 'falcon' and, acc. to *Red.*, specifically 'a lanner, *Falco lanarius*'; it forms part of the names of seven or eight other related birds. It is often used as a P.N. Cf. **1 çavlı:** etc. See *Doerfer* III 1351. **Türkü** VIII ff. **ürüŋ esrı: toğan** 'a white dappled falcon' *IrkB* 4; o.o. *do.* 43, 44 (**tıtın-**), 64 (**buymul**): **O. Kır.** IX ff. **Külüg Toğan** P.N. *Mal.* 44, 7: **Xak.** XI *KB* 2458 (**ünlüg**): **Çağ.** XV ff. **toğan** 'a kind of bird of prey used in hunting' (*cawāriḥ-i şikārī*) also called **ötelgü** *San.* 179v. 2 (the latter a l.-w. fr. Mong. *itelgü* 'lanner falcon'); **ṭoğan** same translation, but **ıtelgü**; and metaph. *ṣucā' xaşm-afgan* 'intrepid, overthrowing enemies'; also a P.N. *do.* 261r. 29: **Kıp.** XIII (under birds) *al-cāriḥ minhā muṭlaqa(n)* 'bird of prey' in general **ṭoğa:n** *Hou.* 9, 19; ditto as a P.N. *do.* 29, 5: XIV **ṭoğan** *al-bāzī* 'falcon' *Id.* 64; **çağan** (*sic*) *al-bāzī*, also called **ṭogan** *do.* 43; *al-bāzī* **çoğan** (*sic*) and (PU)

soğanğuş (unvocalized) . . . *al-ḥida'a* 'a kite' **de:lü: ṭoğa:n** *Bul.* 11, 9–10: XV *bāz* **ṭoğan** *Tuh.* 7b. 2; *zāğ* 'crow, rook' ditto *do.* 18a. 4 (**çoğan** is a possible, but improbable, Sec. f. of **toğan** there; may be some confusion with Mong. *çağan* 'white').

tağna: Hap. leg.; perhaps a l.-w.; **1 yava:**, q.v., seems to be some kind of fungus or truffle; *al-maḥrūt*, lit. 'cultivated', is an elusive word but Steingass's Persian (*sic*) Dict. translates it 'root of benzoin', and that may be the meaning here. **Xak.** XI a kind of *al-maḥrūṭ* is called **tağna: yava:**, it is (a substance which is) cut up and mixed (*yumzac ma'qūr*) with sour milk and used to colour (*fī ṣibağ*) *tutmāç* (q.v.) *Kaş. I* 434.

Dis. V. DĞN-

D **tıkın-** Refl. f. of **tık-**; s.i.s.m.l. **Xak.** XI **er yu:ŋ tağa:rka: tıkındı:** 'the man applied himself (*tawallā*) to putting wool in a sack by pushing and kicking it'; and one says ⟨**er**⟩ **aş tıkındı:** *akala'l-raǧul bi-'unf* 'the man stuffed himself with food'; a man uses this expression only when he is angry with him (*ǧaḍiba 'alayhi*) *Kaş. II* 147 (**tıkınu:r, tıkınma:k**).

D **tokın-** (**d-**) Refl. f. of **tok ı:-**; s.i.m.m.l.g., usually 'to collide with' but also in various idiomatic meanings. **Uyğ.** VIII ff. Bud. (then the elephant . . .) **keyikçi er köziŋe tokındı** 'caught sight of the hunter' *U III* 58, 8–9: **Xak.** XI **er ta:mka: tokındı:** 'the man collided with (*ṣadama*) the wall'; and, in **Oğuz** one says **er tokındı:** 'the man was beaten' (*ḍuriba*); and one says **kılıç tokındı:** 'the sword was forged'; and one says **tokum tokındı:** 'he slaughtered a beast for himself' *Kaş. II* 147 (**tokınu:r, tokınma:k**; in some places spelt *tokun-*); a.o. *III* 12, 26 (**yoḳuğ**): *KB* (he sobbed and) **urundı tokundı** 'beat his breast' (Hend.) 6292: XIII (?) *Tef.* **tokın-/tokun-** '(of a coin) to be struck; to encounter' 307: **Çağ.** XV ff. **tokun-/tokuş-** of two things, 'to collide (*ba-ham xtwurdan*) violently or run into one another' (*muṣādamat kardan*) *San.* 180r. 19 (quotns.): **Oğuz** XI see Xak.: **Xwar.** XIII **dokun-** 'to touch, come in contact with' *'Ali* 56: **Tkın.** XIV *Id.* 67 (**tuña:ğ**): **Kıp.** XIV *aṣāba'l-ġaraḍ* 'to hit the target' **dokun-** *Bul.* 25v.: XV *inṣadama wa'nḍaraba wa'ndaqqa* 'to collide, to be hit, to be knocked' **ṭokun-** *Tuh.* 6a. 2, a.o.o.: **Osm.** XIV ff. **dokun-**, occasionally **dokan-** 'to strike', etc. in one or two texts *TTS II* 311; *III* 202; *IV* 234.

Tris. DĞN

D **tağunçı:** Hap. leg.?; N.Ag. fr. **tağun. Uyğ.** VIII ff. Bud. (then the king Ajātaśatru took a flower) **tağunçısıŋa sunup** *TT X* 458; the context suggests that the meaning is 'and handed it to his confidant' (the Brahmin Ratikara).

Tris. V. DĞN-

D **tağunla:-** Hap. leg.?; Den. V. fr. **tağun**; 'to deceive by flattery'(?). **Uyğ.** VIII ff. Bud. *TT IV* 8, 72 (**azğançu:la:-**).

Dis. DĞR

tağa:r 'a large container', usually but not necessarily 'a sack'; perhaps a l.-w.; s.i.s.m.l., and a l.-w. in Pe. and several other languages, discussed at great length in *Doerfer* II 905. **Xak.** XI **taga:r** 'a sack (*al-ġarāra*) for containing wheat and other things' *Kaş. I* 411; *I* 244 (**artıl-**), and three o.o., same translation: (XIII (?) *Tef.* **tağara** 'an earthenware dish' 281: XIV *Muh. al-cirāb* 'a leather bag' **tağarçuk** *Mel.* 69, 7; *Rif.* 170): **Çağ.** XV ff. **tağar** (1) 'a clay jar (*taşt-i gilīn*) or large bowl' (*qadaḥ*) (quotn.); (2) 'a fixed measure or quantity' (Pe. quotn., *Waṣṣāf*); (3) 'soldiers' rations' (*ğalla*) (ditto); (4) 'a kind of long narrow sack' (*çuwāl*) *San.* 157r. 19.

takır an onomatopoeic; survives in SW Osm. **Xak.** XI **at aḍa:kı: takır takır etti:** 'the horse's hooves clattered' (*ṣawwata*); one also says **tigir tigir etti:** with the same meaning *Kaş. I* 361.

D **tuğar** Aor. of **tuğ-** used as a N.; 'sunrise, east'. N.o.a.b. **Xak.** XI **tuğardın çaḍan kopdı** 'Scorpio rose from the east' 4889; o.o. 63 (**öŋdün**), 6219: XIII(?) *Tef.* **kün tuğar** 'the east' 305: **Xwar.** XIV **tuğar** 'east' 181.

S **toğru:** See **toğuru:**.

D **tığra:k** N./A.S. fr. **tığra:-**; 'firm, tough', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (on her beautiful bosom) **katığ tığrak bürtgeli yumşak iki emigleri** 'her two breasts, firm (Hend.) but soft to touch' *TT X* 445: Civ. **keḍ tığrak** 'very tough' *TT VII* 17, 8 (damaged): **Xak.** XI **tığra:k er** 'a tough (*cald*) man' *Kaş. I* 468 (verse); a.o. *II* 212 (**tığraş-**): XIV *Muh. al-cald* (opposite to 'weak' **küçsüz**) **tığra:ğ** *Mel.* 54, 1; **tığra:k** *Rif.* 150: **Kıp.** XIII *al-mutafanninu'l-nabīh* 'versatile and sagacious' **ṭığra:k** *Hou.* 25, 7: XIV **ṭığrak** *al-ṣāṭir* 'cunning, deceitful' *Id.* 64.

VU?D **toğra:ğ** prima facie a Dev. N. fr. **toğra:-**, but with no obvious semantic connection; spelt *toğza:ğ* in the MS. but this must be an error since the Refl. Den. V.s of this word, q.v., and **tuğra:ğ** are dealt with together in one para. Pec. to *Kaş.* **Xak.** XI **toğra:ğ** 'any horse which a king gives his troops on the day of the start of an expedition (*al-rikāb*) or a battle and takes back from them when they return' *Kaş. I* 462; **keldi: berü: toğrağı:** *atānā bariduhu* 'his mounted messenger came to us' *III* 65, 13 (misvocalized *tıgrağı:*; the word is not very apt and was perhaps used merely for the sake of the rhyme).

tuğra:ğ 'a royal sign manual'; survives only (?) in SW Osm. as **tuğra.** See *Doerfer* III 1344. **Oğuz** XI **tuğra:ğ** *ṭābi'u'l-malik wa tawqī'uhu* 'the seal and signature of a king' in Oğuz; the Turks do not know the word and I do not know its origin (*aşlahu*) *Kaş. I* 462: XIV *Muh. al-tawqī'* **tu:ğra:** (and other words) are pronounced with a vigorously articulated *ğayn* in Turkistan, and with a *wāw* in our country *Mel.* 6, 12; *Rif.* 77; a.o. 51, 2; 146.

?D **toğrak** 'poplar'; survives only(?) in SE Türki *Shaw*, *BŞ*, *Jarring*, the last specifying 'balsam poplar, *Populus balsamifera*', but the refce. to 'nuts' in *IrkB* is puzzling; *al-hamad* is not traceable in the dicts. and may be corrupt. **Türkü** VIII ff. (of a falcon) **yağaklı:ğ toğra:k üze: tüşü:pen** 'settling on a *toğra:k* full of nuts' *IrkB* 64: **Xak.** XI **toğrak** *al-ğarab* (MS. *al-ğarb*) 'a poplar', *wa huwa şacaru'l-hamad Kaş. I* 468.

D **toğrıl** a bird of prey, exact identity unknown, describe by *Kaş.* as larger than a **sıpkur**, q.v.; it is best known as a P.N. and has not survived as a Common Noun; prob. Dev. N. fr. **toğra:-** with which there is a clear semantic connection. See *Doerfer* III 1445. **Uyğ.** VIII ff. Bud. **Alp Toğrul Tégin** *Pfahl.* 23, 13: Civ. **Toğrıl** occurs several times and **Toğrul** once as an element in P.N.s in *USp.* and *Studies*, p. 98: **Xak.** XI **toğrıl** 'a bird of prey' (*cārih min sıbā'i'l-ṭayr*); it kills a thousand ducks and eats one of them; men are called **Toğrıl** after it *Kaş. I* 482; a.o. *III* 381 (**sıpkur**): (**Gancak** XI (VU) **toğrıl** (completely unvocalized) 'a length of gut stuffed with meat and fruit' (possibly the same word) *Kaş. I* 482): XIV *Muh.*(?) (among birds) *naw' mina'l-cawārih* 'a kind of bird of prey' **toğrıl** (*rā'* unvocalized) *Rif.* 175 (only): **Çağ.** XV ff. **ṭoğrul** (spelt) 'the name of a hunting bird' (*paranda-i şikārī*); also the name of a well-known Salcuk *pādişāh* whose father was Alp Arslan *San.* 261 v. 5; (**zağanus** in *Rūmī*, same translation, also called **ṭogrul** *do.* 228r. 22; *Red.* translates **zağanus** 'the hunting owl, *Bubo maximus*' trained like a falcon): **Kıp.** XIV **ṭoğrul** 'the well-known bird'; when it is sent after cranes it goes on attacking and killing one after another until it reaches the end of them; then it eats only the first one that it has killed *Id.* 64.

Dis. V. DĞR-

D **toğur-** (d-) Inchoative(?) f. of **toğ-**; as such n.o.a.b., but the Ger. **toğuru:** is common and the Pass. f. **toğrıl-** is used to translate *istaqāma* 'to be upright, straight, straightforward' in *Tuh.* 5a. 9 and survives as **doğrul-** in SW Osm. See also **toğruş-**. **Uyğ.** VIII ff. Bud. (may I reach the jewelled island after surmounting huge difficult snowdrifts and) **keçinçsiz terin taluy öğüz suvın toğurup** 'traversing the waters of deep oceans hard to cross' *TT VI*, p. 62, footnote l. 2: **Xak.** XI **ol maṇa: toğurdı:** 'he came precipitately (*mutağaşmira(n)*) to me, leaving the road'; also used of anyone who has a slapdash attitude (*muta'assif*) towards something *Kaş. II* 80 (**toğurur, toğurma:k**; the vocalization is imperfect and shows signs of an attempt to make the word *toğru-*).

D **tuğur-** (d-) Caus. f. of **tuğ-**; 'to give birth to (a child *Acc.*)'. Survives, as **doğur-**, only in NW Krım *R III* 1706; SW Az., Osm., Tkm. In other modern languages either **tuğ-** or **tuğtur-** is used in this sense. **Uyğ.** VIII **eki: yapı:ka: kün tuğuru: süṇüşdim** 'I started the battle at sunrise on the second day of the month' *Şu. E* 1; a.o. *do. S* 5: VIII ff. Man. **tuğurtuṇuz** 'you have caused them to be born' *TT III* 60: Bud. *USp.* 102a. 4–5 (**alpırkan-**): Civ. (if a woman wears this amulet) **uçuz tuğurur** 'she gives birth without difficulty' *TT VII* 27, 13; o.o. *do.* 15 (**arkuru:**); *H I* 118: XI **Xak. ura:gut oğul tuğurdı:** 'the woman gave birth (*waladat*) to a son'; also used metaph. (*'alā'l-isti'āra*) of animals giving birth *Kaş. II* 80 (**tuğurur, tuğurma:k**; prov., containing **tuğ-**): *KB* (I was in the dark of night and) **tuğurdı künüm** 'it made my sun rise' 383; (a feast to celebrate) **tuğursa oğul** 'the birth of a son' 4575: XIII(?) *Tef.* **tuğur-** 'to give birth' 306: XIV *Muh.* (under woman) *allatī waladat* **duğurmış** *Mel.* 53, 4 (only): **Çağ.** XV ff. **tuğur-** Caus. f.; *zāyānidan* 'to give birth' *San.* 179r. 9 (quotns.): **Kom.** XIV ditto **tuvur-/tu(w)ur-/toğur-** *CCG*; *Gr.* 247 (quotns.): **Kıp.** XIII *walada mina'l-wilāda* **ṭuğur-** *Hou.* 43, 15: XIV *walada* **duğur-** *Bul.* 88v: XV ditto **ṭuwur-**; **Tkm. ṭuğur-** *Tuh.* 38b. 6.

tığra:- 'to be tough, sturdy'; n.o.a.b. **Xak.** XI **er tığra:dı:** 'the man was tough, sturdy' (*caluda*) *Kaş. III* 277 (**tığra:r, tığra:ma:k**; and see **tavra:-**): XIV *Muh.*(?) *tacallada* **tığra:-** (unvocalized) *Rif.* 106 (only).

toğra:- (d-) 'to cut, or split into slices or small pieces'; s.i.a.m.l.g. with some phonetic variations; except in some NC and NW languages which have **tuvra-/tu:ra-**, consistently spelt with **-o-**; SW Az., Osm., Tkm. **doğra-**. **Uyğ.** VIII ff. Civ. *H I* 76 (**uvşa:k**): **Xak.** XI ⟨**ol**⟩ **et toğra:dı:** 'he sliced (*xardala*) the meat for *tutmaç* or something else' *Kaş. III* 277 (**toğra:r, toğra:ma:k**); the word, translated *qaṭa'a* 'to cut', occurs frequently in the list of conjugational forms in *III* 311 ff.: **Çağ.** XV ff. **toğra-** (spelt) *rīza kardan* 'to break in pieces' *San.* 179r. 13 (quotns.): **Kıp.** XIV **ṭoğra-** *qaṭṭa'a* 'to cut in pieces' *Id.* 64.

D **tığrat-** Hap. leg.; Caus. f. of **tığra:-**. **Xak.** XI **oğlın ı:şka: tığrattı:** 'he toughened (*şaddada*) his son and made him forceful (*calad*) in all negotiations and business transactions' *Kaş. II* 330 (**tığratu:r, tığratma:k**); a.o. *II* 330 (**tigret-**).

D **toğrat-** (d-) Caus. f. of **toğra:-**; s.i.m.m.l.g. **Xak.** XI **ol aṇar et toğrattı:** 'he ordered him to cut the meat in slices' (*bi-qaṭ' . . . muxardala*); used only of foodstuffs (*al-şay'i'l-maṭ'ūm*) *Kaş. II* 330 (**toğratu:r, toğratma:k**): **Çağ.** XV ff. **toğrat-** Caus. f.; *rīza kunānidan* 'to order to break in pieces' *San.* 179r. 27.

D **toğral-** (d-) Pass. f. of **toğra:-**; s.i.m.m.l.g. **Uyğ.** VIII ff. Bud. [gap] **toğrulup** (*sic*) **yıdıp sasıp** 'broken in pieces and stinking (Hend.)' *U III* 25, 6: **Xak.** XI **et toğraldı:** 'the meat was cut in slices' (*quṭi'a muxardala(n)*) (**toğralu:r, toğralma:k**); and one says **to:n ki:rdin toğraldı:**' the garment was

tattered (*tafazzara*) because of dirt'; also used when cracks (*al-ṣaqāq*) appear in a foot or a fabric (*fi'l-ricl wa'l-mansūc*) for any reason *Kaş. II* 230 (**toğralu:r, toğralma:k**): **Çağ.** XV ff. **toğral-** *riza ṣudan* 'to be broken in pieces' *San.* 179r. 29 (quotns.).

D **toğran- (d-)** Refl. f. of **toğra:-**. **Xak.** XI **ol ö:zine: et toğrandı:** 'he pretended to cut (*annahu yuqaṭṭi'*) meat (etc.) in pieces for himself' *Kaş. II* 240 (**toğranu:r, toğranma:k**): **Kıp.** XV *taqaṭṭa'a* 'to be cut in pieces' **ţowran-**; **Tkm. ţoğran-** *Tuh.* 10b. 5.

D **tığraş-** Hap. leg.?; Co-op. f. of **tığra:-**. **Xak.** XI **oğla:n tığraşdı:** 'the boy was thoroughly tough and sturdy'; taken from their word **tığra:k** for *al-calad Kaş. II* 212 (no Aor. or Infin.).

D **toğraş- (d-)** Co-op. f. of **toğra-**; the second sentence is separated fr. the first by **tığraş-** and **toğruş-**. **Xak.** XI **ol maŋa: et toğraşdı:** 'he helped me to cut the meat in slices' (**toğraşu:r, toğraşma:k**) . . . and one says **to:n ki:rdin toğraşdı:** 'parts of the garment were tattered (*tafazzara*) because of dirt'; also used of anything when cuts and cracks appear in it *Kaş. II* 211–12 (**toğraşu:r, toğraşma:k**).

D **toğruş (d-)** Hap. leg.; Co-op. f. of **toğur-**. **Xak.** XI **ol meniŋ bile: yo:lka: toğruşdı:** 'he competed with me in travelling (*fi'l-sayr*) and cutting (*qaṭ'*) a path precipitately (*mutağaṣ-ṣira(n)*) to the objective' *Kaş. II* 212 (no Aor. or Infin., see **toğraş-**).

Tris. DĞR

D **toğuru: (d-)** Ger. of **toğur-** used as an Adv. and N./A., originally (physically) 'straight', hence metaph. 'straight, honest, upright, true'. Soon contracted to **toğru:**; s.i.a.m.l.g. in a variety of forms, e.g. NE **toğra**; SE **toğra/toğrı**; NC **tu:ra**; NW Kk. **tuwrı**; Nog. **tuwra**; SW Az., Osm., Tkm. **doğrı/doğru**. A l.-w. in Pe. and other languages, see *Doerfer* II 971. **Uyğ.** VIII ff. Civ. **toğuru** (or **toğru**) **tumlıtu satdım** 'I have sold outright and irrevocably' is a common stock phr. in contracts in *USp.* 13, 14; 56, 6 etc.; a.o. *do.* 32, 19 (PU **tölеç**): **Xak.** XI **toğru:** 'the tang (*al-sīlān*), that is the tail (*ḏanab*) of a sword, knife, or dagger which is stuck into the handle' *Kaş. I* 420: XIII(?) *Tef.* (they went) **aŋar toğru** 'straight to him' 305: XIV *Muh. ṣādaqa* 'to tell the truth' **doğru: ayt-** *Mel.* 25, 15 (*Rif.* 111 corrupt); *al-ţiqa* 'trustworthy, honest' **doğru:** 52, 1 (147 **ba:yık**); *al-muqawwam* 'straight' **doğrı:** 56, 5 (154 **köni:**): **Çağ.** XV ff. **toğrı** (1) *rāst* 'true', opposite to *durūğ* 'lie'; (2) *barābar wa muḥādā* 'equal, level, facing' *San.* 179v. 6 (quotn.): **Xwar.** XIII **doğrı** 'exactly opposite' (?) *'Ali* 55: XIV **toğrı/toğru** 'straight, honestly' *Qutb* 181: **Kom.** XIV 'straight' **toğru** *CCI*; **tuvra** *CCG* (**arkuru:**); *Gr.*: **Kıp.** XIII *al-mustaqīm* 'straight' (opposite to **egri:** 'crooked') **ţoğru:** *Hou.* 28, 6:. XIV **ţoğru:** *al-muqawwam wa'l-ṣādiq* 'straight, true', one says **ţoğru: sözlєr** 'true statements' *Id.* 64: XV *qawām* 'uprightness, truth' **ţo(w)ra**; **Tkm. ţoğrı** *Tuh.* 29b. 7; 73b. 13; *mustaqīm* ditto *do.* 34b. 10 (**oŋ** in margin in second hand).

?F **tokurka:** Hap. leg.; 'a spout'; un-Turkish in form and prob. a l.-w.; not to be connected with Mong. *toğurka* 'the felt fabric of a tent' (*Kow.* 1815) which is listed as Çağ. in *San.* 179v. 13. **Xak.** XI **tokurka:** *al-ṣunbūr fi'l-dinān wa'l-maṭāhir* 'the spout of a wine jar or jug'; also the name of a place in the summer station (*al-muṣṭāf*) of Käsğar *Kaş. I* 489.

Tris. V. DĞR-

D **tığraklan-** Hap. leg.; Refl. Den. V. fr. **tığra:k**. **Xak.** XI **er tığraklandı:** 'the man demonstrated his own toughness' (*azhara . . . min nafsihi calāda*) *Kaş. II* 274 (**tığraklanu:r, tığraklanma:k**; verse).

VUD **toğrağlan-** Hap. leg.; Refl. Den. V. fr. **toğra:ğ**. **Xak.** XI **oğla:n toğrağlandı:** 'the boy had a *toğra:ğ*', that is a horse which the king gives his troops when he goes out with his retinue (*yawma'l-mawkib*), and which is returned to him when they dismount *Kaş. II* 272 (**toğrağlanu:r, toğrağlanma:k**).

D **tuğrağlan-** Hap. leg.; Refl. Den. V. fr. **tuğra:ğ**; mentioned only in a note after **toğrağlan-**. **Oğuz** XI 'it is also used in Oğuz of a document when it is signed' (*al-kitāb iḏā wuqqi'a*).

Dis. DĞS

E **tağsu/tağsut** See **takşut**.

VU?D **tuğsa:k** Hap. leg. See **tu:l**. **Xak.** XI **tuğsa:k** *al-armala* 'a widow'; usually used in the Hend. (*muzdawica(n)*) **tu:l tuğsa:k** *Kaş. I* 468.

D **tuğsık** Dev. N. fr. **tuğ-**; used only in the phr. **kü:n tuğsık** 'sunrise, east'. N.o.a.b.; cf. **batsık, tuğar**. **Türkü** VIII **ilgerü: kün tuğsık(k)a:** 'eastwards towards the sunrise' *I S* 2 (*II N* 2 but **tuğsıkı:ŋa:**); **öŋre kün tuğsıkda:** 'in the east where the sun rises' *I E* 4, *II E* 5: **Uyğ.** IX **ilgerü: kün tuğsu:k [(k)a:]** *III B* 7 (*ETY II* 38); **kün tuğsuk(k)a: batsık(k)a:** *Suci* 4: VIII ff. Man.-A **kün tuğsukdunkı yél** 'the east wind' *M III* 9, 1 (ii): **Xak.** XI 'the east' (*al-şarq*) is called **kü:n tuğsı/uğ** (*sic*, both *kasra* and *ḍamma* marked) *Kaş. I* 463: XIII(?) *Tef.* **kün tuğsukı** 'the east' 306.

C **tokso:n (d-)** crasis of **tokkuz o:n**, which phr. was used down to Uyğ. inclusive; 'ninety'. S.i.a.m.l.g. usually as **toksan**; SW Az. **doxsan**; Osm. **doksan**; Tkm. **toksan** (although 'nine' **dokkız**). An important word as giving an incontrovertible example of modern **-a-** representing earlier **-o-**. **Xak.** XI **tokso:n** the numeral 'ninety', originally **tokuz o:n** that is 'nine times ten' and then

combined (*cu'ilatā wāḥid*) *Kaş. I* 437: XIII(?) *Tef.* **toksan**: XIV *Muh. tis'īna* **dokuza:n** *Mel.* 81, 15; **toksa:n** *Rif.* 187: **Kıp.** XIII *tis'ina* **ṭoksan** *Hou.* 22, 7: XIV **ṭokşan** ditto *Id.* 65; **ṭoksan** *Bul.* 12, 14: XV **ṭokşa:n** *Kav.* 4, 21; a.o.o.; *Tuh.* 60b. 10.

Dis. DĞŞ

D **tokış** (d-) Dev. N. connoting reciprocity fr. **tok**ı:-. S.i.s.m.l.; SW Osm. **dokuş**. **Xak.** XI **tokış** (vocalized *tokuş*) *al-ḥarb* 'battle' *Kaş. I* 367 (verse **tokış** (*sic*) *al-haycā'* 'battle'); o.o. *I* 12, 17 (**uruş**); *II* 83, 23; *III* 172, 12 (**2 ula:ğ**): *KB* 2366 (**ö:glen-**): XIII(?) *Tef.* **tokuş** 'quarrel, fight' 307: XIV *Muh.*(?) *al-maṣaff* 'battle array' *Rif.* 146 (only): **Çağ.** XV ff. **tokuş** (1) *mākū-yi çūlāha* 'a weaver's shuttle'; (2) 'a violent collision between two things' *San.* 1811. 22: **Xwar.** XIII (?) *Oğ.* 266 (**uruş**): XIV **tokuş** 'battle' *Qutb* 182; *Nahc.* 12, 13–15.

D **takşut** Dev. N. fr. ***takış-**; 'verse, poem, song', lit. '(words) strung together'. Pec. to Uyğ.; cf. **2 kü:g**. **Uyğ.** VIII ff. Man. **Afrin Çor [tégin küg**ı **t]akşutları bititdim** 'I have had the hymns and poems of Afrin Çor Tégin written down' *M II* 7, 1–2: Bud. **ötrü şlok takşutın ınça tép tédi** 'then he recited the following verses (Hend., Sanskrit *śloka*)' *U I* 26, 4; o.o. of **şlok takşut** *Suv.* 93, 17; *Kuan.* 171–5; *TT VI* 295 (v.l.); *USp.* 106, 45; *Hüen-ts.* 1832.

Dis. V. DĞŞ-

D **tıkış-** Co-op. f. of **tık-**. Survives in SW Osm. 'to crowd together (Trans. and Intrans.)'. **Xak.** XI **kişi: evde: tıkıştı:** 'the people crowded together (*izdahama*) and filled the house' *Kaş. II* 104 (**tıkışu:r, tıkışma:k**).

D **tokış-** (d-) Recip. f. of **tok**ı:-; s.i.s.m.l., usually meaning 'to collide' and the like. **Xak.** XI **beğle:r tokıştı:** 'the *begs* (etc.) fought one another' (*ḥāraba*) *Kaş. II* 103 (**tokışu:r, tokışma:k**; verse); four o.o. translated *ḥāraba*/*taḥāraba*, sometimes vocalized **tokuş-**: XIII (?) *Tef.* **tokış-**/**tokuş-** 'to quarrel, fight' 307: **Çağ.** XV ff. *San.* 180r. 19 (**tokın-**): **Kıp.** XV *taṣādama* 'to collide' **tokunuş-**, with note in margin 'also without **-nu-**' *Tuh.* 10b. 1: **Osm.** XIV ff. **dokuş-** (occasionally **tokuş-**) 'to fight; to collide with'; c.i.a.p. *TTS I* 693; *II* 897; *III* 682; *IV* 755.

D **takşur-** Hap. leg.; Caus. f. of ***takış-** Recip. f. of **tak-**; 'to compose (verses)'. **Uyğ.** VIII ff. Bud. *U III* 75, 11 (ii) (**bitit-**).

Dis. DĞY

tağa:y (d-) 'maternal uncle' (unlike **1 éçi:** without reference to the question whether he is older or younger than the mother). S.i.a.m.l.g. usually as **tayı**; in NW Kk.; SW Az., Osm., Tkm. **dayı**. See **kükü:y** and *Doerfer* III 1176. **Uyğ.** VIII ff. Bud. **ulatı ka kadaş yegen tağay** (so read) 'all the family and kinsmen, nephews, and maternal uncles' *Pfahl.* 24, 26; **yegen tağay** *U III* 33, 17; **tağay Toŋa Saŋun** 'uncle Toŋa Saŋun' *U II* 80, 67: Civ. **tağayım** in a list of various kinds of relatives concerned in a contract *USp.* 114, 9; 115, 14: **Xak.** XI **tağa:y** *al-xāl* 'maternal uncle' *Kaş. III* 238: XIV *Muh.* ditto *Mel.* 49, 6; *Rif.* 144: **Çağ.** XV ff. **ṭağay**/**ṭağayı** *birādar-i mādar* 'mother's brother', in Ar. *xāl San.* 261r. 16: **Kom.** XIV 'maternal uncle' **tağay** *CCI*; *Gr.*: **Kıp.** XIII *al-xāl* **ṭa:y** also called **ṭı:ğa:** (so spelt, perhaps a muddle of **ṭağa:y**) a dialect form (*luġa*); *al-xāla* **ṭa:y eje:** (*sic*) *Hou.* 31, 20: XIV **ṭayı** *al-xāl Id.* 67; *al-xāl* **ṭa:y**; *al-xāla* (**ana: kız karında:ş** and) **ṭağza:** *Bul.* 9, 3.

Dis. DĞZ

tokku:z (d-) 'nine'. There is no doubt that this word and some other numerals originally had a medial double consonant, see Clauson, 'The Turkish Numerals', *JRAS*, 1959, p. 20, and this double consonant would not have been written in the Runic or Uyğ. scripts. It survives at any rate in SC Uzb. **tükkiz**; SW Az. **doğğuz** and Çuv. **tăxxăr**, as well as **tăxăr** *Ash.* XV 7, 11. The initial **d-** survives in SW Az., Osm., Tkm. A l.-w. in Pe. and other languages, see *Doerfer* II 976. **Türkü** VIII **toku:z** *I N* 6, 9: VIII ff. **toku:z** *IrkB* 55, 60: Yen. **tokuz** *Mal.* 30, 2; 32, 10: **Uyğ.** VIII **tokuz** *Şu. E* 3: VIII ff. Bud., Civ. **tokuz** is fairly common: **O. Kır.** IX ff. **tokuz** *Mal.* 23, 1; 51, 2; **toku:z** *do.* 45, 2: **Xak.** XI **toku:z** *Kaş. I* 437 (**tokso:n**); *III* 127, 14; n.m.e.: XIII(?) *Tef.* **tokuz** 309: XIV *Muh. tis'a* **dokuz** *Mel.* 81, 8; **toku:z** *Rif.* 186: **Çağ.** XV ff. **tokuz** *'adad-i muh*, in Ar. *tis'a San.* 181r. 9; in *do.* 20v. 15 mentioned as one of the numerals spelt alternatively *ba-taşdīd* or *ba-taxfīf*, i.e. as **tokkuz** or **tokuz**: **Kom.** XIV **toğuz** *CCG*; *Gr.*: **Kıp.** XIII *tis'a* **ṭokuz** *Hou.* 22, 7: XIV ditto *Id.* 65; **ṭokkuz** (*sic*) *Bul.* 12, 12: XV **ṭokuz** *Kav.* 5, 1 a.o.o.; **takuz** (*sic*, in error) *Tuh.* 60b. 8.

Tris. DĞZ

PU(D) **tağuzmak** Hap. leg.; a dubious word, the last syllable is unvocalized but otherwise certain, the *-z-* might be an error for *-r-* with a *cazm* over it, but there is no obvious etymology. **Xak.** XI **tağuzmak er** *al-raculu'l-buḥturu'l-qaṣīr* 'a short stout man'; also spelt with **-k-** and used of other than men *Kaş. I* 504.

D **tokuzunç** (d-) Ordinal f. of **tokku:z**; 'ninth'. S.i.a.m.l.g., but everywhere with final **-ı/-u**, cf. **üçünç**. **Türkü** VIII **tokuzunç** *I N E*; VIII ff. Man. ditto *Chuas.* 191: **Uyğ.** VIII ff. Bud. ditto *Pfahl.* 6, 2: Civ. ditto several times in *TT VII* and *USp.*: (**Xak.**) XIII(?) *Tef.* **tokusunç** 309 (under **tokuz**).

D **tokuza:r** (d-) Distributive f. of **tokku:z**; 'nine each'. Survives in SW Osm. **dokuzar**, but rare or unknown elsewhere. **Uyğ.** VIII ff. Civ. **tokuza:r ta:şığ** 'nine stones each' *TT VIII L.*17.

Mon. DG

te:g (d-) Postposn. 'like'; together with **üçün, üze:** and **birle:** one of the 'four old postposns.' discussed in K. Grønbech, *Der türkische Sprachbau*, Copenhagen, 1936, p. 35. When attached to the oblique stem of **ol** it soon became fused with it as **antağ**, q.v.; later it became similarly fused with the oblique stem of **1 bu:**. S.i.a.m.l.g. except SW where it is replaced by other words like Osm. **gibi (kib)**; the vowel varies between **-e-** and **-a-**, and the final between **-g** and **-y**, but the initial is consistently **d-** everywhere. **Türkü** VIII **teŋri: teg** 'god-like' *I S* 1, *I N* 1, a.o.o.: **Uyğ.** VIII ff. Man. **bulıt teg** 'like a cloud' *M II* 11, 17, a.o.o.: Bud. **monçuk teg** 'like a (pearl) necklace' *PP* 6, 8; many o.o.: Civ. **munı teg kılsar** 'if he acts like this' *H I* 154; a.o.o.: **Xak.** XI **te:g** *ḥarf taşbīh* 'Particle of comparison'; hence one says **ol andağ te:g** 'he is like that' *Kaş. III* 155; o.o., spelt **teg** *I* 353 **(sürk)**; 354, 18; 490 **(çekürge:)**; 497 **(karaksı:z)**: *KB* **tolun teg yüzin** 'his face like a full moon' 48: XIII(?) *At.* **bilig teg** 'like wisdom' 100; a.o.o.: XIV *Muh.* Adverbs of comparison. The commonest is **teg**, and some of 'our Turks' change the **t-** to **d-** when it is (attached) at the end of a word; e.g. 'his tongue is like a sword' **dili: kı:lı:ç değ**; 'this is as sweet as honey' **bu da:tlu: dur ba:l değ** *Mel.* 18, 4; **ti:li: . . . teg ; sü:çüg teg** *Rif.* 96: **Çağ.** XV ff. the word is mentioned several times in *San.* as an *adāt-i taşbīh* 'Adv. of comparison'; the forms quoted are **déğ** 17r. 24 (quotns.); 226v. 3 (quotns.); **téğ** 198r. 15: **Xwar.** XIII(?) **teğ** (or **değ**?) is common in *Oğ.*, e.g. **aḍakı uḍ aḍakı teg** 'his legs were like an ox's legs' 12: XIV **téğ** 'like' *Qutb* 176; **teğ** *MN* 5, etc.; *Nahc.* 263, 15; 387, 15: **Kom.** XIV 'like' **dek/dey** *CCG*; *Gr.* 82 (quotn.): **Kıp.** XIV **değ** *miṯl* 'like' *Id.* 49.

tek Preliminary note. *There was certainly a word* **tek** *meaning 'only', which is not mentioned in this meaning by* Kaş.*; it seems likely, however, that his translation 'for no particular purpose' is a misunderstanding of it. There was also certainly a word* **tek** *meaning 'silent(ly)' which is generally used to qualify* **tur-**, *and must be carefully distinguished fr.* **tik** *which is similarly used. There is a modern word in NC Kzx.* **teğ/tek** *'family, origin', which Radloff, certainly in error, read in some early texts; in Türkü VIII ff. Yen.* Mal. *28, 1 the correct reading is prob.* **tegme:** *'all'; in Xak. XI* KB *the readings are all due to scribal errors in the Vienna MS., in 344* akran teki *for* **evren başı**; *in 950* tegin *for* **teŋin** *and in 1630* teginde *for* **beginde**. *A word* **tek** *'under' first mentioned in Cağ. XV ff.* San. *157v. 24 and surviving in several modern languages looks like a corruption of Ar.* taḥt, *which is the word used to translate it in* San.

1 tek 'only'; survives with some extended meanings, 'alone, solitary, odd (not even)' in NC Kzx., several NW languages and SW Az., Osm., Tkm. **Uyğ.** VIII ff. Bud. **bir tek . . . tek bir öḍün** 'only once . . . on one single occasion' *Kuan.* 90–1; **tégin alkunı taplamadı tek taluy öğüzke kirmişig tapladı** 'the prince did not approve any (of these proposals), and only approved of going to sea' *PP* 15, 2–3; a.o. *Hüen-ts.* 253 **(seç-)**: **Xak.** XI **tek** *kalima wa ma'nāhu bi-lā qaṣd* 'a word meaning (the phr.) without any particular purpose'; hence one says **tek keldim** 'I have come without any particular purpose'. *Kaş. I* 334 (i.e. 'the only thing I have done is to come'): *KB* **tili köŋül bir tek** 'unequivocal and single-minded' 53 (*sic*, not *teg* as in Arat's text): XIII(?) *At.* **erí bardı kaldı kuruğ tek yérí** 'the man has gone (i.e. died), only his empty place has remained' 202; o.o. 304, 434: **Çağ.** XV ff. **tek** *fard wa tanhā* 'alone, solitary' *San.* 157v. 24; **ték** ditto 198r. 17 (quotn.): **Xwar.** XIV **ték** 'only; one only' *Qutb* 177; *MN* 95: **Kıp.** XV *fard* **tek/ték** *Tuh.* 27b. 9; 62a. 10–11; b. 4.

2 tek 'silent, silently'; normally used to qualify a verb, generally **tur-**. Survives in such phr. in NC Kır.; SC Uzb.; NW Kk., Nog.; SW Osm. Cf. **şük. (Xak.)** XIII(?) *Tef.* **tek** 'silently'; **tek tur-** 'to be silent' 295–6: XIV *Muh sakata* 'to be silent' **değ dur-** *Mel.* 27, 5; **tek tur-** *Rif.* 110: **Çağ.** XV ff. **ték** 'silent' (*sākit wa xtwāmūş*) *San.* 198r. 16; **ték tur-** 'to stand silent' 197r. 21 (quotns.); **dék** ditto 226v. 5: **Oğuz** XI and one says **tek tur** *uskut* in Oğuz *Kaş. I* 334: **Xwar.** XIV **tek/ték tur-** ditto *Nahc.* 309, 9; 418, 1: **Kom.** XIV 'to be silent' **tek tur-** *CCI*; *Gr.*: **Kıp.** XIII *sakata mina'l-sukūt wa'l-şamt* **ték tur-** also **ték yü:rí:-** *Hou.* 38, 1: XIV **tek olṭur-** *sakata ay qa'ada sākita(n)* ('to sit silent') *Id.* 39; *sakata* **tek tur-** *Bul.* 48r–v.: XV *şah* 'hush!' **tektur,** or more emphatically **tep tektur** *Kav.* 52, 1; *uskut* **tek tur** (also **epsem**) *do.* 75, 13; *sakata* **tek tur-** *Tuh.* 20a. 5; 59b. 12.

?F tik (d-) 'straight; vertical, upright'; hence (of a cliff) 'precipitous' and the like. S.i.a.m.l.g. except NE?; in SW Az., Osm., Tkm. **dik**; almost the only word in *Kaş.* which preserves the original **d-**. A l.-w. in Pe., *Doerfer* II 1005. As he points out, practically syn. w. Chinese *chih* (*Giles*, 1,846, Pulleyblank, Middle Chinese *ḍiək*), and prob. a l.-w. fr. it. Its relationship to Mong. *çike* (*Kow.* 2175) is obscure, on balance it is perhaps more likely to be a l.-w. fr. Turkish than direct fr. Chinese, although the unvoiced initial and the fact that the Mong. word has Sec. meanings peculiar to Chinese point rather in the other direction. **Xak.** XI 'when a thing is vertical' (*iḍā'ntaṣaba'l-şay' qā'ima(n)*) one says **dik turdı:** *Kaş. I* 334: (XIII(?) *Tef.* the phr. spelt **tí:k tur-** but transcribed *tek tur-* in 295–6 seems to belong here): XIV *Muh.*(?) *al-'aqaba* 'cliff, acclivity' **tí:k** *Rif.* 177 (only): **Çağ.** XV ff. **tik** ('with **-i-**, not **-é-**') 'straight' (*rāst*) opposed to 'crooked, bent' *San.* 198r. 20 (quotn.): **Kom.** XIV 'a column' **tik ağaç** *CCI*; *Gr.*: **Kıp.** XV *Tuh.* 36a. 8 **(örü:)**.

PU **1 tüg** (? **d-**) Particle meaning 'several, many' placed before high numbers; perhaps best explained as an alliterative jingle before **tümen** subsequently used also before **miŋ**, but this does not explain the **d-** in *Kaş.* N.o.a.b. **Uyğ.** VIII ff. Man. **tük** (*sic*) **tümen tınlıglarığ kutğartıpız** 'you have saved many myriads of mortals' *TT III* 67: Bud. **tüg tümen kişiler** *Suv.* 587, 1: **Xak.** XI **düg miŋ** *mā hayna'l-ulūf* 'several thousand'; one says **düg miŋ yarma:k** 'several thousand *dirhams*' *Kaş. I* 334: *KB* **tusulmaz saŋa étse tüg miŋ tulum** 'even if one prepares several thousand weapons, they are no use against you' (O death!) 1537.

S **2 tüg** See **tü:**.

PU **dük** Hap. leg.; onomatopoeic. **Xak.** XI **dük urdı:** 'he struck him gently (*ḍaraba . . . ḍarb xafīf*) with his fist' *Kaş. I* 334.

Mon. V. DG-

teg- (**d-**) properly 'to reach (a place *Dat.*)' but with various extended meanings from an early date, including 'to attack (someone), to touch (something), to concern (someone), to be worth (i.e. to reach a price of, so much)'. S.i.a.m.l.g., in NC, NW generally **tıy-**; in NW Krım; SW Az., Osm. **deg-**; Tkm. **dég-**. **Türkü** VIII **teg-** occurs over 30 times meaning either (1) 'to attack' e.g. **Kül Tégin yaḍağın oflayu: tegdi:** 'Kul Tégin attacked on foot gasping' *I E* 32, or (2) 'to reach' e.g. (I campaigned in the Shantung plain and) **talu:yka: kiçig teğmedim** 'only just failed to reach the sea' *I S* 3; similar phr. *I S* 3, *II N* 3: VIII ff. **üze: teŋri:ke: tegi:r** 'it reaches the sky above' *IrkB* 20; o.o. *do.* 59 (**yıḍıt-**); *Toyok* 24–5 (**1 u:ç**): Man. (if our prayers and praises) **teŋrike teğmedi erser** *Chuas.* 216–17; o.o. *do.* 200 (**bu:ŋ**); *M I* 7, 19 (**toş**): Yen. **yağ[ı:ka:] teğmiş** 'when he attacked the enemy' *Mal.* 26, 8; a.o. 28, 8: **Uyğ.** IX (my fame and reputation) **tegdi:** 'reached' (the sunrise and sunset) *Suci* 5: VIII ff. Man. **tulumluğ** (?so read, MS. *tonumluğ* with tail of **-l-** omitted) **tegir** 'the armed man attacks' *M II* 11, 12: Bud. **teg-** 'to reach, attain' is common, e.g. **ertinilig otruğka tegdiler** 'they reached the island of jewels' *PP* 33, 7–8: Civ. ditto e.g. **edgüke tegir** 'he attains goodness' *TT VII* 28, 47; (let my wife, after I am dead) **erke beğke teğmedin** 'not marry again' (but keep my house and look after my son Altmış Kaya. If my sons Kosaŋ and Esen Kaya say) **öğey anamız bizke tegir alırbız** 'our step-mother belongs to us, we will take her' *USp.* 78, 5–9 (text revised by Arat); a.o. *do.* 116, 17 (**ağır**): **Xak.** XI **ol évke: tegdi:** 'he reached (*balağa*) the house' (etc.) *Kaş. II* 19 (**tegi:r, teğme:k**; prov., verse, **aza:k**); *I* 48 (**1 ok**) and about 20 o.o.: *KB* **ajun énçke tegdi:** 'the world has attained peace' 103; (a wise, understanding man) **tilekke tegir** 'achieves his desires' 155–9; (one is the Secretary, the other the Minister) **bu iki kişike söz açmak tegir** 'it is the duty of these two people to express their views' 2679; o.o. 263, 713, etc.: XIII(?) *Āt.* **bu kün tegsü méndin durud** 'let my praise reach (the Prophet) today' 29; a.o.o.; *Tef.* **teg-** 'to reach', etc. 292: XIV *Muh. aşāba* '*to attain*' **deg-** *Mel.* 22, 14 (*Rif.* 103 **değür-**); *waṣala* 'to reach' **teg-** 32, 3 (misvocalized *tüke-*); 116 (**-g-** marked); 132: **Çağ.** XV ff. **tég-** (so spelt) (1) 'to hit' (*xwurdan*) of one thing like an arrow, stone or blow hitting another; (2) 'to reach' (*rasīdan*); (3) 'to be worth' (*arzīdan*) *San.* 195v. 7 (quotns.): **Xwar.** XIII **tég-** 'to reach' *'Alī* 38; **dég-** 'to be worth, to cost' *do.* 57: XIII(?) **teg-** 'to reach' *Og.* 319: XIV ditto *Qutb* 177; *MN* 91: **Kom.** XIV **teğ-/tey-** 'to reach, touch' *CCI, CCG*; 'to be worth' *CCI*; *Gr.* 238 (quotns.): **Kıp.** XIV **değ-** *waṣala Id.* 49; *Bul.* 88r.: XV *massa* 'to touch' **tey-** *Kav.* 10, 1; *ṣāba* 'to hit (a target, etc.)' (**uruş-** and) **téy-** *Tuh.* 22b. 13: **Osm.** XIV **değ-** 'to reach', etc.; c.i.a.p. *TTS I* 187; *II* 268–9; *III* 174; *IV* 198.

tik- (**d-**) basically 'to insert (something *Acc.*, in something else Dat.)' with a wide range of specialized meanings, e.g. 'to erect (a memorial stone), to plant (a plant)', (in both cases lit. 'to insert' (in the ground)); 'to sew' (insert a needle), etc. Although in some meanings there is a connotation of inserting vertically, it is prob. that the phonetic identity with **tık** is fortuitous, esp. if that is a l.-w., unless this is also one, which is improbable. S.i.a.m.l.g.; see **östik-**. **Türkü** VIII **balbal tikmiş** 'they erected memorial stones' (to my father the *xağan*) *I E* 16; o.o. *I E* 25; *II S* 9, 11: VIII ff. Yen. *Mal.* 28, 4 etc. (**beŋgü:**): **Uyğ.** VIII ff. Man. *TT III* 46–7 (**biligilig**): Bud. (listen) **tike kulğakın** 'with pricked ears' *TT X* 30; *TM IV* 254, 93; (accept the flowers and) **başıŋda tikgil** 'stick them in (the hair of) your head' *TT X* 488; o.o. *TT V*, p. 16 (**çıça:muk**); *Hüen-ts.* 1909 (**örü:**): Civ. **kim kayu kişi sögüt tikser** 'if anyone plants a tree' *TT VII* 28, 42: **Xak.** XI **er to:n tikdi:** (*sic*) 'the man sewed' (*xāṭa*) the garment'; and one says **atı: yıla:n tikti:** (*sic*) 'the snake bit (*lasa'at*) the horse' (etc.); also used of a scorpion (stinging); and one says **er yığa:ç tikdi:** 'the man planted (*ğarasa*) a tree'; also used of anything that one sets up vertically (*naṣabahu qā'ima(n)*) *Kaş. II* 20 (**tike:r, tikme:k**); o.o. *I* 195, 2; 401, 3 (**tiken**); *III* 25 (**yigi:**); 229 (ditto); 367, 11: *KB* (he sat down quietly and) **közin yérke tikti** 'fastened his eyes on the ground' 769, 956: XIII(?) *Tef.* **tik-** 'to stick' (a staff in the ground) 301; 'to insert' (something in a leak) 304 (*tik-*?): XIV *Rbğ.* **çadır tikip** 'pitching a tent' *R III* 1346; *Muh. xāṭa* **tik-** *Mel.* 25, 11; *Rif.* 108; *al-xayāṭa* **ti:kmek** 34, 13; **tikmek** 119; *al-ğars* **tikmek** 120 (only): **Çağ.** XV ff. **tik-** ('with **-i-** not **-é-**') (1) *dūxtan* 'to sew'; (2) metaph. *naṣb kardan* 'to erect'; (3) 'to plant (*ğars kardan*) a tree' *San.* 195v. 5 (quotns.): **Xwar.** XIV **tik-** 'to pitch (a tent); to fix (one's eyes on something)' *Qutb* 178: **Kom.** XIV 'to sew together, to plant' **tik-** *CCI*; *Gr.*: **Kıp.** XIII *ğarasa min ğarsi'l-şacar* **tike koy-** *Hou.* 36, 7;

xāṭa mina'l-xayāṭa **tik-** *do.* 39, 20: XIV **tik-** *laqqama* 'to feed' (as a bird feeds its young) *wa xāṭa ʾḍ.* 39; **dik-** *ğarasa wa xāṭa wa naṣaba do.* 49; *xayyaṭa wa laqqama* **tik-** *Bul.* 43r.; *lasa'a* **tik-** *do.* 79v.: XV **tik-** *xayyaṭa wa ğarasa Kav.* 9, 7; a.o. *do.* 75, 10; *laqqama* **tik-** *Tuh.* 32a. 6; (*naṣaba'l-cām* 'to set out the drinking cups' **kur-** *do.* 36b. 13; a later (?SW) scribe misunderstanding this connected *al-cām* with *lacama* 'to sew' and added **diktı**): **Osm.** XIV ff. **dik-, dike**, etc. in several meanings, fairly common *TTS I* 204–5; *II* 296; *III* 193; *IV* 222.

VU **tö:g-** (**d-**) 'to pound, crush, grind'; as the vowel is long, **-ö:-** rather than **-ü:-** is prob., and this vowel survives in SW Az. **döy-**; Osm. **dög-** (usually pronounced **döv-**); Tkm. **döv-**, but the word also survives as NC Kzx. **tüy-**; SC Uzb. **tuy-**; NW Kk., Kumyk, Nog. **tüy-**, so the point is not clear; similar doubts arise regarding VU **tögi:**, q.v. It is possible that a sound change occurred at a fairly early period. **Xak.** XI **er tu:z tö:gdi:** 'the man crushed (*daqqa*) the salt' (etc.) *Kaş. III* 184 (**tö:ge:r, tö:gme:k**): **Xwar.** XIV **tög-** (of hail) 'to beat down' (flowers); 'to forge' (iron) *Qutb* 183 (*tög-/tök-*): **Kıp.** XIII *daqqa* (VU) **düg-** *Hou.* 40, 4: XIV **tüw-** *daqqa ʾḍ.* 37: XV *ḍaraba* 'to beat' (*inter alia*) **tüy-** *Tuh.* 23b. 11 (in margin in second hand, 'also **tüg-/düg-**').

tüg- (**d-**) 'to tie (a knot), to knot (a string)', and the like, hence metaph. 'to knit (the brows in anger, etc.)'. S.i.a.m.l.g. with some phonetic changes in **-ğ-**; in SW Az. **düy-**; Osm. **düg-/ düy-**; Tkm. **düv-**. **Türkü** VIII ff. **tığ at kuḍrukın tügü:p** 'knot the bay horse's tail' *IrkB* 50: **Uyğ.** VIII ff. Bud. *U II* 59, 3 (*iii*) (**alınlığ**): **Xak.** XI **er tügü:n tügdi:** 'the man knotted the knot' (etc.) (*'aqada . . . al-'uqda*) *Kaş. II* 20 (**tüge:r, tügme:k**; prov.); o.o. *I* 472, 10; *II* 243, 9, (same translation): *KB* **kalık kaşı tügdi** 'the atmosphere knitted its brows' (and poured out tears, i.e. rain) 80; o.o. 191, 770 (**açıt-**), 1586 (**iriglen-**), 1673 (**çırğuy**), etc.: **Çağ.** XV ff. **tüg-** (specifically so spelt) *girih zadan* 'to knot' *San.* 181r. 26 (quotns.): **Kom.** XIV **tü-/tüv-** 'to knot' *CCG*; *Gr.* 252 (mis-spelt *tu-*): **Kıp.** XIV **düg-** *'aqada ʾḍ.* 49.

tök- (**d-**) 'to pour out (a liquid *Acc.*)', hence more generally 'to spray out, scatter'. S.i.a.m.l.g.; in NW Krım, SW Osm., Tkm. (but not Az.?) **dök-**. **Türkü** VIII the word has been read in *T* 52 where the stone is very much weathered between (A) and (B); (neither sleeping at night, nor sitting down by day) **kı:zıl** (A) **kanım tökti: kara: terim yügürü işig** (B) **kü:çüg bértim ök** 'I gave my services (to the *xağan*) with my red blood streaming and my black sweat flowing'; **tökti:** with **-t-** following **-k-** cannot be right, **tökülü:** would suit the sense best and be parallel to **yügürü:**, but cannot be read with confidence; [gap] **tökdi:** *Ix.* 17 (no translation possible); the word may also occur in *Ix.* 4 **alpı: ̣erdemi: anta: tökdi:** 'he poured out his bravery and manly qualities there', the **t-** is not clear, but the rest is, and *kükdi:* which has been read here is not attested elsewhere; in both *Ix.* passages **tükedı:** is the likelier reading: VIII ff. Man. **töktümüz saçtımız erser** 'if we have poured out or scattered' (the light of the five gods) *Chuas.* 239: **Uyğ.** VIII ff. Civ. (if a man has a worm in his tooth he should hold wine vinegar in his mouth and) **birgerü** (so read?) **tökgü** 'spit it out together (with the worm)' *H I* 70–1: **Xak.** XI **oğla:n su:v tökdi:** 'the boy poured out (*arāqa*) water' *Kaş. II* 19 (prov.; no Aor. or Infin.): *KB* **sözüŋ barı tök** 'pour out all that you have to say' 195; **tökme kan** 'do not shed blood' 1395: XIV *Rbğ.* **kan tökmek** *R III* 1242; *Muh. baddada* 'to scatter' **dö:k-** *Mel.* 23, 15; **tök-** *Rif.* 105; *sakaba'l-mā'* 'to pour out water' **su:nı: dö:k-** 27, 7; **tök-** 110; *sakbu'l-mā'* **dökmek** 34, 14; **tökmek** 120: **Çağ.** XV ff. **tök-** *rīxtan* 'to pour out', used as both Trans. and Intrans. *San.* 181r. 16: **Xwar.** XIV **tök-** 'to pour (water); to shed (blood)' *Qutb* 183: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *sakaba* **tök-** *Hou.* 34, 6; *baddada* **tök-** *do.* 38, 15; *ṣabba min ṣabbi'l-mā'* 'to pour out' **tök-** *do.* 41, 10: XIV **tök-** *baddada ʾḍ.* 39; **dök-** *baddada wa ṣabba do.* 49; *baddada* **tök-** *Bul.* 35r.: XV ditto *Tuh.* 8a. 12; *ṣabba wa baddada* **tök-** *do.* 22b. 9; *katta* ('to pour out') *wa baddada* **tök-** *do.* 31a. 13.

Dis. DGE

teke: 'he goat'; the difference of meaning, if any, between this word and **erkeç** is obscure. S.i.a.m.l.g., see *Shcherbak*, 112, 118; a l.-w. in Pe. and other languages, see *Doerfer* II 917. **Uyğ.** VIII ff. Civ. (two ewes, two she-goats) **bir teke** 'one he-goat' *USp.* 36, 3: **Xak.** XI **teke:** *faḥlu'l-ẓibā'* 'the male mountain goat', out of whose horns bows are made: **teke:** *al- -tays* 'he-goat'; hence a man with a scanty beard (*al-kawsac*) is called **teke: saka:l** because his beard is like a goat's *Kaş. III* 228: XIV *Muh. al-tays* **teke:** *Mel.* 70, 16; *Rif.* 172: **Çağ.** XV ff. **tekke** (so spelt) *buz-i nar* 'a he-goat', in Ar. *cady* and *tays San.* 158r. 6 (quotn.; also the name of a Türkmen tribe): **Kıp.** XIII *al-tays* **teke:** *Hou.* 15, 8: XIV ditto *ʾḍ.* 39; **deke:** *al-tays*, also pronounced **teke:** *do.* 49; *al-tays* **teke:** *Bul.* 7, 13: XV ditto *Tuh.* 8b. 13.

D **tegi:** (**d-**) Ger. fr. **teg-** used as a Postposn. after Nouns in the *Dat.* meaning 'up to, as far as' (a place), and 'until' (a time). Like some other words, e.g. **akru:, öŋi:** it acquired a final **-n** in the medieval period for no obvious reason (Brockelmann's suggestion in para. 141 (i) that this form is a Participle is not plausible) and s.i.s.m.l., usually in this form e.g. SW Osm. **değin/deyin/değ. Türkü** VIII **tegi:** is fairly common, e.g. **Şantuŋ yazı:ka: tegi: süledim** 'I campaigned as far as the Shantung plain' *I S* 3; a.o. *I S* 6, *II N* 4 (**uğuş**) (the word has been erroneously read in *I N* 5 where the right reading is **sü[ŋ]ügi: sındı:** 'his lance was broken', not **sü: [t]egi:-**

sinde:): VIII ff. (a *big* house was burnt down) **katı:ŋa: tegi: kalmaduk** 'right down to the foundation nothing remained' *IrkB* 9; o.o. *do.* 9, 16: Man. **uluğka kiçigke tegi** 'from great to small' *Chuas.* 86–7; **bastan** (*sic*) **aḍak(k)a tegi** 'from head to foot' *M I* 5, 13; **amtıka tegi** 'until now' *TT II* 8, 40: **Uyğ.** VIII **Seleŋe:ke: tegi:** 'up to the Selenga river' *Şu. E* 4: VIII ff. Man. **amtıka tegi** *TT III* 65: Chr. **kök kalikka tegi** 'up to the sky' *U I* 8, 13–14: Bud. (a man must make efforts) Sanskrit *tāvat* 'to such an extent' **ança:(ğ)ka tegi**, *yāvat* 'as' **ne:çe:ke: tegi** (will ensure that he profits) *TT VIII E*.44; **amtıka tegi** *TT X* 5; **bu künki künke tegi** 'until today' *do.* 97–8; a.o.o.: Civ. **yéti künke tegi** 'for seven days' *TT VII* 26, 4; o.o. *do. VIII L*.15, etc.; **miŋ yıl tümen künke tegi** 'for a thousand years and ten thousand days' is a stock phr. for describing an irrevocable sale in *USp.* 13, 16, etc.: **Xak.** XI (**künı:**) **künı:nıŋ küliŋe: tegü:** (*sic*, ?error for **tegi:**) **yağı:** translated 'a co-wife is an enemy until her ashes are scattered in the eyes of her co-wife' *Kaş. III* 237, 10; n.m.e. (in *I* 349, 11 **kırk yılka: tégi:n ba:y çığa:y tüzülnür** 'at the end of forty years rich and poor will be equal' (i.e. both dead) the **tégi:n** was inserted in the margin by a later hand, and is not in an XI form): *KB* **eḍiz 'arşta altın ţarāka tegi** 'from the high vault of heaven (l.-w.) down to the earth (l.-w.)' 24; **bu öḍke tegi** 'until now' 1259, 3744; **tuğardın batarka tegi** 'from east to west' 4714: XIII(?) *Tef.* **tegi/tegin** 'up to; until' 292–3: XIV *Rbğ.* **émdike tegi** a.o.o. *Brockelmann*, para. 141 (i): **Çağ.** XV ff. **dégin** 'up to, until' (*ilā wa ḥattā*) used to indicate a terminal point (*intihā'*) *San.* 226v. 15 (quotns.): **Xwar.** XIV **tegi** 'until' *MN* 436; *Nahc.* 233, 13–15; **tegin** *MN* 40.

E **teki** the existence of a word of this form (in the Index **tégi**) meaning 'family' in Uyğ. VIII ff. Civ. is suggested in *USp.* with a refce. to Radloff's similar suggestion regarding **tek** (see Preliminary note thereon), but it is clear that this is an error arising fr. misunderstood uses of the Den. Suff. **-teki**, e.g. (if I die before paying the debt) **Nomkulınıŋtekiler bile köni bérsünler** 'let the Nomkulıs also honestly repay it' *USp.* 1, 8; cf. (if I die before paying the debt), **inim kasuk evtekiler bile köni bérsünler** 'let my younger brother (PU) Kasuk together with those in his house honestly repay it' *do.* 7, 7–8; the latter is a revised text, Radloff in *USp.* read **Kusuknıŋ tekiler** and there is no doubt that the *-nıŋ- in 1, 8 is also an* error for **ev**, and that a similar error occurred in other parallel passages in *USp.* 8, 10, 34, etc.

PU **tigi:** 'a sound'. *Kaş.*'s etymology, though no doubt false, suggests that the second consonant was **-ğ-**, the first vowel might be **-é-**. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 166, 6 (**çoğı:**): Civ. **yağız yérde tigi ündi:** 'a sound rose from the brown earth' *TT I* 90; **süzük suv tigisi** 'the sound of clear water' *do.* 135: **Xak.** XI **tigi:** 'a sound' (*dawī*) heard at night; the Turks believe that the spirits of the dead assemble once a year at night and go to the places (*al-amṣār*) where their bodies were when they were alive, and visit their relations (*ahālihā*), and that anyone who hears that sound at night dies. This *is widely known* (*maşhūr*) among the Turks. The word is spelt with a *kaşra* on the *tā'*, but in my view it would be more correct (*acwad*) with a *fatḥa* (*bi'l-naṣb*), because when a woman, who has been given in marriage, visits her family one says **tegdi: keldi:** 'she has come visiting' (*zā'irata(n)*) *Kaş. III* 230.

D **tikü:** (**dıkgö:**) *Kaş.*'s suggestion that this is a contracted Dev. N. in **-gü:** fr. **tik-** is prob. correct, cf. **tikim.** S.i.s.m.l. and a l.-w. in Pe. and other languages usually as **tike/tikke** (rare) see *Doerfer* II 918. **Xak.** XI one says **bi:r tikü: et** 'a piece (or slice, *falḍa*) of meat'; originally it had a double **-kk-** then it was shortened and (one k) absorbed in the other (*wuffifa wa ulhiqa li-axawātihi*) *Kaş. III* 229: **Çağ.** XV ff. **tikke** 'a piece' *P. de C.* 263; **kak gösttın bir iki tike aldım** 'I took one or two pieces of dried meat' (quotn. *Bābur*) *do.* 406 (s.v. **kak**): **Kıp.** XV *luqma* 'morsel, mouthful' **tik** (later vocalized **tiki**, ?read **tike**; and (VU) **sukum**) *Tuh.* 31b. 8.

tüge: (?**d-**) 'a (half-grown) calf'; survives in SW Az. **düge/düye**; Osm. **düve**; Tkm. **tüve** usually for 'heifer', *Shcherbak*, p. 101; acc. to *Sami* 871 (s.v. **dana**) a **düye** is a female, and a **tosun** a male, calf bigger than a **buza:ğu:** or **dana**; *Kaş.*'s translation is cryptic, but unless **tişi:** has fallen out before the second **tüge:** it may mean that this word already meant 'a female half-grown calf'. **Xak.** XI **tüge:** 'a calf' (*waladu'l-baqara*) when it has reached the second year; and the female (*al-unṯā*) is called **tüge:** *Kaş. III* 229: **Kıp.** XIII *al-cāriya* 'slave girl' (**kırna:k**, also called **kara:va:ş, kara:-ba:ş** and) **tu:ge:** *Hou.* 32, 17 (prob. the same word used metaph.).

VUD **tögi:(d-)** Dev. N. fr. (VU) **tö:g-**, q.v.; 'crushed or cleaned cereal'; the first vowel is given as **-ö-** in *TT VIII* in a text in which the spelling is erratic, but all modern forms have **ü** or the equivalent see *Doerfer* II 979 where its forms as a l.-w. in Pe. and other languages, are shown. S.i.s.m.l. in NW and SW fairly consistently with **d-** even in languages in which this initial is rare. **Uyğ.** VIII ff. Bud. **tögömin . . . tögöde:n** (spelt *töhö*) *TT VIII K*.3 (**sıka:-**); do. *VII* 14, 8 (**üyür**); do. 17, etc. (**konak**): Civ. (VU) **tügi** 'husked millet' (*?*) *is mentioned twice in a list of deliveries of* foodstuffs, etc. *USp.* 91, 5 and 24: XIV *Chin.–Uyğ. Dict. mi* 'hulled rice' (*Giles* 7,802) **tügi** *Ligeti* p. 270; *R III* 1539: **Oğuz** XI (VU) **tügi:** 'millet seeds (*lubbu'l-duxn*) after the husks have been removed' *Kaş. III* 229: **Kom.** XIV 'crushed millet, millet flour' **tüwi/tü** *CCI, CCG*; *Gr.*: **Kıp.** XIV (under *tā'* followed by *wāw*) **tüwgü:** (?**tü:gü:**) *al-ḍura*, 'maize', also called **ü:gre** *Id.* 40 (glossed *al-duxnu'l-maqşūr* 'husked millet' in one MS.).

PU **tükü:** Hap. leg.; onomatopoeic. **Xak.** XI one says, in calling a puppy (*al-carw*) **tükü: tükü:** *Kaş. III* 229.

Dis. V. DGE-

tüke:- 'to come to an end, finish', and the like. Survives in SE Tar., Türki **tüge-/tügü-**; SC Uzb. **tuga-**. **Türkü** VIII ff. (a hymn) **tükedi:** 'is finished' *Toy.* 1 v. 4 (*ETY II* 177); a.o. *IrkB* 3 (**tü:**): **Uyğ.** VIII [long gap] **barça: tükep teze:** [long gap] 'all coming to the end (of their strength) ran away' . . . *Şu. S* a.: VIII ff. **kirü tükeser** 'if they have finally entered' *TT V* 22, 35; **tuyğuluk bilgülük yol tolmış tükemiş üçün** 'because the way which they must perceive and know is fulfilled and completed' *do.* 24, 79; (Sanskrit lost) **tüke:miş** *do. VIII A.*11; (I could not prevent him) **erkim tükemedi** 'my authority was insufficient' *PP* 27, 4; (loading the ship) **tükegüçe** 'until (its capacity) was exhausted' *do.* 34, 3: Civ. **tükedi altı otuz [sakış]** 'number 26 is ended' *TT VII* 21, 5; a.o.o.; **tüke-** 'to come to an end' occurs several times in the calendar text *TT VIII L.*: **Xak.** XI **i:ş tüke:-di:** 'the task has been completed (*tamma*) and nothing has remained'; and one says **bu: aş kamuğka: tüke:di:** 'the food went round (*waṣala . . . wa balağa*) to everyone'; this is one of the words with two contrary meanings (*mina'l-aḍdād*) *Kaş. III* 270 (no Aor. or Infin.; the two contrary meanings are 'to come to an end' and 'to go round completely without being exhausted'): *KB* 114, etc. (**alkın-**), 976, 1047, 1050, etc.: XIII(?) *At.* **tükedi sözi** 'his speech has come to an end' 486; *Tef.* **tüke-** ditto 316: XIV *Muh. fanā* 'to come to an end' **tü:ke-** *Mel.* 30, 3 (**tüken-** *Rif.* 113).

Dis. DGC

D **tüküç** Hap. leg.; crasis of ***tükgüç*** N.I. fr. **tük-**. **Xak.** XI **tüküç** *al-minsağa* 'a pastry-cook's implement for ornamenting bread and cakes' *Kaş. I* 358.

Dis. DGD

D(F) **tégit** Plur. in **-t** of **tégi:n**, q.v.; the only other word which forms a similar Plur. is **tarxan** and there is no doubt that both these titles were borrowed fr. some earlier language (see **tarxan**), and that the Plur. Suff. **-t** is foreign also. There is, however, no reasonable doubt that its resemblance to the Mong. Plur. Suff. *-d* is purely fortuitous. The other supposed Plurs. in **-t** listed in *v. G. ATG* para. 65 are not Plurs.; **sü:t (sü:d)** is a basic word, **takşut** a Dev. N. in **-ut** and the other words Dev. N.'s in **-ğut**. **Uyğ.** VIII ff. Man. (in a list of dignitaries) **tarxan tégitler élçi bilgeler** *M I* 31, 5 (ii): Bud. (in a list) **tégitler buyruklar** *U III* 42, 24; o.o. *Suv.* 608, 10; 620, 9: Civ. (in a list of persons, etc., to whom fines are to be paid) **oğlan tégitlerke** *USp.* 78, 12; a.o. 115, 16–17: **Xak.** XI **tégit** Plur. of **tégi:n** it was originally a word for 'slave' (*al-'abd*) then it was turned (*ṣuyyira*) into a title (*laqab*) of the sons of *xāqāns* (*al-xāqānīya*); it is an irregular (*'alā ġayri'l-qiyās*) Plur.; one says **öge: tégit** that is 'senior commoners (*al-kibār mina'l-suwaqa*) and junior princes'; the two words are used together (*muzdawica(n)*); the origin of the name **öge:** was in the time of Dū'l-qarnayn, when there was a conflict between his troops and the troops of the Turks before they made peace *Kaş. I* 355.

Dis. V. DGD-

D **tüket- (tüke:t-)** Caus. f. of **tüke:-**; 'to bring to an end, complete', and the like. S.i.a.m.l.g.; see **tüketi:**. **Uyğ.** VIII ff. Bud. **tüket-** seems to be used only as an Aux. V. denoting completed action, e.g. **kılu tüketmiş ayığ kılınçlarım** 'the sins which I have committed' *Suv.* 139, 3–16; 140, 7; **ıdı tüketmiş** 'he has sent' *Hüen-ts.* 75; **munda tegü tüketip** 'having arrived here' *do.* 96–7; a.o. *do.* 2071–2: **Xak.** XI **ol i:şın tüketti:** 'he has finished (*farağa*) his task' *Kaş. II* 309 (**tüke:-tü:r** (*sic*), **tüketme:k**): *KB* **kimiŋ yaşı altmış tüketse sakış** 'whoever reaches the age of sixty' 367; a.o. 1051: XIII(?) *At.* **tüketür 'umurnı bu yazım küzüm** 'this summer and autumn complete my life' 472: *Tef.* ditto 317: **Çağ.** XV ff. **tüket-** *tamām kardan* 'to complete' *San.* 182r. 13 (quotns.) **Xwar.** XIV **tüket-** 'to finish' (e.g. a speech) *Qutb* 189; 102: **Kıp.** XV if you wish to say 'finish the work on which you are engaged' or 'eat up the food which is in front of you' you say **tüket** *Kav.* 77, 2; **tüket-** is also entered in the margin of *Tuh.* 6a. 13 against *aqna'a* 'to kill' (**kır-** in text).

D **tiktür- (d-)** Caus. f. of **tik-**; s.i.s.m.l. with a more restricted range of meanings than **tik-**. **Xak.** XI **ol to:n tiktürdi:** 'he ordered the sewing (*xiyāṭa*) of the garment, and it was sewn' *Kaş. II* 174 (**tiktürür, tiktürme:k**): (XIV *Muh.*(?) *sakana wa qarra* 'to dwell or settle in' **diktür-** *Rif.* 110; this should prob. be read **dik tur-**) **Çağ.** XV ff. **tiktür-** (spelt) Caus. f.; 'to order to sew' (*dūzānīdan*) and 'to order to erect' (*ba-naṣb farmūdan*) *San.* 197r. 18: **Xwar.** XIII(?) **kırk kulaç iğaçnı tiktürdi** 'he had a pole forty fathoms high erected' *Oğ.* 364: XIV **tiktür-** 'to have (a tent) pitched' *Qutb* 179.

D **töktür- (d-)** Caus. f. of **tök-**; s.i.s.m.l. **Xak.** XI **ol su:v töktürdi:** 'he ordered the pouring out (*ṣabb*) of the water' (etc.) *Kaş. II* 174 (**töktürür, töktürme:k**): **Çağ.** XV ff. **töktür-** Caus. f.; 'to order to pour out' (*rīzānīdan*) *San.* 182r. 12.

Tris. DGD

D **tüketi:** Ger. of **tüket-** used as an Adv.; 'completely' and the like. Survives in some NE languages as **tügede** *R III* 1638. **Türkü** VIII *I S* 1, *II N* 1 (**éşid-**): VIII ff. Man. **teŋri ayğın tüketi ışlayur biz** 'we carry out God's commands completely' *TT II* 6, 3; o.o. *do.* 8, 55; *Chuas.* 212 (**edgü:ti:**), 257, 285: Bud. **alku tüketi bérip** 'giving everything completely' *PP* 28, 3; o.o. *U II* 21, 19–20, etc. (**tüzü:**): **O. Kır.** IX ff. *Mal.* 11, 3(?) (**yılkı:**).

Dis. DGG

D **tikig** Dev. N. fr. **tik-**; meaning obscure, but clearly some kind of discomfort, 'itching' or 'pricking'? N.o.a.b., but cf. **tikiglig**. **Uyğ.** VIII ff. Bud. (then the Buddha washed the sick monk; and with the touch of the hair on his soft arm) **etözindeki a[ğrığ]? tikigi sönüp** 'the pain(?) and itching in his body died down' (and his illness disappeared) *U III* 38, 35.

PUD **tügek (d-)** Dev. N. fr. **tüg-**. Survives in SW Osm. **düğek/düvek** 'a trailing plant'. **Xak.** XI **tügek** *al-farīs* that is 'a wooden ring at the end of a cord with which loads are fastened' *Kaş. II* 287.

D **tüğük (d-)** Pass. Dev. N./A. fr. **tüg-**; lit. 'knotted'. Pec. to *KB*? **Xak.** XI *KB* **bu kaşım tüğüki** 'this knitting of my brows' 816; **sakınçın tüğük** 'frowning in deep thought' 1563; **tüğük yüz açığ söz** 'a frowning face and bitter words' 2577.

D **tökük (d-)** Pass. Dev. N./A. fr. **tök-**; lit. 'poured out'. Survives in SW Rep. Turkish **dökük** (and **dökük saçık**) (of hair, etc.) 'hanging loosely over the shoulders'. **Uyğ.** VIII ff. Bud. **aç yeklerke içgeklerke saçığ tökük** 'scattered offerings and libations to the hungry demons (Hend.)' *TT VI* 265–6: Civ. **saçığ tökük** *TT VII* 25, 7.

Tris. DGG

D **tikiglig (d-)** P.N./A. fr. **tikig**; survives in SW Osm. **dikili** 'stitched, sewn'. **Uyğ.** VIII ff. Bud. *Suv.* 585, 13–15 **(ağrığlığ)**: **Xak.** XI **tikiglig to:n** 'a sewn (*muxayyaṭ*) garment' *Kaş. I* 509.

D **tökük lüg (d-)** P.N./A. fr. **tökük**; lit. 'poured (into a container)'. **Xak.** XI **tökük lüg tarığ** 'wheat (etc.) which is stored' (*maṣūn*) *Kaş. I* 509.

Dis. DGL

(?C) **tegül (d-)** 'is not'. The word seems to have been specifically Western, rather than Oğuz in the narrow sense. *Kaş.*'s etymology looks like a folk one but may be correct, and is supported by the NW Kk., Nog. form **tuvıl**. Also survives in NW Kaz. **tüğel**; Kumyk **tügül**; SW Az. **deyil**; Osm. **degil/deyil**; Tkm. **del**. **Oğuz** XI **tegül** *laysa kaḏālika* 'is not so'; originally taken from the Arğu: phr. **da:ğ ol** with **d-** changed to **t-**, **-ğ-** to **-g-**, and the two *alifs* elided *Kaş. I* 393; *III* 153 **(1 da:ğ)** and four o.o. in Oğuz phr.: XIII(?) *Tef.* **degül** ditto 117; **tegül** 294: XIV *Muh.* if you (wish to) say 'it was not' (*mā kāna*) you say **yo:k erdi:** or **deyü:l erdi:** meaning *mā kāna* or *laysa kāna Mel.* 19, 17; *Rif.* 99: **Çağ.** XV ff. **tügül** *degül Vel.* 217 (quotns. fr. *Lutfī*): **Xwar.** XIII **degil** '*Ali* 27: XIV **degül** *MN* 353: **Kom.** XIV **dewül** *CCG*; *Gr.* 83 (quotns.): **Kıp.** XIV **degül** *laysa Id.* 49: XV *laysa* both **degül** and **tügül**; the first is better known (*aṣhar*) and most commonly used *Kav.* 28, 3: (in a grammatical Section) and the negative is **tüyül**, you say **alası tüyül men** 'I will not take'; the **Tkm.** say **alacak** and the negative is **degül** *Tuh.* 47a. 9; a.o.o.: **Osm.** XIV ff. c.i.a.p.; until early XVI spelt **degül** *TTS I* 188; *II* 270–1; *III* 175–6; *IV* 199: XVIII **degül** (spelt) *nist* 'is not' (quotn. *Haydar Télbe)*; this word is not used in Çağ., but is used by the Turks of Irān and Rūm *San.* 224r. 17.

D **tüke:l** Pass. Dev. N./A. fr. **tüke:-**; 'complete, entire', and the like. Survives in SC Uzb. **tugal**. **Türkü** VIII ff. (three years later they met again) **kop esen tüke:l** 'all safe and sound' *IrkB* 15; o.o. **(tükel)** *do.* 27, 42: **Uyğ.** VIII ff. Man.-A **tükel erdemlig** 'completely virtuous' *M I* 12, 18: Bud. **tüke:l bilge:** 'the all-wise' (Buddha) *TT VIII H.*5, 6; *U II* 79, 54; *III* 34, 2; 35, 24; **esen tükel** *PP* 22, 6; 24, 3 etc.; **on ayağ kılınç tükel kıldımız erser** 'if we have committed all the ten evil deeds' *TT IV* 8, 75; a.o. *do. VIII B.*10 **(bışrunul-)**: Civ. (the three signs of thirst) **tüke:l közönür** 'all appear' *TT VIII I.*9; such phr. as **tükel aldım** 'I have received in full', and **tükel bérdim** 'I have paid in full' are common in *USp.*: **Xak.** XI **tüke:l** *al-tamām* 'completion'; and one calls 'a complete thing' (*al-ṣay'u'l-tāmm*) **tüke:l**; hence one says **tüke:l algıl** 'receive in full' (*tāmma(n)*) *Kaş. I* 412; 6 o.o. **(tükel/tüke:l/tü:ke:l)** usually meaning 'completely': *KB* **tükel kıl tilek** 'fulfil his every wish' 116; (if wisdom is combined with understanding) **bolur er tükel** 'a man becomes complete' 225; **tükel bolsa . . . ay** 'when the moon becomes full' 733; a.o.o.: XIII(?) *At.* **hawādārlıkımnı tükel bilsü** 'may he fully know my love for him' 80; a.o. 199 **(egsü:-)**; *Tef.* **tükel** ditto 316: **(Çağ.** XV ff. **tükel** *tafaḥḥus wa cust-cū* 'investigation, diligent search' *San.* 183r. 6; obviously based on a misunderstanding of some kind, cf. Osm.): **Xwar.** XIII **tükel** 'all, complete(ly)' *'Ali* 52: XIV ditto *Qutb* 189: **Kom.** 'complete, completion' **tükel/tügel** *CCG*; *Gr.* 259 (quotn.): **Kıp.** XIV **dükel** *al-camī'* 'all' *Id.* 49: **Osm.** XIV ff. **dügeli** 'all, the whole'; very common till about XVII *TTS I* 238; *II* 335; *III* 220 (occasionally **tükeli**; the only word der. fr. **tüke:-** in which **d-** is at all common): XVIII **tügeli** (spelt) in *Rūmī, camī' wa cumla*; also spelt with **d-** *San.* 183r. 7; same entry reversed *do.* 225r. 23.

D **teglük (d-)** contracted Pass. Dev. N./A. fr. **tegil-**, q.v.; 'blind'. N.o.a.b.; modern languages use for 'blind' either the Pe. l.-w. *kūr* (in Turkish **kör**) or Mong. *sokor* or a periphrasis. **Türkü** VIII ff. *IrkB* 24 **(emig)**: **Uyğ.** VIII ff. Man.-A (they curse one another saying) **teglük teg** '(you are) like a blind man' *M I* 9, 15: Man. **közsüz teglük** 'blind (Hend.)' *M I* 18, 6 (i); a.o. *TT III* 89: Chr. **teglük** *M III* 49, 3: Bud. **tuğa teglük** 'born blind' *U II* 29, 14, etc. **(tuğ-)**: Civ. **teglük bolur** *TT VII* 33, 11: **Xak.** XI **teglük** *al-ḍarīr* 'blind'; hence one says **teglük közlüg** 'a blind man' *Kaş. I* 477 (misvocalized *tüglük*): **Kom.** XIV 'blind' **töwluk** *CCI*; *Gr.*: **Kıp.** XIII *al-a'mā* 'blind' **(közsi:z**; and one says)

tewlük *Hou.* 26, 8: XIV (under *tā'* with *lām*) **tü:lük** *al-a'mā Id.* 4; (?misunderstanding of **tewlük** or **töwlük**?).

Dis. V. DGL-

D **tegil-** (d-) Pass. f. of **teg-**; properly 'to be reached', but nearly always 'to be blinded' (i.e. reached by some sharp object). N.o.a.b. **Uyğ.** VIII ff. Man.-A **özüt axro:jankaru ağmak tegilmek** 'the ascent of souls to the calendar and their absorption in it(?)' *M III* 12, 13 (i): Man. **tegilmis közler** [gap] 'blinded eyes' *TT III* 71: Bud. (the merchant in the dark fell over a tree and) **sögüt butıkıŋa közi tegip bir közi tegildi** 'his eye ran into the branch of the tree and one eye was blinded' *TT III*, p. 28, note 71, 3–4: **Xak.** XI **anıŋ kö:zi: tegildi:** 'his eye was blinded' (*a'warrat*) *Kaş. II* 130 (**tegilür, tegilme:k**): XIII(?) *At.* **tegilmez murādka akı er teger** 'the generous man attains unattainable wishes' 234; *Tef.* **tégil-** 'to be attained (?)' 293; 'to be blinded' 301 (mistranscribed *tikil-*).

D **tikil-** (d-) Pass. f. of **tik-**; s.i.m.m.l.g. with the same rather wide range of meanings; in SW Az., Osm., Tkm. **dikil-**. **Xak.** XI **yığa:ç tikildi:** 'the tree was planted' (*ğurisat*); also used when something is set up vertically (*intaṣaba qā'ima(n)*) *Kaş. II* 130 (**tiklilür, tikilme:k**).

D **tügül-** Pass. f. of **tüg-**; 'to be knotted, tied'. S.i.s.m.l. **Xak.** XI **tügü:n tügüldi:** *in'aqada'l-'uqda* 'the string got into a knot'; also used when someone has knotted it (*'aqadahā ğayruhu*; i.e. 'to be knotted'); both Intrans. and Pass. (**tügülür, tügülme:k**); and one says **aş boğazda: tügüldi:** '(the man) choked (*ğussa*) over the food, and it got caught (*in'aqada*) in his throat' *Kaş. II* 130 (**tügülür, tügülme:k** repeated): *KB* **tügüldi yüzüŋ** 'your face (i.e. brow) was knitted' 795; **tügülmiş tügün** 5817: **Çağ.** XV ff. **tügül-** ('with **-ğ-**') *girih ṣudan* 'to be knotted' *San.* 181 v. 28 (quotns.).

D **tökül-** (d-) Pass. f. of **tök-**; 'to be poured out' and the like'. S.i.a.m.l.g.; SW Osm., Tkm. **dökül-**. **Türkü** VIII *T* 52 (?; see **tök-**): VIII ff. Man. **iriŋ kan tökülür** 'the foul blood pours out' *M I* 6, 4–5; a.o. *do.* 5, 11 (**teşil-**): **Uyğ.** VIII ff. Bud. *U I* 26, 15–16 (**üstürti:**); *USp.* 106, 46 (**ığla:-**); *Suv.* 566, 3 (**ös-**): Civ. (if one breaks a vessel) **içindeki tatığ tökulgüke** [gap] '[it makes] the delicacies in it spill' *TT I* 199: **Xak.** XI **su:v töküldi:** 'the water was poured out' (*urīqa*); also used of anything composed of individual units (*iczā'*) which pour out and scatter (*tanhāl wa tanṣabb*) for example wheat or flour when it is scattered over something; this verb is both Intrans. and Pass. *Kaş. II* 130 (**tökülür, tökülme:k**): XIII(?) *At.* **tilindin tökildi telim er kanı** 'many men's blood has been shed by the tongue' 142; *Tef.* **tökül-** 'to be shed, scattered' 309: **Çağ.** XV ff. **tökül-** *rixta ṣudan* 'to be poured out' *San.* 181 v. 27 (quotn.): **Xwar.** XIII **tö:kü:l-/dökü:l-** 'to come to an end' *'Ali* 48 (these look like errors for **tükel-**, but in view of the spelling must be old ones): XIV **tökül-** 'to be poured, shed' *Qutb* 184: **Kom.** XIV 'to be poured out' **tögül-** *CCG*; *Gr.*: **Kıp.** XIV *tabaddada* 'to be scattered' **tökel-** (*sic*, ? in error) *Bul.* 40r.

D **tiklin-** (d-) Hap. leg.; Refl. f. of **tikil-**. **Xak.** XI **yığa:ç tiklindi:** *intaṣaba'l-xaṣab* 'the piece of timber (etc.) was placed vertically' *Kaş. II* 244 (**tiklinü:r, tiklinme:k**).

D **tüglün-** (d-) Hap. leg.; Refl. f. of **tügül-**. **Xak.** XI **su:v boğazda: tüglündi:** 'the water got caught (*in'aqada*) in the throat, and the man choked (*şariqa*) over it'; and one says **yıp tüglündi:** 'the cord (etc.) got into a knot' (*in'aqada*) *Kaş. II* 244 (**tüglünü:r, tüglünme:k**).

D **töklün-** (d-) Refl. f. of **tökül-**; n.o.a.b. **Uyğ.** VIII ff. Civ. **töklün-** 'to be poured out' *H II* 6, 9: **Xak.** XI **su:v töklündi:** 'the water was poured out' (*inṣabba wa sukiba*) *Kaş. II* 244 (**töklünü:r, töklünme:k**).

D **tegler-** unusual Caus. f. in **-er-** (**-ür-** might be expected) of **tegil-**. N.o.a.b. **Uyğ.** VIII ff. Man.-A (they threw stones at Zruşç Burxan. The stones came back at them and) **başların** [? **sıdı közlerin**] **teglerti** '[broke] their heads and blinded [their] eyes' *Man.-uig. Frag.* 400, 11–12: Bud. **amtı munı iki köz teglerip sançayın** 'now I will pierce both his eyes and blind him' *PP* 57, 5–6; a.o. 58, 5–6.

D **tikliş-** (d-) Hap. leg.; Co-op. f. of **tikil-**. **Xak.** XI **yığa:ç tiklişdi:** 'the piece of timber (etc.) was placed vertically' (*intaṣaba*) *Kaş. II* 207 (**tiklişü:r, tiklişme:k**).

D **tüglüş-** (d-) Hap. leg.; Co-op. f. of **tügül-**. **Xak.** XI **yıpla:r tüglüşdi:** 'the cords (all) got into a knot' (*in'aqada*) *Kaş. II* 207 (**tüglüşü:r, tüglüşme:k**).

D **töklüş-** (d-) Co-op. f. of **tökül-**. Survives in SE Tar. **tökülüş-** *R III* 1243. **Xak.** XI **töklüşdi: ne:ŋ** *inṣabbati'l-aşyā wa tasāyalat* 'the things were (all) poured out and allowed to flow' *Kaş. II* 207 (**töklüşü:r, töklüşme:k**; the second vowel looks more like **-e-**).

Tris. DGL

PUD **tigilig** P.N./A. fr. **tigi:**; 'noisy, resounding'. N.o.a.b. **Uyğ.** VIII ff. Bud. **tigilig yaŋkuluğ . . . ünin** 'with a resounding echoing voice' *TT X* 191–2; same phr. *do.* 318; *Suv.* 346, 21.

D **tükellig** P.N./A. fr. **tükel**; 'perfect'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **barça eğgü kılınçka tükellig bolalım** 'may we become perfect in all good deeds' *M I* 29, 30–1: Bud. **bilge biligke tükellig** 'perfect in wisdom' *U IV* 10, 77–8; **kértgünç üze tükellig** 'perfect in faith' *USp.* 59, 6; o.o. *TT VI* 352; *VIII D.*37, etc.: Civ. **alku ediremke** (for

erdemke) tükellig 'perfect in all virtues' *TT VII* 17, 21.

VU **tügültü:n** Hap. leg.; various attempts have been made to find an etymology and meaning for this word, but it seems likelier that it is merely a geog. name. **Türkü** VIII *I S* 6, *II N* 5 **(çoğay)**.

Tris. V. DGL-

PUD **tigl:le:-** Den. V. fr. **tigl:**; n.o.a.b. **Uyğ.** VIII ff. Civ. **yél üze yél tigilep** 'wind upon wind blew howling' *TT I* 15–16: **Xak.** XI **tigl:le:dl: ne:ŋ** 'the thing buzzed and rustled' (*dawwā wa ḥaffa*) *Kaş. III* 326 **(tigl:le:r, tigl:le:me:k)**.

D **tlkü:le:-** Hap. leg.; Den. V. fr. **tlkü:. Xak.** XI **ol maŋa: et tlkü:le:dl:** 'he offered me (*nāwalanī*) a piece (*luqma*) of meat' (etc.); and one says **ol begke: ne:ŋ tlkü:le:dl:** 'he bribed (*raṣā*) the *beg* with something'; taken from the first (meaning) *Kaş. III* 326 **(tlkü:le:r, tlkü:le:me:k)**.

PUD **tigileş-** Hap. leg.; Co-op. f. of **tigl:le:-. Uyğ.** VIII ff. Civ. *TT I* 74 **(çaşut)**.

Dis. DGM

D **tegim (d-)** N.S.A. fr. **teğ-**; 'entitlement, what is due', or the like. N.o.a.b., but see **tegimlig. Uyğ.** VIII ff. Civ. (in a short note instructing one person to give another) **altı otuzka tegim kezik aşka bir kap bornı** 'one skin of wine for rations due up to the 26th' (of the current month) *USp.* 75, 2–3; (I have received ten *sitirs* in coin) **onunç ay on yaŋıka tegimçe bérürmen** 'I will repay it duly on the 10th of the 10th month' *do.* 113, 4–5.

D **tikim (d-)** N.S.A. fr. **tik-**; survives in SW Osm. **dikim** 'an act of sowing or planting'. **Xak.** XI 'a piece of stuffed meat ball' (*al-bidda mina'l-zumāward*) is called **bl:r tikim türme:k** *Kaş. I* 396.

D **tegme: (d-)** Pass. Dev. N./A. fr. **teğ-**; 'every, any', and the like; the semantic connection with **teğ-** is obscure. Survives with the same meaning in SW Osm. **değme/deyme.** Not to be confused with **tégme:** Participle in **-gme:** fr. **té:-** used in such phr. as **sidi tégme işig küdügüg** 'undertakings called *siddhī*' *U I* 34, 17. **Xak.** XI **tegme:** a word (*kalima*) meaning 'every' (*kull aḥad*) *Kaş. I* 433 (prov.); and 9 o.o.: *KB* **kişike kerek tegme yérde** 'a man needs acquaintances in every **biliş** country' 497; **tegme künde** 'every day' 967: XIII(?) *KBPP* **tegme biri** 'every one of them' 18; *Tef.* **tegme** ditto 293: XIV *Rbğ.* **tégme yérde** *R III* 1040: **Xwar.** XIII **tégme** ditto '*Ali* 52; XIV ditto *Qutb* 177; **tegme** *MN* 250; *Nahc.* 250, 10: **Kom.** XIV 'every' **tegme** *CCI*; *Gr.*: **Kıp.** XIV **teyme** *kull Id.* 41; **(Tkm.)** *kull* **degme:** (and **har**) *Bul.* 16, 1; **değme:** *kull*; one says **değme: kişi:** 'everybody', and in **Kıp. teyme kişi:. Teyme** meaning *kull* and this **degme:** occur in the same way that *kull* occurs in Ar., the following word being annexed to it (*yuḍāf ilayhā*); also (the phr.) **teyme bir ança:** meaning 'some', with opposition (*xilāf*) between the annexer and the annexed in this language; **bir** means 'one' and **ança:** 'like it' (*miṯluhu*) but the whole phrase means 'some' *Id.* 49 (obscure, but this seems to be the meaning): XV *kullamā* 'every time, whenever' **teyme:**, for example 'every time (*kullamā*, **teyme:**) that you write a page, I will give you a *dirham*'; and **teyme:** is used for *kull* connoting repetition (*al-takrār*); one says 'I will give you a *dirham* every month' **(teyme: ayda:)** *Kav.* 21, 21; *kull* **teyme** (*?sic*, MS. *time*; **Tkm. har**) *Tuh.* 31a. 10 (in margin in SW(?) hand **değme**): **Osm.** XIV ff. **değme** 'every'; c.i.a.p. *TTS I* 186; *II* 267; *III* 174; *IV* 198.

D **tikme: (d-)** Pass. Dev. N./A. fr. **tik-**; 'sewn', etc. Survives in SW Osm. as **dikme** 'sewn'; a l.-w. in Pe., see *Doerfer* II 914. **Xak.** XI **tikme: ne:ŋ** 'something sewn' (*muxayyaṭ*) *Kaş. I* 433: **Kom.** XIV **tikme** 'sewn together' *CCI*; 'a post, pillar' *CCG*; *Gr.*

D **tügme: (d-)** Pass. Dev. N./A. fr. **tüg-**; properly 'knotted'; the ordinary meaning 'button' prob. originally referred to a cord knotted and re-knotted at the end to form a button of a type still common in China. S.i.s.m.l. meaning 'button', in SW Az. **düyme**; Osm. **düğme/düyme**; Tkm. **düğme/düvme.** See *Doerfer* III 1187. **Xak.** XI **tügme:** 'a button' (*zirr*) on a shirt; also the buttons of tunics and cloaks *Kaş. I* 433: XIV *Muh. al-zirr* **tü:gme: (-ğ-**marked) *Mel.* 67, 1; *Rif.* 166; (under 'buildings'; *al-ṭalāla 'alā ṭalāṭa axṣāb* (*Rif. xaṣabāt*) 'a ruined building standing on three timbers' (i.e. with the fourth gone?) (VU) **tügme:** 76, 13; 180; perhaps to be transcribed **tögme:** and derived fr. **tö:ğ-**): **Çağ.** XV ff. **tügme** (spelt) 'silk buttons' (*dānahā-yi ibrīšim*) which they sew on garments instead of tapes . . . derived fr. **tüğ-** 'to knot' *San.* 183r. 12 (quotn.): **Kom.** XIV 'wily, intriguing' **tökme** (*?sic*; if so a different word, but hard to connect semantically with **tök-**) *CCI*; *Gr.*; 'button' **tüwme** *ditto*: **Kıp.** XIII *al-zirr* **tügme:**, which also means *al-raculu'l-'ayyār* 'an intriguer' *Hou.* 19, 2; *al-'ayyār* (PU) **tügme:** *do.* 25, 8: XIV (under *tā'* followed by *mīm*) **tü:me:** (?read **tüwme:**) *al-zirr Id.* 40; **(Tkm.) düğme:** *al-zirr*; (PU) **düğme:** *al-kaṭīru'l-ḥila* 'very wily' *do.* 49: XV *al-zirr* **tüyme**; **Tkm. düğme** *Tuh.* 18a. 5.

Tris. DGM

D **tegimlig** P.N./A. fr. **tegim**; 'worthy, deserving', and the like; usually preceded by Noun in *Dat.* or Verb in Ger. in **-ğalı:/-geli:** 'worthy of, or to be'. N.o.a.b. **Uyğ.** VIII ff. Man. **tekimligçe** (*sic*) **işlerig işletiniz** 'you have done your work worthily' *TT III* 72; Tokharian (a jewel) 'worthy to be worn on the crown of the head' **töz töpüte tutkalı tekimlig** (*sic*) *do. IX* 16; a.o. *do.* 26: Bud. **ayağka**

teğilmiğ 'worthy of respect', a very common stock epithet of gods, Buddhas and holy men *U I* 28, 12; *II* 32, 64; 77, 18; *TT IV* 10, 29; *VIII A*.29; *X* 83, 108, etc.; [gap] **körgeli teğilmiğ boltı** 'has become worthy to see (or be seen by?)' *U III* 17, 13; a.o. *U IV* 46, 57–8 (**ata:-**): Civ. **ayağka teğilmiğ** 'venerable', perhaps here a Noun 'monk' follows P.N.s in *USp*. 15, 8; 61, 4; 84, 3; 88, 6: **Xak.** XI *KB* **silig bolsa kutka teğilmiğ bolur** 'if he becomes pure, he deserves the favour of heaven' 2446.

D **teğimsiz** Priv. N./A. fr. **teğim**; 'unworthy (of)'. N.o.a.b. **Uyğ.** VIII ff. Chr. **biz tapınğuka teğimsiz ermiş biz** 'we were unworthy of respect' *U I* 9, 1: Bud. *U IV* 46, 64–5 (**ata:-**): **Xak.** XI *KB* **teğimsiz tapuğ birle törke teğir** 'an unworthy man by rendering service attains a place of honour' 614; **teğimsiz kişi** 2516, 4074.

Tris. V. DGM-

D **tügmelen-** (**d-**) Refl. Den. V. fr. **tügme:**; 'to button'. The basic form **tügmele-** is noted in Kıp. and survives with the same meaning in SW Az. **düymele-**; Osm. **düğmele-/düymele-** and with a slightly different meaning in Tkm. **düvmele-**, with this Refl. f. as the Pass. **Xak.** XI **er tügmelendi:** 'the man fastened the buttons (*şadda . . . azrār*) of his shirt' *Kaş. III* 202 (**tügmelenü:r, tügmelenme:k**).

Dis. DGN

(F) **tégin** (or ? **tégi:n**) a very old title, like **tarxan**, q.v., inherited fr. some earlier non-Turkish language, as shown by the fact that it had the non-Turkish Pl. f. **tégit**, q.v. In the Türkü period it meant 'prince' in the limited specific sense of 'a son, or grandson, of a ruling *xağan*'; after that period it was used in a much less restricted sense as a title of honour of diminishing importance, but did not survive the Mongolian invasion. Its history is discussed at great length in *Doerfer* II 922 (which contains some errors) and more briefly in Bosworth and Clauson, 'al-Xwārazmī on the Peoples of Central Asia', *JRAS*, 1965, p. 7. It is noteworthy that both *Kaş.* and *San.* give wholly erroneous accounts of its origin. **Türkü** VIII the prince commemorated in *I* was **Kül Tégin**, younger son of Élteriş Xağan; both *I* and *II* were drafted by Yolluğ **Tégin**, the **atı:** ('grandson or nephew') of Bilge: Xağan (see *I S* 13; SW; *II* SW) who was himself a **tégin** (see *I E* 17, *II E* 14) when his uncle succeeded his father as *xağan*; four **tégins** attended the funeral of Küli Çor *Ix.* 24: **Uyğ.** VIII **Ozmiş Tégin xan bolmış** 'Ozmiş Tégin became *xan*' *Şu. N* 9 (N.B. the last Türkü *xağan*): VIII ff. Man. *M III* 14, 3 (iii) (**igid-**): Bud. the two royal princes in *PP* were called **Edgü ögli tégin** and **Ayığ ögli tégin**; **Teŋriken Kutluğ Bars Tégin** P.N. (prob. not a royal prince) *TT IV*, p. 20, note B69, 2: **O. Kır.** IX ff. **er atım Yaruk Tegin** 'my adult name was Yaruk Tegin' *Mal.* 15, 1 (not a royal prince): **Xak.** XI **tégi:n** in its original meaning (*fi aṣli'l-luğa*) 'a slave' (*al-'abd*); hence one says **kümüş tégi:n** 'a slave of faultless colouring like silver', **alp tégi:n** 'a robust (*calad*) slave' and **kutluğ tégi:n** 'a blessed (*mubārak*) slave'. Then this noun was made an exclusive appellation (*ism maḥḍa*) for the sons of the Xāqāns and is combined with the names of birds of prey, e.g. **Çağrı: tégi:n**, that is 'a prince (*tégi:n*) with the strength of a falcon' (*al-bāzī*); **küç tégi:n** 'strong prince'. This name was transferred from slaves (*al-mawālī*) to the sons of Afrāsiyāb because they respected their fathers and whenever they addressed or wrote to them they said or wrote 'your slave has done so-and-so' depreciating themselves and exalting their fathers. After that they were known specially by this name; but the word remained as the name of a slave when it was combined with something which was clearly distinguished from them (i.e. princely names) *Kaş. I* 413; o.o. *I* 355 (**tégit**); 357 (**begeç**); *III* 368 (**toŋa:**): (*KB* **kayusı tégin beg**, 4068, is an erroneous conjecture by *Arat*; the MSS. indicate rather **kayusı kül erkin**): XIV *Muh.* (?) (in a list of titles) *min abnā'i'l-umarā* 'an *amir*'s son' **tegi:n** (mis-spelt *begi:n*) *Rif.* 145 (only): **Çağ.** XV ff. **tegin** in the (Pe.?) *Oğuz Nāma* in introducing the account of Buğra Xan it is said that he had three sons named **Él Tegin, Kuzı Tégin**, and **Sübük Tegin**; and the meaning of **tegin** in the language of the Turks is 'good-looking' (*nīkū ṣūrat*) *San.* 158r. 9: **Kıp.** XIII (in the list of names of slaves) **aydegi:n** *amīr qamar* 'ruler of the moon', *wa huwa luğa Hou.* 29, 18.

S **teginŋ** See **teyiŋ**.

D **tiken** (**d-**) crasis of ***tikge:n** Dev. N./A. fr. **tik-**; 'thorn'. S.i.a.m.l.g.; in SW Osm. **diken**, but Az., Tkm. **tiken**; see *Doerfer* II 915. A Dim. f. **tikenek**, is first noted in Kıp. XIII and also s.i.s.m.l. with the same or a slightly different meaning. **Uyğ.** VIII ff. Bud. (there is an iron tree a mile high) **altı yégirmi erŋek uzunı temirlig tikenleri ol** 'it has iron thorns sixteen fingers (i.e. inches) long' *TM IV* 253, 65–6: Civ. *H II* 6, 5: **Xak.** XI **tiken** 'a thorn' (*al-ṣawk*), it is so pronounced only as an abbreviation (*al-xiffa*); by rule (*al-qiyās*) it should be pronounced **tikken** with **-kk-**; this noun is derived from **tikdi:** *ğaraza aw cazzaza aw naxasa* 'to prick or pierce' something; the (first) **-k-** is basic, and the second is added to make it an Adj. (*ṣifa*) (other examples of the same construction follow, **tevdi:** — **tevge:n, çömdi:** — **çömge:n, sikti:** — **sikke:n**) *Kaş. I* 400; *III* 44 (**yandak**) and 4 o.o. all spelt **tike:n**: *KB* **tiken ol ukuşluğka dunyā tolu** 'to a man of understanding this world is full of thorns' 6383; a.o. 3846 (**çikne:-**): XIII(?) *Tef.* **tiken** 'thorn' 301: *At.* 376 (**eğle:-**): **Çağ.** XV ff. **tiken** *xār* 'thorn', in Ar. *ṣawk San.* 198r. 23 (quoth.): **Xwar.** XIV ditto *MN* 7, etc.; (**tiken-siz** 'thornless' *Qutb* 178): **Kom.** XIV 'thorn'

tigenek *CCG; Gr.*: **Kıp.** XIII *al-ṣawk* **tike:-nek**; **Tkm. tike:n** *Hou.* 9, 1: XIV **tikenek** *al-ṣawk Id.* 39; (**Tkm.**) **diken** ditto 49: XV *al-ṣawk* **tikenek** (mis-spelt *tekenek*) *Kav.* 59, 9; *ṣawk* **tikenek** *Tuh.* 21a. 3 ('also without the final **-ek**' in the margin).

VUD **tögü:n** (?dögö:n) 'a brand'; presumably Dev. N. fr. **tö:g-** although the semantic connection is obscure. Survives only (?) in SW Osm. **dögün** 'tattoo mark' *Red.* 926 (only?). See **2 da:ğ, tögne:-, tögünlig. Xak.** XI **tögü:n** *al-wasm wa'l-kayy* 'a mark (of ownership), brand' *Kaş. I* 414; XIII(?) *Tef.* **tögün** 'brand' 318 (*tükün*): **Çağ.** XV ff. **tögen** (*sic*, 'with **-ğ-**') *dāğ* 'brand' *Vel.* 216 (quotn.); ditto *San.* 183r. 7 (quotn.).

D **tügün (d-)** Dev. N. fr. **tüg-**; 'a knot'. S.i.a.m.l.g. w. some phonetic changes; in SW Az. **düyün**; Osm. **dügün/düyün** ('marriage, or circumcision, feast', see Kıp. below; 'knot' is **dügüm/düyüm**); Tkm. **dügin/düvün.** See *Doerfer* II 978. **Uyğ.** VIII ff. Bud. **amranmaklığ bağ tügünin** 'with the bonds (Hend.) of love' *U III* 83, 1: **Xak.** XI **tügün** *al-'uqda* 'a knot' *Kaş. I* 400; *III* 270 (**bekü:-**), and about 30 o.o., all except one spelt **tügü:n**: *KB* **yazıldı tügün** 'the knot was untied' 150; o.o. (mainly with **yaz-** or **yazıl-**) 172, 283 (**berk**) 1084, 1856, 4029, etc.: **Çağ.** XV ff. **tügün** ('with **-ğ-**') *girih* 'knot' *Vel.* 216; **tügün** (spelt) *girih wa 'uqda San.* 183r. 11 (quotn.); **düğün** (1) *girih*; (2) *sūr wa 'arūsī* 'a wedding feast' *do.* 225r. 26: **Xwar.** XIV **tügün** 'a knot' *Qutb* 189: **Kıp.** XIV **düğün** *al-'uqda*; (after **düğ-**) hence *cam'u'l-'urs* 'a wedding party' is called **düğün**, that is *in'aqada'l-camī'* 'there was a contract of marriage'; *hence* **Sancar düğünindeyidük** 'we were at Sancar's wedding' *Id.* 49: XV 'a knot' (*'uqda*) in a cord or the like (**baw** and) **tüyün** *Tuh.* 25a. 3.

PU **tekne:** 'a trough'; perhaps an early l.-w. Survives in (SE Türki **teŋle/teŋne?**); NC Kzx. **tegene**; SC Uzb. **tegana**; SW Az., Osm. **tekne. Xak.** XI **tekne:** *al-naqīr* 'a trough' *Kaş. I* 434: XIV *Muh.*(?) *al-ṭaşt* 'basin' (PU) **tekne:** (unvocalized) *Rif.* 170 (only): **Kom.** XIV 'basin, water trough' **tegene** *CCI*; *Gr.*: **Kıp.** XIV **tekene:** (*sic*) *al-naqīr Id.* 39: XV *dasqārī* (*sic*, corrupt Pe.) 'basin' **tekene** *Tuh.* 15b. 8: **Osm.** XVIII **tekne:** (spelt) in *Rūmī*, 'a large round vessel carved out of wood in which they wash things and knead dough'; and metaph. 'a small round boat used to cross a piece of water' *San.* 158r. 5.

D **teginç** Dev. N. fr. **tegin-**; etymologically this should mean 'reaching, attainment', but the meaning in Uyğ. is obscure, and in *Tef.* the word is syn. w. **tegi:** and looks like an abbreviation of the Equative form in **-çe** of **tegin** (**tegi:**). Cf. **teginçsiz. Uyğ.** VIII ff. Bud. Sanskrit *kṣaṇasaṃnipātaṃ* 'whose meeting lasts (only) a moment' **teginçniŋ yığılma:kın** *TT VIII D.*16: (**Xak.**) XIII(?) *Tef.* **egnidin eliŋe teginç** 'from his shoulder to his hand' (is seventy cubits) 293.

Dis. V. DGN-

D **tegin-** (**d-**) Refl. f. of **teg-**; with a curiously wide range of meanings; (1) (occasionally) 'to reach, attain (something *Dat.*)', very occasionally without an Indirect Obj.; (2) **teginmek** was the word chosen to translate the Buddhist technical term *vedanā* 'sensation, perception (of external objects)'; (3) most commonly it is used as a self-depreciatory Aux. V. following a Ger. in **-u:/-ü:** 'to venture (to do something)' in direct antithesis to the Honorific Aux. V. **yarlıka:-** 'to deign (to do something)'. Survives in NE Koib., Sag. **tegin-** (of a sword or lance) 'to penetrate' *R III* 1034. **Uyğ.** VIII ff. Man. **okıyu tegindim** 'I have ventured to recite' *M I* 29, 15; **ötünü tekinürmen** (*sic*) 'I venture to ask' *TT IX* 54; o.o. *do.* 5, 44; *TT III* 175: Chr. **bitiyü teginelim Zaxarıya dındarnıŋ ölüm teginmişi** 'we shall venture to recite how the high priest Zacharias met his death' *U I* 9, 9–11: Bud. (may we be saved from this sinful body and) **kurtulmak yolka teginelim** 'attain the way of salvation' *PP* 52, 1–2; **anın bizin yértinçü közetçi tép atımız teginür** 'this is how we have come by our title of "world guardians" ' (Sanskrit *lokapāla*) *Suv.* 401, 9–10: **teginmek** translating *vedanā TT V* 24, 66 ff. (**alın-**); *U II* 6, 14 ff.; **yagışlığ tapığımızni teginip** 'noticing our service of sacrifice' *Suv.* 29, 8–9 (possibly an error for **tegürüp** 'offering'); a.o.(?) *U III* 4, 1 (ii) (damaged; **siŋir**); **taplayu tegindim** 'I have ventured to be satisfied' (to keep your commandments) *U III* 36, 2; and many o.o.: Civ. *USp.* 15, 17 (**elig**): **Çigil** XI when a king or *amīr* in Çigil is notified of the arrival of someone one says to him **ol tegindi:** that is 'he has arrived' (*haḍara*) meaning 'he is glad to have arrived' (*taballağa bi'l-wuṣūl*); similarly when he has gone one says to him **tegindi:**; the Oğuz dislike (*tubğiḍ*) this word *Kaş. II* 143 (**teginü:r, teginme:k**; presumably the Oğuz disliked the self-depreciatory connotation): **Kıp.** XIII *tawaṣṣala* 'to reach' **degin-** *Hou.* 39, 3 **desin-**

D **tüken-** Refl. f. of **tüke:-**; 'to come to an end, be exhausted', and the like. Prob. only fortuitously first noted in XIII(?). Survives in NC Kir. **tügön-**; SW Osm., Tkm. **tüken-. (Xak.)** XIII(?) *Tef.* **tavarsızka bilgi tükenmez tavar** 'to the poor man his knowledge is inexhaustable wealth' 127; *Tef.* **tüken-** (of food) 'to be exhausted' 316 (*tügen-*): XIV *Muh. fanā* **tü:ke:n-** *Rif.* 113 (*Mel.* **tü:ke-**, q.v.): **Çağ.** XV ff. **tüken-** *tamām şudan* 'to come to an end' *San.* 182v. 2 (quotns.): **Xwar.** XIII **düken-** ditto *'Ali* 56: XIV **tüken-** ditto *Qutb* 189; *MN* 439: **Kom.** XIV ditto **tügen-** *CCG*; *Gr.* 259 (quotns.): **Kıp.** XIV **tüken-** *farağa* 'to come to an end, be idle' *Id.* 39: (**Tkm.**) **düken-** ditto *do.* 49; *farağa* **tüken-** *Bul.* 69v.: XV ditto *Kav.* 9, 22; 77, 2; *Tuh.* 28b. 1; *tamma* 'to come to an end' **tüken-** *do.* 9a. 5; *naqida*

('to be broken, abraded') *wa farağa* ditto 37b. 1.

D **tügün- (d-)** Refl. f. of **tüg-**; n.o.a.b.? **Xak.** XI **ol tügü:n tügündi:** 'he concentrated on tying a knot' (*bi-'aqdi'l-'uqda*); also used for pretending to tie *Kaş. II* 143 (**tügünü:r, tügünme:k**).

D **tökün- (d-)** Refl. f. of **tök-**. Survives in SW Osm., Tkm. **dökün-** 'to pour (e.g. water) over oneself'. **Uyğ.** VIII ff. Civ. **tümen sav töküni séni de** (*sic*, ?for **sende**) **boltı** 'innumerable words came pouring out in your favour(?)' *TT I* 126–7.

VUD **tögne:- (d-)** Den. V. fr. **tögü:n**; 'to brand, cauterize'. Perhaps survives in SW Tkm. **dövne-**, but with quite different meanings. **Uyğ.** VIII ff. Civ. *TT VII* 21 is a text regarding the effects of bleeding, cauterizing and making incisions on various days of the month; **tögneser** 'if one cauterizes (the patient)' 2, 14 (see also **2 ba:ş, kana:-**): **Xak.** XI **ol ba:şın tögne:di:** *kawā qarḥatahu bi'l--nār* 'he cauterized his wound' *Kaş. III* 301 (**tögne:r, tögne:me:k**): XIV *Muh.*(?) *dawwağa* (hybrid Pe.-Ar. word fr. *dāğ*) 'to brand' **tö:gne:-** *Rif.* 109 (only).

Tris. DGN

D **teginçsiz** Priv. N./A. fr. **teginç**; 'inaccessible' or the like. **Uyğ.** VIII ff. Bud. (if I have committed grievous sins) **tamu prét yılkı ajunında asurılar yérinde ulatı sekiz törlüg teginçsiz orunlarka éltdeçi** 'which carry me to the eight kinds of inaccessible(?) places, rebirth in hell, or as a harmful ghost (Sanskrit l.-w.) or animal or in the country of the demons' *Suv.* 138, 8–10; a.o.o.

D **tikenek** See **tiken.**

D **tügü:nük (d-)** 'the smoke hole in the top of a tent'; apparently Dim. f. of **tügün.** Syn. w. **tünlük**, q.v.; both words seem to survive, but only NE Alt., Leb., Tel. **tü:nük**; NC Kzx. **tünük** *R III* 1553 seem to go back to this word. **Türkü** VIII ff. (in a para. relating to various parts of a tent) **tügü:nüki: ne: teg** 'what is its smoke-hole like?' *IrkB* 18: **Kıp.** XIV **dügnük** (so vocalized) *qubbatu'l-xargāh* 'the dome of a tent' *Id.* 49.

VUD **tögünlüg** Hap. leg.; this word is more likely to be a P.N./A. fr. **tögü:n** than one fr. **tügün** which would be hard to translate in this context. **Türkü** VIII (I sent out distant patrols; I erected the watch-tower at Arkuy(?); I reported the approach of the enemy; I persuaded my *xağan* to take the field; by the favour of heaven, among this Türkü people I did not allow enemy in armour to gallop about) **tögünlig atığ yügürtmedim** 'I did not let the branded horses run wild' *T* 54.

Dis. DGR

D **tegi:r (d-)** Aor. of **teg-** used as a Dev. N.; in Uyğ. 'share' i.e. that which comes to someone; later 'value, price'. Survives in SW Osm. **değer** 'value, price', and the like. **Uyğ.** VIII ff. Civ. *USp.* 55, 26 (**ana:**): **Xak.** XI *Kaş. II* 82 (**bokur-**); n.m.e.: **Kıp.** XIV *al-qiyma* 'price' **degir** (mistranscribed *diger*) *Bul.* 6, 2.

tigir Hap. leg. but see **tigre:-**; onomatopoeic for a clattering noise. **Xak.** XI *Kaş. I* 361 (**takır**).

D **tegre: (d-)** Dev. N.(?) fr. ***tegir-**; used both as an Adv. (and Postposn.) meaning '(all) around' and the like, and as a N. meaning 'surroundings'. Survives in both meanings in SC Uzb. **tegra.** See **tegrek.** **Türkü** VIII *T* 8 (**uçuk**): VIII ff. Man. (the sun and moon gods) **tegre** (so read) **tolı tegzinür** 'revolve round and round' *Chuas.* 10–11: **Uyğ.** VIII [long gap] **tegresi: eli:** 'his surroundings(?) and his realm' *Şu. N* 2: VIII ff. Bud. (all the people in the town came together and) **tegre tolı tururlar erdiler** 'were standing round him' *PP* 71, 4; **teŋri Burxan tegresinde** [gap] **yügürür** [**erdi**?] 'he ran round and round the holy Buddha' *TT X* 349–50; o.o. *do.* 337(?); *TM IV* 252, 35: Civ. **etözüŋ tegre ada bar** 'there is danger round about your body' *TT I* 60; (if a man) **etözüŋ tegre körser** 'consults an oracle about your body' *do.* 219; in *TT VII* 29, 6 ff. the same phr. is spelt **tegere körser**: **Xak.** XI **tegre:** *ḥawlu'l-şay'* *wa ḥitāruhu* 'the surroundings or rim of something'; one says **kuduğ tegresi:** (*sic*) 'the rim of a well (etc.)' *Kaş. I* 421; *I* 310 (**ava:la:-**); six o.o. as Adv. or Postposn.: XIII(?) *Tef.* **degre** 'the fence' (round a garden) 117; **tegre** 'surroundings, around' 294: **Çağ.** XV ff. **tégre** ('with **-g-**') *dā'ira ve aṭrāf* 'surroundings, around' *Vel.* 191 (quotns.); *San.* 198r. 25 (quotns., but *dawra* ?in error): **Xwar.** XIII **tégre** 'the rim' (of a well) '*Ali* 48: XIV **tégre** 'around' *Qutb* 177–8; **bu madīna tegresinde** 'round this city' *Nahc.* 27, 17: **Kom.** XIV 'surroundings' **teyre** *CCI*; *Gr.*

D **tegrek (d-)** Dim.(?) f. of **tegre:** and syn. w. it. S.is.m.l. with some phonetic changes, e.g. NE Alt., Tel. **tegerek** *R III* 1031; NC Kır. **tegerek**; Kzx. **tögerek/töŋerek**; NW Nog. **tögerek.** See **tegrikle:-.** **Xak.** XI **tegrek** 'the rim (*ḥitār*) of anything'; hence one says **kuduğ tegreki:** 'the rim of a well' *Kaş. I* 477: **Kıp.** XV *ḥalqa* 'ring, circle' **tégrek** *Tuh.* 13a. 3; (*mudawwar* 'circular' **tögerik** 34b. 10).

Dis. V. DGR

***tegir- (d-)** See **tegre:, tegirme:,** etc.

D **tegür- (d-)** Caus. f. of **teg-**; lit. 'to cause to reach', but usually 'to deliver or convey (something *Acc.*) to (someone *Dat.*)'. Survives in SE Türki **tegür-** *Shaw* 86; SW Tkm. **degir-**, but in most other languages the Caus. f., not always with the same meaning, usually assumes other forms, e.g. SE Türki **tégdür-/tégüz-** *Jarring* 305; SC Uzb. **tegiz-**; SW Osm. **değdir-.** **Türkü** VIII (I mobilized an army and) **şantuŋ yazıka: taluy ögü:zke: tegü:rtim** 'took them to the plain of Shantung

and the sea' *T* 18–19; o.o. *do.* 26, 47: VIII ff. **ögl:ŋe: kaŋı:ŋa: tegü:rmi:ş** 'it brought him to his father and mother' *IrkB* 35: **Uyğ.** VIII ff. Man.-A **yaruk teŋri yérinę tegürdeçi** 'conveying them to the country of the god of light' *M I* 26, 17–18: Chr. **keḏ köŋül tegürüp** 'concentrating your minds' *U I* 6, 1: Bud. **yaŋalar begińe kın kızğut tegüreyin** 'I will inflict tortures (Hend.) on the lord of the elephants' *U II* 20, 1 (ii); **taluy ögüzke kıdığıŋa tegürdi** 'he conveyed him to the sea shore' *PP* 52, 4–5; o.o. *U II* 15, 8–13; *TT V*, p. 16, note A54, 6 (**alın**), etc.: Civ. *H I* 178 (**salkım**): **Xak.** XI **ol maŋa: begdin sö:z tegürdi:** 'he brought me (*ballağanī*) a message from the *beg*' (or someone else) *Kaş. II* 84 (**tegürür, tegürme:k**); and several o.o.: *KB* **tegürgil** 'convey' (my greetings to all his four Companions) 31; **kılıçka tegürgil sen ötrü elig** 'then put your hand to your sword' 222; o.o. 61, 781, 1781, 4462 (**te:r**), 5864 (**yoŋa:ğçı:**): XII(?) *KBVP* **bu xaşş ḥācib atın tegürmiş muŋa** 'he bestowed on him this title of Privy Counsellor' 62: XIII(?) *At.* 331 (**1 emgek**); *Tef.* **tegür-/ tegdür-** 'to bring, bestow' 292–4 (**tegrü-** is a crasis of **tegürü u-**): XIV *Rbğ.* **tegür-** 'to bestow' *R III* 1038 (quotn.); *Muh.*(?) *aṣāba* 'to attain' **degür-** *Rif.* 103 (*Mel.* 22, 14 **deg-**); *awṣala* 'to bring, deliver' **tegür-** 132 (only): **Çağ.** XV ff. **tégür-** (spelt) Caus. f., *rasānīdan* 'to convey, deliver' *San.* 197r. 10 (quotns.): **Xwar.** XIII **tégür-** 'to stretch out (the hand)' *'Ali* 48: XIV **tegür-/tégür-** 'to offer, present' *Qutb* 174–7; *MN* 130, etc.; 'to bring' *Nahc.* 381, 2: **Kom.** XIV 'to deliver, grant', etc. **teyir-** *CCG*; *Gr.* 239 (quotns.): **Osm.** XIV ff. **degür-** (rarely **degir-**) 'to convey, deliver', etc.; common till XV, sporadic till XVII *TTS I* 185; *II* 267; *III* 173; *IV* 197.

D **tigre:-** Hap. leg.; Den. V. fr. **tigir**; see **tigret-**. **Xak.** XI **at aḍa:kı: tigre:di:** 'the horse's hooves clattered' (*dawiya*); and one says **oğla:n tigre:di:** 'the boy toddled' (*tada'da'a*, not *tara'ra'a* as in printed text) *Kaş. III* 280 (**tigre:r, tigre:me:k**).

D **tegürt-** (**d-**) Caus. f. of **tegür-**; n.o.a.b.; the word in *San.* 4v. 16–17 which might be read **tégürt-** is in fact **yétkürt-**. **Uyğ.** VIII ff. Bud. (if you would let me have a list of the scriptures that you want) **tegürtü ötünelim** 'we shall venture to have them sent to you' *Hüen-ts.* 1850–1; Civ. **negü yeme ış küç tegürtmegü üze** 'without being required to perform any services' *USp.* 88, 8–9.

D **tigret-** Caus. f. of **tigre:-**; n.o.a.b. The Türkü spelling proves the **-g-**. **Türkü** VIII ff. (knot the bay horse's tail and) **tigret** 'make it break wind' *IrkB* 50: **Xak.** XI **ol atın tigretti:** 'he made his horse break wind on the move' (*'alā'l-ḥafīf fī'l-cary*); and one says **ol oğulnı: tigretti:**, alternative form of **tığrattı:** (*luğa fī'l-ğayn*) *Kaş. II* 330 (**tigretü:r, tigretme:k**; if Kaş. is right this would mean 'he made the boy tough', but it seems likelier that it meant 'he made the boy toddle').

D **tigreş-** Hap. leg.; Co-op. f. of **tigre:-**. **Xak.** XI **atla:r aḍa:kı: tigreşdi:** 'the horses' hooves clattered (together)'; and one says **oğla:n tigreşdi:** 'the boys toddled (together)' (*tada'da'at*, not *tara'ra'at* as in printed text) *Kaş. II* 209 (**tigreşü:r, tigreşme:k**).

Tris. DGR

PUD **tigirtsiz** Hap. leg.?; this and the following word seem to be mis-spelt and both present morphological difficulties; they are, perhaps, Priv. N./A.s fr. Dev. N.s fr. **tigre:-** and **tepre:-** respectively, but even so are hard to interpret. **Uyğ.** VIII ff. Bud. **inçıp tigirtsiz** (?**tigretsiz**) **tepirtsiz** (?**tepretsiz**) **alku tigi çoğı ırak öŋi üḏrülmiş** 'thus all sounds (Hend.) (even) those which are not noisy and stirring(?) are distant and far removed' *Suv.* 166, 5–7.

D **tegreki:** (**d-**) N./A.S. fr. **tegre:**; 'in the neighbourhood of' and the like. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **ol tegreki yér orun** 'places (Hend.) in that vicinity' *USp.* 103, 22; o.o. *U II* 22, 2 (**tapığçı:**); *do.* 25, 21–2; *TT X* 51–2 (**boḏun**).

D **tegirme:/tegirmi:** (**d-**) 'round, circular'; Dev. N./A.s in **-me:** and **-mi:** fr. ***tegir-**. The spelling with **-mi:** is pec. to Uyğ. and seems to be sufficiently common to exclude the possibility of mistranscription, it survives in SW Az. **deyirmi**; Osm. **degirmi**, but there does not seem to be any other trace of such a suffix. **Uyğ.** VIII ff. Bud. (a golden drum) **kün teŋri tilgeni teg tegirmi** 'round like the disk of the sun' *Suv.* 92, 18; a.o. *do.* 490, 21: Civ. (if a mouse) **tegirmi ısırsar** 'bites a round hole' (in a garment) *TT VII* 36, 3; a.o. *do. I* 57–8 (**esrük**): **Xak.** XI **tegirme: ne:ŋ** 'anything circular' (*mudawwar*) like a loaf, mill-stone, or coin' *Kaş. I* 490: **Oğuz** XI the Oğuz when they wish to stress the circular character of something say **tes tegirme:** *Kaş. I* 328: **Kom.** XIV 'circular' **tegirme** *CCI*; *Gr.*: **Kıp.** XIV **teyirme: yüzli:** 'round-faced' *Id.* 41; XV *Tuh.* 34b. 10 (see **tegrek**; in margin in SW(?) hand) **degirmi.**

VUD **tegirmek** (**d-**) Hap. leg.; if correctly spelt Dev. N. fr. ***tegir-**, but the semantic connection is tenuous and a Den. V. fr. **tegür-** meaning 'a conveyance' is possible. **Xak.** XI **tegirmek** *al-hawdac* 'a camel litter'; the Oğuz call it **ügürmek** *Kaş. I* 506.

D **tegirme:n** (**d-**) Dev. N. fr. ***tegir-**; 'a rotary mill' for grinding corn. S.i.a.m.l.g., in some much abbreviated e.g. NE **te:rmen/ te:rben**; Tub. **de:rbe**; NW Kumyk **tirmen**; Nog. **termen**; with initial **d-** in NW Kk. **digirman**; SW Az. **deyirman**; Osm., Tkm. **degirmen**. **Uyğ.** VIII ff. Bud. (in a list of household equipment; kitchen, guests' quarters, large and small doors, well, fireplace) **sokğu tegirmen** 'a mortar, a (hand) mill' *TT VI* 86 (two separate objects, not a Hend. as in the translation): **Xak.** XI **tegirme:n** is a generic term for 'a mill' (*al-ṭāḥūn*) *Kaş. III*

266 (**tişe:-**); n.m.e.: (XIV *Muh. al-raḥāwī* 'miller' **degirmençi:** *Mel.* 57, 9; **tegirme:nçi:** *Rif.* 155): **Çağ.** XV ff. **tégirmen** *āsiyā* 'mill' *San.* 198v. 2 (quotn.): **Xwar.** XIV **tegirmen/tégirmen** 'mill' *Qutb* 174–7: **Kom.** XIV 'mill' **tegirmen** *CCI, Gr.* 238 (quotn.): **Kıp.** XIII *al-ṭāḥūn* **teyirmen** *Hou.* 6, 9: XIV ditto *Id.* 41: XV *ṭāḥūn* **téyirmen**; **Tkm. degirmen** *Tuh.* 23b. 12.

Tris. V. DGR-

VUD **tegrikle:-** so transcribed, but apparently a Den. V. fr. **tegrek**; there may, however, have been a Dev. N. ***tegrik** fr. ***tegir-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **süsin tegresinde tegriklep** 'assembling his army around him' *TT X* 337; [gap] **keyiklerin tegriklep késari arslan turmış teg** 'like the lion Kesarin rounding up the deer of . . .' *U IV* 18, 215.

D **tegirmile:-** (**d-**) Den. V. fr. **tegirmi:**; pec. to Uyğ. but the der. f.s **degirmilet-, degirmilen-** survive in SW Osm. **Uyğ.** VIII ff. Bud. (the demons) **tegirmileyü avlap** 'crowding round him' *U IV* 8, 20 (*I* 41, 4); 18, 192; 20, 232; 36, 89–90; **etözünüz yaruk tegirmileyü yarutti ondın sıŋar yér suvığ** 'the light of your body illuminated the country all round in all ten directions' *Suv.* 348, 7–8; Civ. **tegirmileyüki yağıŋ telim bolti** 'the enemies surrounding you have become numerous' *TT I* 58.

Dis. DGS

D **tügsi:n** Dev. N. ultimately der. fr. **tüg-**; there is no other known occurrence of a Suff. **-si:n**; the word may be a Dev. N. fr. the Simulative f. ***tügsi:-**. In its second meaning it may be the same word used metaph., but is more likely to be a Chinese l.-w. or an old title like **tégi:n** inherited fr. some earlier language. N.o.a.b., but see *Doerfer* II 912; his conjecture that the word also occurs in *KB* 4069 (possibly spurious) is improbable. **Xak.** XI **tügsi:n** 'a kind of knot' (*mina'l-'uqad*) tied with four components (*aḍlā'*, lit. 'ribs') (verse): **tügsi:n** 'the title of a commoner (*mina'l-sūqa*) who is in the third rank (*al--daraca*) below the king' *Kaş. I* 436.

Tris. DGS

PUD **tigisiz** Priv. N./A. fr. **tigi:**; 'noiseless, silent'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. *U III* 10, 13 (**çoğısız**); *Suv.* 484, 17–18 (**amul**).

Dis. DGŞ

D **tegiş** (**d-**) Dev. N. (connoting reciprocity) fr. **teg-**; s.i.a.m.l.g. w. some phonetic changes, sometimes contracted to **ti:ş**; SW Osm. **degiş**; usually means 'exchange'. **Xak.** XI **tegiş** 'exchange' (*al-munāzala*) in the sense that a morsel (*luqma*) is given to you and that you give one in exchange: **tegiş** *al-ğāya wa'l--madā fī kull şay'* 'the objective or goal' of anything *Kaş. I* 368: **Çağ.** XV ff. **tégiş** (spelt) (1) 'meeting one another'; (2) 'encounter, collision, hostilities' (quotn.); (3) 'price, value' (*arziş*) *San.* 198v. 3: **Xwar.** XIV **tégiş** 'a meeting' *Qutb* 177.

D **tegşüt** (**d-**) Hap. leg.; abbreviated Dev. N. fr. **tegiş-**. **Xak.** XI **tegşüt** 'an exchange (*badl*) of something by way of exchange' (*al-'iwaḍ*), as for example base coin (*al-zuyūf*) is given and good received *Kaş. I* 451.

Dis. V. DGŞ-

D **tegiş-** (**d-**) Recip. f. of **teg-**; s.i.a.m.l.g. w. some phonetic changes and a rather wide range of meanings, 'to meet one another, to exchange', and the like; in SW Az. **deyiş-**; Osm., Tkm. **degiş-**; see *Doerfer* II 921. **Xak.** XI **ola:r ikki: begke: tegişdi:** 'they two summoned one another (*taḥākamā*) to appear before the *beg*'; and one says **meniŋ eligim taruska: tegişdi:** 'my hand reached (*waṣala*) the ceiling' *Kaş. II* 105 (**tegişü:r, tegişme:k**; prov.; see **tikiş-**): *KB* **tegişgü** 'one must attack' 2375–6; **açığ olarka tegiş** 'present gifts to them' (foreign ambassadors) 2495: **Çağ.** XV ff. **tégiş-** (spelt) *tabdil wa mu'āwaḍa kardan* 'to exchange'; (2) 'to meet or encounter one another', and metaph. 'to fight'; this is the word which the Türkmen of Iraq incorrectly pronounce **dögüş-** *San.* 196v. 3 (the Tkm. word is actually **dö:güş-**, q.v.): **Xwar.** XIV **tegiş-/tégiş-** 'to meet, come into contact with (someone)' *Qutb* 174–8: **Kom.** XIV **teyiş-** 'to present (a gift) to a superior' *CCG*; *Gr.* 239 (quotns.): **Kıp.** XV *qāyaḍa* 'to barter' **deyiş-**; **Tkm. degiş-** *Tuh.* 30a. 13.

D **tikiş-** (**d-**) Co-op. f. of **tik-**; s.i.s.m.l. **Xak.** XI **ol maŋa: to:n tikişdi:** 'he helped me to sew (*fī xiyāṭa*) the garment'; and one says **ol maŋa: türme:k türme:k** (*sic*) (PU) **tikişdi:** *nāwalani'l-zumāward* 'he exchanged meat balls with me' *Kaş. II* 106 (**tikişü:r, tikişme:k**). **Çağ.** XV ff. **tikiş-** Co-op. f.; 'to sew (*xiyāṭī kardan*) together' *San.* 196v. 2.

VUD **tö:güş-** (**d-**) Recip. f. of **tö:g-**, q.v. regarding the first vowel. Survives, usually meaning 'to fight one another' in NC **tüyiş-** SW Az. **döyüş-**; Osm. **dögüş-**/**dövüş-**); Tkm. **dövüş-**. **Xak.** XI **ol meniŋ birle: tu:z tö:güşdi:** 'he competed with me in crushing (*fī daqq*) salt' (etc.); also used for helping *Kaş. II* 106 (**tö:güşür, tö:güşme:k**): **Tkm.** XVIII **dögüş-** *San.* 196v. 3 (**tegiş-**).

D **tügüş-** (**d-**) Recip. f. of **tüg-**; s.i.s.m.l. **Xak.** XI **ol meniŋ birle: tügü:n tüğüşdi:** 'he competed with me in tying knots' (*fī 'aqdi'l-'uqda*); also used for helping *Kaş. II* 106 (**tüğüşü:r, tüğüşme:k**): **Çağ.** XV ff. **tüğüş-** ('with **-ğ-**') *girih zadan* 'to knot' *San.* 182r. 9 (quotn.).

D **töküş-** (**d-**) Co-op. f. of **tök-**; s.i.s.m.l. **Xak.** XI **ol maŋa: tarığ töküşdi:** 'he helped me to pour out (*fī ṣabb*) the stored grain'; also for pouring out water in a spray (*rāşşa(n) lahu*), and for competing *Kaş. II* 106 (**töküşü:r,**

töküşme:k): Çağ. XV ff. **töküş-** 'to pour (*rīxtan*) on one another' *San.* 182r. 9.

D **tegşil-** (**d-**) Pass. f. of **tegiş-**; usually 'to be changed'. Survives in SW Osm. **degişil-** (*Red.* only?). **Uyğ.** VIII ff. Man.-A (just as a lamb or a calf) **etözi tegşilip** 'when its body is changed' (becomes a lion or wolf cub) *M I* 8, 5; **aḍın özke tegşilmeki** 'their being changed into another living being' (on reincarnation) *M III* 12, 14 (i): Bud. **tegşilmedin artamadın** 'without being changed or deteriorating' *U III* 23, 3 (iii); o.o. *Suv.* 71, 20–1 (**uvşat-**); 595, 13; *TT V* 5, 21 and 42; *VI* 206: Civ. *TT I* 117 (**eski:**), 118 (**bokdam**), 192 (**bışığ**).

D **tegşür-** (**d-**) Caus. f. of **tegiş-**; 'to change, alter (something *Acc.*)'. N.o.a.b.; in some languages replaced by some form of **tegiştür-**. **Uyğ.** VIII ff. Man.-A **körk meŋiz tegşürmek** 'changing one's appearance' *M I* 25, 29–30; a.o. *do.* 19, 13: Man. **körg tekşürüp** (*sic*) *TT III* 124: Bud. *TT V* 10, 115 (**baya:kı:**); *USp.* 104, 4–5: (**Xak.**) XIII(?) *Tef.* **tegşür-** 'change, give in exchange' 294, 296 (**tekşür-**): XIV *Muh. baddala* 'to exchange' **değşür-** *Mel.* 23, 16; **tegşü:r-** *Rif.* 105 (but *ğayyara* 'to change, alter' **degiştür-** 29, 11; 113): **Kıp.** XIII *ğayyara* **değşür-**; hence *al-dagşūrī* (l.-w.; 'horse-dealer') because he changes the kinds (*ṣifāt*) of horses when he sells them *Hou.* 42, 16: XIV *ğayyara* **değşür-** *Bul.* 66r.: XV *badala* 'to change' (in margin in SW(?) hand **değşür-**) *Tuh.* 8b. 5: **Osm.** XIV ff. **değşür-** 'to change, exchange'; fairly common down to XVI *TTS I* 187; *II* 269; *III* 174; *IV* 199; this word as well as **devşür-**, occasionally occurs as a corruption of **derşür-** (Caus. f. of **tériş-**) 'to assemble, collect, recruit'.

Tris. V. DGŞ-

E **tekşirtür-** See **tegzindür-**.

D **tegşürül-** (**d-**) Pass. f. of **tegşür-**; n.o.a.b. **Xak.** XI *KB* (see, too, my character) **bir yaŋın özüm tegsürülmez yarukta öŋin** 'unlike the light I myself am not changed in any way' 835; **tadu tegşürüldi** 'his constitution altered' (and he became ill) 1054; **ajun tegşürüldi** 'the world has changed' 6487.

D **tegşürüş-** (**d-**) Hap. leg.; Recip. f. of **tegşür-**. **Uyğ.** VIII ff. Civ. (one party to a contract having given (**bérip**) a property which is described, and received (**alıp**) another property) **tegşürüşt[imiz]** 'we have exchanged them' *USp.* 30, 8.

Dis. DGZ

PU **tüğüz** 'having a white blaze on the forehead'. The first vowel is uncertain; in *I* 365 the *tā'* is unvocalized, in *I* 367, 24 it has a clear *ḍamma*; in the A.N., q.v., it twice has a *fatha*. Not connected with **Çağ.** XV ff. **tüküz** 'complete, perfect' *Vel.* 217 (quotn.); *San.* 183r. 10 noted in SW Osm. as **tügüz/düğüz** *Sami* 632, which is a Dev. N./A. fr. **tüke:-**. **Xak.** XI **tügüz at** *al-farasu'l-aqrah* 'a horse with a white blaze on the forehead' *Kaş. I* 365; a.o. *I* 367, 24.

D **tegzinç** Dev. N. fr. **tegzin-**; with various related meanings. For the metathesized form see **tegzin-**. N.o.a.b. **Uyğ.** VIII ff. Bud. (the *Sūtra* named so-and-so) **bir tegzinç** 'one scroll' *TT IV* 14, 68; *USp.* 106, 85; **üçünç tegzinç** 'third scroll' (i.e. Chapter of a *Sūtra*) *USp.* 102, 2; **uluğ tegzinçler tegzinür** 'great eddies (or whirlpools) swirl' (in the river of ashes in hell) *TM IV* 253, 54; similar phr. *PP* 17, 8; **éşiçteki tegzinçler** 'the eddies in a cooking pot' *U III* 44, 3 (i); (drawing him out of the bottomless) **tuğmak ölmeklig sansarlığ tegzinçtin** 'whirlpool of the cycle (Sanskrit *saṃsāra*) of birth and death' *Suv.* 430, 8–9: **Xak.** XI **tezginç** (*sic*) *ma'āṭifu'l-cabāl* 'the folds of a mountain range' and the like; and one also says **tezginç yo:l** 'a winding (*al-multawī*) road' *Kaş. III* 387; a.o. *do.* (**yörgenç**): *KB* 126 (**tegzin-**).

Dis. V. DGZ-

D **tegiz-** See **tegzin-**.

D **tegzin-** Refl. f. of **tegiz-**; 'to revolve, rotate, travel about', and the like. The etymology of this word is obscure; **tegiz-** is the current Caus. f. of **teg-** in SC Uzb., but this word seems rather to be related to ***tegir-** and its der. f.s. Except in SW Osm. it became metathesized to **tezgin-** at an early date, and is now obsolete everywhere. **Türkü** VIII ff. Man. *Chuas.* 10–11 (**tegre:**): Yen. **élimde: tört tegzindim** 'I made four circular tours (?) in my realm' *Mal.* 29, 6; **üç kata tegzinti:** *do.* 31, 4; **tokuz tezgi:nip** (*sic*) *do.* 32, 11: **Uyğ.** VIII ff. Man.-A **mar amu mojak balık[?ın]da tegzindi buşi koldı** 'Mar Amu Mojak wandered round in his(?) town and begged for alms' *M I* 32, 11–12: Man. (living beings) **teksinürler** (*sic*) 'revolve' (in the cycle of rebirths) *TT II* 17, 79: Bud. **uzun sansar içinde tegzinip** 'revolving in the long cycle of rebirths' (Sanskrit *saṃsāra*) *U III* 76, 15–16; (the sun) **tegzinü yorır** 'revolves (round the earth)' *Hüen-ts.* 186; o.o. *do.* 93–4 (**kez-**); *U II* 4, 10 ff. (**ağtar-**); *do.* 41, 17 (**oŋaru:**); *TT VI* 195 v.l. (**bat-**); *TM IV* 253, 54 (**tegzinç**): Civ. *TT VIII I.8* (**uḍıkla:-**): **Xak.** XI **çığrı: tezgindi:** (*sic*) 'the pulley rotated (*dārat*)'; and one says **ol yé:rig tezgindi:** 'he walked about (*ṭāfa*) the country'; also used of anyone who walks about a place *Kaş. II* 241 (**tezginü:r, tezginme:k**); **korkup başı: tezginür** 'they are dizzy with fear' *II* 312, 6; a.o. *II* 303, 9 (**uḍ-**): *KB* **ajun tezginür** 'the world revolves' 114; (God created the heavens; they constantly revolve) **anıŋ birle tezginç yeme tezginür** 'and therewith they rotate'(?) 126; (merchants) **ajun tezginürler** 'travel all over the world' 4420; o.o. 344, 669, etc.: XIII(?) *Tef.* **tezgin-** 'to rotate; (of water) to swirl; to travel about' 295: XIV *Rbğ.* **tézgünürde** 'when walking about' *R III* 1104: **Çağ.** XV ff. **tézgin-** (spelt)

dawr zadan 'to revolve', also called **çézgin-**; they also say **téskin-** *San.* 194r. 1; **téskin-** the same as **tézgin-** *do.* 194r. 26: **Xwar.** XIV **tezgin-** 'to revolve' *Quth* 175; 'to walk about' *Nahc.* 20, 9; 106, 14; 116, 6: **Kom.** XIV **başım tezgindi** 'I was dizzy' *CCG*; *Gr.*: **Kıp.** XIV **tezgin-** (vocalized *tezgen-*) *dāra Id.* 38: XV *dāxa* 'to be giddy' **tezgin-** *Tuh.* 16a. 4; *dāra* (**ayla-**; in margin in SW hand) also **değzin-, çevrün-** *do.* 15b. 13: **Osm.** XIV ff. **değzin-** 'to revolve, walk about, be dizzy'; fairly common until XVI *TTS I* 188; *II* 272; *III* 176; *IV* 200.

Tris. DGZ

PUD **tügüzlük** Hap. leg.; A.N. fr. **tügüz**; in both cases the *tā'* carries a *fatḥa*. **Xak.** XI **tügüzlük** *kawnu'l-farasi'l-aġarr* 'the condition of a horse with a white blaze on its forehead' *Kaş. I* 507 (prov.).

Tris. V. DGZ-

D **tegzindür-** (**d-**) Caus. f. of **tegzin-**; n.o.a.b. **Uyğ.** VIII ff. Bud. *USp.* 102b. 22 (**ötlüm**): Civ. **tıyuktakı taş köprüg öŋdün sıŋarkı tegzindürü** (mistranscribed *tekşirtürü*) **tamlığ kavlalıkımnı** 'my vegetable garden with an encircling wall to the east of the stone bridge at Tıyuk' *USp.* 15, 2–3: (**Xak.**) XIII(?) *Tef.* **tezgindür-** 'to make (something) revolve; to pass round' (e.g. wine cups) 295: **Çağ.** XV ff. **tézgindür-** Caus. f., *dawr dādan wa dā'ir sāxtan* 'to cause to revolve' *San.* 194r. 15 (quotn.); **téskindür-** same as **tézgindür-** 194r. 26.

Mon. DL

ta:l (**?d-**) the earliest meaning seems to be 'branch, twig'; this meaning survives in SW Osm. **dal**; everywhere else the word has meant, from a fairly early period 'willow tree', which in Osm. is **sögüt** and in Tkm. both **ta:l** and **sövüt**. See **talu:**. **Uyğ.** XIV *Chin.–Uyğ. Dict. liu* 'willow tree, *Salix* spp.' (*Giles* 7,251) **tal** *Ligeti* 258; *R III* 875: **Xak.** XI **ta:l** *al-qaḍību'l-raṭb* 'a green branch'; hence a slim, supple man is called **ta:l bo:dluğ** as a metaphor for his suppleness; the term is chiefly used of tall slim girls *Kaş. III* 156; (of a girl) **bo:dı: anıŋ ta:l** *I* 412, 21; a.o. *II* 105 (**büküş-**): *KB* **köni tal bodı** 'his figure is like a straight branch' 1102; a.o. in 1495A a spurious(?) verse in the Vienna MS. only: **Çağ.** XV ff. **tal** *dal budak ma'nāsına* 'a branch' (quotns.); also *sögüt ağaçı* 'willow tree' (quotns.) *Vel.* 171: **tal** the name of 'the willow tree' (*diraxt-i bīd*), in Ar. *xilāf San.* 160r. 23 (quotns.): **dal** ((1) 'shoulder or back', i.e. Mong. *dalu*)); (2) 'tree' in general and 'willow tree' in particular; and in this context they call cheap red cloth (*landra*) which they cut out and sew in an intricate branching fashion (*ba-tarḥ-i muṣtacar*) *dalbar* (i.e. *dal* with Pe. Suff. *-bar* 'bearing') *do.* 224v. 4: **Xwar.** XIII(?) (he tied the stag to the tree) **talnuŋ çıbıkı birle** 'with a willow shoot' *Oğ.* 29–30; **köp telim tallar köp telim ığaçlar** 'very many willows and other trees' *do.* 209: XIV **tal** 'willow' *Qutb* 168; *MN* 243: **Kıp.** XIII *al-ṣafṣāf* 'willow tree' **ta:l**; **Tkm. sögüt** *Hou.* 8, 6: XV *ṣafṣāf* **ṭal ağaç** *Tuh.* 22b. 2: **Osm.** XVI **ṭal** 'branch' in one text *TTS IV* 731: XVIII **tal** . . . in *Rūmī ṣaxca-i diraxt* 'a small branch of a tree' *San.* 158r. 25.

tıl (**d-**) lit. 'the tongue'; hence metaph. 'an informer, information, particularly secret information, language', etc. S.i.a.m.l.g.; in SW Az., Osm., Tkm. **dil**; as the vowel is short in Tkm. it was prob. always short; it was **-ı-** in Türkü and *Kaş.*, apparently both **-ı-** and **-i-** in *KB* and **-i-** in Uyğ. and all later languages except NE Tuv. **dıl**. **Türkü** VIII (if the enemy do not come) **tılığ savığ alı: olur** 'stay there collecting informers and reports' *T* 32; **tılığ kelü:rti:** 'they brought an informer' *T* 36; a.o. *I N* 11 (**sığıt**): VIII ff. Man. (seeing with the eyes, hearing with the ears) **tılın sözlep** 'speaking with the tongue' *Chuas.* 313: **Uyğ.** VIII (my men attacked his skirmishers and) **tıl tutmış** 'captured an informer' *Şu. E* 12: VIII ff. Man.-A **öz tilin teğşürüp** 'changing (i.e. disguising?) his own speech' *M I* 19, 12: Man. **éşsiz ıduk tiliŋiz üze** 'with your incomparable sacred tongue' *TT III* 108: Bud. **enetkek tilindin tavğaç tilinçe evirmiş** 'translated from the language of India into the language of China' *U I* 14, 2; **etözdeki köŋüldeki tildeki** (*sic*) **kılınçlar** 'actions by the body, the mind, and the tongue' *II* 7, 9–10; (may the king) **tilke** (*sic*) **kirmezün** 'not become subject to criticism' *PP* 12, 2; o.o. *do.* 11, 2 (**erinç**); 65, 7; *U III* 33, 22; *Hüen-ts.* 2151, etc.: Civ. **böriniŋ söŋükin tilin kurıtıp** 'drying the bones and tongue of a wolf' *H I* 79; **ündedeçi til ağız tapğay** 'the vociferous tongue and mouth will serve(?)' *TT I* 108; a.o. *do.* 74 (**çaşut**); **til tar teğmezün** 'may criticism not come to restrict us(?)' *TT VII* 27, 3; a.o. *do.* 36, 10: **Xak.** XI **tıl** *al-kalām* 'speech'; one says **ol aŋar tıl teğürdi:** 'he injured him (*āḏāhu*) with his tongue and his speech': **tıl** *al-lisān* 'the tongue' (prov.): **tıl** *al-luġa* 'a language', one says **oğuz tıl:** *luġatu'l-ğuzziya* 'the Oğuz language', and **Yaba:ku: tıl:**; this word corresponds to Ar. in meaning, because *al-lisān* means 'speech' and 'language' (as well as 'tongue'; Arabic quotn.); and 'a prisoner' (*al-axīḏ*) taken from the enemy is called **tıl**; hence one says **tıl tuttım** 'I captured a man from the enemy to question him about the situation' *Kaş. I* 336: **tı:l** (*sic*, ?error, see above) *al-lisān* (same prov.): **tı:l** *al-luġa*; hence one says **Uyğur tı:lı:** 'the Uyğur language' and **xıta:y tılı:** (*sic*) 'the language of China (*al-ṣīn*)': **tı:l** *al-kalām*; hence one says **ol beğke: tı:l tegürdi:** *aṣāba'l-amir bi-kalām fihi sabb* 'he used abusive language to the *beg*': **tı:l** *al-cāsūs* 'a spy'; hence one says **yağı:dın tı:l tuttı:** 'he captured a spy (*al-'ayn*) from the enemy' *III* 133; several o.o. in both spellings: *KB* 162 ff. (Chap. VII) describes the merits and defects of **tıl** 'the tongue'; the *Dat. in* 168 is **tılka** but the *Acc. in* 312 (**ülgüle:-**),

623, 774 **(tepret-)** is **tilig**, rhyming with **bilig**; (a general must first) **til alğu** 'get hold of an informer' 2351: XIII(?) *At.* **til** (*Dat.* **tilke** 148) is very common; *Tef.* **til** 'tongue, language' 301: XIV *Muh. al-lisān* **di:l** in 'our country', **ti:l** in Turkistan *Mel.* 7, 16; *Rif.* 79; o.o. **dil** (and several phr.) 47, 3; **ti:l** (ditto) 140: **Çağ.** XV ff. **til** *dil Vel.* 193; **til** ('with **-i-**') *zabān* 'tongue, language', etc. *San.* 200r. 19 (quotn.): **Xwar.** XIII **til** 'tongue' *'Ali* 14; **dil** *do.* 21; **sizniŋ dilçe** 'in your language' *do.* 22: XIII(?) (of an infant) **tili kele başladı** 'he began to speak' *Oğ.* 11: XIV **til** 'tongue', etc. *Qutb* 179; *MN* 35, etc.: **Kom.** XIV 'tongue, language' **til** *CCI, CCG; Gr.* 244 (quotns.): **Kıp.** XIV **til** *al-lisān Id.* 39: **dil** *al-lisān*, also called **til** *do.* 49: XV *al-lisān* **til** *Kav.* 60, 14; *Tuh.* 31b. 5.

tu:l (d-) 'widow'; and perhaps also 'widower' with a word attached to indicate the sex. S.i.a.m.l.g.; in SW Az., Osm. **dul**, Tkm. **du:l**. **Türkü** VIII ff. **terkin tul tonta tasıkıp tezdi** 'he immediately stripped off his mourning garments and ran away' *M I* 7, 10–11: Talas **xatunı: tulı: kalmı:s** 'his wife remained a widow' has been read in *Ta. I* 2; *IV* 5, and **tulı:** in *III* 4, but very dubiously *ETY II* 133 ff.: **Uyğ.** VIII ff. Civ. [gap; if a man has a mole somewhere] **tul kisi** (so read) **alğuçı bolur** 'he will marry a widow' *TT VII* 37, 2: **Xak.** XI **tu:l ura:ğut** *al-armala* 'widow' *Kaş. III* 133 (prov.); a.o. *I* 468 (**tuğsa:k**): *KB* **tul erdim . . . bu tul tonı suçlup** 'I was a widow . . . stripping off these mourning garments' 84; (benevolent to) **çığay tul yatimke** 'to the poor widows and orphans (l.-w.)' 2473; a.o. 5302: XIII(?) *Tef.* **tul xatun** 'widow' 311: XIV *Muh.*(?) *al-armala* **tu:l** *Rif.* 149 (only): **Çağ.** XV ff. **tul** *dul 'avrat . . . ki eri olmaya* 'a widow who has no husband' *Vel.* 220 (quotn.): **tul** ('with **-u-**') *zan-i bī-şawhar wa biwa* 'widow', in Ar. *armala San.* 184r. 29 (quotn.; adding 'also a horse in mourning (*ta'ziya*) trappings'): **Kom.** XIV **tul xatun** 'widow' *CCG; Gr.*: **Kıp.** XIII *al-armala* **ṭul epçi:** *Hou.* 25, 1: XIV **ṭul** *al-mar'atu'l-ayyim* 'widow' *Id.* 66: XV *armala* **ṭul** *Tuh.* 15b. 12.

tö:l (d-) basically 'progeny, descendants'; s.i.a.m.l.g. with this meaning but in some languages also with extended ones, for example SW Osm. **döl** 'foetus, unborn child'; Tkm. **dö:l** 'semen; (a fruit) crop; lambing'. **Uyğ.** VIII ff. Civ. **éldin xandın töli yok** 'the realm and the *xan* have no progeny' *TT I* 202–3: **Oğuz** XI **tö:l** (*bi'l-imāla* 'with a front vowel') *waqtu'l-nitāc* 'the season when animals give birth to their young'; and *al-nitāc* 'the new born young' are called **tö:l** *Kaş. III* 133: (XIV *Muh. dū'l-nasl* 'having progeny' **tö:llüğ** *Mel.* 49, 3; *Rif.* 143): **Çağ.** XV ff. **töl** 'the progeny (*nitāc*) of ewes or cows' *San.* 184v. 2: **Xwar.** XIII(?) *Oğ.* 64–5, etc. **(boğuz)**: **Osm.** XIV ff. **döl** 'progeny, descendants; young (of animals)' and in phr.; fairly common *TTS I* 221; *II* 319; *III* 207; *IV* 240.

tül 'dream'; syn. w. **2 tü:ş (d-)**; an unusual example of a *l/r* form in Uyğ. N.o.a.b. **Uyğ.** VIII ff. Chr. (then an angel appeared) **Yawsıpnıŋ tülinde** 'in a dream to Joseph' *U I* 10, 5: Bud. **bu muntağ tül tüşeyük men** 'I have dreamed a dream like this' *U II* 24, 27 (and *III* 54, 15); **alku bulğanmış yavız tüllerig** 'all confused bad dreams' *do.* 58, 1 (ii); o.o. *TT VII* 40, 38; *USp.* 104, 5; *Suv.* 475, 10–11 **(amırtğur-)**; 593, 23; 594, 5; 620, 17; *U II* 58, 2 (iii) **(yokaḍtur-)**.

Mon. V. DL-

tal- (d-) 'to lose strength; to lose consciousness, to faint'. S.i.a.m.l.g. with these meanings; SW Osm. **dal-** also means 'to be sunk in (thought, sleep, etc.)', and hence 'to dive (into water)'. **Uyğ.** VIII ff. Bud. **ögsüz bolup talıp** 'becoming insensible and fainting' *U IV* 40, 171; o.o. *PP* 61, 6 (**ögsire:-**); *Suv.* 620, 10: **Xak.** XI **talğa:n iğ** *al-şar'* 'epilepsy' (lit. 'a disease involving frequent fainting') *Kaş. I* 438; n.m.e.: (XIII(?) *Tef.* **zamāna talmış belgürtmiş** 'an appointed time'; hard to connect with this verb 283): **Çağ.** XV ff. **tal-***yorul-* 'to be exhausted' *Vel.* 173 (quotn.): **tal-** (1) *xasta şudan* 'to be infirm, ill'; syn. w. **ar-, har-, talık-, tavşal-** (the second is a corruption of **1 a:r-**; the third and fourth are not early words); (2) *firū raftan* 'to plunge, be plunged', esp. into water (*ba-āb*) or in thought (*ba-fikr*) *San.* 158r. 10 (quotns.): **Xwar.** XIV **tal-** 'to become exhausted' *Qutb* 169: **Kıp.** XIV **ṭal-** *ta'iba* 'to be or become exhausted'; but in **Tkm.** it is used for *ğaṭasa* 'to dive, plunge' *Id.* 65: XV *ta'iba* **ṭal-** *Kav.* 74, 11; **(ar** and) **ṭal-** *Tuh.* 9b. 6: **Osm.** XVIII **dal-** in *Rūmi* the same as **tal-** in the meaning 'to plunge into water, to dive' *San.* 224v. 3.

tel- (d-) 'to pierce' and the like; survives only (?) in SW Az., Osm. **del-**; other languages use **öt-, teş-** (note the **-l-/-ş-** correspondence, cf. **tül/2 tü:ş**), and occasionally **o:y-** in this sense. **Uyğ.** VIII ff. Bud [gap] **telip kuna kesip kapığ açıp** 'breaking through (walls?), robbing and cutting off, breaking open doors' *U II* 76, 1: **Xak.** XI **er ta:m teldi:** 'the man broke through (*ṭaqaba*) the wall' (etc.); and one says **ol oğla:kığ sağlıkka: teldi:** 'he put the kid to the milch-ewe (*al-na'ca labūn*) to suck', that is when the she-goat's (*al-ma'zā*) milk is insufficient, or it has died, and the kid or lamb has been left uncared for *Kaş. II* 22 **(teli:r, telme:k)**: XIII(?) *Tef.* **tel-** 'to pierce' 296: XIV *Muh. ṭaqaba* **del-** *Mel.* 24, 13; *Rif.* 106: **Çağ.** XV ff. **tél-** *sūrāx kardan* 'to make a hole (in something)', derived from (*sic*) **télük** *San.* 198v. 9 (quotns.): **Xwar.** XIV **tél-** 'to pierce' *Qutb* 177–9: **Kıp.** XIII *ṭaqaba* **tél-** (*sic?*) *Hou.* 37, 16: XIV **del-** ditto *Id.* 50: XV *baxaşa* 'to bore' **tel-/teş-** *Tuh.* 8b. 3; *ṭaqaba* ditto *do.* 11a. 6.

til- (d-) 'to cut into slices'. S.i.a.m.l.g.; in SW Osm., Tkm. **dil-**. Cf. **toğra:-**. **Uyğ.** VIII ff. Bud. (the Brahman) **tildi** 'sliced' (the king's flesh) *U III* 30, 7: **Xak.** XI **er yarın-**

da:k tildi: *qadda'l-raculu'l-qidd mina'l-cild* 'the man sliced off a strap from the hide'; also used of anything when one splits it lengthways (*ṣaqqahu ṭūla(n)*) *Kaş. II* 23 (**tile:r, tilme:k**): **Çağ.** xv ff. **til-** *çīzī-rā xaṭṭ xaṭṭ wa ṣarḥa ṣarḥa burīdan* 'to cut something into strips or slices'; derived (*sic*) fr. **tilim** 'slice' *San.* 198v. 9 (quotns.): **Kıp.** xiii *qadda* 'to slice', in the sense of slicing a melon, etc. with a knife **dil-** (misvocalized) *Hou.* 42, 6: xiv **dil-** *ṣaqqa ḍālika'l-maṣqūq Id.* 50: xv ⟨*ṣaqqa wa*⟩ *qadda* **til-** (in margin **del-**, *sic*) *Tuh.* 21b. 1 (under *ṣ-*); *qadda* **til-** *do.* 30a. 5.

D **to:l-** (**d-**) Pass. f. of **to:-**; 'to be filled, or full'. S.i.a.m.l.g. with these and some extended meanings like 'to be fulfilled'; in SW Az., Osm. **dol-**, Tkm. **do:l-**, the last proving the long vowel. **Uyğ.** viii ff. Bud. **ağılıkım tsaŋım tolzun** 'may my store-house and treasury (Chinese l.-w.) be full' *U I* 29, 2–3; **cambudvıp yér suv tolu uluğ yél** 'a great wind filling the universe' *TT V* 8, 81–2; **tuyğuluk bilgülük yol tolmış tükemiş üçün** 'because the way which they must perceive and know is fulfilled and completed' *do.* 24, 79: Civ. in an astronomical text the Chinese term *man* 'to be full' (*Giles* 7,622) is translated **tolmak** *TT VII* 11, 3: **Xak.** xi *Kaş. I* 430 (**toplu:**); n.m.c.: *KB* **yağız yér yıpar toldı** 'the brown earth is full of fragrance' 64; (the moon) **yaşık birle utru bakışsa tolır** 'when it and the sun look squarely at one another is full' 137; o.o. 70, 536, 732, 759 (**ne:ŋ**), 975, 1052, 5731 (**asığlığ**), 5913 (**çıkış**): xiii(?) At. **anıŋ wuddı birle köŋüller tolup anıŋ yādı birle ajun tolsu tép** 'saying "may (all) minds be full of love for him and the (whole) world full of memory of him"' 73–4; 199 (**i:ril-**); a.o.o.; *Tef.* **tol-** (and **tola-** ?) 'to be full' 308: xiv *Muh. imtala'a* 'to be full' **do:l-** *Mel.* 23, 7; **to:l-** *Rif.* 104; *al-imtilā'* **ṭo:lmak** 35, 14; 121: **Çağ.** xv ff. **tol-** (**-ğum**, etc.) *ṭol- Vel.* 218; **tol-** *pur ṣudan* 'to be full' *San.* 183r. 15 (quotns.): **Xwar.** xiv **tol-** ditto *MN* 253, etc.: **Kom.** xiv ditto *CCG*; *Gr.* 248 (quotns.): **Kıp.** xiv **ṭol-** *imtala'a Id.* 65.

VU **tul-** the Xak. verb seems to be Hap. leg. but see **tuldur-**; except for the Uyğ. phr. below, which it is hard to connect semantically, there does not seem to be any other trace of a Trans. verb. **tol-** or **tul-**. **Uyğ.** viii ff. Bud. **tüzü yügün tulmış** [gap] translates the Chinese phr. *ping p'ei* 'gathering together the reins' (*Giles* 9,282 8,837) *Hüen-ts.* 162: **Xak.** xi **er tobıknı: aḍrı: bile: tuldı:** 'the man struck the ball with a forked stick' (*'alā ṣu'batayn*); this is a kind of Turkish game, and is played as follows. When one of the players wishes the game to start and strikes in this way, the (right to) start the game is given to the man who is most capable (*aqdar*) at it; and for 'playing tipcat' (*ḍarbi'l-qāl wa'l-qula*) one says **tuldı:** (vocalized **taldı:**) *Kaş. II* 22 (**tula:r** (*sic*), **tulma:k** unvocalized): (*KB* **tulmadım** in 171 is an error for **bulmadım** 'I have not found').

Dis. DLA

talu: 'choice, select, chosen'. N.o.a.b. This word has no connection with **dalu** (sometimes **dalı/dal**) 'shoulderblade, shoulder' in some modern languages, which is a Mong. l.-w. **Xak.** xi **talu: ne:ŋ** *al-ṣay'u'l-muxtār* 'something chosen, choice' *Kaş. III* 232: *KB* **talu** is common, e.g. (the Prophet) **boḍunda talusı kişide keḍi** 'choicest of the people, the best of men' 34; (my moon was full, but now it has waned) **talu erdi kılkım barır bu talu** 'my character was excellent, but this excellence is going' 1071; o.o. 57, 112, 688 (**yavız**), 825, 2349, 4491, etc.: xiii(?) *At.* **ol ol ḥalq talusı** 'he (the Prophet) was the choicest of men' 23; a.o.o.: xiv *Muh.*(?) *al-muxtār* **talu:** *Rif.* 190 (only).

S **telü:** See **télve:**.

PU?D **tili:** Hap. leg.; presumably Dev. N. fr. **til-** in the sense of a narrow strip of hide or the like. **Xak.** xi **tili:** *raṣāfatu'l-sahm* 'the thong which ties the head to an arrow' *Kaş. III* 233.

1 tolı: (**d-**) 'hail'. Survives in NE Küer. **tolı** *R III* 1196; Tuv. **dolu**; Khak. **toŋ dol** (**toŋ** 'frozen hard'); NC Kır. **dobul/do:l**; SC Uzb. **dŭl**; SW Az., Osm. **dolu**; Tkm. **dolı**, with a remarkable prevalence of initial **d-**. 'Hail' in other languages is **burçak** (metaph.) or the Mong. l.-w. **möldür. Uyğ.** viii ff. Bud. **iglemeklig tolı yağmur** 'hail and rain of illnesses' (pour down on you) *U III* 14, 4–5: **Xak.** xi **tolı:** 'the hail (*al-barad*) which descends from the sky' *Kaş. III* 233; o.o. *I* 139, 19; 354, 24: *KB* 6013 (**1 bu:z**): **Çağ.** xv ff. **tolu** *tagarg* 'hail'; in Pe. *jāla*, in Ar. *ḥālūb* (*sic*) and *barad San.* 184v. 15: **Xwar.** xiv ditto *Quth* 182: (**Kom.** xiv in CCI 'hail' is translated **burçak** in Kom. and **toolu** in Pe.): **Kıp.** xiii *al-barad* **burçak**; **Tkm. ṭolu:** *Hou.* 5, 8: xiv **ṭolı:** *al-barad Id.* 66.

VU **2 tolı** used only in the phr. **tegre tolı** 'all around'; not connected etymologically with either **1 tolı:** or **tolu:**. **Türkü** viii ff. Man. *Chuas.* 10, 11 (**tegre:**): **Uyğ.** viii ff. Bud. *PP* 71, 4 (**tegre:**).

D **tolu:** (**do:lo:**) Dev. N./A. fr. **to:l-**; 'full'. S.i.m.m.l.g.; in SW Az., Osm. **dolu**; Tkm. **do:lı**. Cf. **tolun. Uyğ.** viii ff. Man.-A *M I* 25, 11 (**erüş**): *Bud.* **tolo** *TT VIII B.*9–10 (**bışrunul-**); **maytrı sakınçın tolu** 'full of Maitreya-like thoughts' *TT X* 185: (at the end of a colophon; this book) **tolu tükel boldı** 'has been completed' *Suv.* 199, 20; **yarımlı tolulı nomlarığ** 'the half and whole doctrines' *Hüen-ts.* 1923: Civ. (if one cuts up a garlic bulb and) **iki kulakıŋa tolu tıksar** 'stuffs his ears full of it' *H I* 176–7: **Xak.** xi **tolu: iḍiş** 'a full (*al-mal'ān*) vessel'; also used for anything full to overflowing (*ṭāfih*) *Kaş. III* 232; o.o. *I* 100, 7; *III* 357 (**2 çıŋ**): *KB* **meŋesi tolu** 'with a full brain' 57; **sevinçin tolu** 'full of love' 117; o.o. 825, etc. (**i:ril-**), 1351: xiii(?) *Tef.* **tolı/tolu** (and **toluğ**) 'full'

308: XIV *Muh. al-mal'ān* **dolu:** *Mel.* 54, 9; **do:lu:** *Rif.* 151: **Çağ.** XV ff. **tola** (*sic*) *ṭolu pur ma'nāsina* 'full' *Vel.* 218 (quotn.); **tola** *pur wa mamlū* *San.* 184v. 4 (quotn.; this form with **-o:** > **-a** survives in SW Uzb. **tūla**): **(Xwar.** XIV **toluğ** 'full' *Quṭb* 182): **Kom.** XIV 'full' **tolu** *CCI, CCG; Gr.* 249 (quotns.): **Kıp.** XIII *al-mal'ān* **ṭolu:** *Hou.* 27, 16: XIV **ṭolu ay** 'the full (*mutalā'nūra* (*n*)) moon' *Id.* 65; *imtala'a* 'to be full' **ṭolu: ol-** *Bul.* 80v.: XV *mal'ān* **ṭolı** *Tuh.* 35a. 13: **Osm.** XIV ff. **dolu** 'full' (cup, moon, etc.); c.i.a.p. *TTS I* 216; *II* 313; *III* 203; *IV* 235.

Dis. V. DLA-

tala:- 'to damage, pillage'; an early l.-w. in Mong. *tala-* (*Haenisch* 144); s.i.a.m.l.g. with some extended meanings. Cf. **talaş-**. **Uyğ.** VIII ff. Bud. **nomı törüsi talağuluk ermez bolğuluk** 'his doctrine and rules must not be violated, they must be (observed)' *Hüen-ts.* 118–19: **Xak.** XI *KB* (the Taciks call him Afrāsiyāb) **bu Afrāsiyāb tuttı éller talap** 'this Afrāsiyāb seized and pillaged (many) realms' 280: **Çağ.** XV ff. **tala-** (**-y**, etc.) *yağmā eyle-/tarac eyle-* 'to pillage' *Vel.* 172 (quotns.); **tala-** *ğārat kardan* 'to pillage' *San.* 158v. 12 (quotns.): **Kıp.** XIV **ṭala-** *xarbaṣa'l--kalb* 'of a dog, to bite, tear' *Id.* 65: XV *nahaba* 'to plunder' **ṭala-** *Tuh.* 37b. 5: **Osm.** XIV ff. **ṭala-/dala-** 'to pillage; of a dog, to bite'; c.i.a.p.; in *TTS* instances with the first meaning are indexed under **ṭala-** and those with the second under **dala-** but the difference is not real *TTS I* 173, 670; *II* 253, 872; *III* 165; *IV* 731; XVIII **tala-** . . . and, in *Rūmī, gazidan-i sag* 'of a dog, to bite' *San.* 158v. 12.

tile:- (**d-**) originally 'to seek (for something *Acc.*)'; hence 'to desire (something *Acc.*); to ask (someone *Abl.*) for (something *Acc.*)'. S.i.a.m.l.g. usually in all meanings; in SW Az., Osm., Tkm. **dile-**. **Türkü** VIII **yérçi tiledim** 'I sought for a guide' *T* 23: VIII ff. *IrkB* 24 **(emiğ):** Man. *M III* 22, 3–5 (ii) **(étiğlig):** Uyğ. VIII ff. Man.-A **barça kişiler inça tileyürler** 'all men seek for (or desire?) this' *M I* 23, 30–1: Man. **kutrul[ğu yol yınakl]arığ tileyü** 'seeking for the way (Hend.) of salvation' *TT III* 60: Chr. *U I* 6, 1 **(iste:-):** Bud. [gap] **sözög téler** (*sic*) 'he seeks for a . . . word' *TT VIII A.*25; **burxan kutın tileyü** 'seeking for (or desiring) the blessed state of being a Buddha' (for all mankind) *PP* 47, 7 ff.; **bir kuŋkaw tilep** 'asking for a guitar (Chinese l.-w.)' *do.* 69, 7; 70, 3; (if a woman) **urı oğul tileser** 'wishes to have a son' *U II* 15, 3; **tileyürmen küseyürmen** 'I desire (Hend.)' *U III* 8, 18; a.o.o.: Civ. **eḍ tavar tileser** (co-ordinate with **küseser**) 'if you desire wealth' *TT I* 10; o.o. *do.* 183, 184, 197: **Xak.** XI **ol anı: tile:di:** *ṭalabahu wa tafaqqadahu* 'he sought and searched for him'; and one says **teŋri: andağ tile:di:** 'God so wished' (*arāda*) *Kaş. III* 271 **(tile:r, tile:-me:k)**; about a dozen o.o., usually translated *ṭalaba*: *KB* **tile-** is very common, e.g. (God) **tiledi** 'wished' (and created the universe) 4; **yalavaç şevinçi tiledi** 'he desired (or sought for?) the Prophet's love' 52; **bayat bérdi barça tilemis tilek** 'God granted his every wish' 90: XII(?) *KBVP* **hīla bu duşman çerigin sığuka tile** 'seek for a device to break this enemy's ranks' 45: XIII(?) *KBPP* (God) **neni kim tiledi erse kıldı** 'did whatever he wished' 3–4; *At.* (food and clothing from the things of this world) **artuk tileme** 'do not seek for (or desire?) more' 190; a.o.o.; *Tef.* **tile-** (and? **tıla-**) 'to desire; ask for' 301–4: XIV *Muh. arāda* **ti:le:-** *Mel.* 17, 19; *Rif.* 94 (and 103 margin); *ibtağā* 'to wish, request' **tile:-** 102 (only); *ṭalaba wa arāda* **dile:-** 24, 11; **ti:le:-** 112; *al-ṭalab* **dilemek** 36, 11; **ti:lemek** 122: **Çağ.** XV ff. **tile-** (**-p**, etc.) *dile- Vel.* 193–4; **tile-/tileş-** *xwāstan wa ṭalab kardan* 'to wish, request', etc. *San.* 199r. 5 (quotns.): **Xwar.** XIII **dile-** 'to ask for (pardon, etc.); to wish' *'Ali* 26, 56: XIII(?) **tile-** 'to ask for, to wish' *Oğ.* 11, 25, etc.: XIV ditto *Quṭb* 179; *MN* 36, etc.: **Kom.** XIV ditto *CCI, CCG; Gr.* 244 (quotns.): **Kıp.** XIII *ṭalaba* **tile:-** *Hou.* 34, 12; 38, 8: XIV **tile-** *ṭalaba*, also pronounced **dile-** *Id.* 40; **dile-** *arāda wa sa'ala* ('to ask for'); one says **ne dilersen** 'what are you asking for, or do you want?' *do.* 50; *ṭalaba* **dile-** *Bul.* 57r.: XV *ṭalaba* **(izde-**, and also) **tile-** *Kav.* 74, 19; *Tuh.* 24a. 2; *sa'ala* **tile-** *Kav.* 76, 6: **Osm.** XIV–XV **dile-** 'to beg (for alms, etc.); to intercede for' *TTS I* 206; *IV* 224.

S **tola-** See **tolğa:-**.

D **1 töle:-** (**d-**) Hap. leg.; Den. V. fr. **tö:l. Oğuz** XI **ko:y töle:di:** *unticati'l-ganam* 'the ewe lambed' *Kaş. III* 271 **(töle:r, töle:me:k)**.

?F **2 töle:-** 'to pay (a debt), repay (a loan)'; almost certainly a Mong. l.-w. fr. *tölö-* (*Kow.* 1922, *Haltod* 435); the only early occurrences are in late Uyğ. texts containing other l.-w.s. S.i.a.m.l.g.; in SW only Tkm. See *Doerfer* II 980, and **töleç. Uyğ.** XIII(?) Civ. **bu men Tasık yanıp kelip Turıka tölep bérsermen** 'if I, Tasik, return and repay (the debt) to Turi' *USp.* 32, 15; a.o. *do.* 98, 27–8 **(boyın) Kom.** XIV 'to pay; to remit (sins)' **töle-** *CCI, CCG; Gr.* 250 (quotn.): **Kıp.** XV *ğarima* 'to pay (a debt)' **töl-** (*sic*?) *Tuh.* 27a. 12.

D **tüle:-** (**tü:le:-**) 'to moult, shed feathers or hair'; Den. V. fr. **tü:**. S.i.a.m.l.g. **Xak.** XI **at tüle:di:** 'the horse (etc.) moulted' (*a'aqqa*), that is the winter coat fell out and the young hair (*'aqīqatuhu*) grew' **(tüle:r, tüle:me:k)** originally **tü:le:di:** but the **-ü:-** was shortened *Kaş. III* 270: **Çağ.** XV ff. **tüle-** *'iwaḍ kardan* 'to exchange, change', and in particular, of birds of prey 'exchange their feathers' (i.e. 'moult'), the Dev. N. is **tülek** *San.* 183v. 7.

Mon. DLB

D **tolp** (**d-**) crasis of **tolup** Ger. of **to:l-**, and perhaps merely a shortened scription for that word which does occur occasionally in the same sense; 'all, whole, completely'. Since **tolu** is sometimes used in much the same

sense, some of the occurrences below may be misreadings of that word, but **tolp** is written quite clearly in Manichaean script. There seems to be a further abbreviation to **top** in one passage below, and there are traces of such a meaning for **top** in some modern languages; otherwise n.o.a.b. Cf. **barça:**. **Uyğ.** VIII ff. Man.-A (your human bodies) **tolup** (*sic*) **barça teven . . . étmiş yaratmış ol** 'have been entirely made and created by deceit' (trickery and the like) *M III* 9, 11–13: Man. **bu tolp sansar içindeki tınlığlarığ** 'mortals involved in this whole cycle of rebirths' (Sanskrit *saṃsāra*) *TT II* 16, 39–40; **tolp sansarığ** *do. III* 78; **top** (*sic*) **yokaḍturur** 'he completely destroys' *do. II* 17, 70–1: Bud. **tolp etözin** 'his whole body' *TT X* 547; **tolp nom ukuşındakı tınlığlar** 'all mortals who have understanding of the (true) doctrine' *Suv.* 137, 19; o.o. *U III* 15, 9; 83, 7–8 (**urunçak**); *TM IV* 252, 21; 253, 63 (**osul-**); *Suv.* 188, 11; 646, 4: **Xak.** XI *KB* **neçe mıŋ tirig öldi tolup batar** 'however many living beings have died, they all sink out of sight' 4835.

Dis. DLB

D **tolup** See **tolp.**

télve: (**d-**) 'lunatic, mad'. The evidence seems to point to **-é-** rather than **-e-** as the original first vowel. Survives in SE Türki **telbe** (*Jarring* 302); SC Uzb. **telba**; SW Az., Osm., Tkm. **dell**; l.-w. in Pe. and other languages, see *Doerfer* II 1008. **Uyğ.** VIII ff. Man. **kal télve** (*-f-*) **teg ertiler** 'they were like lunatics (Hend.)' *TT III* 115: Bud. **öğsüz kal telve** *U III* 76, 13–14: **Xak.** XI **telve:** *al-macnūn* 'lunatic' *Kaş. I* 426: *KB* **télve** (*sic*), often in Hend. with **munduz**, is common 295, 473, 741, 963, 2099, 2655, 6394: XIII(?) *Tef.* **delü** 'mad' 117; **telve** ditto 296: XIV *Rbğ.* **telbe** 'mad' *R III* 1090; *Muh. al-macnūn* (opposite to 'sane' **ukuşluğ**) **delü:** *Mel.* 55, 7; **télbe** *Rif.* 152; *cunna* 'to be mad' (**mun-**, likewise) **delü: o:l-** 107 (only): **Çağ.** XV ff. **télbe** *delü Vel.* 195; **télbe** (spelt) *diwāna* 'mad' *San.* 200r. 23 (quotn.): **Oğuz** XI **telü:** *al-aḥmaq* 'an idiot' *Kaş. III* 232; a.o. *III* 156, 13: **Xwar.** XIV **delü** 'mad' *Qutb* 47; **telbe** *do.* 174: **Kom.** XIV 'fool' **teli** *CCI*; *Gr.*: **Kıp.** XIII *al-macnūn* **te:li:** *Hou.* 25, 21; 33, 6: XIV **delü** *al-macnūn* . . . also **telü:**, **teli:** *Id.* 50; *al-hida'a* 'the kite' (bird) **de:lü: ṭoğan** *Bul.* 11, 10: XV *macnūn* **teli** *Tuh.* 33b. 4.

VU **tolvır** the Ar. words used to translate this are ambiguous, meaning both 'a veil' covering a woman's head and body, and 'a canopy, screen', and the like; as such n.o.a.b.; in the three occurrences the *tā'* carries *ḍamma* twice and *fatḥa* once, the *vā'* *kasra* twice and nothing once. Perhaps survives as **talvar** in SW Osm., see below, and as **talvar/talfar/talpar** 'a garden hut or shelter, animal shelter', and the like *SDD* 1307. **Xak.** XI **tolvır** *al-sitr*, that is *al-ḥicāl* which is stretched (*yumadd*) over women, and is made of brocade and silk *Kaş. I* 457; o.o. *II* 173 (**talpır-**); *III* 100 (**yélvír-**): **Osm.** XVI **talvar** 'a shelter for garden-watchers built in the branches of a tree' in three Ar.–Turkish dicts. *TTS II* 872; *IV* 732.

Dis. V. DLB-

talpı:- 'to flutter, palpitate, pulsate', and the like; not noted before the medieval period but see the der. f.s below. Survives only(?) in NE Tel. **talbı-**; SW Osm. **talabı-**. **Xwar.** XIV **talbı-** 'to struggle, flutter' *Qutb* 169: **Kıp.** XIV **ṭalabı-** *farqa'a'l- ṭā'ir canāḥahu* 'of a bird, to flutter its wings' *Id.* 66: **Osm.** XIV ff. **talabı-**, occasionally spelt **talbı-** and in XVI **dalabı-** 'to flutter'; (of the heart) 'to beat fast' in several texts *TTS I* 173; *II* 252; *III* 164; *IV* 187: XVIII **talabı-** (spelt) in *Rūmī, ṭapīdan* 'to palpitate, flutter' *San.* 160r. 22; a.o. 159r. 28 (**talpın-**).

D **talpın-** Refl. f. of **talpı:-** and syn. w. it, with some extended meanings like 'to struggle'. S.i.m.m.l.g., but not NE or SW, as **talpın-** and the like. **Xak.** XI **kuş talpındı:** 'the bird struggled (*iḍṭaraba*) and fluttered (*xafaqa*) its wings', also used of anything that struggles *Kaş. II* 239 (**talpınu:r, talpınma:k**): **Çağ.** XV ff. **talpın-(-mak)** *dürüş- ve çalış-* 'to struggle, strive' *Vel.* 174 (quotn.); **talpın-** (so spelt) *ṭapīdan* 'to palpitate, flutter', in *Rūmī* **talabı-** *San.* 159r. 27 (quotns.): **Kıp.** XV *rafrafa* 'to flutter' **talpın-** (in margin in second hand **talabın-**) *Tuh.* 17a. 10: **Osm.** XIV to XVI **talbın-**, occasionally **dalbın-**, 'to flutter, palpitate' in several texts *TTS I* 174; *III* 164; *IV* 732.

D **talpır-** Hap. leg.; Inchoative f. of **talpı:-**; syn. w. **yélvír-**, **Xak.** XI **kuş talpırdı:** 'the bird fluttered (*xafaqa*) its wings'; (VU) **talvır** (*sic*) **talpırdı:** *xafaqati'l-ḥacala* 'the canopy(?) fluttered'; also used of anything which struggles (*iḍṭaraba*) *Kaş. II* 173 (**talpıra:r, talpırma:k**).

D **talpış-** Hap. leg.; Co-op. f. of **talpı:-**. **Xak.** XI **kuşla:r kamuğ talpışdı:** 'the birds all fluttered (*xafaqat*) together'; also one says **batrak** (*sic*, later altered to *bayrak*?) **kamuğ talpışdı:** 'the flags fluttered, and the silk pennons of the points of lances and the like were agitated' (*iḍṭarabat*) *Kaş. II* 204 (**talpışur, talpışma:k**).

Dis. DLC

PU?F **töleç** n.o.a.b.; in Uyğ. spelt *tölç*; morphologically inexplicable, since although there is some semantic connection with F **2 töle:-**, **-ç** is not a possible suffix either in Turkish or Mong. Both Uyğ. occurrences are in very late documents relating to the same man, (PU) Turı, which contain several l.-w.s. The meaning seems to be 'free, gratis, without payment'. **Uyğ.** XIII(?) Civ. **töleç kuruğ kalmayın** 'let me not remain unpaid and without the land' (?) *USp.* 24, 10 (this seems to be the meaning, but the whole document is very obscure);

(if I do not return within three years and give these things to Turı) **borluk Turıka toğru töleç bolsun** 'let the vineyard go to Turı outright and free of charge' *do.* 32, 19–20; **Kom.** XIV **töleç bergil** 'give it free, gratis' *CCG*; *Gr.*

Dis. DLD

D **tölet** n.o.a.b.; the context suggests the meaning 'cushion' or the like; apparently a Dev. N.; there is obviously no semantic connection with **1** or **2 töle:-**, and the word seems rather to be derived fr. ***töle:-** as an *l/r* form of **töşe:-**, cf. **tül/tüş Uyğ.** VIII ff. Bud. (food to eat, clothes to wear) **oluğuluk orunın töletin töşekin** 'a seat, cushions, and mattress to sit on' *Suv.* 513, 13; a.o. *TT VIII D.*12 (**orun**).

D **tılda:ğ/tılta:ğ** (**d-**) Dev. N. fr. **tılda:-**; prob. with **-lt-** in Uyğ. and **-ld-** later; the meaning is very elusive; in some Uyğ. passages 'cause, reason' suits the context best, in others perhaps 'pretext', which is nearer the etymological meaning of **tılda:-**. N.o.a.b., but NE Tob. **tıldak** 'eloquent', *R III* 1333, seems to be a parallel Dev. N./A in **-k**. Became an early l.-w. in Mong. as *şiltağ/şilta'a* (< ***çıltağ**) 'reason, cause' (*Haenisch* 140); this word was then reborrowed in this form but with meanings more akin to those in Xak., in Çağ. (*San.* 260v. 3), Kom. (*sıltov CCG*; *Gr.* 238) and various modern languages, as well as in Pe. and other foreign languages, see *Doerfer* I 236. **Uyğ.** VIII ff. Man. in *TT IX* Tokharian *tu sa* 'thereupon, therefore' is variously translated **anın, anı üze** and (l. 32) **ol tıltağ üze**: Chr. **ol uğurka bükün** (*sic*) **künke tegi moğoçlar o:tka tapınmak tıltağı bu erür** 'therefore this is the reason for which the Magi worship fire down to the present day' *U I* 9, 3–5: Bud. **tıltağ** 'cause, reason' is common, e.g. Sanskrit *sūktaheto* 'because of the good preaching' **edgü** (*etkü*) **nom tılta:ğında**: *TT VIII D.*5; o.o. *do. E.*3, 4 etc.; **yavlak éş tuş tıltağında** 'because of (or under the influence of) evil companions (Hend.)' *TT IV* 6, 21; o.o. *U I* 24, 2 (**anvant**); *TT V* 22, 27; 24, 71–2 (**adruk**); *U II* 8, 26 etc.: Civ. *USp.* 111, 3–4 (**alış**): **Xak.** XI **tılda:ğ** *al-tacannī 'alā'l-insān* 'a false accusation against a man'; hence one says **ol aŋar tılda:ğ kılu:r** 'he makes a false accusation against him'; in Pe. it is *bahāna Kaş. I* 462; **munda: aḍın tılda:ğ** (the *lām* was later(?) altered to *kāf*) **ok** *wa ğayr hāḍā mina'l-asbābi'l-muhlika 'illa* 'and in addition to this there is a reason among its (time's) destructive causes' *I* 160, 4: *KB* (If God asks 'why did you behave like this?') **negü tılda:ğım bar** 'what excuse have I got?' 6544: XIV *Muh.*(?) (VU) *al-'arḍ* (?read *al-'urḍa* 'purpose, intention') **tı:lda:ğ** *Rif.* 190 (only): **Xwar.** XIV **tıltağ** 'motive, cause' *Qutb* 192: **Kıp.** XIII (*iḥtacca mina'l-iḥticāc* 'to offer an excuse' **dılda:ğla:-**); *al-ḥucca* 'excuse, pretext, argument' **dılda:ğ** *Hou.* 37, 12: XIV **dıltak** *al-ḥucca*, more commonly pronounced with **t-** *Id.* 50.

Dis. V. DLD-

D **tilet-** (**d-**) Caus. f. of **tile:-**; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **bizin̆ kut tiletü yarlıkap** 'deigning to order that the favour of heaven should be sought for us' *USp.* 88, 13: **Xak.** XI **ol anı: tiletti:** 'he ordered someone to seek him' (*yaṭlubahu*), so he searched for him (*fa'ṭṭaqadahu*) *Kaş. II* 310 (**tiletü:r, tiletme:k**): **Çağ.** XV ff. **tilet-** Caus. f.; *ṭalabānīdan* 'to order to seek or summon (someone)' *Sūn.* 199v. 8 (quotn.).

D **tölet-** (**d-**) Hap. leg.; Caus. f. of **1 töle:-**; *Kaş.*'s explanation of the origin of the word would be applicable to a Caus. f. of **tüle:-**; either he confused the two words or some words have fallen out. **Oğuz** XI **ol ko:y töletti:** *natacatī'l-ğanam* (error for *nataca*) 'he helped the ewe to lamb'; *aṣluhu isqāṭī'l-'aqīqa mina'l-şa'r* 'its origin is making the hair fall out' *Kaş. II* 310 (**töletü:r, töletme:k**).

D **tılda:-/tılta:-** (**d-**) Den. V. fr. **tıl**; regarding the phonetics see **tılda:ğ**; etymologically this should mean 'to use the tongue', but in practice it seems usually to mean 'to make excuses, to seek pretexts', and the like. Survives only (?) in NC Kır. **tilde-** 'to abuse'. **Uyğ.** VIII ff. Civ. (in a pledge by executors of an estate; 'if anyone presents these documents to us') **negüke tıltamayın bütürüp bérgeybiz** 'we will pay in full, without seeking any pretexts' *USp.* 12, 9–10; a.o. *do.* 14–15 (**çamsız**): **Xak.** XI *KB* (if you are now willing to learn) **tılın tıldama emdi kesgil sözüŋ** 'do not make any excuses and stop talking at once' 4030: **Xwar.** XIV **tılta-** 'to incite, induce (someone *Acc.*, to do something *Dat.*)' *Qutb* 192: **Kom.** XIV **tıltağan söz** 'a false statement' *CCG*; *Gr.*

VU?D **tölte:-** Hap. leg.; perhaps Den. V. fr. **tölet** which could mean 'to provide with cushions'. **Uyğ.** VIII ff. Man. *Wind.* 34–5 (**ét-**).

D **tıltan-** (**d-**) Hap. leg.; Refl. f. of **tılta:-**; perhaps 'to make (something *Dat.*) an excuse'. **Türkü** VIII ff. Man. *Chuas.* 267 (**1 i:ş**).

D **taltur-** (**d-**) Caus. f. of **tal-**; s.i.s.m.l., usually as **taldur-** 'to tire out, exhaust', but SW Osm. **daldır-** means 'to plunge (something *Acc.*) into water'. **Xak.** XI **ol anı: urup talturdı:** 'he beat him until he almost fainted' (*kāda an yuğşā 'alayhi*) *Kaş. II* 174 (**talturur, talturma:k**).

D **teltür-** (**d-**) Caus. f. of **tel-**; survives in SW Osm. **deldir-**. **Xak.** XI **ol ta:m teltürdı:** 'he ordered the piercing (*bi-ṭaqb*) of the wall' (etc.); the second *tā'* is changed from *dāl* (MS. *lām*), as they say in Ar. *qatara* and *qadara* with the same meaning (quotns.); a *dāl* may be changed from *tā'*, and a *tā'* (MS. *bā'*) from *dāl* (quotns.) *Kaş. II* 174 (**teltürür, teltürme:k**).

D **tiltür-** (**d-**) Caus. f. of **til-**; s.i.s.m.l.g., usually as **tildir-**. **Tildür-** in *Kaş.* follows **tuldur-** so presumably belongs here, although

semantically it is nearer **teltür-**, but the text is in some disorder and it is followed by **biltür-**, **tamtur-**, etc.; the scribe was obviously confused between **-t-** and **-d-**, but **biltür-** is misplaced in any event. **Xak.** XI **er yarında:k tiltürdi:** 'the man ordered that a strap (lit. strip) should be cut' (*bi-qaddi'l-qidd*); also used of anything when it has been cut in strips (*qudda*), e.g. leather, and the like *Kaş. II* 175 (**tilturür, tiltürme:k**): ⟨**ol**⟩ **anı: biçe:k bile: tildürdi:** 'he stabbed him (*waca'ahu*; ?read *awca'ahu* 'had him stabbed') with a knife' *II* 176 (**tildürü:r, tildürme:k**).

D **toltur-** (**d-**) Caus. of f. **to:l-**; 'to fill'. S.i.m.m.l.g.; in SW Az., Osm. **doldur-**; Tkm. **do:ldur-**. **Xak.** XI **ol ayak tolturdı:** 'he filled (*amla'a*) the cup' (etc.) *Kaş. II* 175 (**tolturur, tolturma:k**): XIII(?) *Tef.* **toldur-** 'to fill' 308: XIV *Muh.*(?) *amla'a* **to:ldur-** *Rif.* 104 (only): **Çağ.** XV ff. **toldur-** Caus. f.; *pur kardan* 'to fill' *San.* 183v. 4 (quotn.): **Kom.** XIV ditto **toltur-** *CCG*; *Gr.* 249 (quotn.): **Kıp.** XIV **ṭoltur-** *mala'a Id.* 65; *mala'a* **doldur-** (once **ṭoldur-**) *Bul.* 80v.: XV *mala'a* **ṭolṭur-** 'with two ṭs; some people pronounce it with two ds *Kav.* 74, 1; *mala'a* **ṭoldur-** *Tuh.* 35b. 8.

VUD **tuldur-** Hap. leg.; Caus. f. of **tul-**. **Xak.** XI **atlığ anı: tuldurdı:** 'the horseman (etc.) collided with him' (*ṣadamahu*) *Kaş. II* 175 (no Aor. or Infin.).

PUD **tültür-** Hap. leg.; the passage occurs in a list of the unpleasant results of sin; the spelling is quite clear in the MS.; v. l. C. suggests that it means 'to make (someone) dream', connecting it with **tül**, this is possible only by assuming a homophonous V. and N. of this form, but there is no other trace of VU ***tül-** or this verb, and no convincing sense is given by assuming that either this word or **tuldur-** is mis-spelt. **Uyğ.** VIII ff. Man. **tüş üze olurup** (so read) **tültürür** (the demons) 'sit on your chest and ?' *M II* 11′, 12–13.

VUD **toldra:-** Hap. leg.; this verb is listed in a Chapter devoted to disyllables, in a small section containing three other verbs all of which are onomatopoeics; the vocalization is chaotic; in the case of this verb the **l** and **d** carry *cazms* in the Perf. but are unmarked in the other tenses; in the case of the other verbs the third consonant usually carries a *kasra*, but this seems to be an error. Prima facie a Den. V. fr. ***toldır**, possibly onomatopoeic 'to clatter away' or the like. **Oğuz** XI **bo:y** (mis-spelt *to:y*) **toldra:dı:** *tafarraqa'l-nās min kull cānib* 'the people scattered in every direction' *Kaş. III* 447 (**toldra:r, toldra:ma:k**).

Tris. DLD

D **tıltağlığ** P.N./A. fr. **tıltağ**; 'having . . . as a cause'. N.o.a.b. More or less syn. w. **tözlüg**. **Uyğ.** VIII ff. Bud. **yél tıltağlığ ig toğa** 'an illness (Hend.) caused by wind' (*?sic* here, not 'an evil spirit') *Suv.* 592, 9 (cf. 591, 12 **yél tözlüg ig**).

Mon. V. DLĞ-

talk- the basic meaning of this verb, which is pec. to *Kaş.* but without a main entry is obscure. It survives as **talkı-** 'to work (leather) while tanning it; to scutch (hemp)' in NE Alt., Şor, Tel. (Tuv. **dalgı-**), and NW Kaz. *R III* 890. Cf. **talku:, talğuç, talkıt-, talkıl-**. **Xak.** XI **talka:r** *yadurr* 'injures, harms' *Kaş. I* 506 (**tepizlik**); **ödleg karıtmışka: boḍuğ talkma:s** 'hair-dye does not shame (*lā ya'ib*) a man whom time has made white-haired' *II* 304, 23; n.m.e.

Dis. DLĞ

tala:k (**d-**) 'the spleen'. Survives in NC Kzx.; SC; NW as **talak** or the like and SW Az., Osm. **dalak**; Tkm. **da:lak**. **Xak.** XI **tala:k** *al-ṭiḥāl* 'the spleen' *Kaş. I* 411: **Çağ.** XV ff. **talağ/talak** *supurz* 'spleen', in Ar. *ṭiḥāl San.* 160v. 6; **dalak** same translation *do.* 224v. 8 (prob. *Rūmī*, though not so described): **Kıp.** XIII *al-ṭiḥāl* **ṭala:k** *Hou.* 21, 17: XIV **ṭalak** ditto *Id.* 66: XV ditto **ṭala:k** (vocalized *ṭola:k*) *Kav.* 61, 10; **ṭalak** *Tuh.* 23b. 4.

ta:lığ Hap. leg.; obviously a mere jingle **Xak.** XI *Kaş. I* 408 (**ta:tığ**).

D **tıla:k** (**d-**) Dim. f. of **tıl**; 'the clitoris'. Survives in SW Osm. **dılak** and prob. all modern language groups, but the kind of word often omitted fr. dicts.; l.-w. in Pe., see *Doerfer* II 925. **Çigil** XI **tıla:k** *matā'u'l--mar'a* 'clitoris' *Kaş. I* 411; (**Xak.**?) **tıla:k** *farcu'l-mar'a* ditto *I* 335, 3: **Kıp.** XIII *al-baẓr* ditto **tıla:k** *Hou.* 21, 5: XIV **ṭılak** *al-zunbūru'lladī fi'l-farc* ditto *Id.* 66: XV *baẓr* (mis-spelt *baḍr*) **ṭılak** *Tuh.* 7a. 5: **Osm.** XVI ff. **dılak/ṭılak** (also **dilçik**) 'clitoris' in several Ar. and Pe. dicts. *TTS II* 292, 893; *IV* 217.

D **tıllığ** P.N./A. fr. **tıl**; 'having a tongue'. S.i.m.m.l.g. usually w. a preceding qualifying Adj., 'having a . . . tongue'; but **tillig** in some NE languages means 'eloquent' and SW Az., Osm., Tkm. **dilli** 'glib, voluble'. **Xak.** XI **yavla:k tı:llığ bé:g** 'a foul-mouthed husband' *Kaş. III* 133, 15; n.m.e.: XIV *Muh. al-faṣīḥ* 'eloquent' (opposite to 'stammering' **tı:lsı:z**) **dillü:** *Mel.* 55, 11; **tı:llig** *Rif.* 153; a.o. *do.* 150 (**ö:glüg**): **Xwar.** XIV **tillig/tilli** 'having a . . . tongue' *Qutb* 179.

VUD **tuluk** Hap. leg.; the meaning can only be conjectured; the editors suggest a connection with modern words of similar form meaning 'wine-skin' and the like, no doubt der. fr. **to:l-**, but this is not very plausible; the meaning seems rather 'barrier', or the like, which is a possible meaning for a Pass. Dev. N./A fr. **tul-**. **Uyğ.** VIII ff. Bud. (when a murderer is reborn in hell, the lords of hell lay him face downwards on a surface of red-hot iron) **üzesinde yalınlayu turur yoğun tuluklar teğresinde tokıp anıŋ içinde batururlar** 'they fasten thick barriers(?) constantly flaming on the top round him and lower him within them' *TM IV* 252, 34 ff.

F **talka:** See **tarka:**.

D **talku:** prob. a crasis of ***talkğu:** Dev. N. fr. **talk-**; survives in NE Tel. **talku:**; NC Kır. ditto; Kzx. **talkı**; NW Kaz., Nog. ditto 'an instrument for working leather while it is being tanned'. It is difficult to see the semantic connection of the Xak. word with this, but it is connected with the meanings of other der. f.s. **Xak.** XI anything 'spun or twisted' (*maftūl mudawwar*) is called **talku:**; hence a 'twisted cord' is called **talku: yışığ**. *Kaş. I* 427.

D **talğu:ç** Hap. leg.; abbreviation of ***talkğu:ç** N.I. fr. **talk-**; 'a toggle' and the like. **Xak.** XI **talğu:ç** 'the name of the piece of wood (*al-xaşaba*) which is inserted between a package (*al-'idl*) and the cord (round it)'; the cord is twisted several times (*yuftal . . . fatalāt*), until the cord is stretched (*yumadd*) and the load secured (*yuştadd*), so that the package cannot shift (*lā yu'awwac*) *Kaş. I* 453.

?E **talğa:ğ** See **tolğa:ğ**.

D **talkığ** Dev. N. fr. **talk-**; n.o.a.b. **Xak.** XI **talkığ** *muştadimu'l-ḥibāl* (so read, MS. *cibāl*) 'tension(?) of cords'; **talkığ** *ta'wīqu'l-umūr* 'a business complication' *Kaş. I* 463.

D **talğu:k** abbreviation of ***talkğu:k** N.I. fr. **talk-**; n.o.a.b. **Uyğ.** VIII ff. **terkin béş yüz talğuklarığ anutğıl** 'quickly prepare the 500 iron nails' *U III* 47, 9: **Xak.** XI **talğu:k** 'the peg (or tang, *al-watid*) which is inserted in the handle (*maqbaḍ*) of a spade or axe, so that the (spade or) axe-head can be secured (*yaştadd*) to it' *Kaş. I* 469.

D **tolğa:ğ (d-)** Dev. N. fr. **tolğa:-**; lit. 'twisting, something twisted', and the like; *Kaş.* give three meanings; in the third 'snow-storm' it is vocalized *talğa:ğ*; this meaning is not found elsewhere, but there is no reasonable doubt that it is the same word in the sense of 'something swirling'. It is possible that the Uyğ. word was a parallel Dev. N. in **-k**, **tolğa:k**, which would have the same meaning, and most modern forms seem to go back to this word rather than **tolğa:ğ**; they include NE Şor **tolğak**; Khak. **tolğax**; Tuv. **dolğak** 'twisted, intertwined,' and the like; SE Türki **tolğak** 'birth pangs'; NC Kır. **tolğo:/tolğok** ditto, and 'the act of twisting; pressing, urgent' Kzx. **tolğak** ditto; SC Uzb. **tūlğok** 'birth pangs'; NW Kh., Nog. **tolğak** ditto; SW Az. **dolağ**; Osm., Tkm. **dolak** 'puttees'. **Uyğ.** VIII ff. Bud. **tolğağ** (or **tolğak**?) 'pain, distress', occurs both by itself, e.g. **ayığ aḍalığ tolğağ** 'evil, dangerous pain' *USp.* 99 *II* b. 10, and in lists of near synonyms, e.g. **ığ kem sıkığ tanığ aḍa tuḍa tolğağlarında** 'in diseases (Hend.), constrictions (Hend.), dangers (Hend.), and pains' *U II* 73, 2 (iii) ff.; and in Priv. N./A. form e.g. **emgeksiz tolğağsız** 'without pain' *TT VI* 280: Civ. **tolğağ bolup sönmeser** 'if a man has colic (?) and it is not relieved' *H I* 44: **Xak.** XI **tolğa:ğ** *şanafu'l-mar'a* 'a woman's earring'; hence one says **yinçü: tolğa:ğ** 'a pearl earring': **tolğa:ğ** *al-miḥna* 'pain'; hence one says **emgek tolğa:ğ** originally *al-zaḥīr wa'l-qawlinc* 'dysentery, colic'; hence one says **anıŋ karnı: tolğa:r** 'he has an attack of dysentery and diarrhoaea' (*al-ḥayḍa*): **tolğa:ğ** (apparently *talğa:g* corrected to *tolğa:ğ*) 'a snowstorm (*al-ḍamaq*) which takes a man by surprise' (*yuğşā'l-insān*) so that it nearly kills him; hence one says **ta:ğ üze: tolğa:ğ** (spelt *talğa:ğ*) **boldı:** 'a snowstorm arose (*qāma*) on the mountain' *Kaş. II* 288: **Xwar.** XIV **tolğağ zaḥmatı** is used both for 'birth pangs' and the 'sufferings' endured by a pilgrim *Nahc.* 287, 2–3: **Kıp.** XIII (in a list of clothing, between 'boot' and 'slipper') *al-lafā'if* 'puttees, or leggings' **to:la:k** (*?sic*, MS. *torla:k*) *Hou.* 19, 5: XIV **ţolak** *al-şay'u'l-malfūf* 'something wrapped up or round' *Id.* 65; in *do.* 45 against **çolmak** *al-lifāfa* one MS. adds, 'also called **dolak**'.

D **tolku:k (d-)** 'an inflated skin container, or bladder', and more generally 'a skin container'; morphologically a Pass. Dev. N./A. fr. **toluk-**, Emphatic Pass. f. of **to:l-**, which is traceable as **doluk-** in SW Osm. fr. XVI onwards (*TTS I* 216; *IV* 236), and still survives in XX Anat. *SDD* 456. The latest trace of this word is in SW Osm. *Red.* 1261; it is now obsolete everywhere. **Uyğ.** VIII ff. Man. *Wind.* 22–4 (**1 ür-**): **Xak.** XI **tolku:k** *al-ziqqu'l-manfūx fihi* 'an inflated skin' *Kaş. II* 289: XIV *Muh.*(?) (under 'wine-merchants' equipment') *al-ziqq* **to:lku:k** *Rif.* 162 (only): **Kıp.** XIV **dolkuk** *al-ziqq*, also pronounced with **ţ-** *Id.* 50; **ţolkuk** *al-ziqq do.* 66: XV *ẓarf cild* 'a skin container' **tolkuk** *Tuh.* 24a. 12: **Osm.** XVI **tolkuk** (spelt with *tā'*) occurs in three dicts. translating Pe. words for 'skin container' *TTS III* 686; *IV* 760 (*Red.* spells with *ṭā'* 'pronounced *d-*').

D **talka:n** 'crushed parched grain' and the like; prob. abbreviation of ***talkğa:n** Dev. N. fr. **talk-**. S.i.a.m.l.g.; in SW only Tkm. **talxan**; a l.-w. in Pe. and other foreign languages see *Doerfer* II 928 (his proposed etymology is false). **Uyğ.** VIII ff. Civ. **yéti tutum talkan** 'seven handfuls of parched grain' *TT VII* 24, 9; 25, 10; a.o. *H II* 12, 91 (**arpa:**): **Xak.** XI **talka:n** *al-sawīq* 'crushed parched grain' *Kaş. I* 440 (verse); o.o. *II* 89, 24 (**katış-**); 154, 16 (**1 katın-**); 189, 28 (**kattur-**); 190, 5 (**1 kartur-**): XIV *Muh.*(?) *al-sawīq* **ta:l-ka:n** (mis-spelt with *qāf* for *tā'*) *Rif.* 165 (only): **Çağ.** XV ff. **talkan** 'a food made of crushed parched wheat' *Vel.* 173; **talğan/talkan** 'wheat parched, crushed, and made into food' in particular, and 'anything softened by crushing' in general (quotn., prov.); it is pointed out that the translation of **talğan/talkan** as 'pillage' in *Vel.* 172 in the same verse is an error *San.* 160v. 14:

Dis. V. DLĞ-

D **tılık- (d-)** Hap. leg.; Intrans. Den. V. fr. **tıl. Xak./Oğuz** XI **kişi: menıŋ birle: tılıkdı:** 'the man conversed (*takallama*) with

me and tried to obtain (*istacarra*) information from me'; and one says **ol er i:siz tılıktı:** 'that man became a target for gossip (*ğaraḍ li'l-alsun*) being criticized and abused for discreditable conduct'; the first is an Oğuz phrase and the Turks do not know it *Kaş. II* 116 (**tılıka:r, tılıkma:k**).

?D **tolğa:-** (**d-**) basically 'to twist, wrap round', and the like. S.i.a.m.l.g., usually as **tolğa-**, but NE Tuv. **dolğa-**; SW Az., Osm., Tkm. **dola-**, with a wide range of meanings in some languages. See **tolğar-**. **Xak.** XI **kı:z yinçü tolğa:dı:** 'the girl put on earrings (*qarraṭat li-nafsihā ṣanaf*) of pearls' (etc.); and one says **ol yu:ŋ tolğa:dı:** 'he wrapped together hanks (*'ammata 'amīta*) of raw wool' (i.e. for spinning); and one says **anıŋ karnı: tolğa:dı:** 'his stomach writhed (*lawā*) with diarrhoea and the like' *Kaş. III* 289 (**tolğa:r, tolğa:ma:k**; in three places the *nuqṭa*s of the *tā'* are missing, and in the first phrase it has *fatḥa* instead of *ḍamma*): XIV *Muh.*(?) *'amala mixadda* 'to make a pillow, or bolster **ṭo:la:-** *Rif.* 113 (only; the **ṭ-** requires back vowels, which excludes a connection with **tölet**; the implication may be 'to wrap up material to make a pillow'): **Çağ.** XV ff. **tolğa-** (**-dı, -p**) *ṭoldur-* (*sic*? error for *tola:-* or *döndür-*) *ve bür-*; *döndür-* 'to twist; to turn (away)' *Vel.* 219 (quotns.); **tolğa-** a Trans. verb (*maṣdar-i muta'addi*) *pīçīdan* 'to twist, turn'; **tolğandur-** is used in the same sense *San.* 184r. 8: **Kıp.** XIV **ṭola-** *laffa* 'to wrap (round)' *Id.* 65: XV *ṭalaqat* 'to be in the throes of child-birth' **ṭolğa-** *Tuh.* 24a. 6; *lawā* (**kayrıl-/mayrıl-**; in margin in second hand) **ṭola-** *do.* 32a. 12.

D **talkıt-** Hap. leg.; Caus. f. of **talk-**; this must be the correct form, it is the vocalization of the Aor., elsewhere the vowel signs are absent or wrong. **Xak. ol anıŋ ı:şın talkıttı:** 'he urged someone to obstruct (*'awwaqa*) his business'; and one says **ol yükni: talkıttı:** 'he urged someone to push the load into position' (*yuṣdimu'l-ḥaml*); also used when one orders someone to secure it (*bi-iṣlāḥihi*) with a rod (*mirba'a*) which is inserted between the cord and the load and twisted (*yuftal*) until the load is straight (*yastaqīm*) *Kaş. II* 339 (**talkıtu:r, talkıtma:k**).

D **tolğat-** (**d-**) Caus. f. of **tolğa:-**; 'to cause pain or suffering'. S.i.s.m.l. with extended meanings. **Türkü** VIII *II N* 13 (**emget-**): **Uyğ.** VIII ff. Man. *TT II* 16, 41–4 (**emget-**).

D **talkıl-** Hap. leg.; Pass. f. of **talk-**. **Xak.** XI **talkıldı: ne:ŋ** *inṣadama'l-ṣay' wa'ndafa'a* 'the thing was pushed back into position'; and one says **ı:ş talkıldı:** 'the business was pushed back' (?postponed, *indafa'a*); and one says **yük talkıldı:** *indafa'a'l-ḥaml fi'l- ḥabl* 'the load was pushed back under the cord (holding it in position)' *Kaş. II* 230 (**talkılu:r, talkılma:k**).

D **tolğan-** (**d-**) Refl. f. of **tolğa:-**; s.i.m.m.l.g. with extended meanings; in SW Az., Osm., Tkm. **dolan-** 'to rotate, revolve; to circulate, saunter about', and the like. **Uyğ.** VIII ff. Man.-A **kim etöz üçün emgenser tolğansar** 'whoever undergoes pain and suffering for the sake of his body' *M III* 11, 11–12 (ii): Bud. *U II* 24, 1 (**ulın-**): **Xak.** XI **er ulındı: tolğandı:** 'the man writhed (*iltawā*) with pain and tossed (*taqallaba*) from one side to the other'; and one says **er ö:zi: tolğandı:** 'the man was seized with diarrhoea and dysentery'; and one says **er ö:ziŋe: yu:ŋ tolğandı:** 'the man wrapped together hanks of raw wool for himself' *Kaş. II* 241 (**tolğanu:r, tolğanma:k**): **Çağ.** XV ff. **tolğan-** (**-ıp**) *ṭolan- Vel.* 219; **tolğan-/tolğaş-** *pīçīda şudan* 'to be twisted' *San.* 184r. 23 (quotns.): **Kıp.** XV *'akira* (of water) 'to be turbid' (**bulan-** and) **ṭolan-**; **Tkm.** (**bulğan-** and) **tolğan-** *Tuh.* 26a. 3 (these descriptions should be reversed?).

VUD **tolğar-** Pec. to Kaş.; the vocalization and etymology of this verb are most obscure; of the six occurrences the first syllable is vocalized **tal-** six times with the alternative (two vowel signs) **tol-** once, nevertheless considering the meanings **tol-** is almost certainly right; the second syllable is **-ğur-** four times and **-ğır-** twice. The word can hardly be a Caus. f. since it is Intrans., and the likeliest explanation is that **tolğa:-** is a Trans. Den. V. and this verb an Intrans. Den. V. from ***tolığ** in which case the correct form of this verb should be **tolğar-**. **Xak.** XI **köŋlüm tolğardı:** 'my constitution (*nafsī*) was almost thoroughly upset (read *tatamawwac* for *tatahawwac* in MS.) when it was revolted (*laqisat*) by eating putrid food' (**tolğarur, tolğarma:k**): **art başı: tolğardı:** 'a snowstorm rose (*qāmati'l-damaq*) over the head of the pass' (etc.) *Kaş. II* 178 (**tolğara:r, tolğarma:k**).

D **talkış-** Hap. leg.; Co-op. f. of **talk-**. **Xak.** XI **ol maŋa: uyma: talkışdı:** 'he helped me to twist (*fī layy*) the felt out of which boots are made'; also used of anything that is twisted (*yulwā wa yuftal*) *Kaş. II* 207 (**talkışu:r, talkışma:k**).

D **tolğaş-** Co-op. f. of **tolğa:-**; s.i.s.m.l. with various extended meanings; in SW Az., Osm., Tkm. **dolaş-**. **Xak.** XI **ol meniŋ birle: yuŋ tolğaşdı:** 'he competed with me in wrapping together (*fī ta'mīt*) hanks of wool'; also used of twisting (*fī layy*) anything, and also of colic (*al-luwī*) when it attacks the stomach *Kaş. II* 220 (**tolğaşu:r, tolğaşma:k**); **Çağ.** XV ff. *San.* 184r. 23 (**tolğan-**).

Tris. DLĞ

D **tala:ğu:** Hap. leg.; Dev. N. fr. **tala:-** **Xak.** XI **tala:ğu:** 'a quick-acting (*al-mucahhaz*?) poison'; and 'dysentery' (*al-zaḥīr*) is also called **tala:ğu:** *Kaş. I* 447.

Tris. V. DLĞ-

D **tolkuklan-** (**d-**) Hap. leg.; Refl. Den. V. fr. **tolkuk**. **Xak.** XI **tolkuklandı: ne:ŋ** 'the thing was inflated (*intafaxa*) like a skin con-

tainer' *Kaş. II* 351 (**tolkuklanu:r, tolkuklanma:k**).

DF **talkalan-** Hap. leg.; Refl. Den. V. fr. **talka:** (**tarka:**); inadequately vocalized but certainly of this form. **Xak.** XI **üzüm talkalandı:** 'the grapes were sour' (*taḥaṣṣrama*) *Kaş. III* 201 (**talkalanu:r, talkalanma:k**).

Dis. DLG

D **telük (d-)** Pass. Dev. N. fr. **tel-**; 'a hole'. Survives in SW Az., Osm. **delik**. Cf. **teşük. Xak.** XI **telük** (*?sic*, MS. *telik*) *al-ṭaqb* 'a hole' *Kaş. I* 388: XIII(?) *Tef.* **telük/telik** 'a hole (in a ship); the aperture (of a cow's udder)' 296: XIV *Rbğ.* **téşük télük koymadı** 'he left no hole' *R III* 1085: **Çağ.** XV ff. **télük** *delik Vel.* 194 (quotn.); **télük** (spelt) *sūrāx* 'hole' *San.* 200r. 26 (same quotn.): **Kıp.** XIV **telük** (*?; lām* unvocalized) *al-buxṣ* 'hole' *Id.* 39; (**Tkm.**) **delük** *al-ṭaqb do.* 50; *al-buxṣ* (**t-**) **delik** (*sic*) *Bul.* 3, 16: XV *buxṣ* **telik** *Tuh.* 7a. 12: **Osm.** XIV **delük**; XVI **delik** *TTS IV* 202.

D **tile:k (d-)** Dev. N. fr. **tile:-**; 'request, wish'. S.i.a.m.l.g.; in NE Tuv. **dilek**; SW Az., Osm. **dilek**; Tkm. **dileg. Uyğ.** VIII ff. Civ. **ötüg** (so read) **tilek bulğulukı sarp** 'it is difficult to achieve one's desires (Hend.)' *TT I* 221–2: **Xak.** XI **tile:k** *al-murād* 'wish' *Kaş. I* 412; o.o. *II* 148, 7 (**tı:le:k**); *III* 90, 3 (**tilekni:**): *KB* **bayat bérdi barça tilemiş tilek** 'God granted him all his wishes' 90; many o.o. 37, 116, 125, 136, etc.: XIII(?) *At.* **tilekçe tiril** 'live as you wish' 415; *Tef.* **tilek** 'wish' 302: XIV *Muh. al-murād* **ti:le:k** *Mel.* 84, 10; *Rif.* 190: **Çağ.** XV ff. **tilek** *dilek Vel.* 193; **tilek** (spelt) *ṭalab wa mas'ala* 'request' *San.* 200r. 20 (quotn.): **Xwar.** XIII **dilek** 'wish, request' *'Ali* 56: XIV **tilek** ditto *Qutb* 179: **Kom.** XIV 'wish' **tilek** *CCG*; *Gr.*: **Kıp.** XIV (**Tkm.**) **dilek** *al-murād Id.* 50: XV **tilek** Dev. N. of **tile-** *Tuh.* 84a. 2.

VU ?F **dölük** Hap. leg.; the *lām* is unvocalized; it is possible that the *ḍamma* is misplaced and that this should be read as **delük (telük)** but initial **d-** is so rare in *Kaş.* that it may well be a foreign l.-w. **Xak.** XI **dölük** *al-ḥazafu'l-a'ṣā* (*sic* in MS., ? read *a'ṭā* or *ağṭā*) *wa huwa naḥwu'l-carratu'l-maksūratu'l-ra's*; (*al-a'ṣā* 'night-blind' is an obvious error; *al-ağṭa* means 'rubbish'; though grammatically dubious, the phr. *ḥazafu'l-ağṭā*, gives the best sense) 'a rubbish pot', for example a jar with a broken neck *Kaş. I* 389.

VUD **tölek (d-)** 'tranquil, sedate, quiet', and the like. Survives only(?) in SW XX Anat. **dölek,** same meaning (and others) *SDD* 464; there are also in this language several related verbs **dölet-, dölen-, dölendir-, döleş-**. For Osm. *Red.* 927 (only) lists **dölük** in this sense and **dölün-** 'to become quiet'; these are prob. misvocalized. It seems clear that **tölek** is a Dev. N. fr. ***töle:-** (**d-**) a different word from **1, 2 töle:-** above. **Oğuz** XI **tölek** *al-muṭma'ïn wa'l-sākin* 'quiet, sedate'; **aç é:vek tok tölek** 'the hungry man hurries to the food, the satisfied man is sedate and does not care if the meal is late' *Kaş. I* 387: XIII(?) *Tef.* **tölek** (meaning obscure, but *al-sakïna* 'tranquillity' translated **töleklik**) 318 (*tülek*): XIV *Rbğ.* **ay yawaş tölek** 'oh gentle and tranquil man' *R III* 1568; *Muh. al-ḥudna* 'quiet' **töle:g (-g** marked) *Mel.* 51, 2 (corrupt); *Rif.* 146: **Çağ.** XV ff. (after **tülek**) it (here **tölek**) also occurs with the meaning *yavaş* 'quiet, gentle' *Vel.* 220: **Xwar.** XIV **tölek** 'mild, kindly' *Qutb* 189 (*tülek*).

D **tüle:k** Dev. N./A. fr. **tüle:-**; 'moulting; the moulting season'. Survives in SW Osm. **tülek**, same meaning (and others); l.-w. in Pe., see *Doerfer II* 982. **Xak.** XI **tülek** *waqt isqāṭi'l-dawabb 'aqāyiqihi* 'the season when animals shed their winter coats'; one says **ko:y tüle:kinde:** (*sic*) **keldi:** 'the sheep has reached the moulting season' *Kaş. I* 387; **tüle:k yılkı:** *al-mu'iqq mina'l-ḥayawān*, 'animals whose winter coat has fallen out and whose summer coat is growing' *I* 412: **Çağ.** XV ff. **tülek** ('with **-k**') 'the time when birds change their feathers' *Vel.* 220 (quotn.); **tülek** (spelt) 'of animals and birds, shedding their coats or feathers and growing new ones' *San.* 184v. 15 (same quotn.).

PU(D) **tölük** pec. to Uyğ.; some meaning like 'vigour' or 'violence' seems to be indicated; etymology obscure. **Uyğ.** VIII ff. Bud. **bar küçin üntürüp tölükin sékriyü barıp** summoning all his strength and going with vigorous leaps' *U IV* 10, 46–7 (*I* 43, 10–11); **öpkesi tölükinde** 'in the violence of his rage' *U II* 25, 25; **tölükin urup** 'violently striking' *do.* 27, 24; **beliŋ[dek] tölükin** 'with terrifying violence' *TT X* 354–5; o.o. *Suv.* 102, 4 (**kıvırğak**); 615, 6 (**kımığ**).

D **tü:lüg** P.N./A. fr. **tü:**; 'hairy, feathered'. S.i.a.m.l.g. but in such forms as SE Türki **tüklük**; SW Osm., Tkm. **tüylü** with inserted consonant. **Uyğ.** VIII ff. Bud. **etöz tülüg e:rür** 'the body is hairy' *TT VIII G.*63: Civ. *do. P.*24; *II I* 37–8 (**erük**): XIV *Chin.–Uyğ. Dict.* 'peach' **tülüg** ⟨**erük**⟩ *Ligeti* 271: **Xak.** XI one says of a horse **bu at ne: tü:lüg** *mā ṣiya* 'what is the colour of this horse's coat?' *Kaş. I* 406, 24; *I* 69 (**erük**); *III* 19 (**yaḍım**); *III* 207 (**tü:**); n.m.e.: XIV *Muh. ḏū ṣa'r* 'hairy' **tü:glü:g** *Mel.* 10, 10 (*Rif.* 83 **sa:çlüg** *sic*): (**Xwar.** XIII(?) **tük tülüklüg** 'hairy' *Oğ.* 15; **kök tülüklüg** 'grey-haired' *do.* 140, etc.): **Kom.** XIV 'hairy' **tüklü** *CCI*; *Gr.*

D **tilge: (d-)** Hap. leg.; Dev. N. (Conc. N.) fr. **til-. Xak.** XI one says **bı:r tilge: et** 'a slice (*filḍa*) of meat'; also used of anything cut lengthways (*quṭi'a ṭūla(n)*); hence one calls 'a strip (*ṣaṭba*) of land' **bı:r tilge: yé:r** *Kaş. I* 429.

tilkü: 'fox'; s.i.a.m.l.g., usually with two rounded vowels, **tülkü** and the like; SW Az. **tülkü**, but Osm., Tkm. **tilki**, see *Shcherbak*, p. 135. **Türkü** VIII ff. **özi:n tilkü: yémi:ş** 'a fox eat him' *IrkB* 46: **Uyğ.** VIII ff. Bud. **tilkü** (in lists of evil carnivorous animals) *U II* 31,

53; *Suv.* 599, 16; 610, 15: **Xak.** XI **tilkü:** *al-ṭa'lab* 'fox'; also a nickname for a girl baby, for reasons explained at some length *Kaş. I* 429; *III* 244 (**ékki:le:-**) and 5 o.o., once (*II* 343, 18) **tilki:**: *KB* 2312 (**alçı:**): XIII(?) *Tef.* **tilkü** 'fox' 302: XIV *Muh. al-ṭa'lab* **tilkü:** *Mel.* 72, 8; *Rif.* 174: **Çağ.** XV ff. **tülkü** *rūbāh* 'fox' *San.* 184v. 15: **Xwar.** XIV **tilkü** *Qutb* 179: **Kom.** XIV 'fox (skin)' **tülkü** *CCI*; *Gr.*: **Kıp.** XIII *al-ṭa'lab* **tilkü** (? unvocalized) *Hou.* 11, 4; XIV **tülkü:** *al-ṭa'labu'l-Burṭasi Íd.* 39 (from Burṭas on the middle Volga); (**Tkm.**) **dilkü:** *al-ṭa'lab*; also pronounced with **t-** *do.* 50; *al-ṭa'lab* **tilkü:** *Bul.* 10, 7: XV *ṭa'lab* **tülki** *Tuh.* 11a. 2: **Osm.** XIV to XVI, once in XVII, **dilkü** in several texts *TTS I* 206; *II* 299; *III* 195; *IV* 224.

D **telge:k** Dev. N. fr. **telge:-**; n.o.a.b. in the Hend. **bulğa:k telge:k.** **Uyğ.** VIII ff. Man.-A (it is like the great ocean) **kim bulğak t[elgek] üküş ol** 'where there are many disturbances' *M III* 9, 17 (ii); o.o. *do.* 9, 2 (ii); 10, 15 (i): Bud. **bu bulğak telgekke** (mis-transcribed *tilŋeŋke*) **katıltım . . . erser** 'if I have been involved in these disturbances' *U II* 87, 53 (in the parallel texts *U II* 78, 35; *TT IV* 10, 17 the phr. used is **él bulgakka** 'civil disturbances').

PU(D) **tilge:n** 'wheel, disc'; pec. to Uyğ.; unlikely to be a basic word but with no obvious etymology. **Uyğ.** VIII ff. Bud. Sanskrit *cakra* 'wheel' **tilge:n** *TT VIII A.*34; **yüz tilke:nin** (*sic*) 'with a hundred wheels' *do. G.*69; **kün teŋri tilgeni teg** 'like the sun disc' *TT V* 6, 21: *Suv.* 92, 18 etc.; **kaplı tilgeni teg** 'like a cart wheel' *Suv.* 133, 20; o.o. *TT V* 6, 43–45 (**1 otluğ**); *VI* 455 (**tevir-**); *VII* 41, 24; *U III* 17, 9.

Dis. V. DLG-

telge:- Hap. leg.; but see **telge:k, telgen-.** **Xak.** XI **ol ata:sın bulğa:dı:** ⟨**telge:dı:**⟩ *awqa'a abāhu fī ḥarad wa ḍacar* 'he infuriated and enraged his father'; **telge:dı:** is used only in Hend. (*muzdawica(n)*) and not by itself *Kaş. III* 291 (**telge:r, telge:me:k**).

D **telgen-** Hap. leg.; Refl. f. of **telge:-.** **Xak.** XI **ol aŋar bulğandı: telgendi:** 'he was infuriated and enraged by him' (*ğaḍiba . . . wa ḥarida*); **telgendi:** is not used by itself, but always follows **bulğandı:** *Kaş. II* 242 (**telgenü:r, telgenme:k**).

Tris. DLG

D **tileklig (d-)** P.N./A. fr. **tile:k**; n.o.a.b. **Uyğ.** VIII ff. Bud. (I came here) **nomluğ nom tileklig küsüş üze** 'with a desire to search for scripture books' *Hüen-ts.* 203–4.

Tris. V. DLG-

D **tilkü:len-** Refl. Den. V. fr. **tilkü:**; lit. 'to behave like a fox'. N.o.a.b., but SW Osm. **tilkileş-** has much the same meaning. **Xak.** XI **er tilkü:lendi:** 'the man was slyly flattering' (*tamallaqa . . . fī rawağān*) as if he was a fox' *Kaş. III* 202 (**tilkü:lenü:r, tilkü:lenme:k**): **Osm.** XVI–XVIII **dilkülen-** 'to fawn, flatter obsequiously' in several texts, mainly dicts. *TTS I* 207; *II* 299; *III* 195; *IV* 255.

Tris. DLL

D **tolılığ** (d-) P.N./A. fr. **tolı:**; n.o.a.b. **Uyğ.** VIII ff. Man. **tolılığ bulıt teg** 'like a cloud full of hail' *M II* 11, 16.

D **toluluk** (d-) A.N. fr. **tolu:**; n.o.a.b. **Xak.** XI *KB* **atım erdi Aytoldı kılkım tolu irildi toluluk** 'my name was Aytoldı ('the moon has become full'), my character was full (like the moon); the fullness has waned' 1351.

Tris. V. DLL-

D **talu:la:-** Den. V. fr. **talu:**; 'to choose'. N.o.a.b. **Türkü** VIII ff. **talu:la:pan** 'choosing' *IrkB* 19 (this para. is unintelligible, and possibly corrupt): **Uyğ.** VIII ff. Bud. (human beings) **tuğdukta kün talulamaz** 'do not choose the day of their birth' . . . **öldükte yéme kün talulamaz** 'and do not choose the day of their death' *TT VI* 227 ff.: **Xak.** XI **ol talu:la:dı: ne:ŋnı:** 'he chose (*ixtāra*) the thing' *Kaş. III* 326 (**talu:la:r, talu:la:ma:k**): *KB* (if this favour of heaven comes, a man's days (read **küni**) are favoured) **tümen arzū birle talulap yér aş** 'he chooses and enjoys food and countless (other) desires' 682; o.o. 686, 899, etc.: XIII(?) At. (this is a wise book) **bir sözüg talulap ketürdim** 'I have chosen one (wise) word and brought it (to you)' 477 (**sözüg** seems a better reading than **süzük**).

D **tolu:la:-** Hap. leg.?; Den. V. fr. **tolu:**; 'to fill'. **Xak.** XII(?) *KBVP* 51 (**akıt-**).

Dis. DLM

talım an Adj. used to qualify words for animals, prob. 'predatory', or the like. N.o.a.b. **Türkü** VIII ff. **talım kara: kuş** 'a predatory (?) eagle' *IrkB* 3, 43, 51; **talım urı:** in *do.* 40 makes no sense and is prob. an error for **telim urı:** 'many ravines': **Uyğ.** VIII ff. Bud. **talım kara kuş** in *Kuan.* 142 (*U II* 20, 23) corresponds to Sanskrit *garuḍa* 'a mythical bird, king of the birds and enemy of serpents'; **talım balık** *PP* 17, 1 represents Sanskrit *makara* 'a mythical but dangerous sea monster'.

telim (?d-) 'many', one of the commonest words with this meaning down to XI, but now obsolete everywhere. **Uyğ.** VIII ff. Man. *TT III* 21, 145 (**üküş**): Bud. **telim** is common, both by itself, e.g. **nom bitiglerin telim yığyuk men** 'I have collected many scriptures' *Hüen-ts.* 58–9, and in the phr. **üküş telim** *Suv.* 140, 22 etc. and **telim üküş** *U III* 40, 28 etc.: Civ. (if an eye) **üküş telim yaş aksar** 'waters profusely' *H I* 65: **Xak.** XI **telim** *al-kaṯīr* 'many'; one says **telim yarma:k** 'many *dirhams*' *Kaş. I* 397; nearly 40 o.o.: *KB* **méni emgetür tıl iḍi ök telim** 'my tongue very often injures me' 166;

kişide kişi aḏrukı bar telim 'there are many differences between one man and another' 201; o.o. 272, 404, 761, etc.; **telimrek** 2148: XIII (?) *At.* **telim er kanı** 'many men's blood' 142; 3 o.o.; *Tef.* **telim** 'many, much' 297: **Xwar.** XIII ditto '*Ali* 52: XIII(?) **köp telim** 'very many' *Oğ.* 119, 120, etc.: XIV **telim/télim** 'many' *Qutb* 174–6; *MN* 366; *Nahc.* 336, 7: **Tkm.** XIII *al-ḳaṭīr* (**Kıp. köp/üküş**) **te:lim** *Hou.* 25, 13: XIV **delim** *al-ḳaṭīr*; and one says **bu delim dur** 'this is too much', on finding something excessive ('*ind istikṯāri'l-ṣay'*) *Id.* 50: **Osm.** XIV ff. **delim** 'many, much'; very common in XIV and XV, once in XVI *TTS I* 191; *II* 275; *III* 177; *IV* 201: XVIII **telim**, in *Rūmī, farāwān wa bisyār* 'much, many' *San.* 160v. 25.

D **tilim (d-)** N.S.A. fr. **til-**; 'a (single) slice' and the like. S.i.a.m.l.g.; in SW Az., Osm., Tkm. **dilim**; a l.-w. in Pe., see *Doerfer* II 932; cf. **tilge:.** **Xak.** XI **bı:r tilim et** 'a slice (*filḍa*) of meat'; also used of anything cut or split lengthways *Kaş. I* 397: **Çağ.** XV ff. **tilim** *qāṣ burīda* 'cut in slices' *San.* 200r. 29 (quotns.); a.o. *do.* 198v. 9 (**til-**) **Kom.** XIV 'a slice of bread' **tilim** *CCG*; *Gr.*

VU(?D) **1 tulum** the only meaning in Xak. is 'weapons, military equipment'; fr. the medieval period onwards the only meaning, except when it is a Sec. f. of **tuluŋ**, is 'a skin container, inflated skin used as a float', etc. It is, of course, poss. but not very likely that these are two different words. In both cases the word might semantically be regarded as a N.S.A. fr. **tol-**, but it is consistently pronounced **tulum** in all the modern languages in which it survives and is a l.-w. in this form and the second meaning in Mong. (*Kow.* 1855, *Haltod* 431). The evidence against any connection with **tol-** seems to be overwhelming, but there is no semantic connection w. **tul-**. A l.-w. in Pe. and other foreign languages, see *Doerfer* II 931. **Xak.** XI **tulum** *al-silāḥ ism cāmi'* 'a generic term for weapons (or military equipment)' *Kaş. I* 397; *I* 215 (**anut-**), *II* 30 (**1 ba:n-**) and 2 o.o.: *KB* (do not forget death) **aŋar yok tulum** 'there are no weapons against it' 1381; **ok ya tulum** 'bow and arrows and military equipment' 3623; **er at sü tulum** 'men and horses, an army, and weapons' 5485; o.o. 1381 (**2 at**), 1537 (**1 tüg**), 2339, 2355: **Çağ.** XV ff. **tulum** *xīk* 'a skin container', in Ar. *ziqq San.* 184v. 18; a.o. 92v. 23 (**uyma:**).

S **2 tulum** See **tuluŋ**.

?D **tılmaç (d-)** 'interpreter'; prima facie der. fr. **tıl**, but morphologically obscure since **-maç** is otherwise a Dev. Suff. forming names of foodstuffs; the possibility that it is a l.-w. cannot therefore be excluded, particularly since in a slightly different form it exists in Old Church Slavonic, while in Turkish it is not traceable earlier than *KB*; the reading **tlmçı** in *U II* 19, 9 (*Kuan.* 127) is a misreading of **nomçı**. S.i.a.m.l.g.; the forms which it takes in Turkish and various foreign languages are discussed at length in *Doerfer* II 1010. **Xak.** XI *KB* **ukuşka biligke bu tılmaçı tıl** 'the interpreter of this to understanding and knowledge is the tongue' 162: XIV *Muh.* (?) *tarcumān* 'interpreter' **tı:lma:ç** *Rif.* 155 (only): **Çağ.** XV ff. **tılmac** (spelt) 'an interpreter' (*tarcumān*) who is an intermediary between two people and translates their words from one language to another, also pronounced **dılmac** *San.* 200r. 25: **Kom.** 'interpreter' **telmaç** (*sic*, in the Pe. column *talamaçi*) *CCI*; **tolmaç** *CCG*; *Gr.* (the latter a Slavonic form): **Kıp.** XIV *al-tarcumān* **ţalma:ç** (*sic*) *Bul.* 6, 11: XV ditto **ţılmaç** (in margin, 'with **t-** and **d-**') *Tuh.* 9a. 3.

Dis. V. DLM-

D **telmir- (?d-)** perhaps Intrans. Den. V. fr. **telim**, but, if so, it should mean 'to do something many times'; in practice it means 'to look (at someone) tenderly, or expectantly'. Survives in SE Türki **telmür-**; NC Kır., Kzx. **telmir-**; SW Tkm. **delmir-**, same meaning. **Uyğ.** VIII ff. Bud. **telmire közin teŋri xatunlarıŋa körürler** 'they look tenderly (or expectantly?) at their divine consorts' *TT I*, p. 19, note 46, 2 (fr. *Maitrisimit*): **Xak.** XI **er telim telmirdi:** 'the man glanced (*talaffata*) to the right and left as if he was looking for something or saw a man or the like' *Kaş. II* 179 (**telmire:r, telmirme:k**): *KB* **ölüm tuttı bardı közi telmire** 'death took (the lords of this world) and they went off glancing about them' 6634: **Çağ.** XV ff. **télmür- (-dı, -üp)** (VU) *çalır-, bak-* 'to look expectantly'(?) *Vel.* 195 (quotn.; the first verb is unvocalized and cannot be identified); **télmür-** (spelt) *bāz māndan-i çasm dar intiẓār wa aṯāla-i naẓar kardan* 'to look long and expectantly' *San.* 200r. 1 (quotns.): **Xwar.** XIV **telmür-** 'to look tenderly' *Qutb* 174.

Tris. DLM

VUD **tulumluğ** P.N./A. fr. **tulum**; n.o.a.b. **Uyğ.** VIII ff. Man. *M II* 11, 12 (**teğ-**): **Xak.** XI **tulumluğ er** *al-mudaccac* 'an armed man' *Kaş. I* 498 (verse): *KB* (a famous warrior) **er üḏrüm kerek sü tulumluğ témiş** 'said "your men must be picked and your army well armed" ' 2337.

Tris. V. DLM-

VUD **tulumlan-** Hap. leg.; Refl. Den. V. fr. **tulum**. **Xak.** XI **er tulumlandı:** *labisa'l-rajul awzāra'l-ḥarb wa'l-silāḥ* 'the man wore military equipment and arms' *Kaş. II* 266 (**tulumlanu:r, tulumlanma:k**).

D **tilemsin-** (d-) Refl. Simulative Den. V. ***tilem**, N.S.A. fr. **tile:-**; mentioned only to illustrate this verbal form. **Xak.** XI **ol andın ne:ŋ tilemsindi:** 'he pretended to ask (*yaṭlubu*) him for the thing' *Kaş. II* 259, 29.

D **tilimsin-** (d-) Refl. Simulative Den. V. fr. **tilim**; mentioned in the same way as **tilemsin-** **Xak.** XI ⟨**ol**⟩ **yarında:k tilimsindi:** 'he pretended to cut a strap' (*yaqiddu'l-qidd*) *Kaş. II* 262, 8.

Dis. DLN

D **to:lun** (**d-**) Intrans. Dev. N./A. fr. **to:l-**; used only in the phr. **tolun** (**a:y**) 'the full moon'; **a:y** sometimes omitted; s.i.s.m.l., in SW Osm. **dolun. Xak.** XI **tolun ay** *al-badr* 'the full moon' *Kaş. I* 402; *I* 82 (**to:lun a:y**); *I* 288, 5 (**tolu:n**); *III* 33, 14 (**to:lun**): *KB* **qiyāmatta körgit tolun teg yüzi** 'show his face like a full moon on the day of resurrection' 48; **tolun bolsa tolsa** 'when (the moon) becomes full and is full' 732: XIII(?) *Tef.* **tolun ay** 309: **Çağ.** XV ff. **tolun** *pur wa mamlū* 'full, filled'; **tolun ay** *badr-i kāmil* 'the full moon' *San.* 184v. 22 (quotn.): **Xwar.** XIV **tolun ay** *Qutb* 182; *MN* 5, etc.: **Kıp.** XIII *al-badr* **ay ṭolun** that is *qamar mal'ān Hou.* 5, 4: XIV (**ṭol-** 'to be full'; hence) **ṭolun ay/ṭolu ay** 'the moon filled with light' *Id.* 66.

tuluŋ 'the temples' (anatomical); hence 'the hair on the temples', and later more generally 'a lock of hair'. Survives meaning 'a lock of hair', sometimes specifically over the temples, in NE, most dialects, **tuluŋ**; NC Kır., Kzx. **tulum** SC Uzb. **tolim/tulim**; NW Kaz. **tolım**; Kk., Nog. **tulım**; SW XX Anat. **dulum/dulun/tulun/tulup** *SDD* 472, 1396. **Uyğ.** VIII ff. Civ. **tulu:ŋı sançar** 'he has a splitting headache' *TT VIII I*.4: **Xak.** XI **tuluŋ** *al-ṣudğ* 'the temples': **tuluŋ** 'a small component (*hana*) in a horse's bridle, its position is below the horse's ear, and the temple and head straps are passed through it'; hence one says **yügün tuluŋı:** *tahi'atu'l--licām* 'bridle fittings' *Kaş. III* 371; **tulun** 'the temples' in one of the two dialects (*luğatayn*); and the small component of a bridle which is on the temples to the right and left is called **tulun** *I* 401: **Xwar.** XIV **tuluŋ** 'hair on the forehead' *Qutb* 185: **Kom.** XIV 'a lock of hair' **tulum** *CCG*; *Gr.*: **Kıp.** XIII *al-ḍafira* 'a lock of hair' **ṭulum** *Hou.* 19, 20; (VU) *al-fard wa luwa'l-ṣudğ* **tulun** (*sic*?, vocalized *talın*) *do.* 22, 1: XIV **tuluŋ** ('with **-ŋ**') *al-ṣudğ Id.* 66: XV *ṣudğ* (**taŋlay** Mong. l.-w.; in margin) **ṭulun** *Tuh.* 22a. 3: **Osm.** XIV ff. **duluŋ**, less often **ṭuluŋ**, 'temples' in several texts *TTS I* 227; *II* 323; *III* 211; *IV* 244.

E **tilŋeŋ** See **telge:k.**

Dis. V. DLN-

D **telin-** (**d-**) Refl. f. of **tel-**; survives in SW Osm. **delin-** 'to be perforated, worn through'. **Türkü** VIII **üze: teŋri: basmasar asra: yér telinmeser** 'if the sky does not press down from above, or the earth be pierced beneath' (who can harm the Türkü people?) *I E* 22, *II E* 18: **Uyğ.** VIII ff. Bud. *U III* 37, 3 (**oyul-**): Civ. **sü süleser yér telinür** 'if he goes on an expedition the earth is pierced' (i.e. collapses before or beneath him) *TT I* 32; (a remedy) **telinmez kartka** 'for an ulcer that does not discharge' *H I* 42 (**tenilip** in *do.* 43 is an error for **telinip**): **Xak.** XI **ta:m telindi:** 'the wall was pierced' (*inṭaqaba*) *Kaş. II* 147 (**telinü:r, telinme:k**): XIII(?) *Tef.* **telin-** 'to be perforated, pierced' (of a ship, and pearls) 297: **Çağ.** XV ff. **télin-** *sūrāx şudan* 'to be perforated' *San.* 199r. 4.

D **tilen-** (**d-**) Refl. f. of **tile:-**; s.i.s.m.l., in SW Az., Osm., Tkm. **dilen-**, usually meaning 'to ask for (something) for oneself, to beg'. **Uyğ.** VIII ff. Civ. **men Künbérmiş Saŋunda tilengü ol** 'he must ask me, Künbérmiş S. (for the payment)' *USp.* 35, 4: **Xak.** XI **em sem aŋar tilenip** 'I sought for (*ṭalabtu*) a remedy (*Hend.*) for it' *Kaş. I* 407, 28; **tilengil** 'seek' *III* 43, 20; n.m.e.: *KB* **iki ajun tilen** 'seek for both worlds for yourself' 443: **Kıp.** XIII *kaddā mina'l-kudya* 'to beg' **tile:n-** *Hou.* 43, 10: XIV *şaḥada* ditto **dilen-** *Bul.* 50v.: XV *şaḥata* ditto **(kovala-/kov-/)tilen-** *Tuh.* 21b. 9.

D **tilin-** (**d-**) Refl. f. of **til-**; n.o.a.b. **Xak.** XI **teri: tilindi:** 'the hide split lengthways (*inṣaqqa ṭūla(n)*) like straps' (*al-qidd*) *Kaş. II* 149 (**tilinü:r, tilinme:k**): **Çağ.** XV ff. **tilin-** *şarḥa şarḥa burīda şudan* 'to be cut in slices' *San.* 199r. 4.

Tris. V. DLN-

D **tuluŋla:-** Den. V. fr. **tuluŋ**; properly 'to strike on the temples'. **Xak.** XI **ol kulın tuluŋla:dı:** *wakazahu 'alā laḥyahi wa taḥt uḏnihi* 'he struck (his slave) on the chin and below the ear' *Kaş. III* 409 (**tuluŋla:r, tuluŋla:ma:k**).

D **tılaŋur-** pec. to Uyğ. and noted only in the Infin. which seems to mean 'eloquence'; morphologically obscure, but ultimately der. f. **tıl. Uyğ.** VIII ff. Bud. **tıla:ŋurma:k** *TT VIII G*.11; *U I* 17, 9; *Hüen-ts.* 1986; *USp.* 59, 18; *Suv.* 506, 13.

Dis. DLR

VU?D **tiler** Hap. leg.; the name of some kind of insect; Müller suggests 'the praying mantis', no doubt regarding it as the Aor. of **tile:-** used as a Noun. **Uyğ.** VIII ff. Bud. ('dogs, tortoises, snakes, violent evil animals with fangs and talons, birds, flies) **tiler**, (ants, beetles, etc.') *U II* 35, 20–24.

Tris. DLR

VU(D) **tolursuk** the second vowel has been read as a *fatḥa* but looks more like a *damma*; survives in NC Kır. **tolarsak** *R III* 1193, in *Yud.* **tolorsuk** 'a small bone which links the knuckle bone to the shinbone in the leg of a quadruped'; there is a related Kzx. word **tilersek** translated 'shin bone' in *R III* 1383 and 'Achilles' tendon' in *MM* 361. Morphologically obscure, but hardly a basic word. **Xak.** XI **tolursuk** 'the heel' (*al-'aqib*), usually used for the heel of a quadruped (*'aqibu'l--dābba*) *Kaş. I* 502.

Dis. DLS

VU?F **talas** n.o.a.b.; ?a l.-w.; *Kaş.* also mentions the word as a place-name. **Xak.** XI **talas** (*lām* unvocalized) *al-maqbaḍ* (error for *al--miqbaş*) that is 'the cord which is stretched at the winning post (*al-ğāya*) for horse races and

(competitions at) striking with a polo-stick' *Kaş. I* 366; **tasal** 'the boundary (*al-madā wa'l-ḥadd*) which is set up for (competitions in) striking with a polo-stick'; it is a metathesis (*qalb*) of **tala:s** (*sic*) (a similar metathesis in Ar. is quoted) *I* 392.

VU **tulas** n.o.a.b. **Xak.** XI *al-wachu'l-sāhim* 'a pale (or emaciated) face' is called **tulas yü:z** *Kaş. I* 366: *KB* **tümen yılda berü tul erdim tulas** 'for countless years I have been a pale widow' 84: **Kıp.** XIII *al-ḥaqīr* 'humble, despised' (opposite to *calīl* 'illustrious') **ţula:z** *Hou.* 26, 17.

Dis. V. DLŞ-

D **talaş-** (?d-) Recip. f. of **tala:-**; s.i.a.m.l.g., in SW Az., Osm., Tkm. **dalaş-**, with the same shades of meaning as **tala:-**. See *Doerfer* II 923–4. **Uyğ.** VIII ff. Civ. (in a contract for the cession of land; my elder and younger brothers, children and relatives whoever they may be) **talaşmazunlar** 'are not to dispute (this cession)' *USp.* 15, 11–12; **béş yek talaşur** 'five demons fight one another' *TT I* 29; a.o. *do.* 74 (**çaşut**): **Çağ.** XV ff. **talaş-** *kūşiş kardan* 'to make war, quarrel' *San.* 159r. 2 (quotns.): **Xwar.** XIV **talaş-** 'to dispute, object, quarrel' *Quṭb* 169: **Kom.** XIV 'to quarrel' **talaş-** *CCG*; *Gr.*: **Kıp.** XIII *xāşama* 'to quarrel' **talaş-** (Imperat. in error **-gil**) *Hou.* 40, 1: XV (whoever speaks) **anın bile talaşkaymen** *aḍārib ma'ahu* 'I shall come to blows with him' *Kav.* 27, 10; *xāşama* (**savaş-** and) **talaş** *Tuh.* 15a. 3: **Osm.** XV–XVI **dalaş-** (once **talaş-**) 'to quarrel'; in two or three texts *TTS I* 173; *II* 254; *IV* 731.

D **teliş-** (d-) Hap. leg.; Co-op. f. of **tel-**. **Xak.** XI **ola:r ikki: ta:m telişdi:** 'they two competed in breaking through (*fī ṭaqb*) a wall' (etc.); also used for helping *Kaş. II* 108 (**telişü:r, telişme:k**).

D **tileş-** (d-) Co-op. f. of **tile:-**; survives in SE Türki **tileş-** (*Shaw* only); Tkm. **dileş-** 'to ask of one another'. **Xak.** XI **ol meniŋ birle: ne:ŋ tileşdi:** 'he competed with me in searching for the thing' (*fī iftiqādi'l-şay' wa nuşdānihi*) *Kaş. II* 108 (**tile:şü:r** (*sic*), **tileşme:k**): **Çağ.** XV ff. *San.* 199r. 5 (**tile:-**).

D **tiliş-** (d-) Hap. leg. ?; Co-op.f. of **til-**. **Xak.** XI **ol maŋa: yarında:k tilişdi:** 'he helped me to cut a strap' (*fī qaddi'l-qidd*); also used for competing *Kaş. II* 108 (**tilişü:r, tilişme:k**).

Dis. DLY

F **talu:y** (?d-) originally specifically 'the sea', later used for any large body of water. A Chinese l.-w. In 'Nachworte zur Inschrift von Tonjukuk' (in Radloff, *Die alttürkischen Inschriften von Mongolei*, zweite Folge, St-Pétersbourg, 1899) p. 18, Hirth made the plausible suggestion that it represented the Chinese phr. *ta* 'great' (*Giles* 10,470) and *lei* (*Giles* 6,843 w. the 'water radical' attached). This *lei* (Middle Chinese *lywi* i.e. *?lui*) was a medieval name of the Sang-kan River in Chih-li (NE China) down which the Türkü advanced in their raids towards the sea in late VII. As they had never before approached the sea they may well have thought that it was the Great Lui River. An early l.-w. in Mong. as *dalay* (*Haenisch* 31) perhaps borrowed direct fr. Chinese. The word in *Oğ.* below and NE, most dialects, **talay** *R III* 878 and Tuv. **dalay** are re-borrowings fr. Mong. **Türkü** VIII (I campaigned up to the Shantung plain and) **talu:yka: kiçiğ tegmedim** 'just failed to reach the sea' *I S* 3; a.o. *T* 18: VIII ff. (I am a golden eagle . . .) **talu:yda: yatıpan** 'lying by the sea' *IrkB* 3: **Uyğ.** VIII ff. Man.-A. **ol taluy** 'that sea' (or lake?) *M III* 10, 14 (i): Man. **emgeklig taluydın keçürtüŋüz** 'you have brought us across a sea of suffering' *TT III* 51; **taluy ögüzdeki balıklar** 'the fishes in the sea' *do.* 90; a.o. *do.* 163: Bud. **uluğ taluy ögüz él(l)igi** (the Bodhisattva) 'great ruler of the sea' *U I* 18, 1; o.o. *Suv.* 354, 7 (**étiğsiz**); *Kuan.* 177 (**andık-**); *U II* 55, 3 (ii); in *PP* **taluy** and **taluy öğüz**, both meaning 'sea', are common: **(Xwar.** XIII(?) **munda itil müren degen bir dalay bar érdi** 'here there was a large body of water called "the river (Mong. l.-w.) Volga"' *Oğ.* 157; **dakı daluy** (*sic?*) **dakı müren** 'lakes and rivers' *do.* 101).

Mon. DM

1 ta:m (?d-) originally 'a wall' (by implication built of mud or mud bricks); s.i.a.m.l.g. w. a wide range of extended meanings including 'a building with earth walls; a brick-built structure; a grave mound'; SW Az., Osm. **dam** 'roof'; Tkm. **ta:m** 'a brick-built structure'. **Türkü** VIII (I have written this inscription) **bu: taşka: bu: ta:mka:** (*sic*) 'on this stone and these walls' *I SE*: Uyğ. VIII ff. Chr. *U I* 7, 16–17 (**béşük**): Bud. **tam tokıyu** 'pounding into shape the (earth) walls' (in building a house) *TT VI* 82: Civ. (if a man falls from his horse or is flogged or) **tamdın tüşüp** 'falls off a wall' *II I* 181; **tegirmi tam içinte esrük boltıŋ** 'you have become drunk within a walled enclosure' *TT I* 57: **Xak.** XI **ta:m** *al-cidār* 'wall' *Kaş. III* 157; *I* 153 (**ükeklig**), 307 (**ükekle:-**), and nearly 40 o.o. translated *al-cidār*, *al-ḥā'iṭ* 'wall' or *al-sūr* 'town wall': XIII(?) *Tef.* **dam** 'wall, building' 116; **tam** ditto 283: XIV *Muh. al-ḥā'iṭ* **ta:m** *Rif.* 179 (*Mel.* 75, 13 **tıwa:r**); *al-saṭḥ* 'a roof' **da:m** 76, 6; **ta:m** 179: **Çağ.** XV ff. **tam** *ţam . . . saqf ma'nāsina* 'roof' *Vel.* 175 (quotn.); **tam** *dīwār-i saray* 'palace wall' *San.* 161 v. 4: **Xwar.** XIII(?) **bu üyniŋ da'amı** 'the wall of this house' *Oğ.* 249 (Mongoloid spelling representing a long vowel): XIV **tam** 'wall' *Quṭb* 169: **Kom.** XIV 'roof' **tam** *CCI*; *Gr.*: **Kıp.** XIII *al-saṭḥ* **ta:m üsti:** *Hou.* 6, 4: XIV **ţam (t-)** *sic* ditto. *Id.* 66; ditto **ţa:m** *Bul.* 16, 10: XV *suṭūḥ* (also *al-qā'ir* ?meaning, perhaps error for *al-qā'ida* 'foundation') **tam** *Tuh.* 19b. 11: **Osm.** XIV ff. **dam** (and ? **ţam**) 'building, cowshed, prison', and the like in several texts *TTS I* 174; *II* 254; *III* 165; *IV* 188.

VU **2 tam** Hap. leg.; there is no widely current Turkish word for 'bolt, door-bar'. **Xak.** XI **tam** *lizāzu'l-bāb* 'the bolt or bar of a door'; hence one says **kapuğ tamlattı:** 'he fastened (*ṣadda*) the door with a bar' *Kaş. I* 337.

VU?IF **tı:m** Hap. leg.; there is perhaps some misapprehension here; the word is prob. a l.-w. from Chinese *tien* 'shop, inn' (*Giles* 11,173; *Pulleyblank*, Middle Chinese *tem*) which would explain why it was used for 'wine merchant('s shop)'. **Xak.** XI **tı:m** *al-ziqqu'l-mamlū'* *xamr* 'a skin filled with wine'; **tı:mçı:** *al-xammār* 'a wine merchant'; some people call 'a wine merchant' (*tāciru'l-xamr*) **tı:m,** but the former is more correct, because **-çı:** is the suffix for persons carrying on professions (*al-muḥtarifīn*) *Kaş. III* 136.

1 tum (?**d-**) Hap. leg. **Xak.** XI **tum** *al-bard fī aṣli'l-luğa* 'cold' as the basic word; but they use **tumlığ** for 'cold' and 'a cold (*al-bārid*) thing' *Kaş. I* 338.

VU **2 tum** pec. to Xak. **Xak.** XI **tum** 'uniform' (*al-balhīm*) of a colour when speaking of horse's coats (*fī ṣīyāti'l-xayl*); hence one says **tum kara: at** 'a uniformly black horse', and **tum torığ at** 'a uniformly dark bay (*kumayt*) horse' *Kaş. I* 338: *KB* (do not look for a big army) **er üdrüm tile ham tulum tum bile** 'look for picked men with standard equipment' 2339.

Mon. V. DM-

tam- (**d-**) 'to drip'; s.i.m.m.l., in SW Az., Osm., Tkm. **dam-**; in some modern languages the der. f. **tamçıla-** is used as well as, or instead of, **tam-**. **Xak.** XI **su:v tamdı:** 'the water (etc.) dripped (*qaṭara*) *Kaş. II* 26 (**tama:r, tamma:k**); five *o.o.*: *KB* **sözi yumşak erdi tılı tüz tamar** 'his speech was gentle, and his tongue dripped equably' 464; **qalamda kara tamsa altun kelir** 'if black (ink) drips from the pen, gold comes' 2715: XIII(?) *Tef.* **tam-** 'to drip' 283: XIV *Muh. qaṭara* **dam-** *Mel.* 30, 7; **tam-** *Rif.* 114 (adding *wa naqaṭa* 'to drip'): **Çağ.** XV ff. **tam-** 'to drip' (*çakīdan*); in *Rūmī* **tamla-** *San.* 161r. 11 (quotns.): **Xwar.** XIII **tam-** (of blood, etc.) 'to drip' '*Ali* 35, 48: XIV ditto *MN* 72, etc.: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **ṭam-** *qaṭara Id.* 66: XV *darafa* (*sic*, ?read *darina* 'to be dirty') *wa naqaṭa* **ṭam-** *Tuh.* 16a. 6: **Osm.** XIV ff. **dam-** (sometimes spelt **ṭam-**) 'to drip'; c.i.a.p. *TTS I* 174; *II* 254; *III* 165; *IV* 187.

Dis. DMA

F **1 tamu:** 'hell'; l.-w. fr. Sogdian *tmw*; in the medieval period the form **tamuğ**, possibly borrowed fr. some other Iranian language, appeared. One of the few pagan religious terms which was taken over by Islam. S.i.s.m.l. in both forms; see *Doerfer* II 936. **Türkü** VIII ff. (the road which leads) **tamu kapğıŋa** 'to the door of hell' *Chuas.* 126; **tamu yérin** 'the country of hell' *do.* 161: **Uyğ.** VIII ff. Man.-A *M I* 13, 15 (**1 a:ğ-**): Man. *TT III* 14 (**to:-**): *Bud.* **tamu** is fairly common, e.g. **tamulı yılkılı** '(rebirth in) hell or as an animal' *U II* 33, 7; (you have suffered grievous pains) **tamudakı teg** 'like those in hell' *U III* 46, 18 etc.: **Xak.** XI **tamu:** a name for 'hell' (*cahannum*) *Kaş. III* 234: *KB* **tamudın yırar** 'it is far from hell' 292; **soluŋdın tamu ornı uştmax oŋ ol** 'hell is on your left and paradise on the right' 917; **iki ev yarattı bu xalqka kamuğ biri atı uçmak birinip tamuğ** (*sic*) 'he created two dwelling places for all these people, the name of one is paradise and of the other hell' 3654: XIII(?) *Tef.* **tamuğ** 'hell' 284: XIV *Muh.*(?) *cahannum* **tamuğ** *Rif.* 138 (only): **Çağ.** XV ff. **tamuğ/tamuk** *ṭamu cahannum ma'nāsına Vel.* 175; **tamuğ/tamuk** *dūzax* 'hell' *San.* 161v. 19 (quotn.): **Xwar.** XIII **tamuğ** '*Ali* 52: XIV ditto *Qutb* 169: **Kom.** XIV 'hell' **tamu/tamuk/tamux** *CCI*, *CCG*; *Gr.*: (**Kıp.**) XIII *cahannum* **Tkm. ṭa:mu:** *Hou.* 8, 21: XIV **ṭamu:** ditto *Id.* 66: XV ditto *Tuh.* 11a. 8: **Osm.** XIV ff. ditto; c.i.a.p. *TTS I* 671; *II* 873; *III* 663; *IV* 733.

?E **2 tamu:** at the end of a verse in *Kaş. I* 420, 5 is prob. a scribal error for **ṭamu:**.

?D **toma:** Hap. leg.; morphologically Pass. Dev. N./A. fr. **to:-**, but with no very clear semantic connection. **Xak.** XI **toma: buxsun** 'that which rises to the top (*ma yataṣā'ud 'alā'l-ra's*) of a jar of millet beer' *Kaş. III* 234.

Dis. V. DMA-

time:- n.o.a.b.; noted only in the Hend. **ét-time:-**, which seems to mean 'to prepare'. See **timeg, timen-**. **Uyğ.** VIII ff. Bud. [gap] **étdi timedi** 'he prepared' (acc. to the Chinese text his 'books and pictures' (for the homeward journey)) *Hüen-ts.* 84; **oğğurak étingey timegeymen** 'I shall make thorough preparations' (and collect an enormous army with elephants) *do.* 318–19.

Dis. DMB

PUF **tembin/tenpin** a liquid measure for wine, pec. to **Uyğ.** Civ. and clearly a Chinese l.-w.; it must have been a fairly small quantity since in *USp.* 4, 1–2 **otuz tembin bir kab bor** 'a skin of wine containing 30 *tembin*s' and in *Malov DUD* 1, 6 **otuz tembin bir kab süçüğ**, same meaning, are mentioned. The word is discussed at length, in Japanese, by N. Yamada in *Memoirs of the Faculty of Letters, Osaka University*, XI, March 1965, pp. 92–3.

Dis. DMC

VUDF **tı:mçı:** N.Ag. fr. **tı:m**; 'wine merchant'; n.o.a.b. **Xak.** XI *Kaş. III* 136 (**tı:m**): *KB* **yağı ol bu bor timçi** 'the wine merchant is an enemy (of mankind)' 2098.

Dis. V. DMC-

D **tamçur-** (?**tamçır-**) der. f. of **tam-** n.o.a.b.; the Suff. **-çur-/çür-**, etc. is extremely rare; in **tapçur-** and **kikçür-** it is a

Sec. f. of **-şur-/-şür-**, which is prima facie a Caus. f. of **-ş-**, but there is no parallel **-ş-** form of this verb and the question whether there is one of **külçir-** is an open one. This may, of course, be fortuitous, *Kaş.*'s statement that it formed Inchoative Verbs is prima facie convincing, whatever its origin morphologically. **Xak.** XI **yağmur tamçurdı:** *taraş-şaşa* (MS. in error *tarşasa*) *'l-maṭar wa cā'a'l-tall* 'the rain drizzled and there was a slight shower' (and the like) *Kaş. II* 175 (**tamçura:r** (MS. *tamçıra:r*), **tamçurma:k**); (in a note on the four kinds of verbs containing four consonants) the third kind consists of Intrans. Verbs meaning 'almost to do something, and genuinely intend to do it but to approach the action gradually and by degrees', for example **su:v tamçurdı:** (MS. *tamçırdı*) 'the water drizzled (*taraşşaşa*) from the clouds and oozed out (*sariḥa*) a little' *II* 200, 26 ff. (and see **taşğur-**): (**Çağ.** XV ff. **tamşı-** 'to drink wine slowly from the glass, not hurrying but enjoying the flavour' *Vel.* 175 (quotn.); **tamşı-** (spelt) same translation *San.* 1611. 19 (quotn.); no doubt a survival of this Verb).

Dis. DMD

D **tamdu:/tamduk** Hap. leg., but see **tamduksuz**; presumably Dev. N.s fr. **tamıd-**. **Xak.** XI **tamdu:** *al-ḍaram* 'a fierce fire, blaze'; also called **tamduk** *Kaş. I* 418.

Dis. V. DMD-

PU?DF **tamıd-** 'to blaze up'. Survives as **tamız-**, same meaning, in NE Koib., Sag.: NC Kır., Kzx.; NW Kaz., Kk., Nog. Prob. a Den. V. fr. the Chinese word *yen* 'flame, blaze', etc. (*Giles* 13,069 or 13,151–2 which were *ḍiam* in Karlgren's Archaic (but not Ancient) Chinese) in which case the borrowing must go back to a very early period; cf. **bitl:-**. **Uyğ.** VIII ff. Bud. **kaltı kuruğ otuŋ tıltağında ot tamıdur éḍiz küyer örtenür** 'just as fire, by reason of (the presence of) dry kindling flames and burns high and blazes' *U II* 8, 26 ff.

D **tamıt-** (**d-**) one of several Caus. f. of **tam-**; survives in SE Türki, *Shaw* 65, *Jarring* 293. Cf. **2 tamtur-**, **tamız-**. **Xak.** XI **ol su:vnı: tamıttı:** *qaṭṭara'l-mā'* 'he dropped the water (etc.) in small drops' *Kaş. II* 311 (**tamıtu:r, tamıtma:k**).

PUD **tamḍul-** Hap. leg.; morphologically Pass. f. of **tamıḍ-**, which is irregular as that is an Intrans. V. **Uyğ.** VIII ff. Bud. **kaltı başda tamḍulmış tonda tutunmış küyer otuğ öçürğeli tavranurça** 'just as (people) caught in garments which are on fire from head (to foot) hurry to put out the burning fire' *Suv.* 141, 8–10.

D **tamdur-** Caus. f. of **tamıḍ-**; the position of the word in *Kaş.* indicates that the third consonant was **-d-** (? for **-ḍ-**) in Xak. N.o.a.b **Uyğ.** VIII ff. Bud. **tamḍurdum men kamağda yég nomluğ yulağ** 'I have kindled the torch of the supremely good doctrine' *U I* 22, 3–4; o.o. *III* 32, 19 ff. (**süksük**) and 23; *TT VII* 40, 98, and 112; *Hüen-ts.* 1908–9 (**içın**); *USp.* 102a. 35 (**yula:**): **Xak.** XI **ol o:t tamdurdı:** (MS. in error *tamturdı*) 'he kindled (*awqada*) the fire'; also used for 'to light' (a lamp, *asraca*) *Kaş. II* 176 (**tamdurur, tamdurma:k**): *KB* **fasād tamdurur ol uḍınmış otuğ** 'wickedness makes that dying fire blaze up' 4412.

D **tamtur-** (**d-**) Caus. f. of **tam-**; survives in SE Türki **tamdur-**; SW Tkm. **damdır-**. **Xak.** XI **ol anıŋ ağzıŋa: su:v tamturdı:** 'he ordered that water should be dripped (*bi-taqaṭṭur*) into his mouth' *Kaş. II* 175 (**tamturur, tamturma:k**; 'this is a weak (*ḍa'īfa*) word').

Tris. DMD

PU?F **tama:ta:** Hap. leg.; the first letter is undotted but must be either **b-** or **t-**, prob. the latter since **b-** before **-m-** is very unusual in Xak.; Brockelmann's and Atalay's suggestion of **y-** is excluded by its position in *Kaş.*; a very unusual form, prob. a l.-w. **Xak.** XI **tama:ta:** 'a piece of thin dough (*'acīn*) of the kind used for pastry wrapped round a fat fowl, or a piece of meat so that its juices (*wadakuhā*) are not spilt when it is cooked' *Kaş. I* 445.

D **tamduksuz** Hap. leg.; Priv. N./A. fr. **tamduk**; **-t-** in these texts often represents **-ḍ-**. **Uyğ.** VIII ff. Bud. Sanskrit *nirupādāna iva śikhī* 'like a fire without kindling' **ta:mtuksu:z** (*sic*) **od ya:lı:nı te:g** *TT VIII A.*29.

Dis. DMĞ

SF **tamuğ** See **tamu:**.

S **tamak** See **tamğa:k**.

1 tamğa: an old word ending in **-ğa:**; not semantically connected with **2 tamğa:**; originally a 'brand' or mark of ownership placed on horses, cattle, and other livestock; it became at a very early date something like a European coat of arms or crest, and as such appears at the head of several Türkü and many O. Kır. funerary monuments, see L. P. Kyzlasov, 'Novaya datirovka yeniseiskoi pis'mennosti' (*Sovetskaya arkheologiya*, 1960, III) and 'O datirovke pamyatnikov yeniseiskoi pis'mennosti' (*do.* 1965, III). It was the word used for a Chinese 'seal' and passed into Mong. in this meaning as *tamağa* (*Kow.* 1643). S.i.a.m.l.g. w. some phonetic variations; in SW Az., Osm. **damğa**; Tkm. **tağma**; a l.-w. in Pe. and other foreign languages, see *Doerfer* II 933, where the word is discussed at great length. **Türkü** VIII ff. Man. **tamğa** is used for the mystical 'seals' of the Manichaeans *Chuas.* 177 (see note thereon), 181, etc.: **Uyğ.** VIII ff. Man. **üç tamkalarığ** (*sic*) **bütürdi** 'they carried out the (obligations created by the) three seals' *TT III* 144: Bud. in Buddhist terminology Sanskrit *mudrā* 'a mystical gesture or pose' translated in Chinese by a word

which normally means 'seal' is translated **tamğa**, e.g. **etöz közedgü tamğa tutmış kergek** 'one must assume the pose (*mudrā*) for protecting the body' *TT V* 8, 53; a.o.o. in *TT V*: Civ. *TT I* 129 (**3 al**); in *USp.* **tamğa** is very common for 'the personal seal' impressed on commercial documents: **Xak.** XI **tamğa:** 'the seal' (*ṭābi'*) of a king or other individual *Kaş. I* 424: *KB* **kédin boldı tamğa kamuğ savçıka** 'thereafter he (Muḥammad) became the seal (Ar. technical term *al-xātim*) of all the prophets' 45; (the king) **wazirlık aŋar bérdi tamğa ayağ** 'gave him the post of Vizier, a seal and a title' 1036: XIV *Muh. al-'alāma* 'a mark' **tamğa:** *Mel.* 51, 2; *Rif.* 146; *al-xatm* ('seal') *wa'l-ḥadāra* . . . 'seal and (?meaning'; *Rif. dāğ* 'brand') **tamğa:** 85, 1; 119: **Çağ.** XV ff. **tamğa** 'a sign or mark' (*'alāma wa nişān*); and the implement with which they seal or mark (*muhr wa nişān kunand*) something, or brand (*dāğ numāyand*) livestock; and a grant (*fattah*) of tithes or government taxes'; and also a seal or sign on the decrees of Turkish rulers, those written in liquid gold being called **altun tamğa**, those in red ink **al tamğa** and those in black ink **kara tamğa** *San.* 161 v. 13 (this refers primarily to the chancery practices of the Mongol rulers of Persia): **Xwar.** XIII(?) (I have become your *xağan* . . .) **tamğa bizke bolzun buyan** 'let virtue be our distinguishing mark' *Oğ.* 98–9: **Kom.** XIV 'seal' **tamxa** *CCG*; *Gr.*: **Kıp.** XV *xatm* **ṭamğa** *Tuh.* 14b. 8; *kayy* 'brand' **tamğa** *do.* 31a. 1.

D **2 tamğa:** Hap. leg.; Dev. N. fr. **tam-**. **Xak.** XI **tamğa:** 'any affluent (*sā'id*) of seas, pools, rivers, and the like'; and 'a narrow arm of the sea' (*furḍatu'l-baḥr*) is called **tamğa:** *Kaş. I* 424 (verse).

D **tamğa:k (d-)** Dev. N. (connoting habitual action) fr. **tam-**; lit. 'constantly dripping', but in practice 'the throat', or perhaps more precisely 'the soft palate'. Practically syn. w. **boğuz**. S.i.m.m.l.g. sometimes with extended meanings like 'the mouth of a river' (cf. **2 tamğa:**) and 'food'; in SW Az. (meaning 'palate'), Osm., Tkm. **damak**. **Uyğ.** VIII ff. Man. *TT II* 16, 16 (**opra:-**); *M II* 11, 20 (**tütün**): Bud. **tılım tamğakım . . . kurıyu** 'my tongue and throat being dry' *U III* 37, 29–30; (placing the ring finger in turn) **alınka tamğakka yürekke** 'on the forehead, the throat, and the heart' Müller, *Zauberritual* (SPAW, 1928), 22, 5: Civ. **til tüpi boğzı öpke:sl ta:mğa:kı** 'the root of the tongue, the throat, lungs, and throat (or palate?)' *TT VIII I.*1 (the difference of meaning between it and **boğuz** here is obscure); **boğuz tamak** (*sic*) *H I* 12 (**ağrı:-**): **Xak.** XI **tamğa:k** *al-ḥalq wa'l-ḥancara* 'throat (or palate) and throat (or gullet)' *Kaş. I* 469; (if a man talks too much) **tamğak kata:r** 'his jaw (*al-ḥanak*) stiffens through dryness of the mouth' *I* 467, 9; the Turks call *al-ḥulqūm* 'the throat or gullet' **tamğak** and the Oğuz etc. **tamak** *I* 33, 17: XIII(?) At. '**asal tatrup ilkin tamak** (*sic*) **tatıtıp** 'first he gives you honey to taste, and makes a pleasant taste in your throat' 207; *Tef.* **tamağım** 'my throat' 283: XIV *Muh.*(?) *al-laḥāt* 'the uvula' **ta:ma:k** (mis-spelt *ya:ma:k*; and *al-ḥalq* **boğaz**) *Rif.* 140 (only): **Xwar.** XIV **tamak** 'throat' *Qutb* 169: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *saqfu'l-ḥalq* 'the roof of the throat' **ṭama:k** (and *al-ḥulqūm* **boğa:z**) *Hou.* 20, 5: XIV **ṭamak** ditto *Id.* 66: XV *zardama* 'throat' **tamaw**; **Tkm. tamağ** *Tuh.* 17b. 10.

Dis. V. DMĞ-

D **tamğır- (d-)** Hap. leg.; Inchoative f. of **tam-**; cf. **tamçur-**. **Xak.** XI **su:v tamğırdı:** 'the water was on the point of dripping (*kāda . . . an yaqṭur*) from the ice' *Kaş. II* 179 (**tamğira:r, tamğırma:k**).

Tris. DMĞ

D **tuma:ğu:** (?**d-**) Dev. N. fr. ***tuma:-** Den. V. fr. **1 tum**; 'a cold in the head'. S.i.a.m.l.g.; the first vowel is consistently **-u-** or an equivalent; in SW Az. **tumov**; Tkm. **dümev**; in Osm. *Sami* 910 spells it **ṭomağı** but says that it was obsolete, *Red.* has the same spelling, the XX Anat. forms are **duma, dumağ, dumağa, dumağı** *SDD* 473–4 (all very common) and **domağa, domağı** *do.* 456 (both Hap. leg.). **Uyğ.** VIII ff. Civ. **tumağu bolup kétmeser** 'if a man has a cold which will not go away' *H I* 144; a.o. *H II* 35, 27: **Xak.** XI **tuma:ğu:** *al-zukām* 'a cold in the head' *Kaş. I* 447: XIV *Muh. zukām* **du:ma:ğu:** *Mel.* 65, 1; **tu:ma:ğu:** *Rif.* 164: **Kıp.** XV *axṣam* 'having a cold in the head' **ṭumaw** (in margin in SW(?) hand **ṭumağ**) *Tuh.* 4a. 7; *zukām* **ṭumaw** (MS. in error *ṭamaw*); ditto **tumağ** *do.* 18a. 1: **Osm.** XIV–XVIII **dumağ/ṭumağu**, occasionally **dumağı/ṭumağı**; common down to XVIII, esp. in dicts., *TTS II* 324; *III* 212; *IV* 245.

D **tamğa:çı:** N.Ag. fr. **1 tamğa:** the official title of an officer whose duties related to the **tamğa:**; as the meaning of the latter term varied it is impossible to translate the word with confidence in most contexts. A l.-w. in Pe. and Mong. see *Doerfer* II 934. **Türkü** VIII the two representatives of 'my son the Türgeş Xağan of the On Ok (Western Türkü)' at Kül Tégin's funeral were **Maxaraç** (Sanskrit *Mahārājā*) **tamğaçı:** and **Oğuz bilge: tamğaçı:** *I N* 13: **Uyğ.** VIII ff. Civ. a **tamğaçı** is mentioned in *USp.* 64, 2 an obscure late document relating to **tamğa kümüş** 'money due for taxes' (not, as Radloff supposed, 'minted money'), and seems to mean some kind of 'tax collector': **Xak.** XI *KB* **köni erse kılkı bolur tamğaçı** 'if his character is upright he becomes a *tamğaçı*' 4046: **Çağ.** XV ff. **tamğaçı** *'āmil wa mubāşir-i fi'l-i tamğa* 'an official, the supervisor of the business of the *tamğa*' (which seems fr. the quotn. to be taxation) *San.* 161 v. 15.

D **tamğa:lığ** P.N./A. fr. **1 tamğa:**; s.i.s.m.l. **Türkü** VIII ff. **tanuklu:ğ sav tamğa:lı:ğ biti:g éşi:dmi:şte: körü: körmi:ş yég** 'a statement before witnesses, a sealed document; seeing is better than hearing' *Tun. III*a. 2–4

(*ETY II* 94): Yen. **tamkalığ** (*sic*) **yılkı: buŋsı:z erti:** 'his branded livestock were unlimited' *Mal.* 26, 6: **Xak.** XI **tamğa:lığ** *Kaş. I* 527 (**tamğa:lık**): XIII(?) *Tef.* **tamğalığ** 'sealed' (book) 283.

D **tamğa:lık** A.N. (Conc. N.) fr. **1 tamğa:**; pec. to *Kaş.* **Xak.** XI **tamğalık** 'a small ewer' (*al-ibrīq*): **tamğalık** 'a small table (*al-māyida*) which a man keeps for his own use' (*yaxuṣṣ bihā*); its origin is **tamğa:lığ** 'marked with a seal' (*al-ṭābi'*), because a king seals (*yaxtim*) his ewer and his private table; they contain (and carry) sufficient drink and food for a man. Hence every such ewer and table are called **tamğalık** because they are destined to have a seal (*xātim*) put on them, so that no one except the king can get hold of them; and if it was said that the *qāf* took the place of the *ğayn* (MS. in error *qāf*) because their points of articulation (*maxrac*) are close together, it would be correct (*cā'iz*) *Kaş. I* 527.

Tris. V. DMĞ-

D **tamğakla:-** Hap. leg.; Den. V. fr. **tamğa:k**. **Xak.** XI **ol anı: tamğakla:dı:** 'he struck him on the throat' (*'alā ḥalqihi*) *Kaş. III* 351 (**tamğakla:r, tamğakla:ma:k**).

D **tamğa:la:-** Den. V. fr. **1 tamğa:**; s.i.s.m.l. usually for 'to brand, to seal, to stamp', and the like. **Türkü** VIII ff. *Toy. IVr.* 3–5 (**aya:-**); Man. **tört yaruk tamğa köŋülümüzde tamğaladımız** 'we have sealed our minds with the four seals of light' *Chuas.* 177–8: **Uyğ.** VIII ff. Bud. **kögüz üze tamğalap** 'making the *mudrā* over the breast' *TT V* 8, 59: **Xak.** XI **ol bitig tamğa:la:dı:** 'he put the Sultan's seal (*ṭābi'*) on the letter' *Kaş. III* 353 (**tamğala:r** (*sic*), **tamğa:la:-ma:k**): XIV *Muh. xatama* 'to seal' **tamğa:-la:-** *Mel.* 25, 13; *Rif.* 108; *'allama* (*Rif.* adds *'alāma*) 'to mark' ditto 29, 5; 113.

Dis. DMG

D **timeg** Hap. leg.; transcribed *tümek*, but the association with **étig** makes it certain that this must be a Dev. N. fr. **time:-** the spelling of which is certain. **Uyğ.** VIII ff. Bud. . . . **ulatı étig timegler üze** 'with such preparations (or arrangements) as . . .' *U II* 40, 108.

VU (?D) **tümge:** 'single-minded, foolish'; n.o.a.b. **Uyğ.** VIII ff. Man. **adın tümke köŋüller** 'other simple minds' *TT III* 164: Bud. **tümge erdim erser** 'although I was foolish' *Hüen-ts.* 1947; a.o. *Suv.* 384, 21.

Dis. DML

D **tamlığ** (**d-**) P.N./A. fr. **ta:m**; 'having a wall'; n.o.a.b. **Uyğ.** VIII ff. Civ. *USp.* 15, 2–3 (**tegzindür-**): (**Xak.** XIII(?) *Tef.* **tamlığ suv** translating *nuṭfa* 'a drop of semen' is a parallel P.N./A. fr. **tam** 'a drop' a homophonous N. associated with **tam-** which is not noted before the medieval period).

D **tumlığ** (?**d-**) P.N./A. fr. **1 tu:m** (?, see **tumlı:-**); n.o.a.b. **Uyğ.** VIII ff. Man. **tumlığ suv** 'cold water' in antithesis to **isig suv** 'hot water' *Wind.* 41, 48; a.o. *do.* 39 (**ergür-**): Bud. **tumluğ yüzlüg** 'cold faced' (i.e. hostile, unsympathetic) *U III* 17, 17; 86, 3; *TM IV* 252, 18; *TT X* 354 (with an unacceptable suggested etymology); a.o. *Hüen-ts.* 106–7 (**ö:d**): **Xak.** XI **tumlığ** *al-bard wa'l-bārid* 'cold' (N. and Adj.); (verse); the origin of **tumluğ** (*sic*) is **tum**; and one says **ölüg yüzi: tumluğ** 'the dead man's face is cold'; that is his relatives shun him after his death *Kaş. I* 463; *I* 338 (**1 tum**); *II* 217 (**titreş-**); *III* 439 (**bu:d-**) and a dozen o.o. of **tumlığ** or **tumluğ**: *KB* (God created) **isig tumlığığ** 'heat and cold' 3726: XIII(?) Tef. **tumlu/tumluğ** 'cold' (Adj.) 311: XIV *Muh.*(?) *al-bārid* (opposite to 'hot' **i:si:**) **tumluğ** *Rif.* 150 (only, **sa:wu:k** in margin): **Kıp.** XIV **dumlu:** *al-bard ḥd.* 50; **ṭumlu:** *al-bārid do.* 66.

Dis. V. DML-

D **tumlı:-** (?**d-**) Den. V. fr. **1 tum** with the unusual, Suff. **-lı:-** instead of **-la:-**; 'to be cold'; n.o.a.b. It is possible that **tumlığ** the use of which both as N. and as Adj. is remarked on by *Kaş.* is a Dev. N./A. fr. this V. and not a P.N./A. fr. **1 tum**. **Uyğ.** VIII ff. Bud. **ölüp bütün etözi tumlıp** (*sic*) 'he died and his whole body became cold' *Suv.* 4, 20: **Xak.** XI **su:v tumlı:dı:** 'the water was cold' (*barada*) *Kaş. III* 294 (**tumlı:r, tumlı:ma:k**; verse): *KB* **bu munça isinmek azu tumlımak** 'to be so hot or cold' 4701; **irig sözke tumlır kişi köŋli terk** 'a man's heart is quickly chilled by harsh words' 5221.

VUD **tamlat-** Hap. leg.; Caus. Den. V. fr. **2 tam**; 'to bar (a door)'. **Xak.** XI *Kaş. I* 337 (**2 tam**).

D **tumlıt-** (?**d-**) Caus. f. of **tumlı:-**; 'to chill'; n.o.a.b. **Xak.** XI **ol su:v tumlıttı:** 'he chilled (*barrada*) the water' (milk, etc.) (**tumlıtu:r, tumlıtma:k**); and one says **ol anıŋ köŋülin tumlıttı:** 'he angered him (*aġḍabahu*) and chilled his heart so that he came to dislike him' *Kaş. II* 344 (**tumlıtu:r, tumlıtma:k**): *KB* (pride is unprofitable and) **köŋül tumlıtur** 2120; (a frowning face and bitter words) **kişig tumlıtur** 2577; a.o. 4706: XIV *Muh. dabbara* 'to exert oneself' (this makes no sense, ?metathesis of *barrada*) **tumlut-** *Mel.* 26, 1; *Rif.* 108.

Tris. DML

PU?D **tumlıtu:** this word occurs in **Uyğ.** VIII ff. Civ. in eight documents in *USp.* (13, 4; 56, 6 etc.) in the phr. **toğuru tumlıtu satdım** which clearly means 'I have sold outright and irrevocably'. It is difficult semantically to regard it as a Ger. in **-u:** of **tumlıt-**; cf. **töleç.**

DF **tamu:luğ** P.N./A. fr. **tamu:**; 'hellish'; n.o.a.b. **Uyğ.** VIII ff. Bud. (if someone breaks his father's and mother's heart) **ol tınlığ tamuluğ bolur** 'that individual becomes destined for hell' (and is not reckoned as a son or daughter) *PP* 11, 6: (**Xak.** XI *KB* the wise man's saying has come to me as follows

tamudın yırar tep tamuluk özi 'the man whose spirit is hellishness is far from hell' 292; this makes little sense in the context and may be corrupt).

Trs. V. DML-

D **tamu:la:-** Hap. leg.; clearly der. fr. **1 ta:m**, but morphologically inexplicable. **Xak.** XI **ol su:vuğ tamu:la:dı:** *şadda sikr bi'l-mā'* 'he dammed up the water' *Kaş. III* 327 (**tamu:-la:r, tamu:la:ma:k**).

VUD **tümi:le:-** Hap. leg.; Den. V. fr. ***tümi:**. **Xak.** XI **eşye:k tümi:le:di:** *ratakа'l--ḥimār wahwa iḏā 'adā 'adv bi-qafazān* 'the donkey advanced in short jumps'; the form more commonly used is **tümi:lendi:** *Kaş. III* 326 (**tümi:le:r, tümi:le:me:k**).

D **tumluğlan-** Refl. Den. V. fr. **tumluğ (tumlığ)**; n.o.a.b. **Xak.** XI **ol bu: uğurnı: tumluğlandı:** 'he reckoned that this period (*al-waqt*) was cold' (*bārid*) and gave up his plan (*irtada'a 'ani'l-'azm*); and one says **ol apar tumluğlandı:** 'he showed him boorishness and hostile looks' (*cafā' wa kulūḥa'l-wach*) *Kaş. II* 273 (**tumluğlanu:r, tumluğlanma:k**).

VUD **tümi:len:-** See **tümi:le:-**.

Dis. DMN

temen 'a large needle, packing needle'. Survives in NC Kzx. **teben** and perhaps one or two other languages. **Uyğ.** VIII ff. Civ. **temen** 'a large needle' is tentatively read in *Fam. Arch.* 2, 48, 50: **Xak.** XI **temen yigne:** *al-ibratu'l-kabīra* 'a large needle' *Kaş. I* 402; *III* 35 (**igne:**); (Atalay erroneously altered **tümen**, q.v., to **temen** in *III* 367, 10): XIV *Muh. al-misalla* 'a large packing needle' **temen** *Mel.* 69, 3; *Rif.* 170: **Kom.** XIV 'needle' **temen** *CCG*; *Gr.*: **Kıp.** XV (PU) *bābtūza* (unidentifiable, ?corrupt) **temen** *Tuh.* 7b. 13.

té:mln (d-) 'immediately', originally apparently in the sense of the immediate future, but more often, from an early date, 'in the immediate past, just now'. Survives in SW Osm. as **demin** (with the accent on the first syllable) in the latter sense. The discussions of this word in *PP*, p. 254, note 3 and *TT I*, p. 21, note 86, written before the publication of *Kaş.* are not well founded. **Uyğ.** VIII ff. Man.-A *M I* 14, 10–11 (I:): Bud. **antada basa témin** 'immediately after that' *U I* 33, 12; (if a man has faith) **ol kişi témin çın kişi tétir** 'that man is immediately called a loyal man' *TT V* 26, 113; **témin ök** 'immediately' *do.* 24, 53; 26, 116; *X* 274; *U III* 5, 12; o.o. *PP* 62, 1 (**öğlen-**); *Suv.* 619, 18–19 (**ançada:**): Civ. *TT I* 86 (**ancada:**): **Xak.** XI **té:mln** an Adv. (*ḥarf*) meaning *qabl hāḏihi'l-sā'a* 'before this moment'; one says **té:mln keldim** 'I have just arrived' *Kaş. I* 409.

tuma:n (d-) 'mist, fog'. S.i.a.m.l.g.; in NW Kk.; SW Az. Osm. **duman**; Tkm. **duma:n**; a l.-w. in Pe., Russian and other foreign languages, see *Doerfer* II 935. Cf. **bu:s. Türkü** VIII ff. **üze: tuman turdı: asra: toz turdı:** 'the fog was stationary above and the dust below' *IrkB* 15: **Uyğ.** VIII ff. Bud. *Hüen-ts. frag.* (**satğa:-**): **Xak.** XI **tuma:n** *al-ḍabāb* 'mist, fog' *Kaş. I* 414; and 3 o.o.: *KB* 285 (**ajunçı:**): **Çağ.** XV ff. **tuman** . . . (2) 'a thick mist' (*buxār-i ğalīẓ*) which rises from the ground and covers the face of the sky; also called **duman** *San.* 182r. 16; **duman** 'the mist which rises from the ground'; but the steam (also *buxār*) which rises from soup, food, and the like is called **buğ** *do.* 225v. 20; a.o. *do.* 136r. 23 (**2 bu:**): **Xwar.** XIV **tuman** 'fog' *Qutb* 185: **Kom.** XIV 'fog' **tuman** *CCI*; 'gloomy faced' **tuman betli** *CCG*; *Gr.*: **Kıp.** XIII *al-ḍabāb* **ṭuma:n**: XIV **ṭuman** ditto *Id.* 66; *Bul.* 2, 16: XV ditto *Tuh.* 23r. 6; *al--ğaym* 'fog' **ṭuma:n** *Kav.* 58, 4.

F tümen properly 'ten thousand', but often used for 'an indefinitely large number'; immediately borrowed from Tokharian, where the forms are A *tmān*; B *tmane, tumane*, but Prof. Pulleyblank has told me orally that he thinks this word may have been borrowed in its turn fr. a Proto-Chinese form ***tman**, or the like, of *wan* 'ten thousand' (*Giles* 12,486). It became an early l.-w. in Mong. as *tüme(n)* (*Haenisch* 154) and in Pe. as *tümān* and other foreign languages, see *Doerfer* II 983, where the word is discussed at great length. S.i.s.m.l., but in some, perhaps a reborrowing fr. Pe. or Mong. **Türkü** VIII **bir tümen artukı: yetı: bıŋ** '17,000' *II S* 1; a.o.o. for '10,000'; **bir tümen ağı:** 'innumerable precious things' *I N* 12: VIII ff. (one spiraea became a hundred, a hundred a thousand) **mıŋ tavılku: tümen bolti:** 'a thousand spiraeas became ten thousand' *IrkB* 32: Man. **yüz artukı kırk tümen yek** '1,400,000 demons' *Chuas. I* 12: **Uyğ.** VIII **[ü]ç tümen** '30,000' *Şu. W* 7; in **bıŋ yunt tümen koñ** 'a thousand horses and ten thousand sheep' *do W* 9(?) and side (*ETY I* 182) the word is not intended to be precise: VIII ff. Man.-A **sansaz tümen yıl boltı** 'it has been countless myriads of years' (since we departed from you) *M I* 10, 4–5: Bud. *PP* 1, 5 (**özlüg**) a.o.o., nearly always for 'an indefinitely large number': Civ. the irrevocable sale of a property is often described as **mıŋ yıl tümen künke tegi** 'for a thousand years and ten thousand days' *USp.* 13, 10 etc. (the phr., which also occurs in VIII *Şu. E* 9, is prob. taken from Chinese): **Xak.** XI **tümen** *al-kaṯīr* 'much, many' of anything; one says **tümen törlüg sö:zle:di:** 'he talked volubly on every kind of subject': **tümen mıŋ** *alf alf fi'l-'adad* 'a million'; one says **tümen mıŋ yarma:k** 'a million *dirhams*' (*sic*) *Kaş. I* 402; **tüme:n** (*sic*) **çeçek** 'all kinds (*anwā'*) of flowers' *I* 233, 26; (scorpions, flies, and snakes) **dük mıŋ kayu tümenler** 'in innumerable quantities' *III* 367, 10: *KB* **tümen** 'an indefinitely large number' is common, e.g. **tümen mıŋ törüttüŋ bu sansız tirig** 'Thou hast created these innumerable living beings' 21; o.o. 2, 22, 84, 159, 172, etc.: XIII(?) At. (this world looks nice from the outside, but within it are) **tümen nā-xwuşī** 'innumerable

unpleasantnesses' 218: **Çağ.** XV ff. **tümen** an expression for 'a large number' (*çokluk*); also *on biŋ miqdārı 'Uṯmān akçası* 'a sum of ten thousand Osmanlı small silver coins' *Vel.* 220 (quotn.); **tümen** '10,000'; and the Mongols call an *amīr* with an army of 10,000 *mīr-i tümen*; and the people of Persia call '10,000 *dīnārs*' *yak tümān San.* 185r. 14: **Xwar.** XIV **tümen** in both senses *Quṯb* 190: **Kom.** XIV '10,000' **tümen** *CCG*; *Gr.*: **Kıp.** XIV **tümen** *al-badra* 'a sum of 10,000 *dirhams*' *Id.* 40; **dümen** '10,000'; also called **tümen** *do.* 50: **Osm.** XIV–XVI **tümen** in both senses, fairly common *TTS I* 705; *II* 911; *III* 692.

Dis. V. DMN-

D **tamın-** (d-) Hap. leg.; Refl. f. of **tam-**; irregular since **tam-** is Intrans. **Xak.** XI **ol ö:zine: ya:ğ tamındı:** 'he set himself to drip (*bi-taqṭīr*) the oil for himself' *Kaş. II* 149 (**tamınu:r, tamınma:k**).

D **timen-** Hap. leg.; Refl. f. of **time:-**; 'to prepare oneself'. **Uyğ.** VIII ff. Bud. **étiniŋ timeniŋ** 'prepare yourselves (Hend.)' *Hüen-ts.* 230.

Tris. DMN

D **tamındı:** (d-) Hap. leg.; Dev. N./A. fr. **tamın-**. **Xak.** XI **tamındı: su:v** *qaṭāratu'l-mā'* 'dripping water' *Kaş. I* 450.

D **tuma:nlığ** (d-) P.N./A. fr. **tuma:n**; 'foggy, misty'. S.i.m.m.l.g.; in NW Kk.; SW Az., Tkm. **dumanlı**. **Uyğ.** VIII ff. Man. **tumanlığ yekler** 'the demons of fog' *M II* 11, 10: (**Xak.**) XIV *Muh.*(?) *yawm muğim* 'a foggy day' **tu:ma:nlu:ğ** (mis-spelt *tu:ma:ğlu:ğ*) **kü:n** *Rif.* 185 (only).

DF **tümenlig** P.N./A. fr. **tümen**; 'numbered in tens of thousands'; n.o.a.b. **Türkü** VIII ff. Man. **miŋlig tümenlig kuvrağ** 'a congregation of thousands and tens of thousands' *TT II* 8, 57: **Uyğ.** VIII ff. Man. **tümenlig yekler** *M II* 11, 10.

Dis. DMR

?D **tamar/tamır** (d-) 'vein, artery' (the two are not distinguished in the texts quoted below). The original form seems to have been **tamır** with **tamar** as the Oğuz form, and this makes it improb., although still poss., that it is the Aor. of **tam-** used as a N., since that should have been **tamar** everywhere. **Tamur** was in any event a Sec. f. due to labial attraction. S.i.a.m.l.g. w. some extended meanings; in SW Az., Osm. Tkm. **damar**, elsewhere **tamır**, or occasionally **tamur**. **Uyğ.** VIII ff. Man.-A (the arrow) **öz tamarıŋa** (?, MS. *tmrıŋa*) **tegdi** 'reached his own vein' *Man.-uig. Frag.* 401, 8: Bud. **sipiri tamırı** 'his muscles and veins' *U III* 35, 20; *TM IV* 254, 101; **iki kata tamırım tokıp** 'my pulse beats twice' (but cannot beat a third time and comes to rest) *U III* 37, 35–6: Civ. **suv tamırı ḳurısar** 'if the veins of water dry up' he vegetation dries up) *TT I* 55—**kimniŋ narı yoğun bolsar kanağı yépil** 'if a man's arteries thicken it is easy to bleed him' *do. VII* 42, 3; **su:v ö:l ö:tüş**(?) **a:lta:çı ta:marla:rı** 'the internal vessels which receive the passage of water and moisture' *do. VIII I.*1: **Xak.** XI **tamur** (*sic*) 'a vein (*al-'irq*) in the body'; the **Oğuz** say **tamar** with **-a-** because they always seek lightness (*al-xiffa*) and **-a-** is the lightest of the vowels, so they have recourse to it *Kaş. I* 362; *III* 201 (**berğe:len-**): *KB* **otaçı térildi tamur körditler** 'the physicians assembled and felt his pulse' 1057; **tamurın teşer** 'he pierces his vein' (and sucks his blood) 4099: XIII (?) *Tef.* **tamar** 'vein' 283: XIV *Muh. al-'irq* **tamar** *Mel.* 45, 14; *Rif.* 139: **Çağ.** XV ff. **tamur** *ṭamar . . . rag ma'nāsına* 'vein' *Vel.* 174 (quotn.); **tamur** (spelt) *rag wa rīṣa-i diraxt* 'vein; the roots of a tree' *San.* 161 v. 17 (quotn.): **Oğuz** XI **tamar** see Xak.: **Xwar.** XIII **tamır** 'vein' *Ali* 35: XIV **tamar** *Quṯb* 169: **Kom.** XIV 'vein' **tamar** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-'irq* **ṭama:r** *Hou.* 21, 18: XIV **ṭamar** *al-'irq wa'l-cins muştarak* both 'vein' and 'race, kind' *Id.* 66; *al-'irq* **ṭamar** *Bul.* 3, 13; *al-cins* (**kök** and) **ṭamar** *do.* 5, 6: XV *al-'irq* **tamar** *Kav.* 61, 9; *Tuh.* 24b. 8; *cadr* (for *cadr*) 'root, origin' **ṭamur** (in margin **ṭamar**) *do.* 11 b. 11.

temir (d-) 'iron'. S.i.a.m.l.g., usually as **temir**; in NE Tuv.; SW Az., Osm., Tkm. **demir**; a l.-w. in Mong., Pe., and other foreign languages see *Doerfer* II 1012, III 1190–1. **Türkü** VIII **temir kapığ** 'the Iron Gate', a pass on the road between Samarkand and Balkh mentioned several times in *I, II, T., Ix.*: **Uyğ.** VIII ff. Man.-A *M I* 8, 11–12 (**ol**): Bud. **temir talğuk** 'an iron nail' *U III* 47, 9; o.o. *PP* 31, 5; 33, 2 (**1 aç-**); *TT IV* 12, 42; *V* 10, 93: Civ. in the calendar text *TT VII* 17, 17 **temir** is used to translate (Chinese) 'metal' in the list of the five elements; **Temür** is a common element in P.N.s in *USp.*: **Xak.** XI **temür** *al-ḥadid* 'iron' *Kaş. I* 361 (prov.); o.o. *I* 42 (**1 ark**); 187 (**éğeş-**); 519 (**tupul-**); *II* 21 (**çök-**); *III* 40 (**yultuz**): XIII(?) *Tef.* **temür** 'iron; iron fetters' 297: XIV *Muh. al-ḥadid* **demür** *Mel.* 11, 2; 61, 8; 75, 8; **temür** *Rif.* 84, 160, 178; a.o. 79, 8; 183 (**kazğu:k**); *Rbg.* **témür** 'iron (nail)' *R III* 1135: **Çağ.** XV ff. **témür** *demür . . . āhan ma'nāsına* 'iron' *Vel.* 196; **témür** (spelt) *āhan*, also a P.N. *San.* 200v. 10 (followed by several phr.): **Xwar.** XIII(?) **temür** (? **demür**) **cıda** 'an iron lance' (Mong. l.-w.) *Oğ.* 99; a.o.o.: XIV **temür/témür** *Quṯb* 175–6; *Nahc.* 11, 7: **Kom.** XIV 'iron' **temir**: *CCI*, *CCG*; *Gr.* 240 (quotn.): **Kıp.** XIII *al-ḥadid* **temür** *Hou.* 23, 19; both **temür** and **demür** appear as a component in P.N.s listed in *do.* 29; *al-ḥadid* **temir** (*sic*) also called **demür** *do.* 31, 13: XIV **temir** *al-ḥadid* also pronounced with **d-** *Id.* 40 (and 3 phr.); **demür** *al-ḥadid*, also pronounced with **t-** *do.* 50; *al-ḥadid* **temür** *Bul.* 4, 12; a.o. in phr. 2, 12: XV *al-ḥadid* **temir** *Kav.* 55, 3; 58, 7; *Tuh.* 12b. 12 (and in several *phr.*): **Osm.** XIV ff. **demir** (but in XIV–XVI normally **demür**) 'iron'; c.i.a.p. *TTS I* 191; *II* 276–7; *III* 178; *IV* 203.

tümrüg (d-) 'tambourine' or the like; n.o.a.b.; cf. **küvrüg**. **Oğuz** XI **tümrüg** *al-daff* 'tambourine' *Kaş. I* 478: XIV *Muh.* (among the royal instruments) *al-ṭabl* 'drum' **dü:mrüg** *Mel.* 51, 4; **tü:mrü:g** (mis-spelt) *Rif.* 146; *al-daff* **dümrı:** 63, 2; **tümrı:** 161: **Kıp.** XIII (in a list of craftsmen and the like and their instruments) *al-mudiff* 'tambourine player' ⟨**tümrü:çi**; *al-daff*⟩ **tümrü:** *Hou.* 24, 10 (this must have been the original text): XIV **dümrü:** *al-daff Id.* 50: **Osm.** XIV–XVIII **dümrü** (*?sic, dumru* in text) 'tambourine' in three XIV and one or two later texts *TTS I* 228; *II* 325; *IV* 246.

VUD **tomrum** Hap. leg.; N.S.A. fr. **2 tomur-**. **Xak.** XI **tomrum yığa:ç** *xaṣab maqṭū' ka-'alāti'l-askāf* 'a shaped piece of wood like a shoe-maker's last' (and the like) *Kaş. I* 485.

Dis. V. DMR-

VU?D **1 tomur-** (of the nose, etc.) 'to bleed'; n.o.a.b. This meaning would be very appropriate for a Caus. f. of **tam-**, and it is tempting to regard this as a Sec. f. of ***tamur-**, particularly since the word is occasionally so vocalized in *Kaş.*, but there is no doubt that the first vowel was rounded, and a sound change **-a->-o-** is unlikely at this period even before **-m-**. **Uyğ.** VIII ff. Civ. **kan tomurmakka em** 'a remedy for nose bleeding' *H I* 126, 129 (specifically the nose, in both cases the remedy is inserted in it); a.o. *do.* 181 **(bertin-)**: **Xak.** XI **er burnı: tomurdı:** 'the man's nose bled' (*ra'afa*) *Kaş. II* 85 (spelt *tamurdı*, followed by **2 tomur-**); **bu: oğul ol burnı: tomurğa:n** (spelt *tamurğa:n*) 'this boy's nose is constantly bleeding' *I* 518; same phr., but spelt *yomurğa:n*, similar translation *I* 524, 16.

VU?D **2 tomur-** prima facie Caus. f. of VU ***tom-**; 'to cut in a rounded shape'. Hap. leg. (but see **tomrum, tomruş-**) unless it survives in NE Tel. **tomır-** 'to cut through (a log)' *R III* 1238. The first vowel is uncertain; SW Osm. **tomruk** 'a bud; a boulder; a lump of wood' seems to be a Pass. Dev. N./A. fr. it, and this, taken with the Tel. V. would point to **-o-**, but in Osm. 'the rounded beak (of a bird)' is pronounced **tomşuk**, whereas in all other languages, including Tkm., it is pronounced **tumşuk**, and this looks like a parallel Dev. N. fr. ***tumış-**, Recip. f. of ***tum-**. **Xak.** XI (following **1 tomur-**) and one says **er yığa:ç tomurdı:** (*kasra* as well as *ḍamma* on *mīm*) 'the man cut a piece of wood in a rounded shape (*qata'a . . . mudawwara(n)*) like the base of a column' *Kaş. II* 85 **(tomurur** (*tā'* unvocalized), **tomurma:k)**.

VUD **tomruş-** Hap. leg.; Recip. f. of **2 tomur-**. **Xak.** XI **ol menin birle: yığa:ç tomruşdı:** 'he competed with me in cutting a piece of wood in a rounded shape like a tray with a foot-stand' (*k'al-xiwān*) *Kaş. II* 213 **(tomruşu:r, tomruşma:k)**.

Tris. DMR

D **temirçi: (d-)** N.Ag. fr. **temir**; 'blacksmith'. S.i.m.m.l.; in SW Az., Tkm. **demirçi**; Osm. **demirci**. **Uyğ.** VIII ff. Civ. (my slave named [gap]) **temirçi** 'a blacksmith' *USp.* 73, 2: **Xak.** XI *Kaş. III* 268 **(tokı:-)**: *KB* (in a list of craftsmen) **temürçi** 4458: XIV *Muh. al-ḥaddād* 'blacksmith' **demürçi** *Mel.* 11, 12; 57, 5; *Rif.* 85; **temürçi** (unvocalized) 155: **Kom.** XIV 'blacksmith' **temirçi** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥaddād* **temirçi:** *Hou.* 23, 19; 50, 18.

D **temregü (d-)** Dev. N. fr. ***temre:-** Den. V. fr. **temir**; 'a skin disease in which the skin is covered with dry scabs'; herpes, tetter, and the like; presumably so called because the skin looks like rusty iron. Survives either directly or in cognate forms in NE Khak. **temire:** NC Kır., Kzx. **temiretki**; SC Uzb. **temiratki**; NW Kaz. **timreü**; Kk. **temiretki/temirew**; Kumyk, Nog. **temirev**; SW Az. **demrov**; Osm. **temregi**; Tkm. **demrev. Xak.** XI **temregü:** *al-quwabā'* 'tetter' *Kaş. I* 491: **Kıp.** XIV **demregü:** *al-quwabā'* *Id.* 50: XV ditto **temrew** (in margin in second hand **temregi**) *Tuh.* 28b. 13.

D **temürge:n (d-)** Den. N. fr. **temir**; recorded by *Red.* only in SW Osm. as **temren** which is not a genuine Osm. form. See **1 başak. Oğuz** XI **temürge:n** *naṣlu'l-sahm* 'arrow-head' *Kaş. I* 522: (XIV *Muh.*(?) *al-nuṣūlī* 'a maker of arrow-heads' **demrençi** *Rif.* 157 only): **Kıp.** XIII *al-sinān* 'spear-head' **temre:n** *Hou.* 13, 15; XIV **Tkm. demren** *al-naṣl*; **(Kıp. başak)** *Id.* 50: **Osm.** XVI **demren** *Vel.* 128 **(1 başak)**.

D **tamırlığ (d-)** Hap. leg.(?); P.N./A. fr. **tamır. Xak.** XI **tamırlığ et** 'meat which is full of veins and sinews' (*'urūq wa a'ṣāb*) *Kaş. I* 495.

D **temirlig (d-)** P.N./A. fr. **temir**; 'made of iron' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. *U II* 25, 26 (ört); *TM IV* 253, 65–6 **(tiken)**: **Xak.** XI (after **temürlük**) and with **-g** *ṣāḥibuhu*, i.e. **temürlüg** 'owning iron' *Kaş. I* 506.

D **temürlük (d-)** Hap. leg.?; A.N. (Conc. N.) fr. **temir. Xak.** XI **temürlük** 'a place at which iron-stone is melted and iron is refined from it' *Kaş. I* 506.

Dis. DMS

VUF **tumsa:** Hap. leg.; a l.-w. presumably Iranian. **Arğu:** XI **tumsa:** *al-minbar* 'a pulpit'; *ğayr aṣlīya* 'not originally Turkish' *Kaş. I* 423.

Dis. DMŞ

?D **tumşuk** 'a bird's beak', perhaps with the implication of its being a curved beak; if so perhaps a Pass. Dev. N. fr. ***tumış-**, see **2 tomur-**. S.i.a.m.l.g.; a l.-w. in Pe., see *Doerfer* II 984. **Uyğ.** VIII ff. Bud. **(vacır tumşukluğ** 'with a *vajra* for a nose' *U II*, 60 2 (i)); (birds seize their entrails, lungs, and

livers) **tumşıklarında** 'in their beaks' *U III* 79, 4: **Xak.** XI **tumşuk** *al-minqār li'l-ṭayr* 'a bird's beak' *Kaş. I* 469: *KB* 77 (**çomğuk**): XIV *Muh. al-minqār* **tumşık** *Mel.* 73, 8 (misvocalized *tamşık*); *Rif.* 176: **Çağ.** XV ff. **tumşuğ/tumşuk** (1) *minqār*-i *ṭuyūr*; (2) metaph. 'a nose'; (3) metaph. 'the spur of a mountain' *San.* 185r. 23 (quotns.): **Xwar.** XIV **tumşuk** 'a bird's beak' *Nahc.* 43, 1; 338, 13: **Kıp.** XIII *al-minqār* **dumşak** (*sic?*) *Hou.* 10, 15: XV *minqār* (**burun**; in margin in SW (?) hand) **ṭumşuk** *Tuh.* 33b. 8.

Dis. V. DMŞ-

D **tamış-** (**d-**) Hap. leg.; Co-op. f. of **tam-**. **Xak.** XI **su:v tamışdı:** 'the water dripped' (*taqāṭarat*) from the ice, etc. *Kaş. II* 110 (**tamışu:r, tamışma:k**).

Dis. V. DMZ-

D **tamız-** (**d-**; **tamuz-**) Caus. f. of **tam-**; cf. **2 tamtur-, 1 tamıt-**. Survives in one or two NE and NW languages. Not to be confused w. the **tamız-** which is the modern f. of **tamığ-**, q.v. **Uyğ.** VIII ff. Civ. **karağu sıçğannıŋ ötin tamızsar** 'if one drips the gall of a black mouse into it' *H I* 56–7; **üç kata burunka tamızğu ol** 'one must drop it three times into the nose' *do.* 127; a.o. *H II* 12, 86: **Xak.** XI **ol su:v tamuzdı:** 'he dripped (*qaṭṭara*) the water' (etc.) *Kaş. II* 86 (**tamuzur, tamuzma:k**); a.o. *II* 164, 20: *KB* **kılıç kan tamuzsa** 'if the sword drips blood' 2715: (**Kıp.** XV in a list of 'very unusual' Caus. f.s, the Caus. f. of *naqaṭa* 'to drip' is given as **tamzır-** *Kav.* 69, 15; cf. **emüz-**).

Tris. DMZ

D **tamızım** (**d-**) N.S.A. fr. **tamız-** 'a single drop' (of water, etc.). N.o.a.b. **Uyğ.** VIII ff. Bud. (it is possible to count) **bir bir tamızım sanın** 'the number of individual drops' (in a great ocean) *USp.* 89, 12: **Kıp.** XIV **ṭamzum** (*sic*) *al-qaṭra* 'a drop' *Id.* 66.

Mon. DN

1 ta:n 'a cool breeze'. Survives in NE Kaç., Koib., Sag. *R III* 822, and Khak. **Xak.** XI **ta:n** 'a cold wind' (*al-rīḥu'l-bārid*) which blows at dawn and sunset *Kaş. III* 157: *KB* (your mouth is like a cave) **sözüŋ çıksa andın saḥar tanı teg** 'if words proceed out of it (they are as cool) as a dawn wind' 2684.

F **2 tan** 'body'. An Iranian l.-w., cf. Persian *tan*, which was borrowed at an unusually early date. S.i.s.m.l. **Türkü** VIII ff. *IrkB* 3 (**tü:**): **Xak.** XI *Kaş. II* 307 (**kaşıt-**): XIII(?) At. **kamuğ taŋda tan turup** 'every morning the body stands up' (bows to the tongue and does worship) 147–8; *Tef.* **tan** 'body, individual, self' 297 (*ten*): XIV *Muh. al-cuṯṯa* 'body' **tan** *Mel.* 45, 12; *Rif.* 138: **Xwar.** XIV **ten/tén** 'body' *Quṭb* 175–7: **Kom.** XIV 'body; flesh' (as opposed to 'spirit') **tan**; common *CCG*; *Gr.* 240 (quotns.): **Kıp.** XIV **tan** *al-cism* 'body' *Id.* 40.

daŋ Hap. leg.?; onomatopoeic. **Xak.** XI **daŋ doŋ etti: ne:ŋ** *aḥassa'l-ṣay'* 'the thing made a low sound'; like the phr. **taŋ toŋ etti:** *ṣawwata* 'it made a noise' *Kaş. III* 357.

1 taŋ (**d-**) 'dawn'; s.i.a.m.l.g.; in NE Tuv.; SW Az. **daŋ**, Osm. **daŋ/taŋ**. Tkm. **daŋ**. Cf. **érte:**. **Türkü** VIII *T* 35 (**üntür-**): VIII ff. **taŋ taŋlardı:** (?error for, or misreading of, **taŋla:dı:**) 'the dawn broke' *IrkB* 26: Man. **kaltı yeme ta[ŋ attı** 'and as dawn [broke]' *TT II* 8, 61: **Uyğ.** VIII ff. Man. the text in *M II* 9 is a hymn to the (Sogdian Manichaean) god *Vām* 'dawn', translated **taŋ teŋri:** Bud. **taŋ taŋlayur erken** *PP* 31, 7; **taŋda sayu** 'every morning' *USp.* 60 la. 15 (**érte:**); 104, 2; o.o. *Hüen-ts.* 1966 (**ağtur-**): Civ. **taŋda sayu** *H I* 83, 163; **aç karında toŋuz öti uç taŋ birle içser** 'if he drinks pig's gall on an empty stomach on three (consecutive) mornings' (*sic?*, an unusual idiom) *do.* 175; o.o. *TT VII* 1, 24–31 (**érte:**); 35, 8 etc.: **Xak.** XI **taŋ** *al-ṣubḥ* 'the dawn' (verse); one says **taŋ attı:** *ṭala'a'l-facr* 'dawn broke' *Kaş. III* 355: *KB* **taŋ** 'dawn' is common 2536, 3612, 3954, etc.: XIII(?) *At.* 147 (**2 tan**); *Tef.* ditto 284: XIV *Muh. al-ṣubḥ* **ta:ŋla** *Mel.* 80, 1; **ṭa:n** *Rif.* 184: **Çağ.** XV ff. **taŋ** *ṣabāḥ Vel.* 178 (quotn.); **taŋla** *erte do.*; **taŋ** *ṣubḥ San.* 164r. 22 (quotn.): **Kıp.** XIII(?) *Oğ.* 31–2 (**érte:**) a.o.o.: XIV **taŋ** 'dawn' *Quṭb* 170; *MN* 40, etc.: **Kom.** XIV 'morning' **taŋ erte**; tomorrow' **taŋda** *CCI*, *CCG*; *Gr.* 234: **Kıp.** XIII *waqtu'l-saḥar* **ṭayn** (*sic*) *Hou.* 28, 13; (among the P.N.s) **Ṭankuş** (vocalized *Ṭonkuş*) 'the bird of dawn' *do.* 30, 6: XIV **ṭaŋ** ('with **-ŋ**') *al-ṣubḥ*; **ṭaŋla:** *waqtu'l-ṣubḥ*; you say **ṭaŋla: keldim** 'I came at dawn', and 'I shall come at dawn' **ṭaŋla: kelgemen** *Id.* 65; *ġadā* 'tomorrow' **ṭanda:** *Bul.* 13, 6; *al-ṣubḥ* (**d**) **ṭan** (*sic*) *do.* 13, 14: XV ditto **ṭan** *Kav.* 36, 13; *Tuh.* 21b. 13; *ġadā* **taŋda** *do.* 36, 10; **tan** 26b. 7; **ṭaŋ** *ṣabāḥ do.* 72b. 10; a.o.o.: **Osm.** XIV ff. **ṭaŋ** 'dawn'; c.i.a.p. *TTS I* 672; *II* 874; *III* 664; *IV* 733.

2 taŋ (**ʔta:ŋ**) 'wonder, surprise', and the like; s.i.a.m.l.g. except NE, esp. in the phr. **taŋ kalmak** 'to be astonished'; in SW only Tkm. **ta:ŋ**. **Uyğ.** VIII ff. Man. **ne taŋ savlar** 'what extraordinary statements' *M I* 35, 10; 36, 13 (a damaged text, the word is clear enough, but in 36, 13 at the end of a line and possibly only an extended scription of **ne teg** 'what kind of?'): Bud. **körkle taŋ arığ kızlar** 'beautiful, wonderful, pure maidens' *PP* 42, 8; **taŋ körtle seviglig közin** 'her wonderful, beautiful, lovely eye' *TT X* 550; o.o.; *Hüen-ts.* 1895 (**tavra:k**); *Suv.* 118, 6–7 (**tatı̈g**): **Xak.** XI **taŋ ne:ŋ** *al-ṣayu'l-'acīb* 'something wonderful, marvellous'; hence one says **ta:ŋ kördüm** 'I saw something wonderful' *Kaş. III* 355; a.o. *I* 62, 6; *KB* **taŋım bu menin** 'this is what surprises me' 786; **bu taŋ taŋsuk işler** 'these wonderful marvelous deeds' 794: XIII(?) *Tef.* **taŋ** *'acīb* 284: **Çağ.** XV ff. **taŋ** *ay ta'accub ma'nēsına* 'surprise' *Vel.* 177 (quotn.); **taŋ** *ta'accub San.* 164r. 24 (quotn.): **Xwar.** XIV **taŋ** 'wonder, wonderful' *Quṭb* 179. **Kom.** XIV

'wonder, miracle' **taŋ** *CCG*; *Gr.*: **Kıp.** XIV **ţaŋ** ('with -ŋ') *al-'acab* 'wonder' *Id.* 65: **Osm.** XIV ff. **ţaŋ** (in XV occasionally **daŋ**) 'wonder, wonderful'; common till XVI, sporadic till XVIII *TTS I* 175; *II* 256; *III* 166; *IV* 188.

VU **3 taŋ** onomatopoeic in the phr. **taŋ toŋ**; pec. to *Kaş.*? The vowel in the main entry is *ḍamma*, but see **daŋ**. **Xak.** XI **taŋ** (or *toŋ*?) **toŋ etti** 'the heavy thing made a noise (*taşawwata*) when it fell on a solid object' *Kaş. III* 356; a.o. *III* 357 (**daŋ**).

VU **4 taŋ** (?**téŋ**) Hap. leg.; the vowel is *fatḥa*, but this word comes after **1** and **2 toŋ** where *ḍamma* or *kasra* might be expected; perhaps a l.-w. **Xak.** XI **taŋ** 'any building (*binā'*) which once existed, of which the superstructure (MS. *'amātuhu*, ? read *'imāratuhu*) has disappeared and the foundations (*aşluhu*) remain as a high mound (*tall*)'; it is the foundations of any ancient town (MS. *qâhandar*, read *quhandiz*) and the like *Kaş. III* 356.

?F **5 taŋ** Hap. leg.; almost certainly a l.-w.; 'sieve' is normally **élgek**. **Arğu:** XI **taŋ** *bi'l-işbā'* 'with a back vowel', *al-munxul* 'a sieve' *Kaş. III* 355.

VU?F **6 taŋ** occurs several times in commercial documents in **Uyğ.** VIII ff. Civ. as a measure of capacity for seed cotton; it must have been a fairly large measure since in *USp.* 2 the rent of a piece of ground for growing cotton was 'ten **taŋ kebez**', and *USp.* 70, 6 (**bütgür-**) relates to a transaction involving borrowing four **taŋ kebez** in the spring and returning seven in the autumn. Perhaps to be connected with Pe. *tang* 'a donkey load', but this word also means 'half a load', and in this sense looks like a l.-w. fr. **1 teŋ**, q.v. It is, however, unlikely that **1 teŋ** should be read in these Uyğ. passages.

1 teŋ (**d-**) basically 'equal' (to something else), hence 'equivalent' (to something else) and, of the two pans on a pair of scales 'level' (equal to one another). S.i.a.m.l.g.; in NE Tuv.; SW Osm., Tkm. **deŋ**. A l.-w. in various foreign languages including Pe. (see *Doerfer* II 941) where in the forms **tang/dang** it acquired the special meaning of 'half a load' on an animal's back (i.e. one equal to the other half), hence more generally 'a load, or package'. With these forms and meanings these Pe. words were reborrowed by some modern Turkish languages, e.g. Rep. Turkish **denk**. While there is no reasonable doubt that the Chinese word *têng* was a l.-w. in some early languages, see **2 teŋ**, the theory that it was also the origin of this word (see *Doerfer*, loc. cit.) is untenable since the meanings are quite different. **Türkü** VIII ff. Yen. **yağ[ıka:] teğmi:ş sü teŋi: yeti: bin oğlan erti:** 'the (size of the) army which attacked the enemy was equal to seven thousand young men' *Mal.* 26, 8.; **boğu:n téŋin bili:r erti** 'he knew the value (?) of the people' *do.* 32, 3 (both readings very dubious): **Uyğ.** VIII ff. Man.-A (the fourth thought is unceasing warfare with the passions. If you ask why?) **nızvanılarаŋ etözke teŋ teŋ tatağ tatağ üçün ınça küçlüg bolurlar** 'your passions become so strong because taste is equivalent to the body (?)' *M III* 12, 17 (ii) (in Buddhists terminology 'taste' is the fourth of the six *viṣayas*, the point seems to be that it is as strong as the body and so may overpower it): Bud. **bodısatvlarnıŋ köŋülü birle teŋ köŋülüg bulmakı erür** 'it is acquiring a mind equal to the minds of the Bodhisattvas' *U II* 48, 12–13; (if when engaged in trading I have cheated) **teŋin tarazukın** 'with a pair of scales' (measures of length and volume and so on) *U II* 77, 25; 86, 42; *TT IV* 10, 4; *Suv.* 135, 8; (for a ruler) **süli aşlı kértgünçli üçegü teŋ kergek** 'the army, the food supply and faith (or confidence?) are all three equally necessary' *TT V* 26, 105–6; (all people in the world) **bir ikintike tuşın teŋin körüp** 'seeing that they are equal (Hend.) to one another' *VI* 307–8: Civ. **teŋ ülüşlüg** 'in equal shares' *USp.* 11, 5; 29, 9; **bu borluk teŋinçe iki borluk** 'two vineyards each equal to this vineyard' *do.* 13, 14; o.o. *do.* 28, 6 (**üleş-**); 98, 17 (**ülüş**), etc.: **Xak.** XI **teŋ** *al-'idl wa'l-qirn* 'equal, equivalent'; hence one says **teŋ tuş** *al-'adl wa'l-qarīn* 'an equal, companion': **teŋ** *imkānu'l-ṣay' wa mawḍi'uhu wa fursatuhu* 'the possibility, proper place, and proper turn of something' (prov., 'if you erect a mill' **teŋsizde:** *fī ğayr mawḍi'ihi wa imkānihi* 'in an unsuitable place and conditions') *Kaş. III* 355; **küçi: teŋi: tokıştı:** *ḥāraba qadr ṭāqatihi* 'he fought as hard as he could' *II* 103, 26: *KB* **teŋ** is common, e.g. (if I bequeath gold and silver to you do not take them to be) **bu sözke teŋ-e** 'as valuable as this advice' 188; **yıparlı biligli teŋi bir yanı** 'perfume and knowledge are equally valuable and of the same kind' 311; (there is no one who is) **sana tuş teŋ-e** 'Thine equal (Hend.)' 7; **teŋ tuş** 4181; o.o. 186 (**altın**), 215, 413, 569, etc.: XIII (?) *At.* **törütmişte yok bil aŋa tuş teŋ-e** 'He has no equal in all creation' 24; a.o. 98 (**teŋe:-**); *Tef.* **teŋ tuş** 298: XIV *Muh.* (?) *qadru'l-qāma* 'the size of a man's stature' **teŋ** *Rif.* 190 (only): **Çağ.** XV ff. **téŋ** *beraber* 'equal, level', etc. *Vel.* 197 (quotns.); **téŋ** *barābar wa musāwi* 'equal' *San.* 202r. 23 (quotns.); a.o. 285v. 21 (**2 kur**): **Xwar.** XIII **téŋ** 'like, equal' *'Ali* 48: XIV **teŋ/téŋ** ditto *Qutb* 175–7; *MN* 6, etc.; a.o. *Qutb* 187 (**1 tu:ş**): **Kom.** XIV 'equal' **teŋ** *CCG*; *Gr.*: **Kıp.** XV *ṣinf wa'l-naẓir wa'l-miṯl* 'sort, equal, likeness' **teŋ** *Tuh.* 22a. 13; *miṯl* **teŋ** 35a. 11; *'alāmatu'l-taşbīh* 'an indicator of comparison' (*inter alia*) **teŋ** 89a. 12: **Osm.** XIV ff. **deŋ** (and once XIV **teŋ tuş**) 'equal' and the like; fairly common; mistranscribed *denk TTS I* 193; *II* 279; *III* 179; *IV* 206.

F 2 teŋ a word which seems to mean 'kind, sort' occurs in several early texts. It is plausibly suggested in *TT VI*, p. 90, s.v. **teŋ**, that in these passages it is a l.-w. fr. the synonymous Chinese word *têng* (*Giles* 10,877). The

following passages seem the clearest cases of this word, but there are prob. others where it has been mistaken for **2 taŋ** and thus transcribed. **Türkü** VIII ff. Man. *TT II* 8, 58 (**oyun**): **Uyğ.** VIII ff. Bud. **teŋ adınçığ erteni yinçü** 'various kinds of jewels and pearls' PP 34, 1–2; o.o. of **teŋ adınçığ** *do.* 71, 5; *Kuan.* 149.

E **3 teŋ** a word so transcribed and translated 'marsh(?)' (Brockelmann), 'lake' (Atalay) has been read in a verse in *Kaş. I* 528, 9–10; it is not vocalized; it is very unlikely that a word with this meaning should be a Hap. leg. *Kaş.*'s translation of the verse is 'it describes wild fowling and says "when the goose (should be "duck") saw me in that pool (*al-ğudar*) with a blunt arrow, this bird (the *kaşğalak*) dived into the water" '. It will be noticed that the last word of the first line (**ata:r** in the MS.) is not translated. The likeliest explanation is that *al-ğudar* is a scribal error for *al-ğadā* and that the verse read **taŋda: bile: körse: meni: ördek öte:r kalva: körüp kaşğalakı suvka: bata:r** 'the duck seeing me at dawn quacks; the *kaşğalak* seeing (my) blunt arrow dives into the water'.

tı:n (d-) *Kaş.* has two main entries **tın** 'breath' and **tı:n** 'rest', but it is unlikely that the distinction in length is semantically valid since elsewhere 'breath' is consistently spelt **tı:n** (note also that there are two main entries for 'bridle', **tin** and **tı:n**). Indeed it is likely that the same word was used for 'breath' and 'rest' (i.e. stopping to take breath). It is significant that this is one of the rare cases of a homophonous N. and V. and that the V. is translated both 'to breathe' and 'to rest'. The two words have therefore been treated as identical. **Tın** 'breath', sometimes by extension 'spirit, life', survives in all NE languages; NC Kır. (also **dım**); NW Kaz., Kk. NE Tel. (*R III* 1342), Khak. also have a word **tım** 'silent' which seems to be a Sec. f. **Türkü** VIII ff. Man. **tın tura teŋri** 'the God of the Zephyr'(?) *Chuas.* 34, etc. (see **1 tura:**): **Uyğ.** VIII ff. Man. **tın tura teŋri** *M I* 21, 1: Bud. *PP* 38, 4 **(1 ağu:)**; *U III* 43, 31 **(buz-)**: Civ. **tın alu umasar** 'if he cannot draw breath' *H I* 141; a.o. *do.* 60, etc. **(buzğak)**; **tını uzun** 'his life is long' *TT VII* 29, 17: **Xak.** XI **tın** *al-rūḥ wa'l-nafas* 'breath, soul(?)'; hence one says **anıŋ tı:nı:** (*sic*) **kesildi:** 'the man's breath was cut off' *Kaş. I* 339; **tı:n kişi:** 'a man who has retired (*al-mucimm*) and does not engage in work'; also used of any animal when it rests for some days and is released from work (*iḏā istarāḥa ayyā wa acamma*) *Kaş. III* 138; o.o. *I* 176 **(öçür-)**; 192 **(öçük-)**; 248 and three o.o.; all 'breath' and **tı:n**: *KB* **tın tokığlı** 'drawing **esgil āxir tınım** 'cut off my t' 394; a.o. 773: **Xwar.** XIV 192: **Kom.** XIV 'spirit, soul' mon); 'a fallow field' **tın tım** (*sic*) **bol-** *CCG*; ıp. XIV **tın** *al-rūḥ Id.* 40: **dın** *al-nafas*; one says **dının alıştı:** 'he breathed' (*tanaffasa*) that is **alıştı:** 'he received, or took', fr. **aldı:**, with **-ış-** for reciprocity (*al-muṣāraka*), his breath *do.* 50: XV *nafas* **tın** *Tuh.* 36a. 8.

VU **tıŋ** Hap. leg.; meaning doubtful. It has been suggested that this is the basis of **tıŋla:-** but this is very dubious. **Uyğ.** VIII ff. Civ. (the clatter of the ten-fold *kaş* (?'jade') game is heard . . .; if you break off(?) the game, your property has gone as garlic goes) **kaş tıŋı teg eḏgüŋ basdı** (?read **bezdi**) 'your good things have been shaken(?) like the sound(?) of the *kaş*' *TT I* 97–8.

tı:n the exact meaning is doubtful; the likeliest is 'halter', or 'leading-rein', but 'bridle' and 'rein' cannot be excluded. Survives in NE several dialects (*R III* 1360), Khak., and Tuv. **(dın). Uyğ.** VIII ff. Bud. (then the prince) **atın tınin tartap** (*sic*) 'reining in his horse' *USp.* 97, 3; a.o. *do.* 20 **(ke:rü)**: **Xak.** XI **tın** *al-miqwad* 'halter'; hence one says **tın tızğın** *miqwad wa 'inān* 'halter and rein' *Kaş. I* 339; **tı:n** *al-'inān III* 138.

VU **tıŋ** Hap. leg.; exactly synonymous with **tik**. **Xak.** XI one says **er tıŋ turdı:** *intaṣaba'l-racul qā'ima(n)* 'the man stood upright' *Kaş. III* 356.

to:n (d-) 'garment, clothing'. S.i.a.m.l.g., in most modern languages for 'outer garment, overcoat'; in SW Az., Osm. **don**; Tkm. **do:n**. It has been usual for some years to describe this as a l.-w. fr. Saka *ṭauna* 'clothing', but it is unlikely that the Turks would have had no native word for 'clothing', and there are difficulties about the initial sound; the resemblance is therefore prob. due to coincidence. **Türkü** VIII **(tonsız**, q.v.): VIII ff. Man. **ton** 'clothing' (i.e. everything that a man is wearing) *M I* 5, 13; 7, 11–14: **Uyğ.** VIII ff. **tonnuŋ biti** 'a body louse' (lit. clothing louse) *M I* 8, 14: Bud. **ton** 'clothing' common *U II* 15, 13; *III* 38, 17; *PP* 76, 1; Sanskrit *vastrā* 'clothing' **ton** *TT VIII D.*11; *barā* ditto **ton keḏim** (*khetim*) *do.* 38: Civ. **ton** 'clothing' common *TT I* 149; *VII* 26, 10; 38, 10 **(bıç-)**, etc.; *VIII I.*20; *USp. passim*: **Xak.** XI **to:n** *al-ṭawb* 'clothing' *Kaş. III* 137; over 100 o.o.: *KB* 84 **(tul)**; 474 **(2 at)**: XIII(?) At. **könilik tonın keḏ . . . keḏim ton talusı könilik tonı** 'put on the clothing of uprightness . . . the clothing of uprightness is the choicest of (all) clothing (Hend.)' 167–8; *Tef.* **keḏim ton** 309: XIV *Muh. al-ṭawb* **to:n/ṭo:n** *Mel.* 10, 10–11; *Rif.* 83: **Cağ.** XV ff. **ton** *giyecek . . . qaftān ma'nāsına* 'wearing apparel, outer robe' *Vel.* 224 (quotn.); **ton** *qabā* 'garment' *San.* 186v. 26 (quotn.): **Xwar.** XIII **ton bağı** 'belt' *'Ali* 21: XIV **ton** 'clothing' *Qutb.* 182 *MN* 62, etc.: **Kom.** XIV 'garment' **ton** *CCI*; *Gr.*: **Kıp.** XIII *al-farwa* 'a fur garment' **(kürk**; also called) **ṭo:n**, which is a generic term for 'clothing' (*al-malbūs*) *Hou.* 19, 12: XIV **ṭon** *al-ṭawb Id.* 67: XV *al-malūṭa* 'cloak'(?) **ṭon** *Kav.* 63, 17; *Tuh.* 34a. 13; *ṭawb* **ṭon** *do.* 10b.

13: **Osm.** XIV ff. **don** (common in XIV, sporadic later)/**ṭon** 'clothing'; c.i.a.p. *TTS I* 217; *II* 314; *III* 204; *IV* 236.

1 tu:n 'first born'. Survives only(?) in NE Alt., Tel. **tu:n** *R III* 1439; Khak. **tun**; Tuv. **dun**. Xak. XI **tu:n oğul** *bikru'l-mar'a* 'a woman's first born', that is the first child that a woman bears whether it is male or female; a female is (also) called **tu:n kı:z** that is 'the first daughter'; and a woman's first husband is called **tu:n beg** *Kaş. III* 137: XIV *Muh.*(?) *al-waladu'l-awwal* **tu:n** *Rif.* 144 (*Mel.* **i:le:rü:**).

VU **2 tu:n** Hap. leg.; comes between **to:n** and **1 tu:n** in *Kaş.* so cannot be a scribal error for **tı:n** although syn. w. it. **Xak.** XI **tu:n** *al-ṭum'anina* 'tranquillity'; hence one says **könül tu:n boldı:** 'his mind was at rest' (*iṭma'anna*) *Kaş. III* 137.

1 toŋ (d-) properly 'frozen hard', but sometimes, more indefinitely for 'very cold' and the like. S.i.a.m.l.g.; in NE Tuv.; SW Tkm. **doŋ**; Az., Osm. **don**. Homophonous w. **toŋ-Xak.** XI 'anything frozen hard' (*cāmid*) is called **toŋ**; hence 'frozen meat' is called **toŋ et**; also anything else *Kaş. III* 356: (XIII(?) *Tef.* **kış tonluğda** (*sic*) 'in the winter cold' 309): **Xwar.** XIII(?) (there is a high mountain here and on the top of it there is) **toŋ** (or ?**doŋ**) **takı** (or ?**dakı**) **muz** 'solid ice' (Hend.) *Oğ.* 230: **Kıp.** XIV **ṭoŋ** ('with **-ŋ**') *al-calīd* 'solid ice' *Id.* 65; a.o. *do.* (**toŋuz**).

VU **2 toŋ** 'solid' (not hollow); pec. to Xak. and prob. merely **1 toŋ** used metaph.; *al-ḥalfā* normally means 'alfalfa' or 'esparto grass', but also, acc. to Steingass 'bull-rush', which is prob. the meaning here. **Xak.** XI 'anything which has no internal hollow' (*cawf*) is called **toŋ**; hence *al-ḥalfā'* is called **toŋ kamış** that is 'solid (*muṣmat*) reed' *Kaş. III* 356: *KB* a man of exceptional strength of character is called (a powerful archer, resistant, hard and) **toŋ yürek** 'stout-hearted' 1949, 2271.

3 toŋ See **3 taŋ**.

tün (d-) 'night'; in some modern languages additionally or alternatively 'yesterday'. **Tün ortu:sı:** properly means 'midnight', and is often so used, but in the earliest period was also used as a cardinal point 'north'. S.i.a.m.l.; in NE Tuv. **dün** 'night'; **dü:n** (?crasis of **dünen**) 'yesterday'; in SW Az. **dünen**; Osm. **dün**; Tkm. **düyn** all meaning 'yesterday'. **Tünle:** 'at night', which is more likely to be an abbreviated Ger. of ***tünle:-** than a crasis of **tün birle**, occurs from an early period. Cf. **3 kéçe:**. **Türkü** VIII **yırğaru: tün ortu:sı:ŋaru:** 'to the north' *I S* 2, *II N* 2; o.o. *I E* 27, *II E* 22 (**udı:-**), etc.; VIII ff. (at midday he was astray) **tün ortu: kanta: negü:de: bolğay** 'where and how will he be at midnight?' *IrkB* 24: Man. i[**ki kün**] **tün** 'for two days and nights' *TT II* 6, 27–8; a.o. *M III* 19, 9 (i) (**1 öçeş-**): **Uyğ.** VIII **kün** [gap] **miş tün terilmiş** by day they [scattered?, and] at night they came together' *Şu. E* 1: VIII ff. Bud. **tün sayu** 'every night' *TT V* 10, 109; **bir kün bir tün** 'one day and one night' *Suv.* 140, 22; a.o.o.—Sanskrit *divā ca rātrau ca* 'by day and night' **tünle yeme: kündüz yeme:** *TT VIII E.*38; o.o. *do.* 32; *U II* 28, 5; *III* 25, 18; **kap kara tünle** 'on a very dark night' *TT III*, p. 28, note 71, 3: Civ. **tünle: . . . tünnüŋ künnüŋ** *TT VIII I.*14: **Xak.** XI **tün** *al-layla* 'night'; hence one says **tü:nle: keldim** 'I came at night' *Kaş. I* 339; nearly 20 o.o., occasionally spelt **tü:n**: *KB* (God created) **kün ay birle tün** 'the sun and moon and night' 3; **tün kün** 'by night and day' 39; **tünün ham künün** 78; **tünle sayu** 'every night' 2314; o.o. 952, etc.: XIII(?) *At.* (God created) **tünüŋ kündüzüŋ** 'your night and day' 13; o.o. 15, 16; *Tef.* **dün** 119; **tün** 'night, dark' 318: XIV *Rbğ.* **tün uykusın** 'sleep at night' *R III* 1548; *Muh. al layl* **dü:n** *Mel.* 80, 3; **tü:n** *Rif.* 184; *amis* 'yesterday' **dü:n** *do. do.*, followed by several phr. containing **dü:n/tü:n** and **dü:nle:/tü:nle:**: **Çağ.** XV ff. **tün** ('with **-ü-**, not **-u-**') *géce* 'night' *Vel.* 224; **tün** (1) *tārīk wa muẓlim* 'dark' (quotn.); (2) metaph. *şab* 'night' (quotn.) *San.* 186v. 23: **Xwar.** XIII **dünin günin** '*Ali* 22: XIII(?) **tün** (or? **dün**) **yaŋğakka** 'towards the north' *Oğ.* 320; **tün** (?**dün**) **sarıka**, opposite to **taŋ** (?**daŋ**) **sarıka** *do.* 336–8 seems rather to mean 'towards the west': XIV **tün, tünle** *Qutb* 190; **tün** 'night, yesterday' *MN* 3, etc.: **Kom.** XIV 'night' **tün**; 'yesterday' **tüne kün** *CCI, CCG*; *Gr.*: **Kıp.** XIII *amis* **tün kün** *Hou.* 28, 11; *niṣfu'l-layl* 'midnight' **tün buçkı:** (*sic*?) *do.* 17; *al-layl* **tün** *do.* 18; *albāriḥa* 'yesterday' (or 'last night'?) **tün ké:çe:** *do.* 19: XIV **tünle:** *al-layl*; **tün** *amis Id.* 40; **dün** *al-layl* also pronounced **tün**, also used for *naḥārū'l-amis*; **tün kün tün keçe:** *al-laylatu'l-bāriḥa do.* 50; *amis* **tün** *Bul.* 13, 7: XV *amis* **tün kün** *Kav.* 36, 10; *al-layl* **tün/tünle:** *do.* 13; *amis* **tüne** *Tuh.* 5a. 5; *layl* (**keçe** and) **tün** *do.* 32a. 3: **Osm.** XIV ff. **dün** 'night', **dünle** 'at night' and **dün** in various phr. is very common till XVI and occurs sporadically in this sense later; **düne gün** 'yesterday' in XVI *TTS I* 239; *II* 337; *III* 222; *IV* 257.

?***töŋ** See **töŋdi:**, etc.

Mon. V. DN-

ta:n- (?**d-**) 'to deny; to disclaim (an obligation); to go back on one's word'; used both with an object in *Acc.* or *Abl.* and without. S.i.a.m.l.g.; in SW Az. **dan-**; **tan-** in Ar. and Armenian script is described as Osm. in *R III* 822 but does not appear in any other Osm. authority and may be NW, e.g. Armeno-Kıp. **Uyğ.** VIII ff. Man. *M II* 11, 13, etc. (**özüt**): Bud. *Suv.* 134, 11–12 etc. (**ayığla:-**); **esrük kişi teg tana muna yorıyurlar** 'they wander about like drunken men denying (their faith) and raving' *TT VI* 215: **Xak.** XI **ol alımnı ta:ndı:** *caḥada'l-dayn* 'he denied (disclaimed) the debt' (etc.); also used for any one who denies something *Kaş. III* 184 (**ta:nar, ta:nma:k**): XIII(?) *Tef.* **dan-** 'to abjure (one's

faith *Abl.*); to deny (something *Dat.*)' 117; **tan-** ditto 284; **tenmeklik** (*sic*) 'infidelity' (*al--kufr*) 298: **Çağ.** XV ff. **tan-** *inkār kardan* 'to deny' *San.* 161v. 21 (quotns.; pointing out that **tan-** 'to know' in *Vel.* 178–9 is an error for **tanı:-**): **Xwar.** XIV **tan-** 'to break with (someone *Abl.*)'; to put an end to (a friendship)' *Quth* 170; **ol tandı** 'he denied' (saying 'I did not kill my uncle') *Nahc.* 339, 17; a.o. *do.* 273, 9: **Kom.** XIV 'to disclaim (a debt)' **tan-** *CCI*; *Gr.*

taŋ- (?**d-**) 'to wrap up, tie up tightly' (with a cord, bandage, etc.). S.i.a.m.l.g.; in SW only(?) Tkm. **daŋ-**. **Xak.** XI **ol anıŋ başın taŋdı:** *şadda ra'sahu bi-'iṣāba* 'he tied up his head in a turban'; also used of anything which you tie up tightly (*şaddadta . . . şadd qawī*) with a cord and the like *Kaş. III* 390 (**taŋa:r, taŋma:k**): **Çağ.** XV ff. **taŋ** (**-ıp**, etc.) *sar- ve bağla-* 'to wrap, tie up' *Vel.* 176–7 (quotns.); **taŋ-** *pīçīdan wa bastan* ditto *San.* 162v. 5 (quotns.): **Kom.** XIV 'to tie up' **taŋ-** *CCG*; *Gr.*

VU teŋ- this V. and its Caus. f.s **teŋıt-, teŋtür-, teŋür-** are all Hap. leg. and have inconsistent, or no, vowel points and dots, but **-e-** is the likeliest vowel. See also **teŋız-**. **Xak.** XI **kuş teŋdı:** 'the bird soared' (*hallaqa*); similarly when an arrow is shot high towards the sky and disappears in the air one says **ok teŋdi:** *hallaqa'l-nabl Kaş. III* 390 (**teŋe:r, teŋme:k**; the first letter is everywhere undotted and unvocalized, but the entry comes between the heading **T-** and **taŋ-**).

1 tın- (?**d-**) the basic meaning seems to be 'to breathe', thence 'to breathe quietly' and so 'to be tranquil or at ease, to come to rest', thence (e.g. of rain) 'to cease'. S.i.a.m.l.g. with meanings of this kind, but in some languages rare or non-existent and replaced by der. f.s; in SW only Osm. **dın-/dıŋ-** (*sic*), in Tkm. **dı:n-**. Cf. **tı:n**. **Uyğ.** VIII ff. Man. **tınğuluk orunta** 'in a place of rest' *TT III* 110; **tınmatın** 'without resting' *do. IX* 75: Bud. **turkaru tınmaksız bodısatv** 'the completely unresting Bodhisattva' *U I* 17, 4–5; (my pulse beats twice, and being unable to beat a third time) **tınu turur** 'comes to rest' *U III* 37, 37; **yéti kün anta tıntılar** 'they rested there for seven days' *PP* 33, 8 ff.: **Xak.** XI **yağmur tındı:** 'the rain ceased' (*aqla'a*); and one says **er uluğ tındı:** *tanaffasa'l-raculu'l-şu'dā* 'the man breathed a deep sigh'; and one says **aruk tındı:** 'the tired man rested' (*istarāḥa*) *Kaş. II* 28 (**tına:r, tınma:k**; and see **2 tın-**); *II* 316, 10 (**arukluk**) and 5 o.o.: *KB* **uçuğlı yorığlı tınığlı neçe** 'all creatures whether they fly, walk, or are at rest' 23; (when the *xākān* mounted the throne) **ajun tındı** 'the world was at rest' 93; **qalam ma tınar** 'his pen, too, comes to rest' 294; **tilim tınma** 'my tongue, do not be silent' 381; o.o. in similar meanings 669, 1499, 3835, 4419, 4782, 5728, etc.: XIII (?) Tef. **tın-** 'to rest, be at rest' 304: **Çağ.** XV ff. **tın-(-ay,** etc.) *diyle- ve sākin ol-* 'to rest, be quiet' *Vel.* 197–8 (quotns.); **tın-** *āsāyiş wa ārām giriftan* 'to rest, take a rest' *San.* 200v. 20 (quotns.): **Xwar.** XIV **tın-/tığ-** 'to rest' *Quth* 193; **tığ-** (of tears) 'to cease to flow' *Nahc.* 369, 14: **Kom.** XIV 'to rest' **tın-** *CCG*; *Gr.*: **Kıp.** XIII *al-rāḥa* 'rest, ease' (opposite to 'exhaustion' **armak**) **tınmak** *Houı.* 27, 14; *istarāḥa* **tın-** *do.* 34, 12; *sakana mina'l-sukūn ḍadda 'l-ḥaraka* 'to be at rest', opposite to 'in motion' **tın-** (also *al-rāḥa*) *do.* 37, 18: XIV **tığ-** ('with **-ŋ-**') *istarāḥa Id.* 65; **tın-** ditto; in **Tkm. dinlen-** *do.* 66: XV *tanaffasa* **tın-** *Tuh.* 9a. 10; *ta-'awwaqa* 'to loiter' **tın-** *do.* 10a. 1; *sakata* 'to be silent' (*inter alia*) **tın-** *do.* 20a. 5; 59b. 12: **Osm.** XIV in a verse **dinmek** (?**dığmek**) is in antithesis to **dınmak** 'to speak' and clearly means 'to be silent' *TTS I* 201; XVIII **dığ-** (*sic*) in *Rūmī, sākit şudan San.* 226v. 29.

2 tın- (**d-**) 'to speak'; specifically Oğuz, and perhaps merely an idiomatic use of **1 tın-** in the sense of 'to breathe a word'. Survives in SW Az. **dın-** 'to speak, say' and Osm. **tın-** generally used in the Neg. f. **tınma-** 'to pay no attention, pretend not to see or hear'. **Oğuz** XI (after **1 tın-**) and the Oğuz when they tell a man to stop talking (*nahat . . . 'ani'l-takallum*) say **tınma:**; this is the opposite (*maqlūb*) and really means *lā taskut* 'do not be silent'; the Turks say **tın** meaning *uskut* 'be silent', and if they say **tınma:** they mean 'do not be silent'; the Oğuz are mistaken (*axṭa'at*) in this *Kaş. II* 28: XIII(?) *Tef.* **tın-** 'to speak, reply' 304: **Kıp.** (or **Tkm.**?) XV *naṭaqa* 'to speak' **tın-** *Tuh.* 37b. 4; *wa naṭaqa* is added in the margin beside *tanaffasa* **tın-** *do.* 9a. 10: **Osm.** XIV ff. **dın-/dınma-**, fr. XV onwards usually spelt **tın-/tınma-** 'to speak; to keep silence'; common fr. XIV to XVI *TTS I* 201; *II* 293; *III* 191; *IV* 218: (XVI in the entries of **1 tın-** in *Vel.* 197–8 *söyle-* 'to speak' is consistently given as the first translation before *diyle-*; this is an error, the word was not Çağ. in this sense); XVIII **tın-** . . . and, in *Rūmī, suxn guftan wa ḥarf zadan* 'to speak, talk' *San.* 200v. 20.

VUD ton- 'to be closed, fastened', and the like; prima facie Refl. f. of **to:-**, but survives in most NE dialects as **tun-** *R III* 1439 in this sense. (NC Kır., Kzx. **tun-** (of liquids) 'to settle, become clarified' can hardly be the same word.) See **tonçuk-**. **Uyğ.** VIII ff. Bud. **ol kapığ tonar** (v.l. **tonur**) 'that door is closed' *TT VI* 234: Civ. **ton-** 'to be closed' *H II* 18, 60: **Xak.** XI **kö:k tondı:** 'the sky was overcast' (*ğāmat*); and one says **kapuğ tondı:** 'the door was fastened' (*insadda*); also if a mountain pass is blocked (*insaddat*) with snow one says **art tondı:** *Kaş. II* 27 (**tonu:r,** also in the Aor. **tona:r, tonma:k**; in **Oğuz, Kıp.** it is customary for the Aor. to have **-ar/-er** in verbs like this): XIII(?) *Tef.* **meŋızıŋ tondı** 'your face has become sad' 311 (*tün-*), 318 (*tün-*): **Çağ.** XV ff. **ton(-dı/-er)** when someone looks closely at something bright and shining or the sun, one says **köz ṭondı** ('his eyes were blinded') *Vel.* 222 (quotn.); **ton-** *tīra wa*

tārīh ṣudan 'to become dark' *San.* 185r. 29 (same quotn.; the lit. meaning was perhaps (of the eyes) 'to be shut').

toŋ- (**d-**) 'to be frozen hard'. S.i.a.m.l.g.; **doŋ-** in NE Tuv.; SW Az., Osm., Tkm. Cf. **1 toŋ**. **Türkü** VIII ff. **köŋe:ki: toŋmı:ş** 'his pail was frozen' *IrkB* 57: **Xak.** XI **su:v toŋdı:** 'the water (etc.) was frozen hard' (*camada*); and one says **er toŋdı:** *hurā'l-racul mina'l-bard iḏā māta* 'the man was frozen to death' *Kaş. III* 390 (**toŋa:r, toŋma:k**): XIV *Muh.*(?) *camada* **to:ŋ-** *Rif.* 107 (only): **Çağ.** XV ff. **toŋ-** (**-, -up, -ar**) *afsurda oluṗ doŋ-, sovukdan ṭoŋ-* 'to be frozen' *Vel.* 223 (quotn.); **toŋ-/ toŋul-** (both spelt) (1) *yax bastan* 'to be frozen'; (2) metaph. *sard wa dil-sard ṣudan* 'to be cold, cold-hearted' *San.* 185v. 21 (quotns.): **Xwar.** XIV **toŋ-** 'to be frozen' *Qutb* 186 (*tuŋ-*): **Kom.** XIV (of a person) 'to be freezing' **toŋ-** *CCG*; *Gr.*: **Kıp.** XIV **ṭoŋ-** ('with **-ŋ-**) *camada Id.* 65: XV ditto *Tuh.* 12a. 9.

tö:n- (**d-**) originally 'to turn back, return', thence 'to turn round (and round), to turn into (something)', and the like. Specifically Oğuz, survives as **dön-** in NW Kk.; SW Az., Osm., **dö:n-** in Tkm. **Oğuz** XI **ol eviŋe: tö:ndi:** 'he returned (*raca'a*) to his house' *Kaş. III* 184 (**tö:ne:r, tö:nme:k**): XIV *Muh. raca'a* **dön-** *Mel.* 15, 12; 26, 9; **tön-** *Rif.* 93 (**yan-** 109); *taqallaba* 'to turn over, change' **dön-** 24, 9; 106: **Kom.** XIV 'to be turned into (something)' **tön-** *CCG*; *Gr.* 251 (quotn.): **Kıp.** XIII *dāra min i'ṭā'l-qāfa* 'to turn, in the sense of turning the back on' **dön-** *Hou.* 40, 6: XIV **dön-** *raca'a Id.* 50: XV *raca'a* (**kayıt-** and) **tön-** *Tuh.* 17a. 10; 67b. 6: **Osm.** XIV ff. **dön-** 'to turn into (something)' in several texts *TTS I* 224; *II* 321; *III* 209; XVIII **dön-** in *Rūmī, bargaştan* 'to turn, return'; **köŋül dön-** *tahawwu' ṣudan* 'to vomit' *San.* 225v. 22 (quotn.).

?***töŋ-** See **töŋdi:**, etc.

***tüŋ-** See **tüŋül-, tüŋüş-**.

Dis. DNA

F tana 'coriander seed', etc.; no doubt, as *Kaş.* says, an Iranian l.-w. and prob. specifically fr. the Pe. form *dāna*; interesting as showing that foreign initial *d-* was devoiced in the languages listed below. **Uyğ.** VIII ff. Civ. (a remedy for nose-bleeding) **yaş tananı sokup** 'crush fresh coriander seed' *H I* 126: **Uç/Arğu:** XI **tana:** *al-culculān* 'coriander seed' *Kaş. III* 236; (under **yumğa:k**) hence in **Uç** *al-kuzbara* 'coriander seed' is called **yumğa:k tana:**; I think that **tana:** is the Pe. word *dāna* for 'a seed' (*al-ḥabb*); the Turks turned it into Turkish (*tarrakathu*) as **tana:** *III* 44: **Kıp.** XIII *al-lu'lu'* 'pearl' (**yinçü:** and) **ṭana:**; its origin is the Pe. word *dāna* for *al-ḥabba Hou.* 31, 15: XV *ḥabba* **tana** *Tuh.* 12b. 11.

D tanu:- Hap. leg.; Imperat. of **tanu:**; the phr. quoted seems to mean 'see if I don't', see **yamu:**. *Kaş.*'s explanation suggests that he did not understand the grammar of the phr.; there are several corruptions in the MS. **Xak.** XI **tanu: yamu:** (both unvocalized, *t-* for *y-* in the second word) 'two particles' (*ḥarfān*) meaning *ḥattā tubṣir* (MS. *yaṣir*); hence one says **men barğa:ymen** ⟨**tanu:**⟩ **yamu:** 'I shall go *ḥatta tubṣir*, see (if I don't)' *Kaş. III* 236.

VU toŋa: with back vowels but whether **-o-** or **-u-** in the first syllable is uncertain. *Kaş.*'s statement that the word originally meant 'tiger' is not confirmed by any other authority (the evidence in the case of *U I* 39, 15/*IV* 8, 15 is not conclusive) and is improbable. If it did, it is odd that the Indian word for 'tigress' was translated **tişi bars** (a l.-w.) in *U III* 63, 4–5; *Suv.* 609, 17. When not used as a component in P.N.s it seems to mean, rather vaguely, 'hero, outstanding warrior', or the like. N.o.a.b. Cf. **toŋalığ, toŋala:-. Uyğ.** VIII ff. Man. (there were innumerable individuals) **éligler xanlar toŋalar x[a]t[un]-l[ar k]unçuylar** 'kings, *xans*, great warriors, highly placed ladies and consorts' *M III* 41, 5–7 (ii): Bud. **Arcunı toŋa** 'the hero Arjuna' *U II* 24, 6; (seeing this, King Caştana summoned up his courage and plunged fearlessly into the midst of the demons) **toŋalar begi teg kşatrık begler meŋiz meŋzep** (?*sic* for *meŋleṗ*) 'like the lord of the . . . and resembling the lord of the warriors (Sanskrit *kşatriya*)' *U I* 39, 15 ff./*IV* 8, 15–17 (in *I* Müller translated 'elephants(?)', in *IV* v. G 'heroes (= tigers)'; 'heroes' seems to be correct); **Isig Edgü Totok Er Toŋa** P.N. *Pfahl.* 11, 15: Civ. (PU) **Yazır Toŋa** P.N. of a witness *USp.* 108, 22; **Oğul Toŋa** ditto 110, 17: **Xak.** XI **toŋa:** 'the tiger' (*al-babr*) that is (the animal) which kills elephants; this was the original meaning (*al-aṣl*); the word remained among the Turks but its meaning became unknown (read *ḍalla* for *ẓalla* in MS.), and it is frequently used as a title (*yulaqqab bihi*); one says **toŋa xa:n, toŋa: téği:n**, and the like; Afrāsiyāb the great king of the Turks was given the title **Toŋa: Alp Er** that is 'the heroic man as strong as a tiger' *Kaş. III* 368; a.o.o. as a title: *KB* **toŋa** 'hero' and the like is common, particularly as a Vocative at the end of a line, e.g. **tapuğka köründür ay ersig toŋa** 'make him see his duty, oh brave hero' 573; **Toŋa Alp Er** is mentioned as one of the famous Turkish *begs* 277: XIII(?) *At.* **'Alī törtilençi ol ersig toŋa** ''Ali the brave hero was the fourth (of the Prophet's companions)' 34: XIV *Muh.*(?) **toŋa:** (with *nūn* written as *yā'* in the MSS.) translates *al-qawwī* 'strong, hard' (as opposed to 'weak' **kü:çsüz**) *Rif.* 152 (only; in margin, **küçlüg** in text), and ditto (as opposed to 'soft' **yumşak**) 153 (only).

VUD toŋu: crasis of ***tonğu:** Dev. N./A. fr. **ton-**; lit. 'stopped up' and the like, actually 'deaf'. N.o.a.b., but NE. Khak. **tunux** 'deaf' is a parallel Pass. Dev. N./A. Other modern languages use a wide range of words, mainly Pe. l.-w.s, for 'deaf'. **Xak.** XI **toŋu:** *al-uṭrūš* 'deaf' *Kaş. III* 368: *KB* (if a man is dumb he

can still attain wisdom) **toŋu bolsa teŋmez biligke elig** 'if he becomes deaf, he does not (i.e. cannot) stretch out his hand to knowledge' 1016.

Dis. V. DNA-

tanu:- this V. presents some difficulties, since it is hard to reconcile its various meanings; there may in fact have been two almost homophonous V.s, **tanu:-** (d-) 'to suggest, recommend, discuss', and the like, and **tanı:-** (t-) 'to be acquainted with (someone)', the latter not noted before xv. This is supported by the fact that there are in SW Az., Osm., Tkm. **tanı-** 'to be acquainted with', and **tanış-** 'to be acquainted with one another' and in Az., Osm. (but not Tkm.?) **danış-** 'to consult one another, discuss'. The latter is pec. to SW, the former s.i.a.m.l.g. See **tanuk** 'witness'. **Xak.** xi **ol maŋa: so:z tanu:dı:** *aw'aza ilayya kalām* 'he made a suggestion to me'; also used for *awṣa* 'to recommend, command' *Kaş. III* 273 (**tanu:r, tanu:ma:k**): **Çağ.** xv ff. **tanı-** *şināxtan* 'to recognize, be acquainted with (someone)' *San.* 162r. 10 (quotns.; in 161 v. 23 it is pointed out that Vel.'s translations of **tan-** (**-dı**, etc.) by *bil-* 'to know' are an error, but some genuine forms of **tanı-** *bil-* are listed in *Vel.* 178–9): **Xwar.** xiv **tanı-** 'to know, come to know (someone)' *Quṭb* 170: **Kom.** xiv 'to know, recognize (someone)' **tanı-** *CCI, CCG*; *Gr.*: **Kıp.** xiii *şāwara* 'to consult' **ṭa:n-** (*sic*) *Hou.* 41, 7: xiv **ṭan-** (*sic*) *ista'ḏana* 'to ask for permission' (in one MS. glossed *şāwara*) *Id.* 66: xv *'alima wa 'arafa* 'to know' (*inter alia*) **ṭanı-** *Tuh.* 25b. 10.

D **teŋe:-** (d-) Den. V. fr. **1 teŋ**; 'to value (something *Acc.*, at something *Dat.*)'. Pec. to *At.*; cf. **teŋle:-**. **Xak.** xiii(?) *At.* **biliglig birini biligsiz miŋin teŋegli teŋedi biliginiŋ teŋin** 'he estimated the value of knowledge by valuing a thousand ignorant people at (the value of) one wise man' 97–8; a.o. 498.

D **tona:-** See **tonat-**, etc.

D **tüne:-** (d-) Den. V. fr. **tün**; s.i.s.m.l. in all groups, usually for 'to spend the night'. **Xak.** xi **ol mende: tüne:dı:** 'he spent the night (*bāta . . . layla(n)*) with me' *Kaş. III* 273 (**tüne:r, tüne:me:k**): *KB* **kéçe yattı anda tünedi serip** 'he lay down in the late evening and spent the night there enduring (discomfort)' 489; (everything that descends rises, that rises descends) **yaruğlı tüner** 'that brightens gets darker' (that moves comes to rest) 1049 (so read for *tunar* in text): xiv *Rbğ.* **tüneyür** 'it becomes dark' *R III* 1549: **Xwar.** xiv **tüne-** (of a mirror) 'to tarnish' *MN* 252; 'to spend the night' *Nahc.* 71, 7; 300, 8: **Kıp.** xiv **tüne-** *bāta Id.* 40.

Dis. DNB

F **tenbin** See **tembin**.

Mon. DNC

D **tınç** (d-) Dev. N./A. fr. **tın-**; 'rest, repose; at rest, resting'. Survives in SE Türki **tınc** (*Jarring*), **tiniç** (*BŞ*); NC Kır. **tınç**; Kzx. **tınış**; SC Uzb. **tinç** NW Kaz. **tınıç**; Krım **tınç** *R III* 1316 ff.; Kk., Kumyk, Nog. **tınış**; SW Az., Osm. **dinc**; Tkm. **dınç**. **Uyğ.** viii ff. Bud. *USp.* 100, 4 (**énç**): **Çağ.** xv ff. **tınç** *dinc . . . diŋlenmiş ma'nāsına* 'resting, at rest' *Vel.* 197 (quotn.); **tınç** (spelt) *āsūda wa ārāmīda* 'at rest' *San.* 202r. 21 (quotn.): (**Xwar.** xiv **tınçlık** 'quiet, peace' *Quṭb* 193): **Kom.** xiv 'rest, resting' **tınç** *CCG*; *Gr.*: **Kıp.** xiv **tınç** ('with **-ç**') *mustarih* 'at rest' *Id.* 66: **Osm.** xiv **dinç** (A.N. **dinçlik**) 'at rest' in two texts *TTS II* 301–2.

Dis. DNC

E **teŋüç** See **teŋgüç**.

VU?D **tançu:** 'a gobbet or lump', of meat, earth, and the like. N.o.a.b. See **yértinçü**. The evidence points strongly towards **-a-** in the first syllable, but the main entry in *Kaş.* has **-o-** and the word perhaps occurs once in this form in Uyğ. Civ. The suggestion in *TT III*, p. 26, footnote 5, that this is a Dev. N. in **-u:** may well be right although the suggested etymology of **tançğala-**, q.v., is prob. an error, but there is no other trace of ***tanç-**. **Uyğ.** viii ff. Bud. *U III* 37, 26 ('a lump of earth', **ülüş**); *TM IV* 253, 63 (of flesh, **osul-**): Civ. **yéti tançu** 'seven lumps' (of raw and cooked meat) *TT VII* 24, 9; 25, 10; (a sound rose from the brown earth) **tonçudakı** (*sic*) **. . . kutrultı** 'the . . . in the clods(?) were liberated' *TT I* 91–2: **Xak.** xi **tançu:** (vocalized *tonçu:*) *al-luqma* 'a gobbet' *I* 417; **tançu:** *al-luqma II* 16 (**kev-**); *III* 392 (**siŋür-**): xiv *Muh.*(?) *luqma* **tançu:** *Rif.* 165 (only; MS. *tanḥum*).

VUD?F **tınçı:** See **sa:vçı:** (Uyğ.).

F **tınçan** l.-w. fr. Chinese *têng chan* 'lamp bowl' (*Giles* 10,864 300). N.o.a.b. **Uyğ.** viii ff. Civ. (in a list of articles issued to various individuals) **bir tınçan yağ** 'one lamp bowl(ful) of oil' *USp.* 91, 11 and 26.

Dis. V. DNC-

VU **tınçı:-** 'to be, or become, putrid; to smell foul'. There is some doubt about the first vowel; in the main entry, it is shown twice as **-ı-** and once unmarked; in *II* 281, 12 it is **-o-/-u-** but perhaps only because the word rhymes with **yunçı:-**; in *III* 303, 11 it is **-ı-**, but a philological note is added in which it is given as **-a-**; and in the Co-op. f. it is three times given as **-a-**. N.o.a.b. **Xak.** xi **et tınçı:dı:** 'the meat putrefied, smelt bad' (*aṣalla*) *Kaş. III* 276 (**tınçı:r, tınçı:ma:k**); *II* 281 (**1 tatık-**); (in a verse) **erdem eti: tınçıdı:** 'the flesh of good breeding and virtue putrefied' (*aṣalla*) . . . **tançadı:**, its origin was **tançğa:dı:** but the **-ğ-** was omitted owing to the exigencies of the metre; this is in the Oğuz and Kıp. languages permissible (*cā'iz*) because they elide medial **-ğ-** in nouns and verbs alike *III* 303, 11 ff. (this seems to be

corrupt, there is no other trace of final **-a:-** in this Verb).

VUD **tonçuk-** (**d-**) Intrans. Den. V. fr. ***tonç** Dev. N. fr. **ton-**, cf. **tınç**; regarding the first vowel see **ton-**. Survives in NE Bar. **tunzuk-**; Şor **tunçuk-** *R III* 1442; Tuv. **dumçuk-/dunçuk-**; NC Kzx. **tunşuk-** *R III* 1442; **tunşığ-** *MM* 371 'to be suffocated'. **Xak.** XI **er tonçukt:** *ğumma'l-racul ḥattā lam yaqdir an tanaffasa* 'the man was covered up so that he could not breathe'; and one says **suğur tonçuktı:** 'the marmot entered his burrow for the winter and will not emerge until the spring'; also used of any animal with a similar habit *Kaş. II* 227 (**tonçuka:r, tonçukma:k**): **Xwar.** XIV **tonçuk-** 'to faint, lose consciousness' *Qutb* 186: **Osm.** XIV–XVI **duncuk-** (rarely **tuncuk-**) 'to be suffocated'; fairly common *TTS II* 325; *III* 212; *IV* 246.

?E **tançğa:-** See **tınçı:-**.

VUD **tınçış-** Hap. leg.; Co-op. f. of **tınçı:-**, q.v.; spelt *tançış-* in the MS. **Xak.** XI **etle:r kamuğ tınçışdı:** 'the pieces of meat all putrefied' (*aṣallat*) *Kaş. II* 217 (**tınçışu:r, tınçışma:k**).

Tris. V. DNC

?E **tançğala-/tançkıla-** this V. has been read in the two passages below, and it was suggested in *TT III*, p. 26, footnote 5, that it is a Freq. f. in **-ğala-** of ***tanç-**. Such Freq. f.s do exist in some modern languages, but seem to be unknown in Uyğ. There can be little doubt that this is merely **tançu:la:-** mistranscribed. **Uyğ.** VIII ff. Bud. **sansız üküş tınlığlarığ azığları üze tançğalayu** (read **tançulayu**) **ölürüp** 'killing innumerable people and tearing them to pieces with their fangs' *U I* 45, 17–18/*IV* 10, 71–2; (the dying man loses consciousness) **öz érinin tançkılayur** (read **tançulayur**) 'tears his own lips to pieces' *TT III*, p. 26, note 5, l. 12.

D **tançu:la:-** Den. V. fr. **tançu:** 'to tear to pieces, masticate', etc. N.o.a.b. **Uyğ.** VIII ff. Bud. (the woman . . .) **yaşuru ağzınta tançulap** 'secretly masticating (various drugs?) in her mouth' *U III* 85, 18 (and see **tançğala-**): **Xak.** XI **er etme:k tançu:la:dı:** 'the man chewed (*maḍağa*) bread' (etc.) *Kaş. III* 352 (**tançu:la:r, tançu:la:ma:k**): *KB* 4601 (**uv-şa:k**).

Dis. DND

D **töŋdı:** pec. to Kaş.; morphology obscure, as in the case of **öŋdı:**; comparison with **töŋre:** suggests that it is a Den. N.; **töŋit-** is at first sight a Caus. f. of ***töŋ-**, but its Caus. f. **töŋder-** suggests that it was originally ***toŋıḍ-** and also a Den. formation; on the other hand **töŋüş-** is clearly the Co-op. f. of ***töŋ-**. Neither ***töŋ** nor ***töŋ-** have survived, and it is possible that originally both existed in parallel cf. **tın/tın-, toŋ/toŋ-**. The basic meaning in any event is 'opposite, upside down'; and the like. **Xak.** XI *KB* (that is the way this old world works, that is its traditional custom) **kerek öŋdi tutğıl kerek töŋdisi** 'either accept its traditional custom or take the opposite' 1547, 4720.

Dis. V. DND-

D **tanut-** Caus. f. of **tanu:-**, q.v.; with various meanings. S.i.m.m.l.g. as **tanıt-**, properly 'to make (someone) acquainted with (someone else),' but also 'to make (something) known'. **Xak.** XI **ol maŋa: sö:z tanuttı:** *amaranī bi-īṣā'i'l-kalām li-ğayrī* 'he ordered me to convey the command (or recommendation) to someone else' *Kaş. II* 312 (**tanutu:r, tanutma:k**): **Çağ.** XV ff. **tanıt-** Caus. f. *şināsāndan* 'to make acquainted' *San.* 162v. 2 (quotns.).

VUD **teŋit-** Hap. leg.; Caus. f. of **teŋ-**, q.v.; in the MS. the first vowel is **-e-** everywhere. **Xak.** XI **er okın teŋitti:** 'the man launched (*a'lā*) his arrow upwards in the direction of the sky' *Kaş. III* 396 (**teŋitü:r, teŋitme:k**, corrected fr. *-ma:k*).

D **tonat-** (**d-**) Caus. f. of **tona:-** Den. V. fr. **to:n. Tona:-**, which is not noted in Turkish before XV, Çağ. *San.* 185v. 7, but was old enough to become a XIII l.-w. in Mong. as *tono-* (*Haenisch* 151), could etymologically have two opposite meanings 'to put clothes on (oneself or someone else)' and 'to strip clothes off (ditto)'. The two early occurrences are both in the latter sense, and the V. survives for 'to rob' as **tona-** in NE Khak., NC Kzx. and **tono-** in Kır., and as **tonna-** (? for **tonla-**) in Tuv., but NE Şor **tona-** means 'to dress oneself'. Most of these words have a Caus. f. **Xak.** XI **ol meni: tonattı:** 'he dressed me in a garment (*albasanī'l-ṯawb*) as a gift from himself' *Kaş. II* 312 (**tonatu:r, tonatma:k**; its origin is **to:n ıdtı:** 'he sent him a garment'): **Osm.** XIV ff. **donat-** (occasionally **tonat-**) (1) 'to dress, fit out (someone)'; (2) 'to cover with abuse'; (3) 'to equip' (e.g. a ship); fairly common *TTS I* 218; *III* 205; *IV* 237.

D **tünet-** (**d-**) Caus. f. of **tüne:-**; 'to put (someone) up for the night'. S.i.s.m.l. in this meaning. **Xak.** XI **ol konukuğ evde: tünetti:** 'he put up (*abāta*) the guest in the house for the night' *Kaş. II* 312 (**tünetü:r, tünetme:k**): XIII(?) *At.* **tünetür tünüŋni künüŋ kéterip** 'he makes your night dark, taking away your sun (or day?)' 15: *Tef.* **Makkanı tünetti** 'he spent the night in Mecca' 318.

D **töŋit-** (**töŋıḍ-**) n.o.a.b. but see **toŋta-**; for the etymology see **töŋdı:**; as the Caus. f. **töŋder-** means 'to invert' and the like this V. is presumably Intrans. meaning 'to bow down, bend down, move downwards', and the like, **başın** in the quotns. below being in the *Instr.* and not the *Acc.* with Poss. Suff. **Uyğ.** VIII ff. Bud. *PP* 19, 4 (**1 baş**): **Xak.** XI **er başın töŋitti:** 'the man lowered (*ṭa'ṭa'a*) his head' (etc.) *Kaş. III* 396 (**töŋitü:r, töŋitme:k**; spelt *töŋüt-* everywhere): *KB* **yétigen kötürdi yana baş örü töŋitti yana yıldrık ağır naru** 'the Great Bear raised its

head upwards again; Procyon(?) and Sirius(?) moved downwards again' 6220.

E **toŋta-** has been read in the passage below but certainly mistranslated. The letters *to* and *tmş* are quite clear, the slim letter between them is not. It cannot be a front *-s-/-ş-* as Radloff originally suggested, both because it would be out of place here and because there is no known V. **tosat-/toşat-**. Malov's 1959 reading *tokta-* is impossible both because there is no room for *-k-* and because *tokta-* is a Mong. l.-w. which did not occur in Turkish before XIII at earliest. The obvious course is to read it as **toŋıt-** and take it as an alternative form with back vowels of **töŋit-** parallel to the Uyğ. form with back vowels of **töŋder-**. **Türkü** VIII (when I ascended the throne the Türkü people, who were expecting to die soon) **ögirip sevinip toŋıtmış közi: yügerü: körti:** 'rejoicing and being glad raised their downcast eyes and looked up' *II E* 2.

D **tantur-** Caus. f. of **ta:n-**; survives in some of the same languages. **Xak.** XI **ol maŋa: alımın tanturdı:** *aḥadanī'l-dayn* 'he made (or allowed) me to disclaim his debt' *Kaş. II* 176 (**tanturur, tanturma:k**).

VUD **teŋtür-** Hap. leg.; Caus. f. of **teŋ-**, q.v.; the *tā'* is vocalized with *ḍamma* in the Perf. and *fatḥa* elsewhere. **Xak.** XI **ol kuş teŋtürdi:** *azcala bi'l-ṭayr wa bi'l-nabl* 'he set the bird, or the arrow, in motion' *Kaş. III* 397 (**teŋtürür, teŋtürme:k**; cf. the translation of **teŋür-**).

D **tındur-** (**d-**) Caus. f. of **1 tın-**; survives in some of the same languages, usually meaning 'to cause to rest'. **Uyğ.** VIII ff. Bud. (the prince led the old guide to an island) **ötrü tınturğalı sakıntı** 'and then thought that he would let him rest' *PP* 36, 8; **bir öḍün sönmez tınturmaz emgetirler** (the pains of hell) 'torture him without abating or letting him rest for a moment' *TT VI* 446–7; a.o. *TT X* 95 (damaged): **Xak.** XI **ol meni: tındurdı:** *awqa'anī fī'l-rāḥa wa acammanī* 'he allowed me to rest and released me from work'; its origin is the word **tı:ndı:** *tanaffasa* 'he breathed' *Kaş. II* 176 (no Aor. or Infin.): **Xwar.** XIV (VU) **tındur-** 'to pacify, allow to rest' *Quth* 193; **tındür(-gil)** 'to bring (a boat) to rest' *Nahc.* 378, 14.

S **toŋtar-** See **töŋder-**.

VUD **tondur-** Caus. f. of **ton-**, q.v. regarding the first vowel. Survives as **tundur-** in several NE languages and NC Kır., Kzx. but the semantic connection with the latter is dubious. In *Kaş.* the word is listed among V.s with **-d-** as the penultimate letter, but spelt in the MS. with **-t-**. **Xak.** XI **ot anıŋ kö:zin tondurdı:** (*tonturdi:*) 'the drug made his eye shut' (*ğaṭṭā 'aynahu*); also used of anything which covers (or conceals, *satara*) something *Kaş. II* 176 (**tondurur, tondurma:k**; *-t-, -t-*): XIV *Muh.* (?) *radda al-bāb* 'to shut a door' **kapığ** (VU) **tondur-** *Rif.* 109 (only; *tā'* unvocalized).

D **töŋder-** Caus. f. of **töŋit-**; 'to turn (something) over, to invert', and the like. In Uyğ. the word is consistently spelt **toŋtar-** (or **toŋdar-**) although **töŋıt-** had front vowels in that language and this V. has front vowels everywhere else. Survives with the same meanings in NC Kır. **töŋkör-**; Kzx. **töŋker-**; SC Uzb. **tünkar-**; NW Kaz. **tünter-**; Kk. **töŋker-**; Nog. **töŋter-**; SW Tkm. **düŋder-**. **Uyğ.** VIII ff. Man. *M II* 13, 5 (**tık-**): Bud. *U II* 4, 10 (**ağtar-**); *TT VIII A*.5 (**uğuş**): **Xak.** XI **ol aya:k töŋderdi:** 'he inverted (*qalaba*) the bowl' (etc.) *Kaş.*] *III* 397 (**töŋderür, töŋderme:k**): XIV *Muh.*(?) *aqlaba'l-ṭawb* 'to turn a garment inside out' **töndür-** (*sic*) *Rif.* 104 (only): **Çağ.** XV ff. **töŋter-** (spelt *wājgūn kardan* 'to invert' *San.* 186r. 21 (quotns.).

Tris. V. DND-

D **tındurul-** Hap. leg.?; Pass. f. of **tındur-**; 'to be allowed (or ordered) to rest'. **Uyğ.** VIII ff. Bud. (by the powerful influence of this *dhāraṇi* . . .) **alku ançulayu kelmişler üze tındurulmakı bolur** 'being allowed to rest by all the Tathāgatas comes into existence' *U II* 46, 63–5 (Müller points out that the translation is inexact, the Chinese original has 'the abstruse meaning (of the doctrine) will be constantly and exhaustively explained to them').

D **töŋderil-** Pass. f. of **töŋder-**, q.v. for the Uyğ. spelling. N.o.a.b. **Uyğ.** VIII ff. Bud. noted only in the phr. **ağtarılu toŋdarılu** *Suv.* 133, 21 etc. (**ağtarıl-**): **(Xak.)** XIII ff. *Tef.* **töŋderil-/töŋteril-** 'to be overturned' 309.

Dis. DNĞ

D **taŋığ** Dev. N. fr. **taŋ-**; 'constriction'. See **taŋış**. **Uyğ.** VIII ff. Bud. **sıkığ taŋığ** 'pressure and constriction' are mentioned in *U II* 11, 7, together with grief, anxiety, pain', etc. as among the inevitable consequences of being born; **tört tuğumluğ kısağ taŋağda** (*sic*) 'in the imprisonment and constriction of the four kinds of rebirth' *TT IV*, p. 15, footnote, l. 5.

D **tanuk** 'a witness' (to a statement, document, etc.); survives as **tanık** in this sense in NW Kaz.; SW Osm. and meaning 'mark, sign' in NE Khak.; SC Uzb. As the initial is consistently **t-** in Osm. the connection seems to be with **tanu:-** q.v., in the sense of 'to be acquainted with', and it is therefore a Dev. N. in **-k** (Active) not **-uk** (Passive). **Türkü** VIII ff. Man. **iğid kişi tanukı boltumuz erser** 'if we have become witnesses for a liar' *Chuas.* 101–2: **Uyğ.** VIII ff. Civ. all contracts in *USp.* and elsewhere end with the signatures of one or both parties and some 'witnesses' described as **tanuk**: **Xak.** XI **tanuk** *al-shāhid* 'witness' *Kaş. I* 380; a.o.o.: *KB* **törütgen**

barıŋa törümiş tanuk 'the created are witnesses to the existence of the creator' 15; o.o. 20, 153, 711, 2216, etc.: XIII(?) *Tef.* **tanuk** 'witness' 284: XIV *Muh. al-şahāda* 'evidence' **tanu:k** *Mel.* 84, 4; *Rif.* 190: **Çağ.** XV ff. **tanuk** *ţanūk Vel.* 179; **tanuğ/tanuk** *şāhid wa guwāh* 'witness' *San.* 164v. 10 (quotn.): **Xwar.** XIV **tanuk** 'witness' *Qutb* 170: **Kom.** XIV 'witness' **tanuk** *CCI*; **tanık** *CCG*; *Gr.*: **Kıp.** XIV **ţanuk** *al-şāhid Id.* 66; *şahada* **da:nuk ol-** *Bul.* 50r.: XV *şāhid* **ţanık** *Tuh.* 21a. 10: **Osm.** XIV ff. **ţanuk** the commoner form till XVI, rare thereafter; **ţanık** occurring fr. XIV onwards, 'witness; evidence, proof'; c.i.a.p. *TTS I* 672; *II* 874; *III* 665; *IV* 735.

D **taŋuk** Pass. Conc. N. fr. **taŋ-**; 'parcel, bundle', and the like. Survives in this sense in NC Kır. **taŋık. Xak.** XI **taŋuk** the word for 'a gift (*hadiya*) which is brought out to kings (when they are) on a journey and the like'; it contains food and brocades (*dibābīc*): **taŋuk** the word for 'any piece of brocade which is given to a man who strikes the ball through the goal at polo': **taŋuk** 'the pieces of silk' (*al-ḥarīra*) which are fastened to the heads of lances and standards in war time *Kaş. III* 365: *KB* (the world is at rest now that this monarch has mounted the throne) **anın ıdtı dunyā taŋuklar tüze** 'therefore the world has set in order and sent gifts' 93; o.o. 99; 5951 (**açıl-**).

D **tınığ** N.Ac. fr. **1 tın-**; 'breathing, breath'. N.o.a.b. **Xak.** XI **sökel tınığı: artak** *bi'sa tanaffusu'l-marīḍ* 'the sick man had difficulty in breathing', from the phr. **er uluğ tındı:** 'the man breathed a deep sigh' *Kaş. II* 40, 13; n.m.e.: **Xwar.** XIV **tınığ** 'breath' *Qutb* 193.

***tuña:ğ** 'hoof'; medieval and modern forms prove that the centre consonant was **-ñ** although even in Türkü (see **tuya:ğlığ**) it had already become **-y-**; the Türkü and Tuv. forms suggest that the second vowel was originally **-o-**. Survives only(?) in NE Kaç., Koib., Leb., Sag. **tuyğak**; Tuv. **duyuğ**; SE Türki, NC Kır., Kzx. **tuyak**; SC Uzb. **tuyok**; NW **tuyak**; SW Tkm. **toynak**. See *Doerfer* II 991. **Xak.** XI **tuya:ğ** *al-ḥāfir* 'hoof'; one says **at tuyağı:** (*sic*) 'a horse's hoof' *Kaş. III* 165: XIV *Muh.*(?) *ḥāfirhā* '(a horse's) hoof' **tuyna:k** (unvocalized) *Rif.* 170 (*Mel.* 69, 14 **tırna:k**): **Çağ.** XV ff. **tuwağ** *ţırnak* 'hoof' *Vel.* 224 (quotn.); **tuynak** *bu daxi ţırnak* 225 (quotn.); **tuwağ** 'a quadruped's hoof' (*sum*), also called **tuynağ** *San.* 187r. 19 (quotns.); **tuynağ/tuynak** 'a quadruped's hoof, or nail' (*nāxun*); also called **tuwağ** *do.* 188r. 20 (quotn.): **Xwar.** XIV **tuynak** 'hoof' *Qutb* 185; *Nahc.* 209, 4; **tunyak** *do.* 55, 3: **Kıp.** XIII *ḥāfiru'l-faras wa ğayrihi* **tuyna:k** *Hou.* 12, 17: XIV **Kıp. ţuyak**; **Tkm. ţuyna:k** *al-ḥāfir*; used today in the prayer **atın ţuyna:kına: ţa:ş ţokunmasun** 'may a stone not injure your horse's foot' *Id.* 67: XV *ḥāfir* **tunyak** (*sic*, in margin in second hand **tuynak**) *Tuh.* 13a. 4: **Osm.** XIV–XVI (only) **duynak** also spelt **ţuynak, dıynak, ţıynak**; fairly common *TTS I* 235; *II* 333; *III* 680; *IV* 219.

Dis. V. DNĞ-

D **tınık-** See E **bınık-**.

Tris. DNĞ

D **tona:ğu:** Hap. leg.; Conc. N. fr. **tona:-**; there is in this passage a v.l. **tonanğu**, q.v., and this may be an error for that word. **Uyğ.** VIII ff. Bud. (weaving gives people useful things) **keğgü tonağu ulatı** 'wearing apparel, clothing, etc.' *TT VI* 392.

D **tanukluğ** Hap. leg.?; P.N./A. fr. **tanuk. Türkü** VIII ff. **tanuklu:ğ sav** 'a statement in front of witnesses' *Tun. III*a. 2 (*ETY II* 94).

D **tanukluk** A.N. fr. **tanuk**; 'a statement by a witness, evidence', etc. Survives in SW Osm. **tanıklık. Xak.** XI **tanukluk** *al-şahāda* 'evidence, testimony' *Kaş. I* 503: *KB* **tilimni bezedi tanukluk bile** '(God) adorned my tongue with the power to bear witness (to Him)' 386; **tanukluk bérür** 1021: XIII(?) *At.* **seniŋ barlıkıŋka tanukluk bérür** 'bears witness to Thine existence' 5; *Tef.* **tanukluk** 284: **Çağ.** XV ff. **tanuğluğ/tanukluk** *şahāda wa guwāhī* (Hend.) *San.* 164v. 14 (quotn.): **Xwar.** XIV **tanukluk** (usually with **bér-**) *Qutb* 170; *Nahc.* 272, 14: **Kıp.** XIV *şahada* **da:nukluk vér-** *Bul.* 50a: **Osm.** XIV ff. **tanukluk/tanıklık** usually with **vér-**; c.i.a.p. *TTS I* 674; *II* 875; *III* 665; *IV* 735.

D **tanığma:** Hap. leg.; Ger. of **ta:n-** used as a N. **Uyğ.** VIII ff. Man. **tört élig teŋrilerde tanığmalar** 'denials of (the existence of) the four divine kings' *M II* 11, 5–6.

Tris. V. DNĞ-

D **taŋığla:-** Hap. leg.; Den. V. fr. **taŋığ**; 'to feel constricted' or the like. **Uyğ.** VIII ff. Bud. the Chinese phr., speaking of a gift which is offered, 'do not blame it, or find it strange, because it is small' is translated **az tép taŋığlayu yarlıkamazun** *Hüen-ts.* 1846.

D **tanukla:-** Den. V. fr. **tanuk**; n.o.a.b.? **Uyğ.** VIII ff. Man.-A **tanuklayu sav bérdi** 'he gave oral evidence' *M I* 19, 14: Bud. **kértgünçlüg köŋülüg tanuklayur** 'produces evidence that he has a believing mind' *TT V* 22, 35–6; o.o. *do.* 22, 31; *Suv.* 137, 11 etc.

Dis. DNG

PUD **teŋig** Hap. leg.; unvocalized and the first letter undotted, but the first word in a section which also contains **seŋek**, etc. and so no doubt Dev. N. fr. **teŋ-**, q.v. **Xak.** XI **teŋig** *al-hawā* 'the atmosphere' *Kaş. III* 366.

D **tü:nek (d-)** Dev. N. (Conc. N.) fr. **tüne:-**; 'prison', lit. 'a dark (place)'. N.o.a.b. **(Uyğ.** VIII ff. Bud. Sanskrit *adhikaraṇika* 'official, jailer' **tönökçi** (possible alternative reading *tötökçi*) *TT VIII C.*4 may be the N.Ag. of this word): **Barsğan** XI **tü:nek** *al-sicn* 'prison'

Kaş. I 408: **Xak.** XI *KB* **bu dunyā tünek ol** 'this world is a prison' 5423: XIV *Muh.* (in the list of buildings) *al-ḥabs* 'prison' **tü:ne:k** *Mel.* 76, 1; *Rif.* 179.

PUD **teŋgüç** Hap. leg.; the first entry in a list of words containing four consonants of which the second is **-ŋ-** but spelt in error *tengüç*; N.I. fr. **teŋ-**, meaning lit. 'something which rises in the air'. **Xak.** XI **teŋgüç** *kull şay' murtafi' qadr niṣf ḏirā' naḥw aṭāfi'l-qidr wa ġayrihi* 'anything which stands to the height of half a cubit like a tripod for a cooking pot, etc.' *Kaş. III* 381.

PUF **deŋge:l** Hap. leg.; *dāl* unvocalized; in the same list of words containing four consonants of which the second is **-ŋ-** as **teŋgeç** under the heading **-L**, but like it w. only one *kāf*. The **d-** indicates a l.-w., prob. Iranian. **Xak.** XI **deŋge:l** *al-ku'bura* 'a knuckle; a knot in a (corn) stalk' *Kaş. III* 384.

Dis. V. DNG-

D **teŋger-** Hap. leg.; Trans. Den. V. fr. **1 teŋ**; in a list of V. w. four consonants, the second **-ŋ-**, written *tenger-* but w. traces of a *taṣdīd* over the *-g-*. Cf. **teŋle:-**. **Xak.** XI **bi:r ne:ŋ bi:rke: teŋgerdi:** *'ādala bayna'l-şay'ayn* 'he equated (or balanced) the two things' *Kaş. III* 398 (**teŋgerü:r, teŋgerme:k**).

Dis. DNL

D **taŋıl** Hap. leg.; Pass. Dev. N./A. fr. **taŋ-**; lit. 'corded' or the like. **Xak.** XI **taŋıl keyik** *al-ẓabyu'lladī fī yadayhi xuṭūṭ*, 'a gazelle with striped legs'; also used of other (striped) things *Kaş. III* 366.

D **taŋla:** See **1 taŋ**.

D **tünle:** See **tün**.

D **tınlığ** P.N./A. fr. **tın**; 'a living creature', human or animal, as opposed to an inanimate object; a standard Bud. technical term, but not a Moslem one. N.o.a.b. **Türkü** VIII ff. Man. **béş törlüg tınlığ** 'five kinds of living creatures' *Chuas.* 58–9; *do.* 86, etc. (**turalığ**) a.o.o. **Uyğ.** VIII ff. Man. **amarı tınlığlar** 'some living creatures' *TT III* 92; a.o.o.: Bud. **tınlığ** is very common; often used correctly for 'living creature', but in many passages w. the more restricted meaning 'human being': **(Xak.)** XII(?) *KBVP* **açın koḍmaz hargiz kamuğ tınlığığ** 'he never leaves any living creature hungry' 5: XIII(?) *KBPP* **kamuğ tınlığlarka rüzı bérgen** 'giving their daily food to all living creatures' 3: XIV *Muh. al-ḥaywān* 'living creature' (opposite to 'inanimate' **ö:le:t**) **tı:nlığ** *Mel.* 45, 6; *Rif.* 158.

D **tonlığ** (**d-**) P.N./A. fr. **to:n**; 'clothed; having . . . clothes'. Survives in some NE languages w. phonetic changes. **Türkü** VIII **yalıŋ boḍunığ tonlığ kıltım** 'I clothed the naked' *I E* 29, *II E* 23; VIII ff. **uzu:n tonlu:ğ** 'wearing long clothes', i.e. 'woman' (the original theory that this meant 'monk' has long since been disproved) *IrkB* 47: Man. **uzun tonluğ** *Chuas.* 117: **Uyğ.** VIII ff. Man.-A **erli uzun tonluğlı** 'a man and a woman' *M I* 16, 15–16; **yürüŋ tonluğ** 'wearing white clothes' *M III* 30, 10–11: Bud. **uzun tonluğ** *USp.* 104, 8–9: Civ. ditto *TT VII* 26, 1; 37, 5: **(Xak.?)** XIV *Muh.* (in the grammatical section) *dū ṯawb* 'clothed' **to:nlığ/ tonlık** *Mel.* 10, 9; **to:nlu:** *do.* 10, 11; **to:nluğ** *Rif.* 83.

D **to:nluk** (**d-**) A.N. (Conc. N.) fr. **to:n**; 'something connected with clothing', normally 'an allowance for the purchase of clothing'. Survives in SW Osm. **donluk**; Tkm. **do: nluk**; a l.-w. in Pc., see *Doerfer* II 990. **Xak.** XI *Kaş. II* 11 (**kıs-**); n.m.c.: **Kıp.** XIV *cāmakīya* 'wages' (lit. 'clothing allowance') **(!) donluk** (*sic*) *Bul.* 6, 13.

D **teŋlig** P.N./A. fr. **1 teŋ**; 'equal to; equable', and the like. Survives in SW Osm. **denlü/ deŋli. Uyğ.** VIII ff. Bud. (if a man knows) **bir padakça teŋlig nom** 'as much (Buddhist) doctrine as a single verse' (Sanskrit l.-w.) *U III* 29, 16; **neçe teŋlig** 'how great' (is the strength in the Buddhas' bodies?) *do.* 73, 2; a.o. *TT X* 345; **maŋa teŋlig kisig** 'a woman like me' *TT X* 499; Sanskrit *sopekṣāṇi* 'equipped with tranquillity'(?) **birle: te:ŋligle:r** *TT VIII A.*21; *upekṣā* 'tranquillity' **teŋlig** (? for **teŋlik**) *do.* 34: **(Xak.)** XIII(?) Tef. **ança teŋlig** 'as much as that'; **munça teŋlig** 'as much as this' 299.

(D) **tüŋlük** 'the smoke-hole of a tent', hence, by extension, 'window' and the like; syn. w. **tügü:nük**, q.v., which is older; morphologically obscure, an A.N. (Conc. N.) fr. ***tüŋ** which may ultimately be connected etymologically with **tügü:nük**. Survives in such NE forms as **tündük/tünnük**; SE Tar. **tüŋnik**; Türki **tüŋlük**; NC Kır. **tündük**; Kzx. **tündik**; l.-w. in Pe. and other foreign languages, see *Doerfer* II 988. **Uyğ.** XIV *Chin.–Uyğ. Dict.* 'window' **tüŋlük** *Ligeti* 271; *R III* 1545: **Xak.** XI **tüŋlük** *al-kuwwa* 'a dormer window' *Kaş. III* 383; o.o. *II* 18, 1; *III* 120, 23 (**1 é:l**); *III* 127 (**2 to:ğ**): XIV *Muh.*(?) *rawzana* 'dormer window' **tü:ŋlü:k** *Rif.* 179 (only): **Çağ.** XV ff. **tüŋlük** 'a window (*rawzana*) in the top of a nomads' tent which they close in cold and rain and open to let out the smoke when they light a fire' *Vel.* 223 (quotns.); **tüŋlük** (spelt) *rawzana-i xāna Sam.* 187r. 15 (quotns.): **Xwar.** XIII(?) (the walls of the house were gold) **tuŋlukları** (*sic*) **dakı kümüşdün** 'and its windows of silver' *Oğ.* 249: XIV **tünlük/tüŋlük** 'smoke hole, dormer window' *Qutb* 190; **tüŋlük** *Nahc.* 19, 12; 43, 6: **Kıp.** XIV **tünlük** *dawru'l-qā'a* 'an upper storey of a house' *Id.* 40: XV *rawşan* 'dormer window' (**baca**; in margin in second hand) **tünlük** *Tuh.* 17a. 2; *şabbāk* 'lattice window' **tüŋlük** *Tuh.* 21a. 12.

Dis. V. DNL

D **taŋıl-** Pass. f. of **taŋ-**; 'to be bound, constricted', and the like. S.i.s.m.l. **Uyğ.** VIII ff.

Bud. **kısılur tanılur erserler** 'so long as they are imprisoned and constricted' (in the imprisonment and constrictions of the four kinds of rebirth) *TT IV*, p. 15, footnote, l. 5 (see **tanığ**); *Suv.* 586, 14 (**sıkıl-**)—this word has been read *teyil-* and translated 'to descend' in a phr. transcribed **ilkisiz sansarda berü béş ajun içinde ağa teŋile** *TT IV* 4, 19 ff. owing to a supposed antithesis to **ağ-** 'to rise'; the phr. obviously means 'being . . . constricted within the five forms of existence since (the beginning of) the immemorially old chain of rebirths (Sanskrit *saṃsāra*)'; **ağa**, too, seems to be a mistranscription either for **aka** 'flowing' (see **ak-**, the word has a technical Buddhist meaning) or perhaps **ağ(ı)r** 'grievously': **Xak.** XI **tanıldı: ba:ş** translated *'aṣaba'l-racul ra'sahu* 'the man wrapped his head' (in a turban, etc.); also used of anything that is tied fast with a cord (*ṣudda bi-xayṭ*) *Kaş. III* 395 (**tanılu:r, tanılma:k**).

D **tanul-** Pass. f. of **tanu:-**, q.v., in this sense Hap. leg., but **tanıl-** 'to be known', etc. s.i.m.m.l. **Xak.** XI **aŋa:r sö:z tanuldı:** *ū'iza* (MS. in error *aw'aza*) *ilayhi'l-kalām* 'the statement was suggested to him' *Kaş. II* 130 (**tanulu:r, tanulma:k**).

D **tınıl-** (**d-**) Hap. leg.; Pass. f. (used only Impersonally) fr. **1 tın-**. **Xak.** XI **emgektin tınıldı:** *usturīḥa mina'l-miḥna wa'l-'anā'* 'there was a respite from pain (Hend.)'. This Verb is Impersonal (*mā lam yusamm fā'iluhu mina'l--fi'li'l-lāzim*); there are many similar ones in this language; no Impersonal V. can be derived from an Intrans. V. in Ar., but there are many in Turkish, for example **evke: barıldı:** 'there was a movement into the house' and **ta:ğdın énildi:** 'there was a descent from the mountain' *Kaş. II* 130 (**tınılur, tınılma:k**).

D **tüŋül-** Pass. f. of ***tüŋ-**; 'to be disappointed, dissillusioned; to despair, give up hope (of something *Abl.*)'. Survives as **tüŋil-/tüŋül-**, same meanings, in NC Kir., Kzx.; NW Kk., Nog. **Xak.** XI **er i:ştın tüŋüldi:** 'the man despaired (*ayisa*) of the affair' *Kaş. III* 395 (no Aor. or Infin.); **attın emdi: sen tü:ŋü:l** (*sic*) 'now give up (any hope of getting) the horse' *I* 74, 19: *KB* **bu ıştın tüŋül** 'give up this affair' 1195; o.o., same meaning, 1220, 2011, 2121, 3793, 4612, 4792: **Kıp.** XV *ya'isa mina'l-ya's* 'to despair of' **tüŋül-** Tuh. 39a. 11 (in margin in second hand **tüğül-**).

D **1 taŋla:-** (**d-**) Den. V. fr. **1 taŋ**; prob. only in the phr. **taŋ taŋla:-** 'to dawn; (of dawn) to break'. N.o.a.b.?; the usual phr. is **taŋ at-**. **Türkü** VIII ff. *IrkB* 26 (**1 taŋ**): **Uyğ.** VIII ff. Bud. **taŋ taŋlayur erken** *PP* 31, 7.

D **2 taŋla:-** Den. V. fr. **2 taŋ**; originally Intrans. 'to wonder, be surprised'; thence Trans. 'to find (something) wonderful, to admire (it)'; and thence 'to admire (something) more than (other things), to choose (it)'. Survives for 'to be surprised' in NE **taŋda-/taŋna-**; SW Osm. **taŋla-**, and for 'to pick out, choose', with some extended meanings in NC Kzx. **taŋda-**; NW Kk., Kumyk, Nog. **taŋla-**; in these latter languages and NC Kır. 'to be surprised' is **taŋlan-/taŋdan-**. **Uyğ.** VIII ff. Man.-A [gap] **taŋlayurmen** 'I am surprised' *M I* 37, 23; **taŋlap** *do.* 21 title: Man. Tokharian *āktike* 'wonderful' **taŋlağuluk** *TT IX* 38: Bud. **muŋadıp taŋlap** 'being disturbed and astonished' *U III* 72, 22; *TT X* 21; *Suv.* 604, 1; **körklerin taŋlap** 'admiring (or being surprised by) their beauty' *PP* 43, 3; a.o. *do.* 71, 3 (**1 i:r**): **Xak.** XI **er i:şığ taŋla:dı:** *ta'accaba'l-racul mina'l-amr* 'the man was surprised by the affair' *Kaş. III* 403 (**taŋla:r, taŋla:ma:k**): *KB* (when you closed your eyes) **özüm taŋladım** 'I was surprised' 648: XIII(?) *Tef.* ditto 285: XIV *Rbğ.* **ol nūrnı taŋlap ḫayrān kaldı** 'he was astonished by that light' *R III* 811; *Muh.*(?) *ta'accaba* **ṭa:ŋla:-** *Rif.* 106 (only): **Çağ.** XV ff. **tanla-** (**-p, -mış**; *sic*) *temyīz et- farq ma'nāsına*; *aŋla- bil-*; *ixtiyār et-* 'to distinguish; to understand, know; to choose' *Vel.* 179 (quotn.; the second meaning due to confusion with **tanu:-**); **taŋla-** *sarzanīş kardan wa ta'n wa tawbīx* 'to blame, reproach', *Tālī'-i Harawī*'s translation *pīçīdan* corrected *San.* 162v. 27 (the correction is just, the word was mistaken for **taŋ-**, but *San.*'s own translation is false and apparently a mere guess; quotns.); **tanla-** (spelt) *bar-guzīdan wa intixāb kardan* 'to choose, select' *do.* 163r. 16 (quotns.): **Xwar.** XIII **daŋla-/taŋla-** 'to be surprised, to wonder' *'Ali* 29, 51: XIV **taŋla-** ditto *Qutb* 170: **Kom.** XIV 'to be surprised, to wonder' **taŋla-**; 'to choose' **taŋla-** *CCI, CCG*; *Gr.* 234 (quotn.): **Kıp.** XIII *ta'accaba* **ṭanla-** *Hou.* 38, 19: XIV **ṭaŋla-** ('with **-ŋ-**') ditto *Id.* 65: XV *'aciba* 'to wonder' **ṭaŋla-** *Tuh.* 26a. 13: **Osm.** XIV ff. **ṭaŋla-** (occasionally **daŋla-**) 'to be surprised, to wonder'; c.i.a.p. *TTS I* 178; *II* 259; *III* 168; *IV* 190.

D **teŋle:-** (**d-**) Den. V. fr. **1 teŋ**; 'to equate, weigh, compare', and the like. S.i.m.m.l.g.; in SW Tkm. **deŋle-**; Osm. **denkle-** is distorted by a supposed connection with Pe. *dang* which is a l.-w. fr. **1 teŋ**. Cf. **teŋger-**. **Uyğ.** VIII ff. Bud. **kamağ suturlarığ teŋlemek atlığ ülgü** 'the criterion called "weighing all the *sūtras*"' *Hüen-ts.* 1833: **Xak.** XI **bi:r ne:ŋ bi:rke: teŋle:di:** *'adala bayna'l--ṣay'ayn* 'he balanced the two things' *Kaş. III* 403 (**teŋle:r, teŋle:me:k**); (the Chinese emperor has a great deal of silk brocade, but) **teŋle:meḍip bıçma:s** 'does not cut it without measuring it first' (*illā muqaddira(n)*) *I* 427, 6: *KB* **sınamış yağıcı kişi teŋlemiş on iki miŋ er sü üküş sü témiş** 'an experienced general assessed (the value of) his troops and said "an army of 12,000 men is too big an army"' 2334; (a general must first get an informer and find out from him about the enemy's morale and) **aŋar teŋlese** 'assess it by that (information)' 2352; (he heard your words and) **üküş teŋledi** 'weighed them carefully' 4979: **Çağ.** XV ff. **téŋel-** (apparently

deliberately so spelt, 'to be conjugated in the same way (as **téŋeş-**), but with **-l-**'; but Co-op. f. **téŋleş-** follows immediately) *musāwī şudan* 'to be equal' *San.* 202r. 6: **Xwar.** XIV **kara kirpikiŋe nāwak teŋelmes** 'an arrow is not equal to your black eyelashes (in straightness)' *MN* 276 (perhaps *metri gratia*, **teŋlemes** would not scan).

?FD **tıŋla:-** (**d-**) Den. V. fr. ***tıŋ**; it has been suggested that this is the **tıŋ** listed above, it is perhaps more likely that it is Chinese *t'ing* 'to hear, listen' (*Giles* 11,299; *Pulleyblank*, Middle Chinese *t'eng*), but the **d-** and back vowels make this difficult; properly 'to listen to (something *Acc.*)', but often used for 'to hear' (properly **éşid-**). S.i.a.m.l.g.; in NE Tuv. **dıŋna-**; SW Az., Osm., Tkm. **dıŋle-**. **Türkü** VIII (*begs* and people) **bu savımin edgü:ti: eşid katığdı: tıŋla:** 'hear my words well and listen to them carefully' *I S* 2 (spelt with front **t-** and back **-l-**): VIII ff. *IrkB* 58 (**2 öt**): **Uyğ.** VIII ff. Bud. **éliglerin kavşurup tıŋlazunlar** 'let them fold their hands and listen' *U I* 22, 12 ff.; **edgü nom tıŋlağalı bolğay erki men** 'I shall no doubt listen to the good doctrine' *U III* 29, 4–5; a.o.o.: **Xak.** XI **er sö:z tıŋla:dı:** 'the man listened (*aṣğā*) to the statement' *Kaş. III* 403 (**tıŋla:r, tıŋla:ma:k**) a.o. *I* 96, 11: *KB* **sözüm tıŋladı** 559; o.o. 648, 4979, 5433 (**taŋırka:-**): XIII(?) *Tef* ditto 304: **Çağ.** XV ff. **tıŋla-** (spelt) *şanidan wa ğawr-i suxun kardan* 'to hear; to ponder deeply on a statement' *San.* 201r. 22; **dıŋla-** (spelt) same meaning as **tıŋla-** *do.* 226v. 28: **Xwar.** XIII **diŋle-** 'to listen' *'Ali* 26, 51: XIV (VU) **tıŋla-** ditto *Qutb* 193: **Osm.** XV and XVI **diŋ (/diŋi/diŋü) diŋle-** 'to eavesdrop'; in several texts *TTS I* 209; *II* 302; *III* 196; *IV* 226.

VUD **toŋla-** n.o.a.b. in a *Maitrisimit* fragment; Den. V. fr. ***toŋ** which might be an onomatopoeic like **3 toŋ** (**3 taŋ**) but is perhaps more likely to be a Chinese l.-w.; the meaning must be 'to flog' or the like. **Uyğ.** VIII ff. Bud. **bergen kağalın tokır toŋlayur erdimiz . . . temirlig bergen . . . toŋlayur[lar]** 'we have beaten and flogged(?) with whips and willow rods, . . . they flog(?) with an iron whip' *TT IV*, p. 18, note B7, 2–3.

D **taŋlat-** Hap. leg.?; Caus. f. of **2 taŋla:-**. **Xak.** XI **ol meni: taŋlattı:** *awqa'anī fi'l-'acab wa a'cabanī dālika* 'he astonished me and made me wonder at that' *Kaş. II* 358 (**taŋlatu:r, taŋlatma:k**): (**Çağ.** XV ff. **taŋlat-** *maṭ'un sāxtan* 'to cause to be rebuked' *San.* 163r. 15; see **2 taŋla:-**).

D **tıŋlat-** (**d-**) Caus. f. of **tıŋla:-**; s.i.a.m.l.g. **Xak.** XI **ol maŋa: sö:z tıŋlattı:** *asma'anī'l-kalām wa astaşğānī ilayhi* 'he made me hear the statement and listen to it' *Kaş. II* 359 (**tıŋlatu:r, tıŋlatma:k**).

D **teŋlen-** (**d-**) Refl. f. of **teŋle:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **igliglerig emlep öŋedtürgeli uğulukın teŋlenip** 'estimating his own ability to treat and cure the sick' *Suv.* 597, 3–4: **Xak.** XI **er i:şın teŋlendi:** *dabbara'l-racul fi amrihi* 'the man put his affairs in order' (or took stock of his affairs?) *Kaş. III* 400 (**teŋlenü:r, teŋlenme:k**).

D **taŋlaş-** Co-op. f. of **2 taŋla:-**; n.o.a.b. **Xak.** XI **kişi:ler bu: i:şığ taŋlaşdı:** 'the people were (all) astonished (*ta'accaba*) at this affair' *Kaş. III* 398 (**taŋlaşu:r, taŋlaşma:k**; verse): **Xwar.** XIV **taŋlaş-** 'to be astonished (collectively)' *Qutb* 170: (**Kom.** XIV 'to examine, investigate **tanlaş-** *CCI*; *Gr.* seems to be a mis-spelling of **teŋleş-**).

D **teŋleş-** (**d-**) Recip. f. of **teŋle:-**; s.i.s.m.l.; NE Tuv. **deŋnes-**; SW Osm. **denkleş-**; Tkm. **deŋleş-**. Cf. **teŋeş-**. **Xak.** XI **bi:r ne:ŋ bi:rke: teŋleşdi:** 'one thing balanced (*ta'ādala*) the other' *Kaş. III* 398 (**teŋleşü:r, teŋleşme:k**): **Çağ.** XV ff. **téŋleş-** (spelt) *musāwāt custan wa bāham musāwī şudan* 'to reach equality; to be equal to one another' *San.* 202r. 6: (**Kom.** see **taŋlaş-**).

D **tıŋlaş-** (**d-**) Recip. f. of **tıŋla:-**; s.i.s.m.l. **Xak.** XI **ol meniŋ birle: sö:z tıŋlaşdı:** 'he competed with me in listening to a statement' *Kaş. III* 398 (**tıŋlaşu:r, tıŋlaşma:k**): **Xwar.** XIV (VU) **tıŋlaş-** 'to listen to one another' *Qutb* 193.

Tris. DNL

VUD **toŋa:lığ** Hap. leg.; P.N./A. fr. **toŋa:**. **Uyğ.** VIII ff. Bud. (his life becomes long; he is free from disease) **meŋilig toŋalığ bolur** 'he becomes happy and capable of heroic deeds' *U II* 45, 56 ff.

D **teŋleğüç/teŋlegü:n** (**d-**) 'the kite (a bird); imperfectly vocalized but best so transcribed and regarded as Dev. N.s fr. **teŋle:-** in the sense of '(a bird) which hovers or balances itself (in the air)'. Survives in NE Sag., Şor **teğlegen, teğligen**; Leb. **teligen**; Khak. **teğilgen**; Tuv. **de:ldigen**; NW Kumyk **tülügen** SW Osm. **dülengeç**. **Xak.** XI **teŋlegü:n** *al-ḥidā'a* 'the kite', a (kind of) bird *Kaş. III* 388: **Oğuz** XI **teŋlegüç** 'the kite' *Kaş. III* 388.

D **taŋlançığ** Dev. N./A. fr. **taŋlan-** (see **2 taŋla:-**); 'wonderful, marvellous'. N.o.a.b. **Uyğ.** VIII ff. Chr. *U I* 8, 14–15 (**belgü:**): Bud. **taŋlançığ muŋadınçığ edgülüg savlar** 'wonderful, marvellous, excellent words' *U IV* 28, 31–2; **ança yeme muŋadınçığ [taŋla]nçığ ermez mü** 'and is not this wonderful and marvellous?' *U III* 39, 6–7; **taŋlançığ yürüŋ tışları** 'her wonderful white teeth' *U IV* 30, 51–2; a.o. *Suv.* 348, 3 (**koduru:**): **Kom.** XIV 'wonderful' **taŋlançıx** *CCG*; *Gr.*

D **teŋlençsiz** Priv. N./A. fr. ***teŋlenç** Dev. N. fr. **teŋlen-**; 'immeasurable, incomparable'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 151, 5–7 etc. (**ülgülençsiz**).

Tris. V. DNL-

D **tıŋı:la:-** Hap. leg.; Den. V. fr. ***tıŋı:** an onomatopoeic, prob. **tıŋ** elongated to avoid confusion with **tıŋla:-**; the Infin., originally *-me:k* was corrected to *-ma:k* and at the same time a minute *tā'* was written over each *tā'*. **Xak.** XI **ne:ŋ tıŋı:la:dı:** 'a heavy object like a mortar (*al-minḥāz*) made a noise (*ṣawwata*) when it fell to the ground' *Kaş. III* 404 (**tıŋı:la:r, tıŋı:la:ma:k**).

VUD **toŋa:la:-** Hap. leg.; Den. V. fr. **toŋa:**. **Xak.** XI **er toŋa:la:dı:** 'the man performed the feats of warriors and strong men' (*al-abṭāl wa'l-aqwiyā'*) *Kaş. III* 405 (**toŋa:lar** (*sic*), **toŋa:la:ma:k**).

D **tüŋüldür-** Caus. f. of **tüŋül-**; survives in NC Kır. **tüŋüldür-** (also **tüŋült-**; Kzx. **tüŋilt-**) and NW Kk. **Xak.** XI *KB* **tüŋüldürdi aydı yana kelme tép** 'he discouraged him and said "do not come again"' 3865.

Dis. DNN

PU **taŋa:n** the first letter is undotted and unvocalized in the main entry, which immediately follows the heading **-N** in a list of words containing three consonants of which the second is **-ŋ-** and the first anything except **y-**; as for practical purposes **b-** never precedes **-ŋ-** in Xak., the word can hardly be anything except **taŋa:n**. In the second occurrence the first letter is **y-** but this is certainly an error. The translation suggests that it was 'a hooded crow, *Corvus cornix*', or 'a jackdaw, *Corvus monedela*'. In modern languages these birds are called **ala (alaca**, etc.) **karğa**. **Xak.** XI **taŋa:n** *al-aṣqa' mina'l-ğirbān* 'a white-headed crow', that is one of which only the head is white' *Kaş. III* 376; **kuzğun taŋa:n** (MS. *yaŋa:n*) *al-ğudāf wa'l-ğurābu'l-a'ṣam* 'the raven and the white-footed (*sic*) crow' *III* 240, 26.

Dis. V. DNN-

D **taŋın-** Refl. f. of **taŋ-**; s.i.s.m.l. with the same meaning. **Xak.** XI **er başın taŋındı:** 'the man wrapped (*ta'aṣṣaba*) his head (in a turban, etc.) doing it by himself' (*infarada bi-fi'lihi*) *Kaş. III* 395 (**taŋınu:r, taŋınma:k**).

D **tonan-** (**d-**) Refl. f. of **tona:-**; 'to dress oneself'. S.i.s.m.l. with the same meaning; SW **donan-** means rather 'to ornament or deck oneself', and, of e.g. a ship 'to be fitted out, equipped, decked with flags'. **Xak.** XI *KB* **kurımış yığaçlar tonandı yaşıl** 'the dry trees have decked themselves in green' 67: **Kıp./Tkm.** XV *tazawwaqa* 'to be adorned' (**Kıp. bezen-** and) **Tkm. tonan-** *Tuh.* 10a. 6: **Osm.** XIV ff. **donan-** (? and **ṭonan-**) 'to adorn oneself'; in several texts *TTS I* 218; *II* 316; *III* 205.

Tris. DNN

D **tonanğu:** (**d-**) Conc. N. fr. **tonan-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (if he provides him with food and drink) **tonın tonanğusın** 'his clothes and clothing' *Kuan.* 86 (also *U II* 15, 13); a.o. *TT VI* 392 (**tona:ğu:**).

Dis. DNR

tüŋür (**d-**) the antonym of **böşük**, q.v.; originally probably 'a tribe (or member of a tribe) to which daughters could be given in marriage', but in the actual texts 'a person who actually is, or properly could be, a relation by marriage'. Survives in this, and some extended, meanings in SW Osm. **düŋür** and Yakut **tüŋür** (*Pek.* 2899). **Uyğ.** VIII ff. Bud. *PP* 64, 6 etc. (**böşük**): **O. Kır.** IX ff. (in a long list of 'partings') **tüŋürime: aḏrıldım** 'I have been parted from my relations by marriage' *Mal.* 11, 7: **Xak.** XI **tüŋür** *aḥmā'u'l-mar'a* 'a woman's relations by marriage', that is brothers, father, and mother (-in-law) *Kaş. III* 362; **tüŋür kaḏın boluştı:** *'aqada ma'ī 'aqda'l-muṣāhara* 'he became my relation by marriage' *II* 110, 3; **tüŋür** *al-ṣihr* 'brother-in-law' *III* 372,6: **Osm.** XIV **duŋür** 'brother-in-law' in two texts *TTS I* 241; *III* 225.

teŋri: a very old word, prob. pre-Turkish, which can be traced back to the language of the Hsiung-nu, III B.C., if not earlier. It seems originally to have meant 'the physical sky', but very early acquired religious overtones and came to mean 'Heaven' as a kind of impersonal deity, the commoner meaning in the earlier texts. It was the normal word for 'God' in Man. and Bud. texts and was retained in this sense in the Moslem period, although it is rare in *KB*, where the normal word for 'God' is **bayat**, and was later largely displaced by l.-w.s like *Allāh* and *xudāy*. An early l.-w. in Mong. as *teŋgeri* (*Haenisch* 148, *Kow.* 1697; but often spelt *tŋri*, as in Turkish, in religious texts and always *déŋri* in the ḫP'ags-pa texts). S.i.a.m.l.g., in NE often in the Mong. spelling, in SW Az., Osm., Tkm. **taŋrı:**, this is prob. an old Oğuz pronunciation, but it is impossible to discover when the change occurred; a l.-w. in Pe. see *Doerfer* II 944, where it is discussed at great length. **Türkü** VIII **teŋri:** is common; in **üze: kök teŋri: asra: yağız yer kılındukda:** 'when the blue sky above and the brown earth below were created' *I E* 1, *II E* 2 it clearly has a physical sense, but this is rare; it is more often used in a religious sense, e.g. **teŋri: yarlıkadukı:n üçü:n** 'because Heaven so commanded' *I S* 9, *II N* 7, and even as a sort of tribal deity in **üze: Türkü teŋri:si:** 'the Heaven of the Türkü on high' *I E* 11, *II E* 10: VIII ff. **teŋri:** is fairly common in *IrkB*, both in a physical sense, e.g. (a hawk) **teŋri:din** (*sic*) **kodı:** . . . **kapmi:ş** 'swooped down from the sky' 44; and in a religious sense, e.g. **ala: atlı:ğ yol** (or **yul**) **teŋri: men** 'I am the god of the road (or the spring) riding on a dappled horse' 2: Man. **teŋri** (consistently spelt *tŋri* in all scripts) is very common; in **yér teŋri yok erken öŋre** 'when earth and heaven did not yet exist' *Chuas.* 162–3 it has a physical sense, but nearly always means 'God' or 'divine': Yen. **üze: teŋri: yarlıkadı:** *Mal.*

32, 5; a.o.(?) *do.* 36, 2: **Uyğ.** VIII ff. Man.-A **teŋri** (in all Uyğ. texts consistently spelt *tŋri*) is common; (they first created) **on kat kök teŋrig** 'the blue heavens in ten layers' *M I* 14, 6–7—**teŋri Manı burxan teŋri yériŋerü bardukınta** 'since the divine Prophet Mani went to the heavenly country' *do.* 12, 13–14; and many o.o. meaning 'God, divine': Man. **teŋri** 'God, divine' is common: Bud. ditto but **yér teŋri törümişte** 'when earth and heaven were created' *PP* 5, 8; a.o. *do.* 18, 2 (**tüpir-**): Civ. **teŋri** is more often used in a physical sense, e.g. **teŋri kapığı açıltı** 'heaven's gate has been opened' *TT I* 144: **O. Kır.** IX ff. **kök teŋri:de: kün ay** 'the sun and moon in the blue sky' *Mal.* 10, 3; 45, 5 and **téŋri: élim** 'my divine realm' *do.* 3, 2; 14, 3 etc. are included in the list of 'partings' in funerary inscriptions: **Xak.** XI **teŋri:** *Allāh 'azza wa calla* 'God, to Him belongs glory and power' (prov. see **tapuğsa:k**; verse). The unbelievers (*al-kafara*) call the sky (*al-samā'*) **teŋri:**, and also anything which is great in their eyes, like a big mountain or big trees, and for this reason they worship such things *Kaş. III* 376; many o.o. translated 'God': *KB* the standard words for 'God' are **bayat** and **uğan** but **teŋri** occurs in 44, 92, 6176 (**erki:**): XIII(?) *At.* **teŋri** is not used in the text but occurs in glosses on **iğim** and **uğan**; *Tef.* **taŋrı(-ğa)** 'God' 285, 289 (*teŋri*): XIV *Muh. Allāhu'l-qawī* 'almighty God' **teŋri:** *Mel.* 12, 15; **u:ğa:n teŋri:** *Rif.* 87; *Allāh ta'ālā* **teŋri:** 44, 8; 137: **Çağ.** XV ff. **téŋri** (spelt) *canāb-i bārī ta'ālā* 'the Creator' *San.* 202r. 26 (quotn.): **Xwar.** XIII(?) **kök** (VU) **teŋri** 'blue sky' *Oğ.* 60, etc.; **teŋrini calbarğuda** 'while praying to God' *do.* 50: XIV **taŋrı(-ka)/teŋri(-ke)** *Qutb* 170; (VU) *MN* 1: **Kom.** XIV 'God' **teŋri** common *CCI, CCG*; *Gr.* 241 (quotns.): **Kıp.** XIII *Allāh subḥānuhu wa ta'ālā* **teŋri:** (and in a dialect which only a few people know **uğa:n**) *Hou.* 3, 12: XIV **teŋri:** ('with -ŋ-') *Allāh Id.* 40; *Allāh calla ḏikruhu* **teŋri:** *Bul.* 2, 9: XV *li--acali'llāh* 'for God's sake' **teğri: üşün** (*sic* with *-ğ-* for *-ŋ-*) *Kav.* 43, 8; *Allāh* **teŋri** *Tuh.* 3b. 10; 41b. 6: **Osm.** XIV ff. the pronunciation was prob. always **taŋrı**, the A.N. **taŋrılık** is noted in XV *TTS III* 667.

VU **toŋra:** Hap. leg. **Xak.** XI **toŋra:** *wasaxu'l--badan* 'dirt on the body' *Kaş. III* 378.

D **töŋre:** Adv. fr. ***töŋ**, see **töŋdi:**; n.o.a.b. **Xak.** XI (after **toŋra:**) one says **er öŋre:** (*sic*) **yattı:** *istalqā'l-racul 'alā qafāhu* 'the man lay on his back' (i.e. face upwards); and one says **er töŋre: tüşti:** *akabba'l-racul 'alā wachihi* 'the man fell on his face' (i.e. face downwards) *Kaş. III* 378.

S **tıŋrak** See **tırŋak**.

D **teŋrim** 'my God' occurs in **Uyğ.** as a form of address not only to God but also to superiors; it then became in Uyğ. Bud. an element in the P.N.s of princesses; in *Pfahl.* 8, 12 the list of names at the end of the document is headed by 15 names of princesses, each ending in **teŋrim**, followed by the names of various men, the first an **él ögesi**. Cf. **terim**.

Dis. V. DNR-

E **teŋer-** See **teŋger-**.

VUD **teŋür-** Hap. leg.; Caus. f. of **teŋ-**, q.v.; cf. **teŋit-/teŋtür-**. **Xak.** XI **er ok teŋürdi:** 'the man shot his arrow upwards towards the sky so that it disappeared from view in the atmosphere'; also used when he launches a (hunting) bird (*azcala'l-ṭā'ir*) from his hand to make it soar *Kaş. III* 392 (**teŋürür, teŋürme:k**; completely unvocalized; first letter undotted everywhere, but must be **t-**).

D **tüner-** (**d-**) Intrans. Den. V. fr. **tün**; 'to be, or become, dark'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **yörügde tünermişlerke yaruk yaşuk okıtu yarlıkar ertl** 'he deigned to communicate light (Hend.) to those who were in the dark about the interpretation (of the scriptures)' *Hüen-ts.* 1931–2: **Xak.** XI **tünerdi: yé:r** 'the place was dark' (*aẓlama*); also used of time (*al-zamān*) *Kaş. II* 86 (**tünerür, tünerme:k**): *KB* **tünerdi yarumaz körügli karak** 'my seeing eyes have become dark and no longer shine' 374; **tünermegey erdi yarumış kün-e** 'the bright day would never become dark' 696; o.o. 1520, 5018.

?E **tenri:-** Hap. leg.; this V. occurs in a Chapter in which the order of words should be determined by (1) the last consonant; (2) the second consonant (3) the first consonant; following **savra:-, sekri:-, semri:-, sanrı:-**, and preceding **kevre:-, kökre:-, külre-**; there are in any event errors in the arrangement and from time to time after (1) the order seems to be determined more by (3) than by (2); in any event **tenri:-** could not properly follow **sanrı:-** or precede **kevre:-**. The second consonant is fairly clearly **-n-** in the facsimile, but in a word which was almost certainly unknown to the scribe this might well be a miscopying of **-f-**, for **-v-**; **tevri:-** would in fact suit the meaning well, if taken as cognate to **tevür-** although the morphological connection is obscure. **Xak.** XI **anıŋ başı: tenri:di:** *axaḍa ra'sahu ka'l-duwār* 'something like dizziness attacked his head', that is when sleep overcame him and he resisted it and there resulted a feeling of ants crawling in his head for lack of sleep *Kaş. III* 282 (**tenri:r, tenri:me:k**).

Tris. DNR

D **teŋriçi:** N.Ag. fr. **teŋri:**; 'a preacher of God'. N.o.a.b. **Türkü** VIII ff. Man. (if we have sinned against the gods of light, the pure doctrine and) **teŋriçi nomçı arığ dıntarlarka** 'the pure Elect who are preachers of God and of the doctrine' *Chuas.* 324–5; a.o. *do.* 135–6 (**artız-**).

D **teŋridem** Den. N./A. connoting resemblance fr. **teŋri:** 'god-like; divine, holy'. Pec. to Uyğ., but there fairly common. **Uyğ.** VIII ff. Man.-A **teŋridem** [gap] *M I* 25, 9(ii):

Man. *TT III* 170 (**üstel-**): Bud. **teŋridem suv** 'holy water' *U III* 38, 28; **teŋridem xwa çeçek** 'holy flowers (Hend.)' *TT V* 10, 104; *X* 154; **teŋridem kız azu teŋri oğlanı** 'a divine maiden or son of God' *TT V* 12, 127; o.o. *U II* 28, 1–2; *TT X* 494 (**uğuşluğ**) etc.: Civ. *TT I* 1 (**ornan-**).

S **tıŋraklığ** See **tırŋaklığ**.

D **tünerig** (**d-**) N./A.S. fr. **tüner-**; 'dark, darkness'. Survives in NE Tel. **Türkü** VIII ff. Man. **yaruk yıltızın . . . tünerig yıltızın** 'the root of light . . . the root of darkness' *Chuas.* 161–2; **tünerig sürüŋ** 'drive away the darkness' *M III* 5, 4; a.o. *do.* 19, 9 (i) (**1 öçeş-**): Man.-A **kararığ tünerig** 'black and dark' *M III* 9, 1: Man. **tünerig yeklerke tapunuğmalar** 'those who worship the demons of darkness' *M II* 11, 7: **Xak.** XI **tüne:rig yé:r** 'any dark (*muẓlim*) place'; and 'the grave' (*al-qabr*) is called **tüne:rig**; one says **er tüne:rigke kirdi:** 'the man has entered the grave' *Kaş. I* 488: *KB* (I was in darkness (**karaŋku**), He made my night bright.) **tünerigde erdim** 'I was in the dark of night', (He made my sun rise) 383.

D **töŋörge:** 'a tree trunk'; prob. an old word ending in **-ge:**; there is no convincing etymology for it, but *Zaj.* in his note on *Bul.* may be right in seeing NE Bar. **toŋok** 'tree-stump' as a cognate word. **Uyğ.** VIII ff. Bud. Sanskrit *citāyām* 'on the funeral pyre' **töŋörge: üküntde:** (spelt *töŋörke ügünde:*, lit. 'a heap of tree-trunks') *TT VIII D.*29: **Kıp.** XIV *al-qurma* 'tree trunk' **tönertge:** (*tā'* unvocalized) *Bul.* 3, 13.

D **teŋri:ke:n** Den. N./A. fr. **teŋri:**; 'devout, pious'. This is clearly the right meaning, not 'sacred, divine' as originally suggested; normally applied to rulers. **Türkü** VIII **teŋri:ken** is the term used in *Ongin* 5, 6, 8 for the ruler to whom the person commemorated in this inscription was subject: VIII ff. Man. **Teŋriken** *TT II* 6, 29 is a short title for **Bögü Xan Teŋriken** *do.* 10, 80: **Uyğ.** VIII ff. Man. **burxan teŋrikenimiz bög[ü ?kut]ıŋa** perhaps a royal title *M III* 36, 1 (i) (*M I* 31, 1 (ii)); **teŋriken kunçuy** 'devout consort' *do.* 4 (ii) (4 (i)): Bud. the title of the ruler mentioned in the dating formula of the first 'Pfahl.' is **Kün ay teŋri teg küsençig körtle yaruk teŋri bögü teŋrikenimiz** *Pfahl.* 6, 2–3 and the nun who was joint dedicator was **teŋriken tégün silig terken kunçuy teŋrim** *do.* 4: Civ. *USp.* 40 and 41 are addressed to **Iḍukkut teŋrikenimiz**: **Xak.** XI **teŋrike:n** 'a pious sage' (*al-'ālimu'l--nāsik*) in the language of the infidels *Kaş. III* 389; (at the end of the entry on **teŋri:**) hence they (the infidels) call *al-'ālim* **teŋriken** *III* 377.

D **teŋrilig** P.N./A. fr. **teŋri:**; n.o.a.b. (**Teŋrili** in the phr. **teŋrili yérli** 'heaven and earth' with the Postposn. **-lI** must not be confused with this word.) **Türkü** VIII ff. **teŋri:-li:g kurtğa:** 'a devout old woman' *IrkB* 13: **Xak.** XI *KB* **kanı kalmadı bir kişi teŋrilig** 'why is there not one devout man left?' 6475; **teŋrilig iş** 'God's work' 6479: **Kom.** XIV 'divine understanding' **teŋrilik us** *CCG*; *Gr.*

D **teŋrilik** A.N. (Conc. N.) fr. **teŋri:**; originally 'temple', later 'divinity'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **[teŋ]rilikiŋerü [bar]dı** 'he went to its (the town's) temple' *M I* 33, 15; **ol teŋrilikteki kam** 'the (?Buddhist) priest in that temple' *do.* 17; o.o. *do.* 34, 8–16; *Man.-uig. Frag.* 401, 13 (**étil-**): Bud. *TT IV* 6, 46 (**é:t-**): **Xak.** XI *KB* (there are two kinds of enemies) **biri teŋrilik ol** 'one is the pagan temple' (infidels are always hostile) 4225: XIII (?) *Tef.* **taŋrılık** 'divinity' 285: **Çağ.** XV ff. **teŋrilik** *xudā'ī wa ulūhiyāt* 'divinity, godhead'; also *ḥaqqāniyat wa lillāhīyat*(?) 'piety, love of God' *San.* 202r. 27: **Xwar.** XIV **taŋrılık** 'divinity' *Qutb* 171.

Tris. V. DNR-

D **taŋırka:-** Den. V. fr. **2 taŋ**; 'to be astonished'. Survives as **taŋırka-** in NE Alt., Tel. *R III* 806; NC Kır., Kzx.; NW Kk. **Xak.** XI *KB* **negüni taŋırkadı emdi özüŋ** 'what are you now surprised at?' 785; (the value of speech does not lie in speaking much) **yā sözni taŋırkap üküş tıŋlasa** 'or listening in admiration to long speeches' 5433; a.o. 6487: **Çağ.** XV ff. **taŋırğa-** (spelt) *ta'accub kardan* 'to be surprised' *San.* 163v. 8 (quotns., pointing out that **taŋızğa-**, translated *taŋla-* in *Vel.* 177 is a mis-spelling): **Xwar.** XIV **taŋırka-** 'to be astonished' *Qutb* 171.

D **tüŋürle:-** (**d-**) Hap. leg.; Den. V. fr. **tüŋür. Xak.** XI **ol meni: tüŋürle:di:** 'he reckoned me to be his relation by marriage (*min aṣḥarihi*) and claimed me (*nasabanī*) as such' *Kaş. III* 408 (**tüŋürle:r, tüŋürle:me:k**).

D **tüŋürlen-** (**d-**) Hap. leg.; Refl. f. of **tüŋürle:-. Xak.** XI **ol maŋa: tüŋürlendi:** '*adda nafsahu li ṣihra(n)* 'he reckoned himself as my relation by marriage' *Kaş. III* 407 (**tüŋürlenü:r, tüŋürlenme:k**).

Dis. DNS

D **taŋsuk** Den. N./A. fr. **2 taŋ**; 'wonderful, marvellous, precious, rare'; usually applied to concrete objects. S.i.s.m.l.; a l.-w. *in* Mong., Pe. and other languages, see *Doerfer* II 939. **Uyğ.** VIII ff. Bud. *Suv.* 118, 6–7 (**tatığ**): **Xak.** XI 'anything which is marvellous and found to be novel' (*'acīb wa mustaṭrif minhu*) is called **taŋsuk ne:ŋ**; and a kind of food which a man finds 'outstanding in exquisiteness' (*aḥyāna'l--nifāsa*) is called **taŋsuk aş** *Kaş. III* 382: *KB* (you have shown me) **bu taŋ taŋsuk işler** 'these marvellous things' 794; (merchants own) **tümen tü ağılar ajun taŋsukı** 'countless treasures, the rarities of the world' 4424: XIII(?) *At.* **anıŋ ḍikri taŋsuk eḍiz bolsu tép** 'may his memory be wonderful and lofty' 76; o.o., qualifying 'words' 475, 483; *Tef.* **taŋsuk** 'marvellous, wonderful; a recompense

(good or bad)' 285: XIV *Rbğ.* **kamuğ taŋsuk-ları** 'all marvellous things'; **taŋsuk Adam** 'wonderful Adam' *R III* 813: **Çağ.** XV ff. **taŋsuğ/taŋsuk** *taʒlamalu* 'marvellous' *Vel.* 177 (quotn.); **taŋsuğ/taŋsuk** the same as **tansuğ/k** *San.* 164v. 4; **tansuğ/tansuk** (spelt) 'something scarce, wonderful, and rare' (*kamyāb wa ğarīb wa nādir*) (quotn.); the word is Turkish, and not as the *Burhān-i Qati'* says a corruption of Persian *tansux*, but *vice versa do.* 164r. 14: **Kom.** XIV 'wonderful, rare' **taŋsık** *CCG*; *Gr.*: **Kıp.** XIV **ţaŋsık** ('with -ŋ-') *al-'acab İd.* 65: XV *ţurfa* 'something new and curious' **ţansık** *Tuh.* 23b. 13: **Osm.** XIV–XVII **ţaŋsuk** (twice **daŋsuk**) 'wonderful, rare; a rarity'; common till XVI *TTS I* 179; *II* 260; *III* 667; *IV* 738.

D **teŋsiz (d-)** Priv. N./A. fr. **1 teŋ**; usually in an abstract sense 'inequitable, excessive' (pejorative) or 'unequalled' (laudatory). Survives in SW Tkm. **deŋsiz** and Osm. (distorted) **denksiz. Xak.** XI *KB* (the fortunate man must avoid) **kamuğ teŋsiz iştin** 'all excesses' 726; (oh wicked death!) **ne teŋsiz ölüm sen** 'what an inequitable death you are' 1537; (modesty prevents) **kamuğ teŋsizliğlıg** 'all excesses' (but shamelessness is) **iḍi teŋsiz iğ** 'a quite unparalleled disease' 1662; **atı teŋsiz** 'with an unequalled reputation' 4069; o.o. 986, 2039, 2102, 4478.

D **tınsız (d-)** Priv. N./A. fr. **tı:n**; 'inanimate'. N.o.a.b. **Uyğ.** VIII ff. Bud. (when earth and heaven, and male and female combine together two kinds of products result) **tınlığ** and **tınsız**; 'the five states of existence' are called **tınlığ** and 'bushes, trees, and vegetation' are called **tınsız** *TT VI* 321–3.

D **tonsız (d-)** Hap. leg.?; Priv. N./A. fr. **to:n**, 'unclothed'. **Türkü** VIII *I E* 26; *II E* 21 (**aşsız**).

Dis. V. DNS-

D ***taŋsa:-** See **yaŋsa:-**.

Tris. V. DNS-

D **tınsıra:- (d-)** Priv. Den. V. fr. **tı:n**; 'to stop breathing, become inanimate', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 619, 18 etc. (**kamıl-**).

Dis. DNŞ

?E **taŋış** if authentic Dev. N. fr. **taŋ-**; a phr. transcribed **sıkış taŋış** has been read in *U II* 73, 2 (iii) but it is almost certainly a misreading of **sıkığ taŋığ**; if correctly read it would have the same meaning as that phr.; see **taŋığ.**

D **teŋeş (d-)** Dev. N./A. fr. ***teŋe:-** Den. V. fr. **1 teŋ**; survives in NE Tel. **teŋeş** 'of the same age, contemporary'. **Xak.** XI *KB* **küçine teŋeşi yüḍürgil yükin** 'assume their burdens to the extent of your strength' 4528.

VUF **tuŋşu:** Hap. leg.; no doubt a Chinese l.-w.; the first syllable is *têng* 'lamp' (*Giles* 10,864), the second not yet identified. Cf. **tiŋçan. Xak.** XI **tuŋşu:** *manāratu'l-sirāc* 'a lantern' *Kaş. III* 378.

Dis. V. DNŞ-

D **tanış-** (?d-) Recip. f. of **ta:n-**; s.i.s.m.l.?, but homophonous with modern forms of **tanuş-** and not easy to identify. **Xak.** XI **ola:r ikki:** (MS. in error *meni:*) **tanışdı:** 'they repudiated their debts (*caḥada . . . dayn*) to one another' *Kaş. II* 112 (**tanışu:r, tanışma:k**).

D **tanuş-** Recip. f. of **tanu:-**, q.v. regarding **tanış-** 'to be acquainted with one another', which s.i.a.m.l.g. and **danış-** 'to consult one another, discuss' which survives only in SW Az., Osm. **Xak.** XI **ola:r ikki: sö:z tanuştı:** 'they made suggestions (*awza'a . . . kalām*) to one another'; its origin is **tanu:dı:** *Kaş. II* 112 (**tanuşu:r, tanuşma:k**): **Çağ.** XV ff. **tanış-***biliş-* 'to know one another' *Vel.* 178; **tanış-** Recip. f. *hamdīgar-rā şināxtan* 'to know one another' *San.* 162r. 26 (quotns.): **Tkm.** XIV **ţanışmak** *al-maşwara* 'consultation'; **ţanış-***taşāwara* 'to consult one another' *İd.* 66–7: **(Kıp.?)** XV *şāwara* **ţanış-** *Tuh.* 21a. 13: **Osm.** XIV to XVI **danış-** (occasionally **ţanış-**) 'to consult one another'; in several texts *TTS I* 178; *II* 259; *III* 168; *IV* 190.

D **teŋeş- (d-)** Refl. f. of ***teŋe:-** Den. V. fr. **1 teŋ**; 'to be, or become, equal to one another', and the like. Survives in NE Şor, Tel. *R III* 1044; cf. **teŋleş-. Xak.** XI **teŋeşdi: ne:ŋ** *ta'ādala'l-şay' bi'l-şay'* 'one thing was equal to the other'; in a verse **bilgi: maŋa: teŋeşdi:** 'his knowledge was equal to mine' *Kaş. III* 393 (**teŋe:şü:r** (*sic*), **teŋeşme:k**): *KB* (if a letter arrives in good handwriting, the recipient is delighted) **balāğat bile xaţţ teŋeşse kalı** 'if the contents (lit. 'eloquence') are as good as the handwriting' 2695; (whatever you plan to undertake, first seek advice) **tilemiş tilekke kéŋeşin teŋeş** 'and weight the advice you receive against the end you seek' 5560: **Çağ.** XV ff. **téŋeş-** (spelt) Recip. f.; *bā yak-dīgar sancīdan wa muwāzana kardan* 'to weigh and balance with one another' *San.* 202r. 3 (quotn.): **(Xwar.** XIV **teŋeştür-** 'to compare' *Quth* 175).

D **töŋüş-** Hap. leg.; presumably Recip. f. of ***töŋ-**; syn. w. **töŋlt-**; see **töŋdi:. Xak.** XI **er töŋüşdi:** 'the man lowered (*ta'ta'a*) his head with downcast eyes' (*muṭriqa(n)*) *Kaş. III* 393 (**töŋüşü:r, töŋüşme:k**).

D **tüŋüş-** Hap. leg.; presumably Recip. f. of ***tüŋ-** and cognate to **tüŋül-**, but the semantic connection is not obvious. **Xak.** XI **toŋuz tüŋüşdi:** 'the boar glared (*aḥdaqa*) and intended (*hamma*) to attack the man'; likewise one says of a man *iḍā ta'abbā qabūla'l-amr wa taraddada fī dālika wa aḥdaqa'l-naẓar ilā amrihi* (*sic.*? read *āmirihi*) *kāriha(n) li'l-amr* **er tüŋüşdi: (***amr* has a wide range of meanings in *Kaş.* including 'thing, affair, business'; the amendment above seems necessary to fit the grammar, in which case it has the basic mean-

ing 'command, order') 'when he refuses to accept an order and rejects it and glares at the man who gives it in disgust at the order' *Kaş. III* 394 (**tüŋüşü:r, tüŋüşme:k**, corrected from *-mak:*).

Tris. V. DNŞ

D **teŋeşçi** N.Ag. fr. **teŋeş**; n.o.a.b., and perhaps invented as a jingle with **kéŋeşçi**. **Xak.** XI *KB* (the vizer is always the *beg*'s adviser) **kéŋeşci kişiler teŋeşçi bolur** 'advisers are people who weigh up situations(?)' 2256.

PUF **düŋüşge:** Hap. leg., and presumably, like other Gancak words, a l.-w., prob. Iranian; some kind of plant; translations of *al-qunābarī* vary; *Brockelmann* gives '*Draba*, a kind of mustard', *Atalay sülüklü pancar* which *Red.* translates 'water milfoil, *Myriophyllum verticillatum*', and *Red.* (in Osm.) 'the good King Henry goose-foot, *Chenopodium Bonus Henricus*'. **Gancak** XI **dünüşge:** *al-qunābarī Kaş. I* 490.

Dis. DNZ

teŋiz (d-) first actually noted in XI when it replaced **talu:y**, q.v., which disappeared at that date, but so old that it existed in the L/R language from which Hungarian *tenger* 'sea, ocean' was borrowed; originally prob. any 'large body of water', whether static, like a lake, or moving, like a large river; later specifically, and finally exclusively, 'the sea'. As *al-baḥr*, the Ar. word habitually used to translate it, is equally ambiguous it is impossible to trace the exact evolution of meaning and difficult to determine the precise difference between **teŋiz** and **kö:l**, q.v., except that the latter seems to have had a narrower meaning. S.i.a.m.l.g. only for 'the sea', except in some NE languages which use **talay**, reborrowed fr. Mong., in this sense; in SW Az. **deniz**; Osm., Tkm. **deŋiz**. See *Doerfer* III 1192. **Xak.** XI **teŋiz** *al-baḥr Kaş. III* 363; o.o. *I* 100, 18 (**bög-**); **akar közüm oş teŋiz** (translated) 'the water of the sea (*al-baḥr*) flows from my eyes'; he only compares it to the water of the sea (*al-baḥr*) because there is salt in tears *II* 45, 27; *III* 136 (**köl**); 370 (**teriŋ**): *KB* (man's mind is like) **tübsüz teŋiz** 'a bottomless lake (or sea?)' 211; **bilgi teŋiz** 'whose wisdom is (like) a lake' (or sea?, in breadth or depth?) 480, 2185; o.o. 1164: XII(?) *KBVP* **biligdin teŋiz** 9: XIII(?) *At.* **teŋiz** occurs three times in metaphors for breadth or depth; *Tef.* **deŋiz** 'sea' 117; **teŋiz** ditto 298: XIV *Muh. al-baḥr* **teŋiz** *Mel.* 4, 17–19; 77, 1; *Rif.* 74, 180: **Çağ.** XV ff. **téŋiz** (spelt) *daryā* 'a large body of water, river or sea' *San.* 202v. 3 (quotn.): **Xwar.** XIII(?) the three sons of Oğuz Xan were called **Kök, Tağ**(?**Dağ**), **Teŋiz** (?**Deŋiz**) 'Sky, Mountain, Sea(?)' *Oğ.* 86–8: XIV **teŋiz** 'sea' *Qutb* 175: **Kom.** XIV 'sea' **teŋiz** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-baḥr* **teŋiz** *Hou.* 6, 18: XIV **teniz** ditto *Id.* 40; ditto **deniz (-ŋ-)** (*sic*) *Bul.* 4, 12: XV *al-baḥr* **teŋiz** *al-baḥru'l-mālih* 'the salt sea' **a:cı: teŋiz**; *al-baḥru'l-ḥuluww* 'a fresh-water lake' **ṭaṭlı: teŋiz** *Kav.* 58, 15–16; *baḥr* **teŋiz** wa **'uman teŋiz** *Tuh.* 7a. 12–13 (the latter glossed *al-baḥru'l-a'ẓam* 'the great sea'): **Osm.** XIV ff. **deŋiz** 'sea' in various phr. *TTS I* 192; *II* 279; *III* 180; *IV* 205.

toŋuz (d-) 'pig', a generic term for the wild and domesticated pig of both sexes; replaced **lağzın**, q.v., in XI as one of the animals in the 12-year cycle. Survives with initial **t-** in SE Türki; SC Uzb. and with initial **d-** in NC Kır., Kzx.; NW Kaz., Kk., Kumyk, Nogay, and SW Az., Osm. (**domuz**), Tkm., see *Shcherbak*, p. 124; a l.-w. in Pe. (only in the 12-year cycle?) and other foreign languages, see *Doerfer* II 985. **Türkü** VIII ff. **aḏığlı: toŋuzlı: a:rt üze: sokuşmı:ş ermı:ş** 'a boar and a bear met on a mountain pass' *IrkB* 6: **Uyğ.** VIII ff. Bud. (if I have slaughtered sheep, fowls or) **toŋuz** 'swine' *U II* 84, 9; (rebirth as) **toŋuznuŋ** *U II* 31, 52; a.o. *Suv.* 4, 12: Civ. **toŋuz öti** 'pig's gall' *H I* 24; a.o.o.; **toŋuz** as a member of the 12-year cycle is common in calendar texts in *TT VII* and occurs in dating formulae in *USp.*: **Xak.** XI **toŋuz** *al-xinzīr* 'pig': **toŋuz** 'one of the twelve years' *Kaş. III* 363; o.o. meaning prima facie 'wild boar' *I* 304 (**azığla:-**); *II* 343, 18; *III* 394 (**tüŋüş-**) and in *I* 346, 13 (the 12-year cycle): XIII(?) *Tef.* **toŋuz** 'pig' 309: XIV *Muh. al-xinzīr* **toŋuz** *Mel.* 72, 7; **to:ŋuz** *Rif.* 174; (in the 12-year cycle) **doŋuz yı:lı:** 81, 1; **to:ŋuz yı:lı:** 186: **Çağ.** XV ff. **toŋuz** ('with **-ŋ-**') *xūk* 'pig'; also the name of one of the Turkish years *San.* 187r. 13 (VU **doŋuz** 'a person with an empty brain and his head in the clouds' 226r. 1 may be the same word used metaph.): **Xwar.** XIV **toŋuz éti** 'pig's flesh' *Nahc.* 364, 14: **Kom.** XIV 'pig' **toŋuz** *CCI, CCG*; *Gr.* 249 (quotn.): **Kıp.** XIII *al-xinzīr* **tonğu:z** *Hou.* 11, 13: XIV **ṭoŋuz** ('with **-ŋ-**') *al-xinzīr* (also 'frozen fat' **toŋ üz**) *Id.* 65; *al-xinzīr* **tonğuz** *Bul.* 10, 13: XV *al-xinzīr* **ḍonğuz** *Kav.* 62, 8; **daŋğuz** (*sic*) *Tuh.* 14b. 2: **Osm.** XIV ff. **doŋuz** (sometimes **ṭoŋuz**) is common till XVI and occasionally occurs later instead of **domuz** *TTS I* 219; *II* 316; *III* 205; *IV* 237.

Dis. V. DNZ-

VUD **teŋiz-** the Infin. in the MS. is *-ma:k* and the Kıp. f., too, has back vowels, but semantically this could be a Caus. f. of **teŋ-** in the sense of 'to send up in the air'. **Xak.** XI **er öpke:sinde: teŋizdi:** *işma'adda'l-racul wahwa an yantafix ğaḍaba(n)* 'the man was puffed out with anger'; and one says **öpke: teŋizdi:** *intafaxati'l-ri'a* 'the lung was distended', that is vinegar and mustard are poured into it preparatory to cooking it, and it is filled and distended *Kaş. III* 392 (**teŋizür, teŋizme:k**, MS. *-ma:k*): **Kıp.** XIV **ṭaŋaz-** (*sic*, with **-ŋ-**) *aḥmarra'l-waram wa'ṣtadda* 'the swelling was inflamed and hard' *Id.* 65.

Tris. DNZ

D **toŋuzçı:** N.Ag. fr. **toŋuz**; n.o.a.b.; prob. 'pig keeper', but 'hunter of wild boars' is a

possible alternative. **Uyğ.** VIII ff. Bud. (if I have killed sheep or kept poultry or been) **toŋuzçı** (fisherman, hunter of wild game, wild-fowler and so on) *TT IV* 8, 56.

Mon. DR

1 ta:r (d-) 'narrow, constricted, confined'. S.i.a.m.l.g.; in SW Az., Osm. **dar**; Tkm. **da:r. Uyğ.** VIII ff. Bud. **tar yolka kirmişke sanur** 'they are reckoned as having entered a narrow road' *TT VI* 275 (as opposed to a broad (**kéŋ alkığ**) one); **köŋülleri tar** 'their minds are narrow' *Hüen-ts.* 103: Civ. **bu yek içkekke tar kolğu** (? read **kılğu**) **vu ol** 'this is an amulet which constricts the demons (Hend.)' *TT VII* 27, 5; a.o. *do.* 3 (**tıl**): **Xak.** XI **ta:r** *al-ḍayyiq* 'narrow, straitened' of anything; one says **ta:r ev** 'a cramped dwelling' and the like *Kaş. III* 148; o.o. *III* 97 (**yiğtür-**); *III* 259, 19; this word, and not **ter**, should also prob. be read in: and one says **er tar boldı:** (*tar* unvocalized; MS. *yoldı:*) 'the man was ashamed' (*ḫacala*) this is in place of the phr. **er** ⟨**ırra**?⟩ **boldı:** *I* 322 ('constricted' seems a likelier metaphor for shame than 'sweat'): *KB* **köŋül kılma tar** 'do not be distressed' 6183: XIII(?) *At.* 315 (**bitil-**); Tef. **tar** 'narrow, cramped' 287: XIV *Muh. ḍayyaqa* 'to constrict' **da:r et-** *Mel.* 28, 3; *Rif.* 111; *al-ḍayyiq* (opposite to 'broad' **ke:ŋ**) **ṭa:r** 55, 3; 152; *ḍayyiqu'l-cabha* (opposite to 'with a smooth brow' **yası: alı:nlığ**) **ta:r alı:nlığ** 46, 11; 140: **Çağ.** XV ff. **tar** *ṭar . . . taŋ ma'nāsına* 'narrow' *Vel.* 163 (quotns.); **tar** *tang wa ḍayyiq San.* 154v. 18 (quotn.): **Xwar.** XIV **kılma köŋül tar** *Qutb* 171; **tar ağız** 'a small mouth' *MN* 136, etc.: **Kom.** XIV 'narrow' **tar** *CCG*; *Gr.*: **Kıp.** XIII *al-ḍayyiq* (opposite to 'broad' **ké:ŋ**) **ṭa:r** *Hou.* 27, 15: XIV **ṭar** ditto *Id.* 62: XV 'this is narrower than that' **bu anḍan ṭa:r dır** *Kav.* 24, 11; *ḍayyiq* **ṭar** *Tuh.* 23a. 8.

2 ta:r 'a raft made of inflated skins fastened together', almost synonymous with **1 sa:l**, which seems, however, to mean 'a raft made of timber'; *al-'imd* is not a common Ar. word, but would etymologically mean 'a support'. N.o.a.b. **Tata:r, Yaba:ku:** XI **ta:r** *al-ramaṯ wahwa'l-'imd* 'a raft'; that is skins are inflated and their necks tied, then they are fastened together and made like a platform (*al-saṭḥ*) on the top of the water, and people sit on them and cross (rivers); they are also made of reeds and branches *Kaş. III* 148; a.o. *III* 157 (**1 sa:l**): **Kıp.** XIV **ṭa:r** *al-kalak* 'a raft of skins' *Id.* 62.

3 ta:r a kind of milk product; survives only(?) in Yakut **tar** 'a kind of *yoğurt* prepared in the summer and kept to eat in the winter' *Pek.* 2564; there may however be traces of this word in Mong. *tarağ* 'coagulated sour milk' (*Haenisch* 145) and Pe. *tarxwāna* 'a preparation made of dried curds'. **Xak.** XI **ta:r** *ṯufālatu'l-ṣamn, wa dālika iḏā uxiḍati'l-samn ba'da'l-iḍābati'l-xulāṣa wa baqiya'l-labanu'l-xāṯir fi asfalihi* 'milk residue, that is the clotted milk which remains at the bottom when the pure butter has been melted and drawn off' *Kaş. III* 148: **Kıp.** XIV *al-kiṣḫ* 'groats mixed with sour milk and dried in the sun' **ṭarxana:** *Bul.* 8, 2: XV ditto *Tuḥ.* 31a. 7).

te:r (**?d-**) 'sweat'; also fr. an early period 'wages', presumably a metaph. for 'that which is earned by sweating'. S.i.a.m.l.g., including SW Az., Osm. as **ter**; only NE Tuv., SW Tkm. have **der**; the short vowel in Tkm. casts some doubt on the Xak. spelling. **Türkü** VIII *T* 52 (**tök-**): (**Uyğ.** VIII ff. Civ. **terke aldım** has been read in *USp.* 3, 5; **terike bérdim** in 30, 13 and **terike aldım** in 70, 3; in 70, 3 which has been re-edited by Ikeda it is an error for **tüşke aldım** (see **1 tüş**) and it is likely that the other readings are similar errors): **Xak.** XI **te:r** *ucratu'l-acīr* 'the wages of a day labourer'; hence a day labourer (read *al-acīr* for *al-asīr* 'prisoner' in the MS.) is called **terçi:**: **te:r** (so read for *terçi:* in MS.) *al-'araq* 'sweat' *Kaş. III* 148 o.o. of **ter** (*sic*) 'sweat' *I* 181 (**içiş-**); *I* 466, etc. (**burçaklan-**); *II* 96 (**soruş-**); 303 (**terit-**); 336 (**tüvşet-**); **ol terke: kirdi:** *daxala'l-ucra* 'he entered paid employment' *III* 212, 23: *KB* **işiŋ kılsalar terk terin teğrü bér** 'if they work for you, pay their wages promptly' 4462: XIV *Muh. al-'araq* **dé:r** *Mel.* 45, 17; **ter** *Rif.* 139; *al-ucra* **ter** 147 (only): **Çağ.** XV ff. **tér** *ter . . . 'araq ma'nāsına Vel.* 184 (quotns.); **tér** *'araq San.* 193r. 9 (quotn.): **Xwar.** XIV **tér** 'sweat' *Qutb* 178; **ol 'Abdullahnı terke tuttılar** 'they hired that 'Abdullah' *Nahc.* 23, 12; a.o. 292, 13: **Kom.** XIV 'sweat' **ter** *CCI, CCG*; *Gr.*: **Kıp.** *al-'araq* **ter** *Hou.* 21, 20: XIV ditto *Id.* 38: XV ditto *Kav.* 61, 13; *Tuh.* 25a. 6: **Osm.** XIV to XVII **der** 'sweat' in a few texts *TTS I* 195; *II* 284; *IV* 211.

to:r 'a net for catching birds or fish'; s.i.a.m.l.g. except NE; in SW Az., Osm., Tkm. **tor** (*sic*); l.-w. in Pe. and other languages, see *Doerfer* II 954. Cf. **2 a:ğ. Uyğ.** VIII ff. Bud. Sanskrit *jālinyasya* 'his net-melon' (*sic?*) **tort erür monuŋ** *TT VIII G.*59: **Xak.** XI **to:r** (*bi'l-iṣbā'* 'with back vowel') 'a trap or net (*al-faxx wa'l-ṣabaka*) for catching birds or fish' *Kaş. III* 121; o.o. *III* 39, 13 (**1 a:k**); 57 (**yap-**): *KB* 4262 (**osandur-**): **Çağ.** XV ff. **tor** 'a (hair-) net made of silk, or a fish-net' (*balik ağı*) *Vel.* 205; **tor** 'anything netted (*muṣabbak bāfta*) like a hunting-net (*dām*) or a woman's hair-net' *San.* 172r. 8 (quotn): **Xwar.** XIV **tor** 'net' *Qutb* 182: **Osm.** XV ff. ditto, in several texts *TTS II* 900; *IV* 756.

tö:r 'the place of honour' in a tent or room, or at a banquet, etc.; s.i.a.m.l.g., but in SW only iṅ Tkm. **tö:r.** The Sec. f. **töre:** mentioned by Kaş. is not noted elsewhere in this sense; it may be the same word as that meaning 'prince, nobleman', and the like, which is first noted in Çağ. and s.i.s.m.l., but see **törü:. Türkü** VIII *II N* 10 (**al-**; it is possible but improb. that the word here is **törü:**): **Xak.** XI **tö:r** (*bi'l-iṣmām* 'with a front vowel') *muqaddamu'l-bayt* 'the place of honour in a house';

one says **tö:rke: keç** 'pass to the place of honour' *Kaş. III* 121; **töre:** (with front vowels) 'the place of honour in a house, and the seat of honour' (*ṣadruhu*); hence one says **töre: yoklа:dı:** 'he took the seat of honour in the house' (*taṣaddara fi'l-bayt*); also called **tö:r** *III* 221: *KB* 262 (**I** é:l), 577, 614, 902, 1661, etc.; (help Moslems in distress) **bayat bérge uçmak kör ornuŋ tör-e** 'God will give you paradise and your place (will be) the seat of honour' 3503 (the **-e** here is the usual verse filler which is very common in *KB*, this is unlikely to be **töre:**): **Çağ.** xv ff. **tör** *xāna ṣadrı ve ev buçağı* 'the seat of honour in a house; a recess in a house (so used)' *Vel.* 204 (quotn.); **tör** . . . *ṣadr-i xāna* (quotns.) *San.* 172r. 9 (the next meaning 'opposite, facing' can hardly belong here); **töre** *nasab wa nijād-i pādişāhān* 'the family and lineage of rulers' (quotn.); *şāhzādagān wa awlād-i pādişāhān* 'princes and sons of rulers' 173r. 12 (quotn.): **Xwar.** xiii **tör** 'the seat of honour' *'Ali* 48: xiv ditto *Qutb* 184: **Kıp.** xiv(?) **tö:wür** (*sic*, under *tā'-wāw*) *ṣadru'l-maclis Id.* 40: xv *ṣadru'l-makān* **tör** *Tuh.* 22a. 2.

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ta:r- 'to disperse, or divide up (something)', and the like. N.o.a.b. The supposed Sec. f. **tara:-** is rather dubious, and may be based on nothing more than the fact that **tara:-**, q.v., has a vaguely cognate meaning. It is unlikely that there is any real etymological connection between this word and Mong. *tarka-* 'to scatter, disperse' (Intrans.; *Haenisch* 145) which became a l.-w. in Xwar. xiv **tarğa-**, *Qutb* 171, and survives as **tara-** in several modern NE, NC, and NW languages, *R III* 837, etc. **Xak.** xi **beg sü:sin ta:rdı:** 'the *beg* dispersed (*farraqa*) his army'; also used of anyone who disperses anything *Kaş. III* 180 (**ta:ra:r, ta:rma:k**); a.o. *III* 260 (**tara:-**); (if I wanted to, I used to go after him) **tutar erdim süsin ta:rıp** 'and catch him and disperse his army' *I* 399, 23: *KB* (he breaks up the enemy's ranks and) **yağısın tarar** 'scatter his enemy' 2268: xiii(?) *Tef.* **tar-** 'to separate, cause dissension between (?, people)' 287: **Xwar.** xiv **kaḍğu tar-** 'to put an end to distress' *Qutb* 171.

té:r- (**d-**) 'to bring together, collect, assemble'; practically syn. w. **yığ-**, but there seem to be minor differences in shades of meaning in some modern languages, e.g. in SE Türki 'to gather in (the harvest)' is **yığ-**, but 'to gather (berries)' is **ter-**. S.i.a.m.l.g.; in SW Az., Osm. **der-** (lacking in Tkm.) **Türkü** viii (he campaigned to the east and west and) **térmiş kuvratmış** 'collected and assembled (the peoples)' *I E* 12, *II E* 11: **Uyğ.** viii **tokuz oğuz boḍunımın térü: kuvratı: altım** 'I collected and assembled my people the Tokuz Oğuz and took (control of) them' *Şu. N* 5: viii ff. Bud. **olarnı barça bir yérde yığınlar tériŋler** 'collect (Hend.) them all in one place' *U III* 28, 5–6; a.o. *do.* 73, 24–5 (**kavır-**); **térmek** translates a Chinese calendar sign meaning lit. 'to collect' *TT VI* 259: Civ. **xan yasak térürmen** 'I am collecting the Xan's taxes (Mong. l.-w.)' *USp.* 69, 2–3: **Xak.** xi **ol tava:r té:rdi:** 'he collected (*cama'a*) property', etc. *Kaş. III* 181 (**té:re:r, té:rdi:**); **ol yarma:k térdi:** 'he collected money' *II* 39 (**térer, térme:k**, in a grammatical excursus, not a main entry); 8 o.o. translated *cama'a*, mostly spelt **té:r-**: *KB* **neçe térse dunyā** 'however much the world collects' (it comes to an end) 114; **térer sen yomıtsa saçarsen kamuğ** 'you collect (things) and when they come together you scatter them all' 719; o.o. 1119, 1674 (co-ordinated with **yığ-**), 6079: xiii(?) *At.* **baxīl térdi zar sīm** 'the miser has accumulated gold and silver' 241; a.o.o.; *Tef.* **ter-** 'to assemble (people)' 299: xiv *Muh. cama'a* **dé:r-** *Mel.* 25, 1; *Rif.* 107; *laqaṭa* 'to gather, pick (fruit, etc.)' **dé:r-** 31, 2; 115; *al--cam'* **dé:rmek** (spelt *-mak*) 36, 3 (only): **Çağ.** xv ff. **tér-** (**-ip**, etc.) *dér-, devşür-* 'to collect' *Vel.* 184–6 (quotns.); **tér-** (1) *çidan* in all the meanings which it has in Pe. 'to gather (fruit); to pick (one's language), to spread (a carpet; to pick (flowers or vegetables)'; (2) *bar çidan wa cam' kardan* 'to collect, accumulate' *San.* 190r. 9 (quotns.): **Xwar.** xiii **dér-/dé:r-** 'to collect' *'Ali* 30; **ter-** 'to pick (fruit, flowers) *Qutb* 178; **tér-** ditto 179: **Kıp.** xiii *cama'a* **dér-** *Hou.* 33, 20: xiv *Id.* 32 (**başak**): xv *cama'a* (**yıy-**; in margin **yığ-** and) **der-** *Tuh.* 12a. 5; *ḍamma* 'to collect' **ter-** 23b. 2; *laqaṭa wa cama'a wa qaşşaşa* (to pick up weeds) (**şöple-** and) **ter-** (in margin **der-**) 32a. 8: **Osm.** xiv ff. properly **dér-**, but sporadically **der-** 'to collect'; c.i.a.p. *TTS I* 197; *II* 286; *III* 187; *IV* 213.

***tir-** (**d-**) the basis of **tirig, tirgür-, tiril-**; its exact nature is obscure; as it had a Pass. f. it was presumably Trans. and meant something like 'to bring to life, revive', but in that case the status of the Caus. f. **tirgür-** with precisely that meaning is obscure. The Kıp. word below looks more like a back-formation fr. **tirig** than a survival of the original verb. **Kıp.** xiv **tiri-** (*sic*) *ḥayiya* 'to live, be alive'; also pronounced with **d-** *Id.* 38.

1 tur- (*?* **d-**) 'to stand', both in the sense of 'to stand upright' and 'to stand still' with various extended meanings. From an early date it was also used as an Aux. V. following a Gerund in **-u:/-ü, -p** or **-ğalı:/-geli:** with different shades of meaning, but usually 'to continue to (do something)'. From a date as early at least as Uyğ. Chr. the Aor. **turur**, later abbreviated to **tur/dur**, etc., but no other part of the V. was used as a copula meaning 'is' and so replacing **erür**. *C.i.a.p.a.l.*; *in* SW Az., Osm. **dur-** in Tkm. both **tur-** and **dur-**; as the vowel is short in Tkm., *Kaş.*'s alternative form **tu:r-** is prob. an error or dialect form. Most Turkish grammars and some dicts. discuss the various idiomatic uses of this V. at great length. **Türkü** viii **anta: kalmışı: yer sayu: kop turu: ölü: yorıyu:r ertig** 'those of you who remained there all went to all sorts of countries and stayed or died (there)' *I S* 9,

II N 7; the only other occurence is [gap] **turu:** [gap] *Ix.* 21: VIII ff. **tur-** 'to stand still, remain', and the like occurs 10 times in *IrkB* e.g. **üze: tuman turdı: asra: toz turdı:** 'the mist was stationary (or rose?) above and the dust below' 15; **kamşayu: uma:tı:n turu:r** 'stands still unable to move' 16, 25, 37, 39; a.o. 28 (**l é:l**): Man. **üze on kat kök asra seğlz** (*sic*) **kat yér béş teŋri üçün turur** 'above the heavens in ten layers and beneath the earths in eight layers remain stationary for the sake of the five gods' *Chuas.* 42–4: **Uyğ.** VIII [gap] **turup** *Şu. S* 6 perhaps the end of a longer word: VIII ff. Man.-A **turmış kerğek erür** 'they must remain' *M I* 24, 3; (may our bodies) **bütünin katağın tursun** 'remain whole and strong' *do.* 28, 26: Man. **yalınlayu turur tamutın oztılar** 'they have escaped from the continuously flaming hell' *TT III* 135; **tekip** (for **teğip**) **turur** 'continues to reach'(?) *do. IX* 59: Chr. (the star) **şuk turdı** 'stood still' *U I* 6, 9; **kötürü umatın turur** 'stands still unable to carry it' *do.* 8, 6–7; (the flame rose and) **kök kalıkka teğl turur erdl** 'stood erect right up to the firmament' *do.* 8, 14—**bu taş ertipü ağır turur** 'this stone is extremely heavy' *do.* 8, 4–5: Bud. **yokaru turğalı** 'to stand up' *PP* 19, 5; **yéti kün turup** 'halting for seven days' *do.* 31, 4; **ığlamaŋ turuŋ** 'stop weeping and stand up' *do.* 60, 1; **inça tursun** 'thus may they remain' *TT IV* 12, 42: **korayu tursun** 'may they continuously diminish' *do.* 12, 45; a.o.o.: Civ. (the birds) **uçu umatın turdı** 'stood still unable to fly' *TT I* 24; **busuş kaḍğu belgüsi epire turur** 'manifestations of grief and distress continuously surround you' *do.* 79; **evde tursar** 'if one stays at home' *VII* 28, 33–44; a.o.o.—in the late texts in *USp.* there are several occurrences of **-p turur** e.g. **bolup turur** 'there is'; **erk tutup turur** 'are taking control' 21, 7–8: **Xak.** XI **er yoka:ru: turdı:** 'the man (etc.) stood up' (*qāma*); and one says **tuma:n turdı:** 'the fog rose' (*hāca*) (**turur, turma:k**); **turur** this Aor. (*ğābir*) verb is used without Perf. or Infin. and means *huwa* 'is', e.g. one says **ol ta:ş turur** 'that is a stone' and **ol kuş turur** 'that is a bird'; this is a copula in the sentence (*ṣila fī'l-kalām*), comparable to Ar. *yanbağī* which has neither Perf. nor Infin. *Kaş. II* 6: (in the section for Mon. V. with long vowels) **er yoka:ru: tu:rdı:** (same translation) (**tu:rur, tu:rma:k**); **tu:rur** a Future (*mustaqbal*) verb without Perf. or Infin., like Ar. *yada'* and *yaḍar*; it indicates the stability (? or truth? *qarār*) of something, or its existence or position at the time of speaking (*fī ḥālati'l-ḏikr iyyāhu*); hence one says **ol evde: turu:r** (*sic*) 'he is (*ḥāḍir*) in the house', not meaning that he is standing up (*al-qiyām*), and **er sökel turu:r** 'the man is ill', not standing up *III* 180; **tur-** is very common and **turur** fairly common as both are used in grammatical sections; in phr. like **şük tur** *uskut* 'be silent', *I* 335, 13, it means 'to stand still' not 'to stand up': *KB* (they were his advisers) **birle turup** 'staying with him' 49; (good fortune) **kapuğda turur** 'stands at the door' 100; **evindin turup çıktı** 'he stood up and left his house' 486; o.o. with the same range of meanings are common, 538, 541, 1296 (**tur-a**), etc.: XII(?) *KBVP* (every country has given this book a different name) **ol élniŋ bögüsi ḥakimi turup** 'the sages and wise men of the country stood up' (and gave it a name looking to the local custom) 27: XIII(?) *KBPP* **turur** 'is' (which seems not to occur in *KB*) is common both as a copula, e.g. (God who) **turur** 'is' (the Almighty King) 2, and after Participles in **-mış/-miş**, e.g. **ārāsta kılınmış turur** 'it has been adorned' 10; *At.* **tur-** 'to stand up', **turur** 'is', several occurrences; *Tef.* **tur-** 'to stand up, stand still'; **-p tur-** 'to do something continuously' **-u:/-ü: tur-** ditto; **turur** 'is, exists' 311: XIV *Muh. qāma* **dur-** *Mel.* 30, 4; **tur-** *Rif.* 114; *waqafa* 'to stand still' **dur-** 32, 5; **tur-** 116; *al-qiyām* **turmak** 35, 6; 120; a.o.o.—for 'is' *Mel.* has **dur** in 11, 12; 16, 1 and **tur** in 11, 13; **turur** *in 18, 2; Rif.* has **durur** *in 93*, elsewhere **tur/turur**: **Çağ.** XV ff. **tur-** (**-mayın,** etc.) *dur-, sākin ol-* 'to be stationary' *Vel.* 204–7 (quotns.): **tur-** ('with **-u-**') (1) *istādan* 'to stand up'; (2) *māndan wa makaṭ kardan* 'to remain, stay, halt' *San.* 170r. 13 (quotns., in both authorities the Aor. is **turar**); **tur** one of the copulas (*rawābiṭ*) meaning *ast* 'is'; e.g. **kétip tur, kélip tur** 'he has gone, he has come'; in this sense also **dur** *do.* 172r. 15; **dur** and **durur** (but not **tur**) are mentioned among the *rawābiṭ* in 16r. 22: **Xwar.** XIII **dur-** 'to remain' *'Alī* 26: XIII(?) **tur-** (1) 'to stand'; (2) as an Aux. V. and **turur** 'is' are common in *Oğ.*: XIV **tur-** 'to stand' *Qutb* 186; *MN* 95, etc.: **Kom.** XIV **tur-** 'to stand, stand up, remain', and as an Aux. V. and **turur/tur/dur/dır/dir** as a copula are very common *CCI, CCG*; *Gr.* 254–8 (numerous quotns.): **Kıp.** XIII *qāma mina'l-wuqūf wa'l-labṯ wa'l-qiyām* 'to halt; to stay, remain; to stand up' **ṭur-** *Hou.* 43, 4; *huwa* **dur** 56, 15: XIV **ṭur-***qāma Id.* 62; **tur** 'is' *do.* 23 (**anuk**); **dur** a word (*lafza*) which accompanies a statement to emphasize it; in certain contexts the **d-** is changed (*tabaddala*) to **ṭ-**, also **durur/turur** *do.* 48; *qāma wa waqafa* **dur-** *Bul.* 71r.: XV *qāma* **ṭur-** *Kav.* 11, 5; *Tuh.* 29b. 11; *waqafa* **ṭur-** *Tuh.* 38b. 6; **dır/dur** is used for emphasis *Kav.* 35, 14–15; **ṭur/dur** 'is' *Tuh.* 52b. 7; a.o.o. **Osm.** XIV ff. **dur-** (occasionally in the early period **ṭur-**) in the meanings given above; c.i.a.p. *TTS I* 230; *II* 327; *III* 214; *IV* 248.

2 tu:r- 'to be, or become, weak or emaciated'. An early l.-w. with the same meaning in Mong. *tura-/turu-* (*Haenisch* 155); survives in NE Kaç. Koib., Sag. **tura kal-/tura par-**; Khak. **tura par-** 'to be exhausted' *R III* 1446; *Bas.* 240. **Xak.** XI **at tu:rdı:** 'the horse (etc.) was weak or emaciated' (*hazala*) *Kaş. III* 181 (**tu:ra:r, tu:rma:k**).

tür- (**d-**) 'to roll up (a scroll, one's sleeves, etc.)'. S.i.a.m.l.g.; in NE Tuv. and SW Osm. **dür-**. Cf. **bür-**. **Uyğ.** VIII ff. Bud. *Suv.* 137, 4 (**böğ-**): **Xak.** XI **ol bitig türdı:** *ṭayā'l-kitāb*

'he rolled up the scroll (etc.)' *Kaş. II* 7 (**türe:r, türme:k**); a.o. *II* 39, 2–5: **Osm.** XV and XVI **dür-** 'to roll up' in several texts *TTS I* 241; *IV* 260.

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teri: (d-) 'the skin, hide' (of a human being or animal). S.i.a.m.l.g.; in SW Az., Osm., Tkm. **deri. Türkü** VIII ff. *IrkB* 44 (**üpüş-**): **Uyğ.** VIII ff. Man.-A (the louse) **kim kişineŋ terisinte ünüp** 'which emerges from a man's skin' *M I* 8, 14–15: Bud. (some people kill animals and) **terisin soyar** (so read) 'strip off their skins' *PP* 3, 3; **terisin soyup** *U III* 52, 9: Civ. **yılan terisin** 'a snake's skin' *H I* 114; a.o. *do.* 129 (**kirpi:**): **Xak.** XI **teri:** *al-cild* 'skin' *Kaş. III* 221; *III* 244 (***ékki:le:-**) a.o.: XIII(?) *Tef.* **teri** 'skin' 300: XIV *Muh. al-cild* (human skin) **deri:** *Mel.* 45, 14; **té:ri:** *Rif.* 139; *al-furwa* 'a fur coat' **deri: ṭo:n** 65, 7 (*Rif.* 166 **i:çmek**): **Çağ.** XV ff. **téri** *deri pūst ma'nāsına* 'skin' *Vel.* 186 (quotn.); **téri** *pūst*, usually of the hides (*cild*) of animals or the peel (*qişr*) of fruits and plants *San.* 193r. 27 (quotns.): **Xwar.** XIV **teri** ditto *Qutb* 175: **Kom.** XIV 'skin, hide, leather' **teri** *CCI, CCG*; *Gr.* 242 (quotn.): **Kıp.** XIV **teri:** *al-cild bi'l-ṣūf* 'a skin with wool on it' *Id.* 38: XV *al-cild* **teri:** *Kav.* 61, 9; *cild* (inter alia) **ter** (*sic*, with a note in the margin saying that it means a skin with wool on it); *Tub.* 11a. 12 *nat'* 'a large piece of tanned hide' **teri** *do.* 36b. 5.

S **tiri** See **tirig.**

VU **1 tura** n.o.a.b. only in Hend. w. **tı:n**, with which it must be more or less syn. Cf. **turalığ. Türkü** VIII ff. Man. in the list of the five Manichaean gods, the sons of Xormuzda, **tın tura teŋri** 'the god of the zephyr(?)' (the wind god, the light god, the water god, and the fire god) *Chuas.* 34 ff.: **Uyğ.** VIII ff. Man.-A the same list in *M I* 21, 1 (i) ff.

2 tura: basically 'something to shelter behind', used both for permanent fortifications, and for portable 'breastworks' which could be moved about and fixed temporarily to the ground. A l.-w. in the first meaning in Mong. (*Kow.* 1879, *Haltod* 432) and Pe. and other languages, see *Doerfer* II 958; it survives in most NE languages *R III* 1446, and Khak. where the meaning has attenuated, through 'stockade, fortified village' to 'town' and even 'house'. **Xak.** XI **tura: kalkan** *al-turs wa'l-daraqa wa kull mā tasattara bihi'l-racul mina'l-aduww* 'breastwork, shield, and anything that a man shelters behind from the enemy' *Kaş. III* 221; o.o. *II* 356, 19 (**kalkan tura:** *daraqatuhu wa tursuhu*); *III* 106, 14 (?, text perhaps corrupt): *KB* **kara baylıkın kıldı özke tura** 'he made the wealth of the common people a protection for himself' 256; (some men expose themselves to swords and battle axes in battle) **kayusı turada yuluğda karır** 'some grow old behind breastworks in security (?, or as hostages)' 1736; o.o. 5263 (**ordu:**), 6434: XIII(?) Tef. **bustānnuŋ turası** 'a garden wall' 312: XIV *Muh. al-qal'a* 'fortress' **tu:ra:** *Mel.* 75, 15; *Rif.* 179: **Çağ.** XV ff. **tura** ('with **-u**') 'a shield (*kalkan*) the height of a man which soldiers hold in front of them in battle and fight behind' *Vel.* 203 (quotns.); **tura** 'iron rods and plates of iron which they fasten together with chains and hooks on the day of battle and make into a line of defence (*ḥiṣār-i laşkar*) behind which they stand to fight' *San.* 173r. 16 (quotns.).

VU **turı:** 'bitter, acrid'; pec. to Xak. **Xak.** XI **turı: ne:ŋ** 'anything with a bitter, acrid taste' (*ta'm 'afis*) like the taste of an oak-gall (*al-'afs*); hence a man when he is disagreeable (*şakisu'l--xuluq*) is called **turı: kişi:** *Kaş. III* 220; **ö:lü:m o:tın içü:rdüm içti: bolup yü:zi: turı:** 'I made him drink the potion of death and he drank it making a wry face' (*kāliḥa(n) wachahu*) *I* 47, 16: *KB* (oh death!) **isiz edğü neŋke sen ök sen turı** 'you are (equally) disagreeable to bad and good things' 1538; a.o. 1334 v.l. in Vienna MS., possibly authentic; 1706; 4553.

S **töre:** See **tö:r** and **törü:.**

törü: (**törö:**) 'traditional, customary, unwritten law'; one of the basic political terms of the Turkish pagan period. It was closely associated with **i é:l** and **xağan** in the sense that it could not exist without a 'realm' as its sphere and a 'ruler' to administer it. It was adopted as a religious term both by Buddhist and Manichaean missionaries in the sense of 'a rule' subordinate to the prescriptions of the true doctrine or religious law, **no:m**, q.v. In Xak., where it was still common, it meant 'custom, customary law', as opposed to the religious law of Islam (*al-şarī'a*) and prob. also to the arbitrary decrees of rulers. It became an early l.-w. in Mong. as *dörө/tөrө*. It is not clear whether the form **töre** current fr. the medieval period onwards, and still surviving in some NW languages including Kar. T., *R III* 1250, and SW Osm. is a direct survival of the old word or a reborrowing fr. Mong. and some confusion arises from the fact that it is homophonous with the word for 'prince' and the like in these and other languages, see **tö:r**. Certainly in Osm. its true origin was so far forgotten that in *Sami* 449 it is spelt **tura** and described as a l.-w. fr. Hebrew *torah*. See **1 toku:. Türkü** VIII **törü:** occurs about a dozen times, usually in association w. **i é:l**, e.g. (my ancestors the *xağans* took hold of the realm and) **élig tutup törü:ğ étmiş** 'having taken control of the realm organized the (system of) traditional laws' *I E* 3, *II E* 4; **éli:n törü:si:n tuta: bérmiş éti: bérmiş** *I E* 1, *II E* 3, etc.; o.o. by itself, (people who had abandoned their realm and *xağan*, become slaves and) **türkü törü:sü:n içğınmış** 'given up the Türkü traditional laws' *I E* 13; **éçü:m apa:m törüsi:nçe:** 'according to the traditional laws of my ancestors (Hend.)' *I E* 13, *II E* 12: VIII ff. Man. **nom törüg yaḍturmatın tıḍtımız erser** 'if we have created obstacles by not preaching the doctrine and

rules' *Chuas.* 74–5; **igid nomuğ törüg** 'false doctrine and rules' 128; (then the king) **inça [ok?] nom törü urtı** 'prescribed the doctrine and rules as follows' *TT II* 10, 90–1—**törü bar erti** 'there was a rule' (prescribing that) *Chuas.* 210 (**alkan-**), 223 (**é:t-**), etc.: **Uyğ.** VIII ff. Man. **kértü törülerte katığlanu** 'striving in accordance with the true rules' *TT III* 136: Bud. Sanskrit *maṇḍanavidhau* 'in accordance with the rule for decorating' **éténmek yaratınmaklığ törösinde** *TT VIII D.*8; **törösi bolsa:r** (*p-*) 'if there is a rule for it' *do. C.*9; (if a man believes) **ters tetrü töröke** 'in false (Hend.) rules' *do. O.*2 (*TT VI* 56–7); **élig törüg ağı barım tutar** 'it is the treasury that maintains the realm and traditional laws' *PP* 9, 1–2; **bu yértinçü törüsi antağ ol** 'it is the natural law of this world' (that lovers are separated) *do.* 78, 3–4; **élig törüg bulğadımız erser** 'if we have disturbed the realm and its laws' *TT IV* 10, 17; in *TT VI* and elsewhere **törü** often represents Sanskrit *dharma* which basically means 'law, rule' but has much wider connotations in Buddhist terminology; o.o. *U II* 10, 19–20; *TT V* 10, 114; *Suv.* 133, 15; 136, 18; *TT X* 500, etc.; **törü toku** *TT VI* 231, etc. (**1 toku:**): Civ. (joy and pleasure come to you) **törülüg törü [tegdi?]** 'equitable laws come to you' (?) *TT I* 89; (in an adoption contract) **él törüsi birle** 'in accordance with the law (or customs?) of the country' *USp.* 98, 3: **Xak.** XI **törü:** *al-rasm* 'customs', hence the proverb **él kalır törü: kalma:s** 'a realm is abandoned, given up (*yutrak*), but customs are not' *Kaş. III* 221 (prov. repeated *II* 25, 8); **törü:** *al-rasm ya'nī'l-inṣāf* 'customs, that is equity' *III* 120, 23 (**1 é:l**; also *II* 18, 1): *KB* **törü** is very common, usually for 'civil law', sometimes more vaguely 'law and order', e.g. (the world has achieved peace) **tüzüldi törü** 'the civil law has been put in order'; **törü birle** 'by his laws' (he has raised his fame on high) 103; (men of understanding have come to lay down) **eḍgü törü** 'good laws' 219; o.o. 252, 800, etc.; **törü toku** 2490, etc. (**1 toku:**); **öŋdi törü** 2111, etc. (**öŋdi**): XIII(?) Tef. **töre** 'custom' 310: **Çağ.** XV ff. **töre** *'ādat ve qānūn* 'custom, law' *Vel.* 203 (quotn.); **töre . . . (3)** *rasm wa qānūn* (one Turkish, one Pe. quotn.); (4) metaph., 'the code of law (*şarī'at*) which Çingiz Xan promulgated' *San.* 173r. 14: **Xwar.** XIV **töre** 'custom, customary law' *Qutb* 184; (pay us annual tribute, be submissive, put enmity out of your hearts) **öz töreŋiz tutuŋ** 'keep your own customary laws' *Nahc.* 111, 17; a.o. 139, 9: **Kom.** XIV 'custom; (Christian) law' **töre** *CCI, CCG*; *Gr.* 251 (quotns.): **Kıp.** XIV **döre:** *al-ṣarī'a wa'l-uslūb* 'a code of law and conduct' *Id.* 48: XV *'āda* **töre** *Tuh.* 25a. 1; 36a. 7 (**tör**); 90a. 4: **Osm.** XV to XVIII **töre** (mis-spelt *türe*) 'custom, law', etc.; common *TTS I* 705; *II* 911; *III* 692; *IV* 769.

Dis. V. DRA-

tara:- (?**d-**) 'to comb (the hair, etc.)'. S.i.a.m.l.g., with some phonetic changes in NE; NE Tuv. **dıra-**; SW Az., Tkm. **dara-** but Osm. **tara-**. **Xak.** XI **kı:z saçın tara:dı:** 'the girl combed (*imtaṣaṭat*) her hair'; and one says (**ol**) **anıŋ sü:sin tara:dı:** 'he dispersed (*farraqa*) his army'; its origin is **tardı:** for dispersing something. Do you not see that the two (verbs) come together (*tactami'ān*) in the Aor.? One says **tardı:** *farraqa*, **tara:r** and **tara:dı:**, also **tara:r**. This law is not applicable to all verbs but (some) bilitteral and trilitteral verbs have the same Aor. (examples are given **aşa:r** fr. **aş-** and **aşa:-**, and **kana:r** fr. **kan-** and **kana:-**) *Kaş. III* 260 (this is all very confused, but it suggests that the author meant to put an Aor. and not a Perf. in the second quotn.; it should not be taken to mean that **tara:-** ever meant *farraqa*); a.o. *I* 14, 9: *KB* **üküş terneklg kör taradı ölüm** 'death has combed out many gatherings' 4829: XIII(?) *Tef.* **tara-** 'to comb' 287: **Çağ.** XV ff. **tara-** *ṭara- Vel.* 167 (quotn.); **tara-** *ṣāna kardan* 'to comb' *San.* 152v. 4 (quotns.): **Xwar.** XIII **ṭara-** 'to comb' *'Ali* 29; **dara-** ditto 39: XIV **tara-** ditto *Qutb* 171; *Nahc.* 11, 8: **Kıp.** XIII *maṣaṭa* 'to comb' **ṭara:-** *Hou.* 37, 4; *sarraḥa bi'l-maṣṭ* ditto 41, 2: XIV **ṭara-** *maṣaṭa*, and in the *Kitāb Beylik* **ṭarakla-** *Id.* 62: XV *sarraḥa* **ṭara-** *Tuh.* 20a. 3; 83b. 11.

tarı:- properly 'to cultivate (ground)', as opposed to **ek-** 'to sow' and **tik-** 'to plant'. Survives only(?) in NE Alt., Tel. *R III* 846, Khak., and Tuv., where it now has all three meanings. **Uyğ.** VIII ff. Bud. (one can make good profits) **tarığ tarımakta eḍgü yuŋ kentir bir tarısar mıŋ tümen bolur** 'by cultivating the ground, if one plants one of good cotton(?) or hemp it becomes a thousand or ten thousand' *PP* 13, 3–4 (see **yuŋ** which properly means 'wool'); a.o. *do.* 1, 4 (**ö:l**): Civ. **kebez tarığu yér** 'land for cultivating cotton' *USp.* 2, 2–3; **tarığ tarığu yér** 'land for cultivation' *do.* 11, 2; 28, 2; **bor tarığlı** 'a wine grower' *do.* 53 (4) 4; a.o. *do.* 28, 6 (**2 uruğ**): **Xak.** XI **ol tarığ tarı:dı:** 'he cultivated a plot of ground' (*ḥaraṭa'l-ḥarṭ*; etc.) *Kaş. III* 262 (**tarı:r, tarı:ma:k**): *KB* (this world is a **tarığlağ** 'plot for cultivation') **tarısa orar er térilgü otı** 'if a man cultivates it, he reaps the crop when it is ready to be gathered' 1393: XIII(?) *At.* 192 (**eḍgülük**); *Tef.* **tar-**(*sic*, ?error)/**tarı-** 'to cultivate' 287–8: **Çağ.** XV ff. **tarı-** (**-p**) *ek- ekin ek-* 'to sow' *Vel.* 166 (quotns.); **tarı-** *tuxm afşāndan* 'to scatter seed, sow' *San.* 152v. 22 (quotns.): **Xwar.** XIV ditto *Qutb* 172.

D **taru:-** (**da:ru:-**) Den. V. fr. **1 ta:r**; 'to be narrow, cramped, confined'. N.o.a.b., but der. f.s which are not ancient words like NC Kır., Kzx. **tarıl-**; SW Az., Osm. **daral-** s.i.s.m.l. Cf. **tarık-**. **Xak.** XI **ev taru:dı:** 'the house (seat of honour (*al-ṣadr*), etc.) was narrow, cramped' (*ḍāqa*); and one says **er buşdı: taru:dı:** 'the man was annoyed and uncomfortable' (*ḍacara . . . wa taḍayyaqa*) *Kaş. III* 261 (**taru:r, taru:ma:k**): *KB* **bu elgim tarusa** 'if my hand is narrow' (i.e. if my means are restricted) 477; (he entered the town, but

could not find lodgings) **tarudı ajun** 'the world was narrow' (i.e. he felt uncomfortable) 488: XIII(?) *Al.* (it is God who gives you pain and another man riches) **caza' kılma yā ranç iḍisi tarup** 'oh you who suffer pain do not be impatient in your discomfort' 464.

tire:- (**d-**) 'to prop up, support'; s.i.a.m.l.g. with some extensions of meaning; in SW Az., Osm., **dire-**; Tkm. **dı:re-**. **Xak.** XI **ol kapuğ tire:dı:** 'he propped up (*'ammada* for MS. *'amadda*) the door'; also used for propping up (MS. *'ammada*) anything' *Kaş. III* 262 (**tire:r, tire:me:k**): **Çağ.** XV ff. **tire-** *naṣb kardan* 'to put up, erect', and *rāst kardan* 'to straighten' the opposite of *xam kardan* 'to make crooked' *San.* 191r. 28 (quotns.): **Kıp.** XIV see **törü:-**.

S **tiri-** See ***tir-**.

törü:- (**törö:-**, **?d-**) 'to come into existence, to be created'. An early l.-w. in Mong. as **töre-/döre-** (*Haenisch* 37, 152); survives in most NE languages as **törö-/töre-** *R III* 1251–3; Khak. **töre-/törı-**; Tuv. **törü-**; SW Tkm. **döre-**, XX Anat. **töre-/türe-** *SDD* 1393, 1408; the Osm. form is given as **türe-** in *Sami* 449, *Red.* 608. **Türkü** VIII **kişi: oğlı: kop ölgelı: törü:miş** 'the children of men all came into existence to die' *I N* 10: **Uyğ.** VIII ff. Man. (all the things which cause mankind to suffer) **törüyür belgürer** 'come into existence and appear' (as a consequence of anger) *TT II* 16, 48; **kaş içinte törümiş** (human beings) 'who came into existence within the ?' *TT III* 115: Bud. **ı ığaçda törümiş tüş yémişler** 'fruits (Hend.) that grow on bushes and trees' *U I* 27, 3; **karımak ölmek törüyür** 'old age and death come about' *II* 5, 15; **yér teŋri törümişte** 'ever since earth and heaven came into existence' *PP* 5, 8; o.o. *TT X* 500, etc.: Civ. [gap] **törüğey** 'will come into existence' *TT I* 108: **Xak.** XI **yalŋuk törü:dı:** 'man came into existence' (*inxalaqa*); this is Intrans. (*lāzim*) and means *xuliqa* 'was created' *Kaş. III* 262 (**törü:r, törü:me:k**): *KB* **törümiş neŋ erse yokalğu turur** 'if a thing comes into existence it is destined to perish' 692; o.o. 15 (**tanuk**), 882, 883, etc.: **Çağ.** XV ff. **töre-(-dı)/törü-(-dı)** *yoḳ iken nesne dörü- ya'nī ḥāṣil ol-, īcād ma'nāsına* 'of something which did not exist to come into existence in the sense of being created' *Vel.* 207 (quotn.); **töre-** (spelt) *tawlīd yāftan wa ba-ham rasīdan* 'to be born, to come into existence' *San.* 171r. 10 (quotn.): **Kom.** XIV 'to be born' **töre-** *CCG*; *Gr.* 251 (quotns.): (**Kıp.** XIV **tö:re-** *ğarasa* 'to plant, set up' *Id.* 38 looks like an error for **tire:-**, unless *ğurisa* 'to be planted' is read, but this would not give a very convincing meaning): **Osm.** XIV to XVI **dörü-** (*TTS dürü-*) 'to come into existence, be born'; in several texts *TTS I* 242; *II* 342; *III* 226; *IV* 260.

Dis. DRB

PU torpı: Hap. leg.; *al-tabī'* normally means, quite generally, 'a follower', but also, specifically, 'a calf which still follows its mother', because it is too young to leave her. It is likely that this is the meaning intended here, since a Dim. f. seems to survive in NE Alt. **torbok**; Khak. **torbax**; SE Türki **torpak/topak**; NC Kır. **torpok**; Kzx. **torpak** 'a calf in its second year', see *Shcherbak*, p. 102. **Xak.** XI **torpı:** *al-tabī' Kaş. I* 415.

VUD **törpig** Dev. N. fr. **törpı:-**; 'a rasp, a large file'. This is the only word in the group which is not Hap. leg.; it survives only in SW Osm. **türpı**; Tkm. **törpı**; as between the two pronunciations the Tkm. is likely to be the original one; the sound change **ö** > **ü** is common in Osm. cf. **törü:-**. A l.-w. in Russian *terpug*. **Xak.** XI **törpig** *al-safan* 'a rasp', also called **törpigü:** *Kaş. I* 476: XIV *Muh. al-midbar* (*sic.*, ?metathesis of *mibrad* 'file, rasp') **tö:rpı:** (*-b-*) *Mel.* 84, 1; *Rif.* 190 (mis-spelt *tö:rı:*): **Kıp.** XIV **törpı:** (*-b-*) *al-mibradu'l-kabīr* 'a large rasp' *Id.* 38: **Osm.** XVIII **dürpi** (spelt) in *Rūmī*, 'a kind of file, or rasp' (*sühān*) called in Ar. *safan San.* 225r. 6.

PU torpun Hap. leg. Cf. **torpla:-**. **Xak.** XI **torpun** *al-taḥarrī wa'l-qiyās* 'seeking, measuring'(?); one says **anıŋ evin torpınla:** (*sic*) 'find out (*taḥarr*) where his house is' *Kaş. I* 435.

Dis. V. DRB-

VU **törpı:-** Hap. leg.; see **törpig**. The modern syn. V.s are SW Osm. **türpile-**; Tkm. **törpüle-**. **Xak.** XI **er yığa:ç törpı:dı:** 'the man smoothed (*safana*) the piece of wood' (etc.) *Kaş. III* 275 (**törpı:r, törpı:me:k**).

VUD **törpit-** Hap. leg.; Caus. f. of **törpı:-**. **Xak.** XI **ol müŋüz törpitti:** 'he had the horn (etc.) smoothed' (*asfana*) *Kaş. II* 327 (**törpitü:r, törpitme:k**).

VUD **törpil-** Hap. leg.; Pass. f. of **törpı:-**. **Xak.** XI **yığa:ç törpildi:** (MS. *törpüldi:*) 'the piece of wood was smoothed with a rasp' (*sufina . . . bi'l-safan*) *Kaş. II* 229 (**törpilü:r** (MS. *pül-*), **törpilme:k** (*bā'* unvocalized)).

PU(D) **torpla:-** Hap. leg.; Den. V. fr. ***torp**, which must be cognate to **torpun**. **Xak.** XI **er torpla:dı: ne:ŋni:** 'the man tried to find out about (MS. *taḥaddā*, clearly an error for *taḥarrā*) the thing' *Kaş. III* 443 (**torpla:r, torpla:ma:k**).

VUD **törpiş-** Hap. leg.; Co-op. f. of **törpı:-**. **Xak.** XI **ol meniŋ birle: yığa:ç törpişdi:** (translated) 'he helped me to smooth (*fī safn*) the piece of wood'; also used for competing *Kaş. II* 204 (**törpişü:r, torpişme:k**; the translation is erroneous, it means 'he competed with me in smoothing . . .').

Tris. DRB

VUD **törpigü:** N.I. fr. **törpı:-**; pec. to Xak. **Xak.** XI **törpigü:** *al-safanu'lladī yusfan bihi'l-xaṣab* 'a rasp for smoothing wood' *Kaş. I* 491; a.o. *I* 476 (**törpig**).

Tris. V. DRB-

PUD **torpınla:-** Hap. leg.; Den. V. fr. **torpun**. **Xak.** XI *Kaş. I* 435 (**torpun**); n.m.e.

PUD **torpunlan-** Hap. leg.; Refl. f. of **torpınla:-**. **Xak.** XI **er torpunlandı:** 'the man tried to find out (*taḥarrā*) about the thing' *Kaş. II* 278 (**torpunlanu:r, torpunlanma:k**).

Dis. DRC

D **terçi:** N.Ag. fr. **te:r**; 'a hired labourer, one who works for wages'. N.o.a.b. (**Uyğ.** VIII ff. Civ. **tört terçi** 'four labourers' is a misreading of **tört taŋ** 'four measures' (of cotton seed)): **Xak.** XI **terçi:** *al-acir* 'a hired labourer' *Kaş. I* 417; a.o. *III* 148 (**té:r**): XIV *Muh.*(?) *al-acir* **terçi:** *Rif.* 147 (only).

D **torçı:** N.Ag. fr. **to:r**; 'a netter (of birds or fish)'. N.o.a.b. **Uyğ.** VIII ff. Bud. (in a list of disreputable professions) **keyikçi aŋçı tuzakçı . . . torçı çıvğaçı** 'wild game hunters (Hend.), trappers, netters, bird snarers(?)' *TT IV* 8, 56–7; (in a similar list) **balıkçı avçı torçı** (transcribed *toẓçi*, in error?) **tuzakçı** 'fishermen, wild game hunters, netters, trappers' *PP* 1, 8.

Dis. V. DRC-

VU **törçi:-** 'to begin, start' (Trans. and Intrans.). N.o.a.b.; cf. **1 başla:-**. **Uyğ.** VIII ff. Bud. (feverish diseases) **alku tutdaçı uğuşlarındın törçimiş** 'which begin from all the clans of gripping (demons)' *U II* 68, 4 (i); **sarığ tözlüg ig ağrığ kayu ödte törçiyür** 'in which season do illnesses (Hend.) arising from bile begin?' *Suv.* 588, 19–20; o.o. 592, 4; 593, 2 etc.: **Xak.** XI **er ı:ş törçi:dı:** 'the man began (*bada'a*) the task' *Kaş. III* 275 (**törçi:r, törçi:me:k**): *KB* **élig̈ke kirü ham çıka törçidi** 'he began to come into the king's presence and go out again' 733.

VUD **törçit-** Hap. leg.; Caus. f. of **törçi:-**. **Xak.** XI **ol aŋar ı:ş törçitti:** 'he told him to begin (*abda'ahu*) the task' *Kaş. II* 329 (**törçitü:r, törçitme:k**).

Tris. DRC

D **törüçi** N.Ag. fr. **törü:**; 'one who prescribes rules'. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. **körümçi ulatı ters tetrü törüçi** 'people who prescribe false (Hend.) rules, soothsayers, and the like' *TT VI* 331; o.o. *Kuan.* 127–8 (**égli**).

Mon. DRD

VU **tırt** Hap. leg.; onomatopoeic for a tearing sound. **Xak.** XI one says **anıŋ to:nın tırt tırt yırttı:** 'he tore his garment with this sound owing to carelessness' *Kaş. I* 341.

tört (? **dö:rd**) 'four'; c.i.a.p.a.l.; in NE Tuv. **dört**; SW Az. **dörd**, Osm. **dört**, Tkm. **dö:rt**. A long vowel before a final consonantal cluster is very unusual, but may exist in this word in view of the Tkm. form. **Türkü** VIII; VIII ff. (including Man.) **tört** is common: **Uyğ.** VIII ff. Man.-A; Man.; Bud.; Civ. **tört** is common: **Xak.** XI **tört yarma:k** 'four *dirhams*'; also 'four' of anything else; also (pronounced) **tö:rt**, the form with **-ö:-** is better (*al-acwad*) *Kaş. I* 341; a.o.o.: *KB* **tört** is common: XIII(?) *At.* **tört** 31; *Tef.* **tört** 310: XIV *Muh.* 'four' **dö:rd** *Mel.* 81, 6; **tö:rt** *Rif.* 186; *ḏawātu'l-arba'a* 'quadruped' **dö:rt aya:klı:** 138 (only; MS. *ya:kn*): **Çağ.** XV ff. **tört/törter** 'four' *San.* 172r. 21 (followed by several phrs.): **Xwar.** XIII(?) **tört** (or **dörd**?) *Oğ.* 103–7: XIV **tört** *Qutb* 184; *MN* 439; *Nahc.* 2, 11, etc.: **Kom.** XIV 'four' **tört/dört** (*sic*, d- very rare in Kom.) *CCG*; *Gr.*: **Kıp.** XIII 'four' **dö:rt** *Hou.* 22, 4: XIV **dörd** *Id.* 22 (s.v. **altağu:**); **tört** *do.* 38; *Bul.* 12, 10: XV **dört** *Kav.* 65, 6; *Tuh.* 60b. 7 a.o.o.: **Osm.** XIV ff. **dört** in various phr. and der. f.'s *TTS I* 225; *II* 321; *IV* 243.

Mon. V. DRD-

tart- (?**d-**) basically 'to pull, or drag (something *Acc.*)', but with many extended meanings of which 'to weigh' is the oldest. In *R III* it occupies three columns, 857–60. S.i.a.m.l.g.; in SW Az., Tkm., and old Osm. **dart-**, in later Osm. and Rep. T. **tart-**. **Uyğ.** VIII ff. Man.-A *Man.-uig. Frag.* 400, 6 (**soydur-**): Man. *Wind.* 3 (**sorğu:**): Bud. **korkınçlardın tartdaçı** 'who draws (mankind) away from the fears (of the three evil ways)' *U II* 59, 1 (i); **ışığağ tartğaymen** 'I will pull the cord' *PP* 80, 4; (the hair on your head is arranged in plaits) **birin tartmış teg** 'as if they had been pulled up one by one' *TT X* 436; o.o. *do.* 443; *TT V* 26, 85; *Hüen-ts.* 2119–21 (**sı:ğun**); *U IV* 10, 48 (*I* 43, 13); *Suv.* 430, 7 ff. etc.: Civ. **kiçig̈ oğlan yél tartsar** 'if demoniacal possession (or the wind?) pulls a small boy' *TT VII* 27, 8; **yél tartıp** *H I* 124; in *TT VIII L.*25 ff. **tart-** seems to mean 'to subtract'; a.o. *TT I* 51: **Xak.** XI **ol yarma:k tarttı:** 'he weighed (*wazana*) the silver coin (etc.)'; and one says **ol yıp tarttı:** 'he stretched (*madda*) the cord' (etc.); and one says **ol tartın tarttı:** *imtāra mina'l-mīra* 'he drew (i.e. procured) provisions'; also used when one drags (*caḏaba*) anything'; one also says **ol etü:kin tarttı:** 'he pulled off (*naza'a*) his boots' *Kaş. III* 426 (**tarta:r, tartma:k**; prov.): *KB* **elig̈ tarttı aştın** 'he drew his hand back from the food' 5442; a.o. 86 (**tu:ğ**): XIII(?) *Tef.* **tart-** 'to pull, drag; to draw (a sword, a bow); to weigh' 288: XIV *Muh. madda* **da:rṭ-** *Mel.* 31, 3; **tart-** *Rif.* 115; *maṭala* 'to stretch' **da:rṭ-** 31, 7 (115 **yo:ba:-**); *wazana* **da:rṭ-** 32, 3; **dart-** 116; *al-caḏab* **ṭa:rṭmak** 37, 11; 123; *al-wazn* **da:rtmak** 39, 3 (126 **ülgü:le-**); *istaqā'l-mā'* 'to draw water' **su: tart-** 103 (only): **Çağ.** XV ff. **tart** (**-ar**, etc.) *çek-* 'to pull,draw', e.g. a sword, a bow, and other things; *iç-* 'to drink' in the sense of *tamām çek-* 'to drain (a goblet)', and other idiomatic meanings of *çek-* *Vel.* 163–5; **tart-** (spelt) *kaşīdan* 'to pull, draw' in all the meanings of the Pe. V., e.g. 'to drain (a cup), to take (revenge), to suffer (grief or pain), to weigh, to draw (a picture), to withdraw, to draw (breath)' and so on; in Turkish

it also means (of the eye) 'to throb'; two of *Vel.*'s translations are not quite accurate *San.* 153v. 2 (quotns.): **Xwar.** XIII **ṭart-** 'to weigh' *'Ali* 57: XIII(?) **tart-** (? or **dart-**) 'to draw to oneself (as a friend)' *Oğ.* 110; 'to draw (money from the treasury)' *do.* 119: XIV **tart-** 'to drag; to draw back; to suffer (pain)', etc. (as in *San.* equivalent to Pe. *kaşīdan*) *Qutb* 172; *MN* 232, etc.: **Kom.** XIV **tart-** 'to pull, draw', and in idioms 'to grind (corn), tighten (a belt), suffer (pain)' *CCI, CCG*; *Gr.* 236 (quotns.): **Kıp.** XIV *caḍaba* **ṭart-** *Hou.* 35, 4; *carra* 'to pull' **ṭart-** *do.* 39, 9; *wazana mina'l-wazn* **ṭart-** (*ṭurt-*) *do.* 40, 15; *madda* of stretching a cord and the like **ṭarṭ-** (*ṭurut-*) *do.* 43, 22; a.o. *do.* 34, 1 (**öğlt-**): XIV **ṭart-** both *caḍaba* and *wazana Id.* 62; *wazana* **dart-** (with ṭ- written over the **d-**) *Bul.* 87v.: XV *nataşa* 'to pull out, extract' **ṭarṭ-/ṭarṭa-** *Tuh.* 37a. 13 (*caḍaba* and *carra* are translated by **çek-**): **Osm.** XIV ff. **dart-**(the older form)/**ṭart-** 'to pull; to weigh; to suffer; to draw together (wealth)', etc.; c.i.a.p. *TTS I* 681; *II* 882; *III* 672; *IV* 191.

türt- (d-) originally 'to rub, anoint (with ointment)', and the like; this meaning survived in Osm. till XVII but seems now to have disappeared everywhere, other words like **sürt-** and **1 yak-** being used instead; it now means 'to prod, push up (a tent pole), nudge, jog (someone's elbow or memory), incite'. S.i.a.m.l.g.; in Az., Osm., Tkm. **dürt-**. (**Türkü** VIII ff. *türtmiş* in *IrkB* 55 is prob. a mistranscription of **törütmiş**, q.v.): **Uyğ.** VIII ff. Bud. (putting on clean new clothes and) **etözine edgü yıd yıpar türtüp** 'rubbing sweet perfumes (Hend.) on his body' *Suv.* 519, 14–15 (*U I* 29, 12–13): Civ. (if you burn a dog's tooth and) **negüke türtser tü ünmez bolur** 'rub it on any place, hair does not grow there' *TT VII* 23, 3: (crush *castoreum* in water and) **türtsün** 'rub it on' *H I* 125; a.o. *do.* 174: **Xak.** XI **kö:nke: ya:ğ türttï:** 'he rubbed (*laṭaxa*) oil into the leather'; also used for any kind of rubbing *Kaş. III* 425 (**türte:r, türtme:k**): *KB* **ajun türttï yüzke kömür teg boḍuğ** 'the world rubbed a charcoal-like colour on its face' 3837: XIV *Muh.*(?) *dalaka wa ṭalā* 'to rub (with the hand), to anoint' **dürt-** *Rif.* 109 (only); *ṭalā* **dürt-** 112: **Çağ.** XV ff. **türt-** (spelt; 'with **-ü-**') *fīrū burdan* 'to bring down, lay low'; (this meaning seems to have been wrongly inferred fr. a verse which, contrary to the usual practice in *San.* is translated word for word, partly here and partly under **çerme:-**; it relates to an elephant and says **yétïp türtgeç sadra-āsā manār** translated 'reaching and bringing down the pillar-like lotus tree'; the true meaning seems to be 'reaching and rubbing against . . .') *San.* 171r. 26: **Kıp.** XIII (after *arba'a* **dö:rt**) *wa huwa* (i.e. **dü:rt**) is an Imperative addressed to someone whom you wish *an yaḍkur ğayralu bi-iṭrāfi'l--aṣābi'* 'to remind someone by prodding him with a finger' *Hou.* 22, 4: XIV **dürtdï:** (*sic*) *nağaza* 'to tickle, tease'; **dürttï:** (*sic*) *dahana* 'to anoint (with oil)' *Id.* 48: **Osm.** XIV to XVII **dürt-** 'to wipe, anoint, rub (something) on'; fairly common *TTS I* 242; *II* 341; *III* 225; *IV* 261.

Dis. DRD

PU(D) **tardıç** Hap. leg. and of unknown meaning; perhaps a Den. N. in **-dıç**, but see **savdıç**. **Uyğ.** VIII ff. Man. (the demons) **tardıç teg etözin koḍur** 'lay down his body like a ?' *M II* 11, 14–15.

D **tartığ** (?d-) Dev. N. fr. **tart-**; s.i.s.m.l. as **tartı/tartu/tartık** with such meanings as 'a weight (for a weighing machine); cramp; stammering; evasive; oblique'. **Uyğ.** VIII ff. Bud. *U II* 40, 107 (**uçruğ**): **Xak.** XI **tartığ** *ḍafru'l-* (MS. in error *şafru'l-*) *racul wa ḥizāmuhu* 'a man's plait of hair and ribbons for it: **tartığ** *du'ā'u'l-malik ḥaşiyatahu li-amr bada'a lahu* 'a summons from the king to his retainers for some work which he has initiated' *Kaş. I* 462 (and see **tartığçı:**): **Çağ.** XV ff. **tartığ** *pīşkaş* 'a gift' *Vel.* 167; ditto *San.* 154v. 25 (quotn.): **Kıp.** XIV **ṭartu:** *al-mīzān* 'a weighing machine' *Id.* 62: XV *taqdima* 'a gift' **tartık** *Tuh.* 8b. 3: **Osm.** XIV to XVI **ṭartuk** 'a gift'; in several texts *TTS I* 684; *II* 883; *III* 672 (this looks like a parallel Pass. Dev. N. in **-uk**).

D **törtğil (d-)** Den. N./A. fr. **törť**; 'quadrangular, quadrangle'. Not listed in *R.* but appears in several modern dicts., perhaps revivals rather than survivals, NE Khak. **törtkil**; NC Kır. **törtkül**; Kzx. **törtkil**; NW Kk. **törtkül**; Kumyk **dörtgül**; Nog. **dörtkil**. **Uyğ.** VIII ff. Bud. **törtğil mandal** 'a quadrangular *maṇḍala*' (Sanskrit; 'magical drawing') *U II* 47, 74; *Suv.* 544, 8: **Xak.** XI **törtğil** (the *kāf* carries both *kasra* and *ḍamma*) **ev** 'a quadrangular (*murabba'*) house'; and anything else quadrangular *Kaş. III* 417: **Kom.** XIV 'quadrangular' **törkül** (*sic*, ?in error) *CCI*; *Gr.*: **Kıp.** XV *murabba'* (**çümeli**, q.v.; in margin in second hand) **dördül**, also called **dörtğül** *Tuh.* 33a. 8; (in a list of words with this Suff.) *murabba'* **dörtğül** *do.* 62a. 4.

D **tartı:n** (? **d-**) Intrans. Dev. N. fr. **tart-**; survives only(?) in SW Osm. **tartın** 'a continuous roll or swagger in walking' *Red.* 1220 (only). Listed in a chapter containing words with four consonants, the last **-n**, indexed under the penultimate letter and immediately following **T**; in its first occurrence the *tā'* is not dotted; the *-b-* in the printed edition is an error. **Xak.** XI **tartı:n** 'a group of tribesmen (*camā'a mina'l-qawm*), who are the retinue of their chief (*raḥṭ li-kabīr minhum*) and under his orders': **tartı:n** *al-mīra* 'provisions' *Kaş. I* 435; a.o. *III* 426 (**tart-**).

D **törtünç** (?**dö:rdünç**) Ordinal f. of **törť**; 'fourth'. This shorter form n.o.a.b.; the longer form in **-ünçü**, etc. first appeared in the medieval period and is now universal; in NW Kumyk **dörtünçü**; Nog. **dörtinşi**; SW Az., Osm. **dördünçü**; Tkm. **do:rdinci**. **Türkü** VIII ff. Man. **törtünç** *Chuas.* 64: **Uyğ.** VIII ff.

Man.; Bud.: Civ. **törtünç** is common: **Xak.** XI *al-rābi'* 'fourth' **tö:rtünç** *Kaş. I* 132, 5; *III* 449, 4; n.m.e.: *KB* **törtinç** (*sic* in Vienna MS.) 134: XIV *Muh. al-rābi'* **dö:rtinç** *Mel.* 82, 9; **tö:rtinç** *Rif.* 187: **Çağ.** XV ff. **törtünç** *dördünci Vel.* 206; **törtünç** (spelt) *çahārum San.* 172r. 29 (quotn.); **törtünci** *çahārumīn do.* 172v. 2 (quotn.; the two Pe. words are syn.): **Kom.** XIV **törtünçi** *CCI, CCG*; *Gr.*: **Kıp.** XV **dörtünçi** *Tuh.* 61b. 2.

tartar an onomatopoeic for the name of a bird; cf. Latin *turtur* 'turtle dove'. Survives in NE Khak. **ta:rt**; NC Kır.; NW Kaz. **tartar** all meaning 'land-rail; corncrake', but earlier apparently used also for other birds. **Xak.** XI **tartar** 'a bird like the turtle dove' (*al-qumrī*) *Kaş. I* 485: **Kıp.** XIV **şu: ṭarṭarı:** *dīku'l-mā'* 'a water fowl' *Id.* 56; *al-salwā* 'quail' **ṭardar (ṭ)** (*sic*); *dīku'l-mā'* **şu: ṭarṭarı:** *Bul.* 12, 5: XV *salwā* **ṭarṭar** (mis-spelt *ṭarṭaz*) *Tuh.* 19a. 13.

S **tertrü** See **tétrü:**.

Dis. V. DRD-

D **tarıt-** Caus. f. of **tarı:**; 'to order to cultivate'. Survives only(?) in NE Khak., Tuv. **Xak.** XI n.m.e., but **tarıt-** occurs several times in the grammatical section *Kaş. II* 319 ff. e.g. **ol tarığ tarıtğa:n ol** 'he is constantly ordering cultivation (*al-harṭ*)'; **bu er ol telim tarığ tarıtğa:n** 'this man is constantly ordering tilling (or seeding, *al-zirā'a*)' *I* 514: **Çağ.** XV ff. **tarıt-** Caus. f.; *afṣānāndan* 'to order to scatter (seed)' *San.* 153r. 8.

D **tarut-** (**d-**) Caus. f. of **taru:-**; 'to constrict narrow (something)' and the like. Survives only (?) in NE Alt., Şor, Tel. **tarıt-**; other languages use such forms as **tarılt-**; SW Tkm. **da:ralt-**. **Xak.** XI **ol evin taruttı:** *ḍayyaqa 'alayhi baytahu* 'he made his dwelling narrow, cramped'; also used of anyone who makes something narrow *Kaş. II* 302 (**tarutu:r, tarutma:k**).

D **terit-** 'to sweat'; Den. V. fr. **te:r**; no doubt originally **teriḍ-**. Survives only(?) in NE Tuv. **derit-**, other modern languages use **terle:-**. **Türkü** VIII ff. *IrkB* 50 (**öçürgü:**): **Uyğ.** VIII ff. Bud. **üküş teritip övkeçi erser** 'if a man sweats a great deal and is bad-tempered' *Suv.* 594, 9: **Xak.** XI **er teritti:** 'the man (etc.) sweated' (*'ariqa*); taken from their word **teri:** 'the skin' and the meaning is **teri: ötti:** that is 'the sweat exuded from the skin' with elision of the ö- so that it became a single Verb; or else taken from their word **ter** 'sweat' and the meaning is **ter atti:** 'the body threw out (*ramā*) sweat', and the *alif* was dropped so that the two were made into a single verb *Kaş. II* 303 (**terite:r, teritme:k**).

D **törüt-** (? **döröt-**) Caus. f. of **törü:-**; 'to bring into existence, to create', usually with 'God' as the Subject. The phonetic evolution and subsequent history of the word is much the same as that of **törü:-**. Cf. **yarat-**. **Türkü** VIII ff. (a tough son of man went off to the army; in the fighting area) **erkli:g savçı: törütmi:ş** (so read instead of **türtmi:ş** which is meaningless here) possibly 'he got himself made an independent envoy' *IrkB* 55 (not wholly satisfactory, but short of a scribal error it is hard to find an alternative explanation): **Uyğ.** VIII ff. Man. in *TT III* 73 (see **umuğ**) **törüt(t)üŋüz** 'you created' should perhaps be read for **törütüŋüz** 'you came into existence': Bud. (mortals with erroneous beliefs say) **teŋrili yérli törütmiş törü ol** 'that is a rule laid down by heaven and earth' *TT VI* 270; a.o. *do.* 330: **Xak.** XI **teŋrı: yalŋuk törüttı:** 'God created (*xalaqa*) Adam and the rest of mankind' (*al-xalq*) *Kaş. II* 303 (**törütü:r, törütme:k**, followed by Oğuz meaning, and a Xak. verse): *KB* **törüt-** 'to create' is very common, e.g. (God) **törütti** 'created' (the brown earth, the blue sky, etc.) 3: XII(?) *KBVP* (God) **yaratğan törütğen** 'the Creator (Hend.)' 2 (in XIII(?) *KBPP* only **yaratğan**): XIII(?) *At.* the word, fairly common, is consistently spelt **töret-**, e.g. **ayā til töret maḍh** 'Oh tongue, make praise' 41; **töretgen iḍi** 'Lord Creator' 121; *Tef.* **törüt-** 'to create' (but 'Creator' is spelt **töredeçi/ törüdeçi/törüteçi**) 310: XIV *Muh.* (*al-xāliq* **yara:tğa:n** . . .) *al-mūcid* **tö:retğe:n** (unvocalized) *Mel.* 44, 10; *Rif.* 137 (the two Ar. words are practically syn.): **Çağ.** XV ff. **töret-** Caus. f.; *mutavallad sāxtan* 'to bring into existence' *San.* 171r. 25: **Oğuz** XI (after Xak.) **törüttı:** *fī luğati'l-Ğuzziya iḍā qaddara'l-şay' wa aslaḥahu* 'to fit a thing, or put it right' *Kaş. II* 303 (cf. Oğuz meaning of **yarat-**): **Xwar.** XIV **töret-** 'to create' *Qutb* 184; *MN* 7: **Kom.** XIV 'Creator' **töretteçi** *CCG*; *Gr.* (but 'to create' is **yarat-**): **Kıp.** XV *xalaqa* (**yarat-**; in margin in second (?SW) hand) **dörüt-** *Tuh.* 14b. 9 (there is a parallel marginal note against *xāliq* in 14a. 2): **Osm.** XIV to XVI **dörüt-** (in XVI ?**döret-**) 'to create', etc.; sometimes of God, but more often not; fairly common *TTS I* 244; *II* 345; *III* 228; *IV* 263 (consistently spelt *dürüt-*).

D **tartıl-** (**d-**) Pass. f. of **tart-**; s.i.m.m.l. with a wide range of meanings. **Uyğ.** VIII ff. Bud. **teginmekdin tartıldaçı** 'being drawn out by perception' *TT V* 24, 66–72: **Xak.** XI **yarma:k tartıldı:** 'the *dirham* (etc.) was weighed' (*wuzina*); also used when a cord, etc. is stretched (*mudda*) *Kaş. II* 229 (**tartılu:r, tartılma:k**): XIII(?) *Tef.* **tartıl-** (of shadows at dusk) 'to be elongated' 289: **Osm.** XIV to XVI **dartıl-** 'to be pulled, drawn'; in several texts *TTS I* 680; *II* 882.

D **türtül-** (**d-**) Pass. f. of **türt-**; s.i.s.m.l., but not with this meaning (see **türt-**). **Xak.** XI **teri:ke: ya:ğ türtüldi:** 'oil was rubbed (*luṭixa*) into the hide' (etc.) *Kaş. II* 229 (**türtülü:r, türtülme:k**); (his face becomes yellow as if) **kürküm aŋar türtülü:r** 'saffron was rubbed on it' *I* 486, 17.

D **tartın-** (**d-**) Refl. f. of **tart-**; s.i.s.m.l. with a wide range of meanings. **Uyğ.** VIII ff. Civ.

(if a man has a mole on his thumb) **ka kadaşka tartınguçı bolur** 'he becomes closely attached to his family and relations' *TT VII* 37, 13–14: **Xak.** XI **er oğlıŋa: tartındı:** 'the man loved his son tenderly' (*aṣfaqa 'alā waladihi*) and wished that all kinds of good things (*xayr*) or food should be presented to him; and one says **ol evke: tarığ tartındı:** 'he pretended to convey (*yanqul*) wheat into his house' (MS. in error 'out of his house'); also used when nomads (*ahlu'l-wabar*) obtain provisions (*imtāra*) from the sedentary population (*ahlu'l--madar*) *Kaş. II* 240 (**tartınu:r, tartınma:k**): **Kom.** XIV 'to imagine (something)' **tartın-** *CCI*; *Gr.*: **Osm.** XIV to XVI **dartın-** (occasionally **ţartın-**) 'to shun, guard against, withold', etc.; common *TTS I* 680; *II* 383; *III* 672; *IV* 743.

D **türtün-** (**d-**) Refl. f. of **türt-**; 'to rub onto oneself'. N.o.a.b. in this meaning. **Uyğ.** VIII ff. Bud. **kanlığ türtüngü üze turkaru etözin türtünür erdi** 'he used constantly to rub his body with ointment made of blood' *U IV* 34, 52–3; a.o. *TT X* 294: Civ. **türtüngüle:r türtünüp** *TT VIII I*.17: **Xak.** XI **ol ö:zi:ŋe: ya:ğ türtündi:** 'he busied himself with oiling (*bi-iddihān*) himself'; also used for pretending to oil *Kaş. II* 240 (**türtünü:r, türtünme:k**).

D **terter-** Hap. leg.; Caus. f. of **terit-**; perhaps to be read **terder-** (cf. **töŋder-**); *-t-* in *TT VIII* sometimes represents **-d-**. **Uyğ.** VIII ff. Civ. **iglig** (spelt *iklig*) **kişike: uza:tı terte:rmiş kerge:k** (spelt *kerkek*) 'you must make the sick man sweat for a long time' *TT VIII M*.35.

D **tartış-** (**d-**) Recip. f. of **tart-**; s.i.m.m.l. with a wide range of meanings of which the commonest is 'to struggle, quarrel (with one another)'. **Uyğ.** IX *III C*.9 (**kunuş-**): **Xak.** XI **ol maŋa: uruk tartışdı:** 'he helped me to stretch (*fī madd*) the cord'; and one says **tartışdı: ne:ŋ** *tacāḍabat aczā'u'l-şay'* 'the parts of the thing were pulled apart'; and one says **ol meniŋ birle: ya: tartışdı:** 'he competed with me in stringing(*fī tawtīr*) a bow and drawing it' (*caḍbihi*); and one says **ol maŋa: altu:n tartışdı:** 'he helped me to weigh (*fī wazn*) the gold', or to weigh anything else *Kaş. II* 205 (**tartışu:r, tartışma:k**); **sakal tutup tartışur** translated 'the warriors pull (*ta'allaqat*) one another's beards in the stress of the heat of battle' *I* 230, 5; (if the wolf howls in the steppe) **evde: ıt bağrı: tartışu:r** 'in the house the dog's liver aches (*yatawacca'*) in sympathy' *III* 255, 24: **Çağ.** XV ff. **tartış-** Co-op. f.; *bā-ham kaşīdan* 'to pull (etc.) together', and *kaşā-kaş kardan* 'to contend, fight with one another' *San.* 154r. 4: **Osm.** XIV **dartış-/ţartış-** 'to argue, quarrel', in one or two texts *TTS I* 681.

D **türtüş-** (**d-**) Recip. f. of **türt-**; n.o.a.b. **Xak.** XI **ol meniŋ birle: koğuşka: ya:ğ türtüşdi:** 'he competed with me in rubbing (*fī laṭx*) oil into the hide'; also for rubbing anything else *Kaş. II* 205 (**türtüşü:r, türtüşme:k**): *KB* **öger atın ündep ünin türtüşüp** 'they call out and praise his name, anointing it with their voices' 95.

Tris. DRD

D **tartığçı:** (**d-**) Hap. leg.; N.Ag. fr. **tartığ**. **Xak.** XI (after **tartığ**) hence one says **begdin tartığçı: keldi:** 'a messenger bearing a summons (*al-dā'ī*) arrived from the king or the *beg*' *Kaş. I* 462.

D **törtegü:** (**d-**) Collective f. of **tört**; 'all four, four together'. S.i.a.m.l.g. except SW, usually with the **-g-** elided, and sometimes in the Turco-Mong. f. with **-le/-len** appended (cf. **üçegü:**). **Uyğ.** VIII ff. Bud. *Tiş.* 26b. 5 etc. (**uruŋut**): Civ. (human bile, pig's bile, goat's bile, hare's bile) **bu törtegüde kayusı bolsar** 'whichever of these four is available' *H I* 25: **Çağ.** XV ff. **törte/törtele/törtewle** *dörḍi bile* 'four of them together' *Vel.* 206; **törtew** *çahār tā* 'four together' (quotn.); **törtewle** (spelt) ditto *San.* 172r. 27: **Xwar.** XIV **törtegü** *Quṭb* 184: **Kıp.** XIV **dördewü** *al-arba'atu'l--muctama'a İd.* 22 (under **altağu:**): XV (in the list of Collectives) **dörtew** *Tuh.* 61b. 10.

D **türtüngü:** Dev. N. (Conc. N.) fr. **türtün-**; 'ointment'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *nulepana* 'ointment' **türtüngü** (spelt *türtümkü*) *TT VIII D*.12; o.o. *U II* 40, 106–7 (**sil-**); *IV* 34, 52–3 (**türtün-**): Civ. *TT VIII I*.17 (**türtün-**).

D **tartışlığ** (**d-**) Hap. leg.; P.N./A. fr. ***tartış** Dev. N. fr. **tart-**; (passions) 'which drag (a man)'. **Uyğ.** VIII ff. Man. *TT III* 42 (**ilişlig**).

Tris. V. DRD-

D **törütül-** (?**d-**) Hap. leg.?; Pass. f. of **törüt-**. **Xak.** XI *KB* **kamuğ barça muŋluğ törütülmişi** 'all things created by Him suffer pain' 5.

Mon. DRĞ

?D **turk** (**d-**) 'the length' (of something). Survives in NC Kır., Kzx. **turk**; Tkm. **durk**; NE Tuv. **durt** is exactly synonymous. This suggests that the two words are Dev. N.s in **-k** and **-t** respectively fr. **tur-**. In other languages **uzun** or a der. f. of it is used in this sense. **Uyğ.** VIII ff. Bud. (at the bottom of the river there are iron spikes) **altırar yégirmi erŋek** (so read) **turkı** 'each sixteen fingers (i.e. inches) long' *TM IV* 253, 50–1 (the phr. is repeated in *do.* 65–6 with **uzunı** for **turkı**): Civ. **turuk uzun isig** 'a prolonged fever' *H I* 2 seems to contain the same word: **Xak.** XI one says for the length (*al-ṭūl*) of any solid object (*cism*) **turk**; hence one says **bi:r süŋü: turkı:** 'about the length (*qadr ṭūl*) of a lance' and **yé:r éni: turkı:** 'the breadth and length of a piece of land' *Kaş. I* 349.

Dis. DRĞ

S **tarak** Sec **tarğak**.

D **tarığ** Dev. N. (Conc. N.) fr. **tarı:-**; has

two basic meanings (1) 'cultivated land', which is somewhat attenuated in the phr. **tarığ tarı:-**, almost syn. w. **tarı:-**; (2) 'the produce of cultivated land', usually some kind of grain. Survives in NE Khak. **tarığ** 'sowing', as in spring sowing, sowing area; Tuv. **tara:** 'crop, grain crop, cereals, millet'. Elsewhere **tarı** in most languages; NC Kır. **taru:**; SW Az., Osm., Tkm. **darı** means 'millet'. In modern times confused with Pe. *dārū* 'medicine, drug', which has come to mean 'gunpowder' and is a l.-w. in the last sense in several languages, usually as **tarı**. This confusion may have produced the **d-** in the SW languages since **tarığla:ğ** has become **tarla** not *darla* in those languages. **Türkü** VIII ff. (the black cloud rose and rained on everything) **tarığ bişdi:** 'the crops ripened' *IrkB* 53: **Uyğ.** VIII ff. Man.-A **1 tarağ** 'bushes and cultivated ground' *M III* 13, 6 (ii): Bud. **tarığ tarıyu** *PP* 1, 6; 13, 3; **bağ borluk 1 tarığ tarımak uğrunda** 'in the course of cultivating gardens, vineyards, bushes, and cultivated land' *U II* 77, 27; *TT IV* 10, 6; (vegetables, fruit, melons) **béş türlüg 1 ta:rığ** 'the five kinds of bushes and cultivated land' (or 'bush and field crops'?) *TT VIII K.*4; o.o. *U I* 27, 5; *TT VI* 105 and 454 (**uruğ**); *Hüen-ts.* 291–2 (**uğuş**), etc.: Civ. [ısı] **tarığı yavız bolur** 'his bushes and cultivated land turn out badly' *TT VII* 12, 8–9; (as I need) **tarığ tarığu yér** 'some land for cultivation' *USp.* 11, 3; 28, 2 etc.; **yarım şık tarığ** 'land seeded with half a *shih* (of grain)' *do.* 66, 5; a.o. *do.* 121, 3; **üç kürü tarığ** 'three pecks of grain' *do.* 69, 2–5: **Xak.** XI **tarığ** *al-zar'* 'grain', a generic term; among the Turks generally *al-ḥinṭa* 'wheat', among the Oğuz specifically *al-duxn* 'millet'; this is a mistake (*xatā'*), they call 'wheat' **aşlık** *Kaş. I* 373; over 60 o.o. translated 'wheat'; 'grain' (*al-zar'*, *al-baḍr*, *ḥabbu'l-zar'*) or 'cultivated land' (*al-ḥarṯ*): *KB* **tarığçı tarığka irig bolsunı** 'let the cultivator work hard at cultivating (the land)' 5590; a.o. 4476 (**uruğ**): XIII(?) *Tef.* **darığ/tarığ/taru**(?) 'crop; cultivated land' 116, 288–9: XIV *Muh. al-duxn* **da:ru:**; *al-cāwars* 'wild millet' **kızıl da:ru:** *Mel.* 77, 13; ditto but **tarığ . . . tarığ** *Rif.* 181: **Çağ.** XV ff. **tarık** *mazra'a* 'a cultivated field'; **tarığ** *ṭaru ya'nī arzan* 'millet' *Vel.* 166–7 (quotn.); **tarığ** *arzan San.* 155r. 12: **Oğuz** XI see Xak.: **Xwar.** XIV **tarı** 'a grain (of corn)' *Qutb* 172; (O Prophet, in our country they make something) **tarığdın** 'out of millet (?)' (and drink it) *Nahc.* 362, 17: **Kom.** XIV 'millet' **tarı** *CCI*; *Gr.*; **Kıp.** XIII *al-duxn* **ṭa:rı:** *Hou.* 9, 16: XIV **ṭarı:** ditto *Id.* 62; ditto **ṭa:ru:** *Bul.* 7, 1: XV ditto **ṭarı** *Tuh.* 15a. 13.

toruğ (d-) (of a horse) 'bay'. S.i.a.m.l.g.; NE Tuv. **doruğ**; SW Osm. **doru**; Tkm. **do:r**; a l.-w. in Pe. and other languages, see *Doerfer* II 881. **Türkü** VIII **toruğ at** 'a bay horse' *I E* 33: **Uyğ.** IX **marıma: yüzer toru:ğ bertim** 'I gave my teachers a hundred bay horses each' *Suci* 7 (this is the likeliest translation, others are possible): **Xak.** XI **toruğ** a word applied (*yunṭaliq*) to horses; one says **bu: oğla:nığ bi:r toruğka: aldım** 'I bought this slave for one horse' (*bi-faras*); also used of camels and cattle metaphorically: **toruğ** (the *rā'* seems to carry a *kasra* and perhaps also a *damma*) **at** *al-farasu'l-kumayt* 'a bay horse' *Kaş. I* 373 (it is not at all certain that the first word belongs here, if it does it is used metaph.; it might be a second meaning of **toruğ** which precedes it, but there is no obvious semantic connection with **1 tur-**; the Türkü word above is likely to be the same); a.o. *I* 338 (**2 tum**): **Kıp.** XIII *al-kumayt* **ṭo:ru:** *Hou.* 13, 4: XIV **ṭoru.** *al-kumayt Id.* 62: XV *kumayt* **ṭoru**; **Tkm. ṭoğru** *Tuh.* 30b. 10 (the Tkm. spelling may be an attempt to represent the -o:- of modern Tkm.).

D **toruğ (d-)** Dev. N. fr. **1 tur-**; lit. 'standing'; 'a place to stand or stay'. There is obvious room for confusion between this word, which only occurs certainly as below, and **1 turuk**, q.v. **Uyğ.** VIII ff. Civ. *USp.* 36 is a brief report that some sheep and goats had died **turuğınta** 'in their shelter'(?): **Xak.** XI **toruğ** *al-wazar wahwa'l-ma'qil fī'l-cibāl* 'a place of refuge, that is a shelter in the mountains' *Kaş. I* 373; **turığ** (*sic*) **art tı:z** 'the name of a summer station of Kāşgar' *I* 373; a.o. *III* 123 (**tı:z**) may contain this word; a.o. *II* 152 (**sığın-**): *KB* **kapuğda éte bérse oldruğ toruğ** (the gate-keeper) 'must arrange places to sit and stand at the gate'.

D **1 turuk (d-)**. Intrans. Dev. N./A. fr. **1 tur-**. Morphologically this word, and not **toruğ**, q.v., must be the earlier form of a word meaning 'place of residence, stopping place', NC Kır., Kzx.; NW Kk. Nogay **turak**; SW Osm. **durak** (Az. Dim. f. **duracağ**) and SC Uzb. **turok** 'a foot' (in the metrical sense). In the early period it means 'having stood still for some time', hence (of water) 'pure, clear, free from sediment' and, more generally, 'pure'. In some languages it also meant (milk) which has stood for some time, hence 'curds'. Cf. **turuldur-**. **Türkü** VIII ff. **azu: turu:k suv erser opa:yı:n** 'or if it is clear water, I will swallow it' *Toyok IIIr.* 1–3 (*ETY II* 178): **Uyğ.** VIII ff. Man.-A **arığ turuk süzük manıstanlar içinde** 'in clean, pure (Hend.) Manichaean monasteries' *M I* 27, 35–6; a.o. *do.* 24, 2 (**baçasız**): Man. **arığ toruğ** (*sic*) *TT IX* 88: Bud. **turuk süzük** 'pure' (Bodhisattva) *TT VI* 361; **arığ turuk arhant dındarlar** 'pure (Hend.) *arhats* and devotees' *Suv.* 134, 14: **(Xak.)** XIV *Muh. al-maḥalla* 'stopping place' **tu:ra:ğ** *Mel.* 75, 15; *Rif.* 179: **Çağ.** XV ff. **turak** 'a kind of dried milk (*māst*) which they put in a leather bag to store it': **turak otı** 'a kind of wild vegetable like an artichoke (*kangar*) which they mix with **turak**', in *Rūmī şibitt* 'dill, *Anethum graveolens*' *San.* 172r. 19: **Xwar.** XIV **turuğ** (*sic*) 'clear' (spring of water) *Qutb* 186: **Tkm.** XIII *al-cāciq* 'salad of chopped cucumber and curds' **ṭura:k** (unvocalized) *Hou.* 16, 18: **Kıp.** XIV **ṭurak** *al-maqām* 'residence'; **turakın** (MS. *turakni:*) **kanı:** 'where is your residence?'; **ṭura:k** (VU) *al-qanbarīs* 'curds' (*Caferoğlu*) *Id.* 62:

Osm. XIV ff. **durak/ṭurak** 'stopping place, residence' c.i.a.p.; **durak/turak otı** 'dill' in several XVI ff. dicts. *TTS I* 229; *II* 325; *III* 212; *IV* 246.

D **2 turuk** Intrans. N./A.S. fr. **2 tu:r-**; 'lean, emaciated'. N.o.a.b. **Türkü** VIII **bizin sü atı: turuk** 'our army horses were emaciated' *I E* 39; a.o. *T* 5–6 **(ıra:k): Uyğ.** VIII ff. Man. **küçsüz turuk kişiler** 'weak emaciated people' *TT III* 87: Bud. **ertinü turuk bolup** 'having become very thin' *U III* 35, 21; a.o. *do.* 37, 2–3 **(oyul-): Xak.** XI **turuk** *al-mahzūl* 'emaciated' of anything *Kaş. I* 380 (the following entry **aruk turuk** 'the name of a pass between Kāşğar and Fergana' is no doubt compounded of **aruk** 'exhausted' and this word).

F **tarka:(/talka:)** 'bitter, sour', and the like, lit. and metaph. No doubt a l.-w. fr. some Indo-European language and cognate to the syn. Pe. word *talx*. In *TT III*, p. 27, note 39 it is pointed out that in two unpublished Uyğ. Man. fragments the phr. **açığ tarka emgek** and **açığ terke emgek** alternate, which could hardly happen if this were not a l.-w. **Uyğ.** VIII ff. Bud. **aḍruk aḍruk açığ tarka emgek emgendeçiler** 'suffering all kinds of bitter (Hend.) pains' *TT VII* 40, 25–6; a.o. *Suv.* 514, 15: **Xak.** XI **tarka:** *al-ḥiṣrim* 'unripe fruit'; an alternative form (*luğa*) of **talka:** *Kaş. I* 427; **talka:** 'unripe fruit', the **-l-** is changed fr. **-r-** *do.* 427; a.o. *I* 179 **(alar-).**

?F **torku: (?torko:)** 'silk fabric'; one of many words with this general meaning, perhaps a l.-w. An early l.-w. in Mong. as *torğa(n)* (or *torka(n)*; *Haenisch* 152), also in Pe. and other foreign languages, see *Doerfer* II 884. S.i.s.m.l. w. phonetic changes **(-k-/-ğ-; -a/-ı/-o/-u).** Cf. **barçın. Uyğ.** VIII ff. Bud. *TT VI* 390–1 **(eşgü:tı:):** Civ. **yarım terini yarım torkunı** 'half a hide and half a (length of) silk fabric' *USp.* 5, 2; **bir uluğ torku** 'a large (piece of) silk fabric' *do.* 127, 3: XIV *Chin.-Uyğ. Dict. lun* 'silk thread' (*Giles* 7,472) (?) **torku** *Ligeti* 267: **Xak.** XI **torku:** *al-ḥarīr* 'silk' *Kaş. I* 427 (prov.); 3 o.o.: *KB* **yağız yér yaşıl torku yüzke badı** 'the brown earth has bound green silk over its face' 68; (a *beg*, if you praise him) **yumşar bolur torku teg** 'softens and becomes like silk' 4098; a.o. 3846 **(çikne:-):** XIV *Muh. al-dībāc* 'silk brocade' **torxa:** *Mel.* 67, 12; ditto **ba:rçın;** *al-qazz* 'silk' **torku:** *Rif.* 167 (*Rif.* perhaps has the better text): **Çağ.** XV ff. **torğu** 'coloured silk fabric (*kumāş*) which they fasten over rescripts and decrees to preserve the paper' *Vel.* 207 (quotn.); **torğu** (spelt) *ḥarīr-i nafīs wa bāfta-i ibrīşamī* 'fine silk and woven silk fabric' (quotn.), and metaph. the silk fabric which they fasten over decrees and documents (quotn.); mistranslated 'a letter bearing a seal' by *Tālī'-i* Harawi, and mistranscribed *tarğu* and described as Pe. in the *Burhān-i Qāti' San.* 172v. 15: **Kıp.** XIII 'woven fabric' *(al-nasīc)* and the like **torğa:** *Hou.* 19, 17.

D?F **tarxat** See **tarxa:n.**

D **targa:k** (?**d-**) abbreviated Conc. N. (N.I.) fr. **tara:-**; lit. 'constantly combing', in practice 'a comb'. S.i.a.m.l.g. w. some phonetic changes; NE Tuv. **dırğak;** SW Az., Tkm. **darak**; Osm. **tarak. Xak.** XI **tarğa:k** *al-muṣṭ* 'comb' *Kaş. I* 467: XIV *Muh. al-muṣṭ* **tara:k** *Mel.* 64, 12; *Rif.* 169: **Çağ.** XV ff. **tarağ** *ṭarak Vel.* 167; **tarağ/tarak** *şāna* 'comb', in Ar. *muṣṭ San.* 154v. 20 (quotn.): **Xwar.** XIV **tarğak** 'comb' *Qutb* 172; *Nahc.* 11, 7: **Kıp.** XIV **ṭarak** *al-muṣṭ Id.* 62.

D **turğa:k (d-)** Conc. N. fr. **1 tur-**; lit. 'constantly standing', in practice 'watchman, sentry'. An early l.-w. in Mong. as *turğağ* (*Haenisch* 155), specifically 'the day watch' (the 'night watch' being *kebte'üil* a Mong. word); also in Pe., *Doerfer* II 882. Survived until XVII (*Abū'l-Ğāzī*), but no longer in use. **Xak.** XI *KB* **künün turdı turğak tünün yatğakın** 'he stood sentry by day and at night on the night watch' 608; (the gate-keeper must get up early and take charge of the gate) **kéçe taŋda turğaknı tepretmese** 'he must not remove(?) the sentries at dusk and dawn' 2536.

D **turkuğ** Hap. leg., but cf. **turkuğlan-, turkın-**; presumably abbreviated Dev. N./A. fr. **turuk-** in the sense of 'being unable to move for shyness'. **Xak.** XI **turkuğ** *al-ḥayā' fī'l-amr* 'shyness, or diffidence, about something'; one says **ol mendin turkuğ** ⟨**boldı:**⟩ *şāra minnī ḥayīy li-fī'l badā minhu* 'he was shy of me because of what he had done' *Kaş. I* 462.

D **targıl** of cattle or other animals, 'striped'; ?Den. N./A. fr. **1 ta:r** in the sense of 'with narrow (stripes)'. S.i.m.m.l.g. **Xak.** XI **targıl yılkı:** 'any animal with black and white stripes (*xuṭūṭ*) like freckles (*al-namiş*) on its back' is (called) **targıl**; this Adj. (*al-şifa*) applies to all animals except horses *Kaş. I* 482; (under 'the Suff. **-l'**) 'anything black and white or speckled' (*al-abraqu'l-a'ram*) is called **ṭarğıl**, derived fr. the V. **tarıldı:** 'the thing was separated' (*tafarraqa*), as if black and white were mixed (*imtazacā*), and then one was separated from the other *I* 15, 7: **Osm.** XIV, XVI **ṭarğıl** 'spots, spotty, dappled'; in two texts *TTS I* 679; *IV* 742.

F **tarxa:n** (?**darxa:n**) a title of great antiquity, prob. pre-Turkish discussed at great length (14½ pages) in *Doerfer* II 879. In spite of his scepticism, Prof. Pulleyblank's theory in 'The Consonantal System of Old Chinese', *Asia Major*, N.S. IX, 1962, p. 91, that it represents the Hsiung-nu title of their supreme ruler, *shan-yü* (in Old Chinese ***dān-ɣwəy** for *darxan*) seems the best explanation yet of its origin. Like **tégin** it forms its Plur. in **-t, tarxat**, for ***tarxa(n)t**. It is likely that in this word the Runic and Uyğ. **k** represented **x**, cf. the form in Kaş. In Turkish it had ceased to be the supreme title and was not even, like **tégin** and **şad**, peculiar to the royal family, but it was still a high title, and prob. carried administrative

responsibilities. In this sense it cannot be traced in Turkish after XI. It became an early l.-w. in Mong. as *darxan* (*Haenisch* 32, *Kow.* 1676) where it meant not much more than 'a person exempt from ordinary taxation', and later merely 'artisan, craftsman'. The occurrence in Çağ. is no doubt a reborrowing fr. Mong. **Türkü** VIII (in the list of persons to whom the inscription is addressed; my younger brothers, sons, united clan, people, in the east the *şadapıt begs*) **yırya: tarxat buyruk begler** 'in the west the *tarxans*, officials, and *begs* *I S* 1; otherwise only a component in P.N.s **Inançu: Apa: Yarğan Tarxan** *I W* 2; **Apa: Tarxan** *II S* 13; [gap] **Taman Tarxan Toñukuk Boyla: Bağa: Tarxan** (described as **buyruk** 'officials') *II S* 14; the last also in *T* 6; **Işvara: Tamğan Tarxan** *Ongin* 4: VIII ff. Man. [gap] **Tarxan** *TT II* 6, 22: Yen. **Çavuş Tun Tarxan** *Mal.* 30, 3; **Tarxan Saŋu:n** *do.* 32, 7: **Uyğ.** VIII (I gave the Çik people a *totok* (military governor) and) **işvaras tarxat anta: ançu: lad[ım]** 'presented *işvaras* and *tarxans* to them there' *Şu. S* 2: IX **Kutluğ Bağa: Tarxan** *Suci* 4: VIII ff. Bud. (in the list of dignitaries in the first *Pfahl.* after one *sayun* and before three more) **Kenç Turmış Tarxan, It Tarxan, . . . Sarığ Baş Tarxan** *Pfahl.* 10, 15–16; (in a similar list in the third *Pfahl.*, after 'our son, our younger brother, our sons-in-law') **tarxanımız Temir Tirek Tégin, Él Asmış Tégin** *do.* 23, 14; **Tarxan** occurs as an element in other P.N.s in *do.* 23, 17–24: **Xak.** XI **tarxa:n** 'a pagan word' (*ism cāhilī*) meaning 'chief' (*al-amīr, Kaş.*'s usual translation of **beğ**) *Kaş. I* 436: **Çağ.** XV ff. **tarxan** (1) 'a person who is exempt from all government taxes; any loot which comes into his possession in military operations is allotted to him; he can attend the royal court without special permission; and he can commit up to nine offences without being called to account'; (2) 'the name of a tribe (or class?) of notables (*nām-i ṭāyifa az a'āẓim*) of the *ulus* of Çağatay' (followed by a history of their origin) *San.* 155r. 1.

D **turku:n** (d-) abbreviated Intrans. Dev. N./A. fr. **turuk-**; 'stationary; (of water) stagnant', and the like. S.i.s.m.l. with the same meaning; in SW Az., Osm., Tkm. **durğun Xak.** XI **turku:n su:v** *al-mā'u'l-dā'im* 'permanent (i.e. stagnant) water' *Kaş. I* 440.

D **tarkınç** (d-) Dev. N./A. fr. **tarkın-**; 'uneasy, unsettled, difficult', and the like. N.o.a.b.; the Uyğ. quotn. comes from a very unsatisfactory fragment, see Malov's observations on it, and the word may have been misread; Radloff read *tarık(ı)nç*. **Türkü** VIII [?**Türkü yeme:**] **bulğ[ak o]l [temiş] Oğuzı: yeme: tarkınç ol temiş** 'he said "[the Türkü?] are in a state of disorder and their Oğuz are unsettled" ' *T* 22: **Uyğ.** VIII ff. Civ, **tarkınç**(?) **künte** 'on a difficult day' *USp.* 46, 5.

S **torğay** See **torı:ğa:**.

Dis. V. DRĞ-

D **tarık-** (d-) Intrans. Den. V. fr. **1 ta:r**; 'to be constricted' and the like. Survives in NC Kır., Kzx. **tarıkı-**; SW Tkm. **da:rık-**; cf. **tarğar-**. **Uyğ.** VIII ff. Man. [gap] **terkin tarıkur erti** 'they were quickly constricted' *TT III* 94: Bud. Sanskrit *vyapaiti ca* 'and disappears' **ta:rık[a:r yeme]**? *TT VIII F.*5; **aḍası tuḍası kétzün tarıkzun** 'may their dangers (Hend.) disappear and be suppressed' *TT X* 233–4; a.o. *do.* 248; (that boy's illnesses) **kétip tarıkıp** *USp.* 102b. 25; o.o. *U III* 40, 2 (ii); *Suv.* 255, 3–9; 516, 22 (*U I* 26, 8); 597, 15 etc.: **Xak.** XI **yé:r tarıktı:** 'the place (etc.) was cramped' (*taḍayyaqa*) *Kaş. II* 115 (**tarıka:r, tarıkma:k**): **Çağ.** XV ff. **tarık-** (**-mağan**, etc.) *taral-* 'to become narrow, shrink', etc. *Vel.* 166 (quotn.); **tarık-** (spelt) *dil-tang şudan* 'to be gloomy, displeased', etc.; in *Rūmī* **darıl-** *San.* 153r. 11 (quotns.); a.o. 223v. 20: **Xwar.** XIV **tarık-** (usually of the heart) 'to be constricted, grieved' *Quḥ* 172: **Osm.** XIV to XVI **darık-** (occasionally **ṭarık-**) 'to be distressed'; in several texts *TTS I* 180; *II* 261; *IV* 742.

D **turuk-** (d-) Emphatic f. of **1 tur-**; 'to stand still; come to a complete stop'. N.o.a.b., the supposed Çağ. V. **turuk-** 'to abandon one's former home in panic', *R III* 1453, is not confirmed by any other authority. **Xak.** XI **ka:n turuktı:** *aqrana'l-dam* 'a vein swelled because it was blocked' (lit. 'the blood swelled') also used when pus and matter collect (*ictama'a*) in a wound *Kaş. II* 115 (**turuka:r, turukma:k**); a.o. *I* 192, 4: **Xwar.** XIV **turuk-** 'to stand, stand still' *Quḥ* 186 (common).

D **turkla:-** (d-) Hap. leg.; Den. V. fr. **turk. Xak.** XI **ol yé:r turkla:dı:** 'he measured (*masaḥa*) the piece of land lengthwise and breadthwise'; also used when one estimates the height (*qaddara haykal*) of a horse *Kaş. III* 445 (**turkla:r, turkla:ma:k**).

D **tarkın-** (d-) Refl. f. of **tarık-**; the best evidence for the existence of this V. is the Dev. N. **tarkınç**; the only other evidence is its possible occurrence in **Uyğ.** VIII ff. Bud. *USp.* 23; this is a brief fragment of which no continuous translation is possible; some words are certainly mistranscribed; **tarkanıp** is read in l. 1; this might be a misreading of **tarkınıp** or as Malov suggests in a note, **tarğarıp**.

D **turkın-** (d-) abbreviated Refl. f. of **turuk-**; 'to be diffident, shy' in the sense of 'to be unable to move for shyness'. Pec. to Xak.; cf. **turkuğ. Xak.** XI **ol mendin turkındı:** 'he was shy (*istaḥyā*) with me about something he wanted, and was inhibited (*imtana'a*) from embarking on it by shyness' (*ḥayā'an*) *Kaş. II* 241 (**turkınu:r, turkınma:k**); **er turkundı:** (*sic*) 'the man was diffident (*ḥayiya*) about embarking on something' *II* 255, 17.

D **tarğar-** (d-) 'to restrain, control, restrict', and the like; Trans. Den. V. fr. **1 ta:r**. Traditionally the word is spelt **tarkar-** but it was in

fact **tarğar-**. N.o.a.b.; cf. **tarık-**. **Türkü** VIII ff. Man. **birök kentü özüŋüzni** (? so read) **tarğarsar** 'if you restrain yourself' *TT II* 6, 20: **Uyğ.** VIII ff. Man. (Tokharian) 'you are the destroyer' (of lust and the other passions) **siz tarkardaçı** *TT IX* 24; (one of the virtues of the Wind God is that it) **isigeg ergürer tarğarur** 'it melts and restrains the heat' *Wind.* 47; a.o. *TT III* 130 (**sé:zig**): Bud. Sanskrit *māraṃjaho* 'who holds off (the demon) Mara' **şımnu:ğ ta:rğa:rmış** *TT VIII A*.48; *jagatparivarjanīya* 'who must shun the (every-day) world' **yértençöke tarkarkuluk** (the Suff. should be **-ğuluk**) *do. D*.28; (like a gold- or silver-smith) *haradhvam malam ātmana* 'remove the impurities from yourself' **tarkarıŋlar nızvanılığ kirig öz köŋöllöŋözle:rtin** *do. F*.47; a.o. *do. H*.6 (**sé:zig**); **nızvanılarığ tarğaru umatın** 'because he cannot control the passions' *U III* 36, 6; **yüz törlüg aḍalarığ kéterdeçi tarğardaçı erür siz** 'it is you who remove and suppress a hundred kinds of dangers' *TT VII* 40, 93; o.o. *USp.* 102a. 34 (**emgeklig**); *Hüen-ts.* 185 (**karaŋğu:**); *TT X* 198: Civ. (at sunset) **tu:rma:kağ ya:tı: ta:rka:rmış ke:re:k** 'you must lie down and limit standing up' *TT VIII I*.22: **tetrü sakınç tarğarğıl** 'restrain perverse thoughts' *TT I* 110; a.o. *do.* 96.

D **1 turğur-** (**d-**) Caus. f. of **1 tur-**; 'to raise, lift, rouse', and the like. N.o.a.b.; replaced in the medieval period by **turğuz-** which s.i.a.m.l.g. with some phonetic changes; SW Az. **durğuz-**; Tkm. **duruz-/turuz-** (but Osm. **durdur-**). **Türkü** VIII ff. (waking those who were asleep) **yatığlı:ğ turğuru:** 'rousing those who were lying down' *IrkB* 20: **Uyğ.** VIII *Şu. E* 2 (**ko:ḍ-**): VIII ff. Man. **ozkalı** (*sic*) **köŋül turkurtı** (*sic*) 'he roused their thoughts to escape' *TT III* 126; a.o. *do. IX* 82 (**bakañak**): Bud. (Chinese) 'I have put an end to all sorrow' **kamağ kaḍğu nızvanığ uzatı yügerü turğurup** *U I* 20, 14–15; **turğurup** 'raising him, trying to make him stand up' *PP* 20, 4; 66, 2; **turğurdı** 'he kept (the boat) stationary' *do.* 31, 6; **étdimiz turğurdımız erser** 'if we have organized and erected' (slaughter-houses and butchers' shops) *TT IV* 6, 46; **küsüşüg umunçuğ turğurur üçün** 'because they arouse wishes and hopes' *do. V* 24, 68–9; o.o. *do. VIII A*.26; *U III* 83, 19 etc.: **Xak.** XI **ol meni: orundın** (MS. *orundın*) **turğurdı:** 'he made me rise (*aqāmanī*) from my place'; and one says **er ta:m turğurdı:** 'the man erected (*banā*) a wall', also a house or anything else that he sets up (*naṣaba*) *Kaş. II* 177 (**turğurur, turğurma:k**); o.o. *II* 198, 23 (*aqāma*); *III* 355, 11 (*banā*): (XIV *Muh. aqāma* **durğuz-** *Mel.* 41, 11–15; **tu:rğuz-** *Rif.* 131; **turdur-** *do.* 132: **Çağ.** XV ff. **turğuz-(-mayın)** *turğur-Vel.* 207; **turğuz-** Caus. f. (1) *barxīzāndan* 'to raise, erect'; (2) *wā dāştan* 'to stop, restrain' *San.* 170v. 23 (quotn.)): **Xwar.** XIII **turğur-** 'to detain' '*Alī* 24: **Kıp.** XIV (**turğuz-** *aqāma Id.* 62); *aqāma mina'l-qiyām* **turğur-/durğur-** *Bul.* 23v.: (XV the Caus. f. of *qāma* is **turğuz-** *Kav.* 69, 14; *aqāma* **turğuz-** *Bul.* 55a. 11): **Osm.** XIV ff. **durğur-** (the earliest form, later usually **turğur-**) (1) 'to stop, bring to a halt'; (2) 'to raise, rouse'; (3) 'to set up, bring into existence'; common to XVI, sporadic later *TTS I* 229; *II* 326; *III* 213; *IV* 247.

D **2 turğur-** Caus. f. of **2 tu:r-**; pec. to *Kaş.*? **Xak.** XI **ol atığ turğurdı:** 'he made the horse emaciated' (*hazala'l-faras*) *Kaş. II* 177 (**turğurur, turğurma:k**); **kaḍğu: anı: turğurup** 'grief made them emaciated' *I* 486, 15; **kaḍğu: meni: turğuru:r** 'grief makes me pine' (*yuḍnīnī*) *III* 295, 8; a.o.o.

Tris. DRĞ

torı:ğa: 'sky-lark'; an old animal name ending in **-ğa:**. As such Hap. leg., but s.i.a.m.l.g. usually as **torğay**; SW Az. **torığay**; Osm. **turğay** (*sic*); Tkm. **torğay**. A l.-w. in Pe., Mong. and other languages, not always for 'sky-lark'. *Doerfer* II 887 may be right in suggesting that **torğay**, the Mong. form, is a re-borrowing fr. Pe. **Xak.** XI **torı:ğa:** *al-qunbara mina'l-ṭayr* 'a sky-lark' *Kaş. III* 174: **Çağ.** XV ff. **torğay** the bird called *ṭoyğar* 'sky-lark' *Vel.* 207 (quotn.); **torğay** (spelt) 'a bird rather larger than a sparrow' called in Pe. *şāna-sar* 'hoopoe', and in Ar. *hudhud* ditto (quotns.); also spelt with **ṭ-**; also a P.N.; sometimes spelt **torağay** *San.* 172v. 11; **ṭorğay** same translation *do.* 261r. 26 (Pe. quotn.; mistranslated; 'hoopoe' is **üpgük**, q.v.): **Kıp.** XIV **kızılça: torğay** *al-muṭawwaq mina'l-ṭayr* 'ring-dove' *Id.* 71; *Bul.* 12, 5; *al-qunbara* 'sky-lark' **dorğay** *Bul.* 12, 8: XV *qunbara* **ṭorğay** is entered in the margin of *Tuh.* 29a. 8: **Osm.** XIV to XVI **torğay** 'sky-lark'; in several texts *TTS I* 701; *II* 906; apart fr. *Vel.* the earliest note of **toyğar** is in XVIII *IV* 758.

D **tarığçı:** N.Ag. fr. **tarığ**; 'cultivator, farmer'. N.o.a.b.; an early l.-w. in Mong. as *tariyaci* (*Haenisch* 146), also in Pe., *Doerfer* II 886. **Uyğ.** VIII ff. Man. (Tokharian) 'farmer' **tarığçı** *TT IX* 39: Bud. (outside the city he saw) **tarığçılarağ** (*sic*) 'the cultivators' (watering and cultivating the land) *PP* 1, 2: **Xak.** XI **tarığçı:** *al-fallāḥ* 'peasant' *Kaş. III* 242; (in grammatical sections) **tarığ** *al-ḥarṯ*, hence **tarığçı:** *al-ḥāriṯ* 'cultivator' *II* 49, 4; the Oğuz for *al-fallāḥ* say **tarı:daçı:** and the other Turks **tarığçı:** *II* 51, 22: XIV *Muh. al-akkār* 'cultivator' **ta:rığçı:** *Mel.* 56, 14; *Rif.* 154: **Xwar.** XIV **tarığçı** 'farmer' *Qutb* 172.

D **tarığla:ğ** Dev. N. (Conc. N.) fr. ***tarığla:-** Den. V. fr. **tarığ**; 'a cultivated field'. Abbreviated in the medieval period; survives in NE Sag. **tarlağ** *R III* 856, Khak. ditto; NC Kzx. (*R III* 856 only), Tob. **tarlaw**; NW Kaz. ditto; SW Az., Osm. **tarla**. **Uyğ.** VIII ff. Bud. **buyanlığ tarığlağ** (metaph.) 'a field of virtue' *Hüen-ts. Briefe*, p. 30, note 1870, l. 20: **Xak.** XI **tarığla:ğ** *al-mazra'a* 'a cultivated field' *Kaş. I* 496; a.o. *I* 500, 19: *KB* **tarığlağ erür dunyā** 'the world is a field' 1393; o.o. 4733, 5248: **Xwar.** XIV **tarlağ** 'a field' *Qutb* 172: **Kom.** XIV ditto **tarlov** *CCI, CCG*; *Gr.*:

Kıp. XIII 'land ploughed (*al-arḍu'l-makrūba*) in preparation for sowing' **tarla:** *Hou.* 9, 10.

D **tarığlığ** P.N./A. fr. **tarığ**; n.o.a.b. **Xak.** XI **tarığlığ yé:r** *arḍ ḏāt zar'* 'land which has been seeded'; also *al-hurī* 'a granary' (i.e. a place for grain) *Kaş. I* 496; **tarığlığ ev** *bayt ḏū ḥinta* 'a building for holding wheat'; **tarığlığ** (?yé:r omitted) *al-hurī I* 501, 3: *KB* **uruğluğ tarığlığ beğükler** 'notables of good family on both sides' 4496 (cf. 4476).

D **tarığlık** A.N. (Conc. N.) fr. **tarığ**; n.o.a.b. **Xak.** XI **tarığlık** *al-hurī* 'a granary' *Kaş. I* 503: XIII(?) *At.* **tarığlık tep aymış ajunnı rasūl, tarığlıkta katlan tarı edgüluk** 'the Prophet said "this world is a field"; labour in the field and cultivate goodness' 191–2.

D **turuğla:ğ** (d-) Dev. N./A. fr. ***turuğla:-**, Den. V. fr. **turuğ**; n.o.a.b. **Xak.** XI **turuğla:ğ** (**yé:r** is inserted above the line and is prob. not part of the original text) *mawḍi'u'l-iqāma* 'a stopping place, place of residence' *Kaş. I* 496; **turuğla:ğ** same translation *I* 500, 20: XIII(?) *At.* **turuğlağ** 'place of residence' 310.

D **turukluk** A.N. fr. **turuk**; n.o.a.b. **Xak.** XI **turukluk** *al-huzāl* 'emaciation' *Kaş. I* 503; 505, 26.

D **turkaru:** (d-) 'continuously, uninterruptedly'; *v. G.* is prob. right in suggesting in *TT VIII*, p. 22, note A33 that this is a crasis of ***turkğaru:**, **turk** with the Directive Suff. lit. 'lengthwise'. N.o.a.b., but a l.-w. in Mong. as *torkaru* (*sic*; *Kow.* 1890, *Haltod* 427). **Türkü** VIII ff. Man. (the king) **turkaru** 'continuously' (inspires the people to do good deeds) *TT II* 10, 89: **Uyğ.** VIII ff. Man.-A (may our hearts and minds be) **turkaru** 'continuously' (free from care) *M I* 29, 29: Man. *TT III* 27 (**muŋğul**): Bud. **evirdeçi turkaru nom tilğenin** 'continuously turning the wheel of the law' *U I* 17, 1–2; **kayu kişi uzun turkaru ölütçi bolur** 'whoever is a long-standing and habitual murderer' *III* 4, 10–11; a.o. *do.* 54, 12; **turka:ru:** *TT VIII A.*33, *O.*6–8 (*TT VI* 62–5); o.o. *TT VI* 74 (**örlet-**); *U IV* 34, 52–3 (**türtün-**): Civ. **turkaru** *TT I* 152.

E **turkuru** occurs several times in Uyğ. VIII ff. Bud. in Hend. w. **arkuru**, q.v. As **arkuru** means 'crosswise', this is no doubt merely a mis-spelling or mistranscription of **turkaru** 'lengthwise'.

Tris. V. DRĞ-

D **turkuğlan-** (d-) Hap. leg.; Refl. Den. V. fr. **turkuğ**. **Xak.** XI **ol méndin** (*sic*?) **turkuğlandı:** (MS. *-kığ-*) 'he was inhibited (*imtana'a*) from embarking on some action, and was shy and blushing (*iḥtarama wa'ḫtaṣama*) because of me' *Kaş. II* 272 (**turkuğlanu:r, turkuğlanma:k**; MS. in both places *tar-*).

D **turukla:-** Hap. leg.; Den. V. fr. **2 turuk**. Cf. **2 turğur-**. **Xak.** KI **ol atığ turukla:dı:** *istahzala'l-faras* 'he considered that the horse (etc.) was lean' *Kaş. III* 337 (**turukla:r, turukla:ma:k**).

D **tarığlan-** Hap. leg.; Refl. Den. V. fr. **tarığ**; in a grammatical section; n.m.e. **Xak.** XI **er tarığlandı:** 'the man owned cultivable land' (*ḥarṯ*) *Kaş. II* 269, 7.

D **turuklan-** Hap. leg.; Refl. f. of **turukla:-**. **Xak.** XI **ol bu: atığ turuklandı:** 'he reckoned (*'adda*) that this horse was emaciated' (*maḥzūl*); also used of other things than horses *Kaş. II* 265 (**turuklanu:r, turuklanma:k**).

D **turuğsa:-** (d-) Desid. Den. V. fr. **turuğ**; n.o.a.b. **Xak.** XI **ol munda: turuğsa:dı:** 'he wished to stay (*tamannā'l-iqāma*) here' *Kaş. III* 333 (**turuğsa:r, turuğsa:ma:k**); **tirig erse: turuğsa:dı:** 'he wished to remain alive' (*an yakun ḥayya*(*n*)) *do.* 333, 9.

Mon. DRG

terk an Adv., 'quickly, very soon', and the like. Survives only(?) in NE Kar. L. *R III* 1068 and T. (*Kow.* 263); SW Tkm. Cf. **terkin**. **Uyğ.** VIII ff. Man. **ayı**(?) **terkie** (for Dim. f. ***terkkiñe**) **tuyunup** 'very(?) quickly acquiring insight' *TT III* 120: Bud. **terk bütürgeyler** 'they will very soon achieve' *Suv.* 448, 1; o.o. *TT VIII D.*1 (**tavra:-**); *U III* 22, 1 (iii) etc. (**tavrak**): Civ. (one must) **terkkie** 'quickly' (embrace the well disposed and) **terk** 'quickly' (get rid of the bad-tempered) *TT VII* 17, 22–3: **Xak.** XI one says **terk kel** *isrī' fī'l-ḥuḍūr* 'come quickly'; also used of anything about which one orders rapid action (*al-isrā'*), one says **terk kıl** 'be quick' *Kaş. I* 350: *KB* (if one does not treat his disease) **kişi terk ölür** 'a man quickly dies' 157; **özüŋ terk keçer** 'you soon pass away' (from this dream-like world) 231; o.o. 361, 745, 2511, 3533, etc.: XIII(?) *At.* (this world) **terk kaçar** 'swiftly disappears' 222: **Xwar.** XIV **terk** 'quickly' *Qutb* 175; *Nahc.* 32, 5; 153, 1; 299, 11: **Kom.** XIV, 'quickly, immediately' **terk** *CCI*; *Gr.* (**tek tek** 'frequently' *do.* might be the same word): **Kıp.** (XIII *Hou.* 42, 12; see **terkle:-**): XIV **terk** *al-'acala* 'speed, hurry' *Id.* 38; ditto **derk** *Bul.* 6, 2.

türk originally a N. meaning 'the culminating point of maturity' (of a fruit, human being, etc.), but more often used as an Adj. meaning (of a fruit) 'just fully ripe'; (of a human being) 'in the prime of life, young, and vigorous'. It has been suggested that this word is identical with the ethnonym **Türk** and really means 'strong' in a general sense. The latest exposition of this theory is in *Doerfer* II 888, an article of over 11 pages giving a history of the ethnonym and unfortunately containing several errors. The case against the theory, which is based on the facts that the original form of the ethnonym was **Türkü** and that **türk** is never used in the generalized sense of 'strong', is in *Studies*, pp. 84 ff.; see also Clauson, 'The concept of "strength" in Turkish', *Nemeth Armağanı*, pp. 93 ff., Ankara, 1962. Survives

only(?) n NC Kır. **türk** '(of a sheep) fat, in prime condition', *Yud.* 783. **Uyğ.** VIII ff. (Man. *TT III* 65–6 has been restored to read **türk burxanlarta kén éntiŋiz** 'you have descended (*to earth*) after the strong Prophets', but the only certain letter in **türk** is the **ü**, and the reading is very improbable; some other word like **tört** 'four' is likelier): Bud. (that man Sena's wife, named Rāgagāyini) **türk yigit erdi** 'was a young woman in the prime of life' *U III* 81, 3; (she said to her brother-in-law) **sen yeme türk yigit sen** 'you too are in the prime of life' *do.* 82, 15; o.o. of **türk yigit** applied to young women *U IV* 48, 89; *TT X* 475—**erk türk** 'independence and the prime of life' is one of the good things of life associated with other good things like **ağı: barım** 'treasures and property', and **eḍ tavar** 'movables and livestock' in several passages *U II* 10, 15; *TT IV* 4, 4 (damaged) and esp. *Tiş.* 19a. 4; 20a. 5; 21a. 1 etc.: **Xak.** XI **türk** a Particle (*ḥarf*) relating to time (*al-waqt*); it is the culminating point of maturity of any sort of fruit (*wasṭ idrāk kull ṣay' mina'l-ṯimār*); hence one says **türk üzüm ö:ḍi:** 'the time when grapes become fully ripe' (*waqt tawassuṭi'l-'ināb fi yan'ihi*); and one says **türk kuya:ş ö:ḍi:** *waqt tawassuṭ* 'the time (when the sun is) at the zenith'; and one says **türk yigit** *ṣābb tawassaṭa ṣabābahu* 'a young man in the prime of his youth' *Kaş. I* 353 (this para. folows a long para. on **Türk** as an ethnonym; there is no cross-reference between the two): XIII(?) *Tef.* (Warika said) **türk bolsam erdüm seniŋ birle ğāzilık kılğam erdi** 'if I was in the prime of life, I would have gone with you to fight for Islam' 319.

Dis. DRG

tére:k (?**d-**) 'poplar'. S.i.a.m.l.g. with this meaning, with **-é-** in those languages which distinguish between **é** and **e**; in SW Tkm. **derek** (Az. and Osm. use **kavak**, which is not an old word, in this sense); in NW Kumyk, Nog. only(?) it means 'tree' in general, as in Kıp. **Xak.** XI **tére:k** *al-ḥawr mina'l-ṣacar* 'the poplar-tree' *Kaş. I* 412; a.o. *I* 387 **(tizig): Çağ.** XV ff. **terek** ('with **-k**') *kavak ağaçi Vel.* 168 (quotn.); **térek** *diraxt-i sapīdār* 'the white poplar' *San.* 193r. 11 (quotns. and corrections of previous authors): **Xwar.** XIV **terek** 'tree' *Qutb* 175: **Kom.** XIV ditto *CCI*; *Gr.* 242 (quotns.): **Kıp.** XIV **terek** *al-ṣacara* 'tree' *Id.* 38; ditto **dérek** *Bul.* 3, 11: XV *muṭlaq al-ṣacar* 'trees in general' **terekle:r**; 'one tree' **terek** *Kav.* 58, 16; *ṣacara* **terek** *Tuh.* 21a. 5; *naxla* 'palm tree' **terek** *do.* 36b. 4 (this change of meaning may have been due to a supposed connection w. Pe. *diraxt* 'tree').

D **té:rig** (**d-**) Dev. N. (Conc. N.) fr. **té:r-**; n.o.a.b. Cf. **térin, térne:k. Xak.** XI **alp çerigde: bilge: té:rigde:** translated 'the (martial qualities of a) warrior (are tested) in battle; the (intellectual capacity of a) counsellor in the popular assembly' (*al-maḥfil*) *Kaş. I* 388, 17; **anıp yarma:k té:rigi: kö:r** 'look at his accumulation of *dirhams*' (*cam'ahu li-dirham*) *II* 41, 12; n.m.e.: XIV *Muh.*(?) *al-xarāc* 'head tax' **té:rig** *Rif.* 146 (only).

D **tire:k** (**d-**) Dev. N. (Conc. N.) fr. **tire:-**; 'support, prop, column', and the like. S.i.a.m.l.g.; in SW Az., Osm. **direk**; Tkm. **di:reg.** A l.-w. in Pe. and other languages, see *Doerfer* II 997. **Uyğ.** VIII ff. Man. in an early IX Middle Persian Manichaean text published in F. W. K. Müller, *Ein Doppelblatt aus einem manichäischen Hymnenbuch* (*Mahrnâmag*), A.K.P.A.W., 1913, **tirek** appears in a list of official titles, fairly high after **totok, çık**(?) **totok, çigşi** but before **él öğesi** and **saŋun öge** 9, 28; it means presumably 'support (of the realm)', cf. the syn. Moslem title *'imādu'l-dawla*: Bud. in a similar list in the first *Pfahl* 12, 19–20 three persons described as **tirek** occur in a more modest position among junior functionaries: **(Xak.)** XIII(?) *Tef.* **tirek** '(tent-)pole; pillar (of a house)' 299 (mis-spelt *térek*): XIV *Muh.* (among nautical terms) *al-murdī* 'a boat-pole, punt-pole' **ti:re:k** *Mel.* 62, 12; *Rif.* 161; (among architectural terms) *aṭāṭu'l-bayt* 'house furnishings' (*sic*?) **ew ti:reki:** 176 (only): **Çağ.** XV ff. (**tirek**; after **térek**) (2) and metaph. *sutūn-i xāna* 'the pillars of a house' *San.* 193r. 17: **Xwar.** XIII **direk** 'pillar' *'Ali* 55: **Kom.** XIV 'column' **tirek** *CCG*; *Gr.*: **Kıp.** XIV **tirek** *al-'imād* 'tent-pole, pillar, prop', etc. *Id.* 38; **direk** *al-'amūd* ditto; already mentioned under **t-** *do.* 48.

D **tirig** (**d-**) Dev. N./A. fr. ***tir-**; 'living, alive; life'. S.i.a.m.l.g. w. minor phonetic variations; NE Tuv. **dirig**; SW Az., Osm. **diri**; Tkm. **di:ri:. Türkü** VIII **bunça: yeme: tirigi: küŋ boltaçı: erti:** 'and as many of them as survived would have become female slaves' *I N* 9: VIII ff. Man. **tirig özüg aş içkü** ⟨omission in MS.⟩⟨by taking?⟩ living creatures for food and drink' *Chuas.* 55–6: **Uyğ.** VIII [? **Kar]luk tiriği: barıp** (? so read) **Türgeşke: k[irti:?]** 'those of the Karluk who survived went and joined(?) the Türgeş *Şu. W* 1: VIII ff. Bud. **tirig bolmak** 'to stay alive' (in antithesis to **ölmek** 'to die') *TT V* 26, 110; **maŋa yeme tirig öz negülük ol** 'what use is life to me?' *U III* 41, 4 (i); **bu yértinçüde tirig esen erür siz** 'you will be alive and well in this world' *TT X* 47–8; a.o. *do.* 504: **O. Kır.** IX ff. **Köni: Tirig** P.N.(?) *Mal.* 6, 1: **Xak.** XI **tirig** *al-ḥayy mina'l-ḥayawān kullihā* 'life of any living creature' *Kaş. I* 386; (another suffix is **-g** (*al-kāfu'l-rakīka*) as in the word for) *al-ḥayy* **tirig** derived fr. the word **tiri:ldi:** *ḥayyā* 'to live' *I* 14, 21; **ti:ri:g** (*sic*) **esen bolsa:** 'if a man is alive and in good health' *I* 62, 5; o.o. *III* 257, 19; 333 **(turuğsa:-**): *KB* (You created all things; they perish but) **sen ök sen tirig** 'You live' 14; (You created countless) **tirig** 'living beings' 21; o.o. 237, 378, 5633: XIII(?) *At.* (God brings) **ölügdin tirig ham tirigdin ölüg** 'the living from the dead, and the dead from the living' 17; o.o. 94, 96; *Tef.* **tirig/tirüg** 'living' 302: XIV *Rbğ.* (Eve said) **tirigdin yaratıldım** 'I was created out of a living creature' *R III* 1368:

Muh. al-ḥayy **ti:ri:g** (in Turkistan) *Mel.* 7, 17; 45, 4; 54, 5; *Rif.* 77, 79, 131, 151; **diri:g** ('in our country') 7, 16; 79: **Çağ.** XV ff. **tiri** *diri zinda ma'nāsına* 'living' *Vel.* 185; **tirik** ('with **-k**') *do.* 186 (quotn.); **tirig** *zinda San.* 193v. 1 (quotns.): **Xwar.** XIII(?) **tirig** (?**dirig**) **barğu** 'live booty' (as opposed to **ölüg barğu** 'lifeless booty') *Oğ.* 171, 278: XIV **tirig/tiri** 'living' *Qutb* 180; *MN* 286; *Nahc.* 438, 9: **Kom.** XIV 'living, alive' **tiri** *CCI, CCG*; *Gr.* 245 (quotns.): **Kıp.** XIII *al-ḥayy* (opposite to 'dead' **ölü:**) **tiri:** (mis-spelt *teri:*) *Hou.* 26, 4: XIV **tiri:** *al-ḥayy*; also pronounced with **d-** *Id.* 38: XV 'from' **tiri tiril-** *Tuh.* 84a. 5: **Osm.** XIV ff. **diri** noted in various phr. *TTS I* 211; *II* 304; *III* 198; *IV* 228.

D **1 terke:** Dat. of **te:r**, q.v., 'for wages' occurs in several phr.; in **Uyğ.** VIII ff. Bud. *TT VIII D.*33–4 after Sanskrit *bhṛtā* 'hired for wages' **terke: a:lılmış** comes the phr. *bhṛtakād iva* 'as if from a hired labourer' **terke:tin teg**, which suggests that it could also be used as a Common N.

SF **2 terke:** See **tarka:**.

PU **tėrgi:** 'a table', more particularly 'a portable table on which food is carried in'. N.o.a.b.; as **-gi:** and **-ki:** are not Dev. Suff.s in Xak., and as there is no real semantic connection this can hardly be der. fr. **té:r-**, and its etymology and pronunciation remain obscure. **Xak.** XI **tėrgi:** *al-mā'ida* 'a (portable) table' *Kaş. I* 429 (prov.); o.o. *I* 194 (**urul-**); *II* 54, 2: *KB* (the Chamberlain) **liv aş tėrgi kirse körü ıdsa köz** 'when the table of food (Hend.) is brought in he must examine it closely' 2549; **begi tėrgisi** 'his master's table' 2861: XIV *Rbğ.* **tergi** (unvocalized) 'a portable table' *R III* 1069 (quotns.); *Muh.*(?) *al-mā'ida* **te:rgi: tabak** *Rif.* 170 (only): **Kom.** XIV 'an offering' **tirki** *CCG*; *Gr.* (çö:b): **Kıp.** XIV *al-cafna* 'a large dish or tray' **dėrgi:** *Id.* 48: **Osm.** XV **dėrgi** 'table' *TTS I* 210: *III* 197.

D **tėrgü:** (**d-**) Dev. N. (Conc. N.) fr. **té:r-**; 'saddle straps' and more specifically 'straps with which packages, dead game, etc. can be fastened to the saddle'. Survives in this and some extended meanings in NE Sag. **tėrig** *R III* 1066, Koib. **te:rge** 1070, Tel. **tergi** 1071, Khak. **tėrgi**, Tuv. **dergi**; SW Osm. **terki**; XX Anat. **dergi** 'a rake' *SDD* 420; **terki** 'the hind quarters of a horse' (*sic*?) 1345; a l.-w. in Pe. and other languages, see *Doerfer* II 893. **Xak.** XI **tėrgü:** *al-simāṭ* 'saddle-straps' *Kaş. I* 428: XIV *Muh. al-fitrāk* ditto **tergü:** *Mel.* 71, 12; **dergi:** *Rif.* 173: **Kıp.** XIII *al-fitrāq* (*sic*) **tergü:** *Hou.* 14, 3: XIV **dergü:** *al-tasāmīṭ li'l-sarc* 'straps on a saddle' *Id.* 48: **Osm.** XVI Pe. *māxçi* 'pack-horse' **terki atı** *TTS IV* 750; XVIII **terki** (spelt) in *Rūmī, taḥt-i zīn* 'the underpart of a saddle'; **terki bağı** *fitrāk San.* 155r. 10.

D **tirgük** (**d-**) abbreviated Conc. N. fr. **tire:-**; 'pillar, support'; syn. w. **tirek**. Survives only (?) in SC Uzb. **tirgak**; l.-w. in Pe., *Doerfer* II 908. **Uyğ.** VIII ff. Man.-A **él tirgük** 'support of the realm'; part of a P.N. *M I* 27, 8: Bud. **çın kértü nomluğ kapığnıŋ limi tirgüki erti** 'he was the beam (Chinese l.-w.) and pillar of the gate of true (Hend.) doctrine' *Hüen-ts.* 1920–1: Civ. (the water supervisors shall not enter his vineyard and or) **asğu üzüm ışığ tirgük yeme almazun** 'take the cords or poles on which the vines hang' *USp.* 88, 46–7; in the Sino-Uyğ. list of lunar mansions, *TT VII*, p. 57, l. 5, **tirgek** (*sic*) **yultuz** corresponds to the 22nd mansion, 8 stars in Gemini, see Clauson, 'Early Turkish Astronomical Terms', *UAJ*, vol. 35, 1963, p. 354; this text was prob. transcribed fr. an original in Arabic script, and **tirgük** may have been intended: **Xak.** XI *KB* **bular ol ḫaqīqat bu dīn tirgüki** 'these (the Moslem divines) are truly the support of our faith' 4345.

D **türge:k** (**d-**) Conc. N. fr. **tür-**; lit. 'constantly rolling up', in practice 'a package, parcel'. Survives with the same meaning in several NE languages as **türgek/türgök** *R III* 1572; Tuv. **dürgek. Xak.** XI **türgek** *al-rizma* 'a package' *Kaş. II* 289; o.o. *II* 14 (**çığ-**); 21 (**çig-**; mis-spelt *tergek*).

?F **terken** a royal title slightly inferior to *xağan*, often but not always applied to females, and in that case more or less equivalent to 'queen', discussed at length in *Doerfer* II 889. If he is right in saying that it existed in Kıtañ, it is possible, but still improbable, that it is a representation alternative to **tarxa:n** of the earlier word which lies behind that title. N.o.a.b.; note that it has no connection with **tergen** in *Malov*, 'Uigurskie rukopisnye dokumenty ekspeditsii S. F. Oldenburga' (*Zapiski Instituta vostokovedeniya SSSR*, I), Leningrad, 1932, document 5, 3 **tergen uğ** 'wagon ox', which is Mong. *tergen* 'wagon'. **Uyğ.** VIII ff. Bud. (the lay sister) **Teŋriken tėgin silig terken kunçuy teŋrim** ('pious prince, pure queen, consort princess') *Pfahl.* 6, 4: **O. Kır.** IX ff. **Uruŋu: Külüg Tok Bögü: Terkeŋe:** (*Dat.*) P.N. *Mal.* 10, 6: **Xak.** XI **terken** *xiṭābu'l-xāqānīya* 'the royal mode of address to someone who is king of a province' (*malik 'alā wilāya*); it is not addressed except to one who is on the throne as *xāqān* or king (*'alā ṣadri'l-xāqānīya wa'l-malik*); its meaning is 'O thou who art obeyed' (*yā mutā'*) *Ka. I* 441; **kelse: abaŋ terkenim** 'if my *xāqān* comes' *I* 442, 5; *II* 209, 20 (translated 'if the king (*al-malik*) helps us by coming'); **terken katun ku:tı:-ŋa: teğür mendin koşuğ** 'present a poem from me to Her Majesty the Queen' (*al-xātūni'l--malika*) *I* 376, 11: *KB* (in the panegyric of the patron) **ay terken kutı** 'Your Majesty' 109, 115, 121: XIV *Muh.* (*al-malik* **xa:ka:n**); *al--malika* 'the queen' **terke:n** *Mel.* 50, 4; **terge:n** *Rif.* 145 (so spelt).

D **tėrgin** (**d-**) Pass. Dev. N./A. fr. **té:r-**; 'gathered together, a concentration', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (then those sons and daughters of the virtuous will have

completed and acquired an enormous) **buyanlığ yükmekig** (so read) **buyanlığ térginig** 'heap and concentration of merit' *Suv.* 155, 11–12: **Xak.** XI **tergin su:v** *al-mā'u'l--mustanqa'* 'water collected (in a tank)'; **tergin sü:** *al-cundu'l-muctama'* 'an army which has been brought together, concentrated'; and anything 'brought together' is called **tergin** *Kaş. I* 443; **yadılmağay terginim** 'my concentration will not be scattered' *I* 442, 7; *II* 209, 22 (mis-spelt *türgünüm*; and with **tarılmağay**; one or other of these must be a scribal error; neither translation literal).

D **terkin** Instr. f. of **terk**, and syn. w. it; 'quickly, very soon', and the like. N.o.a.b. **Türkü** VIII ff. Man. *M I* 6, 10 (**tu:l**); 7, 15 (**butarla:-**): **Uyğ.** VIII ff. Man. *TT III* 94 (**tarık-**): Bud. **terkin tavrak** 'hurriedly' *U I* 31, 3; **terkin** 'quickly' *U II* 22, 21; *III* 12, 14; *TT X* 423, 511: **Xak.** XI one says **terkin kel** *asri' fi'l-ḥuḍūr* 'come quickly'; its origin is **terk** *al-sur'a* 'speed, rapidity' *Kaş. I* 441: *KB* **terkin** 'quickly, very soon' is common 1127, 1331, 1580, 2398, etc.: XIII(?) *At.* (contact with the wicked) **séni terkin isiz kılığlığ kılur** 'quickly makes you an evil-doer' 380; *Tef.* **terkin** 'quickly' 300: **Xwar.** XIII ditto *'Ali* 22: XIV ditto *Qutb* 175: **Kıp.** XIII *Hou.* 42, 12 (**terkle:-**).

D **türgün** (**d-**) Pass. Dev. N./A. fr. **tür-**; lit. 'rolled up together', but with extended meanings. Survives in NE Bar. **türgün** 'time' (as in **üç türgün** 'three times') *R III* 1563; and for 'a wife's parents and kindred, her parental home' in NC Tara **türgün** *do.*; Kir. **törkün**; Kzx. **törkin**; NW Kk., Nog. ditto. **Uyğ.** VIII ff. Man.-A (first they created the ten-fold heavens) **bir türgün** 'as a single coherent whole' *M I* 14, 7: **Xak.** XI **türgün** *macma'u'l--'aşīra wa baytu'l-umm wa'l-āb* 'a tribal community; the house of one's parents'; one says **kız türgünke:** (or **?türgünine:**, spelt *türgünike:* in MS.) **keldi:** 'the girl came to her parents' house'; (in a verse) **étilgemet türgünim** *şaluḥa cam'ī* 'my community will be put in order' *Kaş. I* 441; same verse *II* 209, 21 (but **é:tilgemet** *yaṣluḥu*).

D **térge:ş** (**d-**) Dev. N. fr. ***térge:-** Den. V. fr. **térig**; the basic meaning must be something like 'crowding together'. The Uyğ. word seems to belong here; it is difficult to see what else it could be. N.o.a.b.; cf. **térgeş-**. **Uyğ.** VIII ff. Civ. (in a list of misfortunes overtaking the impious) **kişini totağan tergiş bolur** 'he disparages other people and becomes obstructive(?)' *TT VII* 25, 5–6; a.o.? *do.* 17, 6–7 (conjecture; **éltiş-**): **Xak.** XI **térge:ş** *al--tamānu' fi'l-sayr mina'l-zaḥma* 'delay on a journey caused by crowds'; **su:v térge:şi:** *mustanqa'u'l-mā'* 'an excess accumulation of water in a river (coming) from its tributaries' (*al-a'ḍād*) *Kaş. I* 460.

VU **tirkiş** N.o.a.b. in the phr. **arkış tirkiş**, prob. only a jingle with **arkış**, for which there is a good etymology. **Türkü** VIII *I S* 8, *II N* 6: **Uyğ.** VIII ff. Bud. *U III* 29, 2–3 etc. (**arkış**).

Dis. V. DRG-

D **terkle:-** Den. V. fr. **terk**; 'to hurry' (Trans. and Intrans.), and the like. N.o.a.b. **Türkü** VIII ff. **er terkleyü: kell:r** 'a man comes hurriedly' *IrkB* 7: Man. **terkleyü keltiler** *M I* 13, 17: **Xak.** XI **ol ı:şığ terkle:-di:** 'he hurried (*'accala*) the affair' *Kaş. III* 445 (**terkle:r, terkle:me:k**): XIV *Muh. asra'a* 'to hasten' (Trans. and Intrans.) **derkle-** *Mel.* 22, 9; **terkle-** *Rif.* 103; *al-musta'cil* 'urgency, urgent' **terklemek** 153 (**terklig** 56, 1): **Xwar.** XIII **terkleyü** 'in haste' *'Ali* 48: **Kom.** XIV 'quickly, immediately' **terklep** *CCI*; *Gr.*: (**Kıp.** XIII *'accala* **terkle:t-** (*sic*), also called **é:w-, terce:** (for ***terkce:**), **terkin** *Hou.* 42, 12; the V. in *Hou.* is in the Imperat. which explains why Adv.s are included in the translation).

D **tirgür-** (**d-**) Caus. f. of ***tir-**; 'to revive, bring to live'. N.o.a.b.; in the medieval period displaced by **tirgüz-** which s.i.s.m.l. in NE with some phonetic changes; Tuv. **dirgiz-**; NC Kır. **tirgiz-** (and **tirilt-**); other languages use **tirilt-**; SW Az., Osm. **dirilt-**; Tkm. **dı:relt-**. **Türkü** VIII **ölteçi: boḍunığ tirgürü: ıgit(t)im** 'I revived and fed the dying people' *I E* 29, *II E* 23: VIII ff. Man. (if we have said) **tirgürser teŋr[i tirgürür] ölürser teŋri ölürür** 'if someone brings to life it is God who brings to life, and if someone kills it is God who kills' *Chuas. I* 26 (mistranscribed *tirgüdser*): **Uyğ.** VIII ff. Man.-A (and all the magicians together) **neŋ tirgürmegey** 'will on no account bring to life' (or be able to give a son or daughter) *M I* 15, 9–10: Bud. *Suv.* 610, 18 (**alaŋaḍ-**): **Xak.** XI **teŋri: ölüg tirgürdi:** 'God raised the dead man to life' (*aḥyā'l-mayyit*) *Kaş. II* 179 (**tirgürür, tirgürme:k**); o.o. in grammatical examples *II* 200, 17; 324, 21; *III* 424, 16: XIII(?) *At.* **ölüglerni tirgüzmek** (*sic*) **äsän aŋar** 'it is easy (Pe. l.-w.) for him to raise the dead' 20 (one MS. only **tirgümek**); *Tef.* **tirgüz-** ditto 302: **Çağ.** XV ff. **tirküz-** (**-güçi**; 'with **-k-** and **-g-**') *dirildeci* (*sic*) *Vel.* 186; **tirgüz-** (spelt) *zinda kardan* 'to make alive' *San.* 191r. 10 (quotns.); (**tirilt-** Caus. f. of **tiril-**, *zinda kardan*, also called **tirgüz-***do.* 9): **Xwar.** XIV **tirgür-** ditto *Qutb* 179: **Kom.** XIV 'to raise the dead' **tirgiz-** *CCG*; *Gr.*: **Kıp.** XIV **tirgür-** (**-g-** unvocalized; one MS. **tirgiz-**) *a'āşa* 'to bring to life'; also spelt with **d-** *Id.* 38: XV *muḥiy* **tirgizgen** *Tuh.* 32b. 1; *istaḥyā* **tirgiz-** *do.* 55a. 5: **Osm.** XIV to XVI (only) **dirgür-** (occasionally **dirgir-**) 'to bring alive'; common *TTS I* 210; *II* 303; *III* 197; *IV* 228.

D **térgeş-** (**d-**) Recip. f. of ***térge:-**, see **térge:ş**; n.o.a.b. **Xak.** XI **tevey térgeşdi:** *taqaṭṭarati'l-ibil* 'the camels (etc.) walked in a line'; also used of anything when they stand (*qāma*) one behind the other in a line (*mutaqaṭṭira(n)*) *Kaş. II* 206 (**térgeşü:r,**

térgeşme:k); **kalın eren térgeşü:r** (unvocalized) translated 'he has now mustered (*'abbā*) a large army and advanced against me with it' *I* 149, 4; **Basmıl Çumul térgeşü:r** 'the Basmıl and Çumul tribes have assembled (*ictama'at*) to attack us' *I* 459, 9; **alpla:r kamuğ térgeşü:r** 'the warriors are drawn up in line (*yuṣṭaff*) for battle' *III* 65, 15: **Çağ.** XV ff. **térkeş**- (so spelt) *radif-i yak digar ṣudan wa qaṭar az 'aqab ham--raftan* 'to follow one another, to walk in a line, one behind the other' *San.* 192r. 13.

Tris. DRG

D **tire:gü:** (d-) Conc. N. fr. **tire:**-; 'column, support', and the like. Survives in NE Bar. **tirew** *R III* 1365; NC Kır. **tirö**; Kzx. **tirew**. Cf. **tirek, tirgük**. **Xak.** XI **tire:gü:** 'anything on which something rests (*ya'tamid 'alayhi*) and which supports (*ya'mid*) something', for example 'a pillar' (*al-sāriya*) and the like *Kaş. I* 447.

D **téreklig** Hap. leg.; P.N./A. fr. **térek**. **Xak.** XI (after **téreklik**) *wa ṣāḥibuhu* 'and the owner of (a poplar plantation)' with **-g**, i.e. **téreklig** *Kaş. I* 509.

D **téreklik** Hap. leg.?; A.N. (Conc. N.) fr. **térek**. **Xak.** XI **téreklik** *manbitu'l-ḥawr* 'a plantation of poplars' *Kaş. I* 509.

D **tiriglik (d-)** A.N. fr. **tirig**; 'life, existence', and the like. S.i.m.m.l., usually abbreviated to **tirilik** or **tirlik**; SW Az. **dirilik**; Osm. **dirlik**; Tkm. **di:rilik**. **Xak.** XI *KB* **tiriglik tilese** 'if a man wishes for life' (i.e. for his reputation to outlive him) 183; **yigitlik kaçar ol tiriglik uçar** 'youth passes and life flies away' 231; o.o. 60, 232, 364, 949, etc.: XIII(?) *Tef.* **tiriglik** 'life' 302: XIV *Rhğ.* **tiriglikim** 'my life' *R III* 1369: *Muh. al-ḥayawa* (*sic*) 'life' **di:riglik** *Mel.* 45, 6; **ti:ri:glik** *Rif.* 138: **Çağ.** XV ff. **tiriglik** *zindagī* 'life' *San.* 193v. 6: **Xwar.** XIV **tiriglik/tirlik** 'life' *Qutb* 180; **tiriglik** *Nahc.* 289, 7: **Kom.** XIV 'life' **tirilik** *CCG*; *Gr.*: **Kıp.** XIV **tirlik** *al-ḥayāt*; also spelt with **d-** *Id.* 38; ditto **dirlik** *Bul.* 5, 11: **Osm.** XIV ff. **dirlik** 'life'; c.i.a.p. *TTS I* 211; *II* 305; *III* 199; *IV* 230; XIV **dirilik** *I* 210.

D ***terkkiña:** See **terk**.

D **térigse:k** Hap. leg.; Desid. Den. N./A. fr. **té:rig**. **Xak.** XI (in a list of Desid. Den. N.s) and one says *fi'l-kalimati'l-mumāla*, 'in a word containing é(?)' **ol tava:r térigse:k ol** 'he is fond of accumulating (*cam'*) property' *Kaş. II* 55, 21.

Tris. V. DRG-

D **tirigle:-** (d-) Hap. leg.; Den. V. fr. **tirig**, syn. w. **tirgür-**. The word is quite clear in the facsimile, but the spelling is so odd that a mis-writing of **tirgürgeli** must be suspected. **Uyğ.** VIII ff. Man.-A (like the lord Moon God) **ölügüg tiriglü:gli** 'who brings the dead to life' *M I* 24, 27–8.

D **türgeklen-** Hap. leg.; Refl. Den. V. fr. **türge:k**. **Xak.** XI **to:n türgeklendi:** 'the garment was wrapped up in a package' (*ṣadda . . . fi'l-ruzma*; *sic* in MS., ?read *ṣudda . . . fi'l--rizma*) *Kaş. II* 351 (**türgeklenü:r, türgeklenme:k**).

D **türgünlen-** Hap. leg.; Refl. Den. V. fr. **türgün**. **Xak.** XI **ol bu: evni: türgünlendi:** 'he reckoned this house to be one of the houses of his people and stopped at it' (*min cumla bayt ahlihi fa-nazala bihi*) *Kaş. II* 278 (**türgünlenü:r, türgünlenme:k**).

Dis. DRL

D **tarla:/tarla:ğ** See **tarığla:ğ**.

D **turla:k** 'emaciated' and the like. Semantically connected w. **2 tu:r-** but not immediately der. fr. it. N.o.a.b. **Xak.** XI **turla:k** 'emaciated' (*al-naḥīf*) of any animal; and if a man grows up a weakling (*ṣubba'l-insān bi'l--ḍu'f*) he is called **turla:k** *Kaş. I* 467: **Kıp.** XIV **ṭurlak** *al-mustaḥqaru'l-ğarib mina'l-insān* 'a contemptable destitute man' *Id.* 62: **Osm.** XVIII **turlak** (spelt) in *Rūmī, cawān amrad nav-xwasta* 'a young and beardless youth'; also used for a young and beardless dervish (*abdāl qalandar*) *San.* 172v. 28 (the latter meaning seems to lie behind *Sami* **ṭurlak** 'young, undisciplined (man); unbroken (horse)'; *Red.* **ṭorlak** ditto).

D **terlik** (?d-) A.N. (Conc. N.) fr. **te:r**; 'something which absorbs sweat', with various specific applications. S.i.m.m.l. usually as **terlik**, but NE Tuv. **derlik**; NC Kır. **terdık**; SW Tkm. **derlik**; normally 'saddle-felt'; the (fairly recent) Osm. meaning 'slipper' evolved from 'a light inner shoe worn under heavy boots to absorb the sweat'; l.-w. in Pe. and other languages, *Doerfer* II 894. **Xak.** XI **terlik** 'the felt (*al-mirṣaḥa*) which is put under the saddle-cloth (*al-walīya*) *Kaş. I* 476: **Çağ.** XV ff. **térlik** *San.* 57r. 27 (**eḍrim**): **Osm.** XIV to XVI **derlik**, mainly noted in Pe. dicts., 'a thin transparent garment' (usually feminine) *TTS II* 286; *III* 187; *IV* 213.

S **tirlik** See **tiriglik**.

VU(?D) **törlüg (törlög; ?d-)** 'sort, kind'. Survives in SW Osm. **türlü** (earlier **dürlü**), Tkm. **dürli**; the consistent spellings with **-ö-** in *TT VIII*, however, suggest that this was the original vowel; the sound change **ö** > **ü** is common in SW. Etymology obscure; unlikely to be a P.N./A. in **-lüg**; there is no semantic connection with **tö:r**. It has no connection with the modern word **tür**, 'shape, form, exterior, appearance, pattern, type', which occurs in several languages in all groups except SW, and seems to be a corruption of the syn. Mong. word *düri* (*Kow.* 1935, *Haltod* 482). **Türkü** VIII ff. **5 törlüg monçukuŋ** (*sic*) 'of the five kinds of jewels' *Toy.* 2 (*ETY II* 57): Man. **tört yégirmi törlüg baş** 'the fourteen kinds of wounds' *Chuas.* 52; a.o.o.; **bu muntağ törlüg** 'all these kinds' (of

dangers) *TT II* 6, 22: **Uyğ.** VIII ff. Man.-A **béş törlügin belgülüg bolur** 'they become visible in five kinds' *M I* 24, 8–9: Bud. Sanskrit *dvisrayena* 'by two supports' **2 törlög ta:ya:ğ üze:** *TT VIII A*.4; *daśavidhena* 'by ten sorts' **on törlög üze:** (*üse:*) *D*.31; **törlüg** *do. F*.10; *O*.3–5; **törlük** *do. K*.4, 9; and many o.o.: Civ. **törlüg** *do. L*.49; (the larch tree's branches quiver) **miŋ törlügin** 'in a thousand ways' *TT I* 165; **tokuz törlüg eşiklerniŋ** 'of the nine kinds of thresholds' *VII* 12, 4; and many o.o.: **Xak.** XI **törlüg** *'ibāra 'an anwā'* 'an expression for the kinds of a thing'; hence one says **kaç törlüg ne:ŋ** *aşnāf mina'l--şay'* 'several kinds of things'; and **kaç törlüg sö:z aydım** *qultu anwā' mina'l-kalām* 'I said several things' *Kaş. I* 476; *I* 296 **(ígiel-)**; 402 **(tümen)**; **törlüg çeçek** *anwā'u'l-zahr* 'all kinds of flowers' *I* 119, 4; *II* 122, 22: *KB* **bu törlüg çéçek** 'these kinds of flowers' 96; o.o. 238, 497, 969, etc.: XII(?) *KBVP* **ne törlug** 31; **bu törlüg** 55: XIII(?) *At.* **ne törlüg arığsız** 'whatever kind of impurity' 111; **kamuğ törlüg işte** 'in all kinds of work' 115; *Tef.* **dörli/törlüğ/törlü** ditto 119, 319: **Çağ.** XV ff. **törlük** ('with **-k**') *bir dürlü ve bir naw' Vel.* 207; **törlük** *naw' wa qism* 'sort, kind' *San.* 173r. 1 (quotn.): **Xwar.** XIII **törlüg/törlü** ditto *'Ali* 12: XIV ditto *Qutb* 190; *MN* 262: **Kıp.** XIV **törlü:** *naw' wa ḍarb min şay'* 'the kind, or sort, of a thing'; one says **törlü: yemiş ketürdi** 'he brought various kinds (*mutanawwi'a*) of fruit' *Id.* 38.

Dis. V. DRL-

taral-/tarıl Preliminary Note. Kaş. *lists Pass. f.s of* **ta:r-, tara:-,** *and* **tarı:-** *which are easily distinguished, although the first and the third are homophonous. So far as modern languages are concerned there are two complicating factors; first some NE, NC, and NW languages have a Sec. f.,* **tara-** *of* **ta:r-** *so that in some of them* **taral-** *is the Pass. f. of* **tar:-** *and* **tara:-,** *and some languages have a Den. V. fr.* **1 ta:r** *in* **al-/-il** *instead of* **tarık-.** *NC Kır., Kzx.* **tarıl-;** *SW Osm.* **daral-;** *Tkm.* **da:ral-.** *There is little, if any, evidence of the survival of* **2 tarıl-.**

D **taral-** (?**d-**) Pass. f. of **tara:-**; 'to be combed'. **Xak.** XI **saç taraldı:** 'the hair was combed' (*muşiṭa*) *Kaş. II* 126 **(taralur, taralma:k)**: **Çağ.** XV ff. **taral-** *şāna şudan* 'to be combed' *San.* 152v. 22.

D **1 tarıl-**; Pass. f. of **ta:r-**; 'to be dispersed', etc. **Xak.** XI **tarıldı: ne:ŋ** 'the thing was dispersed' (*tafarraqa*) *Kaş. II* 126 (followed by **2 tarıl-**); (animals in the spring) **öğür alıp tarıldı:** 'form separate (*mutafarriqa*) herds' *III* 6, 3; o.o. *I* 15, 9 **(tarğıl)**; *II* 209, 22 (?; **térgin**): **Xwar.** XIV **tarıl-** 'to be dispersed' *Qutb* 172.

D **2 tarıl-** Pass. f. of **tarı:-**; 'to be cultivated', etc. **Xak.** XI **tarığ tarıldı:** 'the seed (etc.) was sown' (*zuri'a*) *Kaş. II* 126 **(tarılur, tarılma:k)**: **Çağ.** XV ff. **tarıl-** *afşānda şudan tuxm wa baḍr* '(of seed) to be sown' *San.* 153r. 8.

D **téril-** (**d-**) Pass. f. of **té:r-**; 'to be collected, assembled'. S.i.a.m.l.g.; in SW Az., Osm. **deril-**, lacking in 'Tkm. **Türkü** VIII (those who were in the town went to the mountains and those in the mountains came down and) **térilip yetmiş er bolmış** 'when they assembled they became seventy' *I E* 12, *II E* 11; **xanı: süsi: terilmiş** 'their *xan* and army assembled' *T* 28; 5 o.o.: VIII ff. *IrkB* 28 **(uyur)**: Man. **térilti** 'assembled' *TT II* 8, 58: **Uyğ.** VIII **[Ta]yğan költe: tériltim** 'I concentrated (my troops) at Lake [Ta]yğan' *Şu. S* 3; **térilip** *do. S* 12: VIII ff. Man.-A (all the magicians) **térilip** *M I* 15, 9; **térilü kuvranu keltiler** 'they assembled (Hend.) and came' *do.* 35, 19: Man. **tüzün bilge kişiler térilelim** 'let us good wise men assemble' *M II* 10, 2 (ii): Bud. (500 merchants) **térilti** *PP* 23, 1; **térilürler** *TT VI* 334: Civ. **sa:rığ térilür** 'the bile accumulates' *TT VIII I*.23: **Xak.** XI **boḍu:n térildi:** 'the people assembled' (*ictama'a*); and one says **yarma:k térildi:** 'the *dirhams* (etc.) were amassed' (*ictama'at*) *Kaş. II* 127 **(térilür, térilme:k**; follows **tiril-**, but *teril-*); **bu:la:r** (*sic*) **bo:ḍun ol tütçi: tériliğe:n** 'these people are constantly assembling about something'; also used of anything which is in the habit of coming together and assembling (*al-inziwā' wa'lictimā'*) *I* 521; **erkek tişi: té:rildi:** (*sic*) 'the males and females have come together' (*ictama'a*) *III* 6, 2: *KB* (if one scatters the enemy) **yana térlümez** 'he cannot reassemble' 2396; (merchants) **ajun tegzinürler térilgü tilep** 'travel the world seeking an accumulation (of wealth)' 4420; o.o. 1057 **(ota:çı:)**; 1393 **(2 ot)**: XIII (?) *Tef.* **teril-** 'to assemble' 300: **Çağ.** XV ff. **téril-** (spelt) *çida şudan wa bar-çida şudan* 'to be gathered, collected, assembled' *San.* 190v. 14 (quotns.): **Xwar.** XIII **déril-** 'to assemble' *'Ali* 36: **Osm.** XIV ff. **deril-** 'to assemble'; c.i.a.p. *TTS I* 196; *II* 284; *III* 185; *IV* 211.

D **tirel-** (**d-**) Pass. f. of **tire:-**; 'to be propped up, supported', etc. S.i.m.m.l.g. **(Xak.** XI *KB* (if one reckons up all these numerous benefits) **uzun bolğa söz tép ti:re:ldi** (*Fergana MS.*; **tirildi** *Cairo*; **tıḍıldı** *Vienna*) **tilim** 'my tongue would be silenced, saying "it would be too long a story"' 4428; the Vienna MS. seems to have the best text): **Çağ.** XV ff. **tirel-***naṣb şudan wa tīr şudan wa rāst şudan* 'to be erected, propped up, straightened' *San.* 191 v. 14 (quotns.).

D **tiril-** (**d-**) Pass. f. of ***tir-**; properly 'to be resuscitated, brought to life', but sometimes more vaguely 'to be alive, live'; cf. **yaşa:-**. S.i.a.m.l.g.; NE Tuv. **diril-**; SW Az., Osm. **diril-**; Tkm. **di:rel-**. **Türkü** VIII **üküş öltecİ: anta tiriltİ:** 'many dying men were resuscitated there' *II E* 31: VIII ff. (an old woman left behind in a deserted camp found a greasy spoon and by licking it) **tiri:lmi:ş ölümde: ozmi:ş** 'was resuscitated and escaped death' *IrkB* 13: (**Uyğ.** there is no clear occurrence; the words transcribed *tiril-* all seem to be **téril-**): **Xak.** XI **ölüg tirildi:** *hayiya'l-mayyit* 'the dead man came to life'

Kaş. II 127 (**tirilür, tirilme:k**); **tirig** *al-ḥayy* is derived fr. **tiril:dı:** (*sic*) *ḥayiya I* 14, 21; **bu: er ol eḍgü: sa:vın tirilge:n** 'this man constantly lives (*ya'îş*) with a good reputation' *I* 523; 524, 19; (in the spring) **kuş kurt kamuğ tirildı:** 'all the birds and insects (?, *al-waḥş*) come to life again' *III* 6, 3: **yalŋuk meŋgü: tirilme:s** 'man does not live (*ya'îş*) for ever' *III* 65, 1; a.o.o. in grammatical sections: *KB* **tirilsüni terken kutı mıŋ kutun** 'may Your Majesty live to enjoy a thousand favours of heaven' 121; **ögi köŋli tirlür** 'their thoughts and minds are brought to life' 603; (if water quenches fire) **yana tirlümez** 'it cannot be revived' 2396: XIII(?) *At.* **tiril** 'live' (virtuously) 365, 415; o.o. 239 (**ulam**), 364; *Tef.* **diril-/tiril-** 'to come to life; to live' 118, 302: XIV *Muh.* *'āşa* **diril-** *Mel.* 28, 13: **di:ril-** *Rif.* 112: **Çağ.** XV ff. **tiril-** ('with **-i-**') *zinda şudan wa zindagī kardan* 'to live, come alive' *San.* 190v. 15 (quotns.): **Xwar.** XIV **tiril-** 'to live' *Qutb* 180; *MN* 70, etc.: **Kom.** XIV 'to be brought to life, be alive' **tiril-** *CCI, CCG; Gr.* 245 (quotns.): **Kıp.** XIII *'āşa* **tiril-** *Hou.* 42, 8: XIV **tiril-** *'āşa*, strictly speaking (*ḥaqīqatuhu*) 'to be brought to life' (*uḥyiya*), the **-l-** being a Pass. Suff.; also pronounced with **d-** *Id.* 38: XV *ḥayāt* (**yaşamak** and) **tirilmek** (in margin in second hand **dirilmek**) *Tuh.* 12b. 7; *'āşa* **tiril-** *do.* 25b. 6; from **tiri tiril-** *do.* 84a. 5: **Osm.** XIV ff. **diril-** 'to live, spend one's life'; c.i.a.p. *TTS I* 210; *II* 304; *III* 198; *IV* 228.

D **turul-** (**d-**) Pass. f. of **1 tur-**; as **1 tur-** is Intrans., this should properly be used only Impersonally as SW Osm. **durul-** is; but in the passages below it seems to mean lit. 'to be brought to a stop'; see **turuldur-**. **Uyğ.** VIII ff. Bud. *Suv.* 290, 16 (**amrıl-**): **Xak.** XI **er ı:ştın turuldı:** 'the man was tired of (or disgusted by; *sa'ima*) the task'; also used when a man is revolted by food *Kaş. II* 126 (**turulur, turulma:k**).

D **türül-** (**d-**) Pass. f. of **tür-**; 'to be rolled up, wrapped up', and the like. S.i.m.m.l.g.; NE Tuv. **dürül-**; SW Osm. **dürül-**; Tkm. **dörül-**. **Xak.** XI **bitig türüldi:** 'the scroll (etc.) was rolled up' (*ṭuwiya*) *Kaş. II* 127 (**türülür, türülme:k**): XIII(?) *Tef.* **türül-** 'to be wrapped up, covered up' 319: **Xwar.** XIV **türül-** (of a scroll) 'to be rolled up' *Qutb* 186.

D **terle:-** (**?d-**) Den. V. fr. **te:r**; 'to sweat'. S.i.a.m.l.g.; SW Tkm. **derle-**, but Az., Osm. **terle-**. Cf. **terit-**. **Xak.** XI **at terle:dı:** 'the horse sweated' (*raşaḥa . . . 'ariq*); and one says **ol atın terle:dı:** *farcana farasahu wa naqqā aṭara'l-'araq wa'l-rawṭ 'anhu* 'he curry-combed his horse and wiped off the traces of sweat and dung' *Kaş. III* 293 (**terle:r, terle:me:k**): XIII(?) *Tef.* **terle-** 'to sweat' 300: **Çağ.** XV ff. **térle-** *'araq kardan* ditto *San.* 192r. 14 (quotns.): **Xwar.** XIV **térle-** ditto *Qutb* 178: **Kom.** ditto **terle-** *CCG*; *Gr.*: **Kıp.** XIV **terle-** *'ariqa Id.* 38; ditto **derle-** *Bul.* 64r.: XV ditto **terle-** *Tuh.* 25b. 7; fr. **ter terle-** *do.* 84a. 5: **Osm.** XIV to XVI **derle-** ditto; common *TTS II* 286; *IV* 213.

D **tirilt-** See **tirgür-**.

D **terlet-** (**?d-**) Caus. f. of **terle:-**; s.i.s.m.l. **Xak.** XI **ol atın terletti:** 'he made his horse sweat'; and one says **ol atığ terletti:** (misvocalized *türletti:*) *aḥassa farasahu wa amara bi-farcānihi* 'he ordered that his horse should be curry-combed' (Hend.) *Kaş. II* 342 (**terletü:r, terletme:k**): **Çağ.** XV ff. **térlet-** Caus. f.; *ba-'araq ātwurdan* 'to put into a sweat *San.* 192r. 28.

D **terlen-** (**?d-**) Hap. leg.?; Refl. f. of **terle:-**. **Xak.** XI **at terlendi:** 'the horse (etc.) sweated' (*'ariqa*) *Kaş. II* 242 (**terlenü:r, terlenme:k**).

D **türlün-** (**d-**) Hap. leg.; Refl. f. of **türül-**. **Xak.** XI **türlündi: ne:ŋ** 'the thing was rolled up or wrapped up' (*inṭawā wa'nzawā*) *Kaş. II* 243 (**türlünu:r, türlünme:k**; verse).

Tris. DRL

VUD **turalığ** P.N./A. fr. **1 tura:**; n.o.a.b. in the Hend. **tınlığ turalığ**. **Türkü** VIII ff. Man. **béş törlüg tınlığığ turalığığ** 'the five kinds of living creatures' (lit. 'those which have breath (Hend.)' ?) *Chuas.* 86; o.o. 91, 110, 146.

D **törülüg** P.N./A. fr. **törü**; n.o.a.b. **Uyğ.** VIII ff. Man.-A *M I* 26, 14–15 (**aŋlağ**): Bud. **Vayşalı atlığ nomluğ törülüg balıkda** 'in the city called Vaiśali, where the (true) doctrine and rules are followed' *TT VI* 07: Civ. (joy and happiness have come to you) **saŋa törülüg törü t[egdi?]** 'correct rules (of life?) have reached you' *TT I* 89: **Xak.** XI *KB* (listen to the words of) **törülüg kişi, törülüg kişi boldı él tör başı** 'the man who (administers) the traditional laws; he is the head of the seat of honour in the realm' 2196: **Kıp.** XV *murattib* 'organizer' (glossed in a second hand *şāḥibu'l-'āda* 'master of customary (law)') **töreli** *Tuh.* 33a. 2.

Tris. V. DRL-

D **turuldur-** (**d-**) Caus. f. of **turul-**; 'to bring to a halt' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (the eighth aspect of faith is that it is called) **köŋüllüg suvuğ turulturdaçı süzdeçi ertini** 'the jewel which halts and filters the streams of thought' *TT V* 26, 97; **alku alp turuldurğuluk turuldurdaçı uluğ Vacırapanı xanları** 'the great Vajrapāṇi kings who put a stop to all difficulties which ought to be put a stop to' *USp.* 59, 20–1; (PU) **tosınlarığ turuldurup** 'bringing to a halt unruly men' (?; assuming a Sec. f. of **tosun**) *Suv.* 73, 1–2; (PU) **tosın erenlerig turuldurdaçı teŋriler** 'the gods who bring to a halt unruly men' *do.* 187, 7–8.

Dis. DRM

D **tarım** N.S.A. fr. **ta:r-**; lit. 'a single act of dispersing'; Hap. leg. as a common N. but familiar as the name of a river. (VU) **Usmı:** is perhaps the pre-Turkish name for it. **Xak.** XI **tarım** 'branches (*a'ḍād*) of a river which

flows into swamps and quicksands'; **Tarım** the name of a place on the frontier of Uyğur near Kuça: called **Tarım** (*sic*); a river flows through it; the river is called by the same name *Kaş. I* 396: (VU) **Usmı: Tarım** the name of a large river which flows from the Moslem country to Uyğur and there sinks into the sand *I* 130.

S (D) **terim** a royal title or form of address; a l.-w. in Pe., see *Doerfer* II 1000. In spite of his scepticism, Pelliot's suggestion that this is a crasis of **teŋrim**, q.v., is the most plausible explanation of this word. **Uyğ.** VIII ff. Bud. **terim** component in a feminine P.N. *Suv.* 137, 18 (**azğa:n**): Civ. **kız kelürgüçi iki terim** 'the two ladies who brought the bride' *Fam. Arch.* 154–5: **Xak.** XI **terim** a form of address (*xiṭāb*) to princes (*al-takākīn*) and anyone who is a descendant (*min awlād*) of Afrāsiyāb, royal ladies (*al-xawātīn*) and others, great and small; this word is not applied to anyone except the children of Xākāni kings; if they are grown up (*kabarū*) **altun terim** is used in the title of royal ladies (*fī laqabi'l-nisā'i'l-xawātīn*) *Kaş. I* 396: **Çağ.** (?) XV ff. **térem** (so spelt) a name for great ladies (*xwātūn-i buzurg*); (Pe. quotn.); the author of the *Farhang-i Cihāngīrī* included this word in his dict. with a quotn. *San.* 192r. 24.

torum 'a camel colt', the next age-group beyond a **botu:**, q.v.; the age indicated varies in different languages. Survives in NE Tuv. **dorum** 'a one-year old'; SW Osm. **torun** (*sic*) 'a two-ear old'; Tkm. **to:rum** 'between six months and a year'. See *Shcherbak*, p. 106. **Xak.** XI **torum** (*bi'l-iṣbā*, 'with back vowels) *ibn maxāḍ* 'a camel colt', Feminine **tişi: torum** *Kaş. I* 396: XIV *Muh. al-faşīl* 'a camel colt just weaned' **to:rum/ṭo:rum** *Mel.* 7, 15; *Rif.* 79; *al-ḥiqq* properly 'a three-year old', but the only word for 'colt' under 'camels' **to:ru:m** 70, 9; 172: **Çağ.** XV ff. **torum** 'a two-year old camel colt'; a one-year old is called **köşek** and **köşelek** and a three-year **taylak**; and it (? **taylak**) is also a stallion (*asb-i nar*) which they allow to run with the mares and breed from *San.* 173r. 9; a.o. 306v. 18 (**köşek**): **Kıp.** XIV (a camel) *alladī lahu sanatān* 'two years old' **torumçax** *Bul.* 7, 5).

D **turum (d-)** N.S.A. fr. **1 tur-**; lit. 'a single act of standing'. S.i.s.m.l. with various extended meanings, e.g. SW Osm., Tkm. **durum** 'position, attitude'. **Uyğ.** VIII ff. Man. **turum ara** seems to mean 'completely,' or 'immediately'; (anger) **turum ara** (destroys fully matured doctrine and humble thoughts) *TT II* 17, 70: Bud. (let the king offer incense . . .) **ol tütsügnüŋ tütünı turum ara kök kalık içinde yaḍılıp** 'the smoke of that incense will immediately pervade the atmosphere and' *Suv.* 424, 12–14; a.o. 425, 21: **Xak.** XI **turum** *qadr qāmati'l-racul* 'the height of a man standing upright'; hence one says **bı:r er turumı: su:v** 'water (etc.) the depth of the height of a man' *Kaş. I* 396: (XIV *Muh.* (under 'weavers' implements') *silsilatu'l-ğazl* 'the length(?) of thread' (PU) **tu:ru:m** *Mel.* 60, 7; *Rif.* 159 may belong here).

turma: Preliminary note. *This word occurs in Uyğ. in contexts which suggest that it means 'an offering', prob. of food. In this sense it seems to be an Intrans. Dev. N. fr.* **1 tur-** *in the sense of something which is set before a god. Elsewhere it means 'radish' both in Turkish and Pe. and other languages, see* Doerfer *II 897. It survives in one or two NW languages; elsewhere it has been displaced by Pe.* turp. *Doerfer is prob. right in suggesting that, in view of the resemblance between the two words and the impossibility of finding a Turkish etymology for the word in this sense, it is a l.-w.*

D **1 turma:** Dev. N. fr. **1 tur-**; lit. 'standing'; 'an offering'. N.o.a.b. **Uyğ.** VIII ff. Bud. *TT VII* 16 is a fragment of a text prescribing the offerings to be made to various divine personages. *Ll.* 7–16 listing the offerings to be made to the planets is headed **aşları erser** 'as for their foods'; these offerings are vegetables and dairy products. *Ll.* 17 ff. listing similar offerings to be made to the *yakşas* is headed **yakşalarnıŋ turmaları erser**; (and after preaching this *sūtra*) **yavğan turma** [gap] **eğsügsiz**(?) **yétgürgeli** 'offering plain offerings without stint(?)' (to the four divine *mahārājās*—i.e. the *yakşas*) *Suv.* 26, 19–20; **tört maharac teŋrilerke turma ötüneyin** 'I will offer offerings to the four divine *mahārājās*' *do.* 27, 12–13.

?F **2 turma:** 'radish'. **Xak.** XI **turma:** *al-fucl* (MS. *ficl*) 'radish'; hence *al-cazar* 'carrot' is called **sarığ turma:** that is 'yellow radish', and the people of **Arğu:** call it **gé:zrı:** taken fr. the Pe. word for 'carrot', *gazar*, substituting front vowels (*rakkakūhu*); the **Oğuz** call it (VU) **geşür**, also taken from the Persians; when they mingled with the Persians they forgot some of their language and used Persian instead (various examples follow) *Kaş. I* 431; a.o. *I* 366 (**küvij**): **Kıp.** XIII *al-fucl* (**açı:** (PU) **ereŋe:**; also called) **turma:** *Hou.* 8, 13: (XIV **turp** ('with **-p**') *al-fucl Id.* 38).

D **tarmut** Hap. leg. but see **tarmutlığ, tarmutlan-**; Active Dev. N. fr. **tarma:-** with **-a:-** elided; lit. 'something which branches out'. **Xak.** XI **tarmut** *ficācu'l-cabal wa talā'uhu* 'ravines and stream-beds in the mountains'; hence one says **ta:ğ tarmut keçtim** 'I crossed ravines and stream-beds in the mountains' *Kaş. I* 451.

D **tarma:k** Conc. N. fr. **tarma:-**; as that V. is a Den. V. fr. **tarım** the basic meaning must be 'something which branches out in several directions', but, perhaps because of its resemblance to **tırŋak**, it sometimes means 'claw', instead of 'a set of claws, a talon' which would etymologically be more correct. Survives in NE Şor **tarbak** 'leather glove'; Tel. **tarmak**

'rake'; Khak. **tarbax** 'forked, branching'; Tuv. **dırbak** 'nail, claw'; SE Türki **tarmak** 'branch, offshot; harrow, grapnel'; NC Kır., Kzx. **tarmak** 'branch'; **tırmak** 'claw'; SC Uzb. **tarmok** 'branch, handle; net'; NW Kk., Knz., Nog. **tarmak** 'branch (of a river, railway line, etc.); section (of industry)'; SW Az. **dırmığ**; Osm. **tırmık**; Tkm. **dırmık** 'rake'. **Xak.** XI **tarmak:** *al-mixlab* 'a talon'; and a kind of plant (*al-nabt*) is called **karğa: tarma:kı:** (*?sic*, 'crow's foot', MS. *karğa:k*) *Kaş. I* 467: **Kom.** XIV '(finger) nail' **tırmak** *CCI*; *Gr.*

D **türme:k** (d-) Conc. N. fr. **tür-**; 'a stuffed meat ball', lit. 'something wrapped up'. Pec. to Xak. **Xak.** XI **türme:k** *al-zumāward* 'a stuffed meat ball' *Kaş. I* 477; o.o. *I* 396 (**tikim**); *II* 106 (**tikiş-**): *KB* **kişi utrukı türmek alma tégü** (at meals) 'do not reach out and take a meat ball in front of someone else' 4598.

VU?D **tarmaz** 'a gherkin'; in *I* 343 spelt **turmuz**. Unless this is a l.-w. cognate to **2 turma:** it is prob. the Neg. Aor. Participle of **ta:r-**, lit. 'not branching', i.e. compact, as a gherkin is. **Xak.** XI **tarmaz** *al-qaṭad* 'gherkin' *Kaş. I* 457; a.o. *I* 343 (**karç**).

Dis. V. DRM-

D **tarma:-** Den. V. fr. **tarım**; lit. 'to branch out in various directions, take the shape of a talon', and the like, in practice 'to scratch' (i.e. 'to use a talon') and in some modern languages 'to rake up'. S.i.s.m.l. w. the same phonetic changes as **tarma:k**, q.v.; the SW sound change **-a- > -ı-**, prob. under the influence of **tırnak**, is reflected in the vocalization of some of the der. f.s in the MS. of *Kaş.* **Xak.** XI **ol anıŋ yü:zin tarma:dı:** *xadaşahu* 'he scratched his face' *Kaş. II* 364, 1 (in a grammatical section); n.m.e.: **Çağ.** XV ff. **tırma-** (-p, etc.) *sar- wa muḥkam eyle-* 'to wrap up, make fast', and *panca urup tırmala-* 'to claw' *Vel.* 187 (quotns.); **tırma-** (spelt) *çang wa nāxun zadan* 'to scrath with the nails or claws', in *Rūmī* **tırmala-**; and, metaph., *xaraşidan* 'to scratch, lacerate' *San.* 192r. 28 (quotns.): **Kıp.** XV *xarbaşa* 'to scratch' **tırna-** (*sic*) and **tırma-** added above in the same(?) hand *Tuh.* 15a. 1.

D **tarmat-** Hap. leg.?; Caus. f. of **tarma:-**. **Xak.** XI **ol anıŋ yü:zin tarmattı:** *axdaşa wachahu* 'he had his face scratched' *Kaş. II* 349 (**tarmatu:r, tarmatma:k**); a.o. 364, 8.

D **tarmal-** Hap. leg.?; Pass. f. of **tarma:-**. **Xak.** XI **anıŋ yü:zi: tarmaldı:** 'his face was scratched' (*xudişa*) *Kaş. II* 230 (**tarmalu:r, tarmalma:k**; twice vocalized *tırmal-*).

D **tarmaş-** Recip. f. of **tarma:-**; s.i.s.m.l. w. some phonetic changes. **Xak.** XI **ola:r ikki: tarmaşdı:** 'they scratched one another' (*taxādaşā*) *Kaş. II* 207 (**tarmaşu:r, tarmaşma:k**; the *tā'* everywhere carries both *fatḥa* and *kasra*): **Çağ.** XV ff. **(tırman- (-dı)** *tırmaş- Vel.* 187); **tırman-/tırmaş-** *bā çang wa nāxun çaspīdan wa ba-bālā raftan* 'to climb up holding on by the claws or nails' *San.* 192v. 17 (quotns.)

Tris. DRM

D **tarmutluğ** Hap. leg.; P.N./A. fr. **tarmut**. **Uyğ.** VIII ff. Bud. **kök kızıl yürüŋ yalınlar tarmutluğ saçılu ünerler** 'blue, red, and white flames spring up and scatter and branch out in every direction' *TM IV* 253, 38.

turumta:y oddly shaped; perhaps a l.-w.; a kind of small hawk, perhaps 'the merlin (*Falco aescalon*)' but prob. also used for other similar birds. S.i.s.m.l. in SE, NC, SC, NW; an early l.-w. in Mong. *turimtay* (*Haenisch* 15), and Pe., see *Doerfer* II 896 where its exact identity is discussed at length. Cf. **çavlı:**, etc. **Xak.** XI **turumta:y** *ism ṭā'ir min sibā'i'l-ṭayr şayūd* 'the name of a predatory bird used for hawking'; and a man is given the name or title (*yusammā . . . wa yulaqqab*) **turumta:y** *Kaş. III* 243; **altı: Turumta:yımnı:** 'he took (my slave named) Turumta:y from me' *II* 110, 6: **Kıp.** XIV *al-bawṭaqa wa'l-lu'lu'a* **turunṭay** (*sic*), *Bul.* 11, 15: XV *calamā* ditto *Tuh.* 11b. 3 (it does not seem possible to find a precise meaning for the three Ar. words; all three are used in *Id.* 86 to translate **keygenek** which is not an early word).

D **torumluğ** Hap. leg.; P.N./A. fr. **torum**. **Xak.** XI **torumluğ er** 'a man who owns a camel colt' (*ibn maxāḍ*) *Kaş. I* 498.

Tris. V. DRM-

D **tarmutlan-** Hap. leg.; Refl. Den. V. fr. **tarmut**; cf. **tarmaklan-**. Xak. XI **su:v tarmutlandı:** *şāra'l-mā' ḏā a'ḍād wa xulc* 'the water formed (separate) branches and channels' *Kaş. II* 270 (**tarmutlanu:r, tarmutlanma:k**; these two misvocalized *tur . . .*).

D **tarmaklan-** Hap. leg.; Refl. Den. V. fr. **tarma:k**; cf. **tarmutlan- Xak.** XI **bo:y tarmaklandı:** *nazala'l-ḥilāl wa'l-qabāyil ka'l-maxālib fi'l-mafāza min kull cānib* 'the clans (Hend.) settled in the desert (fanning out) like claws in every direction'; and one says **bala: tarmaklandı:** 'the nestling grew claws' (*maxālib*); and **su:v tarmaklandı:** 'the water formed channels' (*xulc*) *Kaş. II* 274 (**tarmaklanu:r, tarmaklanma:k**).

D **türmeklen-** (d-) Hap. leg.; Refl. Den. V. fr. **türmek**. **Xak.** XI **ötmek türmeklendı:** *uttuxiḍa mina'l-xubzi'l-zumāward* 'meat balls were made out of the bread' *Kaş. II* 276 (**türmeklenü:r, türmeklenme:k**).

D **tarımla:-** Hap. leg.; Den. V. fr. **tarım**. **Xak.** XI **ol öğüzni: tarımla:dı:** 'he crossed the river island by island (*'abara . . . cazīrata(n) fa-cazīrata(n)*) from one channel (*xalīc*) to another', that is he avoided its quicksand (*tayhūrahu*) *Kaş. III* 341 (**tarımla:r, tarımla:ma:k**).

D **turumla:-** (d-) Den. V. fr. **turum**; survives with the same meaning in NE Şor **turumna-**; Tel. **turumda-** *R III* 1456. **Xak.** XI **ol su:vuğ turumla:dı:** *qaddara 'umqa'l-mā' bi-qāmatihi* 'he measured the depth of the water by his own height' *Kaş. III* 341 (**turumla:r, turumla:ma:k**).

D **tarımsın-** Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. fr. **tarı:-**. **Xak.** XI **ol tarığ tarımsındı:** 'he pretended to sow the seed (*yazra'u'l-zar'*), but did not actually sow it' *Kaş. II* 259 (**tarımsınu:r, tarımsınma:k**).

D **térimsin-** (d-) Hap. leg.; Refl. Simulative Den. V. fr. **térim** N.S.A. fr. **té:r-**, not noted in the early period but fairly common in SW Osm. until recently as **derim** see *TTS I* 196, etc. **Xak.** XI **ol yarma:k térimsindi:** 'he pretended to accumulate (*yacma'*) *dirhams*' *Kaş. II* 261, 1 (in a grammatical section); n.m.e.

D **turumsın-** (d-) Hap. leg.; Refl. Simulative Den. V. fr. **turum**. **Xak.** XI **ol yoka:ru: turumsındı:** 'he pretended to stand up (*yaqūm*), but did not actually do so' *Kaş. II* 260, 10 (in a grammatical section); n.m.e.

Dis. DRN

D **térin** (d-) Intrans. Dev. N. fr. **té:r-**; 'an assembly, gathering'. N.o.a.b. in the Hend. **térin kuvra:ğ** 'a (religious) community'. Cf. **térig, térne:k**. **Türkü** VIII ff. Man. **üküş tér[in] kuvrağ** 'many communities' *M III* 21, 13: **Uyğ.** VIII ff. Man. **t[ér]inl[er]i kuvrağ-l[ar]ı** *TT IX* 97: Bud. **bu yérdeki tört törlüğ térin kuvrağı birle** 'together with their four kinds of community on this earth' *TT VI* 09; o.o. *USp.* 103, 20; *Hüen-ts.* 2080–2083; *Suv.* 2, 13.

terig (d-) 'deep'; s.i.a.m.l.g. except SE, usually with **-e-** in the second syllable; SW Az., Osm. **derin**; Tkm. **deri:ŋ**. **Uyğ.** VIII ff. Bud. (the Bodhisattva named) **Sumér terig** 'as deep as Mount Sumeru (is high)' *TT VI* 360; (all the) **terigde terig** 'very profound' (interpretations of the doctrine) *Suv.* 202, 21–2; **nızvanılığ kirleri terig üçün** 'because the stains caused by their passions are deep' *Hüen-ts.* 104; o.o. *Kuan.* 177 (**andık-**); *TT V* 22, 18 etc. (**tütrüm**): Civ. **terig kuduğ** 'a deep well' *TTS I* 102; **er kutı** (read **quwwatı**) **terig** 'the strength of a man lies in (his power to cause) terror; the strength of water lies in its depth' *VII* 42, 4; a.o. *do.* 30, 11 (**éltiş-**): **Xak.** XI **terig tepiz** *al-baḥru'l-afyaḥu'l-'amīq* 'the wide, deep sea' *Kaş. III* 370 (and see Oğuz): XIII(?) *Tef.* **terig** 'deep' 300: XIV *Muh.*(?) *al-'amīq* **derig** (unvocalized) *Rif.* 153 (only): **Çağ.** XV ff. **térig** *'amīq San.* 193v. 11 (quotns.): **Oğuz** XI (after Xak.) and the Oğuz (call) anything 'copious and deep' (*ğazīr 'amīq*) **terig**; one says **terig u:rı:** 'a deep ravine' and **terig bilge:** *'alim ḥakīm ğazīru'l-'ilm wa'l-ḥikma* 'a profound scholar, a very wise man' *Kaş. III* 370: **Xwar.** XIII **déren/de:re:n** 'deep' *'Ali* 57: XIII(?) **terig** (? d-) **müren** 'a deep river' (Mong. l.-w.) *Oğ.* 175: **Kom.** XIV 'deep' **tereŋ** (*sic*) *CCG*; *Gr.*: **Kıp.** XIII *al-'amīq* (opposite to 'the opposite of deep' **şı:**; **Tkm. sık**) **terin** *Hou.* 7, 1: (XIV under 'd-with **-d-**'; **dü:den** *al-'amīq Id.* 48 looks like an error for **derü:n**): XV *'amīq* (PU **yaran, şıŋıl**; in margin) **terin** *Tuh.* 25a. 11; **teren** (*sic*) *'amīq do.* 74a. 1.

VU **tirig** Hap. leg.?; onomatopoeic. **Xak.** XI one says **kula:kım tirig etti:** 'my ear buzzed' (*ṭannat*); it is an onomatopoeic (*ḥikāya*) for any similar sound; hence one says **ya:sın tirig ettürdi:** 'he twanged (*anbaḍa*) his bow'; it is an onomatopoeic for the noise made by the string *Kaş. III* 370.

turña: (?d-) 'crane' (bird). S.i.a.m.l.g., usually **turna**, occasionally **tırna/torna**; NE Tuv. **durya:**; SW Az., Tkm. **durna**; Osm. **turna**. See *Doerfer* III 1181. **Türkü** VIII ff. **turñya:** (*sic*) **kuş** 'a crane' (settled on its nest) *IrkB* 61: **Xak.** XI **turna:** *al-kurkī* 'crane' *Kaş. III* 239: *KB* 74 (**kökiş**), 5377: XIV *Muh. al-kurkī* **turna:** *Mel.* 73, 1; **tu:rna:** *Rif.* 175: **Çağ.** XV ff. **turna** 'a bird of blue colour which has a long neck and puts its tail feathers over its head', in Pe. *kulang* 'crane' *San.* 173r. 5 (quotn.): **Kom.** XIV 'crane' **turna** *CCI*; *Gr.*: **Kıp.** XIII *al-kurkī* **ṭurna:** *Hou.* 10, 5: XIV ditto *Id.* 63; *Bul.* 11, 9: XV ditto *Kav.* 62, 13; *Tuh.* 31a. 1: **Osm.** XVI ff. **ṭurna** 'crane'; common *TTS IV* 762.

tırnak (?d-) 'a (human or animal) nail, or claw'. Survives in NE several languages **tırğak**; Tuv. **dırğak**; SE Türki **tırnak**; SC Uzb. **tirnok**; NW most languages **tırnak**; SW Az., Tkm. **dırnak**; Osm. **tırnak**. The word was confused with **tarma:k** and some modern words listed there may belong here. See *Doerfer* III 1182. **Türkü** VIII ff. *IrkB* 44 (**tıtın-**): **Uyğ.** VIII ff. Man.-A *M I* 17, 20 (**1 u:ç**): Bud. **kaltı tırnak üzeki toprak teg** 'like earth under the nails' *TT VI* 336–9: Civ. **tırnak** (*sic*) **bıçğu kün** 'days for cutting the nails' *TT VII* 32, 1; a.o.o.: **Xak.** XI **tırnak** *al-ẓufr* 'nail, claw' *Kaş. III* 382; o.o. *I* 134 (**ürüŋ**), 177 (**aḍır-**): *KB* 2377 (**iliş-**): XIII(?) *Tef.* **tırnak** (*sic*) 'nail' 303: XIV *Muh. al-ẓufr* **dırna:k** *Mel.* 47, 9; *Rif.* 141; (under 'horses') *ḥāfirhā* 'their hooves' **tırna:k** 69, 14; ditto (MS. **tına:k**) 171: **Çağ.** XV ff. **tırnağ/tırnak** *nāxun* 'claw' *San.* 193r. 25: **Xwar.** XIV **tırnak** 'finger-nail' *Qutb* 193: **Kıp.** XIII (under 'birds') *al-mixlab* 'claw' **dırğa:k** (*sic*, ? representing **dırŋa:k**) *Hou.* 10, 15; *al-ẓufr* **tırnak** *do.* 20, 15: XIV **ṭırnak** *al-ẓufr Id.* 62: XV ditto *Kav.* 61, 5; *Tuh.* 24a. 13; *maxālib* **tırnak** *do.* 33b. 9: **Osm.** XIV to XVI **dırnak** (once XIV **tırnak**) 'nail, claw'; in several texts *TTS I* 202; *II* 894; *III* 191; *IV* 218.

D **térne:k** (d-) abbreviated Dev. N. fr. **térin-**; 'an assembly or gathering'. Survives only(?) in SW Osm. **dernek**. Cf. **térig, térin**. **Xak.** XI **térne:k** *maḥfalu'l-qawm*

ictama'ü'l-tadbir 'a gathering of a tribe (when) they meet for discussions' *Kaş. I* 477: *KB* 4829 (**tara:-**): **Osm.** XIV ff. **dernek/dérnek** 'assembly, gathering'; c.i.a.p. *TTS I* 197; *II* 287; *III* 187; *IV* 214.

D **térŋek (d-)** pec. to *Kaş.*; apparently the right spelling in spite of its unusual position in the book (see **çöŋek**); if so, abbreviated Dev. N. (connoting habitual action) fr. **térin-**, originally ***téringek**. The main entry is unvocalized, the others fully vocalized; the spelling **terŋü:k** is no doubt due to the supposed connection with *tarnūq*. **Xak.** XI **terŋek** *al-nazz mina'l-mā'* 'water oozing from the ground', in Ar. *tarnuq* (MS. *tarnquq*, properly *tarnūq* 'river slime'); the *qāf* was changed to *kāf*, *wa ḥaḍihi muwāfiqa* 'this is a concurrent meaning' *Kaş. II* 291; **terŋü:k** (*sic*) **suvı: içelim** 'let us drink water oozing from the ground' (*mā'a'l-nazz*) *II* 6, 2; **ünmiş uluğ terŋek üze: köp kaşakı:** translated (freely) *amurr fī acimmā' wa ḥalfā' ḳaṭīra nabata 'alā mā istancala mina'l-arḍ* 'I shall go into the luxuriant vegetation and bulrushes which grow in abundance on the swampy ground' *II* 328, 17.

Dis. V. DRN-

D **taran-** (?d-) Refl. f. of **tara:-**; 'to comb one's own (hair)' and the like. S.i.m.m.l. **Xak.** XI **ol saçın tarandı:** 'he combed his own (*imtaṣaṭa*) hair without help from anyone else' *Kaş. II* 145 (**tara:nur** (*sic*), **taranma:k**).

D **tarın-** Refl. f. of **tarı:-**; n.o.a.b. **Uyğ.** VIII ff. Civ. **boğun tarınıp yér** 'the land which the people cultivate for themselves' *USp.* 77, 6: **Xak.** XI **er tarığ tarındı:** 'the man pretended to cultivate the land' (*yaḥruṭu'l-ḥarṭ*); also used when he cultivates it by himself *Kaş. II* 145 (**tarınu:r, tarınma:k**); a.o. *II* 159, 4.

D **tarun-** (**d-**) Refl. f. of **taru:-**; usually 'to feel oneself restricted; to be annoyed', and the like. Survives only(?) in NE most dialects **tarın-** *R III* 848. **Uyğ.** VIII ff. Civ. **ig ağrığta yek içgek tarınsar** 'if one feels restricted by(?) demons (Hend.) in an illness' *TT I* 207–8: **Xak.** XI **er ı:şta: buştı: tarundı:** (MS. *tarındı:*) 'the man was annoyed (*ḍacira*) about this affair and felt restricted' (*taḍayyaqa*) *Kaş. II* 145 (**taru:nur** (*sic*), **tarunma:k**).

D **térin-** (**d-**) Refl. f. of **té:r-**. Survives only (?) in NE Tel. *R III* 1066; Khak. (**Türkü** VIII ff. Man. **yaruknuŋ tözi yıltızı térnegüli teŋri yériŋerü barsar** 'when the origin and root of the light (of the country of all the Prophets) assembles and goes to the country of the gods' *Chuas.* 5–7; **térnegüli** is the reading of two MSS. and seems to be the Ger. of **térne:-** a Den. V. fr. **térin**): **Xak.** XI ‹ol› **ö:ziŋe: yemiş terindi:** 'he gathered fruit (etc.) by himself (*infarada bi-cam'*) and for himself' *Kaş. II* 146 (**térinü:r, térinme:k**).

D **tiren-** (**d-**) Refl. f. of **tire:-**; *lit.* 'to support oneself (on something)', with extended meanings like 'to brace oneself against (something); to resist'. S.i.s.m.l.; SW Az., Osm. **diren-**; Tkm. **di:ren-**. **Xak.** XI **er ı:ştın tirendi:** (MS. *terindi:*) 'the man refrained from (*imtana'a . . . min*; taking) the action'; also for refraining from anything; and one says **er ta:mka: tirendi:** 'the man leant (*ittaka'a*) against the wall' (etc.) *Kaş. II* 145 (**tire:nür** (*sic*), **tirenme:k**); (if misfortune comes . . .) **ança: aŋar tireŋil** 'and so brace yourself against it' *III* 233, 16: *KB* **tiren arka bérme** 'brace yourself and do not turn your back' (on the enemy) 2378; (whatever I took firm hold of) **ol ança tirendi élettı tatığ** 'he equally supported himself on and deprived of attraction' 3885; (the body is a dangerous enemy) **tilekinçe ıdma katığlan tiren** 'do not give in to its desires, be firm and brace yourself' 3638: (XIV Muh.(?) *al-ra'da* **ti:re:nmek** (MS. *-mak*) *Rif.* 125 (only); *al-ra'da* 'to thunder, threaten' must be an error, perhaps for *al-rikza* 'to be firm, resolute'): **Kom.** XIV 'to be erected' **tiren-** *CCG*; *Gr.*

D **1 turun-** (**d-**) Hap. leg.; Refl. f. of **1 tur-**; the two entries, both self-contained, are separated from one another by four others but seem to represent the same V. **Xak.** XI **ol maŋa: turundı:** *qāwamanī* 'he faced me'; also used *iḏā qāma bi-muqābilatihi wa 'āraḍahu* for 'to confront, oppose' *Kaş. II* 145 (**turunu:r, turunma:k**): **er ı:şta: turundı:** 'the man hesitated about (or delayed; *tawaqqafa*) the work' *II* 146 (**turunu:r, turunma:k**).

D **2 turun-** Hap. leg.; Refl. f. of **2 tu:r-**. **Xak.** XI **at turundı:** 'the horse (etc.) was emaciated' (*huzila*) *Kaş. II* 146 (**turunu:r, turunma:k**).

D **türün-** (**d-**) Refl. f. of **tür-**; survives as 'to roll up' (Intrans.) only(?) in NC Kır., Kzx. **Xak.** XI **er ö:z bitiğin türündi:** 'the man rolled up (*ṭawā*) his own scroll, and did it by himself' (*infarada bihi*) *Kaş. II* 145 (**türünü:r, türünme:k**): XIII(?) *Tef.* **türün-** 'to roll up' (the heavens like a scroll) 319.

D **térne:-**(?) See **térin-**.

Tris. DRN

D **terinçek** 'cloak, wrapper', or the like; prob. Dev. N. fr. **térin-** in sense of something that one gathers round oneself. **Oğuz** XI **terinçek** *al-rayṭa* 'a thin linen garment' *Kaş. I* 510: XIV *Muh.*(?) (under 'women's garments') *al-milḥafa* 'cloak, wrapper' **tere:nçek** (*sic*) *Rif.* 149 (only): **Xwar.** XIV **men takı terinçe-kimni yüzümke örttüm** 'and I covered my face with my cloak' *Nahc.* 415, 1 (said by a woman).

D **tırŋaklığ** (?d-) P.N./A. fr. **tırŋak**; 'having nails, or claws'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. *U II* 35, 22 (**azığlığ**).

D **térinsiz** Hap. leg.?; Priv. N./A. fr. **térin.** **Uyğ.** VIII ff. Bud. (if they are reborn in the

world of the gods, they become) **çoğsız yalınsız térinsiz kuvrağsız** 'without glory or radiance and without (religious) communities' *Suv.* 299, 10–1.

Tris. V. DRN-

VUD **terŋeklen-** Hap. leg.; Refl. Den. V. fr. **terŋek**, q.v.; spelt *terŋüklen-/teriŋüklen-* in the MS. prob. for the reasons stated under **terŋek**. **Xak.** XI **su:v terŋeklendi:** *istancala'l-mā' wa'ntahara* 'the water oozed from the ground and flowed incessantly' *Kaş. III* 411 (**terŋeklenü:r, terŋeklenme:k**).

Dis. DRR

D **turur** See **1 tur-**.

Tris. DRR

VU **tararku:** Hap. leg.; completely unvocalized; morphologically obscure, perhaps a l.-w. **Xak.** XI **tararku: yé:r** *arḍ nabtuhā ğayr multaff* 'ground with sparse vegetation' *Kaş. I* 489.

Mon. DRS

?F **ters** Adj./Adv. with a rather wide range of pejorative meanings; originally prob. 'false', also 'hostile, adverse, awkward, uncomfortable', and the like; more or less syn. w. **tétrü** with which it is often in Hend. in Uyğ. S.i.a.m.l.g., usually as **ters**, occasionally **teris**. Doerfer's theory in II 880 that it is taken fr. Pe. *tarsā* 'Christian' (lit. '(God) fearing') is plausible; final **-rs** is very unusual in Turkish. L.-w. in Mong., Pe., and other languages, see *Doerfer*, loc. cit. **Uyğ.** VIII ff. Bud. **ters körüm öritdim erser** 'if I have caused false omens to arise' *U II* 76, 8–9; same phr. but **ters tetrü** *TT IV* 8, 75; **ters nomluğ** 'false teacher' *TT VIII O.*3 (*TT VI* 57 **ters tetrü nomluğ**); o.o. *Hüen-ts.* 1911–12 (**çal-**) and of **ters tetrü** *TT VI* 56–7 (**törü:**); 331 (**törüçi:**); *VII* 40, 37, and see **tétrü:**. **Xak.** XI **ters** 'anything difficult (or awkward, *ṣa'b*)'; hence one says **ters i:ş** 'an awkward affair' *Kaş. I* 348; (after **çars**) similarly one says (VU) **ters ters** (unvocalized) **urdı:** 'he hit him from every direction' (*min kull cānib*) *do.*: *KB* **iḍi ters bolur kör bilişmez kişi** 'a man without acquaintances is in a very awkward position' 491; **neçe ters tügün erse** 'however complicated a knot is' (he unties it) 1856; (it is easy to ask questions) **tersi cawāb** 'what is difficult is answering them' 1907; (food and drink) **iḍi ters bolur** 'are a very awkward matter' (if you distrust the cook) 2826; o.o. 1908, 2146, 4017: (XIII(?) *Tef.* *'usr* 'difficulty, awkwardness' **terslik** 300): **Çağ.** XV ff. **ters** (1) *ma'kūs* 'inverted'; (2) *sargīn* 'dung' *San.* 155r. 8 (the second meaning, which also occurs in Osm. is presumably metaph.): **Kom.** XIV 'irascible, unfriendly' **ters** *CCG*; *Gr.*: **Kıp.** XIV **ters** *al-maqlūb* 'inverted'; one says **ṭonun ters keydi:** 'he wore his clothes inside out' *Id.* 38: XV *ma'kūs* **ters** *Tuh.* 34b. 7: **Osm.** XIV, XV **ters izine dön-** 'to retrace one's steps'; in two texts *TTS III* 679.

Dis. DRS

tarus 'the roof of a house'; pec. to Xak.; perhaps a l.-w.; *Dis.*s with final **-s** are very rare in Turkish. **Xak.** XI **tarus** *saqfu'l-bayt* 'the roof of a house' *Kaş. I* 366; a.o. *II* 105, 20 (**tegiş-**).

(D) **tirsge:k** (?d-) no obvious etymology, although it looks like a Dev. N.; 'elbow, a stye (in the eye)'. S.i.s.m.l. in all language groups, usually for 'elbow' but in some NE, NC languages 'knee joint' and in some for 'stye'; in NE Tuv. **diskek**; SW Az., Osm. **dirsek** but Tkm. **tirsek**. **Xak.** XI **tirsge:k** *baṭra taxrac bi-aṣfāri'l-'ayn* 'a swelling which emerges on the eyelids': **tirsge:k** *zandu'l-yad* 'elbow' *Kaş. III* 424: **Çağ.** XV ff. **tirsek** (spelt) *band wa mafṣil-i sā'id* 'the elbow joint'; in Ar. *mirfaq*, in Pe. *āranc San.* 193r. 18 (quotn.): **Kıp./Tkm.** XIII *al-mirfaq* (**Kıp. çı:ka:na:k**) **Tkm. tirsek** *Hou.* 20, 11: XV *al-mirfaq* (**Kıp. şağanak** *Kav.* 61, 1; **çağanak** *Tuh.* 32b. 6) **Tkm. tirsek** *do.*

Dis. V. DRS-

D **tersin-** Hap. leg.; Refl. f. of ***ters-**, a V. homophonous with **ters**. **Xak.** XI **beg aŋar tersindi:** 'the *beg* was angry with him' (*ğaḍiba 'alayhi*); and one says **ba:ş tersindi:** 'his wound, or ulcer, broke out again (*nukisa*) after it had healed' (*indimāl*) *Kaş. II* 240 (**tersinü:r, tersinme:k**).

Tris. DRS

D **törüsüz** (**törö:süz**) Priv. N./A. fr. **törü:**; n.o.a.b. **Türkü** VIII ff. Man. (if you offend) **törüsüzün** 'contrary to the rules' *TT II* 6, 8: **Uyğ.** VIII ff. Bud. **bu iki yégirmi törlüg törüsüz ujaklar bitigler** 'these twelve kinds of irregular (or unlawful) letters and writings' *TT VI* 261; a.o. *do.* 332.

Tris. V. DRS-

PUD **tarısla:-** Hap. leg.; there is no doubt that *Kaş.* meant to spell this word with **-s-**, it immediately follows the cross-heading **-S-** and precedes **tarusla:-**, but it is obviously der. ultimately fr. **ta:r-**, and it is likely that the **-s-** is an error by *Kaş.* himself for **-ş-**, since there is no known Dev. Suff. **-s** and the word is easily der. fr. a Dev. N. in **-ış** fr. **ta:r-**; the second vowel is uncertain, *fatḥa* once on the Perf., unmarked elsewhere, but **-ı-** is likeliest. **Xak.** XI **alp çerig tarısla:dı:** (MS. *tarasla:dı:*) *farraqa'l- baṭal cam'a'l-ḥarb* 'the warrior broke up the (enemy's) ranks'; and one says **cağrı: ka:zığ tarısla:dı:** 'the falcon broke up the flock of geese' (*Kaş.* 'ducks'); also used of anyone who breaks up something by force (*bi-quwwatihi*) *Kaş. III* 332 (**tarısla:r, tarısla:ma:k**).

D **tarusla:-** Hap. leg.; Den. V. fr. **tarus**. **Xak.** XI **ol evin tarusla:dı:** *ittaxaḍa li'l-bayt saqf* 'he roofed his house' *Kaş. III* 332 (**tarusla:r, tarusla:ma:k**).

is usually used in Hend. ong. as *tusa*, same meaning w. 1824), which fixes the **Uyğ.** VIII ff. Man. *TT III* ud. (if we repent after we **e tusu bolğay** 'what good 10, 26–7; o.o. *PP* 21, 5 etc. 113 **(asığ)**: **O. Kır.** IX ff. **u:m** 'my value to my holy killed seven men) *Mak.* 44, *l-manfa'a wa'l-şifā* 'benefit, e says **ol ot maŋa: tusu:** ne benefited me' (*nafa'a lī*) *I* 127: XIV *Muh. al-manfa'a Rif.* 190: **(Xwar.** XIII(?) see

is. DSB

is. DSĞ

eg.; Dev. N./A. perhaps fr. . fr. **to:d-** with **-d-** elided. **ar tosık ömezsen bir ezsen** 'if you are hungry mber having (ever) been you are satiated you do not aving been hungry' *I S* 8,

. V. DSĞ-

eg.; Emphatic f. of **tus-**. **ŋa: tusukt:** 'this medicine *anī*) *Kaş. II* 116 **(tusuka:r,**

n this form Hap. leg., but v. as **çaska-**. **Xak.** XI **ol** *mahu* 'he slapped him' *Kaş.* **tasğa:ma:k).**

leg.; Caus. f. of **tasğa:-**. **tasğatt:** 'he had his slave *na*) *Kaş. II* 338 **(tasğatu:r,**

leg.; Recip. f. of **tasğa:-**; n the MS. **Xak.** XI **ola:r** *alātamā* 'they slapped one 220 **(tasğaşu:r, tasğaş-**

ris. DSĞ

leg.?; P.N./A. fr. ***tusuğ** f. **tusuluğ. Xak.** XI *KB*

earth) **çéçek yazlur anda tümen tü tüsig** 'then flowers open and innumerable sweet smells' 829: XIV *Muh.*(?) *al-rā'iḥatu'l-ṭayyiba* 'sweet smell' **tü:süg (-g** marked) *Rif.* 162 (only).

Dis. DSL

S **tasal** See **talas.**

Dis. V. DSL-

S **tesil-** See **teşil-.**

D **tusul-** Pass. f. of **tus-** but with no perceptible Pass. meaning; 'to be advantageous, beneficial', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (if the *dhāraṇi* is recited seven times) **ertiŋü tusulğay kutağğay** 'it will be extremely beneficial and will bring the favour of heaven' *TT VI* 286; a.o. *do.* 262 **(ança:)**: Civ. **söki xanlar küçi yeme tusulmağay** 'the strength of ancient kings, too, will not be beneficial' *TT I* 105–6: **Xak.** XI **bu: ot aŋa:r tusuldı:** (MS. *tasaldı:*) 'this medicine benefited him (*nafa'a lahu*) *Kaş. II* 127 **(tusulur, tusulma:k)**: *KB* **tusul-** is common, e.g. **kamuğka tusulur kör erdemlig er** 'a virtuous man benefits everybody' 567; o.o. 468, 856, 1537 **(1 tüg)**, 2574 **(bağırsız)**, 5121 **(2 öt)**, 5538 **(sıŋa:r)**: XIV *Muh. nafa'a* **tusu:l-** *Rif.* 116 (*Mel.* 32, 1 **asığ-** *sic*); *al-naf'* **tusalmak** (*sic*) 38, 1; **tusu:lmak** 124, 126.

Tris. DSL

D **tusuluğ** P.N./A. fr. **tusu:**; 'beneficial'. N.o.a.b.; cf. **tusuğluğ. Uyğ.** VIII ff. Bud. *USp.* 43, 11 **(asığlığ)**: *Civ. TT VII* 36, 3 (ditto): **Xak.** XI *KB* 2544 **(boluğluğ).**

Mon. DSN

F **tsaŋ** 'granary, treasury'; l.-w. fr. Chinese *ts'ang*, same meaning (*Giles* 11,591 or 11,601). Survives as **saŋ** 'government warehouse' in SE Tar. *R. IV* 286; Türki *BŞ, Jarring.* Cf. **tsaŋçı. Uyğ.** VIII ff. Bud. (may my landed property and movable goods increase) **ağılıkım tsaŋım tolzun** 'may my treasury and granary be full' *U I* 29, 2–3; a.o. **(saŋ)** *U II* 86, 41 **(sanlığ)**: Civ. [gap] **Inançunuŋ tsaŋka** [gap] *USp.* 121, 1.

F **tsun** 'a (Chinese) inch'; l.-w. fr. Chinese *ts'un* (*Giles* 11,965). See **su:n. Uyğ.** VIII ff.

Dis. DRŞ

D **turuş** (?d-) Dev. N. fr. **1 tur-**. S.i.m.m.l. usually meaning 'attitude, posture'; in SW Az., Osm. **duruş**; in Uyğ. the Suff. seems to have a connotation of reciprocity 'standing up against one another'. **Uyğ.** VIII ff. Civ. (avoid quarrels) **tuurıka** (reading very dubious) **turuşka barma** 'do not enter into confrontations' *TT I* 48–9; (there is a quarrel) **turuşta tütüşte saklanğu ol** 'he must beware if confrontations and quarrels' *do.* 195–6: **Xwar.** XIV **turuş** 'posture, attitude' *Qutb* 187.

S? **turşu** See **tuşu:**.

Dis. V. DRŞ-

D **térìş-** (**d-**) Co-op. f. of **té:r-**; n.o.a.b. **Xak.** XI **ol maŋa: yémiş térìşdi:** 'he helped me to gather (*fī ictinā'*) the fruit' (etc.); also used for collecting or herding something (*fī cam' . . . wa'ltiqāṭihi*); also for competing *Kaş. II* 95 (**térişü:r, térişme:k**).

D **tireş-** (**d-**) Recip. f. of **tire:-**; s.i.s.m.l., usually for 'to lean on, or against, one another'. The two self-contained entries in *Kaş.*, the first misplaced, are separated by two other entries. **Xak.** XI **ol meniŋ birle: tireşdi:** *cādalanī* 'he contended with me'; also used for helping to prop up (*fī ta'mīd*) something, for example the bars of a door (*lizāzi'l-bāb*) when it is fastened (*tuşadd*) *Kaş. II* 95 (**tireşü:r, tireşme:k**): **yılkı: tuyağın tireşdi:** 'the animal dug in its hooves (*Kaş.* 'refused to travel') because of pain' *II* 96 (**tireşü:r, tireşme:k**).

D **turuş-** (?d-) Recip. f. of **1 tur-**; s.i.s.m.l.; in SW Osm., Tkm. **duruş-** 'to confront'. **Xak.** XI **kiçig uluğ birle: turuşdı:** 'the small (man) faced (or confronted; *qāwama*) the big one' *Kaş. II* 95 (**turuşu:r, turuşma:k**; prov.); o.o. translated *qāwama I* 20, 21; 182, 24; 518, 19: **Xwar.** XIV **turuş-** 'to oppose' *Qutb* 187: **Kıp.** XIII *ictahada* 'to struggle against (something)' **duruş-** (Imperat., in error, *-gil*) *Hou.* 34, 11: XIV **turuş-** *cahada* ditto *Id.* 38; *ictahada* **duruş-** *Bul.* 30, 4 (Infin., in error, *-mek*).

D **türüş-** (**d-**) Hap. leg.?; Co-op. f. of **tür-**. **Xak.** XI **ol maŋa: bitig türüşdi:** 'he helped me to roll up (*fī ṭayy*) the scroll'; also used for

modern Pe. form *tarāzū* is a l.-w. in a.m.l.g. except NE. **Uyğ.** VIII ff. Man. **tarazuğ içinde olğurur** 'it puts them on the scales' *M II* 12, 8–9: Bud. *U II* 77, 25 etc. (**1 teŋ**): (**Xak.**) XIII(?) *Tef.* **tarazu** 'scales' 287: XIV *Muh. al-mīzān*, 'the sign of the zodiac *Libra*' **tara:zu:** *Mel.* 79, 6; *Rif.* 183 (in Xak. *KB* **ülgü:**): **Kom.** XIV 'scales' **tarazu** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-mīzān* **tara:zu:** *Hou.* 24, 1: **Tkm.** XIV **ţarazı** ditto *Id.* 63.

Mon. DS

1 tas originally 'bad' and the like, it came in the medieval period to be used only with Aux. V.s to mean 'lost, destroyed', and the like. According to *R III* 915 it was still so used in NW Kar. L. and T. (confirmed by *Kow.* 260) and SW Az. and 'Caucasian dialects'. **Oğuz** XI **tas** 'anything bad' (*al-radī*); one says **bu: at tas tegül** 'this horse is not bad' *Kaş. I* 329: XIV *Muh. talifa* 'to perish, be destroyed' **ţas et-** *Mel.* 24, 9; *Rif.* 106; *al-ḍiyā'* 'to perish, be lost' **ţa:s**; *ḍā'a* **ţa:s et-** 34, 1; 119: **Kom.** XIV 'damnation, perdition' **tas bolmak** *CCG*; *Gr.*: **Kıp.** XIII *ḍā'a mina'l-ḍay'a* **ţas bol-**; *ḍayya'a* 'to destroy' **ţa:s eyle:-** *Hou.* 41, 17: XIV **ţaş bar-** a compound expression for *ḍā'a Id.* 63; *ḍā'a* **ţas** (mis-spelt **ţaş**) **bar-** *Bul.* 56r.: XV *ḍā'a* (**yit-** and) **ţas bol-** *Tuh.* 23a. 12; *'adima* 'to perish, be lost' **ţas bol-** (and **yit-**; also means *ḍā'a*) *do.* 26a. 10.

2 tas/tes, etc., reduplicative Prefix before Adjs., cf. **1 ap/ep**, etc. N.o.a.b.?, but such Pref.s are often omitted in dicts. **Oğuz** XI the Oğuz when they emphasize the characteristics (*bālağat fī waṣf*) of anything round (*mudawwar*) say **tes teğirme:**; this is irregular, because the rule is that in the case of colours and in emphasizing the descriptions (*al-ṣifāt*) of things the first letter of the word is taken and combined with **-p** in all other Turkish languages and **-m** in Oğuz (examples follow) *Kaş. I* 328.

VU **tus/tu:s** Hap. leg.; onomatopoeic. **Xak.** XI **tus tus** an onomatopoeic (*ḥikāya*) for (the sound of) striking anything soft, for example striking (someone's) clothes or felt; hence one says **tus tus urdı:** 'he hit with this sound' *Kaş. I* 329; ⟨**ol**⟩ **anı: tu:s tu:s urdı:** 'he struck him rapidly (i.e. repeatedly?) on his clothes' *III* 124.

side the city' *PP* 5, 4; **kapığnıŋ taşında** 'outside the gate' *TT VII* 16, 3; a.o.o.: Civ. **taş** 'external' is common in *TT VII*; **taşına kegde yörgep** 'wrapping paper on the outside' *H I* 150; a.o. *do.* 178 (**salkım**): **O. Kır.** IX ff. *Mal.* 45, 4 (**élle:-**): **Xak.** XI **ta:ş to:n** *ẓaharatu'l-ṭawb* 'the outside of a garment'; **ta:ş yé:r** *al-faḍā' mina'l-arḍ wa'l-ğurba* 'a court-yard, a foreign country' *Kaş. III* 152; **yılkı: ala:sı: taştı:n** 'an animal's blotches are on the outside of its body' (*xāric badanihi*) *I* 91, 25; **er taştın bardı:** 'the man went out' (*xārica(n)*) *I* 435 (a main entry indicating that *Kaş.* regarded this as an Adv. not an *Abl.*); a.o. *II* 74 (**katur-**): *KB* **ay iç taş biligli** 'O (God) that knowest the inside and outside (of a man)' .11; **élig kılmağay kör seni özde taş** 'the king will not send you away from him' 3823; (do not say) **köni sözde taştın** 'anything other than the truth' 6622; o.o. 863, 2213: XIII(?) At. **bu ajun me körmekke körklüg taşı** 'the outside of this world looks beautiful' 217; o.o. 219, 384; *Tef.* **taş** 'the outside' 290: **Çağ.** XV ff. **taş** *taşra* 'outside' *Vel.* 170 (quotn.); **taş** (2) *ẓāhir wa birūn* 'outside, exterior' (quotn.); (3) *dūr wa ba'id* 'distant' *San.* 157r. 4; **daş** the same as **taş** ditto 223v. 26: **Xwar.** XIV **taş** 'the exterior; **taştın** 'outside' *Qutb* 173: **Kom.** XIV 'outside' **taştın** *CCI*; *Gr.*: **Kıp.** XIV **ṭaş** *al-xāric Id.* 63: XV *ẓāhir* **taş** *Tuh.* 24a. 12: **Osm.** XIV to XVI **daş** usually spelt **ṭaş** 'the outside'; very common, esp. in the phr. **iç . . . ṭaş** *TTS I* 683; *II* 884; *III* 673; *IV* 744.

2 ta:ş (?**d-**) 'stone' in all the usual meanings of that word in English. S.i.a.m.l.g.; **daş** in NE Tuv.; SW Az., **da:ş** in Tkm., but consistently **taş** in Osm.; **çul/çol** in Çuv. (*Ashmarin* XV 220); a l.-w. in Pe., *Doerfer* II 855–7, where the question whether Mong. *çilağun* is a very early l.-w. fr. Turkish is discussed. **Türkü** VIII **taş** occurs several times in the phr. **beŋgü: taş** 'memorial stone' *I S* 12, etc. and **bitig taş** 'inscribed stone' *I N* 13, etc. (**é:t-**); **ıda: taşda: kalmışı: kuvranıp** 'those who remained in the scrub and stony desert(?) assembled' *T* 4 (this is the likelier translation, but **taşda:** could mean 'in foreign parts'): VIII ff. the *Toyok* document (*ETY II* 57) describes the qualities of various **monçu:knuŋ taşları:ŋ** 'jewels and (precious) stones': Yen. **Kaşuk taş bal[balı:]** 'the stone *balbal* of Kaşuk'(?) *Mal.* 34 (a dubious inscription): **Uyğ.** VIII **bitigim belgü:min anta: yası: taşka: yaratıtdım** 'I had my inscription and sign set up there on a smooth stone' *Şu. E* 9–10: VIII ff. Man.-A *Man.-uig. Frag.* 400, 9–10 (**at-**): Chr. *U I* 7, 16 (**béşük**): Bud. **taş yérde** 'in stony places' (or 'foreign parts') v.l. for **öŋ yérde** 'in deserts' *TT VI* 115: Civ. **çıku taşın inçge sokup** 'pounding *çıku:* stone into fine (dust)' *H I* 172; **taş** 'a stone counter' is common in *TT VIII L.*; a.o. *USp.* 15, 2 (**öŋdün**): **O. Kır.** IX ff. **taşı:n bunta: tiktı:** (my people) 'erected their (memorial) stone (to me) here' *Mal.* 49, 4: **Xak.** XI **ta:ş** *al-ḥacar* 'stone' *Kaş. III* 152; nearly 30 o.o.: *KB* 212 (**1 sa:y**), 830 (**korum**): XIII(?) *At.* (can one count the number of grains in tall sand dunes or) **uşak taş** 'small pebbles?' 60; *Tef.* (he hit him on the head) **taş birle** 'with a stone' 290: XIV *Muh. al-ṣaxr* 'rock' **ta:ş** *Mel.* 75, 1; *Rif.* 178: **Çağ.** XV ff. **taş** *ṭaş . . . sang ma'nāsına* 'stone' *Vel.* 170 (quotn.); **taş** (1) *sang San.* 157r. 3; **daş** the same as **taş** *sang* 223v. 26; a.o. 126r. 18 (**baka:**): **Xwar.** XIV **taş** ditto *MN* 8: **Kom.** XIV 'stone, rock, (jeweller's) weight' **taş** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ḥacar* **ta:ş** *Hou.* 5, 16; 30, 7–8: XIV **ṭaş** ditto *Id.* 63; ditto **ṭa:ş** *Bul.* 3, 9: XV ditto *Kav.* 56, 14; 58, 12; *Tuh.* 12b. 12: **Osm.** XV ff. **ṭaş** 'stone'; c.i.a.p. *TTS I* 683; *III* 674; *IV* 745.

1 tı:ş (**d-**) 'tooth'; c.i.a.p.a.l. The vowel was certainly **-ı:-** in Xak., and is now everywhere **-i-/-i:-**; the date of the change is uncertain; in NE Tuv., SW Az., Osm. **diş**; Tkm. **di:ş**; Yakut **ti:s** (*Pek.* 2685). **Türkü** VIII ff. Man. **iki kırk tışın** 'with thirty-two teeth' *Chuas.* 53–4: **Uyğ.** VIII ff. Man. [gap] **teğ tış** 'with teeth like . . .' *TT IX* 65: Bud. **alku tışlarınıŋ siŋirleri** 'all the nerves in his teeth' *U III* 60, 4 (i); o.o. *IV* 30, 51–2; *TT X* 450: Civ. **tış ağrığ** 'tooth ache *H I* 97; a.o.; **ıt tışın** 'a dog's tooth' *TT VII* 23, 2–3: **Xak.** XI **tı:ş** 'the tooth' (*al-sinn*) of a man or something else: **tı:ş** *sikkatu'l-ḥirāṯ* 'plough-share' *Kaş. III* 125; over twenty o.o. including **tı:şığ** *al-sinn II* 311, 15; 346, 12: *KB* **tılıŋnı köḏezgil tışıŋ sınmasun** 'keep a watch on your tongue so that your teeth are not broken' 167; a.o. 2377 (**iliş-**): XIII(?) *At.* **tışıŋ sınmasun** 131; *Tef.* **tış** 'tooth' 303: XIV *Muh. al-sinn* **dı:ş** in 'our country'; **tı:ş** in Turkistan *Mel.* 7, 16; *Rif.* 79; *al-sinn* **dı:ş** 47, 5; 140: **Çağ.** XV ff. **tiş** *diş . . . dandān ma'nāsına* 'tooth' *Vel.* 188; **tiş** *dandān* (quotn.) and metaph. 'the iron piece which farmers put on a wooden plough' *San.* 195r. 13: **Xwar.** XIII(?) **anuŋ tişi** (?**diş**i) **üncü teğ erdi** 'her teeth were like pearls' *Oğ.* 76–7: XIV **tiş** 'tooth' *Qutb* 180; *MN* 112, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 246 (quotn.): **Kıp.** XIII *al-sinn* **tiş** *Hou.* 20, 6: XIV ditto *Id.* 39: XV ditto *Kav.* 60, 14; ditto **Tkm. diş** *Tuh.* 18b. 11: **Osm.** XIV ff. **diş** 'tooth' noted in various phr. *TTS I* 203; *II* 307; *III* 200; *IV* 232.

VU **2 tı:ş** Hap. leg.; the technical terms in the translation are not all translated precisely in the dicts. but the meaning seems to be as shown. **Xak.** XI **tı:ş at** *al-farasu'llaḏi sālat ğurratuhu ilā qubāla 'aynayhi wa lam yabluğ an yusammā mubarqi' wa lā 'usfūr wa kāna bayna ḏālika* 'a horse with a blaze on its forehead which reaches the level of the eyes and does not spread so far that one can say that it reaches the ears or the tip of the nose but is something between the two' *Kaş. III* 125.

VU **toş** in the phr. **toş başı:**, which is n.o.a.b., seems to mean something like 'pool'. It is perhaps the origin of NE **toş** *R III* 1217 which means 'ice' in most dialects but in Şor and Khak. (**tos**) 'ice covered with water', but

scarce and) **kadır katğı tosun tınlığlar üküş** 'violent (Hend.) wild men numerous' *TT VI* 1; a.o. *do.* 254 (**ıy-**); Sanskrit *calitanāni* (things) 'in disorder' **toson bolmışla:r** *TT VIII A.*9 (spelt *tson*, misread as *tsor* and indexed under *tos-*); o.o.(?) *Suv.* 73, 1–2 (**turuldur-**): **Xak.** XI **tosun** *al-muhrı'lladi lam yuraḍḍ ba'd* 'a colt which is not yet broken in' *Kaş. I* 402; **tosun münüp sekirtsün** 'let him mount the unbroken (*al-'asir*) colt and make it jump' *III* 429, 3; a.o. *II* 29 (**kön-**).

DF **tsaŋçı:** Hap. leg.?; N.Ag. fr. **tsaŋ**; 'granary keeper'. **Uyğ.** VIII ff. Civ. *USp.* 88, 40 (**ağı:çı:**).

Mon. DSY

F **tsuy** 'sin' and the like; l.-w. fr. Chinese *tsui*, same meaning (*Giles* 11,910). Common in Uyğ. but not noted later, sometimes spelt **suy** which may later have been taken for the syn. Ar. word *sū'*; not to be confused with **sö:**, q.v. **Türkü** VIII ff. Man. **suın yeklügün söŋüşup** 'fighting with sin and devilry' *Chuas.* 37; a.o.o.; **suyda** [gap] *TT II* 8, 35: **Uyğ.** VIII ff. Man.-A **suyda yazukda** [gap] 'from sin' *M III* 32, 1 (iii): Man. **suy yazuk bolmazun** *M I* 30, 26: Bud. **tsuy** is very common in *TT IV* both by itself and in the phr. **ağar** (*sic*) **tsuy** 'grievous sin'; **tsuy ağar kılınç** ditto; **tsuy yazuk** and **tsuy irinçü** 'sins and faults' *do.* 4, 9 (**irinçü**); **tsuy ağır kılınç** *Suv.* 134, 17.

Dis. DSY

DF **tsuyluğ** P.N./A. fr. **tsuy**; 'sinful'. N.o.a.b. **Uyğ.** VIII ff. Bud. **tsuyluğ irinç** (spelt *yirinç*?) **tınlığlar** 'sinful and miserable mortals' *U III* 9, 5 (iii); **tsuyluğ emgeklig tınlığ** 'a sinful and suffering mortal' *do.* 41, 2 (i); **ol tsuyluğ tamuluğlar** 'those sinners in hell' *TM IV* 253, 61; **bu suyluğ** (*sic*) **etözde ozalım** 'may we be rescued from this sinful body' *PP* 51, 8.

Tris. DSY-

DF **tsoyurka:-** Den. V. fr. a Chinese word, prob., as suggested in *v. G. ATG*, para. 96, *tz'ŭ* 'kind, merciful' (*Giles* 12,406). An early l.-w. in Mong. as *soyurka-* (*Haenisch* 136, *Kowe.* 1407), which fixes the first vowel. The original meaning in Turkish was 'to have pity on (someone), to be compassionate'; in Mong. it came to mean more practically, 'to show favour to (someone), to reward'. It was reborrowed from Mong. in this sense in the medieval period but now seems to be obsolete everywhere. Mong. and Turco-Mong. Dev. N.s fr. this V. became l.-w.s in Pe., see *Doerfer* I 228–30, and one of these, **soyurğal** 'a grant of privileges' lingered on until recently in some Turkish languages. **Uyğ.** VIII ff. Man. **soyurkayu** (*sic*) **irinçkeyü yarlıkatınız** 'you have deigned to have pity on' (Hend.; sinners) *TT III* 113: Bud. **ol bars üze . . . irinçkediler tsoyurkadılar** 'they had pity (Hend.) on that tigress' *Suv.* 612, 12; (we have heard Mahāsthava's) **tsoyurkayu sözlemiş çın savın** 'true and compassionate words' *do.* 619, 1: **Xak.** XI *KB* **bu muŋluğ kuluğ soyurkap keçürgil yazukın kamuğ** 'have pity on this unhappy slave and forgive all his sins' 28; (do not sacrifice yourself for others) **soyurka özüŋni** 'have pity on yourself' 1404; **çığay tul yatimig soyurkağlı yok** 'there is no one to have pity on the poor widow and orphan' 6487; o.o. 2170, 2723: XIII(?) *Tef.* ditto 277: **Çağ.** XV ff. **soyurğa-** (**-r**, etc.) *māl ver- ve pişkas ver- ve armağan ve xwuş kör-* 'to give property or gifts; to look with favour' *Vel.* 301 (quotns.); **soyurğa-** (spelt) *ihsān wa baxşiş kardan* 'to give favours and gifts' *San.* 249r. 4 (quotn.): **Xwar.** XIII(?) **köp ertini soyurkadı** 'he gave many precious things' *Oğ.* 247: XIV **soyurğa-/soyurka-** 'to be gracious to (someone *Acc.*)' *Quth* 158; *MN* 118: **Kom.** XIV 'to be gracious to (someone)' **soyurğa-** *CCG*; *Gr.* 221 (quotns. also **soyurğat-, soyurğal**): **Kıp.** XV *xala'a* (in margin *min xal'i'l-sulṭān*) '(of a ruler) to give a robe of honour' **soyurğa-** (in margin in second hand **soyurka-**) *Tuh.* 15a. 7.

Mon. DŞ

taş/ta:ş Preliminary note. *Although* Kaş. *spells both 'outside' and 'stone'* **ta:ş**, *'outside' is* **tas** *in Yakut.* Pek. *2589 and* **daş** *in Tkm. and 'stone' is* **ta:s** do. *2590 and* **da:ş** *respectively. It is clear that this represents a real difference in the original pronunciations of the two words, cf.* **1 baş/2 ba:ş**. *The difference is further reflected in the facts that in SC Uzb. 'outside' is* **taş** *and 'stone'* **toş**, *that 'outside' in some NE and NW languages is* **tış/tıs** *and in modern Osm.* **dış** *while 'stone' is everywhere* **taş/tas/-daş**, *and that in Çuv. 'outside' is* **tul** *and 'stone'* **çul**, *in Mong.* çila'un (Haenisch *27*).

1 taş (? **d-**) normally an Adj. or Adv. 'outside', sometimes a N., 'the exterior, or outside (of something); something which is outside, courtyard, foreign country', and the like; the exact antithesis of **iç**. S.i.a.m.l.g.; in NE Tuv. **daş**; SW Tkm. **daş**; Osm. until about XVI **daş/taş** more recently **dış**. **Türkü** VIII (I had the tomb decorated) **içi:n taşi:n** (*sic*) 'inside and out' *I S* 12, *II N* 14: **Uyğ.** VIII **içre: ben bulğayı:n temiş taşdındın** (*sic*) [gap] 'he said "I will cause disturbances at home, and abroad . . ." '; . . . **taşdındın** 'abroad' *Şu. S* 4: VIII ff. Man.-A (your lust) **kim tastan** (*sic*) **aşka içgüke katlap erur** 'which is mixed with your food and drink from outside' *M I* 16, 5–6: Man. **taştın sıŋar alkatmış** 'which is praised in foreign countries' *TT IX* 90 (**taştın** here seems to be not the *Abl.* but an Adv. with the suffix **-tın**, cf. **-dun/-dün/-tun/-tün**); **içtin sıŋar . . . taştın sıŋar** *M III* 40, 5–7 (i); 43, 15–17: Bud. **içtin sıŋar . . . taştın sıŋar** 'at home . . . abroad' *U II* 80, 66; **taştınkı/taştın sıŋarkı** 'external, coming from outside' (of thoughts, etc.) *TT VI* 187 ff.; (I went for a ride) **taştın** 'out-

in such phr. as **maŋa** (P.N.) **tüske bor kergek bolup** 'as I (so-and-so) required (the loan of) some wine against payment of interest' 1, 2; 7, 2 etc. (and see **te:r**); this is usually followed by a statement of the terms and then, e.g. 1, 6 (if I am late in repaying the debt) **él yaŋınça tüşi birle köni bérurmen** 'I will faithfully give (what I owe) with the (additional) interest prescribed by the custom of the country': **Xwar.** XIII(?) (Oğuz Kağan subdued Urum Kağan, and for his court a great deal of property and prisoners) **tusu boldı** *Oğ.* 172; this gives sense of a kind, but **tüşü boldı** 'became his reward' seems likelier in the contexts).

2 tü:ş (d-) 'dream'. S.i.m.m.l.g. with minor phonetic changes; **düş** in NE Tuv.; SW Osm.; **dü:ş** in Tkm. Cf. **tül** and Çuv. **tĕlĕk**. **Xak.** XI **tü:ş** *al-ḥulum* 'a nocturnal emission'; hence one says **tü:ş körmiş oğla:n** *ṣabi muḥtalim* 'a boy who has reached puberty': **tü:ş** *al-ru'yā* 'a dream'; hence one says **tü:ş yö:rdi:** 'he interpreted (*'abbara*) the dream' *Kaş. III* 125; o.o. *III* 18 (**yörüg**); 266 (**tüşe:-**): *KB* (you quickly pass) **bu tüş teg ajundın** 'from this dream-like world' 231; o.o. 1332, 1397–9, 2632, 5986 ff.: XIII(?) *At.* **tüş teg xālī** 'as unreal as a dream' 223; *Tef.* **tüş** 'dream' 320: XIV *Muh. al-ru'yā wa'l-ḥulum* **düş** *Mel.* 84, 7; **tü:ş** *Rif.* 190; a.o. 58, 11; 157 (**yörgüçi:**): **Çağ.** XV ff. **tüş** *düş görmek Vel.* 212 (quotn.); **tüş** *xwāb . . . ki nāyim binad* 'a dream' *San.* 178r. 15 (quotn.): **Xwar.** XIII **düş** 'dream' *'Ali* 21: XIII(?) **tüşte** (?**d-**) **körgenin** 'what he had seen in a dream' *Oğ.* 321; a.o. 326: XIV **tüş** *Qutb* 191: **Kom.** XIV 'dream' **tüş** *CCI*; *Gr.*: **Kıp.** XV *manām* 'dream' **tüş** *Tuh.* 33a. 11: **Osm.** XIV ff. **düş** 'dream'; c.i.a.p. *TTS I* 244; *II* 346; *III* 228; *IV* 263.

3 tüş originally 'a halt on a journey'; thence, since a halt is normally made at midday, it came, via such phr. as **tüş ö:dı:** 'the time to halt', to mean 'midday' and s.i.a.m.l.g. in this sense. Some meanings of Çuv. **tĕl** belong here. There is sufficient similarity of meaning with **tüş-** in the sense of 'to dismount' to suggest that these are a homophonous N. and V. In spite of the alternative spellings in *Kaş.* the vowel was certainly short. **Xak.** XI **tüş** *al-manzil wa waqtu'l-nuzūl ayḍa(n)* both 'a halt', and 'the time to halt'; hence one says **tüş ö:dı:** 'the time to halt' *Kaş. I* 330; **tü:ş ö:dı:** *al-ḍaḥwa wahwa waqtu'l-qāyila* 'midday' *III* 125; (my eyes pour out such streams (of tears) that) **tüş kılur ördek yuğak** *yanzil fihi'l-iwazz wa ğayruhu min ṭayru'l-mā'* 'the geese (properly 'ducks') and other water birds alight on them' *III* 17, 10 (in the other quotn. of this verse in *I* 222, 18 the V. is **tüşlenür**): *KB* (the whole of life is three days in all) **anıŋda narusı neçe tüş tün ol** 'after that how many (midday) stops and nights' (rests) will there be?' (one is tomorrow; one night has passed, will today's life last till tomorrow?) 3605(-6); the word prob. also occurs in 630 when, in an interview between the King and Aytoldı, the former says **yaŋıldı bu tüşte meniŋ bu özüm** 'I myself made a mistake in this interview' or the like (Arat translates *bu sefer*): **Çağ.** XV ff. **tüş** ('dream') also *kaba kuşluk vaqtı . . . ki gün kızmağa başlaya* 'midday when the sun begins to get hot' *Vel.* 212 (quotns.); **tüş** *nīm rūz wa waqt-i ẓuhr* 'midday, noon' *San.* 178r. 24 (quotns.): **Kom.** XIV 'midday' **tüş** *CCI*; *Gr.* 26o: **Kıp.** XIII *al-ẓuhr* **düş** *Hou.* 28, 15: XIV **tüş** ditto *Id.* 39.

Mon. V. DŞ-

taş- 'to overflow'; semantically connected as a homophonic V. with **1 taş**, but there is no evidence of an original initial **d-** here. S.i.a.m.l.g. w. minor phonetic changes, e.g. NW Kk., Nog. **tası-**. **Uyğ.** VIII ff. Civ. **küzeç taşar** 'the pot boils over' *TT I* 194: **Xak.** XI **eşiç taşdı:** 'the pot boiled vigorously and overflowed' (*fārat . . . wa fāḍat*); and also one says **su:v taşdı:** 'the water overflowed' from a river or container *Kaş. II* 12 (**taşa:r, taşma:k**): XIII(?) *At.* (the lake of good faith has been drained and its springs dried up) **cafā toldı taşdı teŋizdin ediz** 'cruelty has filled it and overflowed higher than the sea' 388: **Çağ.** XV ff. **taş-** *ṭuğyān kardan āb wa amṭāl-i ān wa sar-şār wa afzūn şudan* 'of water and the like, to overflow, to be brim-full, abundant' *San.* 155r. 28 (quotns.): **Xwar.** XIV **taş-** ditto *Qutb* 173; *MN* 119: **Kıp.** XIV **taş-** *fārati'l-qidr* 'of a pot, to boil over' *Id.* 63; *zāda'l-mā' wa fāra* 'of water, to increase in volume and overflow' **taş-** *Bul.* 46r.: XV *fāra* **taş-** (and **köp-**) *Tuh.* 28b. 1.

1 teş- (d-) 'to pierce, bore', and the like. S.i.a.m.l.g.; in SW Az., Osm. Tkm., **deş-**; syn. w. **öt-, oy-,** and **tel-** (note the **-l-/-ş-** connection, cf. **2 tü:s/tül**). **Xak.** XI *KB* 4099 (**tamar**): **Çağ.** XV ff. **téş-** *del- ya'ni delük eyle-* 'to pierce' *Vel.* 188; **téş-** *sūrāx kardan* 'to pierce, bore' *San.* 184r. 29 (in 349v. 19 it is pointed out that *Vel.*'s second translation *çöz-* 'to release, untie' is based on a misreading of *yéş-* (which is a Sec. f. of **seş-**, q.v.) as *teş-*): **Xwar.** XIV **téş-** ditto *Qutb* 178, 180 (*tiş-*): (**Kom.** XIV 'a hole' **teşmek** *CCI*; *Gr.*): **Kıp./Tkm.** XIII *facara mina'l-facri'l-ṭulū' wa'l-dummal* 'to prick a boil or swelling' **déş-** also *kaşafa wacha'l-bikr* 'to unveil a virgin' *Hou.* 37, 16: XV *ṭaqaba wa naqaba wa baxaşa* 'to bore, pierce' **teş-** *Kav.* 75, 8; *baxaşa* (**tel-** and) **teş-** *Tuh.* 8b. 3; *ṭaqaba* **teş-** (and **tel-**) *do.* 11a. 6: **Osm.** XIV **deş-** 'to pierce' *TTS II* 290.

D 2 téş- (d-) Recip. f. of **té:-**; 'to say to one another'. Survives in NE Leb., Şor, Tel. *R III* 1105. **Uyğ.** VIII ff. Man. [gap]**alım téştiler** 'they said to one another "let us . . ."' *TT IX* 83: Bud. **tép munçulayu téşdiler** 'this is what they said to one another' (preceded by speech in *oratio recta*) *U III* 68, 10; a.o. *do.* 26: Civ. **inça téştimiz** 'we have said to one another as follows' *USp.* 110, 4; **téşip** 'after discussion' (we have dissolved our partnership) *do.* 111, 5.

it has no connection with **toş** 'bodily humour' in Uyğ. Civ. *H II* 22, 23, which is a l.-w. fr. Sanskrit *doṣa*. **Türkü** VIII ff. Man. (he ran away tearing off his garments) **bir tos basıŋa tegdi. Ötrü özin ol tos basıŋa kemisti yunti arıtıntı** 'and reached a pool(?). Then he threw himself in the pool and washed and cleansed himself' *M I* 7, 18–21 (in this MS. **ş** is represented by *s*; mistranscribed *tusbasıŋa*): **Uyğ.** VIII ff. Man.-A (in a very damaged passage referring to water and fish) [gap] **toş baş** [gap] *do.* 35, 13: Bud. (that Luṣanta Buddha's nature is everything, earth, mountains, stones, sand, streams, river waters, all) **toş başı** 'pools' (brooks, waters, etc.) *TT V*, p. 15, note A 23, 17.

1 tu:ş (d-) basically 'equal, equivalent', hence 'opposite to, facing'; survives with these and some extended meanings in NE most dialects **tuş/tus** *R III* 1499, 1508; Khak. **tus**; Tuv. **duş**; NC Kır. **tuş**; Kzx. **tus**; NW Kk., Nog. **tus**; SW Osm. **düş** (*sic?*); Tkm. **du:ş**; Çuv. **tĕl**. In the early period mainly in the phr. **éş tuş** 'comrade'. **Türkü** VIII ff. Man. *Chuas.* 197 (**adaş**): **Uyğ.** VIII *Şu. S* 1 (**arkar**): VIII ff. Bud. **tüzün Maytrı burxanığ tuş bolalım** 'may we meet the good Maitreya Buddha' *Pfahl.* 8, 10; similar phr. *TT III*, p. 28, note 71, 3; **éş tuş** *TT VII* 40, 83–5, etc. (**é:ş**); o.o. *TT V* 24, 72 (**adruk**); *VI* 307–8 (**1 teŋ**); *U III* 6, 1–2 (iii) (?; **ala:çu:**): **Civ.** *TT I* 48 (**é:ş**): **Xak.** XI **tu:ş** *al-kuf* 'an equal'; hence one says **anıŋ tu:şı:** 'his equal'; **tu:ş** *qubālatu'l-şay'* 'what is opposite something'; hence one says **evim tu:şı:** 'opposite my house' *Kaş. III* 125; a.o. *III* 355 (**1 teŋ**): *KB* **tuş** is very common, usually in the phr. **éş tuş** 500, etc. (**éş**) or parallel to and often rhyming with **éş** 884, 910; by itself for 'companion, equal' 336, 4889; o.o. 7 and 4181 (**1 teŋ**): XIII(?) *At.* (if an elephant was loaded with gold) **anıŋ tuşı bolğay bu söznüŋ azı** 'a few of these words would be equal to it (in value)' 488; a.o. 24 (**1 teŋ**); *Tef.* **teŋ tuş** 298 (**1 teŋ**), 316: **Çağ.** XV ff. **tuş** *duş geldi* (*sic*); **tuş olğaç** *duş gelecek* (quotn.); **tuş** also *ṭaraf* 'direction' (quotn.) *Vel.* 212; **tuş** (1) *muqārin* 'near' (quotn.); (2) *samt wa ṭaraf* 'direction' (quotn.) *San.* 178r. 14: **Xwar.** XIV **teŋ tuş** 'equal'; **tuş** 'comrade' *Qutb* 187; **kindik tuşında** 'level with the (Prophet's) navel' *Nahc.* 104, 12; a.o. *do.* 320, 7: **Osm.** XIV ff. **duş**, sometimes spelt **tuş**, c.i.a.p. esp. in the phr. **tuş ol-** 'to meet' *TTS I* 245–7, 706; *II* 347–8; *III* 228–9, 688; *IV* 763–4 (the indexing is confused by the recent sound change **duş** > **düş**).

2 tu:ş 'buckle'. N.o.a.b., but cf. **tuşa:-** which fixes the vowel. Cf. **2 toku:**. **Xak.** XI **tu:ş** (*bi'l-işbā'*, 'with back vowel') 'a belt buckle (*ibzīmu'l-minṭaqa*) made of gold or silver which is fastened to the ends of straps' (*al-suyūr*) *Kaş. III* 125: *KB* (there is gold in the bosom of the brown earth; if it is extracted) **begler başında tuş ol** 'it becomes a buckle on *begs*' 213 (**başında** prob. here not specifically 'on the heads').

tö:ş (d-) 'the chest' and more specifically 'the upper part of the chest'. S.i.a.m.l.g. w. minor phonetic changes; in SW Az., Osm. **döş**, in Tkm. **dö:ş**, in Yakut **tüös**, *Pek.* 2908; in NE Tuv. **töş** is 'chest' and **döş** 'rising ground', perhaps the same word; with some extended meanings, e.g. 'anvil' in some modern languages. Cf. **kögüz**. A l.-w. in Pe., see *Doerfer* II 965. **Uyğ.** VIII ff. Man. **töşi ol kamuğ tümen yılan** 'her chest is all innumerable snakes' *M II* 11, 21; a.o. *do.* 12 (**tültür-**): **Xak.** XI **tö:ş** (*bi'l-şamma* 'with front vowel') *al-qaṣṣa wa hiya ra'su'l-sadr* 'the upper part of the chest' *Kaş. III* 125; a.o. *III* 346 (**tö:şle:-**): XIV Muh. *al-ṣadr* **dö:ş** *Mel.* 47, 13; (**kögüz**; *al-zawr* 'the upper part of the chest' **tö:ş** *Rif.* 141); a.o. 150 (**1 ba:ğ**): **Çağ.** XV ff. **töş** *sīna* 'breast' *San.* 178r. 13 (quotns.): **Xwar.** XIV **töş** 'breast' *Qutb* 184 (in the quotn., however, **töş keldi** is an error for **tuş keldi**): **Kom.** XIV 'chest' **töş** *CCI*; *Gr.*: **Kıp.** XIII *al-ṣadr* **dö:ş** (mis-spelt *dö:s;*? a **Tkm.** form) *Hou.* 20, 19: XIV **töş** *al-ṣadr Id.* 39: XV *zawr* **töş** *Tuh.* 17b. 13: **Osm.** XIV ff. **döş** 'chest' in several texts *TTS I* 225; *II* 321; *IV* 243.

1 tüş apart from one doubtful occurrence in Xwar., pec. to Uyğ.; the basic meaning is not clear, prob. (physical) 'fruit', but it is more often used for (metaph.) 'fruit', that is 'the consequence' of some act, or if it has been a good act, 'the reward' for it. In this sense it is syn. w. **utlı:**, q.v. It seems certain that it is this word and not another possible transcription (*ö/ü; s/ş/z*) which occurs in the phr. **tüş etözi** translating Sanskrit *sambhogakāya* the second of the Buddha's three 'bodies', for the other two see **belgürtme:** and **no:m**. **Uyğ.** VIII ff. Man. (under the influence of the wind shrubs and trees grow, and put out branches and buds and) **evin tüş bér[ür]** 'yield seed and fruit' *Wind.* 11; (the three men in their present existence) **ayığ tüşke teğmiş** (spelt *tekmiş*) 'attained evil consequences' (because of their previous misdeeds) *TT II* 16, 29–30; [gap] **kılınç tüşin ukıttıgız** 'you have explained the consequences of . . . acts' *TT III* 11; **kılmış edgüŋüznüŋ tüşinte** 'as a reward for your good deeds' *do.* 103; **ol buyanıgız tüşinte** 'as a reward for your merit' *do.* 105; a.o. *do.* 169 (**1 ög-**): Bud. Sanskrit *phalam karmānām* 'the fruit (i.e. consequence) of acts' **kılınç tüşü** *TT VIII F.*6; *śrāmaṇyaphalam* 'the fruits of asceticism' **toyın tüşi** *do. G.*48; **tüş yémiş aşlığlar** 'fruit eaters' *U II* 61, 7; (you have long burnt in hell) **anıŋ tüşin** 'as a consequence of that' *U III* 31, 6; o.o. *do.* 89, 12–15; 90, 19; (faith is the first cause) **üzelenü tüşke éltmeknip** 'leading to the highest rewards' *TT V* 20, 3; o.o. *U I* 27, 15 etc. (**utlı:**); *Suv.* 475, 10–11 (**amırtğur-**); *Suv.* 38, 14 ff. is a long passage on the Buddha's *sambhogakāya* **tüş etözi**: Civ. **bu söğütnüŋ tüşi** 'the fruit of this tree' *TT VII* 28, 14; (if a man plants a tree) **ol söğütte yéti törlüg tüş yémiş** 'there are seven kinds of fruit on that tree' *do.* 42; in *USp.* **tüş** sometimes means 'a crop' e.g. 28, 6 (**üleş-**); but is generally used

D **toṣ-** (**d-**) Recip. f. of **to:-**; 'to fill' and the like. Survives only(?) in SE Tar. **toṣ-** 'to be full; to come to an end' (i.e. to completion) *R III* 1218; Türki **toṣ-** (of the hour of death) 'to arrive' *Jarring* 312 (not, as there suggested, a Sec. f. of **taṣ-**). **Uyġ.** VIII ff. Bud. **[buyanlıġ] bilge biliglig yivig tolġu toṣġuka** 'to fill up and complete the equipment of merit and wisdom' *TT V*, p. 35, footnote 1, l. 2; the word is also included, without references, in the vocabulary in *U I* 59 as translating the Chinese phr. *ch'ung man* 'to fill' (*Giles* 2,924 7,622).

tuṣ- (**du:ṣ-**) 'to meet' and the like; semantically connected as a homophonic V. w. **1 tu:ṣ**. Survives only(?) in SW Tkm. **du:ṣ-**, same meaning. **Uyġ.** VIII ff. Bud. (when I was travelling in India) **tuṣdum sizin̤ çoġluġ yalınlıġ erigiṇizke barıġıṇızka** 'I encountered (?became aware of) your brilliant (Hend.) activities (Hend.)' *Hüen-ts.* 2078–9; o.o. *PP* 17, 1–3 (**uḍık**); *USp.* 43, 4–5: Civ. (if a man cuts his nails on a Hen Day) **eḍgü ki[şike] tuṣar** 'he meets a good man' *TT VII* 32, 14–15: **Xak.** XI **ol maṇa: tuṣdı:** *laqiyanī wa ra'ānī* 'he met, saw me' *Kaṣ. II* 12 (**tuṣa:r, tuṣma:k**); a.o. *I* 26, 15: *KB* **sevinçke tuṣup** 'meeting (i.e. experiencing) pleasure' 95; **yorıp utru ḫācib okıdı tuṣup** 'the Chamberlain went to meet him and invited him in' 576; o.o. 521, 2267, 2336, 2340 (**arta:k**), 5955, 5963: (XIII(?) *Tef.* **tuṣmak** 'meeting' 316): **Xwar.** XIV **tuṣ-** (with *Dat.*) 'to meet, go to' *Qutb* 187: **Kıp.** XIV **ṭuṣ-** *zāra* 'to visit' *Id.* 63.

tüṣ- (**d-**) has a general connotation of movement downwards both voluntary, 'to settle (somewhere); to dismount; to retire, withdraw (to somewhere)', and involuntarily 'to fall (off something)'. S.i.a.m.l.g. with minor phonetic changes, and some extensions of meaning; **düṣ-** in NE Tuv.; SW Az., Osm., Tkm. An early l.-w. in Hungarian as *döl-*. **Türkü** VIII **ol at anta: tüṣ[di:]** 'that horse fell there' *I N* 4; (the enemy) **öġüzke: tüṣdı:** 'fell into the river' *T* 16; **ben evgerü: tüṣeyi:n** 'I am going home (to stay there)' *T.* 30: VIII ff. *IrkB* 46 (**2 titiġ**); 64 (**toġra:k**): **Uyġ.** VIII **tüṣ-** occurs nearly 10 times, usually in damaged passages; in the clear cases, esp. in the phr. **yana: tüṣ-**, it seems to mean 'to withdraw with the intention of settling down', e.g. [gap] **evi:me: eki:ntı: ay altı: yagı:ka: tüṣdim** 'on the sixth day of the second month I went to my home (to settle down)' *Şu. W* 4: VIII ff. Man.-A *M I* 9, 13–14 (**töpü:**); a.o. *do.* 20, 3; [gap] **yérgerü: tüṣmişler erti** 'had fallen [from heaven?] down to earth' *M II* 7, 18; (the leaves) **yérde tüṣti** 'fell on the ground' *Man.-uig. Frag.* 400, 7: Man. **tünerig tamuka tüṣmeki bar** 'they descend into dark hell' *M II* 11, 9: Chr. *U I* 8, 16–17 (**töpü:**): Bud. **yazukka tüṣe teginmegey ertimiz** 'we shall not have ventured to fall into sin' *PP* 8, 1; o.o. *do.* 61, 7 (**kamıl-**); *U II* 4, 8; *III* 33, 14 (**étiġ**); *TT X* 311, 358; *TM IV* 253, 55 etc.: Civ. **alkamakka tüṣgelir sen** 'you are on the point of acquiring a high reputation' *TT I* 170–1; o.o. *TT VII* 27, 16 (**uma:y**); *H I* 116: **Xak.** XI **er attın tüṣdi:** 'the man dismounted (*nazala*) from the horse'; and one says **er ta:mdın tüṣdi:** 'the man fell (*saqaṭa*) off a wall', also off a horse or anything else that one falls off *Kaṣ. II* 13 (**tüṣe:r, tüṣme:k**); over a dozen o.o. mostly translated *waqa'a* 'to fall': *KB* **tüṣti** (etc.) 'dismounted' 489 (**buṇaḍ-**), 520, 586, etc.; **işiṇ tüṣse** 'if a task falls to you' 586; (anything that leans over) **turumaz tüṣer** 'cannot stand but falls down' 807: XIII(?) *At.* **bu ajun ribāṭ ol tüṣüp köçgülük, rıbāṭka tüṣügli tüṣer keçgülük** 'this world is an inn where one stops and must move on; whoever stops at an inn stops and must then pass on' 177–8; *Tef.* **tüṣ-** 'to stop, settle, fall (lit. and metaph.)', etc. 320: XIV *Muh. waqa'a* **düṣ-** *Mel.* 32, 5; *Rif.* 116: **Çağ.** XV ff. **tüṣ-** (**-ti**, etc.) *düṣ-*, and 'to dismount' (*én-*) from a horse, and 'to fall down' (*düṣ-*) from a high place, and 'to alight at a stopping place' (*bir menzilde kon-*) *Vel.* 211 (quotn.); **tüṣ-** (*ba-işbā'* 'with **-ü-**') *furūd āmadan* 'to alight', and *uftādan* 'to fall'; and when it is used to make a Compound (*murakkab*) V. with another V. it means *pardāxtan* 'to complete', e.g. **ata tüṣ-** *tīr-andāzī pardāxtan* 'to finish shooting' *San.* 176r. 25 (quotns.): **Xwar.** XIII **düṣ-** 'to fall' *'Ali* 27; 'to happen' *do.* 35: XIII(?) **köktin bir kök yaruk tüṣdi** (?**d-**) 'a blue light fell from heaven' *Oğ.* 51–2; **uluġ ölüg barġu tüṣdi** 'large quantities of booty fell to the lot of' (the army, etc.) 272; **yurtıka üyke tüṣti kéttİ** 'he went back to his encampment (Hend.)' *do.* 309: XIV **tüṣ-** 'to fall, to stay for the night', etc. *Qutb* 191; *MN* 43, etc.; *Nahc.* 104, 10 (**2 ok**); 320, 3; 415, 1: **Kom.** XIV 'to fall' **tüṣ-** *CCI, CCG*; *Gr.* 260 (quotns.): **Kıp./Tkm.** XIII *nazala* **tüṣ-** (also **én-**) *Hou.* 33, 16; *waqa'a mina'l-wuqū'* **tiṣ-** *do.* 43, 3: XIV **tüṣ-** both *waqa'a* and *nazala*; also pronounced **düṣ-** *Id.* 30; **düṣ-** *waqa'a do.* 48; *habaṭa* 'to descend, collapse', and *waqa'a* **düṣ-** *Bul.* 86r.: XV **tüṣ-** *nazala Kav.* 12, 12; 74, 9; *Tuh.* 37a. 1; 60a. 6; 69a. 4: **Osm.** XIV ff. **düṣ-** 'to happen; to be overthrown; to fall on (i.e. attack, someone); to fall to the lot of', etc.; c.i.a.p. *TTS I* 246; *II* 348; *III* 228; *IV* 264.

Dis. DṢA

tişi: (? **dışı:**) 'female'. The original vowels are uncertain; the *Dat.* f. **tışı:ka:** occurs once in *Kaṣ.*, and judging by the analogy of **ıt, tıl, tı:ṣ**, etc. this was prob. the original vocalization, but elsewhere the vowels are either unknown or **-i- . . . -i**. Survives in NE most dialects **tizi/tiji**; Tuv. **diji**; SE Türki **tişi** (*Shaw, Jarring*) **/çişi** (*BṢ*); SW Az., Osm. **dişi**. In NC, SC, NW, and SW Tkm. 'female' is **urğaçı** or the like. **Uyġ.** VIII ff. Man.-A **tişi takıġular** 'hens' *M I* 36, 9 (and **erkek takıġular** 'cocks' *do.* 10): Bud. **tişi yekler** 'female demons' *Kuan.* 23; **tişi tınlıġ** 'female creature' *do.* 73–4 (*U II* 15, 3); Sanskrit *hastinikābhyām* 'of the two female elephants' **tişi ya:ṇa:**[gap] *TT VIII C.*5; o.o. *TT X* 249,

etc.: Civ. **tişi** occasionally occurs as a N. e.g. **er tişi ikigüke yomğı edgü** 'all is well with the man and woman' *TT VII* 29, 18–19; **kayu tişiniŋ kağukı tutunsar** 'if a woman suffers from strangury' *II I* 37; but more often as an Adj. e.g. **tişi kişi** 'a female' *H I* 21, 121 a.o.o.: **Xak.** XI **tışı:** 'the female (*al-unṯā*) of anything' *Kaş. III* 224; **erkek tışı:** 'the male and female' *I* 529, 8; *III* 6, 2 (mis-spelt **erlik**); 178, 16: o.o. *I* 396 (**torum**); *II* 102 (**tışı:ka:**; **kavuş-**): *KB* (questioning is male and) **cawābı tişi ol** 'answering is female' 979; **tişike** (*sic*) **bir erkek bolur kör eri** 'a male becomes a female's husband' 980; o.o. 1303–1304, 4132: XIII(?) *At.* **biliglig tişi er cāhıl er tişi** 'a wise woman is (as good as) a man, a foolish man (no better than) a woman' 88; (a man dies) **tişisi kalıp bir aḍın er bile** 'his wife remains with another husband' 275; *Tef.* **tişi** 'female, woman' 303: XIV *Muh.* ('male' **érkek**) *al-unṯā* **dişi:** *Mel.* 45, 4; **di:şi:** 54, 11; *Rif.* 151; **ti:şi:** *do.* 138: **Çağ.** XV ff. **tişi** *dişi mu'annaṯ ma'nāsına* 'female' *Vel.* 179 (quotn.); **tişi** *māda wa unṯā* ditto *San.* 195r. 17: **Xwar.** XIV **tişi** ditto *Qutb* 180: **Kom.** XIV 'female' (animal) **tişi** *CCI*; *Gr.* 246 (quotns.): **Kıp.** XIII *al-atān* 'female ass' **ti:şi: eşek** *Hou.* 12, 15; o.o. 15, 1 ('ewe'); 15, 8 ('nanny goat'); *al-unṯā* 'woman' **tişi:** 24, 17: XIV **tişi:** *al-unṯā Id.* 39: XV *al-unṯā min kulli'l-ḥaywānāt* 'female of any animal' **tişi:** *Kav.* 61, 21; *nāqa* 'female camel' **tişi tewe** *Tuh.* 36b. 1: **Osm.** XV ff. **dişi** 'woman'; in several texts *TTS II* 308; *III* 200; *IV* 231–2.

?D **tuşu:** Hap. leg.; the language is obscure but seems to point to an original form **turşu:**, if so a peculiar Imperat. of **turuş-**. **Xak.** in telling a donkey to stop (*fī īqāf*) one says **tuşu: tuşu:**; a *rā'* comes (*yadxul*) between the *tā'* and *şīn* but cannot be written in any expression (*fī 'ibārati(n) mā*) *Kaş. III* 224.

Dis. V. DṢA-

taşu:- (?**d-**) 'to carry, transport (something *Acc.*, to somewhere *Dat.*)'. S.i.a.m.l.g., usually as **taşı-**; NE Tuv. **dajı-**; SW Az. **daşı-**; Osm. **taşı-**; Tkm. **daşa-**. **Xak.** XI **ol evke: yarma:k taşu:dı:** 'he carried (*naqala*) the *dirhams* (etc.) to the house' *Kaş. III* 266 (**taşu:r, taşu:ma:k**): **Çağ.** XV ff. **taşı-** 'to transport (*naql kardan*) from one place to another' *San.* 155v. 20 (quotns.): **Xwar.** XIV **taşı-** ditto *Qutb* 173: **Kom.** XIV 'to carry away' **taşı-** *CCG*; *Gr.*: **Kıp.** XIV **ţaşı-** *naqala Id.* 63: XV *ḥawwala* 'to transfer, convey' **taşı-** *Tuh.* 13b. 12.

D **tişe:-** (**d-**) Den. V. fr. **tiş** (**dı:ş**); s.i.a.m.l.g.; in NE, NC, NW generally for 'to lose the milk-teeth', in SE, SC, SW with the same meaning as *Kaş.*; NE Tuv. **dije-**; SW Osm. **dişe-**; Tkm. **di:şe-**. Cf. **tişek**. **Xak.** XI ⟨**ol**⟩ **tegirme:n tişe:dı:** *ḥaddada asnāna'l-raḥā* 'he sharpened the teeth of the mill-stone', in this phrase the Object is abbreviated and the Predicate is not strictly apposite to it, since **tegirme:n** is a generic term for 'mill' (*al-ṯāḥūn*) and it is only the teeth of the mill-stone that are sharpened; and one says **ol orga:k tişe:dı:** 'he sharpened the teeth of the sickle' *Kaş. III* 266 (**tişe:r, tişe:me:k**): **Osm.** XVI ff. **dişe-** 'to roughen (a mill-stone)'; in several texts *TTS I* 212; *II* 307; *III* 200; *IV* 231.

D **tuşa:-** (?**d-**) Den. V. fr. **2 tu:ş**; 'to hobble (a horse, etc.)'. S.i.m.m.l.g.; NE Tuv. **duja-**; SW Tkm. **duşa-**. **Xak.** XI *KB* (good luck is like a stag and avoids men) **kalı kelse bekle tuşa ham tizig** 'if it comes to you, make it fast and hobble its knees' 712: **Kıp.** XIV **ţuşa-** *qayyada* 'to hobble (an animal)' *Id.* 63.

(D) **töşe:-** (**d-**) 'to spread out (a mattress, etc.)' and the like. S.i.a.m.l.g.; NE Tuv. **döje-**; SW Az., Osm., Tkm. **döşe-**. **Uyğ.** VIII ff. Bud. [gap] **töşeklerin töşep** 'making their beds' *U III* 35, 15–16; **bı bıçğu üze töşemiş yérlerde** 'in places mattressed with sharp knives (Hend.)' *TM IV* 253, 41–2: **Xak.** XI ⟨**ol**⟩ **töşe:k töşe:dı:** *faraşa'l-firāş* 'he spread out a mattress' *Kaş. III* 266 (no Aor. or Infin.; appended to **tüşe:-**): XIII(?) *Tef.* **töşe-** 'to spread out, to cover (e.g. ground with tiles)' 310: XIV *Muh. faraşa* **töşe:-** *Mel.* 30, 1; *Rif.* 113; *al-farş* **döşemek** 36, 14; 122: **Çağ.** XV ff. **töşe-** (spelt) *gustardan* 'to spread to' *San.* 177r. 22 (quotns.): **Xwar.** XIII **döşe-** ditto '*Ali* 55: XIV **töşe-** ditto *Qutb* 184: **Kıp.** XIII *faraşa* **töşe:-** *Hou.* 34, 7: XIV **töşe-** *basaţa* 'to spread out' *Id.* 39; *faraşa* **töşe-** *Bul.* 69r.: XV ditto *Kav.* 9, 11; 74, 3; *Tuh.* 28a. 13; a.o. 84a. 6: **Osm.** XIV ff. **döşe-** 'to spread out' with some extended meanings *TTS I* 225; *III* 209; *IV* 243.

tüşe:- (**d-**) Den. V. fr. **2 tü:ş**; 'to dream'. Survives in NE (Tuv. **düje-**); elsewhere replaced by phr. like **tüş kör-**. **Uyğ.** VIII ff. Bud. **muntağ tül tüşeyük men** 'I have dreamed the following dream' *U II* 24, 27 (*III* 54, 15); **yavuz tül tüşeser** 'if you have a bad dream' *TT VII* 40, 38; a.o. *Suv.* 593, 23: **Xak.** XI **ol tü:ş tüşe:dı:** 'he dreamt' (*ra'ā ru'yā*); also 'he had a nocturnal emission' (*iḥtalama*) *Kaş. III* 266 (**tüşe:r, tüşe:me:k**).

Dis. DṢD

D **taştın** Den. Adj./Adv. fr. **1 taş**; 'outside; situated outside'; homophonic w. the *Abl.* of **1 taş** but not to be confused with it. For occurrences see **1 taş**.

Dis. V. DṢD-

D **1 taşıt-** Hap. leg.?; Caus. f. of **taş-**. **Xak.** XI **bu o:t ol eşiç taşıtğa:n** 'this fire constantly makes the pot boil over' (*mufawwira li'l-qidr*) *Kaş. I* 514; n.m.e.

S **2 taşıt-** See **taşut-**.

D **taşut-** Caus. f. of **taşu:-**; s.i.s.m.l. usually as **taşıt-**. This sound change must have occurred rather early as the word is vocalized **taşut-** only once in the MS. of *Kaş.*; elsewhere the *şīn* is either unvocalized or carries a *kasra*. **Kaş.** XI ⟨**ol**⟩ **tarığ taşuttı:** 'he had

and father'; also for bringing about a meeting between two sons (*ibnayn*); the original form was **tuşurdum** *Kaş. II* 178 (**tuşğururmen, tuşğurma:k**).

Tris. DŞĞ

D **tuşa:ğu:** (?**.d-**) Hap. leg.; Dev. N. fr. **tuşa:-** **Xak.** XI one says **at tuşa:ğu: boldı:** 'the time has come to put a hobble (*waḍ'i'l-ḫikāl*) on the horse (etc.)' *Kaş. I* 446.

D **taşaklığ** (? **d-**) P.N./A. fr. **taşak**; s.i.s.m.l. **Xak.** XI **taşaklığ er** 'a man with testicles' (*xuṣya*) *Kaş. I* 497.

D **tuşağlığ** (?d-) Hap. leg.?; P.N./A. fr. **tuşa:ğ.** **Xak.** XI *KB* **tuşağlığ yıramaz tilekçe barır** 'a hobbled (horse) does not go far away, it goes where you wish' 316.

D **taşğaru:** (**d-**) Directive Adv. fr. **1 taş**; 'outwards' and the like. S.i.s.m.l. w. some phonetic changes; NE Tuv. **daşka:r**; SW Osm. **dışarı**; Tkm. **daşarı.** **Türkü** VIII ff. Man. **tasğaru** (*sic*) **kemisti** 'he threw them out' *M I* 7, 6–7: **Uyğ.** VIII ff. Bud. **tınlığlarığ taşğaru üntürdi** 'it raised mortals out of (the blue mud of *saṃsāra*)' *TT V* 26, 85; o.o. *PP* 1, 1 (**atlandur-**); *U III* 43, 25; *TT VII* 41, 23; *VIII I.*3 (**ta:ğa:ru:**): (**Xak.**) XIII(?) *Tef.* **taşkaru** 'out of (somewhere *Abl.*)' 290: **Çağ.** XV ff. **taşkarı** *taşra Vel.* 170; **taşkarı** *ẓāhir wa bīrūn* 'outside, exterior'; in *Rūmī* **taşra** *San.* 157r. 10; a.o. *do.* 5: **Xwar.** XIII(?) **taşğarun** (or ? **d-**) **kalmasun** 'let them not remain outside (the realm)' *Oğ.* 294; **çaşğarun** (*sic*) **kalmasun** *do.* 310: XIV **tışkaru** (*sic*) 'out-(wards)' *Qutb* 194: **Kom.** XIV 'outside' **taşkarı** *CCI*; *Gr.*: **Kıp.** XIV (after **1 taş**), and one says **taşkara: çık** *axruc barra(n)* 'get out!' *Id.* 63: XV **taşkarı** *barra(n) Tuh.* 73b. 12; (some Turks elide **-k-** in some words, for example) for **taşkarı** they say **taşarı** *do.* 83a. 8.

Dis. DŞG

D **teşük** (**d-**) Pass. Dev. N./A. fr. **teş-**; lit. 'pierced'. S.i.m.m.l. usually as **teşik** for 'hole, cavity, opening', and the like; *Kaş.*'s meanings do not seem to survive; NE Tuv. **dejik**; SW Az., Osm., Tkm. **deşik**; l.-w. in Pe., *Doerfer* II 1002. **Uyğ.** VIII ff. Civ. PU **teşik** is included in a list of taxes in *USp.* 88, 44 (cf. **tütün**) but the exact meaning is unknown: **Xak.** XI **teşük** *al-ādar* 'ruptured' (in a medical sense; prov.): **teşük** (vocalized *teşik*, but see **teşükle:-**) *al-manhūm* 'a glutton', that is a man who fills his stomach, but does not satisfy his eyes (i.e. he thinks he still has a cavity in his stomach) *Kaş. I* 387: **Çağ.** XV ff. **téşuk** *delik* 'hole' *Vel.* 188 (quotns.); **téşük** *sūrāx* 'hole' *San.* 195r. 15 (quotn.); VU **tüşük** described in *San.* as a corruption of **téşük** is listed with quotns. in *Vel.* 211; *San.* 178v. 11: **Xwar.** XIV **teşük** 'a hole' (in the ground) *Nahc.* 21, 4: **Kom.** XIV 'hole' **teşik** *CCI*; *Gr.*: **Kıp.** XV *buxş* 'hole' (**telik** and) **teşik** *Tuh.* 7a. 12.

D **tişek** (**d-**) Dev. N. fr. **tişe:-** in the sense of 'to lose the milk-teeth'; 'a two-year-old sheep'. As such, Hap. leg.; but survives as **tisege** in Yakut (*Pek.* 2686) and **şişek** and the like in several NC, NW, SW languages, see *Shcherbak*, p. 115; a First Period l.-w. in Mong. as *şilegü* (*Haenisch* 140). **Xak.** XI **tişek** *al-ṭanī mina'l-ğanam* 'a two-year-old sheep' *Kaş. I* 387: XIV *Muh. al-caḍa'* ditto **şi:şek** *Mel.* 70, 14; **si:şe:k** (*sic*) *Rif.* 172: **Xwar.** XIV **şişek** ditto *Qutb* 166; a.o. 27 (**bakla:n**): **Kıp.** XIII (under 'sheep') *ibn sanatayn* 'two-year old' **şi:şek** *Hou.* 15, 2: XIV **şişek** *al-ṭanī mina'l-ğanam Id.* 55; *Bul.* 7, 11: XV *ḥawli'l-ma'az* 'a one-year old goat' **şişek** *Tuh.* 13a. 2.

D **töşe:k** (**d-**) Conc. N. fr. **töşe:-**; 'mattress, bedding', and the like. S.i.m.m.l. as **töşe:-**; l.-w. in Pe. and other languages, see *Doerfer* II 967. **Uyğ.** VIII ff. Bud. *U III* 35, 15–16 (**töşe:-**); *Suv.* 513, 13 (**tölet**): Civ. *USp.* 79 is a list of various kinds of **tösek**: **Xak.** XI **töşek** *al-firāš* 'mattress' *Kaş. I* 387; *III* 266 (**töşe:-**), and about a dozen o.o., usually spelt **töşe:k**: *KB* 1056 (**ulı:-**): XIII(?) *Tef.* **töşek** 'mattress, bed' 310: XIV *Muh. al-firāš* **dö:şek** *Mel.* 67, 13; **tö:şe:k** *Rif.* 167; **Çağ.** XV ff. **töşek** a Dev. N. (*ḥāṣil-i maṣdar*) fr. **toşe:-** meaning *gustardan* 'spreading out', and also a Conc. N. for 'carpet, mattress' (*bisāṭ wa nahāli*) which they spread out for sleep or rest *San.* 178v. 1: **Xwar.** XIV **töşek** 'bed, bedding' *Qutb* 185: **Kom.** XIV 'mattress, bed' **töşek** *CCI*, *CCG*; *Gr.* 251 (quotns.): **Kıp.** XIII *al-ṭarrāḥa* 'mattress' **töşek** *Hou.* 17, 1: XIV **töşek** ('with **-ö-**) *al-bisāṭ*, but in the *Kitāb Beylik* **töşek** is *al-ṭarrāḥa wa'l-firāš* and *al-bisāṭ* is **kili:m** *Id.* 39: XV *al-firāš* **töşek** *Kav.* 64, 5; *ṭarrāḥa* **töşek** *Tuh.* 23b. 6; 84a. 6.

D **tüşük** (**d-**) Intrans. Dev. N./A. fr. **tüş-**; s.i.m.m.l. with a rather wide range of meanings, mostly pejorative, 'fallen, dropping; (unpleasant) event; abortion; loss at gaming' etc.; SW Az., Osm., Tkm. **düşük.** **Xak.** XI 'a worthless, idle fellow' (*al-sāqiṭu'l-kaslān*) is called **tüşük kişi** *Kaş. I* 387: *KB* (he reached his house and entered it) **könli tüşük** 'feeling downcast' 1563; a.o. 6226: (**Çağ.** XV ff. **tüşük** is a Sec. f. of **teşük**, q.v.): **Osm.** XVI ff. **düşük** 'abortion'; in one or two texts *TTS I* 248; *II* 349.

D **tüşgün** (**d-**) Intrans. Dev. N./A. f. **tüş-**; s.i.m.m.l. meaning 'fallen, broken down, decayed, prone to (something)', and the like; SW Az., Osm. **düşkün.** There is no other trace of the metaph. meaning in Xak., but cf. **tüşürgü:n.** **Xak.** XI **tüşgün** *şacaru'l-kaṭīrā' dū şawk* 'the thorny tragacanth tree' *Kaş. I* 443: **Çağ.** XV ff. **tüşgün** *mafliq wa uftāda* 'wretched, fallen' *San.* 178v. 7.

Tris. DŞG

D **töşekçi:** (**d-**) N.Ag. fr. **töşe:k**; n.o.a.b. **Xak.** XI *KB* (in lists of domestic servants) **tösekçi** 'bed-maker' 2557 (**idişci:**), 4148: XIV *Muh.* (in a list of craftsmen) *al-farrāš* 'mattress

the wheat (etc.) transported (*anqala*) from one place to another' *Kaş. II* 307 (**taşutu:r, taşutma:k**); **tava:r yuluğ taşuttum** (*sic*) 'I ordered him to carry away (*bi-naql*) the ransom money' *I* 210, 22; a.o. *I* 514, 17.

D **tişet-** (**d-**) Hap. leg. (?); Caus. f. of **tişe:-**. **Xak.** XI **ol orğa:k tişetti:** 'he ordered that the teeth of the sickle should be sharpened' (*bi-taḥdīd*); also used for the teeth of a mill-stone *Kaş. II* 307 (**tişe:tür** (*sic*), **tişetme:k**).

D **töşet-** (**d-**) Caus. f. of **töşe:-**; 'to have (a mattress, etc.) spread out'. S.i.s.m.l. **Xak.** XI **ol töşe:k töşetti:** 'he had the mattress spread out' (*afrasa*) *Kaş. II* 307 (**töşe:tür** (*sic*), **töşetme:k**); **Xwar.** XIV **töşet-** ditto *Qutb* 185.

Tris. DŞD

D **taştırtı:** (**d-**) Adv. of place. fr. **1 taş**; 'outside'. N.o.a.b. **Türkü** VIII ff. Man. *M III* 19, 12 (ii) (**belgürt-**).

Tris. V. DŞD-

D **tüşütlenil-** (**d-**) Hap. leg.; Pass. Refl. Den. V. fr. **tüşüt** Active Dev. N. fr. **tüş-**. This N. seems to survive only in SW Osm. **düşüt** 'an abortion', common fr. XVI onwards, see *TTS*. As the basis of this V. which seems to mean 'to adapt oneself, be adapted (to something)' it must mean something like 'falling into place'. **Uyğ.** VIII ff. Bud. *TT VIII B*.11 (**éyin**).

Dis. DŞĞ

D **taşak** (**d-**) Dim. f. fr. **2 ta:ş**; lit. 'little stone', in practice 'testicle'. S.i.s.m.l., but the kind of word not widely listed in dicts. **Xak.** XI **taşak** *al-xuṣya* 'testicle'; and 'the penis' (*al-ḏakar*) is also called **taşak** because the two are close together *Kaş. I* 380; o.o. *I* 438, 14; *III* 267, 19 (the same prov.): XIV *Muh. al-bayḍ* 'testicles' **ta:şa:k** *Mel.* 48, 3; **taşak** *Rif.* 142: **Kom.** XIV 'testicle' **taşak** *CCI*; *Gr.*: **Kıp.** XIII *al-anṭiyān* ditto **taşa:k** *Hou.* 21, 4: XIV **taşak** ditto *Id.* 63: XV ditto *Kav.* 61, 6; *Tuh.* 4b. 2.

D **taşu:ğ** Hap. leg.?; N. Ac. fr. **taşu:-**. **Xak.** XI **tasu:ğ** 'the transportation' (*nuqla*) of merchandise and other things *Kaş. I* 411.

D **tuşa:ğ** (?**d-**) Dev. N. (Conc. N.) fr. **tuşa:-**; 'a hobble' for a horse. S.i.s.m.l.; cf. **buka:ğu:** which, though not originally syn. w. this word has displaced it in some modern languages, and **kişe:n**. **Xak.** XI **tuşa:ğ** *şikāl yadayi'l-faras* 'a hobble on a horse's legs' *Kaş. I* 411; a.o. *I* 479 (**kösrüğ**): **Kıp.** XIV **tuşak** (PU) *şaccatu'l-faras ay qayduhu* 'a hobble' *Id.* 63 (*şacca* means 'a wound on the head', perhaps a scribal error for *şikāl*): XV *şikāl* **tuşar** (?error for **tuşaw**; **Tkm. kişen**; in margin **tuşak**; **Tkm. köstek** in second hand) *Tuh.* 20b. 12.

Dis. V. DŞĞ-

D **taşık-** (?**d-**) Intrans. Den. V. fr. **1 taş**; 'to go out'. N.o.a.b. **Türkü** VIII **kaŋım xağan yéti: yegirmi: eren taşıkmış** 'my father the *xağan* and seventeen men went out' (i.e. ? renounced their allegiance to China) *I E* 11, *II E* 10; **yazı:ŋa: Oğuzğaru: sü taşıkdımız** 'in the spring we and the army set out towards the Oğuz' *I N* 8; o.o. *II E* 32 (**ilk**); *T* 30, 33: VIII ff. Man. *M I* 7, 11 (**tu:l**): **Uyğ.** VIII (he sent a message saying) **siz taşıkıŋ Çikig taşğarıŋ . . . men taşıkayı:n** 'set out and bring out the Çik . . . I will set out myself' *Şu. E* 10; o.o. *E* 5; *S* 8 (?): VIII ff. Man. *M II* 11, 20; o.o. *do.* 14; *M III* 29, 13 (i): Bud. *U II* 76, 3 (**tavışsız**): **Yağma:, Tuxsı:, Kıp., Yaba:ku:**, some **Tkm.** XI **er evdin taşıktı:** 'the man went out of the house'; most of the Turks say **çıktı taşıktı:** *Kaş. II* 116 (**taşıka:r, taşıkma:k**; the *tā'* is everywhere vocalized with *kasra* as well as *fatḥa*): (**Çağ.** XV ff. **taşık-** (spelt) *kūfta wa xasta wa mānda şudan dar miḥnatī wa şiddat* 'to be injured, wounded, abandoned in distress and affliction' *San.* 156r. 26 (fully conjugated but without quotns.) can hardly belong here; it might be a similar Den. V. fr. **2 ta:ş** ('to be stoned') not noted elsewhere.)

D **tuşık-** Hap. leg.; Intrans. Den. V. fr. **2 tu:ş**. **Xak.** XI *KB* (if my Lord asks me 'what have you done?', what excuse have I?) **uvutka tuşıktım** 'I am hobbled with shame(?)' 6544.

D **taşğar-** (**d-**?) Trans. Den. V. fr. **1 taş**, 'to bring, or send, out'. N.o.a.b. **Uyğ.** VIII *Şu. E* 10 (**taşık-**): VIII ff. Man. *TT III* 68 (**1 a:l**): Bud. **kızığ taşğarmış künde** 'on the day when you give your daughter in marriage' *TT VI* 343: Civ. **kız taşğarsar** *TT VII* 39, 6.

D **taşğur-** Inchoative f. of **taş-**; prob. a scribal error for **taşğır-**; the second occurrence is an example of the Inchoative form following **tamçır-**, q.v. Pec. to *Kaş.* **Xak.** XI **eşiç taşğurdı:** *kādati'l-qidr an tafūr wa taxruc minhā'l-mā'* 'the pot was on the point of boiling and the water of coming out of it' *Kaş. II* 178 (**taşğura:r, taşğurma:k**); same phr. *II* 201, 4.

D **toşğur-** (**d-**) Caus. f. of **toş-**; 'to fill'. Survives in SE Türki **toşkar-**; cf. **toltur-**. **Xak.** XI **ol evin tava:r birle: toşğurdı:** 'he filled (*mala'a*) his house with property'; also used for filling a jar with water, etc. *Kaş. II* 178 (**toşğurur, toşğurma:k**).

D **tuşğur-** (**d-**) Caus. f. of **tuş-**; 'to cause to meet'. N.o.a.b. **Uyğ.** VIII ff. Bud. (may we receive from Maitreya Buddha commendation to the divine favour of Buddha, by the strength of that commendation) **yüz kalp üç asaŋi altı paramıt tuşğurup** 'causing us to meet the six ways of salvation for a hundred aeons and three immeasurable lengths of time' *Pfahl.* 8, 11–12 (but **toşğurup** 'filling' is a possible alternative): **Xak.** XI **men oğulnı: ata:sıŋa: tuşğurdım** 'I brought about a meeting (*awqa'tu'l-mulāqāt*) between a son

maker' **dö:şekçi:** *Mel.* 58, 7; **tö:şe:kçi:** *Rif.* 157.

D **töşeklig** (d-) Hap. leg.?; P.N./A. fr. **töşe:k. Xak.** XI (after **töşeklik**) and with **-g** (i.e. **töşeklig**) its owner, that is 'owner of a mattress' (*al-firāš*) *Kaş. I* 509.

D **töşeklik** (d-) Hap. leg.?; A.N. (Conc. N.) fr. **töşe:k. Xak.** XI **töşeklik barçın** 'brocade (etc.) designed to make a mattress' (*al-firāš*) *Kaş. I* 509.

Tris. V. DŞG-

D **teşükle:-** (d-) Hap. leg.; Den. V. fr. **teşük. Xak.** XI **ol anı: teşükle:dı:** 'he reckoned that he was greedy, a glutton' (*akūl manhūm*). *Kaş. III* 340 (**teşükle:r, teşükle:me:k**).

D **tüşgünlen-** (d-) Hap. leg.; Refl. Den. V. fr. **tüşgün. Xak.** XI **ta:ğ tüşgünlendı:** 'there were many gum tragacanth trees (*şacaru'l-katīrā'*) on the mountain' *Kaş. II* 278 (**tüşgünlenü:r, tüşgünlenme:k**).

Dis. DŞL

D **tüşlüg** P.N./A. fr. **1 tüş**; n.o.a.b. **Uyğ.** VIII ff. Bud. (entering the island of the jewels of Buddhahood) **kutrulmak tüşlüg ertini alğalı uyur** 'he can take the jewel the fruits of which are salvation' *TT V* 26, 94–5.

D **tüşlük** Hap. leg.; A.N. fr. **3 tüş**; the phr. is a variant of the commoner phr. **tüş ö:dı:. Xak.** XI **tüşlük ö:dı:** *waqtu'l-ta'rīs* 'the time to halt for a rest' *Kaş. I* 477.

Dis. V. DŞL-

D **teşil-** (d-) Pass. f. of **1 teş-**; 'to be pierced, split', etc.; s.i.m.m.l.g. **Türkü** VIII ff. Man. (the blood, pus and filth) **yavlak tesilti** (*sic*) **tökülti** 'were violently split and poured out' *M I* 5, 10–11: **Uyğ.** VIII ff. Bud. (of a corpse) **karını kéberip içegüsi teşilip** 'the stomach swells and the entrails are perforated' *U III* 43, 24; o.o. *do.* 78, 2–3 (**içe:gü**); *TT X* 548: **Xak.** XI **ka:b teşildi:** 'the wine-skin split' (*inṣaqqa*); verse *Kaş. II* 127 (**teşilü:r** (MS. in error *teşildi:*), **teşilme:k**): **Çağ.** XV ff. **téşil-** (spelt) *sūrāx şudan* 'to be pierced' *San.* 194v. 15 (quotns.; earlier erroneous transcription *tışıl-*, and translation, corrected): **Kıp.** (XIV in *Bul.* 35r. *balla* 'to moisten' is translated PU **teşil-, ö:l et-, ö:l eyle-**; the first word is no doubt an error for **yaşla-** or the like): XV *infacara* 'to be split, cleaved' (**şıtın-**; in margin in SW (?) hand) **deşil-** *Tuh.* 6a. 1.

D **tişel-** (d-) Pass. f. of **tişe:-**; s.i.s.m.l. **Xak.** XI **orğa:k tişeldi:** 'the teeth of the sickle were sharpened'; similarly one says **teğirme:n tişeldi:** 'the teeth of the mill-stone were sharpened'; also the teeth of a saw (*al-minşār*), and the like *Kaş. II* 128 (**tişelür, tişelme:k**).

D **tuşa:l-** (?d-) Pass. f. of **tuşa:-**; 'to be hobbled' and the like. The only occurrence in *Kaş.* is dubious, it is in a prov. quoted under **tuşan-**, and both the actual appearance of the word and the vocalization, where **tuşa:lur** would be expected, suggest that it is a correction of **tuşa:nur** by a later hand; but **tuşal-**s.i.s.m.l. **Xak.** XI(?) **arslan kökrese: at aḍa:kı: tuşa:lır** (*sic*) 'when the lion roars, the horse's legs are hobbled' (*yataşakkal*) *Kaş. II* 146, 26.

D **töşel-** (d-) Pass. f. of **töşe:-**; 'to be spread out', etc. S.i.m.m.l.g. **Xak.** XI **töşek töşeldi:** *furişa'l-firāš* 'the mattress was spread out' *Kaş. II* 128 (no Aor. or Infin.): **Çağ.** XV ff. **töşel-** (**-ip**, etc.) *döşen-* *Vel.* 211 (quotn.); **töşel-** *gustarda şudan* 'to be spread out' *San.* 177v. 11 (quotn.).

D **1 taşla:-** (d-) Den. V. fr. **1 taş**; etymologically this V. could be either Intrans. 'to go out' (a meaning pec. to *Kaş.*) or Trans. 'to send out'. In the meaning 'to throw' **taşla-** (**tasla-, tasta-**) s.i.s.m.l., but it is an open question whether in this sense it represents this V. or **2 taşla:-** in the lit. sense of 'to throw stones'; the two V.s seem to be distinguished in *San.*, but the translation in *Kav.* clearly suggests that **2 taşla:-** meant, in general, 'to throw'. **Xak.** XI **er taşla:dı:** *iğtaraba'l-racul* 'the man went abroad' *Kaş. II* 294 (**taşla:r, taşla:ma:k**): **Çağ.** XV ff. **taşla- (-dı)** *at-* 'to throw out' *Vel.* 169 (quotns.; in one **taşkarı taşla-** clearly implies an etymological connection with **1 taş**); **taşla-** (1) *bīrūn andāxtan* 'to throw out' *San.* 156v. 7 (quotns.): **Xwar.** XIV **taşla-** 'to throw away' *Qutb* 173.

D **2 taşla:-** (? d-) Den. V. fr. **2 ta:ş**; 'to throw stones (at someone), to stone' and in some modern languages 'to pave (a place) with stones'. S.i.s.m.l., see **1 taşla:-. Xak.** XI **ol ıtığ taşla:dı:** 'he threw stones (*daraba . . . bi'l-ḥicāra*) at the dog' *Kaş. III* 294 (precedes **1 taşla:-**, no separate Aor. or Infin.): XIII(?) *Tef.* **taşla-** 'to stone' 290: **Çağ.** XV ff. **taşla-** (2) *sang zadan* 'to stone' *San.* 156v. 8: **Kom.** XIV ditto *CCG*; *Gr.* 237 (quotn.): **Kıp.** XV *racama bi'l-ḥacar* 'to stone' **ṭa:şla-**; this is the original meaning but some of them use it for the expression *ramā mā fī yadik* 'to throw whatever you have in your hands' *Kav.* 76, 8 *racama* **taşla-** *Tuh.* 17b. 3.

D **tişle:-** (d-) Den. V. fr. **tiş (1 tı:ş)**; 'to bite'. See **tışlat-**. S.i.a.m.l.g. as the normal word for 'to bite', but some NE, NW languages use **ısır-** as well or instead; SW Az., Osm. **dişle-**; Tkm. **di:şle-. Uyğ.** VIII ff. Civ. **öŋdün iki tişin otura tişlep** 'biting it in half with the front teeth' *H I* 152: **Xak.** XI **ol anı: tişle:dı:** '*aḍḍahu bi-sinnihi* 'he bit him'; also used for 'to hit in the teeth' *Kaş. III* 294 (**tişle:r, tişle:me:k**, corrected fr. **-ma:k** or vice versa): *KB* 4601 (**uvşa:k**): **Çağ.** XV ff. **tişle-** (spelt) 'to seize with the teeth' (*ba-dandān giriftan*), usually in order to bite (*gazīdan*), or in order to protect (*ba-cihat-i muḥāfaẓat kardan*) *San.* 194v. 22 (quotns.): **Xwar.** XIV **tişle-** 'to bite' *Qutb* 180: **Kom.**

XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *'aḍḍa* **tişle:-** *Hou.* 42, 9: XIV ditto *Id.* 39; *Bul.* 63r.: XV ditto *Tuh.* 25b. 10.

D **tuşla:-** (?d-) Den. V. fr. **1 tu:ş**; survives in some NE languages as **tuşta-/tusta-** 'to meet'. **Xak.** XI **men anı: tuşla:dım** *taḥaḍḍaytuhu wa qumtu bi-ḥiḍāyihi wa muwācahatihi* 'I confronted him and stood opposite to, and facing, him' *Kaş. III* 294 (**tuşla:rmen, tuşla:ma:k**).

D **tö:şle:-** (d-) Hap. leg. as a grammatical example; Den. V. fr. **tö:ş**. **Xak.** XI **tö:şle:di:** 'he struck him on the chest' (*'alā ṣadrihi*); **tö:ş** *al-ṣadr Kaş. III* 346, 12; n.m.e.

D **1 taşlat-** (d-) Caus. f. of **1 taşla:-**; s.i.s.m.l.(?) but see **1 taşla:-**. **Xak.** XI **ol oğulnı: taşlattı:** *ğarraba ibnahu*, 'he sent his son abroad', to be hardened by foreign travel *Kaş. II* 343 (**taşlatu:r, taşlatma:k**).

D **2 taşlat-** (? d-) Caus. f. of **2 taşla:-**; s.i.s.m.l. **Xak.** XI **ol anı: taşlattı:** 'he ordered that he should be stoned' (*bi'l-ḍarb bi'l-ḥiǧāra*) *Kaş. II* 343 (no separate Aor. and Infin., precedes **1 taşlat-**).

D **tışlat-** (d-) Caus. f. of **tışla:-** (**tişle:-**); the Infin. has quite clearly **-ma:k**, which suggests that in the original MS. of *Kaş.* all the cognate words had back vowels. S.i.s.m.l. **Xak.** XI **ol anı: tışlattı:** 'he ordered him to bite' (*a'aḍḍahu bi'l-sinn*) *Kaş. II* 343 (**tışlatu:r, tışlatma:k**; *verse* 'he *sent a greyhound*, ordering it to bite').

D **tuşlat-** (?d-) Caus. f. of **tuşla:-**; s.i.s.m.l. in NE. **Xak.** XI **ol yé:riğ aŋar tuşlattı:** 'he ordered someone to take up a position on a piece of ground (*yaqūm maqām ard*) facing him in order to judge the distance from it' (*bi'l-qiyās min ba'īd*); also used of anything about which one conjectures (accepting Atalay's emendation of *yataḥazzā fihi* for *yataḥarrā* in the MS.) *Kaş. II* 342 (**tuşlatu:r, tuşlatma:k**).

D **töşlet-** (d-) Hap. leg.; Caus. f. of **tö:şle:-**. **Xak.** XI **ol anı: töşletti:** 'he ordered that he should be struck on the chest' (*'alā ṣadrihi*) *Kaş. II* 342 (**töşletü:r, töşletme:k**).

D **tişlen-** (d-) Refl. f. of **tişle:-**; s.i.s.m.l., usually for 'to clench the teeth'. **Xak.** XI **oğla:n tişlendi:** *xaracat isnānu'l-ṣabī* 'the boy grew teeth'; and one says **orğa:k tişlendi:** 'the teeth of the sickle were sharpened' (*huddidat*) *Kaş. II* 244 (**tişlenü:r, tişlenme:k**).

D **tuşlan-** (?d-) Refl. f. of **tuşla:-**; n.o.a.b. **Xak.** XI **bi:r ne:ŋ bi:rke: tuşlandı:** 'one thing was placed opposite (*tawaccaha . . . naḥw*) another and competed with it' (?; *kāna bārāhu*) *Kaş. II* 243 (**tuşlanu:r, tuşlanma:k**): **Çağ.** XV ff. **tuşlan-** *dūçār wa muqārin şudan* 'to face and be adjacent to (something)' *San.* 177v. 14 (quotns.).

D **tüşlen-** Refl. Den. V. fr. **3 tüş**; s.i.s.m.l. for 'to have a mid-day rest or meal'. **Elgin** in *Kaş.*'s quotn. is a specifically Oğuz word. **Xak.**(?) XI **elğin tüşlendi:** 'the traveller halted (*ta'arrasa*) and dismounted to have a siesta and then go on again' (*li-yuqayyil ṭumma yanhaḍ*) *Kaş. II* 242 (slightly misplaced; **tüşlenü:r, tüşlenme:k**); **tüşlenür ördek yuğak** 'the ducks and other water birds alight on them' *I* 222, 18 (see **3 tüş**): **Çağ.** XV ff. **tüşlen-** *çāştgāh guḍarānīdan* 'to spend the middle of the day (somewhere)' *San.* 177v. 14 (quotns.)

Dis. DŞN

D **tüşün** (d-) Intrans. Dev. N. fr. **tüş-** 'lodgings, inn', and the like. N.o.a.b.; listed in *R III* 1590 as 'Çağ.', but not in any Çağ. authority; possibly found in *Rbğ.* **Xak.** XI *KB* **kirip kend içinde tiledi tüşün** 'he entered and looked for lodgings in the town' 488; **ajun bir tüşün ol gürun bir tüşün** 'this world is one inn, your grave is another' (when that inn yields you up the next world is your inn) 1390; a.o. 1443.

D **töşne:k** (d-) Dev. N. (Conc. N.) fr. **töşen-** (abbreviated); 'a place where bedding is laid out'. N.o.a.b. **Türkü** VIII ff. **turñiya: kuş töşne:ki:ŋe: konmı:ş** 'a crane alighted on its resting-place' *IrkB* 61: **Xak.** XI *KB* **neğü aşğı äxir kara yér koyı anıŋ töşneki ol yağız yér oyı** 'what is the use of it? The end is the bosom of the black earth; his resting place is a hole in the brown earth' 3570.

Dis. V. DŞN-

D **tuşan-** (?d-) Hap. leg.; Refl. f. of **tuşa:-**. **Xak.** XI **er aḍa:kı: tuşandı:** 'the man's legs were tightly bound (*ta'allaqat*) and his thighs were rendered motionless (*iltaffat*) by fear' *Kaş. II* 146 (**tuşa:nur** (*sic*), **tuşanma:k**; prov., see **tuşal-**).

D **töşen-** (d-) Refl. f. of **töşe:-**; s.i.m.m.l.g., usually with a Pass. sense; SW Az., Osm. **döşen-** (Tkm. **düşen-** seems a recent form, it was earlier **döşen-**). **Xak.** XI **ol ö:ziŋe: töşe:k töşendi:** 'the man made it his business to spread out a mattress (*faraşa'l-firāš*) for himself' *Kaş. II* 147 (**töşe:nür** (*sic*), **töşenme:k**): *KB* (in spring plains, mountains, high ground, and valleys) **töşendi yadıp** 'have spread out (greenery) and made themselves a mattress of it' 69; **tirig ölgü äxir töşengü yérig** 'living beings will die, and at the last make their beds in the ground' 237; o.o. 1383, 1426: **Xwar.** XIV **töşen-** ditto *Qutb* 185.

VUD **tüşne:-** Hap. leg.; Den. V. fr. **tüşün**; lit. 'to settle down in lodgings'. **Xak.** XI **yaşın atıp yaşnadı: tuma:n tu:rup tüşnedi:** 'the lightning flashed; the mist rose and became stationary' *Kaş. I* 236, 2; n.m.e.

Dis. DŞR

D **taşra:** (d-) Adv. of place fr. **1 taş**; 'outside'. Survives only(?) in SW Osm. **taşra**

which seems to have been borrowed fr. some other language, since all the cognate forms in Osm. begin with **dı-**. **Türkü** VIII **taşra: yorıyu:r** 'they are marching out' *I E* 11–12; a.o. *I E* 26, *II E* 21 (**aşsız**): **Xak.** XI **tamğa: suvı: taşra: çıkıp ta:ğığ öte:r** 'the water of the tributary comes out and pierces the mountain' *Kaş. I* 424, 17; n.m.e.: XIII(?) *Tef.* **taşra** 'outside; (to come) out' 291: **Xwar.** XIV ditto *Qutb* 173: **Osm.** XIV ff. **ṭaşra** (XIV and XV sometimes **daşra**) 'outside, outwards'; c.i.a.p. *TTS I* 684; *II* 885; *III* 674; *IV* 745: XVIII **taşra** in *Rūmī, bīrūn* 'outside' *San.* 261r. 12; a.o. *do.* 157r. 11 (**taşğaru:**).

D **tüşrük** (**d-**) Hap. leg.; abbreviated Pass. Dev. N./A. fr. **tüşür-**; lit. 'which is let fall, or caused to fall', or the like. **Uyğ.** VIII ff. **tüşrük xwa çeçeklerig tize urıp** 'arranging in order the flowers deposited (on the altar)' *U II* 47, 75–6.

D **tüşrüm** (**d-**) Hap. leg.; abbreviated N.S.A. fr. **tüşür-**; the semantic connection is obscure. **Arğu:** XI **tüşrüm** *kull daḥāca mina'l-ğazl* (MS. *'azl*) 'a ball of thread' *Kaş. I* 485.

Dis. V. DŞR-

D **taşur-** Caus. f. of **taş-**; 'to cause to overflow'. Survives with extended meanings in SW Osm. **taşır-**; elsewhere **taşır-** seems to be the Caus. f. of **taşu:-** **Kaş.** XI **ot eşiç taşurdı:** 'the fire made the pot boil over' (*afārat*); also used of any liquid that overflows its container *Kaş. II* 78 (**taşurur, taşurma:k**); **taşırka:n** (*sic*; after **-K-**) **kö:zlüg** 'a man with protruding eyes' (*al-cāḥiẓ*) *I* 521.

D **tuşur-** (**d-**) Caus. f. of **tuş-**; survives in SW Tkm. **du:şur-**. **Xak.** XI **ol meni: sa-ŋa: tuşurdı:** 'he brought about a meeting (*awqa'a'l-mulāqāt*) between me and you' *Kaş. II* 78 (**tuşurur, tuşurma:k**); *KB* 2370 (**okçı:**): **Xwar.** XIV **tuşur-** seems to mean merely 'to meet' *Qutb* 187.

D **tüşür-** (**d-**) Caus. f. of **tüş-**; 'to let fall, to order to dismount', etc. S.i.a.m.l.g.; NE Tuv. **düjür-**; SW Az., Osm., Tkm. **düşür-**. **Türkü** VIII *T* 27 (**asın-**): VIII ff. Yen. **inip̈izke: éçip̈izke: iŋen yükı:** (*sic*, but dubious?) **siz** (?so read, *Malov* has *ıŋz*) **tüşürtip̈iz** 'you have allowed your younger and elder brothers to lay down a female camel's load' *Mal.* 28, 9 (an unsatisfactory inscription, the last words are improbable): **Uyğ.** VIII ff. Bud. **kişi üze teŋri tüşüreyin** 'I will bring gods down to men' *TT V* 12, 122; a.o. *U IV* 8, 12 (*I* 39, 12; **egin**): **Xak.** XI **ol eligdi:n yarma:k tüşürdi:** 'he dropped (*asqaṭa*) the *dirham* (etc.) from his hand'; and one says **men anı: attın tüşürdüm** 'I made him dismount (*anzaltuhu*) from his horse', also for 'I made him fall off' (*asqaṭtuhu*) *Kaş. II* 78 (**tüşürür, tüşürme:k**); **kelse: öme: tüşürgil** 'if a guest comes, invite him to dismount' (*anzilhu*) *II* 316, 10; *KB* (the advantage of speech is great) **yérinçe tüşürse beğüttür kuluğ** 'it brings greatness to a slave if he lets it drop at the appropriate place' 1001; o.o. 2347–9 (**1 to:y**): **Xwar.** XIII **düşür-** 'to unload; to cause to fall' *'Ali* 25, 55: XIV **tüşür-** 'to help (someone) to dismount, or come down' *Qutb* 191; *Nahc.* 106, 8: **Kom.** XIV **tüşür-** 'to unload' *CCI*; 'to cast down (into hell)' *CCG*; *Gr.* 261 (quotn.).

Tris. DŞR

D **tüşürgü:** (**d-**) Hap. leg.; Dev. Conc. N. fr. **tüşür-**. **Xak.** XI **tüşürgü:** 'the place where water discharges (*fūhatu'l-mā'*) into a river, and, also the place where water discharges (*mafraġu'l-mā'*) from a mill-stream into the river', and the like *Kaş. I* 490.

D **tüşürgü:n** (**d-**) Hap. leg.; Pass. Dev. N./A. fr. **tüşür-**; cf. **tüşğün**. **Xak.** XI **tüşürgu:n** 'the gum tragacanth tree' (*şaqaru'l-kaṭīrā'*) in one dialect *Kaş. I* 522.

Dis. DŞS

D **tüşsüz** Priv. N./A. fr. **1 tüş**; n.o.a.b. **Uyğ.** VIII ff. Bud. (if a man has no faith, even if he understands the meaning of the (mystical) letters) **tüşsüz kuruğ kalır** 'it is without (beneficial) results and useless' *TT V* 26, 96.

Dis. V. DŞŞ-

D **tuşuş-** (**d-**) Recip. f. of **tuş-**; survives in SW Tkm. **du:şuş-**. **Uyğ.** VIII ff. Bud. **aḍında ançulayu kelmişler birle tuşuşmakı bolur** 'on the other hand, it means their meeting the *Tathāgatas*' *U II* 35, 26–8: Civ. **bu tuşuşmak atlığ ırk** 'this hexagram meaning "meeting" ' *TT I* 13.

Mon. DY

ta:y 'a one- or two-year-old foal', older than a **kulun**. S.i.a.m.l.g., see *Shcherbak*, p. 91; l.-w. in Pe. and other languages *Doerfer* II 863. **Xak.** XI **ta:y** *al-muhr* 'a colt' *Kaş. III* 158 (verse); *I* 313 (**aḍgırlan-**), a.o.o.: *KB* (if you ride a fine cross-bred horse or) **tāzī tay** 'an Arab colt' 5803: XIV *Muh. al-muhr* **ta:y/ṭa:y** *Mel.* 7, 15; *Rif.* 79; (*al-muhr* **kulu:n**) *al-filw* 'foal' **ṭa:y** 69, 12; 170: **Çağ.** XV ff. **ṭay** (*sic*) *kura-i asb* 'a foal', one or two years old *San.* 261r. 23: **Kıp.** XIII *al-muhr* **ṭa:y** (and *al-muhru'l-ṣağīr* **ku:lun**) *Hou.* 12, 9; (*al-muhr ibn sana* **ku:lun**) *ibn sanatayn* **ṭa:y** *do.* 12, 12: XIV **ṭay** *al-muhr İd.* 67: XV ditto *Kav.* 61, 19; *Tuh.* 33b. 9.

1 to:y originally 'a camp' in the physical sense of an aggregate of tents; thence the people living in such a camp, 'a community'; thence any 'large gathering'; and finally 'a feast', and esp. 'a wedding feast'. In the last sense s.i.a.m.l.g. See *Doerfer* III 1352. **Türkü** VIII ff. Man. (the whole people) **toy kapğıŋa tegi bardılar** 'went sa far as the gate of the (royal) camp' *TT II* 8, 65 (see note thereon, which is open to some criticism): **Uyğ.** VIII ff. Bud. Sanskrit (*saṃghāt saṃgham* 'from religious community to religious community'

kuvra:ğtın kuvra:ğka:) *pūgāt pūgam* 'from (civil) community to (civil) community' **toytın toyka:** *TT VIII G.*5: Civ. (the bride's dowry, food) **toyı** 'the wedding feast' *Fam. Arch.*, l. 170; **toydakı koynka** 'for sheep for the wedding feast' *do.* 67: **Xak.** XI **to:y** *al-mu'askar* 'a (military) camp'; hence one says **xa:n to:y** 'the camp of the *xāqān*'; the Oğuz do not know this word *Kaş. III* 141; (death) **to:ydın anı: köçürge:n** *yanfīhim min mu'askarihim* 'drives them out of their camp' *I* 522, 5: *KB* **tüşürse toyuğ körse ot suv talu** 'when he pitches camp, he should look for the best grazing and water' 2349; a.o. 2347: XIII(?) *Tef.* **toy** 'a gathering' 306: XIV *Muh. al-cumā'atu'l-kaṯīra* 'a large gathering' **to:y** *Mel.* 5, 13; 6, 4; *Rif.* 76 (quoted as a word containing **-o:-**): **Çağ.** XV ff. **toy** *ṭoy diyāfat ma'nāsına* 'feast' *Vel.* 225: **toy** (1) *caşn wa macma'-i surūr* 'a feast or joyful gathering' in general (quotn.) and *sūr wa 'arūsī* 'a wedding feast' in particular *San.* 188r. 10; **ṭoy** ditto 261 v. 10 (quotn.): **Xwar.** XIII(?) (Oğuz Xan) **beḏük toy bérdi** 'gave a great feast' . . . **toydın soŋ** 'after the feast' *Oğ.* 90–4: XIV ditto *Qutb* 181; *MN* 76: **Kom.** XIV 'feast, wedding feast' **toy** *CCI*, *CCG*; *Gr.*: **Kıp.** XIV **ṭoy** *al-walīmatu'l-kabīra* 'a great feast' *Id.* 67: **Osm.** XIV ff. **toy** 'feast'; common *TTS I* 696; *II* 901; *III* 684.

2 to:y 'potters' clay'. Survives only(?) in NE. **Xak.** XI **to:y** *ṭīnu'l-xazaf* 'potters' clay', hence 'a clay pot' is called **to:y eşiç** *Kaş. III* 141.

VU **3 to:y** Hap. leg.; perhaps to be connected with **to:ḏ monçuk**, see **to:ḏ**. **Xak.** XI **to:y** 'the name of a medicinal plant' (*nabt yutadāwā bihi*) *Kaş. III* 141.

S **4 to:y** See **to:ḏ**.

S **tüy** See **tü:**.

Mon. V. DY-

tay- (?**ta:y-**) 'to slip, slide, slip up', and the like. S.i.a.m.l.g.; SW Tkm. **ta:y-**. **Uyğ.** VIII ff. Bud. Sanskrit *cyūta* 'having sunk' (in the technical sense of sinking, or slipping down, to rebirth in a lower form of existence) **ta:yma:[k]** *TT VIII C.*13; **yétinç kün tayıp eşgek karnınta** [gap] 'on the seventh day I shall slip down (and be reborn) in the womb of a donkey' *U III* 26, 20–1; **ıya taya** is read in *U II* 29, 18 and 24, the context is of a man in distress, **ıy-**, q.v., normally means 'to oppress', which is hardly relevant, 'slipping' might be, but the words may be merely a misreading of **aya tapa** 'asking and serving': **Xak.** XI **er taydı:** 'the man slipped' (*zalaqa*); also used of any animal when its feet slip in rain or mud *Kaş. III* 243 (**taya:r, tayma:k**); a.o. *III* 166, 20: XIII(?) *Tef.* **ṭa:y-** (of a camel on slippery ground) 'to slip' 282: **Çağ.** XV ff. **tay-** *lağzīdan* 'to slip' *San.* 166r. 5 (quotns.): **Kıp.** XV *lazaqa* **ṭay-** *Tuh.* 18b. 3.

S **tıy-** See **tı:ḏ-**.

S **toy-** See **to:ḏ-**.

tuy- (**d-**) 'to perceive, notice, feel', and the like. S.i.a.m.l.g. except NE; SW Az., Osm., Tkm. **duy-**. **Türkü** VIII (we crossed the Ertiş river and approached the enemy) **kelmişi: alp téḏi: tuymadı:** 'they said "it would be difficult for them to approach" and did not notice us' *T* 38: VIII ff. *IrkB* 61 (**ilin-**): **Uyğ.** VIII ff. Man.-A **kentü inça tuymazlar** 'they do not themselves notice this' *M I* 10, 20: Bud. in the account of the *nidāna* series in *U II* 5 ff. the formula (I wondered why something happened and) **sakınıp oḏğurak tuydum** 'after thinking I became vividly aware of' (the reason) occurs several times, 5, 16, etc.; o.o. *TT V* 24, 79; *VI* 137, 460–2: **Xak.** XI **er ı:şın tuydı:** 'the man perceived (*aḥassa*) what was hidden in the affair and noticed it' (*ṣa'ara bihi*) *Kaş. III* 244 (**tuya:r, tuyma:k**); **ö:ḏ keçe:r kişi: tu:yma:s** 'time passes, but a man does not notice it' *I* 44, 18: **Çağ.** XV ff. **tuy-** ('with **-u-**') *fahmīdan* 'to understand' *San.* 187r. 25 (quotn.): **Kom.** XIV 'to notice, become aware' **tuy-** *CCG*; *Gr.*: **Kıp.** XIV **ṭuy-** *aḥassa Id.* 67

Mon. V. DYA-

taya:- (**d-**) 'to prop (something *Acc.*) up; to lean (it) against (something)'. Survives only (?) in SW Az., Osm., Tkm. **daya-**. Cf. **tire:-**. **Xak.** XI **ol anı: taya:dı:** *'amadahu ḥattā nahaḍa 'alayhi* 'he supported him so that he stood up' *Kaş. III* 274 (**taya:r, taya:ma:k**): **Çağ.** XV ff. **taya-** *takiya dādan* 'to give support'; **tayat-** is used in the same sense *San.* 166v. 2 (quotns.): **Kıp.** XIV **ṭaya-** *asnada* 'to support; lean (something) against (something)' *Id.* 67.

Dis. DYD

E **tuytrum** See **tütrüm**.

Dis. V. DYD-

D **tayıt-** Hap. leg.; Caus. f. of **tay-**; cf. **taytur-**. **Xak.** XI **ol anı: suvka: tayıttı:** 'he made him slip (*alzaqahu*) into the water' *Kaş. II* 325 (**tayıtu:r, tayıtma:k**).

D **taytur-** Caus. f. of **tay-**; s.i.m.m.l.g.; SW Tkm. **ta:ydır-**. **Xak.** XI **ol anı: suvka: tayturdı:** 'he made him slip (*alzaqahu*) into the water' (etc.) *Kaş. III* 192 (**taytur⟨ur⟩, tayturma:k**).

D **tuytur-** (**d-**) Caus. f. of **tuy-**; survives in SE Türki **tuydur-** 'to notice' *J̌arring* 315; SW Tkm. **duydur-** 'to make known, to inform'. **Uyğ.** VIII ff. Bud. **bilig tuyturdaçı kértgünç** 'the faith which makes (a man) aware of wisdom' *USp.* 59, 5–6: **Xak.** XI **ol maŋa: sö:z tuyturdı:** 'he made me aware (*aftananī*) of the statement and informed me of it' (*'arrafanīhi* (sic!) *ḏālika*) *Kaş. III* 192 (**tuyturur, tuyturma:k**): **Çağ.** XV ff. **tuydur-** ('with **-u-**') *fahmāndan* 'to cause to understand' *San.* 188r. 6: **Osm.** XIV and XVI **duydur-/ṭuydur-** 'to inform, make aware'; in two texts *TTS I* 235; *IV* 254.

Dis. DYĞ

D **taya:k** (**d-**) Conc. N. fr. **taya:-**; lit. 'prop, support', but usually in modern languages specifically 'walking stick', and the like. S.i.a.m.l.g.; SW Az. **dayağ**; Osm. **dayak**; Tkm. **tayak** (irregular, l.-w. fr. some other language); l.-w. in Pe. and other languages, *Doerfer* II 864. **Uyğ.** XIII ff. Bud. Sanskrit *dvisrayeṇa* (*?sic*) 'by the two supports' **2 törlög ta:ya:ğ üze:** *TT VIII A.4*; **eḍgüke teġmeklig yük yüḍmekniŋ tayakı tétlr** (faith) 'is called the support for assuming the burden which leads to good' *TT V* 22, 43; o.o. *do.* 44; 24, 53–80: Civ. *TT I* 191 (**bütgü:**): **Xak.** XI **tayak** *al-'aṣā* 'staff, walking stick'; and one says **kuḍe:gü: tayak bé:rdı:** 'the bride-groom (*al-xatan*) gave a maid-servant or slave, so that the bride dismounted from her horse supporting herself on him' (*muttakīya*(*n*) *'alayhi*); this is a custom of the wealthy so that he (the slave) becomes the property (of the bride) *Kaş. III* 166 (prov.); **taya:k** *'aṣā I* 417, 6: *KB* (I have become infirm) **tayak tuttı elgim** 'my hand has grasped a staff' 5633: XIII(?) *Tef.* **tayak** 'staff' 282: **Çağ.** XV ff. **tayağ/tayak** *degnek* 'walking stick' *Vel.* 181 (quotns.); **tayağ/tayak** *takīya* 'support'; it is a Dev. N. fr. **taya-** *takīya dādan*; and metaph. *çūb-i dast* 'a walking-stick' *San.* 167r. 13 (quotn.): **Kom.** XIV 'staff' **tayak** *CCG.*; *Gr.*: **Kıp.** XIII *al-'akkāz* 'staff, crutch' **ṭaya:k** *Hou.* 39, 2: **Osm.** XIV ff. **dayak** 'support, walking stick'; in several texts *TTS II* 263; *III* 676 (**ṭayak**); *IV* 747.

D **tayığ** Dev. N./A. fr. **tay-**; 'slippery, unstable'. N.o.a.b. **Xak.** XI **tayığ yé:r** *al-mazlaqa mina'l-arḍ* 'slippery ground' *Kaş. III* 165: *KB* (luck is faithless, disloyal, and fickle; it suddenly flies off and) **aḍakı tayığ** 'its feet are liable to slip' 670: XIII(?) *Tef.* **tayığ** (of the ground) 'slippery' 282.

tayuk Hap. leg.; syn. w. **taylaŋ**; there must be some etymological connection between the two, but **-laŋ** is not a known Turkish Suff. and both may be l.-w.s. Atalay also suggests a connection with SW XX Anat. **dayı** 'good, good-looking' (of a man or animal) *SDD* 408. **Xak.** XI **tayuk er** 'a young, elegant, fastidious (*al-ṣābbu'l-ẓarīfu'l-mutaqazziz*) man' *Kaş. III* 166.

S **tuya:ğ** See ***tuña:ğ**.

D **tuyuk** 'closed, niggardly (i.e. with closed hands)', and the like. S.i.s.m.l. in NE and NC; Tuv. **duyuk**; cf. **tuyın**. Pass. Dev. N./A. fr. ***tu:-** (see **to:-**) with euphonic **-y-** inserted. **Xak.** XI **tuyuk kişi:** 'a niggardly (*al-munqabiḍ*) man': **tuyuk kün** 'a rainy, foggy (*dacn wa dabāb*) day': **tuyuk kapuğ** 'a closed (*muġlaq*) door' *Kaş. III* 166: **Çağ.** XV ff. **tuyuk** (spelt) *cinās* 'a pun', which is one of the literary conceits (quotn.); and *cinās* in Turkish is a special metre which they called *baḥr-i tūyūq*; it is a *raml musaddas maqṣūr* as stated (with an example) in Nawā'ī's work on prosody *Saṇ.* 188r. 23 (the **tuyuk/tuyuğ** is a well-known early Turkish verse form used, inter alia, by *Qāḍī Burhanu'l-dīn*; the semantic connection is obscure).

tayğa:n 'greyhound, borzoi'; prob. an old animal name ending in **-ğa:n**. Survives in some NEI anguages, SE Türki, and NC Kır.; in other languages **tazı** ('Persian') is usually used in this sense; l.-w. in some languages see *Doerfer* II 866. **Xak.** XI **tayğa:n** 'a slim lop-eared (*al-aqabbu'l-aḍḍaf*) kind of dog' *Kaş. III* 174 (prov.); three o.o.: XIV *Muh.*(?) *salūqī* 'greyhound' **ṭayğa:n** *Rif.* 174 (only).

VUF **tayğu:n/toyğun** n.o.a.b.; presumably some kind of high official. The first syllable is prob. Chinese *t'ay* 'great' (*Giles* 10,573); Vilh. Thomsen in *Inscriptions de l'Orkhon déchiffrées*, Helsingfors, 1896, p. 177, note 84 suggested that the second syllable was the Collective Suff. **-ğun** but this seems improbable. It is more likely to be a Chinese word, but there are phonetic objections to the suggestion that it is *kuan* 'official' (*Giles* 6,341). The two words may be different, the second vowel in the second is uncertain. **Türkü** VIII **ığar oğlanıŋızda: tayğu:nıŋızda yeğde: igiḍür ertigiz** 'you fed (the people?) better than your sons and high officials' *I SE*; [gap] **bunça: beḍizçi:g toyğun elteber kelü:rti:** 'brought so many decorators, high officials(?), and *eltebers*' *I NE.*

Tris. DYĞ

VU?D **taya:ğu:** 'pebbles' and the like; the Uyğ. spelling **tuyağu** occurs in a damaged passage and may be an error, but equally the word may be misvocalized in *Kaş.*; **taya:ğu:** is morphologically a Dev. N. fr. **taya:-** but there is no obvious semantic connection. **Uyğ.** VIII ff. Bud. (now it has become our fate) **utun yavız braman[lar]nıŋ taş** (VU) **tuyağu teġ irig yavğ[an yüz]lerin körgeli** 'to see the faces of the shameless, evil Brahmans which are as tough and hard as stone and pebbles' *U III* 17, 11–13: **Xak.** XI **taya:ğu:** *al-nubla wa'l-madara* 'pebbles and clods of clay' *Kaş. III* 174.

D **tayaklığ** (**d-**) P.N./A. fr. **taya:k**. N.o.a.b. **Uyğ.** VIII ff. Bud. **aşnuki ikigüke tayaklığ tirig bolmak ögdisiz ol** 'it is not praiseworthy to come to life with the support of the first two' *TT V* 26, 110; o.o. *do.* 28, 127–8.

D **tayaklık** (**d-**) A.N. fr. **taya:k**; n.o.a.b. **Uyğ.** VIII ff. Bud. (just as the sound constantly rises from a drum . . .) **eligke tayaklıkın** 'with the help of the hand' (wood and leather) *Suv.* 375, 7–8; **bu yağız yér tayaklıkın bütgülük neçe eḍler bar erser** 'whatever commodities must be produced with the help of the brown earth' *do.* 530, 1–2; a.o. *Hüen-ts.* 1949: **Xak.** XI *KB* (do not take chances with the enemy, know that he is powerful) **tayaklık yağıka temür kalkan ét** 'make an iron shield your support against the enemy' 4263.

D **tuyağlığ** P.N./A. fr. **tuya:ğ (tuña:ğ)**; n.o.a.b. **Türkü** VIII ff. *IrkB* 5 (**ağğırlık; ?tuyo:ğlu:ğ**): **Xak.** XI **tuyağlığ yılkı:** *ḫayawān dū ḥāfir* 'a hooved animal' *Kaş. III* 178.

D **tuyuğsuz (d-)** Hap. leg.?; Priv. N./A. fr. ***tuyuğ**, Dev. N. fr. **tuy-**; 'without perception'. **Uyğ.** VIII ff. Bud. *TT VI* 460 (**belgü:-süz**).

Tris. V. DYĞ-

D **tayaklan- (d-)** Refl. Den. V. fr. **taya:k**; n.o.a.b. **Xak.** XI **er tayaklandı:** 'the man owned a walking-stick' (*'aṣā*) *Kaş. III* 197 (**tayaklanu:r, tayaklanma:k**); a.o. 198, 8.

D **tayuklan-** Refl. Den. V. fr. **tayuk**; n.o.a.b. **Xak.** XI **yigit tayuklandı:** *tazayyā'l-fatā bi-zayyi'l-ẓurfā'* 'the youth dressed elegantly' *Kaş. III* 197 (**tayuklanu:r, tayuklayma:k**).

Dis. DYL

(?D) **taylaŋ** Hap. leg.; syn. w. **tayuk**, q.v. **Xak.** XI **taylaŋ er** *al-raculu'l-ẓarīfu'l-laṭīfu'l-qaddi'l-waḍīyu'l-lawni'l-naqīyu'l-ṯawb* 'an elegant man with a graceful figure, a clear complexion, and clean clothes'; this is mainly used of youths (*al-fityān*); one says **taylaŋ yigit** 'a fastidious (*mutaqazziz*) elegant youth' *Kaş. III* 386.

Dis. DYN

teyiŋ (**?téyiŋ**) 'squirrel', and by extension 'squirrel skin'; *Kaş.*'s form and translation must be due to a misunderstanding. S.i.a.m.l.g. except SW, usually as **tiyiŋ/tiyin/ti:n**, see *Shcherbak*, p. 142; the squirrel skin was used as a currency unit in early Russia during the period when coins were scarce, and the word as **ti:n** still survives in some languages, including SW Tkm. for 'kopek'; l.-w. in Pe. and other languages in this last sense, see *Doerfer* II 1013. **Türkü** VIII **kara: kişi:n kök teyiŋi:n** 'their black sable and grey squirrel skins' *II N* 11–12; *S* 12: **Xak.** XI **teğiŋ** *al-sammūr* 'sable' *Kaş. III* 370: *KB* **ağı çuz téyiŋ kiş alır sen térip** 'you collect and acquire treasure, brocade, squirrel, and sable skins' 5367; **téyiŋ kiş öŋi tutı dunyā içi** 'the interior of the world assumed the (dark) colour of squirrel and sable' 5825: XIV *Muh. al-sincāb* 'squirrel' **téyiŋ** *Mel.* 72, 8; *Rif.* 174: **Çağ.** XV ff. **téyin** (spelt) *sincāb San.* 203v. 5 (quotns.): **Kom.** XIV 'squirrel, miniver' **teyin** *CCI*; *Gr.*: **Kıp.** XIII *al-sincāb* (VU) **teyin** *Hou.* 11, 13: **Osm.** XIV to XVIII **teyin** 'squirrel' in 4 texts *TTS II* 892; *IV* 752.

F **toyın** '(Buddhist) monk'; l.-w. fr. Chinese *tao jên* same meaning (*Giles* 10,780 5,624). N.o.a.b.; became a l.-w. in Pe., Mong., and other languages, where it sometimes acquired other meanings, see *Doerfer* II 993. Yakut **toyon** 'master, governor, official, mayor', and the like, *Pek.* 2706, is clearly a l.-w. fr. Mong. after it had acquired these extended meanings. **Uyğ.** VIII ff. Bud. Sanskrit *bhikṣu* 'monk' **toyın** *TT VIII A.*19, *C.*4; o.o. *H.*1 (**okı:-**; spelt **toyu:n**), etc.; **üküş miḍik toyınlar** 'many laymen and monks' *TT IV* 4, 10; o.o. *U III* 34, 5 (ii); 36, 23; *TT VII* 40, 74, etc.: Civ. **enetkek toyın** 'the Indian monk' *TT VII* 14, 1; **toyın** and **toyın kulı** 'monk's servant' are fairly common in *USp.*; sometimes used as a P.N. e.g. as the name of a witness in 16, 25–32: XIV *Chin.-Uyğ. Dict.* 'Buddhist monk' **toyın** *Ligeti* 268; *R III* 1175: **Xak.** XI **toyın** *al-'ilc min ummati'l-kafara* 'an infidel among the pagans'; he has the same position among them as an *'ālim* or *muftī* among us; he lives constantly with the idols and reads the books and legal pronouncements of the pagans, God protect us from them *Kaş. III* 169; o.o. *III* 84 (**yükün-**); 377. 1 (**tapığsa:k**): **Kıp.** XIV **ṭoyin** (MSS. *ṭayın*) *al-ra'is fi dīn Uyğur* 'a leader in the religion of the Uyğur' *Id.* 67.

D **tuyın** Hap. leg.; syn. w. **tuyuk**, q.v.; presumably Dev. N./A. fr. ***tu:-** (see **to:-**). **Xak.** XI **tuyın er** 'a mean, niggardly (*al-ḍanīnu'l-munqabiḍ*) man' *Kaş. III* 169.

D **tayanç (d-)** Dev. N. fr. **tayan-**; apparently a title of office; n.o.a.b.; cf. **taya:ŋu:**. **Uyğ.** VIII ff. Bud. (if a virtuous young man or woman) **beğke işike ınanç tayanç bolğalı küseser** 'wishes to become a confidant or assistant of a *beg* or his lady' *TT VII* 40, 52; a.o. *U III* 62, 2 (ii).

S **tuynak** See ***tuña:ğ**.

Dis. V. DYN-

D **tayan- (daya:n-)** Refl. f. of **taya:-**; 'to support oneself by, lean on, or rely on (someone or something *Dat.*)'. S.i.a.m.l.g.; **dayan-** in NE Tuv.; SW Az., Osm., Tkm. **Türkü** VIII ff. Man. *Chuas.* 175–6 (**ınan-**): **Uyğ.** VIII ff. Bud. **söğütke tayanıp turdı** 'he stood leaning against a tree' *U III* 22, 14; **aḍırtlamakka tayanıp** 'relying on discrimination' (between the good and bad in all doctrines) *Suv.* 302, 23; o.o. *do.* 297, 10; 589, 4; *TT VIII E.*8 (**iğiḍ-**); *USp.* 100, 5: **Xak.** XI **ol maŋa: tayandı:** 'he leant on (*ittaka'a 'alā*) me'; also used when one leans on anything *Kaş. III* 190 (**tayanu:r, tayanma:k**); o.o. *III* 161, 2; 380 (**taya:ŋu:**): *KB* **tayanma tirilgilikke** 'do not rely on life' (it passes like a dream) 1332: **Çağ.** XV ff. **tayan-** 'to lean' (*takīya kardan*) in general, and 'to lean one's back against (something)' in particular *San.* 166v. 21 (quotn.): **Xwar.** XIV **tayan-** 'to support oneself on (something *Dat.*)' *Qutb* 168: **Kıp.** XIII *ta'akkaza* 'to lean on' **ṭaya:n-** *Hou.* 39, 2: XIV **ṭayan-** *istanada wa ittaka'a* 'to support oneself, lean on' *Id.* 67: XV *ittaka'a* **tayan-** *Tuh.* 4b. 9; a.o. *do.* 84a. 3: **Osm.** XV ff. **dayan-** (and **ṭayan-**) 'to rely on'; in several texts *TTS I* 182; *III* 170; *IV* 193.

D **tuyun- (d-)** Refl. f. of **tuy-**; 'to have, or acquire perception, or awareness'; n.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 120 (**añığ**): Bud. Sanskrit *bodhyaṅgā* 'the constituent parts of enlightenment' **tuyu:nma:k bölökleri** *TT VIII A.*15, 21, 22; (how can they fill their

minds with it and yet) **tuyunmasar** 'not acquire enlightenment?' *Hüen-ts.* 115; a.o. *USp.* 43, 9.

Tris. DYN

D **taya:ŋu:** (d-) Crasis of **taya:ŋğu:**. Conc. N. fr. **tayan-**; n.o.a.b., but see *Doerfer* II 994. Cf. **tayanç**. **Xak.** XI **taya:ŋu:** (mis-spelt in MS.) *fī aṣli'l-luğati'l-ḥācib* in the original terminology 'Chamberlain'; then, when the word *ḥācib* came into use it became obsolete (*turika*); it is derived from the word **tayandı:** *i'tamada* 'he relied on'; the king relies on the Chamberlains and the common people also rely on them to communicate their representations to him and get a reply from him *Kaş. III* 380: XIII(?) *Tef. murtafaq* 'resting place' **tayanğu** (or? **tayaŋu**) 282.

Dis. DYS

taysı: See **tayşı:**.

Dis. V. DYS-

D **tuysuk-** (d-) Hap. leg.; Emphatic (?, normally Pass.) f. of **tuy-**. **Xak.** XI **er tuysukdı:** *faṭuna'l-racul mā yumkar ma'ahu wa yukāyad* 'the man became aware of the trap and snare that were laid for him' *Kaş. III* 195 (**tuysuka:r, tuysukma:k**).

Dis. DYŞ

F **tayşı:** a Chinese phr. which became a l.-w. in Mong., prob. direct and not through Turkish, in which case the Çağ. word was prob. borrowed fr. Mong. In Mong. it is a very high title (*Kow.* 1551 'vizir, prime minister'; *Haltod* 389 ditto). The first syllable is certainly *t'ai* 'great' (*Giles* 10,573); 'chief minister' is *t'ai tsai* (*Giles* 11,490); this might be the word in Türkü, if it was transcribed **taysı**, but can hardly be the word in Çağ. which looks more like *t'ai shih* (*Giles* 9,683) 'chief historiographer' (or 'astrologer'); *v. G.* (*Index to TT I–V*, p. 42) suggested that the Türkü word was *t'ai tzŭ* (*Giles* 12,317) 'prince', but this phr. actually means 'senior prince, heir apparent', and could hardly be used in the Plur. **Türkü** VIII ff. Man. **kunçular taysılar** (or **tayşılar**?) **uluğ atlığlar** 'the royal consorts, chief ministers(?), and notables' *TT II* 8, 64: **Çağ.** XV ff. **tayşı** (spelt) in the language of the Chinese (*Xiṭā'i-yān*) *dabīr wa ḥāḍiq wa māhir wa ustād* 'secretary, expert, master-craftsman', also spelt **ţayşı** *San.* 167r. 17; **ţayşı** in Mongolian, 'scribe (*nivīsanda*), expert, master-craftsman' *do.* 261r. 25.

Dis. V. DYŞ-

D **tayış-** Hap. leg.; Recip. f. of **tay-**. **Xak.** XI **ol anıŋ birle: tayışdı:** 'he competed with him in sliding' (*fī'l-talazzuq*) *Kaş. III* 188 (**tayışu:r, tayışma:k**).

Dis. V. DYZ

D **tuyuz-** (d-) Caus. f. of **tuy-**; 'to cause, or allow (someone) to become aware', etc. N.o.a.b.; cf. **tuytur-**. **Türkü** VIII ff. Man. **kimke** [gap] **éştürmez tuyuzmaz** 'it does not allow anyone to hear or become aware of . . .' *M III* 10, 7 (iii): **Uyğ.** VIII ff. Bud. *TT VI* 335–6 (**bildüz-**).

Mon. DZ

ta:z (? **d-**) 'bald'; s.i.a.m.l.g., w. some extended meanings, usually as **taz/tas**; NE Tuv. **tas**; SW Az., Osm. **daz**; lacking in Tkm.; a l.-w. in Hungarian as *tar*, borrowed fr. an early L/R dialect. **Uyğ.** VIII ff. Civ. in a list of persons from whom a horse tax of '5 coppers' was collected one of those concerned is (PU) **Çoba Yıkmış** and another (PU) **Yıkmış Taz**, possibly 'the bald Yıkmış' (but other readings are possible) *USp.* 54, 5; a.o. *H II* 18, 45: **Xak.** XI **ta:z** *al-aqra'* 'bald': **ta:z at** *al-farasu'l-abras* (not an ordinary word; the prov. below suggests either 'with sore feet' or 'unshod') horse': **ta:z ko:y** 'a hornless (*al-acamm*) sheep'; **ta:z yé:r** *al-sabaxa qalila* ⟨omission⟩ 'salty ground with scanty ⟨vegetation?⟩'; **ta:z at tava:rçı: bolma:s** 'an *abras* horse is no use for carrying merchandise because its hooves are bad' (*yakūn raḍī'a'l-ẓufr*) *Kaş. III* 148; *I* 99 (**ajmuk**); a.o.: **Çağ.** XV ff. **taz** 'a person who, by reason of baldness (*kaçal*) has no hair on his head' *San.* 155r. 17 (quotn.): **Kom.** XIV 'bald' **taz** *CCI*; *Gr.*: **Kıp.** XIV **taz** *al-aqra' Id.* 63: XV ditto *Kav.* 60, 9; *Tuh.* 4a. 6: **Osm.** XIV ff. **daz** 'bald'; c.i.a.p. *TTS I* 182; *II* 264; *III* 171; *IV* 193.

1 ti:z (d-) 'knee'; s.i.a.m.l.g., usually as **tiz/tis**; SW Az., Osm. **diz**; Tkm. **di:z** (*sic*). **Türkü** VIII ff. *IrkB* 60 (**beğli:z**): **Uyğ.** VIII ff. Bud. *U II* 47, 78 etc. (**çökit-**): **Xak.** XI **ti:z** *al-rukba* 'knee' *Kaş. III* 123: *KB* 712 (**tuşa:-**): XIII(?) *Tef.* **tiz** 'knee' 301: XIV Muh. *al-rukba* **di:z** *Mel.* 48, 5; *Rif.* 142 (in margin **ti:z**): **Çağ.** XV ff. **tiz** *diz zānū ma'nāsına* 'knee' *Vel.* 188 (quotn.); **tiz** ('with **-i-**') *zānū San.* 194r. 19 (quotn.): **Kom.** XIV 'knee' **tiz** *CCG*; *Gr.*: **Kıp.** XIII *al-rukba* **tiz** *Hou.* 41, 6: XIV ditto *Id.* 38; **diz** *al-rukba*, also called **tiz**, but **diz** is commoner *do.* 48: XV *al-rukba* **tiz** *Kav.* 61, 7; *Tuh.* 16b. 8: **Osm.** XIV ff. **diz** 'knee'; noted in several common phr. *TTS I* 213–14; *II* 309; *III* 201–2; *IV* 234.

F **2 ti:z** in spite of *Kaş.*'s remarks almost certainly a l.-w. fr. Pe. *diz/dij* 'a castle', esp. one in a commanding position. The word occurs among the Mon.s in *Kaş.* but is sometimes vocalized *teyiz*, possibly implying *té:z*. **Xak.** XI **ti:z** *kull makān murtafi'* 'any high place'; the Pe. took this (word) and called their castles (*qilā'ahā*) **diz**; **ti:z** the name of a summer station (*muṣṭāf*) for Kāşğar; it is called **Tarığ Art Ti:z** because of its height (names of two other summer stations incorporating **ti:z** follow) *Kaş. III* 123; o.o. *I* 373 (**turuğ**): *II* 344 (**ţağlat-**): XIV *Muh.*(?) (in the Chapter *fī'l-arḍ*) *al-tall* 'a hill' **ti:z** *Rif.* 177.

1 to:z 'dust'. Survives as **toz** in NW Kk.; SW Az., Osm., and **to:z** in Tkm. In other

languages 'dust' is usually **tozaŋ/tozan** or **çaŋ** (? a l.-w.). Cf. **1 to:ğ**. **Türkü** VIII ff. (clouds were stationary above) **asra: toz turdı:** 'dust was stationary below' *IrkB* 15: **Uyğ.** VIII ff. Man. *TT III* 27 (**batıl-**): Bud. *TT VIII A*.6 (**topraklığ**); *U II* 39, 89, etc. (**topra:k**); Civ. *TT I* 5–6 (**topra:k**): **Xak.** XI **to:z** ('with back vowel') *al-ğubār* 'dust' *Kaş. III* 123; three o.o. translated *qaṣṭal* or *habā'*, both 'dust'; XIII(?) *Tef.* **to:zıŋ arasında** 'in the dust' 302: XIV Muh. *al-ğubār* **to:z** *Mel.* 75, 1; *Rif.* 178: **Çağ.** XV ff. **toz** *gard wa ğubār San.* 175v. 7: **Xwar.** XIII ditto *'Ali* 55: XIV ditto *Qutb* 183: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ğubār* **do:z** *Hou.* 5, 12: XIV **ṭoz** *al-ğubār Id.* 63; *al-qatām wa'l-ğabw wa'l-ğubār* 'dust cloud, mist, dust' **doz** *Bul.* 3, 5: XV *al-ğubar* **ṭoz** *Kav.* 58, 11; *Tuh.* 26b. 2.

2 to:z 'birch-bark'. S.i.a.m.l.g. as **toz/tos**; in SW only Az.; l.-w. in Pe. and other languages, see *Doerfer* II 960. **Uyğ.** VIII ff. Bud. (if one writes the *dhāraṇi*) **tozda** 'on birch-bark' (a leaf, paper, etc.) *U II* 70, 4 (ii): **Xak.** XI **to:z** *al-calizatu'llatī yulbas 'alā'l-qisīy* 'a strip which is wrapped round a bow' *Kaş. III* 123: **Çağ.** XV ff. **toz** (mis-spelt *tuz*) (7) 'the bark of the mountain almond tree' (*pūst-i diraxt-i bādām-i kūhī*) which is wrapped round bows to strengthen them, also called **tos**, Arabicized as *tūc San.* 175v. 15; **tos** a corruption of **toz** which is wrapped round bows and the like *do.* 176r. 18: **Kıp.** XIV **toz** 'the bark (*qişr*) of a tree with which bows are covered' (*yuğşā*) *Id.* 38: **Osm.** XIV–XVII **toz** 'a material used to wrap bows', including metaph. the beloved's eyebrows; in several texts *TTS I* 698; *III* 685; *IV* 758.

tu:z (**?d-**) 'salt', sometimes used metaph. S.i.a.m.l.g.; NE Tuv. **dus**; SW Az. **duz**; Tkm. **du:z** but Osm. **tuz**. **Uyğ.** VIII ff. Civ. (in a prescription) **kara tuz** 'black salt'(?; this might be **toz** 'birch-bark', the other ingredients are organic) *H I* 4; a.o. *II* 32, 39: **Xak.** XI **tu:z** ('with back vowels') *al-milḥ* 'salt' *Kaş. III* 123; six o.o. translated *al-milḥ*; **andı:n tama:r tüke:l tu:z** 'all kinds of saltiness (*al-malāḥa*; i.e. charm) ooze from him' *I* 60, 6; **avlalur ö:züm anıŋ tu:zı:ŋa:** 'my soul is hunted by his saltiness (charm)' *I* 296, 4: *KB* **bu şā'ir sözi sözke kattı tuzı** 'this poet's remark added its salt to the remark' 711; a.o. 1328 (**etmek**); 4222: XIII(?) *At.* **taturmaz eseninde tuz dōstıŋa** 'he does not during his lifetime give his friend salt to taste' 263: XIV *Muh. al-milḥ* **ṭu:z** *Mel.* 75, 8; *Rif.* 178: **Çağ.** XV ff. **tuz** ('with **-u-**') (1) *namak* 'salt' *San.* 175v. 9 (quotn.): **Xwar.** XIV ditto *Qutb* 188: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-milḥ* **ṭu:z** *Hou.* 17, 17; XIV ditto *Id.* 53; *al-milḥ* **(ṭ)duz** (*sic*) *Bul.* 8, 17: XV *milḥ* **ṭuz** *Tuh.* 35a. 5.

tö:z 'root, basis, origin', and the like. Survives only(?) in most NE dialects as **tös** *R III* 1264; cf. **tü:b, 1 kök, yıltız**. A l.-w. in Pe., *Doerfer* II 961. **Türkü** VIII ff. Man. (the five gods are . . .).**tözi yıltızı** 'the origin and root' (of everything on earth) *Chuas.* 47–8; *do.* 5–6 (**térin-**); a.o.o.: **Uyğ.** VIII ff. Man. **öz tözlerin ukıtıp** making them understand their own origin' *TT III* 30; **köni tözin unıtmışlarka** 'to those who had forgotten their true origin' *do.* 123–4; a.o.o.: Bud. **ertiŋü teriŋ töz yıltız nomın** 'the very profound doctrine of the root' (Sanskrit *indriya*) *TT VI* 148; (faith is called) **kértülerke kértülerniŋ çın kértü töziŋe kirmekniŋ tözi** 'the basis of entry into the (company of) believers and the true basis of the believers' *TT V* 22, 23–4: o.o. *TT VIII D* 27, etc. (**uğuş**); *U III* 41, 7 (i) (**1 i:ğ**), etc.: Civ. in *TT VII* 30, 12 **töz** is used exceptionally instead of **kut** for 'element' (of the five elements); (in *H I* 104 **tözin** is an error for (**eşgek**) **tüsin** 'donkey's hair'): **Xak.** XI one says **é:l tö:z neteg** *kayfa'l-wilāya wa'l-ra'iya* 'how are the realm and the subject people?' (this must belong here, it cannot belong to **2 to:z** which precedes it): **tö:z** *al-aṣl* 'origin'; one says **anıŋ tü:bi: tö:zi: kim** *man aṣluhu wa ilā man yantamā* 'who are his ancestors and to whom does he trace his origin?' *Kaş. III* 123: *KB* **aydı Aytoldı kılkı tözi** 'Aytoldı told of his character and origin' 568; o.o. 855; 1704 (**köçüt**); (in 555 **tözi** is an error for (**barçın**) **yüzi** 'the front surface of brocade'): XII(?) *KBVP* **tüb tözi** 11: **Çağ.** XV ff. **tö:z** ('with **-ö-**') *hun-i gūş* 'the lobe of the ear' *San.* 175v. 7 (quotn. with the phr. **kulak tözi**).

tüz (d-) 'level, flat, even', with some extended meanings like 'equal'. S.i.a.m.l.g.; usually as **tüz/tüs**; SW Az., Osm., Tkm. **düz**; the Tkm. forms suggest that *Kaş.*'s alternative spelling **tü:z** is prob. an error, due to the voiced final. **Türkü** VIII (the rulers and ministers were wise and tough) **begleri: yeme: boḍunı: yeme: tüz ermiş** 'both their *begs* and their people were orderly' *I E* 3: **Uyğ.** VIII ff. (Man. the reading **tüz kerinçsiz** in *TT III* 66, etc. and some Bud. texts is an error for **tüzgerinçsiz** q.v.): Bud. **tüz** sometimes translates directly, or via a Chinese translation, Sanskrit *samatā* 'impartiality', e.g. (a well-disposed merciful mind, a cheerful mind) **tüz köŋül** 'an impartial mind' (attains knowledge of all the Buddhas) *TT VI* 77; when used to translate a Chinese calendar character **tüz** represents *p'ing* 'level, even, equal' (*Giles* 9,310) *do.* 258 (and note); o.o. *TT V* 26, 86 (**tapla:ğ**); *Suv.* 134, 12 (**arka:**), etc.: Civ. (various ingredients) **tüz ülüş** 'in equal parts' *H I* 4, 50, 166; o.o. *do.* 147 (**otura:**); *TT VII* 42, 1 etc. (**uldaŋ**): **Xak.** XI **tüz** 'anything level' (or 'equal'; *mustawi(n)*); hence one says **tüz yé:r** 'level ground' *Kaş. I* 325; one says **tü:z yé:r** *mawḍi' mustawiya* 'a level place' *III* 123; **bé:ş erŋe:k tü:z erme:s** 'the five fingers are not equal' *I* 128, 8; (all men) **tü:z erme:s** 'are not equal' (*laysa . . . bi-sawā'*) *I* 376, 21; a.o. *I* 433, 7; and see **erentüz**: *KB* **kılınçı silig erdi kılkı tüz-e** 'his conduct was pure and his character equable' 42 (cf. **tö:z**); (a three-legged stool does not lean over) **üçegü turur tüz** 'the three (legs) stand level' 802; **yatğu tüz** 'he

will be lying flat' 1427; (if a man gets drunk, he becomes mad) **bu télve işi kör kaçan tüz bolur** 'how can the acts of this madman become reasonable(?)' 2099: XIII(?) *Tef.* **tüz** 'smooth (ground); straight (road); upright (figure)' 317: **Xwar.** XIII **düp düz** 'quite level' *'Ali* 57: XIV **tüz** 'level' *Quth* 198; 'appropriate' *MN* 248; 'equal' (shares) *Nahc.* 256, 8: **Kom.** XIV **tüz** 'level; equal; upright; a steppe' *CCI, CCG; Gr.* 261 (q.v.): **Kıp.** XV *muştahib* 'keeping company with one another' **tüz** *Tuh.* 32b. 4 (this is prob. one of the places where a Turkish translation of a word, and the next Ar. word, in this case *?mustawi(n)* have fallen out of the text).

Mon. V. DZ-

tez- 'to run away, fly', with some implication of 'to succeed in running away, to escape'. Survives as **tez-/tes-** only(?) in some NE dialects and SW Tkm., elsewhere displaced by **kaç-**. **Türkü** VIII (the Uluğ İrkin and a few men) **tezip bardı:** 'escaped' *I E* 34; **neke: tezerbiz üküş teyin** 'why should we run away because they are numerous?' *T* 38–9; o.o. *II E* 38, 41; *T* 43: VIII ff. (a son got angry with his parents and) **tezıpen barmı:ş** 'ran away (from home)' *IrkB* 58: Man. *M I* 7, 11 **(tu:İ)**: **Uyğ.** VIII **Karluk tapa: tezip kirti:** 'he fled in the direction of the Karluk and entered (their country?)' *Şu. S* 10; o.o. *N* 11 **(bar-)**; *Sa.*: VIII ff. Bud. **tezdi** *PP* 58, 1; **tezip bardı** *do.* 59, 7; **te:ze:r e:rse:r** *TT VIII C.*15 (Sanskrit lost); a.o. *U III* 8, 3: Civ. **tütüş kerişte tezgil** 'fly from disagreements and quarrels' *TT I* 48; a.o. *do.* 141: **Xak.** XI **keyik tezdi:** 'the deer (etc.) ran away' (*farra*) *Kaş. II* 8 **(teze:r, tezme:k)**: XIII(?) At. **tili yalğan erke yırak tut teze** 'keep away from a liar, fly from him' 153: **Kıp.** XIV **dez-(t-)** (*sic*; described as 'with back vowel') 'to stray' (*'āra*) that is, of sheep, etc., to leave the flock *Id.* 48.

tiz- (d-) 'to arrange (things) in a row; to string (beads)', and the like. Semantically close to **tüz-**, q.v., and confused with it in *San.* and some modern languages. S.i.a.m.l.g.; **diz-** in NE Tuv.; NW Kk. and SW Osm.; but in SW Az. and Tkm. **düz-** is used in this sense. **Uyğ.** VIII ff. Bud. (her wonderful white teeth) **yürüŋ yinçü tizmiş teg** 'like strung white pearls' *U IV* 30, 51–2; a.o. *U II* 47, 75–6 **(tüşrük)**: **Xak.** XI **ol yinçü: tizdi:** *naẓama'l--lu'lu'* 'he arranged the pearls (on a string)'; similarly for *naẓama'l-kalām* 'he put his remarks in (a logical) order' one says **sö:z tizdi:** *Kaş. II* 9 **(tize:r, tizme:k)**; a.o. *II* 31, 19–21: *KB* **yinçü tizip** 4427: XII(?) *KBVP* **kamuğ barçasıŋa bögüler sözi tizip yinçüleyü kamuğ tüb tözi** 'putting in a logical order the words of the sages for all people and stringing together like pearls their basis and origin' 11: **Çağ.** XV ff. **tiz-** *diz- Vel.* 188; **tiz-** *muhra ba-riştih* (MS. in error *bar sīna* 'on the breast') *kaşīdan* 'to arrange beads on a string'; also pronounced **tüz-** *San.* 193v. 13 (quotn.); **tüz-** ('with **-ü-**') (3) *muhra ba--riştih* (sic) *kaşīdan wa intiẓam dādan* 'to arrange beads on a string and put them in order'; and in this last meaning **tiz-** is also used *do.* 173r. 23: **Kıp.** XV *naẓama* **tiz-** *Tuh.* 37a. 1.

toz- apparently a V. homophonous w. **I to:z** meaning 'to become dust, to volatilise', and the like. In the early period very rare and used only of odours. Survives in these and similar meanings, and some so different that they may have a different origin (perhaps a Caus. f. in **-z-** of **to:-**) in SE Türki; NC Kır., Kzx.; SC Uzb.; NW Kk., Nog.; SW Osm., Tkm. **Türkü** VIII ff. Man. (the foul blood pours out of the corpse) **toza yıdıyur** 'volatilizes and stinks' *M I* 6, 5: **Uyğ.** VIII ff. Bud. (all the time from their bodies) **alku teŋ adınçığ yıd yıpar tozar üner boltı** 'all kinds of fragrant odours volatilized and rose' *TT V*, p. 20, note A 117, l. 3: **(Xak.** XI **toza:r, toz-ma:k** are erroneously given as the Aor. and Infin. of **tozar-**, q.v., but see **tozıt-**): **Xwar.** XIV **toz-** is Trans. 'to scatter (something) like dust' 183: **Kıp.** XIV **ṭoz-** *inba'āṭa'l-ğubār* 'of dust, to be raised'; and one says **ıpa:r yıyısı: ṭozdı:** 'the smell of musk was diffused' (*fāxa*) *Id.* 63.

tö:z- 'to suffer, endure', and the like. Almost exclusively Kıp.; survives only in NC Kzx. and some NW languages; a l.-w. in Hungarian as *tür-* fr. an early L/R dialect. **Kıp.** XI **er tumluğka: tö:zdi:** 'the man suffered acutely (*xarişa*) from the cold' *Kaş. III* 182 **(tö:ze:r, tö:zme:k)**: XIII *şabara* 'to endure' **döz-** *Hou.* 34, 20; XIV **töz-** *şabara Id.* 38; **dö:z-** (described as 'with back vowels') *şabara do.* 48: XV *şabara wa ṭabata* 'to endure, to be firm' **töz-** *Tuh.* 22b. 10; *ṭāqa wa ṭabata* 'to be able to support, to be firm' **töz-** *do.* 24a. 1; *istamarra* ('to be firm') *wa ṭabata* **töz-** *do.* 5b. 9: **Çağ.** XV ff. **töz- (-mediŋ,** etc.) *şabr et- ve ṭāqat götür- Vel.* 208 (quotns.); **töz-** (spelt 'with **-ü-**') (1) *taḥammul kardan* 'to endure', also **tözlen-** *San.* 173r. 22 (quotns.): **Xwar.** XIV **töz-** 'to suffer, endure' *Quth* 185; *Nahc.* 86, 7: **Kom.** XIV ditto *CCI, CCG; Gr* 252 (quotns.).

tüz- (d-) a V. homophonous w. **tüz**; 'to level, straighten, put in order', and the like. Survives in SE Türki **tüz-**; SC Uzb. **tuz-**; NW Krım **tüz-/düz-**; SW Az., Osm., Tkm. **düz-**; other languages use Den. V.s fr. **tüz** like **tüze-** in this sense. See **tiz-**. **Uyğ.** VIII ff. Bud. **işlerin tüzgeli** 'in order to put their affairs in order' *Hüen-ts.* 151: **Xak.** XI **beğ é:lin tüzdi:** *sawwā'l--amīru'l-wilāya* 'the *beg* put his province in order'; and one says **ol yé:rig tüzdi:** 'he levelled (*sawwā*) the ground' (etc.) *Kaş. II* 9 **(tüze:r, tüzme:k)**: *KB* ('Atiq was the first, believing in God and) **köŋül til tüze** 'ordering his mind and tongue' 51; (one takes the sword and) **boḍunuğ tüzer** 'organizes the people' 268; o.o. 75 **(ünde:-)** 93, 146, 877, 2272, 5151, etc.: XIV *Muh. naẓama* (cf. **tiz-**) **tüz-** *Mel.* 31, 13; *Rif.* 116 (mis-spelt *tür-*): **Çağ.** XV ff. **tüz-** ('with **-ü-**') (1) see **töz-**; (2) *sāxtan wa ārāstan* 'to make, put in order, arrange'; (3) see **tiz-** *San.*

173r. 22 (quotns.): **Xwar.** XIV **tüz-** (and *metri gratia* **tüzü-**) 'to arrange, set in order' *Qutb* 191; 'to tune' (a lute) *MN* 22: **Kıp.** XIV **düz-** ('with front vowel') *naẓama'l-ṣay' Id.* 48: (XV in *Tuh.* 5b. 10 *sawwā* is written in a second hand under **töz-**): **Osm.** XIV ff. **düz-** 'to arrange, put in order, correct', etc.; c.i.a.p. *TTS I* 249; *II* 352; *III* 232; *IV* 268.

Dis. DZA

D **tüzü:** 'all'; prob. like **alku:** a Dev. N./A., but the semantic connection with **tüz-** is tenuous. Pec. to Uyğ. and *KB.* **Uyğ.** VIII ff. Man.-A *M I* 28, 12 (**arka:**); *do.* 16 (**üḍrül-**): Man. **kıltınız eḍgü tüzüke** 'you have done good to all' *TT III* 103; o.o. *do.* 67–8 (**ozğur-**), 154, 174–7: Bud. **savlarığ barça olarka tüzü tüketi sözledi** 'he communicated the statement in full (Hend.) to all of them' *U II* 21, 19–20; o.o. of **tüzü tüketi** *TT X* 59–60; *PP* 35, 2–3; o.o. *TT V*, p. 14, note A.23, 10; *Tış.* 46a. 3 ff. (**artuk**) *Hüen-ts.* 162 (**tul-**) **Xak.** XI *KB* **tüzü barça muṇluğ saṇa** 'all (Hend., creatures) are in need of Thee' 24; **törütti tilek teğ tüzü 'ālamiğ** 'He created the whole world as He wished' 125; o.o. 9 (**erkliglik**), 31, 827, 2685 (**örtgüsüz**), 3815.

Dis. V. DZA-

D **tuza:-** (?**d-**) Den. V. fr. **tu:z**; 'to salt (something)'. Survives in some NE dialects; Tuv. **duza-**. Cf. **tuzla:-**. **Xak.** XI **ol et tuza:dı:** 'he salted (*mallaḥa*) the meat'; used in place of **tuzla:-** *Kaş. III* 263 (no Aor. or Infin.).

Dis. DZC

D **tuzçı:** (?**d-**) N.Ag. fr. **tu:z**; 'salt-maker; salt merchant'; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **tuzçıla:rnıṇ suza:kı erse:r** 'if it was a village of salt-makers' *TT VIII C.*3 (Sanskrit missing).

Dis. DZD

D **tüzdem** (**d-**) Hap. leg.?; Den. N./A. connoting resemblance. **Uyğ.** VIII ff. Bud. (if a man's mind and knowledge are stable) **etözi tüzdem étiglig erip** 'and his body is well-proportioned and active' *Suv.* 594, 13–15.

Dis. V. DZD-

D **tezit-** Hap. leg.; Caus. f. of **tez-**. **Xak.** XI **it keyikni: tezitti:** 'the dog scared (*anfara*) the deer' *Kaş. II* 305 (**tezitü:r, tezitme:k**).

D **tozut-** (? **tozıt-**) Hap. leg.; Caus. f. of **toz-**; in the MS. of *Kaş.* the second vowel is once **-u-** but otherwise unmarked. N.o.a.b. **Xak.** XI **ol topra:k tozuttı:** *ayqaẓa'l-ğubār wa aṯārahu* 'he raised the dust (Hend.)' *Kaş. II* 305 (VU **tozutu:r, tozutma:k**): **Kıp.** XIII *ğabbara mina'l-ğubār* 'to raise the dust' **dozut-** (*?sic* MS. *do:zat-* and *-gil*) *Hou.* 42, 14: XIV *ğabbara* translation irregular **ṭoza:ttı:, dozudurmen, dozdun,** and other forms imperfectly vocalized *Bul.*.66v.

Dis. DZĞ

tuzak (?**d-**) 'trap, snare', and the like. S.i.a.m.l.g.; NE Tuv. **duzak**; NW Kk. **duzak**; SW Az. **duzağ**; Tkm. **duzak** but Osm. **tuzak**; l.-w. in Pe., *Doerfer* II 962. **Türkü** VIII ff. *IrkB* 61 (**ilin-**): **Xak.** XI **tuzak** *al-facc wa'l-ḥibālatu'llati yuṣād bihi* 'a trap or noose used in hunting' (verse): **tuzak** a word (*kalima*) used by a man to his beloved when he is complementing her (*istamlaḥahā*); it is emphasized by attaching **-ı:, tuzakı:** *Kaş. I* 380; o.o. *I* 204 (**ilin-**); 425, 19; *I* 380, etc. (**oğrı:**); *III* 304 (**yapsa:-**, spelt **tu:za:k**); 358, 25 (**tu:zak**): *KB* **tuzakka ilinme** 'do not get caught in the trap' 4824; a.o. 3637 (**2 a:ğ**): XIII(?) *At.* 456 (**elik**): XIV *Muh. al-facc* **tu:-za:k** *Mel.* 61, 5; *Rif.* 160 (*al-ğalaq* 'wooden lock' **tu:za:k** *Rif.* 179 is an error for **yu:za:k** *Mel.* 76, 8, a medieval word also occurring in *CCI*): **Çağ.** XV ff. **tuzağ/tuzak** *dām* 'trap' *San.* 175v. 19 (quotn.): **Xwar.** XIV **tuzak** 'trap' *Qutb* 188: **Kom.** XIV ditto *CCG*; *Gr.*; a.o. under **ilin-** *Gr.* 106: **Kıp.** XIII *al-facc* **ṭu:zak** *Hou.* 10, 17: XIV **ṭuzak** *al-ṣarak* 'snare' *Id.* 63; *Bul.* 12, 6: XV ditto *Tuh.* 20b. 12; *facc* **ṭuzak** *do.* 28a. 1: **Osm.** XIV in a verse quoted in *TTS II* 910 **ṭuzak** 'snare' rhymes with **ṭuzak** for Pe. *dūzax* 'hell' (as there is no Turkish etymology for **tuzak** the possibility of some such foreign origin might be explored, but obviously 'trap' cannot be derived directly fr. 'hell').

?D **tuzğu:** 'a gift of food given to a traveller', not quite syn. w. **ertüt** or **armağa:n.** In Turkish n.o.a.b., but a l.-w. in Pe., Mong., and other languages, see *Doerfer* II 900; its form in these languages makes **-u-** in the first syllable certain; it is therefore perhaps a Den. N. fr. **tu:z**, salt being a traditional form of food gift. **Xak.** XI **tuzğu:** 'a gift of foodstuffs' (*al-hadiya mina'l-aṭ'ima*) brought to a man who is going on a journey by his neighbours or acquaintances *Kaş. I* 424; **tuzğu: mançu: sézinmeṇ** 'do not suspect (*lā taẓunn*) that a gift of food is (intended as) wages for (some) task' (*ucrata'l-'amal*) *I* 419, 10: *KB* (all the workmen came and appeared) **tapuğ tuzğu birle neṇ ertüt kılıp** 'presenting their services, gifts of food and (other) things' 1769: **Xwar.** XIV **tuzğu** 'a gift ' (said to be of money, but this seems doubtful) *Qutb* 183 (*tozğu*).

D **tozğa:k** Dev. N. (connoting repeated action) fr. **toz-**; 'powder' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (to me this whole great universe is as unimportant as) **igen tozğakı** *U III* 71, 1; (the Sanskrit original suggests that the meaning is 'the pollen of maize cobs'; **igen** is otherwise unknown and may be a misreading of **ekin**): **Çağ.** XV ff. **tozğak** (spelt) 'a spherical fungus the size of a small melon (*dastanbuh*) which grows in the fields; it has a thin outer skin and its interior is full of a soft powdery substance; when the outer skin is touched it bursts' *San.* 175v. 22 (i.e. the fungus called in English 'puff-ball').

Dis. V. DZĞ-

D **tazğır-** Hap. leg.; Inchoative Den. V. fr. **ta:z. Xak.** XI **er başı: tazğırdı:** (MS. *tazğardı*): 'the man's head was almost bald' (*kāda an yataqarra*) *Kaş. II* 178 (**tazğıra:r, tazğırma:k**).

D **tozğır-** Hap. leg.; Inchoative Den. V. fr. **1 to:z. Xak.** XI **yé:r tozğırdı:** 'the ground was almost dusty' (*kāda . . . an yahubb minhā'l-habā'u'l-manṯūr*) *Kaş. II* 178 (**tozğıra:r, tozğırma:k**).

Tris. DZĞ

D **tuzakçı:** N.Ag. fr. **tuzak**; 'a trapper'. N.o.a.b. **Uyğ.** VIII ff. Bud. (fowlers, deer-hunters, fishermen, hunters, netters) **tuzakçı** 'trappers' *PP* 1, 8; a.o. in a similar list *TT IV* 8, 56: **Xak.** XI *KB* **tuzakçı** is a fairly common simile for 'this world' 3564–7, 4824.

D **tuzkıya:** (**? d- -kıña:**) Hap. leg.; Dim. f. of **tu:z**; lit. 'little piece of salt', but used as a term of endearment. **Xak.** XI **meŋlig kara: tuzkıya:** 'my black-moled charmer' (*maliḥa*) *Kaş. III* 359, 8; n.m.e.

Tris. V. DZĞ-

D **tuzğulan-** Hap. leg.; Refl. Den. V. fr. **tuzğu:. Xak.** XI **ol maŋa: tuzğulandı:** 'he gave me a present o' food (etc.)' *Kaş. III* 201 (**tuzğulanu:r, tuzğulanma:k**).

Dis. DZG

tezek 'dung'; more specifically 'animal dung'. S.i.a.m.l.g. unchanged; l.-w. in Pe. and other languages, see *Doerfer* II 902. **Türkü** VIII ff. *IrkB* 23 (**bul-**): **Xak.** XI **tezek** *rawṯu'l-faras* 'horse dung' *Kaş. I* 386 (prov.): **Çağ.** XV ff. **tézek** (spelt) *sargīn-i dawābb* 'animal dung' *San.* 194r. 21 (quotn.): **Kıp.** XIII *ziblu'l-faras* 'horse dung' **tezek** *Hou.* 13, 1: XIV **tezek** 'dry dung' *Id.* 38; **dezek** ditto 48: XV *cilla* 'dung' **tezek** *Tuh.* 11b. 2; *zibl* **tezek** *do.* 18a. 11.

D **tezig** Dev. N./A. fr. **tez-. O. Kır.** IX ff. **tezi:g kéyikde: alp men** 'I am tough among the flying deer' *Mal.* 44, 2 (text as in Shcherbak's revised edition): **Xak.** XI **tezig** *al-nifār bayna'l-qawm* 'panic in the tribe'; and one says **tezig kişi:** 'a man who shies away (*al-nafūr*) from something' *Kaş. I* 386: *KB* **keyik sānı dawlat kişike tezig** 'luck shies away from men like a wild creature' 712; **tapuğka tezig** 'shying away from service' 3628; a.o. 4760.

D **tizig (d-)** Dev. N. fr. **tiz-**; 'a row, line, string (of pearls)', and the like. S.i.s.m.l.; NE Tuv. **dizig**; SW Osm. **dizi. Uyğ.** VIII ff. Bud. **nom ertinilig kezigde tizigde** 'in the series (Hend.) of jewels of the law' *T T V* 24, 57; **kazlar tizigi teg** 'like a string of geese' *X* 160; **yinçü tizigi teg** 'like a string of pearls' *do.* 450; o.o. *U I* 29, 9; *Suv.* 642, 3–4 (**yivig**): **Xak.** XI **tizig** 'any row (*ṣaff*) of things'; one says **tizig térek** (MS. *tézek*) 'a row of poplars' (*al-ḥawr*) and **bi:r tizig yinçü:** 'one string (*naẓm*) of pearls' *Kaş. I* 387; (the mountain sheep) **tizgin** (MS. unvocalized with *qāf* for *nūn*) **turup sekrişü:r** 'go bounding off (*tatawāṯab*) in a line' *I* 214, 19: XIV *Muh.* 'a string (*naẓm*) of pearls, etc.' **ti:zi:g** *Mel.* 84, 9; *Rif.* 190 (mis-spelt *ti:ri:g*): **Kıp.** XV(?) in the margin of *Tuh.* 34b. 6 *manẓūm* 'strung' **tizig, tizilmiş.**

D **tezgi:** Hap. leg.; although this is indexed under *fa'lī* it seems to be merely **tezig** with 3rd Pers. Sing. Poss. Suff. abbreviated. **Xak.** XI one says of a panic (*al-hazāhiz*) which breaks out in a tribe when the enemy approach and they fly (*nafarū*) from them **tezgi: boldı:** *Kaş. I* 429.

D **tezge:k** Hap. leg.; Dev. N./A. (connoting repeated action) fr. **tez-. Xak.** XI **tezge:k er** 'a man who shies away (*al-nafūr*) from a task etc.' *Kaş. II* 289.

D **tizgin (d-)** Pass. Dev. N. fr. **tiz-**; lit. 'arranged in a row', in practice 'reins'. To some extent displaced by l.-w.s, but s.i.s.m.l. in all groups; **dizgin** in NW Kk.; SW Osm. Cf. **ti:n, yügü:n. Xak.** XI *Kaş. I* 339 (**ti:n**); (the waters of the tributary pour out and pass through the mountains) **artuçları: teğre: ünüp tizgin yete:r** *ḥawalayhi qad nabata'l-'-ar'ar ṣaffa(n) ka'annahu miqwad faras* 'the junipers grow round them in rows as if they were a horse's halter' (*Kaş.* may be right in seeing a pun between this word and the *Inst.* of **tizig**; but the words seem actually to mean 'their (the waters') poplars grow round and lead them (as if with) a halter') *I* 424, 18; n.m.e. but see **çetke:n**: XIII(?) *Tef.* **tizgin** 'reins' 301: XIV *Muh. al-'inān* 'reins' **ti:zgin** *Mel.* 72, 1; **tizgi:n** *Rif.* 174: **Çağ.** XV ff. **tizgin** *cilaw-i asb* 'a horse's reins', in Ar. *'inān* and *zimām*; in *Rūmī* **dizgin** *San.* 194r. 24; a.o. 92v. 3 (**yügü:n**): **Xwar.** XIV **tizgin** 'reins' *Qutb* 175 (*tezgin*, error), 180: **Kom.** XIV 'reins' **tizgin** *CCI*; *Gr.*: **Kıp.** XIII *al-'inān* **tizgin** (misvocalized *-gen*) *Hou.* 14, 4: XIV **tizgin** *al-sayru'lladī fi fa'si'l-licām min cānibayhi* 'the straps which are in the projections on either side of the bit'; one says **aṯ tizginin ṭuṯ** *amsiki'l-licām* 'take firm hold of the bit' *Id.* 38: **Osm.** XVIII **dizgin** in *Rūmī 'inān-i asb San.* 226r. 27: a.o. 194r. 24 (Çağ.).

S **tezginç** See **teğzinç.**

Dis. V. DZG-

D **tezgin-** See **teğzin-.**

D **tüzger- (d-)** Trans. Den. V. fr. **tüz**; n.o.a.b. See **tüzgerinçsiz.** So spelt in *Kaş.* in the Perf., but the Aor. and prob. the Infin. have **-gür-**, which is the Türkü form. It is unlikely that this is **tüzgür-** Caus. f. of **tüz-**, which is itself Trans., and the **-ü-** is prob. due to labial attraction. **Türkü** VIII ff. Man. **özlerin saklanu arıtı tüzgürü** (spelt *tzgürü*) **tutzunl[ar]** 'let them keep themselves, protecting themselves and guiding themselves strictly' *M III* 38, 5–6 (i): **Xak.** XI **men anı:**

tüzgerdim *ahdaytuhu* 'I guided him' *Kaş. II* 179 (VU **tüzgerürmen, tüzgerme:k**).

Tris. DZG

D **tüzügü** n.o.a.b.; presumably **tüzü:** with the Den. suffix **-gü:** (usually abstract). **Uyğ.** VIII ff. Man. **kut koluntılar tüzügü** 'they all asked for divine favour' *TT III* 141; a.o. *do.* 98 (**amra:-**).

D **tizilig (d-)** P.N./A. fr. **tizig**; 'arranged in lines, in military formation'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 627, 14–15 (**yiviglig**).

D **tüzgerinçsiz** formerly misread as two separate words *tüz kerinçsiz*, and discussed at length in *TT IX*, p. 20, notes 7–8; *X*, p. 15, note 96; clearly a Priv. N./A. fr. a Dev. N. fr. the Refl. f. of a Den. V. in **-ger-**; the suggestion there is that it is a Den. V., more or less syn. w. **tübger-**, fr. **tö:z.** This is semantically unconvincing; there is no other trace of such a V., while **tüzger-**, q.v., is well established. Etymologically the word should mean 'without being guided', but in practice it corresponds to Sanskrit *anuttara* 'unsurpassable'; the connotation is perhaps 'requiring no guidance'. **Uyğ.** VIII ff. Man. (you came down to earth after the four(?) prophets) **tüzgerinçsiz burxan kutın bultuŋuz** 'you have acquired the unsurpassable majestic position(?) of prophet' *TT III* 66; o.o. *do.* 153, 178; *IX* 8 (habitually spelt *tüzkerinçsiz* in Man. Syriac script): Bud. the word normally occurs in the phr. **tüzgerinçsiz (yég** or **yég üstünki** sometimes added here) **burxan kutı** translating Sanskrit *anuttarasamyaksambodhi* 'unsurpassable perfect awareness' (or 'knowledge') *TT IV* 12, 57; *V* 20, 10; *VI* 223, 305; *X* 96; **tüzgerincsiz tuymak** 'unsurpassable awareness' *VI* 137; **tüzgerinçsiz burxan yolı** 'the unsurpassable way of the Buddha' *VI* 118.

Tris. V. DZG-

D **tezekle:-** Den. V. fr. **tezek**; s.i.s.m.l. for 'to manure (the ground)'. **Xak.** XI **at tezekle:dl:** 'the horse (etc.) defecated' (*rāṭa*) *Kaş. III* 340 (**tezekle:r, tezekle:me:k**).

Dis. DZL

D **tizlig (d-)** P.N./A. fr. **tl:z**; 'having knees'. N.o.a.b. **Türkü** VIII *I E* 2, *II E* 3, etc. (**1 başlığ**).

D **1 to:zluğ** P.N./A. fr. **1 to:z**; 'dusty'. S.i.s.m.l.; SW Osm. **tozlu.** **Uyğ** VIII ff. Civ. **tozluğ tupra:klağ** (*sic*) [gap] 'dusty, earthy' *TT VIII I*.18.

D **2 to:zluğ** Hap. leg.; P.N./A. fr. **2 to:z**; 'firmly wrapped in birch-bark', i.e. sound and serviceable. **Xak.** XI **oprak yasıkdın to:zluğ ya: çıka:r** 'a well-wrapped bow (*al-qawsu'l-maclūza*) comes out of a shabby quiver' *Kaş. III* 16, 25; n.m.e.

D **tu:zluğ** (?d-) P.N./A. fr. **tu:z**; 'salty'. S.i.m.m.l.; SW Az. **duzlu**; Osm. **tuzlu**; Tkm. **du:zlı.** **Xak.** XI *Kaş. I* 209 (**usıt-**): XIV *Muh. al-māliḥ* 'salty' **ṭu:zlu:** *Mel.* 56, 5; 66, 4; **ṭu:zluğ** *Rif.* 154, 165; (*baytu'l-milḥ* 'a salt store' **ṭu:zluğ** 69, 5; **ṭu:zluk** 170): **Çağ.** XV ff. **tuzluğ/tuzluk** *namakīn wa māliḥ* 'salty' *San.* 175v. 25 (quotn.): **Xwar.** XIV **tuzluğ** 'salty' *Qutb* 189: **Kıp.** XIV **ṭuzlu:** *al-māliḥ Id.* 63.

D **tözlüg** P.N./A. fr. **tö:z**; 'having a root, or origin; originating in', and the like. N.o.a.b. **Türkü** VIII ff. *Toy.* 5–6, etc. (**ol; intl:z**): **Uyğ.** VIII ff. Man. *TT II* 17, 80–2 (**utsuk-**); Bud. **yél tözlüg iglerig** 'illness originating in wind (or demoniac possession?)' *U II* 68, 1–2 (ii) a.o.o.; o.o. *TT V* 20, 9 (**tüblüg**); 24, 65–68; *VIII E*. 4 (spelt *tösl0g*); *Suv.* 588, 19–20 (**törçi-**): Civ. **ıt toprak tözlüg yıl** 'the Dog, Earth-element year' *TT VII* 17, 3; a.o. *do.* 17, 17 (see **tö:z**); **sa:rığ tözlüg su:vsa:lık** 'thirst originating from bile' *TT VIII I*.11; o.o. *do.* 12; *H I* 139.

Dis. V. DZL-

D **tizil-** (d-) Pass. f. of **tiz-**; 'to be arranged in a row; (of pearls, etc.) to be strung'. S.i.m.m.l.; **dizil-** in NE Tuv.; SW Osm. **Xak.** XI **yinçü: tizildi:** *nuẓima'l-lu'lu' wa'l-ṣi'r* the 'pearl was strung, and the poem was strung together' (*sic*, cf. **tiziş-**); also used of things which get in line of their own accord (*intaẓama bi-nafsihi*); Intrans. and Pass. (*yata'addā wa lā yata'addā*) *Kaş. II* 127 (**tizilür, tizilme:k**); **tümen çeçek tizildi:** 'countless flowers have come up in rows' (*intaẓamat*) *I* 233, 26; **bu ne:ŋ ol bi:r bi:rke: tizilge:n** (MS. *terilge:n*) 'these things are always arranged in a row (*yantaẓim*) one after the other' *I* 523; o.o. *I* 331, 1; *III* 131, 21: *KB* 74 (**titir**): **Çağ.** XV ff. **tizil-** *ba-riṣtih kaṣida ṣudan* 'to be arranged on a string' *San.* 193v. 27 (quotns.); and see **tüzül-**.

D **tüzül-** (d-) Pass. f. of **tüz-**; survives in SC Uzb. **tuzul-** (*sic*), but most modern languages use instead **tüzel-** Pass. f. of **tüze-** (not an early word) Den. V. fr. **tüz.** **Türkü** VIII (settling in the Otüken mountain forests) **tavğaç boḍun birle: tüzültim** 'I lived on equal terms (or the like?) with the Chinese people' *I S* 4–5, *II N* 3: **Uyğ.** VIII ff. Bud. **tüzülmişke tegürdeci köni yorığ ol** 'it is upright behaviour which brings (a man) to equability' *U I* 35, 2–3 (*Suv.* 524, 3–4); o.o. *Suv.* 137, 12; *Hüen-ts.* 2053: Civ. **tört yıŋak tüzülti** 'the four quarters were set in order' *TT I* 121; a.o. *do.* 137: **Xak.** XI **yé:r tüzüldi:** 'the ground was levelled' (*suwwiyat*); and one says **i:ş tüzüldi:** 'the affair was in good order' (*istaqāma*) *Kaş. II* 127 (**tüzülür, tüzülme:k**); a.o. *II* 71, 13 (**tutuş-**): *KB* **ajun énçke tegdi tüzüldi törü** 'the world attained peace, the customary law was properly organized' 103; o.o. 60 (**tadu:**); 5951 (**bulğañuk**): **Çağ.** XV ff. **tüzül-** (spelt) (1) *muntaẓam ṣudan* 'to be arranged in rows' (? Sec. f. of **tizil-**); (2) *kūk ṣudan sāz* 'of a musical instrument, to be tuned' *San.* 174v. 10 (quotns.); (**tüzel-** similar

meanings 174v. 2 (quotns.)): **Xwar.** XIV **tüzül-** 'to be arranged, set in order' *Qutb* 192: (**Kıp.** XIV **tüzel-** (*sic*) *istawā* 'to be equal, level, in good order' *Id.* 39: XV *intaẓama* **tüzen-**, in margin in second hand **tüzel-** *Tuh.* 5b.6).

D **tazla:-** (d-) Hap. leg.; Den. V. fr. **ta:z. Xak.** XI **ol anı: tazla:dı:** 'he ascribed baldness (*qara'*) to him, and called him bald' (*aqra'*) *Kaş. III* 293 (**tazla:r, tazla:ma:k**).

D **tizle:-** (d-) Hap. leg.?; Den. V. fr. **ti:z.** Not to be confused with **tézle:-**, a *Rūmī* word meaning 'to hurry' in *San.* 194r. 18 which is a Den. V. fr. Pe., **téz. Xak.** XI **buğra: erig tizle:dı:** 'the camel stallion knelt (*baraka*) on the man while rutting (*fī ğalamatihi*) and crushed him (*dağaṭahu*) with its knees'; also used of anyone who kneels (*caṭā*) on something and crushes it *Kaş. III* 293 (**tizle:r, tizle:me:k**).

D **tuzla:-** (?d-) Den. V. fr. **tu:z**; 'to salt (something)'; s.i.a.m.l.g. w. some phonetic changes; SW Az. **duzla-**; Tkm. **du:zla-**, but Osm. **tuzla-. Xak.** XI **ol et tuzla:dı:** translated 'he salted (*mallaḥa*) the cooking pot, the meat, etc.'. *Kaş. III* 293 (**tuzla:r, tuzla:ma:k**); a.o. *III* 263 (**tuza:-**): **Kıp.** XIV **ṭuzla-** *mallaḥa Id.* 63; *mallaḥa* **ṭuzlat-** but other conjugational forms **duzla-** and **duzlat-** *Bul.* 81 v.: XV *mallaḥa* **ṭuzul-** corrected in margin to **tuzla-** *Tuh.* 35b. 6.

D **tizlet-** (d-) Hap. leg.; Caus. f. of **tizle:-. Xak.** XI **ol tizletti: ne:ŋni:** 'he ordered that the thing should be crushed by kneeling on it' (*bi-ḍağṭi'l-şay' bi'l-rukba*) *Kaş. II* 342 (**tizletü:r, tizletme:k**).

D **tuzlat-** (? d-) Caus. f. of **tuzla:-**; s.i.s.m.l. **Xak.** XI **ol et tuzlattı:** 'he ordered that the meat should be salted' (*bi-tamlīḥ*) *Kaş. II* 342 (**tuzlatu:r, tuzlatma:k**): (**Kıp.** XIV see **tuzla:-**).

D **tizlin-** (d-) Hap. leg.; Refl. f. of **tizil-. Xak.** XI **yinçü: tizlindi:** 'the pearls (etc.) were strung' (*intaẓama*) *Kaş. II* 243 (**tizlinü:r, tizlinme:k**).

D **tuzlan-** (?d-) Refl. f. (often used as Pass.) of **tuzla:-**; s.i.s.m.l. **Xak.** XI **et tuzlandı:** 'the meat was salty' (*tamallaḥa*) *Kaş. II* 243 (**tuzlanu:r, tuzlanma:k**): **Çağ.** XV ff. **tuzlan-***namaksūd şudan* 'to be salted' *San.* 174v. 18.

D **tüzlün-** (d-) Refl. f. of **tüzül-**; n.o.a.b. **Xak.** XI **tüzlündi: yé:r** 'the ground (etc.) was levelled' (*suwwiyat*), a variant (*luğa*) of **tüzül-**; similarly one says **i:ş tüzlündi:** 'the affair (etc.) was in good order' *Kaş. II* 243 (**tüzlünü:r, tüzlünme:k**); a.o. *I* 349, 13 (**teğ̈i:**).

Tris. DZL

D **tizildürük** (d-) Hap. leg.; Dev. N. (Conc. N.) fr. **tizil-. Xak.** XI **tizildürük** *fulūs ru'üsi'l-xuff* 'small coins (sewn) on the toes of slippers' *Kaş. I* 529.

Dis. DZM

D **tizim** (d-) N.S.A. fr. **tiz-**; 'row, line, string (of pearls, etc.)', and the like. S.i.s.m.l., usually for 'a list (of things)'; NW Kk. **dizim. Xak.** XI 'a string (*naẓm*) of pearls' is called **bi:r tizim yinçü:** *Kaş. I* 396: **Kıp.** XIV **düzüm** (*sic*) 'a string' (*al-manẓūm*) of pearls and the like; one says **bir düzüm** 'one string' *Id.* 48 (one MS, has **dizim** in both places).

D **tizme:** (d-) Dev. N. fr. **tiz-**; s.i.s.m.l., but not in this precise sense. **Xak.** XI **tizme:** 'the waistband of trousers' (*nayfaqatu'l-sarāwīl*); and anything like it, for example the top (*ra's*) of a leather bag, which is made like a waistband and has a string inserted in it and drawn tight *Kaş. I* 433.

Dis. DZN

D **tüzü:n** (d-) Intrans. Dev. N./A. fr. **tüz-**; 'self-controlled, well-behaved, gentle', and the like; not to be confused with **tüzüni:** *Acc.* of **tüzü:**; n.o.a.b. **Türkü** VIII ff. Man. **ol tüzün er** 'that well-behaved man' *M I* 5, 12: **Uyğ.** VIII ff. (Man.-A **tüzün barça** 'all' is a scribal error for **tüzü:** *M I* 28, 25): Man. **biligligim tüzünüm yarukum** 'my wise, well-behaved, bright one' *M II* 8, 11: Bud. **tüzün** is common both by itself and in phr. like **eḍgü tüzün** 'good and well-behaved' *U III* 34, 3 (ii), and **tüzün yavaş eḍgü** 'well-behaved, peaceable and good' *TT IV* 10, 15–16 etc.; it is commonest in the phr. **tüzünler oğlı tüzüler kızı**, *v. G.*'s translation in *TT VI* 146 and elsewhere suggests that the connotation here is 'well-born' rather than 'well-behaved', but this is not etymologically justifiable; Sanskrit *āryamargo* 'the noble path' (Bud. technical term) **tözön yol** (*sic*, but the spelling in this text is eccentric, **örtül-** is spelt *ürtül-* in the same line) *TT VIII A.*15: Civ. **aşnukı tüzünler törüsin** 'the customary law of well-conducted people of earlier generations' *TT VII* 30, 2: **Xak.** XI **tüzü:n** *al-ḥalīm* 'gentle, considerate' *Kaş. I* 414 (prov.); a.o. *I* 221, 18 (same prov.): *KB* (the Prophet) **tüzün erdi** 'was gentle' (modest, etc.) 43; o.o. 107, 1659: XIII(?) At. **uluğ boldukunça tüzün bolup** 'as you come to manhood become better behaved then ever' 355: XIV *Muh.*(?) *al-ḥalīm* (opposite to 'spiteful' **öçge:l**) **tüzü:n** *Rif.* 151 (only); *Rbğ.* ditto *R III* 1584 (quotns.): **Xwar.** XIII(?) ditto *Oğ.* 314 (**uk-**), 324–5.

Dis. V. DZN-

D **tezin-** Hap. leg.; Refl. f. of **tez-. Xak.** XI **ol tezindi:** 'he pretended to run away' (*yahrab*) *Kaş. II* 146 (**tezinür, tezinme:k**).

D **tizin-** (d-) Hap. leg.?; Refl. f. of **tiz-. Xak.** XI **ura:ğut yinçü:sin tizindi:** 'the woman strung (*naẓamat*) her own pearls' *Kaş. II* 146 (**tizinür, tizinme:k**).

Tris. DZN

D **tüzünlük** (d-) A.N. fr. **tüzü:n**; 'gentleness' and the like. N.o.a.b. **Xak.** XI **kazğan olıç**

tüzünlük 'my dear boy, acquire gentleness' (*al-ḥilm*) *Kaş. II* 250, 4; **tüzünlükin kayıştım** *'aṭaftu 'alayhi bi-ḥilmī* 'I sympathized with him in my gentleness' *III* 188, 21; n.m.e.: *KB* **tüzünlük** is included with **amulluk, örüglük**, etc. in a list of desirable qualities in 326; **tüzünlük bile sen keçür ay küsüş** 'pardon me in your gentleness, O my heart's desire' 1155.

Dis. V. DZR-

D **tazar-** (d-) Hap. leg.; Intrans. Den. V. fr. **ta:z. Xak.** XI **tazardı: ne:ŋ** 'the thing became bald' (*taqarra'a*) *Kaş. II* 77 (**tazaru:r, tazarma:k**).

D **to:zar-** Intrans. Den. V. fr. **to:z**; 'to be dusty, turn to dust'; s.i.s.m.l.; SW Osm. **tozar-. Xak.** XI **to:z to:zardı:** *saṭa'a'l-habā* 'the dust spread in every direction' *Kaş. III* 186 (in a Chap. for V.s with three Consonants; **to:za:r, to:zma:k**, error due to haplography in Aor.).

D **tüzer-** (d-) Hap. leg.; Intrans. Den. V. fr. **tüz. Xak.** XI **yé:r tüzerdi:** 'the ground was level' (*istawat*) *Kaş. II* 77 (**tüzerür, tüzerme:k**).

Dis. DZS

D **tüzsiz** (d-) Hap. leg.?; Priv. N./A.fr. **tüz**; 'disorderly, undisciplined'. **Türkü** VIII *IE* 6, *II E* 6 (**üçün**).

Dis. V. DZŞ-

D **teziş-** Hap. leg.; Recip. f. of **tez-. Xak.** XI **ola:r ikki: tezişdi:** 'they two were scared of one another' (*tanāfarā*) *Kaş. II* 99 (**tezişü:r, tezişme:k**).

D **tiziş** (d-) Hap. leg.; Recip. f. of **tiz-**; for the translation cf. **tizil-. Xak.** XI **ol meniŋ birle: yinçü: tizişdi:** 'he competed with me in stringing (*fī nazm*) pearls' or (in stringing together) verses; also used for helping *Kaş. II* 100 (**tizişü:r, tizişme:k**).

D **tüzüş-** (d-) Hap. leg.?; Co-op. f. of **tüz-**; for the reasons stated under **tüzül-** the scribe vocalized the Aor. and Infin. *tüzeş-* in the MS. **Xak.** XI **ol maŋa: yé:r tüzüşdi:** 'he helped me to level (*fī taswīya*) the ground' (etc.); also used for competing *Kaş. II* 99 (**tüzüşü:r, tüzüşme:k**; see above).

INITIAL VELAR PLOSIVE

Mon. ĞA

ka: Preliminary note. *Von G. was no doubt right in suggesting in* TT X, *p. 47 that* **ka:** *in the phr.* **ka: kadaş** *is a l.-w. fr. Chinese* chia *'family'* (*Pulleyblank, Middle Chinese* ka; Giles 1,139). Kaş.*'s etymology of* **kadaş** *is therefore demonstrably wrong, and the question arises whether the word* **ka:** *'vessel' was not invented to justify this false etymology.* Kaş. *is the only authority for the word, and it seems likely that if it really existed it, too, was a Chinese l.-w., but there is no obvious origin for it.*

F **1 ka:** 'family'; see above. Found only in the phr. **ka: kadaş**, which is n.o.a.b. The evolution of this phr. into **kab kadaş**, also n.o.a.b., is odd and perhaps due to the false etymology mentioned above. It should be noted that both elements in the phr. are declined separately. **Uyğ.** VIII ff. Bud. **ka kadaş** 'family and kinsmen' is common, e.g. **ka kadaş oğul kız eḍ tavar** 'family and kinsmen, sons and daughters, movable property, and livestock' *U III* 6, 2 (i); **kamın kadaşımın** *do.* 36, 35; **kası kadaşı** *Suv.* 5, 7; a.o.o.: Civ. **ka kadaşka tartınğuçı bolur** 'he becomes closely attached to his family and kinsmen' *TT VII* 37, 13 (note **ka** not declined); in the provisions in commercial documents prohibiting relatives from objecting to an agreement one typical list is **éçim inim kam kadaşım** 'my elder and younger brothers, my family and relations' *USp.* 107, 11; 108, 11; 110, 9–10: **Xak.** XI *KB* (a man must associate) **kab** (*sic* in MSS.) **kadaşlar bile** 3209; a.o. 3213: XIII(?) *Tef.* **kab kaḍaşımnı** (*sic*) 'my family and kinsmen'; **kabı kaḍaşını** 198: **Xwar.** XIV **kab kadaşım** *Qutb* 126.

?F **2 ka:** 'vessel, container'; see above. N.o.a.b. Cf. **ka:b. Xak.** XI **ka:** *al-ẓarf wa'l-wi'ā* 'a vessel or container' but used only for vessels containing liquids; hence one says **ka: kaça:** *ẓarf wa wi'ā* as a Hend. *Kaş. III* 211 (followed by a para. on **-ka:** as the *Dat.* Suff.); (under **tü:deş**) hence (i.e. by using the Suff. **-deş**) one says **kadaş** for 'brother, kinsman' (*li'l-ax wa'l-qarīb*); the base is **ka:** and **-daş** is attached to it, the meaning is that both relatives come from the same vessel (*ẓarf*) that is their mother's womb *I* 407; a.o. *III* 238 (**ka:ça:**).

kı: Exclamation; Atalay in *Kaş. III* 212, note says that it is still used in Anatolia. **Xak.** XI **kı:** exclamation (*ḥarfu'l-nidā*) corresponding to the (Ar.) *yā'u'l-nidā*; hence one says **kı: berü: kel** 'hi! come here'; pronounced with a very long vowel (?; *yumadd bayna'l-qāf wa'l-cārr*) *Kaş. III* 212 (followed by a para. on **-kı:** as an affectionate Suff. attached to terms of relationship, e.g. **ata:kı:** *yā ubayyā* 'my dear father').

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ka:- Hap. leg.; the morphological connection with **ka:la:-** is obscure. **Yağma:** XI **ol eşiçke: otuŋ ka:dı:** 'he heaped (*aḥaffa*) firewood round the cooking pot'; one also says **ol to:nuğ ka:dı:** 'he packed (*'abbā*) the garment into the cupboard'; the more correct form (*al-afṣaḥ*) is **ka:la:dı:** *Kaş. III* 249 (**ka:r, ka:ma:k**).

***ko:-** See **kop, ko:ḍ- ; ko:n-.**

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ka:b properly 'a leather bag, water-skin, sack'; sometimes more vaguely 'vessel, container'. S.i.a.m.l.g., usually as **kap**, with some extended meanings like 'the cover, or binding (of a book)'. L.-w. in Pe. etc., *Doerfer* III 1364. Cf. **2 ka:** and see **1 ka:. Uyğ.** VIII ff. Civ. **yarım kab bor** 'half a skin of wine' *USp.* 1, 3; o.o. *do.* 1, 5; 4, 1 ff.; 10, 6 etc.; **Xak.** XI **ka:b** *al-ziqq* 'wine-skin'; **ka:b** *al-ẓarf* 'a vessel' and any container (*al-wi'ā*) is called **ka:b**, just as in Ar. *al-fars* (MS. *al-faras*) means properly 'to break the neck' but is also used more generally for 'to kill': **ka:b** 'the caul' (*al-ğirs*; MS. *al-'irs*) in which the child is wrapped in the womb, and (sometimes) born in; such a child is reckoned fortunate (*al-mubārak*) and is called **ka:blığ oğul; ka:b** 'a kinsman', metaphorically (*al-qarīb 'alā ṭarīqi'l-isti'āra*); one says **ol menig birle: uya: ka:b ol** 'he is my kinsman' as if he was born in the same container (*ẓarf*) *Kaş. III* 146; about a dozen o.o., mostly translated *al-ẓarf*: *KB* 3209 (**1 ka:**): XIII(?) *Tef.* 198 (**1 ka:**): XIV *Muh. al-ğilāf* 'sheath' **ka:b** *Mel.* 40, 3; *Rif.* 129; *ğimdu'l-sayf* 'sword scabbard' **kılıç ka:bı:** 71, 5; 173; *qışru'l-xaṣab* 'the bark of a tree' **ka:b** 78, 7; 182: **Çağ.** XV ff. **kab** 'a vessel' (*ẓarf*) in general, and 'a wine-skin' (*cuwāl-i latarī*) in particular *San.* 265r. 7; **kab kaçak** 'vessel'; **kab** is used by itself in this sense, but **kaçak** is used only in the Hend. *do.* 265v. 7: **Xwar.** XIV *Quṭb* 126 (**1 ka:**) **Kom.** XIV 'sack' **xap** *CCG*; *Gr.*: **Kıp.** XIII *al-wi'ā* **kab** *Hou.* 17, 5: XIV **kab** *al-qışr Id.* 67; **kaw** 'the thin skin (*al-qışr*) which a snake sloughs' *do.* 76: **Osm.** XVI **kav** 'a sloughed snake's skin', in one text *TTS II* 601.

kap/kıp an alliterative Prefix to Adjs., mainly of colour, indicating intensity; s.i.a.m.l.g. Cf. **1 ap. Uyğ.** VIII ff. Bud. (to a dying man the sun seems) **kap kara** 'quite dark' *TT III*, p. 26, note 5, 10; **kap kara tünle** 'on a pitch black night' *do.*, p. 28, note 71, 3: **Xak.** XI *KB* (the partridge's) **kaşı kap kara** 'brows are quite black' 76: XIII(?) Tef.

kap kara 198: XIV *Muh. ṣadīdu'l-sawād* 'pitch black' **kap kara:** . . . *ṣadīdu'l-ḥumra* 'bright red' **kıp kızıl** *Mel.* 68, 4–6; *Rif.* 168: **Çağ.** XV ff. **kap kara** *siyāh-i maḥḍ* 'pure black' *San.* 265v. 10 (quotn.): **kıp kırmızı** *surx-i maḥḍ* 'pure red' *do.* 293r. 9: **Xwar.** XIII(?) **kap kara** *Oğ.* 300; **kıp kızıl** *do.* 166: **Kıp.** XIII *aswad ḥalik* 'pitch black' **kap kara:**; *aḥmar qānī* 'deep red' **kıp kızıl** *IIou.* 31, 5: XIV **kap kara:** *al-ṣadīdu'l-sawād*; **kıp kızıl** *al-ṣadīdu'l-ḥumra Id.* 68: XV (they say) *fi ta'kīdi'l-ḥumra* 'to emphasize redness' **kıp kızıl**, and to emphasize blackness **kap kara:** *Kav.* 5, 9; to add emphasis, as in the Ar. words *aṣadd* and *abyan* you can say . . . **ne kıp kızıl dır bu** and **ne kap kara dır bu** *Tuh.* 85a. 6.

1 ka:v 'tinder'; s.i.a.m.l.g. in a wide variety of forms:- **kav, kaw, ko:, ku:, kağ, koğ.** L.-w. in Pe. etc., *Doerfer* III 1542. **Xak.** XI **ka:v** 'the tinder' (*al-ḥurrāqa*) which is ignited with a strike-a-light' *Kaş. III* 155: **Çağ.** XV ff. **kaw** 'wood gathered under trees and prepared and made into tinder' (*pūda*) which is ignited with a strike-a-light; in Ar. *ḥurrāqa* and in Pe. *bīğa San.* 279r. 12 (quotn.): **Xwar.** XIV **kaw** (*sic*) 'tinder' *Qutb* 136: **Kom.** XIV 'tinder' **kow** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-ṣūfān* 'tinder' **ka:w** *Hou.* 17, 17: XIV **kaw** *al-ṣūfān* which is ignited with a strike-a-light; also used for *al-ḥarrāq Id.* 76: XV *ḥarrāq* (PU) **ko** *Tuh.* 13a. 9.

2 ka:v in the phr. **ka:v ko:v**, a quasi-onomatopoeic; n.o.a.b. **Xak.** XI if a garment is wrinkled (*inzawā*) and torn (*inxaraqa*; MS. *inḥaraqa*) in the tailoring one says **to:n ka:v ko:v boldı:** *Kaş. III* 129 (the main entry is **ko:v**); one says **to:n ka:v ko:v boldı:** 'the garment was shrunken (*inqabaḍa*) and wrinkled owing to bad tailoring' *III* 155 (main entry **ka:v**).

F 3 kav. l.-w. fr. Chinese *ko* 'one-tenth of a pint' (Pulleyblank, Middle Chinese *kap*; *Giles* 3,947 6,056). N.o.a.b. **Uyğ.** VIII ff. Bud. (in a list of things which might be used dishonestly in trading: balances, scales, feet and inch measures) **şéŋ kav** 'pints and one-tenth pints' *U II* 77, 25; 86, 43; *Suv.* 135, 9.

S 4 ka:v See **ka:b** Kıp., Osm.

kıp See **kap.**

kıv practically syn. w. **kut** and nearly always used in association with it; originally prob. 'divine favour', hence, more vaguely, 'good fortune'. N.o.a.b. **Türkü** VIII ff., Man. (the five gods are) **kutı kıvı** 'divine favour (Hend.)' (. . . to all on this earth) *Chuas.* 45–6: **Uyğ.** VIII ff. Man. (may he give) **kut kıv küç basut** 'divine favour (Hend.), strength, and help' *M III* 42, 15 (ii); a.o. *M II* 5, 3–5 (ii) (**bögülen-**): Bud. **kutı kıvı** *USp.* 102, 26; a.o. *U IV* 10, 51 (**ço:ğ**): **Xak.** XI **kıv** *al-baxt wa'l-dawla* 'good fortune' *Kaş. I* 332; **anın kut kıv tozı:** (MS. *tori:*) **tuğdı:** 'and so the dust of good fortune (Hend.) rose' *I* 301, 2; **kut kıvığ bérse: iḍlm ku:lıŋa:** 'if my Lord gives good fortune (*al-dawla*) to his servant' *I* 320, 25: *KB* the word is spelt **kıvı** and precedes **kut**; the contexts indicate that the author took it to mean 'fickle' e.g. **küvenme kıvı kutka kutluğ kişi** 'O fortunate man, do not rely on fickle fortune' 668; o.o. of **kıvı kut** 1045, 1332; Chap. XX (*vv.* 1045 ff.) is headed **kut kıvılığın dawlat irsellikin bayān kılur** 'describes the fickleness (Hend.) of fortune (IHend.)': **Xwar.** XIV **meni yandursa kandursa kıvını** (glossed *şahwa*) 'if he fires me, and satisfies (my) desires' (*sic*) *Qutb* 149.

VU **ko:b** Hap. leg.? **Xak.** XI one says **ol meni: körüp ko:b kıldı:** 'he was delighted (*ḥaṣṣa wa'rtāḥa*) when he saw me' *Kaş. III* 119.

kop when qualifying a V. connotes comprehensive action; when qualifying an Adj. means 'thoroughly, completely'; when qualifying a N. means 'all'; *v. G. ATG*, para. 302 suggests that this is a Ger. in **-p** fr. ***ko:-**, adducing in support the longer Ger. f. **kopan** read by Radloff in *T* 36, but neither photograph nor squeeze show any sign of the **-an** there; the theory is possible, but semantically unattractive. Not noted later than *Kaş.* Cf. **barça:, köp,** etc. **Türkü** VIII **kop** occurs about 20 times in *I, II* and *T*, e.g. (to the far east, west, south, and north) **anda: içreki: boḍun kop maŋa: körü:r [ertı:]** 'within these limits the peoples all looked to me' (i.e. obeyed me) *I S* 2, *II* N 2; **ança: boḍun kop étdim** 'all these people I thoroughly organized' *I S* 2–3; **tört buluŋ kop yağı: ermiş** 'the people of the four quarters were completely hostile' *I E* 2, *II E* 3: VIII ff. (in the third year) **kop esen tüke:l körü:şmiş** 'they all met one another safe and sound' *IrkB* 15; o.o. *do.* 15, 29; (if a man wears this stone) **kopka: utğay** 'he will be successful in everything' (and whatever work he undertakes) **kop[da:?] işı: yorı:k bolğay** 'his work will be completely satisfactory' *Toy.* 17–20 (*ETY II* 58): Man. (if we have said) **eḍgüg anığağ kop teŋri yaratmış ol** 'got created good and evil, both of them' *Chuas. I* 27–8; **kop kanka bulğanmış** 'completely saturated with blood': *M I* 6, 6: **Uyğ.** VIII ff. Man.-A **kop yerde açığ emgek körtükin** 'having experienced grievous sufferings in all places' *M I* 9, 5–6: Man. (may he protect us) **kop aḍada tuḍada** 'in all dangers (Hend.)' *M III* 36, 4 (iii); **koptın sıŋar él uluşlarığ keztiŋiz** 'you have traversed realms and countries in every direction' *TT III* 60: Bud. **kop kamağ eḍgü bütmeki bolur** 'it is that all (Hend.) good things are achieved' *TT III*, p. 30, note 131, 3; **kop törlüg ağır tsuy** 'all kinds of grievous sins' *IV* 12, 39; o.o. *do.* 14, 64; *V* 24, 51–4; *VII* 40, 96; *VIII K.*9; *U III* 29, 2–3 (**ı:ḍ-**); *Suv.* 92, 19–20: Civ. **kop işiŋ** 'all your affairs' *TT I* 148, 156: **Xak.** XI **kop** *ḥarf mubālaġa wa ta'kīd* 'a particle giving emphasis'; hence one says **oğul kop beḍü:di:** 'the boy has grown a great deal (*ğāyata(n)*) bigger', and **kop eḍgü: ne:ŋ** 'an extremely (*cidda(n)*) good thing' *Kaş. I* 319.

ko:v 'backbiting, persecution', and the like; first noted as below, but see **kovla:-** ('Türkü). Cf. **kov-**. **Kıp.** XIV **ko:w** *al-ğība* 'backbiting' *Id.* 76.

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1 kap- 'to grasp, or seize, with the hands, teeth, etc.'; s.i.a.m.l.g. **Türkü** VIII ff. (a falcon, saying 'there is a hare') **teŋri:din koḍı: . . . kapmı:ş** 'swooped down from the sky (and tried) to catch it' *IrkB* 44: **Uyğ.** VIII ff. Bud. **anı üçün méni kapıp éltdi** 'he has therefore seized me and carried me off' *U III* 69, 26 ff.: **Xak.** XI **er to:n kapdı:** 'the man snatched (*xalasa*) the garment' (etc.); and one says **oğla:mığ yé:l kapdı:** *aṣāba'l-ṣabī ṣa'fa mina'l-cinn* 'demoniacal possession took hold of the boy'; also used of the wind when it blows away (*habbat*) a garment and the like *Kaş. II* 4 (**kapa:r, kapma:k**); several o.o. generally translated *ixtalasa* 'to steal, take stealthily': *KB* 6110 (**üzeŋü:**): XIV *Muh. ixtaṭafa* 'to snatch away' **ka:p-** *Mel.* 20, 1; 22, 4; *Rif.* 99 (**kap-**), 102: **Çağ.** XV ff. **kap-** ('with **-p-**') 'to seize (*rabūdan*) with the hands, or grasp (*giriftan*) with the teeth', of a dog and the like *San.* 263v. 9 (quotn.): **Xwar.** XIV **kap-** 'to seize, grasp' *Qutb* 126: **Kıp.** XIII *xaṭifa* 'to snatch away' **kap-** *Hou.* 35, 19: XIV ditto *Id.* 67; *Bul.* 43v.: XV ditto *Kav.* 9, 3; 75, 8; *Tuh.* 15a. 4: **Osm.** XV **kap-** 'to snatch away'; in one text *TTS IV* 466.

2 *kap- See **kapak, kapığ, kapğa:, kapğa:k.**

***kav-** See **kavır-, kavış-**, etc.

kop- 'to rise'; prob. originally in the sense of 'to rise in the air', but *Kaş.* also translates it, like **tur-**, by *qāma* 'to stand up, rise in one's place'. Survives in SE Türki; NW Kar. L., T. and, with extended meanings, in SW Osm. Cf. **1 ağ-, ün-, tur-**. **Türkü** VIII ff. (a falcon went hunting river birds) **utru: talım kara: kuş kopu:pan barmı:ş** 'a predatory eagle flew up to meet it' *IrkB* 43: **Xak.** XI **er yoka:ru: kopdı:** 'the man rose (*qāma*) from his place'; and one says **tüpi: kopdı:** 'the wind rose' (*habbat*); and **kuş kopdı:** 'the bird (etc.) rose in the air' (*nahaḍa*) *Kaş. II* 4 (**kopa:r, kopma:k**); about 10 o.o. translated *qāma, ṭala'a* (of the moon) 'to rise'; *hāca* (of the alarm, tumult, etc.) 'to be raised': *KB* **kop-** is common, both lit. e.g. (of the morning breeze) 'to rise' 71; (of birds) 'to fly upwards' 73; (of a man) 'to stand up' 3498; and metaph. e.g. **kişi söz bile koptı boldı malık** 'some people have risen by speaking (eloquently) and become kings' 173; a.o. 602; **bu bordın kopar mıŋ yazukka yürek** 'because of this wine (a man's) heart rises to countless sins' 1338; (of understanding) 'to arise' 1834; a.o. 4232 (**yağı:lığ**): XIII(?) *At.* 179 (**löŋ**); *Tef.* **kop-** 'to rise; to stand up; (of the dead) to rise again', etc. 213: XIV *Rbğ. R I* 1217 (**örü:**); *Muh. qāma* **kop-, ko:p-** *Mel.* 7, 18; *Rif.* 79, 114 (*Mel.* 30, 3 **dur-**): **Çağ.** XV ff. **kop-** (**-tı**, etc.) *yerinden kalk-* 'to rise from one's place' *Vel.* 335 (quotns.); **kop-** ('with **-p-**') *bar xāstan* 'to rise, stand up' *San.* 281 v. 18 (quotns.): **Xwar.** XIV **kop-** 'to stand up' *Qutb* 137; *MN* 246; 'to get up' (at night to pray) *Nahc.* 318, 7: **Kom.** XIV 'to rise' **kop-** *CCI, CCG*; *Gr.* 200 (quotns.): **Kıp.** XIII *ṭāra mina'l-ṭawarān* 'to rise' **kop-**; and one says of dust rising **do:z koptı:**; and one says **kop-** of a limb which leaves its position and is dislocated (*infakka*); similarly when a man stands up (*qāma*), and when a man rises and stands erect (*ṭāra wa nahaḍa qā'ima(n)*) *Hou.* 39, 5: XIV **kop-** *inba'aṭa* 'to rise' as in **toz koptı:** 'the dust rose'; and in the *Kitāb Baylik* **kop-** *irtafa'a* 'to rise, be exalted' *Id.* 67; *irtafa'a* (of dust and the like) **kop-** *Bul.* 26v.: XV *qabba* 'to stand up' **kop-** *Tuh.* 30a. 11: **Osm.** XIV ff. **kop-** 'to rise, appear', etc.; c.i.a.p. *TTS I* 483; *II* 649; *III* 475; *IV* 539.

kov- (?**ko:v-**) a V. homophonous w. **ko:v**, q.v.; 'to follow, pursue, chase', and the like with some extended meanings, e.g. 'to persecute'. S.i.m.m.l. in a wide range of forms including **ku-** and **koğ-**; in SW Osm., Tkm. **kov-**; although the vowel is short in Tkm., *Kaş.*'s alternative form **ko:v-** is prob. the original one. **Xak.** XI **it keyıkni: kovdı:** 'the dog chased (*ṭarada*) the wild game'; also used of anyone who pursues (*ṭarada*) something and follows in its tracks *Kaş. II* 16 (**kova:r, kovma:k**): **er atın ko:vdı:** 'the man drove (*sāqa*) his horse and pursued it'; also used of anything else *Kaş. III* 183 (no Aor. or Infin.): *KB* (the fighting man) **laçın kuş kovar teg töker kanları** 'hunts them like a falcon and sheds their blood' 2381: XIII(?) *Tef.* **kov-** 'to hunt' (deer) 215 (*kuv-*): **Çağ.** XV ff. **kaw-** (*sic*)**/kawla-** *rāndan wa dūr kardan* 'to pursue, drive away', in Ar. *ṭarada San.* 278r. 17 (quotns.): **Xwar.** XIV **ka:w-** (*sic*) 'to pursue, drive'; **kov-** ditto *Qutb* 136, 141: **Kıp.** XIV **kow-** *ṭalaba bi-cahd* 'to pursue vigorously' *Id.* 76: XIV *ṣaḥata mina'l-ṣiḥāta* 'to importune' (**kowala-***l*) **kow-**(*l*)**tilen-**) *Tuh.* 21b. 9: **Osm.** XIV **kov-**, occasionally spelt **koğ-** 'to pursue'; c.i.a.p. *TTS I* 488; *II* 654; *III* 480; *IV* 544.

Dis. ĞBA

kaba: 'thick, protruding', and the like, esp. of hair, the beard, and so on. Survives in NC Kzx. **kaba** 'bushy' (beard); NW Kk. **kapa** ditto; SW Osm. **kaba** ditto; also 'coarse, common, ordinary'. **Xak.** XI **kaba:** *al-murtafi'* 'high, protruding' of anything; hence one says **kaba: yü:glüg ok** 'an arrow with protruding feathers' *Kaş. III* 217 (in the first case, but not the second, three dots put below the *bā'* by a second(?) hand): **Çağ.** XV ff. **kaba** *ṣiṭabr wa faxīm wa bar āmada ba-ṣakl-i habāb* 'thick, dense, swollen like a bubble' (quotn.); also pronounced **koba**; also the name of a place in the province of Andiğan *San.* 265r. 9; **koba** *'uḍw-i*(?) *bar āmada wa faxīm* 'a swollen thick limb'(?), also pronounced **kaba**; also a place-name *do.* 282r. 16: **Kıp.** XIII *kaṭṭu'l-liḥya wa 'urḍihā* 'with a bushy

beard' **kaba: sakallu:** *Hou.* 25, 19: XIV **kaba:** *al-ṣay'u'l-muntafiṣ* 'anything swollen or fluffed out'; one says . . . **ṭulbandı: kaba: dur** 'his turban is broad' (*wāsi'a*) and **kabṭan kaba: dur** 'his robe is broad, voluminous' *Id.* 68: XV *al-liḥyatu'l-muḥabcara* 'a bushy beard' **kaba: sakallu:** *Kav.* 59, 20: **Osm.** XIV to XVI **kaba** 'thick, massive' (e.g. of a tree); in several texts *TTS I* 398; *II* 559; *IV* 448.

kuba: 'pale, pale yellow, pale grey'; of a horse or cow 'dun'; of a man 'fair-haired'; used both of men and animals and also natural features like the steppes. S.i.s.m.l. in NE, NC, NW. **Xak.** XI **kuba: at** 'a horse of a colour between chestnut (*al-aṣhab*) and yellow' (*al-aṣfar*); also used for the colour of anything *Kaş. III* 217: *KB* **kuba körklüğüg kör** 'see the fair-haired beauty' 2468: **Kom.** XIV **kuv** (*sic*) 'pale' *CCG*; *Gr.*: **Kıp.** XIV **kuba:** *al-lawnu'l-aġbar* 'dust-coloured' *Id.* 68: **kuwu:** ditto 76.

PU **1 kowa:** Hap. leg.; *al-ṣanbūr* is not noted in ordinary Arabic dicts., but the meaning is fairly clear. **Xak.** XI **kowa:** 'the nose cover (?; *al-ṣanbur*) which is part of the Turkish bridle and stands erect over the horse's nose' (*muntaṣiba(n) 'ala anfi'l-xayl*) *Kaş. III* 237.

S 2 kowa: See **kovğa:**.

VU(D) **kovı:** n.o.a.b.; cognate to **kovuk, kovğa:** which seems to indicate that the first vowel was **-o-**; morphologically both could be Dev. N.s fr. **kov-**, but there is no semantic connection. The two meanings given by *Kaş.* can reasonably be regarded as lit. and metaph. **Türkü** VIII ff. *IrkB* 36 **(uçru:ğlu:ğ): Uyğ.** VIII ff. Bud. **kamağ kutsuz kovı ters biliglig tınlığlar** 'all unfortunate mortals who do not enjoy the favour of heaven and have false (or heretical?) ideas' *TT VI* 24; a.o. *do.* 19: Civ. **iki köŋül köŋül** (*sic*, but ?dittography) **tutup kovı bolsar éltin xantın açığ bolur mu?** 'if a man has a divided mind(?) and is unfortunate, should the realm and *xan* be angry?' *TTS I* 178–80 (translation conjectural): **Xak.** XI **kovı: yığa:ç** *al-quffa wahwa'l-ṣacaru'l-bālī* 'a rotten (i.e. hollow?) tree'; also pronounced **kowı:** with **-w-**: **Arğu:** XI **kovı: er** 'an unlucky (*al-mudbir*) man' (prov.) *Kaş. III* 225: *KB* (if an ambassador is quick-witted wise and alert, his master benefits and thereby retains his colour, i.e. reputation) **yalavac yavuz bolsa kıvçak kovı séziğsiz tüker anda beğler suvı** 'if an ambassador is bad and unlucky(?), undoubtedly his masters' honour is impaired' (lit. 'water', an abbreviation of **yüz suvı** a *calque* of Persian *āb-i rū* metaph. 'honour') 2639; **bu kıvçak kovı dunyā kéçki ajun neçe beğ karıttı karımaz özün** 'this unlucky(?) world is an old world, however much it makes *beg*s aged, it does not age itself' 5133 (**kıvçak** is noted only in these two passages; the other supposed occurrences of *kobı* 'empty' in *R II* 659 are based on misreadings): **Kıp.** XIV **kuv ağaç** 'a hollow tree' *CCG*; *Gr.*

Dis. ĞBC

VU?D **kowuç** Hap. leg.; the **-w-** suggests that the word is Oğuz; if so, prob. a crasis of ***kovğuç** Dev. N. fr. **kov-**, meaning lit. something like 'persecution'; the alternative form **kowuz**, specifically described as Oğuz, looks like the Imperat. of a Caus. f. of **kov-** used as a Pass. *Kaş.*'s etymology is, of course, preposterous. **Oğuz**(?) XI **kowuç** *aṭar kull sa'fa mina'l-cinn* 'the symptoms of demoniacal possession'; the victim is given treatment (*yu'ālac*), cold water is thrown in his face, and at the same time the words **kowuç kowuç** are recited, then he is fumigated with rue and aloes-wood (*bi-ḥarmal wa 'ūd*); I reckon that the word is taken from the expression **kaç kaç** 'go away and clear out, evil spirit' (*uhrub wa firr yā cinnī*): . . . **kowuz** alternative form of **kowuç**; an **Oğuz** word; hence one says **yé:l kowuz bitiği:** *'ūḏatu'l-cinn wa'l-sa'fa* 'an amulet against evil spirits and demoniacal possession' *Kaş. III* 163.

D **kapçak** Hap. leg.; Dev. N. fr. **kap-**; perhaps a crasis of ***kapışak** lit. 'grasping one another', which suits the actual meaning. **Xak.** XI **kapçak** 'the place at which the waters from the branches of a river (*mina'l-sawā'id*), flow into one another' (*yatanāṭaḥ*) *Kaş. I* 471.

D **kabçuk** Dim. f. of **ka:b**; 'a small bag or sack, pocket', and the like. S.i.s.m.l. as **kapçık/kapçuk**. L.-w. in Pe., etc. *Doerfer* III 420. **Uyğ.** VIII ff. Civ. *H I* 99–100 **(bö:z):** XIV *Chin.–Uyğ. Dict.* 'purse, small bag' **kapçuk** *Ligeti* 161; *R II* 430: **Çağ.** XVI ff. **kabçuk** 'a kind of purse (*kīsa*) which is hung from the neck, and a wallet (*xwurçīnī*) made of leather' *San.* 265v. 8.

(D) **kıvçak** n.o.a.b.; Den. N./A. fr. **kıv**, but the meaning 'unfortunate' hardly fits. **Xak.** XI *KB* 2639, 5133 **(kovı:).**

Dis. V. ĞBC-

kavçı:- as such Hap. leg., but *Vam.* 307 lists a SC XIX Uzb.(?) word **kapçi-** 'to catch (something falling)', and in XX Uzb. **kapçi-** 'to rush away', *Bor.* 604, is described as a dialect f. of **sapçi-** *do.* 355 which *inter alia* means 'to rush at, attack (someone)'; there cannot be any connection between this word and **sapçi-** but it seems to be the original form of **kapçi-**. **Xak.** XI **arı: kişi:ke: kavçı:dı:** 'the hornet attacked (*ḥamala 'alā*) the man to sting him'; also used of a man when he is angry (*ğaḍiba*) with someone and gives vent to his anger on him (*inhamaka fihi*) *Kaş. III* 276 **(kavçı:r, kavçı:ma:k).**

D **kavçıt-** Hap. leg.; Caus. f. of **kavçı:-**. **Xak.** XI **ol anı: kavçıttı:** 'he made him angry' (*aġḍabahu*) in order to incite him to do something which he had determined not to do; and one says **oğla:n arı:nı: kavçıttı:** 'the boy incited the hornet to sting' *Kaş. II* 329 (prov.; **kavçıtu:r, kavçıtma:k**; with *-f-* for **-v-** everywhere).

Dis. ĞBD

S **kawut** See **ka:ğut.**

PU?F **kıftu:** 'scissors'; discussed at length in *Doerfer* I 318; prob. a l.-w., but as Doerfer points out, no plausible Chinese origin has been suggested. Survives as **kıptı** and the like in most NE and some NW languages, Yakut **kıptıy**, *Pek.* 1403. Most other languages for 'scissors' have (the Mong. l.-w.?) **kayıçı.** Both these words are l.-w.s in various foreign languages, see *Doerfer.* Cf. **bıçğu:ç, sındu:. Çigil** XI **kıftu:** *al-miqrāḍ* 'scissors' *Kaş. I* 416 (*qāf* unvocalized): XIV *Muh*(?) *al-miqaṣṣ* 'scissors' **kıftu:** *Rif.* 159 (only): **Kom.** XIV 'scissors' **kıptı** *CCI*; *Gr.*: **Kıp.** XIII *Hou.* 23, 11 (**bıçğu:ç**): XV *al-miqaṣṣ* **kıptı:** (*-b-*) *Kav.* 64, 9; *Tuh.* 34a. 11.

VU(D) **kovdak** Hap. leg.?; meaning quite uncertain; morphologically Den. N.(?) fr. **ko:v.** Cf. **kovdaş. Xak.** XI *KB* (either go to meals, or do not go; curb your appetite, eat sparingly and keep your health. The man who overeats becomes sickly) **sarığ meŋzi kovdak atı** (or **eti**) **él bolur** 'his yellow complexion and his ?reputation (or, preferably?, flesh) become notorious' 4672.

F **kafta:n** Persian *xaftān* 'outer garment, robe' became an early l.-w. in Turkish, and later reappeared in Pe. and Ar. in its Turkish spelling described as a l.-w. fr. Turkish. S.i.s.m.l. in NW, SW. **Xak.** XI **kafta:n** *al-qabā'* 'robe' *Kaş. I* 435; three o.o.: XIV *Muh.*(?) *al-qabā'* **kafta:n** *Rif.* 166 (only): **Çağ.** XV ff. **kaptan** *cāma* 'garment' *Vel.* 314 (quotns.); **xaftan** 'a kind of garment (*libās*) split up on both sides', in *Rūmī* called **kaba,** also used in the corrupt form **kaptan** *San.* 222v. 13; **kaptan** corruption of **xaftan,** same translation *do.* 265r. 24 (quotns): **Xwar.** XIV **kaftan** 'robe' *Qutb* 128: **Kıp.** XIV **kapṭan** (*-b-*) *al-qabā*; derived fr. Pe. *xaftan* 'an iron breastplate' (*dir' min ḥadīd*); the Turks borrowed it for *al-qabā'* and gave it the Turkish pronunciation **kapṭan** *Id.* 67.

VU(D) **kovdaş** Hap. leg.?; meaning quite uncertain; morphologically ?N. of Association fr. **ko:v**; cf. **kovdak.** In the Vienna MS. **ayı** is glossed *ḥawl* 'fear', obviously a muddle with Mong. *ayu-* 'to fear', and **kovdaş** *sar na-ṣūyīda* 'with an unwashed head', which suggests that the scribe was quite at a loss. **Xak.** XI *KB* (*do not* reach out and take a meat ball in front of someone else, take whatever is in front of you and eat it. Do not draw a knife or carry off a bone) **ayı bolma kovdaş** 'do not be excessively quarrelsome' 4599 (see **silkim**).

Dis. V. ĞBD

?D **kavıd-** Hap. leg.; etymologically obscure. **Uyğ.** VIII ff. Bud. (in a description of a nightmare) **üç kögürçgen atayı(?) laçınka kavıdur erken** 'while three doves were protecting their father(?) from a falcon' *Suv.* 620, 20–1.

D **kıvad-** Hap. leg.; Den. V. in **-ad-** (Intrans.?) fr. **kıv**; no doubt more or less syn. w. **kutad-. Uyğ.** VIII ff. Man.-A **kutadmak kıvadmak bolzun tüzü üdrülmiş arığ dındarlarka** 'may heavenly favour (Hend.) be upon all the chosen pure Elect' *M I* 28, 15–17.

D **kavdın-** Hap. leg.; Refl. f. of **kavıd-, Xak.** XI **er oğlıŋa:kavdındı:** (MS. **kavdundı:**) 'the man protected (*aṣfaqa . . . 'alā*) his son', and made it his business to ward off dangers from him *Kaş. II* 249 (**kavdınu:r, kavdınma:k**).

D **kaptur-** Caus. f. of **kap-**; s.i.m.m.l.g. with some extended meanings. **Xak.** XI **ol aŋa:ı tava:r kapturdı:** *ḥamalahu 'alā ixtilāqi* (*sic*, error for *ixtilāsi*)*'l-mitā'* 'he urged him to embezzle the property' *Kaş. II* 189 (**kapturur, kapturma:k**): **Çağ.** XV ff. **kaptur-** Caus. f. of **kap-**; not translated *San.* 263v. 21: **Xwar.** XIII **kapdur-** 'to order to seize' *'Ali* 28.

Tris. V. ĞBD-

D ?F **kıftu:la:-** Den. V. fr. **kıftu:**; survives as **kıptıla-** and the like in some NE languages. **Xak.** XI **ol kıftu:la:dı: bö:züg** 'he cut (*qaraḍa*) the linen with scissors' (*bi'l-miqrāḍ*) *Kaş. III* 352 (**kıftu:la:r, kıftu:la:ma:k**).

Dis. ĞBĞ

kabak/kapak Preliminary note. *Morphologically* **kabak** *Dim. f. of* **ka:b,** *and* **kapak** *Dev. N. fr.* **2 *kap-** *are quite different words. They are still distinguished phonetically in SW Az.* (**ğabağ/ğapağ**) *and Osm.* (**kabak/kapak**) *but in early texts they are spelt and, in some modern languages, pronounced exactly the same, and it is not always easy to determine which word is intended. Exceptionally, in SW Tkm. 'pumpkin' is sometimes* **ka:bak,** *but* **ğa:bak** *means 'eyelid' and* **ğapak** *'cover, lid'.*

D **kabak** Dim. f. of **ka:b**; lit. 'a small container', in practice 'gourd, pumpkin, marrow', and the like (but not 'sweet melon'). S.i.a.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1419. **Xak.** XI **kabak** *al-dubbā' wahwa'l-qar'* 'a pumpkin', that is a gourd which is eaten fresh (*raṭb*) *Kaş. I* 382 (between two translations of **kabak**): **Çağ.** XV ff. **kabağ/kabak** ('with **-b-**') (1) *kadū* 'gourd'; (2) metaph. 'a target' (*nişāna-nāma*) which they fasten on the top of a tall pole and shoot at (quotn.); originally in shooting competitions they put a pumpkin on the top of a tall pole and so the word came to be used for 'target' *San.* 265r. 14: **Kom.** XIV 'pumpkin' **kabak** *CCI*; *Gr.*: **Kıp.** XIII *al-qar' wa'l-yaqṭīn* ('marrow') **kabak** *Hou.* 8, 11: XIV **kabak** 'a pumpkin at which they shoot arrows' *Id.* 68: XV *al-qar'* **kabak** *Kav.* 63, 13; *Tuh.* 29a. 3. **Osm.** XIV ff. see **kapak.**

D **kapak** Dev. N. fr. **2 *kap-** lit. 'something which covers or closes', usually used for 'a lid, or other cover', and 'eyelid'. S.i.a.m.l.g. w.

some phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1367, 1545. **Türkü** VIII ff. Man. (just as one throws) **ötsüz** (damaged, uncertain) **kapakuğ** 'a . . . lid' (in running water and cleans it with one's hands) *M III* 14, 10–11 (iii): **Uyğ.** VIII ff. Bud. **közi kapakı tüp tüz** 'her two eyes and eyelids were exactly alike' *U IV* 30, 48; a.o. *TT X* 436–7 (**tü:**): **Xak.** XI **kapak** *cafnu'l-'ayn* 'eyelid', also called **kö:z kapakı:**: (**kabak** follows here): **kapak** *'uḏratu'l-'aḏrā* 'a virgin's hymen'; one says **ol kı:z kapakı: sı:dı:** 'he deflowered (*iqtaḍḍa*) the girl' *Kaş. I* 382: XIV *Muh. al-cafn* **kapa:k** (*-b-*) *Mel.* 46, 13; *Rif.* 140: **Çağ.** XV ff. **kabağ/kabak** ('with **-b-**') . . . (3) *puşt-i çaşm* 'eyelid' *San.* 265r. 14 (quotn.): **Xwar.** XIV **kapak** 'eyelid' *Qutb* 126: **Kıp.** XIV **kabak** (*sic?*; 'target' and) *cafnu'l-'ayn* (and *al-nuxāla* 'bran'; all three simultaneously) *Id.* 68 (see **kabak, kavık**): XV *cafn* **kapak** (*?; -b-*) *Tuh.* 11a. 12: **Osm.** XIV–XV **kapak** 'eyelid' *TTS I* 398; *II* 559; *III* 392; *IV* 448 (here spelt *kabak*; the word is also noted in all periods meaning 'drinking cup', for which **kabak** is perhaps right): XVIII **kapak** ('with **-p-**') in *Rūmī, sar pūş* 'cover, lid' *San.* 265r. 17.

D **kapığ** Conc. N. in **-ığ** fr. 2 ***kap-**; 'door, gate'. The second vowel was originally **-ı-** but became **-a-** in Man.-A and some Uyğ. (Uyğ.-A) texts and later became **-u-** by labial attraction. Survives in some NW languages and SW Az., Osm., Tkm.; elsewhere displaced by **eşik**. L.-w. in Pe., etc. as **kapu**, etc., *Doerfer* III 1368. **Türkü** VIII **temir kapığ** 'the Iron Gate', a pass between Balkh and Samarkand is mentioned several times in *I, II, T, Ix.*: VIII ff. Man. **tamu kapğıŋa** 'to the gate of hell' *Chuas.* 126; **kapağın açtı** 'he opened its gate' *M I* 13, 7; o.o. *do.* 8–12; *M III* 23, 2 (ii); *TT II* 8, 65: **Uyğ.** VIII ff. Bud. **kapağ** (*sic*) 'gate' is common in *PP*: Civ. **teŋri kapığı** 'the gates of heaven' *TT I* 144: a.o.o.: **Xak.** XI **kapuğ** (*sic*) *al-bāb* 'gate' *Kaş. I* 375; over 30 o.o.: *KB* (some flowers) **açtı hapuğ** 'have opened a gate' (with their beauty) 97; o.o. 264, 2529 ff.: XIII(?) *Tef.* **kapuğ/kapu** 'gate, door' 198–9: XIV *Muh. al-darwāza* 'gate' **kapuk** (*sic*) *Mel.* 73, 13 (*Rif.* 179 adds *wa darbu'l-sūr* 'and town gate', translation *kayğa:*, ?for **kapğa:** q.v.); *al-bāb* **kapu:** 76, 5; **kapuğ** 179; a.o. 26, 9; 109 (**yaptur-**): **Çağ.** XV ff. **kapu** ('with **-p-**') *dar-i sarāy* 'palace gate', also called **eşik**; **kapu ökçesi** 'the bottom pivot of a door', and metaph. 'threshold', in Ar. *'ataba San.* 265v. 20: **Xwar.** XIII **kapuğ** 'door' *'Ali* 12: XIV **kapağ/kapuğ** 'door' *Qutb* 126–7; *MN* 275: **Kom.** XIV ditto **kabağ/kabak** *CCG*; *Gr.*: **Kıp.** XIII *al-bāb* **kapu** (*-b-*; also **eşik**) *Hou.* 6, 4: XIV **kapu** (*sic*, 'with **-p-**'). *al-bāb*; one says **kapu aç** and **kapunı: aç** 'open the door' *Id.* 68; *al-bāb* **ka:pı:/ka:pu:** (*-b-*) *Bul.* 14, 11: XV *al-bāb* (**eşik** and) **ka:pu** (*-b-*, so read?) *Kav.* 59, 10; **kapu** (*-b-*) *Tuh.* 8a. 5.

kavık 'bran'; n.o.a.b. Cf. **kepek**; the existence of two similar words with this meaning suggests that they may have a common foreign origin. **Uyğ.** VIII ff. Civ. **kavık kılıp ala kişike sürtser alası kéter** 'if one makes bran and rubs it on a man with a blotchy skin, his blotches disappear' *TT VII* 23, 4–5: **Xak.** XI **kavık** 'bran' (*al-nuxāla*) of millet; *Kaş. I* 383; a.o. *I* 221 (**estür-**); **kawik** 'millet bran', the **-w-** changed from **-v-** *III* 165: *KB* **kavuk sökti yém tap** 'a diet of millet bran (Hend.) satisfies me' 4767; a.o. 4768: **Kom.** XIV **kovax** (*sic*) 'scurf on the head' *CCG*; *Gr.*: **Kıp.** XIV **kawuk** *al-sawīq* 'millet or barley gruel' *Id.* 76; o.o. *do.* 68 (**kapak**), 76 (**kovuk**).

(D) **kavuk** morphologically Pass. Dev. N. fr. ***kav-**; 'the bladder' (of a man or animal). S.i.m.m.l.g. w. considerable phonetic changes; some modern forms are liable to be confused with those of **kovuk**. The alternative form **kağuk** in Uyğ. Civ. may be the original form. **Uyğ.** VIII ff. Civ. (the 14th letter is called *iruriu*(?)); **kavuk üze urğu ol** 'one must place it over the bladder' *TT VII* 41, 13; **kağuk sızlağka em** 'a cure for an ache in the bladder' *H I* 165; a.o. *do.* 37 (**tişı:**): **Xak.** XI **kavuk** *al-maṯāna* 'the bladder' *Kaş. I* 383; **kawuk** ditto alternative form (*luğa*) of **kavuk** *III* 165: **Çağ.** XV ff. **kawuk** (spelt) *maṯāna San.* 279v. 8: **Kıp.** XIV **kawuk** *al-maṯāna Id.* 76: **Osm.** XIV ff. **kavuk** 'bladder'; c.i.a.p. *TTS I* 435; *II* 602; *III* 424; *IV* 484: XVIII (after Çağ.) in *Rūmī* **kawuk** has the same meaning and also means a kind of turban *San.* 279v. 8.

E **kuvak** read by Radloff in several documents in *USp.*, and translated 'assessment' is an error for **kuvra:ğ**.

(D) **kovuk** 'hollow, empty'; cognate to **kovı:**, q.v.; survives only(?) in SW Osm. **kovuk**, but the syn. words Az. **govuş/koğuş** and Tkm. **ğovalç, ğovuz** are cognate. **Xak.** XI **kovuk ne:ŋ** 'anything hollow' (*acwaf*) *Kaş. I* 383; **kowuk** ditto; alternative form (*luğa*) of **kovuk** *III* 164: XIII(?) *Tef.* **kovuk** (mis-spelt *kavak*) 'hollow' 191: (**Kom.** XIV 'hollow' **kowuş** (*sic*) *CCG*; *Gr.*): **Tkm.**(?) XIV **kowuk** 'anything hollowed out and empty' (*mucawwaf fāriğ*); in **Kıp.** used for *al-sawīq* 'millet gruel' *Id.* 76.

D **kapğa:** Dev. N. in **-ğa:** which seems here to be an Elative, fr. 2 ***kap-**; 'a great gate, town gate'. Survives in NC Kır. **kapka**; Kzx. **kakpa**; NW Kaz. **kapka**. **Xak.** XI **kapğa:** *al-darb* 'a great gate' *Kaş. I* 425: XIV *Muh. Rif.* 179 (?; **kapığ**).

(D) **kovğa:** 'pail, bucket'; cognate to **kovuk**. A l.-w. in Mong. *koboğa/koboğo* 'bucket, trough' (*Kow.* 896, *Haltod* 203). Survives in NW Krım **kopka** *R II* 654 (which together with the Çağ. forms may be a reborrowing fr. Mong.) and SW Osm. **kova**; Tkm. **ğova**. Cf. **könek**. **Uyğ.** VIII ff. Man.-A **kovğasın** [gap] **suv içre kemişmişler** 'they lowered their buckets . . . into the water' *M I* 35, 16–17; a.o. *do.* 36, 20: **Çağ.** XV ff. **kobğa** (mis-spelt

koyğa) 'a bucket (*koğa*) for drawing water from a spring' *Vel.* 334 (quotns.); **kobğa** (spelt) *dalw-i āb* 'water bucket' *San.* 282r. (quotns.): **Oğuz** XI **kowa:** *al-dalw* 'bucket, pail' *Kaş. III* 237; a.o. *I* 147 (**urukluğ**): XIV *Muh.*(?) *al-dalw* **kowa:** *Rif.* 181 (only): **Xwar.** XIII **ka:wğa:** (*sic*)/**kowa** 'pail' *'Ali* 11, 57: **kobka** *Nahc.* 113, 12; 357, 12; **kowa** *do.* 112, 12; 357, 13: **Kıp.** XIV **kowa:** *al-dalw Id.* 76: XV *dalw* (text in disorder; in margin in SW(?) hand) **koğa** *Tuh.* 15b. 5.

D **kapğa:k** Dev. N. (connoting habitual action) fr. 2 ***kap-**; 'lid, cover'. A l.-w. in Mong. *kabkak* (*Kow.* 728) and Pe., etc. *Doerfer* III 1422. Survives (or reborrowed from Mong.?) as **kapkak** in NE Tel., Tob.; SE Türki and SC Uzb. (**kopkok**). Cf. **kapak, yapğuç.** **Xak.** XI **kapğa:k** *al-'ifāṣ wahwa makabbatu'l-kināna* 'a leather stopper, that is the cover of a quiver' *Kaş. I* 471.

F **ka:fğar** Hap. leg.; no doubt like other similar names of fabrics, a l.-w., of unknown (?Western) origin. Cf. **barçın.** **Xak.** XI **ka:fğar** *al-ḥarīru'l-baḥramān* 'yellow silk' *Kaş. III* 438.

Tris. ĠBĞ

D **kava:ğu:** Conc. N. fr. ***kava:-**, Den. V. fr. 1 **ka:v**, with which it is synonymous. As such Hap. leg., but see below. **Uyğ.** VIII ff. Bud. **kuruğ kavağu** 'dry tinder' *U II* 10, 23: (XIV *Muh.*(?) *al-ḥarrāq* 'tinder' **kawa:k** *Rif.* 169 (only), perhaps a later form).

D **kapığçı:** N.Ag. fr. **kapığ**; 'gate-keeper, door-keeper'. Survives in SW Osm. **kapıcı/kapucı**; but Tkm. **ğapıçı** means 'one who begs from door to door'. L.-w. in Pe., etc. *Doerfer* III 1369. **Uyğ.** VIII ff. Bud. **kapağçı** (*sic*) 'gate-keeper' *PP* 41, 5; 42, 5; 44, 6; **kapığçı** *do.* 66, 1: **(Xak.)** XIV *Muh. al-bawwāb* 'gate-keeper' **kapu:çı:** (*-b-*, *wa* **oda:çı:**) *Mel.* 56, 14; **kapuğçı:** (*-b-*) *Rif.* 155: **Xwar.** XIV **kapuğçı** ditto *Quṭb* 127: **Kıp.** XIII *al-bawwāb* **ka:pu:çı:** (*-b-*) *Hou.* 24, 4.

D **kapaklığ** Hap. leg.; P.N./A. fr. **kapak. Xak.** XI **kapaklığ** (MS. *kapıklığ*) **ki:z** *al-'aḏrā'* 'a virgin' *Kaş. I* 496.

D **kabaklık** A.N. (Conc. N.) fr. **kabak**; n.o.a.b. **Xak.** XI **kabaklık** *manbitu'l-qar'* 'a pumpkin bed' *Kaş. I* 503; a.o. 505, 18.

D **kapığlığ** P.N./A. fr. **kapığ**; s.i.s.m.l. **Xak.** XI **kapuğlug ev** 'a house with a door' (*bāb*) *Kaş. I* 495.

Tris. V. ĠBĞ-

D **kapğaklan-** Hap. leg.; Refl. Den. V. fr. **kapğa:k. Xak.** XI **ké:ş kapğaklandı:** 'the quiver had a cover' (*'ifāṣ*) *Kaş. II* 275 (**kapğaklanu:r, kapğaklanma:k**).

D **kapakla:-** Hap. leg.; Den. V. fr. **kapak. Xak.** XI **er kı:zığ kapakla:dı:** 'the man deflowered (*iqtaḍḍa*) the girl' *Kaş. III* 338 (**kapakla:r, kapakla:ma:k**).

Dis. ĠBL

kıva:l Hap. leg. **Xak.** XI **kıva:l burun** *al-'irnīnu'l-aṣamm wahwa maḥmūd* 'a well-shaped bridge of the nose'; it is much admired *Kaş. I* 412 (verse).

?F **kawla:** (?or **kavla:**) n.o.a.b., but see **kavlalık**; prob. a l.-w., ?Chinese. **Uyğ.** XIV *Chin.–Uyğ. Dict. ts'ai* 'culinary vegetables' (*Giles* 11,513) **kawla** *R II* 52; *Ligeti* 165 reads *lai* 'goosefoot, *Chenopodium murale*' (*Giles* 6,691), but **kawlalık** shows that the text must originally have had *ts'ai*.

D **ka:blığ** Hap. leg.?; P.N./A. fr. **ka:b**; (of a child) 'born in a caul'. **Xak.** XI *Kaş. III* 146 (**ka:b**).

D **kıvlığ** P.N./A. fr. **kıv**; 'enjoying divine favour'; syn. w. **kutluğ** and found only in Hend. with it. **Uyğ.** VIII ff. Bud. **kutluğ kıvlığ** *U II* 36, 47; *III* 7, 6; 80, 19; *TT VI* 100–1, etc.: Civ. ditto *VII* 28, 17.

kapla:n a large feline, prob. 'leopard' rather than 'tiger', but the vagueness of oriental terminology makes certainty impossible. One of a number of animal names ending in **-la:n**. S.i.a.m.l.g. except NE, see *Shcherbak*, p. 138, where an implausible etymology is suggested. **Uyğ.** VIII ff. Civ. **Koço tağında kaplan yok** 'there are no leopards in the Xoço mountains' (and no fish in a well) *TT VII* 42, 7: **(Xak.)** XIV *Muh. al-nimr* 'tiger' **kapla:n** (*-b-*) *Mel.* 72, 4; *Rif.* 172 (adding *al-babr* 'leopard'); *sanatu'l-nimr* 'the leopard year' (**pa:rs yı:lı:** *wa*) **kapla:n** (*-b-*) **yı:lı:** 80, 19 (only): **Çağ.** XV ff. **kaplan** ('with **-p-**') *palang* 'leopard' *San.* 265v. 12 (quotn.): **Kıp.** XIII *al-nimr* **kapla:n** (*-b-*) *Hou.* 11, 2: XIV ditto *Bul.* 10, 5: XV *al-nimr* **kafla:n** *Kav.* 62, 6 (**-f-** is not uncommon for **-p-** in this text); *nimr* **koplan** (*-b-*; corrected in margin to **kaplan**) *Tuh.* 36a. 12.

Dis. V. ĠBL-

D **kapıl-** Pass. f. of 1 **kap-**; 'to be seized, grasped'. S.i.a.m.l.g. **Xak.** XI **er evde: kapıldı:** 'the man was detained (*luḥbisa*) in the house'; one also says **anıŋ to:nı: kapıldı:** 'his garment was snatched away' (or stolen, *uxtulisa*) *Kaş. II* 120 (**kapılu:r, kapılma:k**); a.o. *I* 520: **Çağ.** XV ff. **kapıl-** *girifta wa robūda şudan* 'to be grasped, seized' *San.* 263v. 21.

D **kovla:-** Den. V. fr. **ko:v**, q.v.; practically syn. w. **kov-**. N.o.a.b., **Türkü** VIII ff. Man. **yeme yazuksuz kişig neçe kovladımız erser** 'if we have persecuted (or falsely accused?) an innocent person' *Chuas.* 103–4: **Çağ.** XV ff. **kawla-** (**-r**, etc., *sic*) *kov-* *Vel.* 325 (quotns.); a.o. *San.* 278r. 17 (quotns.; **kov-**): **Kıp.** XIV *iğtāba* 'to backbite', etc. *Id.* 76: XV *Tuh.* 21b. 9 (**kov-**).

D **ka:blan-** Refl. Den. V. fr. **ka:b**; Hap. leg. in *Kaş.*'s meaning, but fr. **Xwar.** XIV onwards **kaplan-** was used as the Pass. f. of **kapla-**

'to put a cover on (something); to bind (a book)', and more generally 'to cover, surround, besiege, contain', etc. **Xak.** XI **er ka:blandı:** 'the man became the owner of a wine-skin' (*ziqq*) *Kaş. III* 199, 6 (in a passage on the functions of **-lan-**); n.m.e.

Tris. ĞBL

D **kıvılık** 'fickleness' See **kıv Xak.** XI *KB.*

DF **kawlalık** (or **kavlalık**?) A.N. (Conc. N.) fr. **kawla:**; 'vegetable garden'. Pec. to Uyğ. Civ. **Uyğ.** VIII ff. Civ. a **kavlalık** is mentioned as one class of property subject to a particular tax *USp.* 14, 14; o.o. *do.* 15, 3 (**tegzindür-**); 30, 7 and 22–4.

Dis. ĞBN

F **kapan** 'a large dish or tray'; Chinese l.-w. compounded of *ka*, perhaps **I ka:**, q.v., and *pa'n* 'dish, tray' (*Giles* 8,620). N.o.a.b. **Uyğ.** VIII ff. Chr. *U I* 7, 4–5 (**ur-**): XIV *Chin.–Uyğ. Dict. p'an* (see above) **kapan** *Ligeti* 158; *R II* 439.

F **kabın** 'dowry'; Chinese l.-w. prob. compounded of *ka*, perhaps *chia* 'to give a daughter, in marriage' (*Giles* 1,141, Middle Chinese *ka*), and *pên* '(financial) capital' (*Giles* 8,846). Except in Uyğ. spelt w. front vowels. Noted in (Iranian) Xwarazmian as *kābīna* and a l.-w. in Pe. as *kābin, kabīn, kābīn, Doerfer* III 1614. NW Kaz., SW Az. **kebin** 'betrothal, marriage' *R II* 1194; SW XX Anat. ditto *SDD* 863 are prob. a Pe. l.-w. **Uyğ.** VIII ff. Civ. **kabın** 'dowry' occurs several times in *Fam. Arch.*: **Osm.** XIV **kebin** 'dowry'; in two texts *TTS II* 610; *III* 429.

Dis. V. ĞBN-

D **kapın-** Refl. f. of **kap-**; s.i.s.m.l., usually as **kabın-** w. various meanings. **Xak.** XI **er tava:r kapındı:** 'the man pretended to carry off (*yaslub*) the goods'; and one says **oğla:n yel kapındı:** *aṣāba'l-ṣabī sa'fa* 'demoniacal possession attacked the boy' *Kaş. II* 154 (**kapınu:r, kapınma:k**).

S **kuvan-** See **küven-**.

Dis.ĞBR

D **kavrığ** Hap. leg.; Dev. N. fr. **kavır-** **Uyğ.** VIII ff. Bud. (if a man is thrown into prison, or commits a robbery and is arrested, or) **berge kağıl ulatı kısığ kavrığ emgeki kelser** 'the pain of being (flogged with) whips, rods, etc., and imprisonment and confinement comes to him' *TT VI* 110–11.

D **kuvra:ğ** Dev. N. fr. **kuvra:-**; lit. 'crowd, gathering', but in Uyğ. usually the standard translation of Sanskrit *saṃgha* 'a monastic community'. More or less syn. w. **térin** and **bursaŋ**, q.v. One of the Buddhist technical terms borrowed by Mong. in Turkish spelling as *kuvarağ* (*Kow.* 975, *Haltod* 223); n.o.a.b. **Türkü** VIII ff. Man. (the king himself came) **dındarlar erigli kuvrağğaru** 'to the assembly where the Elect were' *TT II* 6, 34; a.o. *M III* 21, 13 (**térin**): **Uyğ.** VIII ff. Man. **vréştiler kuvrağıŋa** 'to the community of the apostles' *TT IX* 95; a.o. *do.* 97 (**térin**): Bud. **kuvrağ** for 'monastic community' is common, e.g. Sanskrit *saṃghāt saṃghām* 'from community to community' **kuvra:ğdın kuvra:ğka:** *TT VIII G.*5; o.o. *do. C.*5 (**utuz-**); *TT IV* 6, 45 (**erksin-**); *VI* 09, etc. (**térin**); but it is sometimes used more generally for 'gathering, crowd', e.g. (he sat down at the cross-roads in the middle of the town) **kalın kuvrağ ara** 'in a dense crowd' *PP* 70, 5–6; a.o. *U II* 23, 18; and, even **yekler kuvrağ[ı]** 'a horde of demons' *TT X* 312: **Xwar.** XIV **kurağ** (read **kuwrağ**) 'a festive gathering', usually in the Hend. **maclis ku(w)rağ**; fairly common *Qutb* 144.

Dis. V. ĞBR-

D **kabar-** Intrans. Den. V. fr. **ka:b**; lit. 'to become a container', that is 'to form a blister, vesicle, and the like', hence, more generally 'to swell up'. S.i.a.m.l.g. except NE, SE. **Uyğ.** VIII ff. Bud. **kabaru kelmiş etindeki söl suvın** 'the serum in his swollen flesh' *U III* 41, 0–1 (ii); a.o. *do.* 45, 12: **Xak.** XI **ba:ş kabardı:** 'the wound swelled up' (or became puffy, *intafaxa*) originally **ka:bardı:**, but the form with a short vowel is the more elegant (*al-afṣaḥ*) *Kaş. II* 71 (**kabarur, kabarma:k**): **Çağ.** XV ff. **kabar-** (spelt) *ābila kardən*, 'to form a blister'; and metaph. *waram kardan* 'to swell'; the *Rūmī* corrupt it to **keberik** (*sic*) in the second sense *San.* 264r. 11 (quotns.; the last statement due to a misunderstanding of the Ar. l.-w. **kiber** 'becoming great'): **Kıp.** XIV **kabar-** *tanaffaṭa'l-curḥ* 'of a wound, to form a blister'; (after **kaba:**) one says **ba:ş kabardı:** *intafaṣa'l-ṣa'ruhu* 'his hair was fluffed out' (*sic*, ? a misunderstanding of the phr. in *Kaş.*) *Id.* 68: XV *intafaṣa* **kabar-** *Tuh.* 6b. 9; *baqbaqa* 'to form a blister' **kabar-** *do.* 8b. 5: **Osm.** XIV, XVI **kabar-** metaph. (of a battle) 'to become more intense' in two texts *TTS I* 399; *II* 559.

D **kavır-** Caus. f. of ***kav-**?; 'to bring together, collect', hence 'to constrict', and the like. N.o.a.b., cf. **tér-, kuvrat-.** **Uyğ.** VIII ff. Bud. **kavır-** usually occurs in the Hend. **térkavır-** 'to collect, bring together', e.g. **teŋri burxanniŋ eḍgülerin tére kavıra sözledim** 'I have collected (Hend.) and described the good deeds of the Buddha' *U III* 73, 24–5; a.o. *TT X* 29—(the Buddha for the second time) **oḍğuratı belgülüg kavıra nomlayu bérdi** 'put together with vivid clearness and preached' (the commandment which he had promulgated) *TT VI* 296; a.o. *TM IV* 255, 110: **Xak.** XI **bile:zük küŋ eligin kavurdı:** 'the bracelet constricted (or pinched, *ḍağaṭa*) the slave girl's arm'; also used of anything that constricts something *Kaş. II* 82 (**kavra:r, kavurma:k**); **bu: bile:zük ol bilek kavurğa:n** 'this bracelet always constricts the wrist' *I* 518: **Xwar.** XIV **kavra kuç-** 'to embrace closely' *Qutb* 136.

S 1 kavur- See **kavır-**.

S 2 kavur- See **kağur-**.

D **kopur- (kopor-)** Caus. f. of **kop-**; 'to raise, cause to rise', and the like. S.i.a.m.l.g. except NE; NC Kır. **kobor-** *R II* 659, elsewhere **kopar-/kobar-** **Xak.** XI **ol meni: ornumdın kopurdı:** 'he made me rise (*aqāmanī*) from my place'; also used of anything when one raises it (*hayyacahu*) from its place *Kaş. II* 72 (**kopurur, kopurma:k**): *KB* **sevük savçı birle kopurğıl meni** 'raise me (from the dead) with the beloved Prophet' 30; **kişiler evinde bu koprur tütün** 'he (the evil man) raises smoke in people's houses' 341; **kopurdı kutı künde Ögdülmişig** 'the favour of heaven raised Ögdülmiş from day to day' 1751; o.o. 47, 103 (**örü**), 269, 3975, 5792 (**yöle:-**): XIII(?) *Tef.* **kopar-** 'to raise, erect', etc. 213: XIV *Rbğ.* **kopar-** 'to erect' *R II* 658 (quotn.); XIV *Muh.*(?) *qala'a* 'to uproot' **kopar-** (?; unvocalized) *Rif.* 114 (only); *al--qal'* **koparmak** 120 (mis-spelt *kopmak*): **Çağ.** XV ff. **kopar-** (**-mak**, etc.) *bir nesneyi kaldırup yücelt-* 'to lift something up' *Vel.* 335 (quotns.); **kopar-** (spelt) *bar-xīzāndan* 'to raise, erect' *San.* 282r. 3 (quotns.): **Xwar.** XIV **kopar-** 'to lift; to erect' *Qutb* 137; *Nahc.* 39, 4; 328, 11: **Kom.** XIV 'to erect, build' **kopar-/kobar-** *CCI*; *Gr.*: **Kıp.** XIII *fakka* 'to separate, loose, disentangle', etc. **kopar-** (*-b-*, misvocalized *kapar-*) *Hou.* 42, 19: XIV **kopar-** (*-b-*) *natafa* 'to pluck out' *Id.* 68 (also **kubar-** *iğbarra* 'to be dust coloured', Den. V. fr. **kuba:**); a.o. *do.* 98 (**yemdü:**); *qala'a* **kopar-** (*-b-*) *Bul.* 73r.: XV *fakka* **kopar-** (*-b-*) *Tuh.* 28b. 2: **Osm.** XIV ff. **kopar-** with several meanings; c.i.a.p. *TTS I* 483; *II* 649; *III* 475; *IV* 539.

(D) **kuvra:-** 'to come together, assemble'; prima facie a Den. V. fr. ***kuvur**; the **-u-** is certain, which makes a derivation fr. ***kav-** impossible in spite of the semantic connection, unless this is a very early case of labial attraction. Survives in NE Şor **kura-**, Khak. **xura-**; NC Kır., Kzx. **kura-**. **Türkü** VIII **bunça: boḍun kuvrap yoğladı:** 'so many people assembled and celebrated his funeral' *Ix.* 27: **Uyğ.** VIII ff. Bud. **uluş boḍun alku kuvradı** 'the people of the country all assembled' *PP* 71, 2–3; a.o. *do.* 72, 2; **sansız tümen yağı yavlak kuvrap** 'innumerable enemies and bad men assemble' *Kuan.* 42.

D **kabart-** Caus. f. of **kabar-**; 'to cause to form a blister, swell', and the like. S.i.m.m.l.g. **Xak.** XI **etük aḍa:kığ kabarttı:** 'the boot made the foot swell' (*warrama*), that is it brings up blisters (*yuhayyic nufāxāt*) from the swelling; hence one says **ol sö:züg kabarttı:** *faxxama'l-kalām* 'he made a haughty speech'; hence a man because of his self-importance (*li'l-nafs*) is called **kabartğa:n** *Kaş. III* 430 (**kabartu:r, kabartma:k**): **Çağ.** XV ff. **kabart-** (spelt) Caus. f.; (1) *ābiladār sāxtan* 'to raise blisters on (something)'; (2) *mutawarram kardan* 'to make (something) swell'; in *Rūmī* corrupted to **kebert-** in the second sense *San.* 264r. 26 (quotn.).

D **kopurt- (koport-)** Caus. f. of **kopur-**; survives in SW Osm. **kopart-**; Tkm. **gopart-**. **Xak.** XI **ol erig ornındın kopurttı:** 'he had the man removed (*anhaḍa'l-racul*) from his place' (etc.) *Kaş. III* 430 (**kopurtu:r, kopurtma:k**): **Xwar.** XIV **kopart-** 'to have (something) erected' *Qutb* 138.

D **kuvrat-** Caus. f. of **kuvra:-**; 'to collect, cause to assemble', usually in the Hend. **té:r-kuvrat-**; n.o.a.b. **Türkü** VIII *I S* 10, *II N* 7 (**çığa:ñ**); *I E* 12, *II E* 11 (**té:r-**): VIII ff. Man. **béş tegri yarukın kuvratığlı** 'collecting the light of the five gods' *Chuas.* 223–4; **üdrülmişlerig kuvrattı** 'he assembled the chosen ones' *M III* 6, 1–2 (v): **Uyğ.** VIII *Şu. N* 5 (**té:r-**): VIII ff. Bud. **kılmış kuvratmış alku ayığ kılınçlarımın** 'all my evil deeds which I have committed and accumulated' *U II* 77, 19–20; o.o. of **kıl- kuvrat-** of sins *do.* 78, 39: *Suv.* 134, 18; 137, 4 (in the last two transcribed *kurat-*).

D **kavrıl-** Pass. f. of **kavır-**; n.o.a.b. **Xak.** XI *KB* (may the world continue to exist, constantly revolving) **koḍı bolsu duşman başı kavrılu** 'may the enemy be kept down with his head constricted' 119.

S kavrul- See **kağrul-**.

D **kuvran-** Refl. f. of **kuvra:-**; 'to assemble, come together'; n.o.a.b. **Türkü** VIII *T* 4 (**2 ta:ş**): **Uyğ.** VIII ff. Man.-A *M I* 35, 19 (**téril-**).

S kavruş- See **kağruş-**.

D **kopruş-** Hap. leg.?; Co-op. f. of **kopur-**. **Xak.** XI **ol maṇa: kuş kopruşdı:** 'he helped me to put up (*fī inhāḍ*) the bird'; also used for lifting (*fī raf'*) anything from its place *Kaş. II* 218 (**kopruşu:r, kopruşma:k**).

Tris. ĞBR

D **kabarça:k**, etc.; words of this general form are recorded in forms and with meanings so various that it is at first sight doubtful whether they can all be traced back to a single origin. If they can it must be a Dev. N. fr. **kabar-** and should mean etymologically 'blister, pustule', and the like. Such a word could be used metaph. for 'the carapace' of a tortoise, and perhaps even for 'box', but it is hard to see how it could have come to mean 'puppet, doll'. The modern words NE Alt. **kabırçık**; Bar. **kabırdzak**; Tel. **kabırçak** *R II* 451; NC Kır. **kabırçık**; Kzx. **kabırşak** all meaning 'fish-scale; mollusc shell; a thin layer (of ice on water, of skin on milk)' seem to be survivals of such a word, but show the unusual sound change **-a->-ı-** in the second syllable; how old the change is is uncertain, the vowel points in the MS. of *Kaş.* look like later additions. The situation is complicated by the fact that Mong. *koboğor* 'hollowed out', hence 'container, case, quiver' (the change in meaning may have arisen from confusion with *koboğa/ koboğo*, the Mong. form of **kovğa:**, q.v.)

became a l.-w. in Çağ. or Osm. as **kobur/kubur** *San.* 282r. 22 and Pe., *Doerfer* I 268, and forms like **koburçuk** are prob. Dim. f.s of this l.-w. **Xak.** XI **kabırça:k** (on vocalization see above) *al-tābūt wa akṭar yusta'mal fī tābūti'l-mayyit* 'a box', usually 'a coffin' *Kaş. I* 501: XIV *Muh.*(?) (under 'household goods' *al-ṣandūq* 'box, coffer' (VU) **kabarçak** (*bā'* unvocalized) *Rif.* 169 (only); (under 'toys and games') *al-lu'ba* 'puppet, doll' **ko:burçuk** 162: **Çağ.** XV ff. **kabarçuk** (spelt) *ābila wa tabxāl* 'blister, pustule' *San.* 265r. 12 (quotn.): **Xwar.** XIV **kavurçak/kawurçak** 'doll, puppet' *Qutb* 136–7: **Kom.** XIV 'small box' **kuburçuk** *CCI*; *Gr.*: **Kıp.** XIII (under 'women's clothes and other personal possessions') *al-lu'ba* (**aba:k**, also called) **kabarçu:k**) *Hon.* 18, 6–7; (and *al-sulaḥfā* 'tortoise' (VU) **kabarçuklu:** (unvocalized) **bağa:** that is a frog with a [Ar. corrupt, presumably 'carapace'] *do.* 7, 5): XIV **kaburçak** *al-ḥuqq* 'box, casket'; (and **kaburçaklı bağa:** *al-sulaḥfā*) *Id.* 68; (*al-sulaḥfā* (VU) **kabırçaklı:** (only *bā'* vocalized) **bağa:** meaning 'a frog with a dome' (*al-qubba*) *Bul.* 5, 2): XV *şandūq* **kabarçak**; **Tkm.** (VU) **kübürçük** (in margin in SW(?) hand **kabırçak**) *Tuh.* 22b. 1; *lu'ba* **kawurşak** *do.* 32a. 2: **Osm.** XVI **kaburçak** 'a box for perfumes' in three dicts. *TTS II* 560; *IV* 449: XVIII (**kubur** (spelt) in *Rūmī*, *qāb wa ẓarfī* 'a container' (Hend.) in which things are put, e.g. 'a quiver' is called **kubur-ı tīr**); **kuburçuk** Dim. f. of **kubur** in *Rūmī*, 'a box' (*qūtī*) in Ar. *ḥuqqa San.* 282r. 23.

D ***kabarçaklığ** P.N./A. fr. **kabarça:k**, q.v. (Kıp.).

(D) **koburğa:** 'owl'; old animal name ending in **-ğa:**. N.o.a.b.; cf. **ü:gi:**. **Uyğ.** VIII ff. Bud. **kuzğun koburğa** 'ravens and owls', included with ogres, demons, etc. in a list of ill-omened animals *TT VI* 59 (*kobhurğa VIII O.*4): **Xak.** XI **koburğa:** *al-hāma mina'l-ṭayr* 'owl' *Kaş. I* 489.

(D) **kıvırğa:k** n.o.a.b.; the contexts indicate a meaning 'grasping, miserly', or the like. Presumably a Dev. N. (connoting habitual action) fr. ***kıvır-**. **Uyğ.** VIII ff. Man. [gap] **kıvırğak** (spelt *kıfırkak*) **saranlar** 'grasping misers' *TT III* 90: Bud. **küni kıvırğak köŋülnüŋ tölüki uğurında** 'by reason of the violence of jealous, grasping thoughts' *Suv.* 102, 3–4; o.o. *TT III*, p. 29, note 90, 2; *VI* 5 v.l. (**2 kız**).

D **kabarğa:n** Hap. leg.?; Dev. N. (connoting habitual action) fr. **kabar-** **Xak.** XI **kabarğa:n** 'a pimple (or blotch, *baṭra*) which appears on the body because of skin disease (*ḥikka*) or heat' *Kaş. I* 516.

S **kavurmaç** See **kağurmaç**.

D **kuvrağsız** Hap. leg.; Priv. N./A. fr. **kuvra:ğ**; 'without religious communities'. **Uyğ.** VIII ff. Bud. *Suv.* 299, 10–11 (**térinsiz**).

Tris. V. ĞBR-

D **kıvırğaklan-** Hap. leg.?; Refl. Den. V. fr. **kıvırğa:k**; 'to be grasping, miserly'. **Uyğ.** VIII ff. Bud. *Suv.* 136, 15–16 (**2 azlan-**).

Dis. ĞBS

F **xafsı:** Hap. leg.; as Brockelmann points out, l.-w. ultimately derived fr. Latin *capsa* via Syriac *qafsā*; no doubt brought to Central Asia by the Manichaeans. **Xak.** XI **xafsı:** *al-ḥuqqa* 'a small box' *Kaş. I* 423.

Dis. V. ĞBS-

D **kapsa:-** Desid. f. of **kap-**; lit. 'to wish to seize', but fr. an early period used as a Sec. f. of **kavza:-**, q.v., 'to surround, attack', and the like. Survives in this meaning in some NE languages and SE Türki. **Xak.** XI **anıŋ tegre: kişi: kapsa:dı:** *ḥaffa'l-nās ḥawlahu* 'the people surrounded him'; and one says **ol anıŋ tava:rın kapsa:dı:** 'he wished to carry off (*yaslub*) his property' *Kaş. III* 285 (**kapsa:r, kapsa:ma:k**); **usıtğa:n kuya:ş kapsa:dı:** 'the parching heat of the sun surrounded us' (*aḥātat binā*) *I* 155, 16; **tumlığ kelip kapsa:dı:** 'the cold came and surrounded (the world)' *I* 463, 9: XIII(?) *Tef.* **kapsa-** 'to surround, envelop' 199: **Çağ.** XV ff. **kapsa-(-mış)** *iḥāṭa* 'to surround' *Vel.* 314; **kabsa-** (so spelt) *nā-gahān dar miyān giriftan wa firū giriftan* 'to attack and seize suddenly' *San.* 264r. 29 (quotns.; pointing out that in one of them *Vel.* (314) misread **kapsamak** as *kapğamak*): **Xwar.** XIV **kapsa-** 'to surround, envelop' *Qutb* 127; *Nahc.* 322, 7.

D **kopsa:-** Desid. f. of **kop-**; Hap. leg.; the medieval word **kobsa-/kopsa-** is a Sec. f. of **kopza:-**, q.v. **Xak.** XI **ol yoka:ru: kopsa:dı:** 'he wished to rise' (or stand up, *al-nuhūḍ*) *Kaş. III* 285 (**kopsa:r, kopsa:ma:k**).

Dis. ĞBŞ

D **kapış** Dev. N. fr. **kap-**; 'plundering' and the like. S.i.s.m.l. **Xak.** XI **kapış** *al-intihāb wa'l-ixtilās* 'plundering, embezzlement' *Kaş. I* 369.

D **kavşı:** Hap. leg.; Dev. N./A. fr. **kavış-**. **Xak.** XI **kavşı: ka:ş** *al-ḥācibu'l-maqrūnu'l--azacc* 'conjoined arched eyebrows' *Kaş. I.* 424.

D **kavşut** Active Dev. N. fr. **kavış-**; survives in NC Kır. **kapşıt/kapçıt** (1) 'the point where the four felts covering a *yurt* meet'; (2) 'the side of a *yurt*'. **Xak.** XI **kavşut** *muṣāfaḥatu'l--malikayn wa muṣāliḥatuhumā li-amni'l-wilāya* 'an agreement between two kings and the conclusion of peace between them for the sake of the security of the realm;' hence a man is called **Kavşut** *Kaş. I* 451; a.o. *II* 102, 29 (**kavış-**).

Dis. V. ĞBŞ-

D **kapış-** Recip. f. of **1 kap-**; 'to seize one another' and the like. S.i.a.m.l.g. **Xak.** XI **ol**

one who plays it is called **kopuzçı:** *Hou.* 24, 12: XIV **kopuz** ('with **-p-**') the well-known thing (*şay*') on which one plays and sings *Id.* 68; **Osm.** XIV ff. **kopuz** c.i.a.p. esp. for translating names of stringed instruments in dicts. *TTS I* 484; *II* 650; *III* 477; IV 540.

VU **1 kowuz** Hap. leg.; 'the sediment in wine'; perhaps a l.-w., nearly every Turkish language has a different word with this meaning. **Xak.** XI **kowuz** (one *ḍamma* only between the *qāf* and *wāw*) 'the sediment (*al-qadā*) in wine'; hence one says **kowuz süçigdin kéte:r** 'remove (*naxx*) the sediment from the wine' *Kaş. III* 164.

S **2 kowuz** See **kowuç**.

Dis. V. GBZ-

(D) **kavza:-** 'to surround'; this word and the der. f.s **kavzat-, kavzatıl-** are all poorly attested but the spellings are certain; it is therefore presumably a Dev. V. fr. ***kavız** Dev. N. fr. ***kav-**. By XI it had become corrupted to **kapsa:-**, q.v. **Uyğ.** VIII ff. Bud. (the maidens . . . bowed before the king and) **tegresinde kavzayu olurdılar** 'sat round him in a circle' *U III* 13, 5 (ii): **Kıp.** XIV **kawza-** *ḥawā* 'to gather, take possession of, preserve (something)' *Id.* 76.

D **kopza:-** Den. V. fr. **kopuz**; 'to play, or sing to, the guitar'. N.o.a.b. **Xak.** XI **ol kopuz kopza:dı:** *ḍaraba'l-'ūd* 'he played the lute' *Kaş. III* 283 (**kopza:r, kopza:ma:k**); a.o. *I* 19, 13: XIV *Rbğ.* **muṭrıbalar kopsap bu şı'rnı aydılar** 'the female singers sang this poem to the lute' *R II* 656: **Çağ.** XV ff, **kobsa-** (so spelt) *ba-ğurīda nawāxtan* 'to sing in a loud voice' *San.* 282r. 5 (quotn.): **Kom.** XIV 'to sing (psalms etc.)' **kopsa-** *CCG; Gr.*

D **kavzat-** Hap. leg.; Caus. f. of **kavza:-. Uyğ.** VIII ff. Bud. Sanskrit *parikara* 'surrounding'(?) **kavza:tıp** (so spelt) *TT VIII F.*5.

D **kopzal-** Hap. leg.?; Pass. f. of **kopza:-. Xak.** XI **kopuz kopzaldı:** 'the lute was played' (**kopza:lu:r** (*sic*), **kopzalma:k**); **kopsaldı:**, with **-s-**, alternative form (*luğa*) of this word *Kaş. II* 235.

D **kopzaş-** Hap. leg.; Co-op. f. of **kopza:-. Xak.** XI **kı:zla:r kopzaşdı:** 'the girls competed with one another in playing the lute' *Kaş. II* 220 (**kopzaşu:r, kopzaşma:k**).

Tris. ĞBZ

D **kopuzluğ** Hap. leg.?; P.N./A. fr. **kopuz. Xak.** XI **kopuzluğ kişi:** 'a man who owns a lute or guitar' (*mazhar*) *Kaş. I* 495.

Tris. V. ĞBZ-

D **kavzatıl-** Pass. f. of **kavzat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *cakrasamārūḍhā* 'having mounted on the wheel' translated **ya:ğı ya:vla:k üze: ka:vzatılmışla:r** (so spelt) 'surrounded by enemies and evil men' *TT VIII A.*31; **kurşatılu kavzatılu** 'being surrounded' (Hend.) (by a crowd of heavenly maidens) *U II* 30, 29–30; o.o. *do.* 28, 1; *Hüen-ts.* 1817; *USp.* 103, 1.

Mon. ĞC

kaç properly an Interrog. Pron. meaning 'how many?', but sometimes used without interrogative connotation for 'several, a few, a certain number of', and the like. A very old word connected etymologically with **ka:ñu:**, q.v., etc. Survives only(?) in SW Osm.; in other languages 'how many?' is normally **kança, neçe**, or some phr. with **ne:** like **ne kadar. Türkü** VIII **kaç neŋ erser** 'come what may' or the like *T* 20, 21, 29: **Uyğ.** VIII ff. Man.-A **kaç neŋ neŋ atnaŋ eşgekneŋ müyüzi örmez** 'come what may, a horse or donkey does not grow horns' *M I* 16, 11–12; a.o. *do.* 32, 6: Bud. (a sailor) **kaç kata taluyka kirip** 'who had gone to sea several times' *PP* 23, 8; **kaç kün içinde** 'within a few days' *do.* 33, 6–7; **kaç törlüğ tıltağlar üze** 'for how many kinds of reasons?' *Suv.* 202, 3–5; a.o. *PP* 79, 4–6 (**as-**): Civ. **kaç ığaç kasıkın otka küyürüp** 'burning a few (pieces of) tree bark' *H I* 26–7; a.o. *do.* 177–8; **kaç bölük yérniŋ satığı** 'the buying price of several parcels of land' *USp.* 12, 4; **kaç ay tutsarmen** 'however many months I keep (the money)' *do.* 18, 4; a.o. *do.* 63, 7; in *do.* 52, 3; 116, 3 mistranscribed *kanç*: **Xak.** XI **kaç** *ḥarf*,'*adad*,'a numerical Particle' meaning *kam* 'how many?'; hence one says **kaç yarma:k bé:rdi:** 'how many *dirhams* did he give?'; (**koç** follows here); **kaç** a Particle meaning *marrata*(*n*) 'times'; hence one says **kaç kata: aydım** 'how many times have I said?' *Kaş. I* 321; o.o. *I* 476 (**törlüg**); *I* 498, 20: *KB* **bu bir kaç neŋ** 'these few things' 337, 852; **bu kaç törlüğ** 'these few kinds' (of things) 5515: XII(?) *KBVP* **bu kaç ḥarfkına** 'these few short remarks' 53: XIII(?) *At.* **kaç söz** 'a few words' 21: *Tef.* **kaç/bir kaç** 'a few' 205: XIV *Rbğ.* **kaç künlerde** 'for how many days?' *R II* 331: **Kıp.** XIII *kam* (**nece:**, q.v.) and there is another expression (*ḥarf*) for it, **kaç** (misvocalized *kuç*) which is used in the same way as **neçe:** *Hou.* 55, 12: XIV **kaç** ('with **-ç**') a word used in questions meaning *kam*; one says **kaç dur** 'how many are there?' *Id.* 69: **Osm.** XVIII **kaç** in *Rūmī, çand* 'how many?' *San.* 267v. 17.

S **haç** See **2 aç.**

S **koç** See **koçŋa:r.**

PU **hoç** (*sic*) Hap. leg.; an Exclamation, cf. **2 aç. Xak.** XI **ḥoç ḥoç** *yusāq bihā'l-ma'z* '(an exclamation) used in driving goats' *Kaş. II* 282.

Mon. V. ĞC

kaç- 'to flee, run away'. S.i.a.p.a.l.; cf. **tez-. Türkü** VIII **beği: kaçdı:** 'their *beg* fled' *Ongin* 9 (reading uncertain): **Uyğ.** VIII ff. Civ. **kişi kaçsa** 'if a man (i.e. slave?) runs away' *TT VII* 28, 20–40: **O. Kır.** IX ff. **sizime: kırk yaşımda: kaç[tım]** 'I fled from you

meniŋ birle: tobık kapışdı: 'he struggled with me to snatch (*xālasanī*) the ball in playing polo' *Kaş. II* 88 (**kapışu:r, kapışma:k**); a.o. *II* 113, 15: **Çağ.** XV ff. **kapış-** ('with **-p-**') *hamdigar-rā giriftan wa az ham rabūdan* 'to seize one another, to grasp one another' *San.* 263v. 20: **Xwar.** XIV **kapuş-** ditto *Qutb* 126.

D **kavış-** Co-op. f. of ***kav-**; 'to come together, assemble'. S.i.s.m.l. in NW, SW. **Türkü** VIII **altu:n yış üze: kavışalım** 'let us assemble in the Altay mountain forest' *T* 20; o.o. *T* 12 (**üçegü:**), 21: **Uyğ.** VIII **kavışalım** *Su. E* 11; **kavışıp** *do. W* 6: VIII ff. Bud. **inisi birle kavışdı** 'he met his elder brother again' *PP* 52, 6; **birle kavışmış** 'united' (kinsfolk) *U III* 33, 16; **kavış-** is fairly common in *TT VI* meaning (of two families) 'to meet' 311; (of husband and wife) 'to live together' 314; 'to have sexual intercourse' 321, 328; (of the warp and woof) 'to be interwoven' 394; **künli aylı karışu kavışu yorıyur** 'sun and moon move in opposition and conjunction' 324; o.o. *TT X* 486; *U II* 10, 20, etc.: Civ. (if a man cuts his nails on a Sheep day) **eḏgü öglisi bilen kavışur** 'he meets someone well disposed to him' *TT VII* 32, 11–12: **Xak.** XI **erkek tişi:ke: kavuşdı:** 'the male mated (*nakaḥa*) with the female'; the original concept is one of the conjunction of one thing with another (*ittişālu'l-şay' bi'l-şay'*); hence one says **kada:ş kada:şka: kavuşdı:** 'one kinsman joined (*ittaşala*) another'; hence *mulāqāti'l-malikayn bi'l-şulḥ* 'peace negotiations between two kings' are called **kavşut** (prov.); and it is permissible to substitute **-w-** for **-v-** *Kaş. II* 102 (**kavuşu:r, kavuşma:k**); **kuçuşup takı: kavuştum** 'I embraced and befriended him' (*ṣāḥabtuhu*) *III* 188, 20: *KB* **tapuğ birle kavşur saŋa eḏgü éş** 'because of your service a good companion befriends you' 4053; a.o. 6176 (**erki:**): XIV *Rbğ.* **iki kavuştılar** 'the two mated' *R II* 471: **Çağ.** XV ff. **kawuş-** (spelt) *ba-ham paywastan* 'to be joined together' *San.* 278v. 25 (quotn.): **Xwar.** XIV **kavuş-** 'to meet, to embrace' *Qutb* 137: **Kom.** XIV 'to join one another' **kovuş-** (*sic*) *CCG*; *Gr.*: **Kıp.** XV *alqā* 'to meet' **kawuş-** (or **koş-**?) *Tuh.* 6b. 5.

D **kopuş-** Hap. leg.?; Co-op. f. of **kop-**. **Xak.** XI **ol meniŋ birle: kopuşdı:** 'he competed with me in standing up' (*fi'l-qiyām*); also used for helping *Kaş. II* 88 (**kopuşu:r, kopuşma:k**).

D **kovuş-** Recip. f. of **kov-**; s.i.s.m.l., sometimes much distorted, e.g. NC Kir. **ku:ş-**. **Xak.** XI **ola:r bi:r ikindi:ni: kovuşdı:la:r** 'they pursued (*ṭārada*) one another' *Kaş. II* 103 (**kovuşu:r** (?or **kovşu:r**), **kovuşma:k**).

S **kovşa:-** See **2 koğşa:-**.

S **kovşat-** See **2 koğşat-**.

S **kovşal-** See **koğşal-**.

D **kavşur-** Caus. f. of **kavış-**; 'to collect, bring together, put together', and the like. N.o.a.b.; cf. **kavıştur-, té:r-**. **Uyğ.** VIII ff. Bud. *U I* 22, 12 (**tıŋla:-**); *U II* 46, 70–1 (**1 aya:**); *TT V*, p. 16, note A 54, 8 (**çıça:muk**); *TT VI* 391 (**arkuru:**); *TT X* 145, 262, 299; *U III* 28, 13; 29, 6; 66, 3 (i) etc.: Civ. **budanı kavşurup yip birle yörgep** 'put (the two halves of) the liquorice root together and tie them with thread' *H I* 150; a.o. *TT VIII L*.35 (***ékke:gü:**); **Xak.** XI *KB* **elig kavşuru tut** 'fold your arms' 4056: **Xwar.** XIII **kawşur-** 'to bring (someone *Acc.*) into contact with (someone *Dat.*)' *'Ali* 38, 45: XIV **kavşur-** 'to fold (the arms)' *Qutb* 136.

S **kovşaş-** See **2 koğşaş-**.

Tris. ĞBŞ

D **kavışğusuz** Hap. leg.; Priv. N./A. fr. a Dev. N. fr. **kavış-**; 'not coherent, amorphous'. **Uyğ.** VIII ff. Bud. *Suv.* 71, 15 (**bütgüsüz**, q.v.).

Tris. V. ĞBŞ-

E **kavşatıl-** See **kavzatıl-**.

D **kavışığsa:-** Hap. leg.; Desid. Den. V. fr. a Dev. N. fr. **kavış-**. **Uyğ.** VIII ff. Man. **kaşı körtlem kavışığsayurmen** 'I long to be united with my lovely eye-browed one' *M II* 8, 7.

D **kavuştur-** (**kavıştur-**) Caus. f. of **kavış-**; survives in SW Osm. **kavuştur-** 'to bring together, unite, join, fold (the arms)', etc. Cf. **kavşur-**. **Xak.** XI *KB* **bu Aytoldı kirdi kavıştırdı kol** 'Aytoldı entered and folded his arms (in respect)' 766: **Çağ.** XV ff. **kawuştur-** (spelt) Caus. f.; *ba-ham paywasta kardan* 'to join together' *San.* 279r. 8 (quotn.).

Dis. GBZ

kopuz 'a stringed instrument' of the guitar type, but no doubt used for several varieties of instrument. An early (First Period) l.-w. in Mong. as *kuğur/ku'ur* (*Kow.* 386); the N.Ag. *ku'urçin* occurs in the *Secret History* (*Haenisch* 177). The Mong. word became a l.-w. in Pe. and other languages, see *Doerfer* I 314; III 1546, where the nature of the instrument and the history of the word is discussed at length. S.i.a.m.l.g. with minor phonetic changes (**-p-/-b-**; **-z/-s**). **Uyğ.** VIII ff. Bud. *PP* 70, 6–7 (**u:z**): XIV *Chin.–Uyğ. Dict.* 'stringed instrument' **kopuz** *R II* 661; in *Ligeti* 168 the translation is the Mong. form **kubur**: **Xak.** XI **kopuz** *al-'ūdu'lladī yuḍrab bihi* 'a musical instrument, the lute' *Kaş. I* 365; *III* 173 (**po:çı:**) and 3 o.o.: XIV *Muh. al-watar* 'string' (?'stringed instrument') **kopuz** *Mel.* 63, 2; *Rif.* 161 (misvocalized *kapuz*); *al-ribāb* 'viol' ditto 161 (*Mel.* PU **yaxlığ**): **Çağ.** XV ff. **kobuz** (so spelt) *barbaṭ* 'lute', a well-known kind of musical instrument (*sāz*) *San.* 282r. 24 (quotns.): **Xwar.** XIV **kopuz** 'lute' *Qutb* 138 (*kobuz*): **Kıp.** XIII *al-qobuz ma'rūf* 'the well-known (instrument)'; and

my (family) in my fortieth year' *Mal.* 16, 3 (dubious, prob. a misreading of **aztım**): **Xak.** XI **er kaçdı:** 'the man ran away' (*haraba*) *Kaş. II* 5 (**kaça:r, kaçma:k**); about 20 o.o., translated *haraba, farra* 'to run away' or *nafara* (of an animal) 'to break loose': *KB* **yigitlik kaçar ol tirilik uçar** 'youth flees and life flies away' 231; **ikide biri bol üçünçte kaç-a** 'become one of the (first) two, flee from the third' 267; o.o. 361, 401: XIII(?) *At.* (the young man grows old) **kaçar quwwatı** 'his strength leaves him' 196; (the world) **terk kaçar** 'quickly flees' 222; *Tef.* **kaç-** 'to flee' 206: XIV *Muh. haraba* **kaç-** *Mel.* 14, 5; *Rif.* 90; ditto **ka:şı-** 32, 5; **kaç-** 116; *al-harb* **kaçmak** 35, 12; 121: **Çağ.** XV ff. **kaçkusı** *kaçsa gerek Vel.* 316; **kaç-** ('with **-ç-**') *gurīxtan* 'to flee' *San.* 267v. 5 (quotns.): **Xwar.** XIII **kaç-** 'to run away' (of a slave) '*Ali* 35: XIII(?) ditto (of an enemy) *Oğ.* 168, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *haraba* **kaç-** *Hou.* 34, 16: XIV ditto *Id.* 69; *şarada* (of a horse, 'to run away') *wa haraba* **kaç-** *Bul.* 52v: XV *haraba* **kaş-** *Kav.* 9, 9; 74, 18; **kaç-** *Tuh.* 38a. 1; *farra* **kaç-** *do.* 28b. 6.

kuç- 'to embrace', often, but not necessarily, in a sexual sense. Survives in SC Uzb. **kuç-**; SW Osm. **koç-**; Tkm. **ğuç-**, but elsewhere generally displaced by **kuçakla:-**. **Türkü** VIII ff. Man. **olügüg kuçup** 'embracing the corpse (sexually)' *M I* 5, 5: **Uyğ.** VIII ff. Bud. (the son) **kuçup** 'embracing' (his father) *U III* 64, 14: **Xak.** XI **ol meni: kuçdı:** '*ānaqanī* 'he embraced me' *Kaş. II* 5 (**kuça:r, kuçma:k**): *KB* (this wicked world . . . fastens on those who flee from it and) **aḍakın kuçar** 'clasps their legs' 401; (he summoned his son and) **tutup kuçtı** 'seized and embraced him' 1160; (worship God and) **anıŋ kapğı kuç** 'clasp the door of his (temple)' 1451; o.o. 1500–10–62, 3609: XIII(?) At. **yazar kol kuçar teg** 'it opens its arms as if to embrace you' 222: XIV *Muh.* '*ānaqa* **ku:ç-** *Mel.* 28, 13; (**kucağla:-**; in margin **ku:ş-** (*sic*) *Rif.* 112): **Çağ.** XV ff. **kuc-** (*sic*, 'with **-u-**') *āğūş kaşīdan wa bağal kardan* 'to embrace, to take in one's arms' *San.* 283v. 3 (quotns.): **Xwar.** XIII **kuç-** 'to embrace' '*Ali* 30: XIV ditto *Qutb* 142; 136 (**kavır-**): **Kom.** XIV 'to embrace' **kuç-** *CCI CCG*; *Gr.* 202 (quotn.): **Kıp.** XIII '*ānaqa mina'l-mu'ānaqa* **kuç-** (**-ç-**) *Hou.* 42, 11: XIV **kuc-** ('with a **-c-**') '*ānaqa Id.* 69; *Bul.* 62r.: XV **kuş-** (*sic*) ditto *Kav.* 9, 9; ditto (**kucakla-**; in margin) **kuç-** *Tuh.* 25b. 8: **Osm.** XIV ff. **kuç-** (or **koç-**?) 'to embrace'; c.i.a.p *TTS I* 473; *III* 463; *IV* 528.

Dis. ĞCA

?F **ka:ça:** 'vessel, container'; cf. **2 ka:**, perhaps a l.-w. Survives only(?) in SE Tar. *R II* 334; Türki; there is also a SW Osm. phr. **kab kaçak** 'pots and pans' which may be a reminiscence of this word. **Xak.** XI **ka:ça:** *al wi'ā* 'a container'; hence one says **ka: ka:ça:**, also pronounced **kaça:** with a short vowel *Kaş. III* 238; a.o. *III* 211 (**2 ka:**): (**Çağ.** XV ff. **kab kaçak** *San.* 265v. 7 (**ka:b**)).

?D **kı:çı:** 'mustard'; l.-w. in Mong. as **kici** (*Kow.* 2543); survives in SE Turki; NC Kır., Kzx. (**kışı**) but elsewhere apparently displaced by l.-w.s; see **kıçıla:- Xak.** XI **kı:çı:** *al-xardal* 'mustard' *Kaş. III* 238: XIV *Muh. xardal* **kı:çı:** *Mel.* 78, 3; *Rif.* 181: **Çağ.** XV ff. **kıcı** (*sic*?) 'a herb (*tara*) which they crush and put in sour milk' (*māst*); in Ar. *sarmaq* ('*Atriplex*, orache') and in Pe. *xardal-i barrī San.* 293v. 14: **Kıp.** XV *xardal* **kış** (in margin **kıç**) *Tuh.* 14a. 11: **Osm.** XVI **kıcı** translates several Ar. and Pe. names of herbs in dicts. *TTS II* 622; *III* 442; *IV* 505.

Dis. ĞCC

?F **1 kaça:ç** n.o.a.b.; one of several words for silk fabrics, prob. a l.-w.; cf. **barçın. Xak.** XI **kaçaç** *dībāc şīnī* 'Chinese brocade'; more correctly (*al-aṣaḥḥ*) **kaça:ç**; a slave girl (*al-imā'*) is called **kaça:ç** after it *Kaş. II* 285: XIV *Muh.* (?) *al-nasīc* 'woven fabric' **kaça:ç** (*-c-*, *c*; misvocalized *kı-*) *Rif.* 167 (only).

S **2 kaça:ç** See **kaka:ç.**

Dis. ĞCD

D **kaçut** Caus. Dev. N. fr. **kaç-**; n.o.a.b. **Xak.** XI **kaçut** 'a rout' (*al-ṭirād*) in battle, etc. *Kaş. I* 356; another Suff. is **-t** as in **kaçut** *al-ṭirād* derived fr. **kaçdı:** *haraba I* 12, 2.

E **kıçtın** in *USp.* 42, 14 is an error for **sıçğan** *TT VII* 36, 1.

Dis. V. ĞCD-

D **kaçıt-** Hap. leg.; Caus. f. of **kaç-**; cf. **kaçtur-, kaçur-. Xak.** XI **ol anı: kaçıttı:** 'he put him to flight' (*ahrabahu*) *Kaş. II* 300 (**kaçıtu:r, kaçıtma:k**): (**Çağ.** XV ff. **kaçtıp** 'being routed, put to flight' *Vel.* 315 is no doubt an error for **kaçıp**).

D **kaçtur-** n.o.a.b.; Caus. f. of **kaç-**; cf. **kaçıt-, kaçur-. Uyğ.** VIII ff. Civ. (in a contract for the hire of a donkey) **kaçturmatın** (so read) **yanmışta** 'when I return without letting it run away' *USp.* 3, 6: **Xak.** XI ⟨**ol**⟩ **erig kaçturdı:** 'he put the man to flight' (*ahraba*) in the sense that he told someone else to do it (i.e. he had the man put to flight by someone else) *Kaş. II* 189 (**kaçturu:r, kaçturma:k**).

D **kuçtur-** Hap. leg.; Caus. f. of **kuç-**; later displaced by **kucaklat-. Xak.** XI **ol meni: kuçturdı:** 'he urged me to embrace him' (*'alā'l-mu'ānaqa iyāhu*) *Kaş. II* 189 (**kuçturur. kuçturma:k**).

Dis. ĞCĞ

S **kaçak** See **ka:ça:.**

D **kaçığ** N.Ac. fr. **kaç-**; lit. 'running away, flight'. S.i.s.m.l. in this sense w. some phonetic changes. Owing to an overliteral translation of some Sanskrit word it was adopted as a Buddhist (and thence a Manichaean) technical term corresponding to Sanskrit *viṣaya* 'an

object of sensual perception'; similarly **kaçığ orun** was used for Sanskrit *āyatana* 'an organ of sensual perception', of which there were six (eye, ear, nose, tongue, body, and mind), corresponding to the six *viṣayas*. **Uyğ.** VIII ff. Man. **altı kaçığ üze azmışlarka** 'to those led astray by the six objects of sensual perception' *TT III* 57 (and see note thereon): Bud. (just as fire is produced by the combined action of a strike-a-light, tinder and the man using them, so also is sensation produced by the combined action of) **kaçığ yol atkanğu törü bilig köŋül** 'objects of sensual perception, the rule of attachment to this world and the mind' *U II* 10, 26–7; same phr. with the superfluous **yol** omitted *do.* 19–20; **altı kaçığ orunlar bolmasar bürtmek bolmaz** 'if the six sense-organs did not come into existence, sensation would not come into existence' *do.* 12, 18–19; o.o. *Suv.* 371, 7 (**atkanğu:**); 595, 7: **Xak.** XI **ol kaçığ kaçdı:** *farra firār ayy firār* 'he ran for his life' *Kaş. I* 386, 17 (grammatical example); n.m.e.: XIV *Muh. al-hazīma*, 'disorderly flight, rout' **kaçuk** *Mel.* 50, 7; **kaçağ** (*sic*) *Rif.* 149: **Çağ.** XV ff. **kaçağ** (*sic*) *gurīz* 'flight, rout' *San.* 267v. 20; **kaçu** in the idiom of the people of Turān and Xwarazm 'a general flight, stampede' *do.* 267v. 23.

E **kıçık** in *USp.* 42, 25 is a misreading of **saçığ** *TT VII* 36, 12.

D **kuçak** Conc. N. fr. **kuç-**; 'the bosom, lap', hence by extension 'an armful' and the like. S.i.a.m.l.g.; in SW Az., Tkm. **ğucak**, Osm. **kucak**. L.-w. in Pe., etc. *Doerfer* III 1432. **Xak.** XI one says **bi:r kuçak bö:z** 'an armful (*iḍbāra*) of linen' (etc.) *Kaş. I* 382: **Çağ.** XV ff. **kucağ** (*sic?*) *āğūş* 'bosom' *San.* 283v. 28: **Kıp.** XIII *al-ḥiḍn* 'bosom' **ku:şa:k** (*sic*) *Hou.* 21, 5; ditto (after **kuç-**) **kuçak** (misvocalized *kuçuk*) *do.* 41, 11: XIV **kuçak** (*-c-*) ditto *Id.* 69: XV *al-ṣadd* 'package, bale' (i.e. 'armful'?) **kuşak** *Kav.* 63, 18; ditto **kuçak** (*-c-*) *Tuh.* 21a. 1 (not to be confused in Kıp. with **kuşak** < **kurşa:ğ**, q.v.).

?D **kuçık** 'the constellation Cancer, the Crab'; noted only in *KB* and the quotn. from *KB* in *Rbğ.*; 'crab' is normally **yeŋgeç**, q.v., and this word like **sevit** may have been invented by the author of *KB* as a Dev. N. fr. **kuç-** in the sense of 'the animal which clasps (its prey)'. **Xak.** XI *KB* in the list of the signs of the zodiac in 139–41 the fourth sign 'Cancer' is **kuçık**: XIV *Rbğ.* ditto (a direct quotn. fr. *KB*) *R II* 1009.

D **kaçğın** Intrans. Dev. N. fr. **kaç-**; 'fugitive' and the like. S.i.m.m.l.g. usually as **kaçkın** and the like. **Xak.** XI (in the grammatical introduction) **kaçğın er yétsikti:** *ulḥiqa'l-raculu'l-fārr* 'the fugitive was caught' *Kaş. I* 21, 10; a.o. *III* 106 (**yétsik-**); n.m.e.: XIII(?) *Tef.* **kaçğın** 'flight' 206: (XIV *Muh.* after **kaçığ**, q.v.; *al-munhazam* 'put to flight' **ka:çğu:nçı:** *Mel.* 50, 17; *Rif.* 146): **Çağ.** XV ff. **kaçğun** *gurīz* 'flight'; (**kaçğunçı** *gurīzanda* 'fleeing, running away') *San.* 267v. 22.

S **koçğar** See **koçŋa:r.**

Tris. ĞCĞ

VU **kuçğundı:** Hap. leg. Cf. **so:ğun.** **Çlğıl** XI **kuçğundı:** *al-baṣal* 'onion' *Kaş. I* 493.

Tris. V. ĞCĞ-

D **kuçakla:-** Den. V. fr. **kuçak**; 'to embrace, take in one's arms'. S.i.m.m.l.g. Cf. **kuç-**. **Xak.** XI **ol barçın kuçakla:dı:** 'he took the brocade in his arms' (*ta'abbaṭa*) *Kaş. III* 338 (**kuçakla:r, kuçakla:ma:k**): XIV *Muh. Rif.* 112 (**kuç-**): **Xwar.** XIV **kuçakla-** 'to take in one's arms' *Quṭb* 142: **Kıp.** XIV **kuçakla-** (?; *-c-*) *iḥtaḍana* ditto *Id.* 69: XV *Tuh.* 25b. 8 (**kuç-**).

Dis. V. ĞCL-

D **kaçıl-** Hap. leg.; Pass. f. of **kaç-**, used only impersonally. **Xak.** XI **ölümdin kaçıldı:** 'death (etc.) was fled from' (*furra mina'l-mawt*) *Kaş. II* 134 (**kaçılu:r, kaçılma:k**).

D **kuçul-** Pass. f. of **kuç-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *antarbhujopagūdham* (a child) 'carried in the arms' **koyında kuçulmışığ** *TT VIII D.*11.

Tris. V. ĞCL-

D **kaça:la:-** Hap. leg.; Den. V. fr. **kaça:.** **Xak.** XI **ol ne:ŋni: kaça:la:dı:** 'he put (or stored?) the thing in a container' (*awʿā*); originally **ka:ça:la:dı:** but shortened *Kaş. III* 323 (**kaça:la:r, kaça:la:ma:k**).

D **kıçı:la:-** Den. V. fr. **kıçı:**; 'to tickle'. As such, Hap. leg.; these are the only two words in this group noted in the early period, but there are in some modern languages words like SW Osm. (in a Tkm. form), Tkm. **ğıcık** 'a tickle' and **ğıcıkla-** 'to tickle', which are obviously cognate and seem to go back to a V. ***kıç-** 'to irritate, tickle', which seems first to be noted in *P. de C.* 444. **Xak.** XI **ol meni: kıçı:la:dı:** 'he tickled (*ḥakka fī*) my body in places like the arm-pit or the sole of the foot, which, if a man touches them, provoke laughter' *Kaş. III* 323 (**kıçı:la:r, kıçı:la:ma:k**): (XIV *Muh.*(?) *dağdağa* 'to tickle' **kıçıkla:-** (*-c-*; unvocalized) *Rif.* 108 (only)).

Dis. ĞCM

D **kuçam** Hap. leg.; N.S.A. fr. **kuç-**; the **-a-** is unusual, and perhaps a scribal error. **Xak.** XI **bi:r kuçam ne:ŋ** 'an armful (*al-iḍbāra*) of something' *Kaş. I* 398.

?D **kıçmık** n.o.a.b.; apparently 'small fragment, dust', and the like; *v. G.* in a note in *U IV*, p. 27 A254 suggests that this is a Dev. N. in **-mık** fr. ***kıç-**; this is possible, but there does not seem to be any other instance of such a Suff. and there is no close semantic connection. **Uyğ.** VIII ff. Bud. (if there were as

many demons as) **yağız yér arkasındakı topraknıŋ paramanu koğ kıçmık** 'atoms (Sanskrit *paramāṇu*), dust and fragments of soil on the back of the brown earth' *U IV* 20, 253-4; a.o. *Hüen-ts.* 322-3 (**tepit-**).

Dis. ĞCN

(D) **kaçan** an Adv. both Interrog. and Temporal; 'when?, when, whenever'. Morphologically obscure but cognate to **kaç** and **ka:ñu:**, q.v. S.i.a.m.l.g., but not always with the full range of meanings. **Uyğ.** VIII ff. Man. **kaçan ıḍuk kaŋımız kalıkdın koḍı éntiŋiz** 'when you, our holy father, came down from the sky' *TT III* 34-5: Chr. **kaçan . . . teğdiler erser** 'when (the Magi) reached' (Bethlehem) *U I* 6, 7-8: Bud. **birök kayuda kaçan yalaŋuk ajunınta tuğmakı bolsar** 'if somewhere and sometime he is reborn in human form' *U II* 29, 11-13; **kaçan kayu kün** 'whenever' (followed by Conditional) *do.* 79, 54; **kaçan** 'when' *U III* 54, 18 (damaged); o.o. *PP* 51, 5-6; 76, 4; *TT X* 537, 546, 567; *Hüen-ts.* 78, etc.: Civ. **kaçan** 'when' (followed by Conditional) *USp.* 6, 4; 49, 6; there does not seem to be any clear case of Interrog. **kaçan** in Uyğ.: **Xak.** XI **kaçan** a Particle (*harf*) meaning *matā* 'when?'; hence one says **kaçan keldiŋ** 'when did you come?'; it also means *law* 'if', hence one says **kaçan barsa:sen** 'if you went'; it also means *iḍā* 'when', but the first meaning is the original one *Kaş. I* 403; **seniŋ barğu:ŋ kaça:n** (*sic*) 'when will you go?', but the **Oğuz** say **seniŋ bara:sıŋ kaça:n** *II* 69, 7; o.o. *I* 352, 10; 467, 8 (both *iḍā*); *III* 207, 22 (*law*): *KB* (I will tell the king) **kaçan kelgü öz** 'when you yourself will come' 510; o.o. 950, 4425 (**iç**), 6176 (**erki:**): XIII(?) *At.* **olardın osanmak kaçan ol maŋa** 'when shall I ever weary of them'? 32; three o.o. of 'when?'; *Tef.* **kaçan/kaçan kim** 'when' 206: XIV *Muh. mahmā* 'whenever' **kaça:n** *Rif.* 94 (only); *matā* **kaçan** *Mel.* 17, 8; 95: **Çağ.** XV ff. **kaçan** (spelt) *kay wa çih waqt* 'when?' (quotn.); **kaçanğa téğrü** 'till when?' (quotn.); **kaçanğa ca** ditto (quotn.) *San.* 267v. 20: **Oğuz** XI see Xak.: **Xwar.** XIII **kaçan** 'when?' *'Ali* 17: XIV ditto *Qutb* 127; *MN* 75, etc.: **Kom.** XIV 'when?' **kaçan**; 'when, if' **kaçan/kaçan kim** *CCI, CCG*; *Gr.* 188 (quotns.): **Kıp.** XIII *matā* **kaçan**, several quotns.; it also means *iḍā Hou.* 55, 20: XIV **kaçan** (*-c-*) *matā Id.* 69; *Bul.* 15, 6: XV *matā* **kaşan** (*sic*) *Kav.* 16, 14; **kaçan**, also used for the Conditional (*şartiya*), in the latter case (the V.) requires the Conditional Suff., e.g. **kaçan kelse kelirmen** 'when he comes, I shall come' *Tuh.* 65a. 12 ff.: **Osm.** XIV ff. **kaçan** 'when?; when', and in various idioms; c.i.a.p. *TTS I* 400; *II* 560; *III* 398; IV 449.

koçŋa:r 'ram'; l.-w. in Mong. as *kuça* (*sic*; *Kow.* 940); s.i.a.m.l.g., in one or two NE languages as **kuça** (reborrowed fr. Mong.); in SW Az., Tkm. **ğoç**; Osm. **koç** elsewhere usually **koçkar** or the like. See *Shcherbak*, p. 111; cf. **irk.** L.-w. in Pe., etc., *Doerfer* III 1550-1. **Uyğ.** VIII ff. Civ. (in a list of livestock, etc.) **bir koçğar** 'one ram' *USp.* 36, 3; **koçuŋar** *H II* 12, 106: **Xak.** XI **koçŋa:r** *al-kabş* 'ram' (prov.); **koçŋa:r ba:şı:** the name of a town *Kaş. III* 381; o.o. *II* 101, 9 (**süsüş-**); *III* 102, 18: XIV *Muh. al-kabş* **ko:ç** *Mel.* 70, 14; *Rif.* 172; a.o. 18, 11; 97 (**özge:**): **Çağ.** XV ff. **kockar** ('with **-c-**') *koyun koci Vel.* 337 (quotn.); **koçkar** (spelt) 'a ram' (*kūç*), usually a wild (*kūhī*) ram, or a domesticated one (*ğayr kūhī*) *San.* 283v. 28 (quotn.): **Oğuz** XI **koç** *al-kabş*; originally **koçŋa:r** *Kaş. I* 321; a.o. *II* 184 (**süstür-**, not specifically Oğuz): **Xwar.** XIV **koçkar** ditto *Nahc.* 216, 2: **Kom.** XIV 'ram' **koçkar** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-kabş* **Tkm. koç** *Hou.* 14, 23: XIV **koç** (*-c*)/**koçkar** (*-c-*) *al-kabş Id.* 69; *Bul.* 7, 12: XV *al-kabş* **koçka:r** (*-c-*) *Kav.* 62, 1; *Tuh.* 30b. 13.

Dis. V. ĞCN-

D **kaçın-** Refl. f. of **kaç-**; s.i.s.m.l. **Xak.** XI **ol mendin kaçındı:** 'he pretended to run away (*yahrub*) from me' *Kaş. II* 154 (**kaçınur, kaçınma:k**).

Tris. ĞCN

VUF **xuçu:nek** (*kāf*) Hap. leg.; no doubt a l.-w., prob. Iranian. **Xak.** XI **xuçu:nek** 'a colocynth' (*al-ḥadaca mina'l-baṭṭīx*); it has a sweet smell and is particoloured (or 'with a rough surface', *munaqqaşa*) *Kaş. I* 488.

Dis. ĞCR

D **kaçar** Distributive f. of **kaç** 'how many each?' and the like. Survives in SW Osm. In the quotn. below the vocalization is not clear, but no other explanation of the word seems possible. **Xak.** XI **yetı:ge:nig kaçar sa:dım** '*adadtu dawarān banāt na'ş mirāra*(*n*) 'I counted the number of revolutions of Ursa Major' *Kaş. III* 247, 24; n.m.e.

Dis. V. ĞCR-

D **kaçur-** Caus. f. of **kaç-**; 'to put to flight, drive away', and the like. S.i.a.m.l.g.; cf. **kaçıt-, kaçtur-. Xak.** XI **men anı: kaçurdum** *anfartuhu wa suqtuhu munhazim maṭrūd hārib* 'I scared him away and drove him away in disorderly flight' *Kaş. II* 75 (**kaçururmen, kaçurma:k**); about 10 o.o. usually translated *ahraba* 'to put to flight'.

D **kı:çur-** Hap. leg.; Caus. f. of ***kı:ç-**, see **kıçı:la:-**, but the semantic connection with this group of words is rather tenuous. **Xak.** XI **ol aŋar kı:çurdı:** *lāmahu fī amr wa aşmata 'alayhi wa fariḥa bī-mā aṣābahu mina'l-hamm* 'he criticized him, and was pleased at his misfortunes and was delighted at the anxieties which assailed him' *Kaş. III* 187 (**kı:çura:r, kı:çurma:k**).

D **kaçurt-** Caus. f. of **kaçur-**; s.is.m.l. **Xak.** XI **ol anı: kaçurttı:** 'he urged him to drive away (*'atā'l-ihrāb*) someone else' *Kaş. III* 431 (**kaçurtur, kaçurtma:k**).

D **kaçrus-** Hap. leg.; Recip. f. of **kaçur-**. **Xak.** XI **ola:r ikkı: kaçruşdı:** 'the two of

them drove one another away' (*ṭārada*) *Kaş. II* 218 (**kaçruşu:r, kaçruşma:k**).

Tris. V. ĞCR-

D **kaçrumsın-** Hap. leg.; Refl. Simulative Den. V. fr. a N.S.A. ***kaçrum** fr. **kaçur-**. **Xak.** XI **ol anı: kaçrumsındı:** 'he pretended to put him to flight and drive him away (*yuharribuhu wa yaṭṭariduhu*), but did not really do so' *Kaş. II* 261, 9 (a grammatical example); n.m.e.

Dis. ĞÇŞ

D **kaçış** Hap. leg.; Dev. N. (connoting joint action) fr. **kaç-**. **Xak.** XI **kaçış** *al-munāfara wa'l-muṭarada bayna'l-qawm* 'general panic and disorderly flight among the people' *Kaş. I* 369 (prov.).

D **kuçuş** Dev. N. (connoting reciprocal action) fr. **kuç-**. S.i.s.m.l. **Xak.** XI **kuçuş** *al-mu'ānaqa* 'mutual embracing' *Kaş. I* 369.

Dis. V. ĞÇŞ-

D **kaçış-** Recip./Co-op. f. of **kaç-**; s.i.s.m.l. for 'to run away from one another', or 'to fly together in confusion'. **Xak.** XI **ola:r bi:r bi:rdin kaçıştı:** *tanāfarā* 'they fled from one another' *Kaş. II* 92 (**kaçışu:r, kaçışma:k**).

D **kuçuş-** Recip. f. of **kuç-**; 'to embrace one another'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. *PP* 52, 8 (**öpüş-**): **Xak.** XI **ol meniŋ birle: kuçuşdı:** '*ānaqanī* 'he exchanged embraces with me' *Kaş. II* 92 (**kuçuşu:r, kuçuşma:k**); a.o. *III* 188 (**kavış-**): **Çağ.** XV ff. **kuçuş-** 'to embrace (*mu'ānaqa wa bağal-gīrī kardan*) one another' *San.* 283v. 20 (quotns.): **Xwar.** XIV ditto *Qutb* 142.

Mon. ĞD

ka:d 'snow-storm; blizzard'. Survives in SW Tkm. **ğay**; XX Anat. **kay** *SDD* 854 in the latter case sometimes for 'heavy' or 'fine rain'; listed in *Sami* 1044 but described as 'obsolete'. **Xak.** XI **ka:d** 'a snowstorm' which kills people; hence one says **ka:d boldı:** *hayācu'l--damaq* (*sic*) 'a snow-storm came on;' this happens in the mountains both in summer and winter, but in the plains (*al-ṣaḥārī*) only in the winter *Kaş. III* 147 (verse); same verse *II* 223, 10 (**ösne:-**): **Çağ.** XV ff. **kay** *karla yağan yağmur* 'rain and snow mixed' *Vel.* 327; ditto *San.* 281r. 20: **Kıp.** XIV **ka:y** *al-barad wa'l--maṭar ma'a(n)* 'hail and rain simultaneously' *Id.* 77: **Osm.** XIV to XVIII **kay** 'heavy rain'; fairly common *TTS I* 436; *II* 603; *III* 425; *IV* 485.

kat Preliminary note. *Apart from* **1 kat** *and* **2 ka:t** *below* **kat** *has also been read as the name of the mythological monster in Xwar.* XIII(?) Oğ. *22 ff. This is certainly an error. Sinor has pointed out that these scriptions are attempts to represent one or other of two Sanskrit words* gaṇḍa *and* khaḍga *or Prakrit forms of them, all meaning 'rhinoceros'.* Khaḍga (*prob. in a 'Tokharian' form*) *appears in* U III *74, 7 as* **ktkl** *and also in the* Chin.–Uyğ. Dict. *where* ch'i lin, *usually translated 'unicorn'* (Giles *1,044 7,186*) *is translated* **kat** R II *273*; Ligeti *164*.

1 kat basically 'a layer' of something, hence 'a fold' (of a blanket), 'a story' (of a house) and the like; thence, on the analogy of a number of layers, 'times' in such expressions as 'so many times'. C.i.a.p.a.l. L.-w. in Pe., etc., *Doerfer* III 1429. **Türkü** VIII ff. (a great house was burnt) **katı:ŋa: teğı: kalmaduk** 'down to the (ground) floor nothing remained' *IrkB* 9 (cf. **2 bük**); a.o. *do.* 50 (**öçürgü:**): Man. **on kat kök** 'the tenfold heavens' *M I* 14, 6–14; a.o. *Chuas.* 42–3 (**asra:**): **Uyğ.** VIII ff. Man. *TT III* 59 (**alkat-**): Bud. *PP* 39, 5 (**karım**); *Tiş.* 47b. 8 (**aju:n**): Civ. **on kat kaş oyun** 'the tenfold *kaş* game' *TT I* 94; (if a mouse) **kat kat ısırsar** 'bites through several layers (of a garment)' *TT VII* 36, 6: **Xak.** XI **kat** 'a fold' (*ṭiny*) of anything; one says **to:n katı:** 'a fold of a garment'; hence the folds and bends (*ma'āṭif . . . wa maḥānī*) of the mountains are called ⟨**kat**⟩ **kaḍra:k** (*sic*) *Kaş. I* 320; o.o. *I* 471 (**kaḍra:k**); *III* 27 (**yéttı:**): *KB* **yağız yér katındakı altun taş ol** 'there is gold ore in the strata of the brown earth' 213; (if I remain alone) **kara yér katın** 'in a layer of black earth' 395; o.o. 883, 1371, 4102: XIII(?) *Tef.* **kat** 'layer'; **katımda,** etc. 'by my (etc.) side' and similar *phr.* 203: XIV *Rbğ.* (heaven and earth were) **bir kat** 'a single layer' (by His might He divided heaven and earth and made them) **yéti kat** 'seven layers' *R II* 274: XIV *Muh.* '*inda* 'at, near, by, beside', etc. **katında:** *Mel.* 18, 17; **ka:tında:** *Rif.* 98; o.o. 17, 2–3; 95: **Cağ.** XV ff. **kat** *ṭabaqa* 'layer, story' *San.* 267r. 18 (quotns.): **Oğuz** XI **kat** a Particle (*ḥarf*) which corresponds to '*inda*; hence one says **beğ katında:** 'by the side of the *beg*'; **beğle:r katin** '*inda'l-umarā Kaş. I* 64, 14 (in a Xak. verse): **Xwar.** XIII **kat** with Poss. Suff.s 'beside' '*Alī* 22: XIV **kat** (1) ditto; (2) 'layer'; **kata/katla** (so many) 'times' *Qutb* 135; **kıt** (*sic*) as **kat** (1) *do.* 149; **kat** in both meanings *MN* 4, etc.; (the Prophets have) **balā kat kat** 'numerous trials' *Nahc.* 34, 13: **Kom.** XIV **kat** (1) 'layer'; (2) with Poss. Suffs. 'with, near' *CCI, CCG*; *Gr.* 196 (quotns.): **Kıp.** XIII '*inda* is **katın** (*sic*) in Turkish as in **senin katında:** '*indak . . .* **menüm katumda:** '*indī*, etc. *Hou.* 54, 7: XIV **kat** *tāq* 'layer'; one says **bir kat** 'one layer'; **iki: kat** 'two layers' *Id.* 68; **kaṭ** '*inda do.* 73; '*indī* **menüm katımda:** *Bul.* 14, 15; a.o.o.: XV **senin katında:** *Kav.* 27, 15; a.o.o. *do.* 32, 20; 36, 1–3; '*inda* **kat** *Tuh.* 89b. 3; a.o.o.: **Osm.** XIV ff. **kat** (occasionally **kıt**) with Poss. Suff.s 'near, beside, in the presence of'; c.i.a.p. *TTS I* 431; *II* 597; *III* 419; *IV* 480: XVIII **kat** in *Rūmī, ḥuḍūr* 'presence'; **kat kat** 'layer on layer, fold on fold' *San.* 267r. 18 (the second perhaps Çağ.).

2 ka:t (ka:d) a generic term for 'berry'; survives in some NE languages *R II* 275 and

Tuv., the particular kind being indicated by an Attributive. **Xak.** XI **ka:t** *ḥamlu'l-'iḍāh acma'* 'a generic term for the fruit of thorn bushes'; *one* says **avılğu: ka:tı:** 'the fruit of the *qurm* tree', and (VU) **sançğa:n ka:tı:** *ḥamlu'l-iḍāh*; this fruit is crushed and mixed with curdled milk and used to colour *tutma:ç;* in **Yeme:k, Kıp., Ka:y, Tata:r** it is used for 'the fruit' of any kind of tree *Kaş. III* 146.

kut originally in a rather mystical sense 'the favour of heaven', thence, less specifically 'good fortune' and the like, and thence, more generally, 'happiness'. In *KB*, where it is regarded as syn. w. Ar. *dawla*, it came to mean, more neutrally, 'fortune', either good or bad. S.i.a.m.l.g., usually for 'good fortune, happiness', and the like, but in one or two languages, esp. in NE, it seems rather to mean 'soul, life force'. More or less syn. w. **kıv**, q.v. In two late Uyğ. Civ. texts the word transcribed *kut* is a transcription in *TT VII* 42, 4 of (Ar.) *quwwat* 'strength', and in *USp.* 88, 24 of *qūt* 'food'. **Türkü** VIII **Umay teğ ögüm xatu:n kutıŋa:** 'because my lady mother, who resembles (the goddess) Umay, enjoyed the favour of heaven' *I E* 31; o.o. *I S* 9, *II N* 7 **(üçün)**; *II E* 35 **(tapla:-)**: VIII ff. (a god speaks) **kut bérgey men** 'I will give you my divine favour' *IrkB* 2; **teŋri: kutı:nta:** 'by the favour of heaven' *do.* 15; o.o. *do.* 36 **(uçru:ğlu:ğ)**; 47: Man. (if we have bowed down to false doctrines and) **kut kolu yüküntümüz** 'worshipped asking for divine favour' *Chuas.* 150; o.o. *do.* 45–6 **(kıv)**; *M III* 10, 6 (ii): **Uyğ.** VIII ff. Man. **tükel kut bulmakıŋız [bolzun]** 'may you attain complete divine favour' *M III* 42, 12 (i); o.o. *M II* 5, 4 (ii) **(bögülen-)**; *TT III* 66 **(tüzgerinç-siz)**; in one passage **kut** seems to mean 'a personification of divine favour, a benevolent spirit', **yér suv kutı irinür ot suv kutı ığlayur ı ığaç kutı ulıyur** 'the benevolent spirits of land and water are miserable, the benevolent spirits of fire and water weep, the benevolent spirits of shrubs and trees lament' *M II* 12, 3–6: Chr. (let us go and worship) **anıŋ uluğ kutıŋa** 'His great majesty' *U I* 5, 1 (here an attribute, not a gift, of a divine personage): Bud. **kut** is very common, both in the sense of 'the favour of heaven', and in a sense of which the best equivalent is 'majesty'; the first meaning appears in such passages as (the prince reached the island) **kutı ülüği üçün** 'because he enjoyed the favour of heaven and good fortune' *PP* 33, 5, and the second in **kaŋım kutı** 'His Majesty my father' *do.* 6, 4; the meaning of the common phr. **burxan kutı** is less obvious; it is usually translated 'the blessed state of being a Buddha' and in some contexts it must have that meaning, e.g. **kayu kün burxan kutın bulsar** 'when (you) attain the blessed state of being a Buddha' *PP* 40, 6–7, but in others it looks more like 'the divine favour of the Buddha'; o.o. *TT IV* 12, 51–2 **(al-)**; *U IV* 10, 51 **(ço:ğ)**: Civ. **ay teŋri battı kutuŋ üze** 'the moon has set on your good fortune' *TT I* 40; a.o. *do.* 116 **(ata:-)**; in the astronomical texts *TT VII* 4, 10, 18, etc. **kut** (and less often **tö:z**) represents 'element' in the sense of the five elements, fire, water, earth, metal, and wood: **Xak.** XI **kut** *al-dawla wa'l-cadd* 'good fortune' (*Hend.*), hence a man is called **kutluğ** *Kaş. I* 320 (verse; the basic meaning of *dawla* is 'change, vicissitude', hence 'fortune' and esp. 'good fortune'); *I* 163 **(1 uç-)** and about 10 o.o. translated *dawla, cadd* or *baxt* 'good fortune': *KB* **kut**, which is clearly syn. w. **dawlat** and is often associated with it, as in the title of Chap. XX (1045 ff.) **kut kıvılığı dawlat irselliki** 'the fickleness of fortune and the untrustworthiness of luck', is very common, commonest for 'good fortune', but 'majesty' is also common; the two are combined in **tirilsüni terken kutı miŋ kutun** 'may your Majesty live in all kinds of good fortune'; o.o. 109 **(terken)**, 456, etc.: XIII(?) *Tef.* **kut** 'good fortune' 219: **Çağ.** XV ff. **kut**, in Mong. (*sic*) *maymanat wa sa'ādat* 'good fortune, happiness' *San.* 283r. 20: **Xwar.** XIV **kut** 'good fortune, happiness, majesty' *Quṭb* 146: **Kıp.** XIV **kut** *al-yumn* 'happiness, good fortune'; hence **kutlu:**; also pronounced **kuţ** but **kut** is the original form; one of their curses is **kut korsun** 'may his good fortune wither' (*yaybis*); also used in the meaning 'may his intelligence and understanding wither' *Id.* 68: XV *baraka* 'blessing' **kuţ** *Tuḥ.* 7a. 6: **Osm.** XVI *al-yumn* translated **kut** in one dict. *TTS II* 670.

Mon. V. ĞD-

ka:ḏ- Preliminary note. *The only V. actually noted in this form is that listed in* Kaş., *but der. f.s like* **2 kaḍıt-, kaḍır-**, *etc. show that* **kay-**, *q.v., must originally have been pronounced* **ka:ḏ-**.

1 ka:ḏ- homophonous with **ka:ḏ**, q.v.; as such Hap. leg., but survives in NC Kır. **kayı-**. **Xak.** XI **er ka:ḏtı:** 'the man died as a result of a blizzard' (*mina'l-damaq*) *Kaş. III* 440 **(ka:ḏa:r, ka:dma:k)**.

2 *ka:ḏ- See **kay-**.

1 kat- 'to mix (two things)', and more specifically 'to add (something *Acc.*) to (something else *Dat.*)'. S.i.a.m.l.g. except SC(?); sometimes used for 'to twist (wool into thread)'. See **1 kar-**. **(Türkü** VIII **katdımız** in *T* 35 is a misreading of **akıtdımız)**: **Uyğ.** VIII ff. Man. **ınça k[altı isig] suvuğ kim tumlığ [suvka] katsar** 'just as if one adds warm water to ice cold water' (it becomes potable) *Wind.* 40–2; a.o. *do.* 47–9: Bud. **kan yirig arığsız birle katı** 'mixing blood, pus, and filth' *TT X* 549–50; **katıp** 'adding' (their own good deeds to the evil deeds of mankind) *TT VI* 355: Civ. (take various ingredients and) **borka beginike** (so read) **katıp** 'mix them with wine and beer' *H I* 52–3; many similar phr. in *H I, H II* 6, 9; *TT VII* 22, 20; *VIII L.*17 **(öŋre:ki:)**; *M* 33: **Xak.** XI **ol sirke:ni: yuğrutka: kattı:** 'he mixed (*mazaca*) the

vinegar with clotted milk (*yoğurt*)'; also used of anything which is blended (*xuliṭa*) with something else *Kaş. II* 295 (**2 kat-** follows); o.o. *I* 386, 24 (**isi:z**); 432, 16 (**1 kar-**); 440, 21: *KB* **bu şā'ır sözi kattı sözke tuzı** 'this poet's remark added its salt to the conversation' 711; a.o. 1064: XIII(?) *At.* (this world holds honey in one hand and) **birin zahd katar** 'adds poison with the other' 206; *Tef.* **kat-** 'to add' 203: XIV *Muh. al-mazc* **ka:tmak** *Mel.* 13, 1; 37, 1; *Rif.* 89, 122; *mazaca* **ka:t-** 31, 5; 115; *fatala* 'to twise, spin' **ka:t-** 29, 13 (113 **tavra:t-**); *al-fatl* **katmak** 35, 5; 120 (misspelt *kamak*): **Çağ.** XV ff. **kat-** *āmīxtan wa mamzūc kardan* 'to mix, blend', also **katışturSan.** 265v. 25 (quotns.): **Xwar.** XIV **kat-** 'to add to, mix with (something *Dat.*)' *Qutb* 135; 'to confine (someone) in (some place)' *Nahc.* 19, 11; o.o. 389, 5; 421, 11 (**ya:ş**): **Kıp.** XIII 'to blend' (*xalaṭa*) in the sense of blending one thing with another **kat-** (misvocalized *kot-*) *Hou.* 38, 2: XIV **kat-** 'to join (*damma*) one thing to another'; hence **katık** 'the seasoning (*al-idām*) which is mixed in bread' *Id.* 69: XV *xalaṭa* **kaṭ-** (and **karı-**) *Tuh.* 15a. 4.

2 kat- 'to be hard, firm, tough', and the like. S.i.s.m.l. in all groups; l.-w. in Mong. as *kata-* (*Kow.* 773), see *Doerfer* I 283. **Uyğ.** VIII *Şu. E* 6 (**birle:**): **Xak.** XI (after **1 kat-**) and one says **yumşa:k ne:ŋ kattı:** 'the soft thing became hard' (*şaluba*) *Kaş. II* 295 (**kata:r, katma:k**); **tutğun bolup ol kata:r** translated *fa'l-ān iştadda ba'd raxāwa bihi* 'and now he suffers hardship after leading a comfortable life' *I* 205, 6; **tamğak kata:r** translated 'his jaw stiffens (*yaştadd*) owing to the dryness of his mouth' *I* 467, 9: *KB* 1059 (**boşut-**): XIV *Muh.*(?) *qawiya* 'to be strong, tough' **kat-** *Rif.* 114 (only): **Çağ.** XV ff. **kat-** (**-ıp**, etc.) *katı ve saxt ol-* 'to be hard, tough' *Vel.* 315 (quotns.); **kat-** *saxt şudan San.* 265v. 25 (quotns.): **Kıp.** XIV **kat-** *iştadda Id.* 68.

kıḍ- (**?kı:ḍ-**) as such Hap. leg., but the original form of **kıy-** which s.i.a.m.l.g. with a rather wide range of meanings. In view of the similar wide range of meanings below it is hard to determine the original meaning. **Türkü** VIII (if one man offended) **uğuşı: boḍunı: béşükine: teği: kıḍmaz ermiş** 'they did not spare(?) his clan and people right down to (infants in) the cradle' *I S* 6, *II N* 4: **Xak.** XI **er sö:zin kıydı:** *xālafa'l-racul fi kalāmihi wa 'idatihi* 'the man went back on his word and promise'; and one says **ol yığa:ç kıydı:** *qaṭa'a'l-xaşab muḥrifa(n)* 'he cut the piece of wood on the slant' *Kaş. III* 246 (**kıya:r, kıyma:k**): *KB* (one kind of bad men is the liar) **munıŋda basası sözüg kıyğanı** 'the next is the man who goes back on his word' 338; (if he is bad-tempered and irritable or a drunkard) **yā kıyğan elig** 'or dishonest' (? i.e. withdrawing his hand from a promise?) 850; (an envoy is not to be blamed) **sözin kıymasa** 'so long as he does not distort the message (entrusted to him)' 3816; a.o. 2013 (**umunç**): **Çağ.** XV ff. **kıy-** (*ba-işbā'-i kasra*, presumably 'with **-ı-** not **-é-**') (1) *rawā dāştan* 'to allow, approve, consent'; (2) *rīz rīz wa şarḥa şarḥa kardan* 'to cut into small pieces or slices' *San.* 299v. 6 (quotns.): **Kıp.** XIV **kıy-***xāṭa xiyāṭa rūmiya* 'to do needlework in the Greek fashion'; (2) *casara 'alā şay'* 'to venture on something' *Id.* 77: XV *hāna* 'to become base or contemptible' **kıy-** *Tuh.* 38a. 4.

?D **ko:ḍ-** prob. an Intensive f. of ***ko:-**; originally 'to put down, abandon, give up', thence more indefinitely 'to put' and the like. S.i.a.m.l.g. usually as **koy-**, in SW Osm. more usually **ko-**; cf. **ko:n-, koyuğ, koyul-. Türkü** VIII (so many people came and brought innumerable blood horses and furs and) **kop kot(t)ı:** 'deposited them all (on the grave)' *II S* 12: (the Türkü people . . . got a *xan* of their own; then) **xanı:n koḍup tavğaçka: yana: içikdi:** 'they abandoned their *xan* and submitted to China again' *T* 2; a.o. *T* 3: VIII ff. *IrkB* 9 (**2 bük**), 42 (**iḍi:ş**): **Uyğ.** VIII (I did not destroy the common people or take their property . . .) **turğuru: kot(t)ım** 'I raised them up and left them alone' (or 'settled them down'?); (I said 'you are my people, follow me', and) **koḍup bardım** *Şu. E* 2; **kot(t)ım** 'I put' (my tents at Ersegün) *do. N* 6: VIII ff. Man. (just as a craftsman, if he cannot get suitable raw materials) **işin barça koḍur** 'gives up his work entirely' *M I* 17, 2; **apam birok munıteğ arığ nomuğ nomlap koḍmasar** 'if you had not exhaustively preached the pure doctrine like this' *TT III* 64–5 (note **koḍ-** is here an Aux. V.); a.o. *do.* 62–3: Bud. Sanskrit *apahāya* 'abandoning' and *apāsya* 'laying aside' both translated **koḍop** (MS. *kotop*) *TT VIII D.*18–19; *vihānti* 'they give up' **koḍor** (*kotor*) *do.* 39; **barçaka kumaru söz koḍtı** 'left (these) parting words with them all' *PP* 76, 3; o.o. *TT X* 259, *Hüen-ts.* 92 (**i:z**); 98: Civ. (take various ingredients . . . and) **burunka koḍsar** 'deposit them in the nostrils' *H I* 88, 161; o.o. *TT VII* 6, 8–13; *VIII I.*7: **Xak.** XI **ol i:şın ko:ḍtı:** 'he abandoned (*taraka*) his work' (or anything else) *Kaş. III* 440 (verse; **ko:ḍu:r, ko:ḍma:k**); **ol ne:ŋ kottı:** 'he abandoned the thing', originally **ko:ḍtı:** but assimilated *II* 295 (**koḍu:r, koḍma:k**): 5 or 6 o.o. translated *taraka*; **avlap menı koymaŋız** 'when you have caught me, do not desert me' (*lā taxḍulinī*) *II* 45, 25: *KB* **koḍ-** 'to lay aside, abandon', etc. is common, e.g. (if you cannot do this) **koḍğıl bilig** 'lay aside reasonableness' (and reach for a sword) 222; (this kind of position as *beg* is no use to me) **koḍurmen saŋa** 'I yield it to you' 925; **koḍğıl bu söz** 'do not talk like that' 1080; o.o. 1130, 2003, etc.; in other contexts it means rather 'to bequeath' e.g. (knowing he was dying . . .) **bitip koḍmış atın tirigke bitig** 'he wrote his reputation in a book and bequeathed it to the living' 258; o.o. 755, 1231, 1354: XIII(?) *At.* **koḍ-**, usually spelt **koy-** in the MSS., 'to lay aside, abandon' is fairly common, e.g. (put on the garment of righteousness) **koyup eğrilik** 'laying crookedness aside' 167; a.o. 407 (**2 yé:r-**); *Tef.* **koḍ-/koz-/koy-**

'to put' 210–11: XIV *Muh. taraka* **ko:y-** *Mel.* 24, 5; *Rif.* 106; *al-tark* **ko:ymak** 36, 1; 121; *waḍa'a* 'to place, put' **ko:y-** 32, 3; **ko:-** 116; *wada'a* 'to allow' **ko:y-** 39, 18; **ko:-** 128: **Çağ.** XV ff. **koy-** (**-ar**, etc.) *ko-, ya'ni terk eyle- Vel.* 347 (quotns.); **koy-** *guḍāştan* 'to abandon, relinquish'; in *Rūmī* **ko-** *San.* 291 v. 29 (quotns.): **Xwar.** XIII **ko-** 'to put' *'Ali* 27: XIV **koḍ-/koy-** 'to put, put down' *Qutb* 138; ditto and 'to abandon' *Nahc.* 31, 5; 238, 13: **Kom.** XIV 'to put; to lay aside' **koy-** *CCI, CCG; Gr.* 198 (quotns.): **Kıp.** XIII *xallā* 'to let go, release' **koy-** *Hou.* 35, 5; 39, 18; *ḥaṭṭa* 'to put, lay down' **koy-** 39, 14; 52, 19; **koy-** as an Aux. V. *do.* 36, 7 (**tik-**) and *kabba* 'to turn upside down' **döndürü: koy-** *do.* 43, 9: XIV **koy-** *taraka bi-ma'nā waḍa'a Id.* 77: XV *xallā* **koy-** *Kav.* 77, 12; *Tuh.* 14b. 11: **Osm.** XIV ff. **ko-** 'to put aside, abandon; allow; release; hinder'; c.i.a.p. *TTS I* 479; *III* 469; *IV* 534; *San.* 291 v. 25 (Çağ.).

kuḍ- 'to pour out (a liquid)'; practically syn. w. **tök-**. S.i.a.m.l.g. as **kuy-** and the like, often in the more restricted sense of 'to cast (metal objects)'. **Uyğ.** VIII ff. Bud. Sanskrit *ākīrya* 'having filled' **kuḍup** (spelt *kutup*) *TT VIII C.*9: **Xak.** XI **er küpke: su:v kuydı:** 'the man poured (*şabba*) water into the jar, or tipped it in (*qallabahā*)'; also used of any liquid *Kaş. III* 246 (**kuya:r, kuyma:k**); o.o. translated *şabba III* 39, 12; 171, 17 (**kuya:r**): **Çağ.** XV ff. (after **koy-**) also used for 'to pour out water' (*rīxtan āb*) *San.* 291 v. 29: **Xwar.** XIV **kuḍ-** ditto *Qutb* 142; **kuy-** ditto 143: **Kıp.** XIV **kuy-** *şabba wa ḍā'a* ('to squander') *Id.* 77.

Dis. ĞDA

D **kata:** 'times' in the sense of '(so many) times'; morphologically obscure, der. fr. **1 kat**, perhaps a crasis of the *Loc.*, but there does not seem to be any actual occurrence of **katta:**. N.o.a.b. **Türkü** VIII ff. **ikі:ntі: kata:** 'a second time' *Toyok IV* r. 2 (*ETY II* 180): Yen. *Mal.* 31, 4 (**teğzin-**): **Uyğ.** VIII ff. Man. *M I* 29, 14 (**1 okı:-**): Bud. (if one listens to this *dhāraṇi*) **bir kata** 'once' *U II* 34, 12; **kaç kata** 'several times' *PP* 23, 8; a.o.o.: Civ. **üç kata** 'three times' *H I* 127; a.o.o.: **Xak.** XI **kata:** a Particle (*ḥarf*) meaning *marrata(n)* 'time', hence one says **bi:r kata: aydım** 'I said once' *Kaş. III* 218; o.o. *I* 321 (**kaç**); 498, 20: XIII(?) *At.* **miŋ kata** 'a thousand times' 67; *Tef.* **kata** ditto 203: **Xwar.** XIV ditto *Qutb* 135; *Nahc.* 248, 6.

D **koḍı:** Adv. (? Ger.) fr. **ko:ḍ-**; 'downwards'. Survives only(?) in SC Uzb. **kuyı** (*sic*). **Türkü** VIII **Seleŋe: koḍı: yorıpan** 'advancing down the Selenga river' *II E* 37; a.o. *T* 27: VIII ff. *IrkB* 50 (**yaḍrıt-**): **Uyğ.** VIII **Seleŋe: koḍı: ıḍayın** 'I will launch myself downwards' *Man.-uig. Frag.* 401, 2; a.o. *M I* 26, 26 (**ilgerü:**): Man. *TT III* 20 (**üstürtі:**); 35: Bud. **orunlukdın koḍı öz kemişti** 'he threw himself down from his throne' *PP* 61, 5–6; o.o. *U III* 31, 8 etc. (**örü:**); *TT X* 311, 498—with a different shading of meaning in Sanskrit *pragāḍhavedanā* 'strong perception' **koḍı** (spelt *koti*) **te:ginme:ki** *TT VIII A.*4; **Şilabadrı açarı ıdmayukıŋa ayı koḍı öpkesi kelip** 'becoming extremely angry because Śilabhadra Ācārya had not sent him' *Hüen-ts.* 286–8: Civ. **koḍı asıra** (*sic*) **kişiçe tutsarmen** 'if I treat him as a low and inferior person' *USp.* 98, 2–2: **Xak.** XI **koḍı:** 'the lower part (*al-asfal*) of anything'; hence one says **koḍı: ıldı:** *nazala ilā'l-asfal* 'he descended' *Kaş. III* 220; 11 o.o., once spelt **ko:ḍı:** and three times in error **ko:dı:**: *KB* 72 (**kakı:-la:-**); 119 (**kavrıl-**); 1055 (**eğil-**): XIII(?) *At.* (ignorance) **erni çökerdi koḍı** 'makes a man kneel down' 102; (God) **kemşür koḍı** 'casts down' (the proud man) 282: *Tef.* **koḍ/koḍı/koḍu/kozı** 'down' *Tef.* 210–11: **Çağ.** XV ff. **koyı** *aşağa* 'down' *Vel.* 346 (quotns.); **koyı** *zīr daḍḍ-i bālā* 'under, down', opposite to 'over, up'; in Ar. *taḥt San.* 292v. 24 (quotns.): **Xwar.** XIV **koḍı/koḍu** 'below' (someone *Abl.*) *Qutb* 138.

VU **kutu:** in *KB* 'a class or group of people'; perhaps s.i.s.m.l. as **kutı/kutu** 'a small box'. L.-w. in this sense in Pe., etc. *Doerfer* III 1569. **Xak.** XI *KB* **bulardın narukı kalın bir kutu** 'apart from these a large group of people' (follows them) 2710; **tarığçı turur kör takı bir kutu** 'the farmers, see, are another group' 4400; a.o. 4456.

Dis. V. ĞDA-

kaḍu:- 'to sew or stitch (e.g. a garment) very firmly'; as such Hap. leg. but survives with the same meaning in NC Kır. **kayı-**; cf. **kaḍut-, kaḍuş-**. **Xak.** XI **ol to:nuğ kaḍu:dı:** *şamraca'l-xiyāṭa wa'l-darz* 'he sewed the needlework or seam firmly' *Kaş. III* 260 (**kaḍu:r, kaḍu:ma:k**).

Tris. ĞDC

?E **kuḍu:çak** See **kuḍurçak.**

Dis. ĞDD

D **katut** Active(?) Dev. N. fr. **1 kat-**; n.o.a.b.; the semantic connection of the second meaning is tenuous. **Xak.** XI **katut** *al-mizāc* 'a liquid mixture'; hence one says **katutluğ ok** 'an arrow impregnated (*al-mamzūc*) with poison': **Barsğa:n** XI **katut** 'a segment' (*al-falīq*): hence one says **armut katutı:** 'a segment of pear': **Xak.** XI **katut** *al-ṭarṭ* 'the glue' which shoemakers use *Kaş. II* 284.

Dis. V. ĞDD-

D **kaḍıt-**, etc. Preliminary note. *All these V.s are listed under the cross-heading* **-D-** *together with* **beḍüt-**, *q.v., and* Kaş.*'s note thereon makes it clear that this spelling was deliberate, but etymologically this must have been only a dialect form. The MS. actually has* **-ḍ-** *almost everywhere.*

D **1 kaḍıt-** Hap. leg.; Caus. f. of **1 ka:ḍ-**, but hardly Caus. in meaning except perhaps in the

sense of 'to allow oneself to be frozen to death'. **Xak.** XI (after **2 kaḍıt-**) also of a man when he dies of cold and is frozen stiff (?; *iḍā māta mina'l-bard fa'ştadda*) one says **er tumluğka: kaḍıttı:** *Kaş. II* 301 (no Aor. or Infin.).

D **2 kaḍıt-** Caus. f. of **2 *ka:ḍ-**; but hardly Caus. in meaning, cf. **1 kaḍıt-**; 'to turn back, return'. S.i.s.m.l. in all groups as **kayt-** and the like. See **katar-, kaḍır-, kaytar-. Uyğ.** VIII ff. Bud. *USp.* 97, 20–1 (**ké:rü:**): Civ. ditto *H II* 22, 32: **Xak.** XI **er barı:r erke:n kaḍıttı** 'the man turned back (*raca'a*) from the direction in which he was going after he had set out on his journey and met obstruction' (*imtana'a*) *Kaş. II* 301 (**kaḍıta:r, kaḍıtma:k**): *KB* (a modest man) **yağı birle karşur kaḍıtmaz öçün** 'fights the enemy and does not turn back from revenge'(?) 2290: XIII(?) *Tef.* **kayt-** 'to turn back' (to a place *Dat.*) 194: **Çağ.** XV ff. **kayt- (-mayıp,** etc.) *dön-* 'to turn back' *Vel.* 327–8 (quotns.): **kayt-** (spelt) *bargaştan* 'to turn back, return' *San.* 279v. 22 (quotns.) **Xwar.** XIII **kayt-** ditto *'Ali* 31: XIV **kayt-/kayıt-** ditto *Qutb* 129; *Nahc.* 274, 5: **Kom.** XIV ditto **kayt-** *CCI, CCG; Gr.* 190 (quotn.): **Kıp.** XIII *raca'a* **kayıt-** *Hou.* 34, 17; *'āda mina'l-'awd* same meaning **kayıt-** *do.* 42, 5: XIV **ka:yıt-** *raca'a İd.* 77: XV ditto **kayıṭ-** *Kav.* 10, 8; **kayṭ-** *do.* 74, 19; **kayıt-** *Tuh.* 17a. 10; *radda bi-ma'nā raca'a* **kayṭ-** *Kav.* 78, 1; *qafala* (in margin *ay raca'a*) **kayıt-** *Tuh.* 30a. 9; *wallā wa radda* **kayıt** *do.* 38b. 8: *Osm.* XV **kayıt-** 'to turn back'; in two texts *TTS* (*I* 438); *II* 607.

D **kaḍut-** Caus. f. of **kaḍu:-**; 'to have (something) sewn firmly'. Survives in NW Kaz. **kayıt-** *R II* 98; a superfluous *kasra* is added below the *dāl* in the MS. **Xak.** XI **ol to:nuğ kaḍuttı:** 'he ordered that his garment should be sewn firmly' (*yuxāṭ muşamraca(n)*) *Kaş. II* 301 (**kaḍutu:r, kaḍutma:k**).

D **kıḍıt-** Caus. f. of **kıḍ-**; survives as NE Şor **kıyıt-** 'to put on one side' *R II* 721; for the meaning in *Kaş.* cf. **kıḍığ. Xak.** XI **ol börkin kıḍıttı:** *amara bi-xiyāṭa ḥitār qalansuwatihi* 'he ordered that a brim should be sewn onto his hat' *Kaş. II* 301 (**kıḍıtu:r, kıḍıtma:k**).

D **kuta:ḍ-** Den. V. fr. **kut**; apparently both Intrans. 'to enjoy divine favour, or good fortune' and Trans. 'to bestow divine favour, or good fortune'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M I* 28, 15–17 (**kıvaḍ-**): Bud. (a new house) **iyesiŋe kutaḍur** 'brings good fortune to its owner' *TT VI* 100; **kopka kutaḍur aşılur** 'he is fortunate in everything and increases in strength' *do.* 348; o.o. *Kuan.* 60 (**erdem**), 71, 218: Civ. **taşdın ünser kutaḍur** 'if he goes out he is fortunate' (if he stays at home **aşılur**) *TT VII* 28, 32–3: **Xak.** XI **er kutattı:** 'the man enjoyed good fortune' (*cidd wa dawla wa baxt*); also used of anything which enjoys good fortune *Kaş. II* 299 (**kuta:tur, kutatma:k**; these forms seem dubious): *KB* the title **Kutaḍğu: Bilig** must mean 'wisdom which brings good fortune'; the word is fairly common 350 (**kutaḍsu**), 352, 682, 1663, etc.; sometimes clearly Intrans. e.g. **bilig bilse künde kutaḍur köni** 'if a man is wise, he is truly fortunate every day' 1814.

Tris. ĞDD

D **katutluğ** Hap. leg.; P.N./A. fr. **katut**; 'impregnated with a mixture'. **Xak.** XI *Kaş. II* 284 (**katut**).

Tris. V. ĞDD

D **kutaḍturul-** Hap. leg.; Pass. Caus. f. of **kuta:ḍ-. Uyğ.** VIII ff. Bud. **ol teğreki** (so read) **yér orunnuŋ yavlak aḍalar amrılıp kutaḍturulmışın sakınıp** 'thinking that the grievous dangers of places in that locality have been neutralized and made to yield good fortune' *USp.* 103, 22–3.

Dis. ĞDĞ

PU **kaḍağ** in the phr. **mün kaḍağ** can hardly be a mistranscription of **katığ** although **kadakın** in *M I* 28, 26 is an error for **katağın** the Man.-A form of **katığın**, but it is difficult to find any other explanation; the phr. seems to mean 'defect, shortcoming', and the like. N.o.a.b. *Kaḍağ* in *Kaş. II* 190, 20 (**kaztur-**) is an error for **kuḍuğ. Uyğ.** VIII ff. Bud. **eḍgü kutluğ yalaŋuklar üze yok kuruğ yala urup mün kaḍağ sözledim erser** 'if I have cast unfounded suspicions on good men enjoying the favour of heaven and ascribed shortcomings to them' *Suv.* 135, 5–7; (they neither understand the right way nor) **tuğmak ölmekniŋ [mün]in kaḍağın bilirler** 'know the evils of (the cycle) of births and deaths' *U II* 4, 4; **uluğ élig köŋüldeki neçe yirintilig [mün] kaḍağlar bar erser** 'whatever sinful shortcomings there may be in the mind of the great king' *U III* 73, 25–7.

D **kaḍığ (kaḍu:ğ)** Dev. N. fr. **kaḍu:-**; apparently survives in NE Alt., Şor, Tel. **ka:yı** 'hem, trimming, fur edging', etc. *R II* 93, but semantically this word is nearer to **kıḍığ. Xak.** XI **kaḍığ** *al-xiyāṭatu'l-mu'akkada* 'reinforced stitching' *Kaş. I* 375.

?S **kaḍık** Hap. leg.; semantically this looks like a Sec. f. of **kazuk** in the sense of something dug out; not an earlier form of **kayık** which is a Sec. f. of **kayğuk. Arğu:** XI **kaḍık** *naqīru'l-xaşab* 'a wooden trough' *Kaş. I* 382.

D **katığ** Dev. N./A. fr. **2 kat-**; 'hard, firm, tough', and the like. S.i.a.m.l.g. as **kattığ/katı/kattı/kattu:. Türkü** VIII ff. *IrkB* 65 (**ağız**): **Uyğ.** VIII ff. Man.-A *M I* 28, 26 (**bütün**): Bud. **bek katağ kértgünçlüg** 'with a firm strong belief' *U II* 88, 75; **bek katığ süzük kértgünç köŋüllüg** 'with a mind full of firm, strong, pure belief' *TT VII* 40, 117; **öz etözin alp katağ üze tutar erdi** 'he kept his own body in a state of toughness and hardness' *U IV* 34, 49–50; o.o. *U III* 26, 13–14; *U IV* 8, 8 etc. (**yavla:k**); 22, 295 (**alakırış-**); *TT X* 445 (**tığra:k**), etc.: Civ. **kaḍır katkı katığ sav** 'a grim, harsh, firm speech' *TT I*

14–15; o.o. *do.* 187, 193: **Xak.** XI **katığ** 'hard' (or tough, *al-ṣulb*) of anything *Kaş. I* 375; **kuḍruğ katığ tüğdümüz** 'we knotted (our horses') tails tightly' (*bi-ṣidda*) *I* 472, 10; several o.o. usually translated *ṣulb*: *KB* **katığ** is common; usually as an Adv., e.g. **katığ kur badı** 'he fastened his belt tightly' 542; **emger katığ** 'suffers acutely' 689; o.o. 714, 773, 842, 964 (**ba:-**), 1275, 2504, 5609; sometimes as an Adj., e.g. **negü bar ajunda ölümdin katığ** 'what is there in the world more unyielding than death?' 1139; **soğuk suvka yunmak yanutı katığ** 'the reaction to washing in cold water is violent' 3584: XIII(?) *At.* **katığ kizle rāzıŋ** 'keep your secret firmly hidden' 169; **katığ ya okun** 'with a tough bow and arrow' 228; *Tef.* **katığ/katı** ditto 203–4: XIV *Muh. qawiya* 'to be strong, tough' **katı: bol-** *Mel.* 30, 9 (*Rif.* 114 **kat-**); *ṣaḫīḥ* 'stingy' **katı:** 52, 3; 148; *al-baxil* 'miserly' **katı:** 52, 11; 149: **Çağ.** XV ff. **katığ/katık** *katı . . . saxt ma'nāsina* 'hard', etc. *Vel.* 315; ditto *saxt wa ṣulb San.* 267r. 29 (quotn.): **Xwar.** XIII ditto *'Ali* 12, 54: XIV ditto 'strong; strongly, vigorously' *Qutb* 135; *MN* 8, etc.; *Nahc.* 30, 6: **Kom.** XIV 'hard, tough' **katı/kattı** *CCI, CCG; Gr.* 196 (quotns.): **Kıp.** XIII *al-ṣadīd miṭla'l-ma'cūn* 'solid, firm', like dough (opposite to 'soft' **yumşak**) **katı: ya:lu:** 'with a strong (*qawwī*) bow' *do.* 30, 6: XIV **kattı:** (v.l. **katı:**) *al-ṣadīd*; one says **kattı yalu:** (v.l. **katı yalu:**) 'with a strong bow' *Id.* 68; **ka:ṭı:** *al-ṣadīd do.* 73; XV *qawwī* **katı** (and **berk**) *Tuh.* 29b. 9; 50a. 1: **Osm.** XIV ff. **katı** both Adj. and Adv.; c.i.a.p. *TTS I* 431; *II* 598; *III* 419; *IV* 481.

D **katık** (**katuk**) Dev. N. in **-uk** (Pass., this must have been the original form) fr. **1 kat-**; 'something mixed into something else; seasoning, condiment', and the like. S.i.s.m.l. in similar meanings. **Xak.** XI **katık** 'seasoning' (*al-ṣibġ*) such as vinegar and curdled milk which is put into *tutma:ç*: **katık** 'something which is mixed' (*al-mizāc*) with anything *Kaş. I* 382: **Çağ.** XV ff. **katığ/katık** *idām wa nān-xwuriş* 'seasoning, condiment' *San.* 267r. 29 (quotn.): **Kıp.** XIV **katık** *al-idām Id.* 68; a.o. 69 (**1 kat-**): XV *idām* **kaṭık** *Tuh.* 5a. 2.

D **kıdığ** Dev. N. fr. **kıd-**; basically 'the edge' of something, in such applications as 'the sea shore; the frontier (of a country), the lip (of a cup)', and the like. S.i.s.m.l. with these and extended meanings, usually as **kıyığ/kıyı. Uyğ.** VIII ff. Bud. *PP* 52, 4–5 (**tegür-**); *TT V* 4, 10–11 (**egin**); *VIII A.*6, etc. (**indın**); *Hüen-ts.* 99, etc. (**1 u:ç**): XIV *Chin.–Uyğ. Dict.* 'frontier' **kıdığ** *R II* 790; *Ligeti* 166. **Xak.** XI **kıdığ** 'the side' (*cānib*) of anything like the sea or a canal or river; also 'the rim' (*ḥitār*, MS. *tā'* undotted) of anything; one says **arık kıdığı:** 'the bank (*ṣaṭṭ*) of a canal', and **ayak kıdığı:** 'the lip (*ṣafīr*) of a cup', and **ya:r kıdığı:** *ṣafā'l-curuf* 'the edge of an eroded river bank' *Kaş. I* 375; and see **kayığ:** (XIII(?) *Tef.* **kırığ** in such phr. as **daryā kırığı** 'the edge of the sea' seems to be an error for **kıdığ** 209): XIV *Muh. al-sāḥil* 'the (sea) shore' **kıyığ** *Mel.* 77, 1; *Rif.* 180: **Xwar.** XIII(?) **itil mürenniŋ kuḍuğıda** (*sic*) 'on the bank of the Volga' *Oğ.* 158: XIV (**teŋiz kırğında** ?error *Qutb* 149); **daryā kıdığına** *Nahc.* 329, 7; a.o.355,13: **Kıp.** XIII *al-sāḥil* **teŋiz kıyı:** (?; MS. *kuyi:*) *Hou.* 7, 3: **Osm.** XVIII **kıyı** (spelt) in *Rūmī, kanār-i daryā* 'the sea-shore' *San.* 300r. 3.

D **kuḍuğ** Conc. N. fr. **kuḍ-**; lit. 'something which pours out (water)', in practice 'a well'. An early l.-w. in Mong. as **kuduk** (*Haenisch* 70, *Kow.* 918). S.i.a.m.l.g.; in NW, SW **kuyı/kuyu** and the like; elsewhere **kuduk**, reborrowed fr. Mong., is used. Cf. **2 ça:t. Uyğ.** VIII ff. Chr. *U I* 8, 9 (**antaça:**): Civ. **teriŋ kuḍuğ** *TT I* 102; o.o. *do.* 51 (**üze:**); *TT VII* 29, 2 (**bulnk**); 39, 4; 42, 7 (**balık**): **Xak.** XI **kuḍuğ** *al-bi'r* 'a well' *Kaş. I* 375 (prov.); about 10 o.o., habitually translated *al-bi'r*; in *II* 190 (**kaztur-**) it is mis-spelt *kaḍağ* and mistranslated 'canal'; in the examples of **kaz-** and its der. f.s **kuḍuğ** alternates with **arık** and in this case the translation of **arık** was inadvertently used—**kuyuğ** *al-bi'r*, dialect form of **kuḍuğ** *III* 166: *KB* (this world is a prison or) **karaŋku kuḍuğ** 'a dark well' 5423; (some dig the earth and) **suv kuḍuğda içer** 'drink water from a well' 1735: XIII(?) *Tef.* **kuḍuğ/kuyuğ** 'well' 216: XIV *Muh. al-bi'r* **kuyuk** *Mel.* 77, 8; **kuyuğ** *Rif.* 181: **Çağ.** XV ff. (after **koyı** (**koḍı:**)) and metaph. (**kuyı**) means 'well' (*çāh*) *San.* 292v. 24: **Xwar.** XIII **kuḍuğ** (*sic*?) 'well' *'Ali* 37: XIV **kuḍuğ** 'well' *Qutb* 142; *MN* 275; *Nahc.* 135, 4; 355, 13; 385, 11; **kuyuğ** *Qutb* 143: **Kom.** XIV 'well' **kuyu** *CCI, CCG; Gr.*: **Kıp.** XIV **kuyu:** *al-makānu'l-mustafil min bi'r wa ġayrihi* 'a depression, well', etc. *Id.* 76; *al-bi'r* **kuyı:** also used for any 'depression' *Bul.* 3, 15: XV *bi'r* **kuyu** *Tuh.* 7a. 13.

D **katkı:** 'harsh, hard hearted', and the like; morphologically obscure, perhaps Dev. N./A. fr. ***katık-** Emphatic f. of **2 kat-**. N.o.a.b., **Uyğ.** VIII ff. Civ. *TT I* 14–15 (**katığ**): **Xak.** XI *al-raculu'l-'asiru'l-ṭab'i'lladī lā yanqād li-aḥad* 'a man with a harsh character who does not obey anyone' is called **katkı: kişi:** *Kaş. I* 427; **katğı:** (*sic*) **yağı:** 'the violent (*al-ṣadīd*) enemy' *I* 441, 11: *KB* (a humble man is popular among the people) **sevüksüz bolur köŋli katkı kişi** 'the hard-hearted man becomes unloved' 2232; **boḍun katkısı** 2233.

(?D) **kaḍğu:** 'sorrow, grief, care, anxiety', and the like: perhaps Dev. N./A. fr. **1 ka:ḍ-**, but the semantic connection is tenuous. S.i.a.m.l.g except NE(?) as **kayğı/kayğu** and the like. **Uyğ.** VIII ff. Bud. **Magad uluştakı kaḍğuları** 'the distress in the country of Māgadha' *TT X* 247; a.o. *U II* 11, 6 (**busuş**): Civ. **kaḍğu bar** 'there is anxiety' *TT I* 20; o.o. *do.* 79 (**belgü:**), etc.: **Xak.** XI **kaḍğu:** *al-hamm wa'l-ḥuzn* 'anxiety, sorrow' *Kaş. I* 425; five o.o. translated *al-hamm, al-ḥuzn* or *al-ġamm* 'grief': *KB* **kamuğ kaḍğusı erdi umma üçün** 'all His (the Prophet's) anxiety was for the people' 40; **sevinç kolsa kaḍğu tutaş yorır** 'if a man asks for joy, sorrow always

comes' 434; **kokuz boldı kaḏğu sevinçi tolu** 'sorrow became non-existent and his joy full' 617; o.o. 681, 1231, 6275: XIII(?) *At.* (know wealth for what it is) **bu kün kaḏğu sakınç** 'today anxiety and care' (tomorrow a burden and a curse) 426; *Tef.* **kaḏğu** ditto 192: **Çağ.** XV ff. **kayu** (*sic*) *kayğu ve ğuṣṣa* ('anguish') *Vel.* 326; **kayğu/kayku** *ğamm wa andüh* ('care') *San.* 281 v. 6 (quotn.): **Xwar.** XIII **kaḏğu** (rare)/**kayğu** ditto *'Ali* 10, 52: XIII(?) **kayğu** 'sorrow' *Oğ.* 164, 306–7: XIV **kaḏğu/kayğu** ditto *Qutb* 128; *Nahc.* 236, 16–17 (**antağ**): **Kom.** XIV 'sorrow, anxiety' **kayğı** *CCG*; *Gr.*: **Kıp.** XIII *ḫazina* 'to grieve' **kayğ:** ṭaṭ- *Hou.* 35, 13: XV *hamm wa ḥuzn* (God protect us from them!) **kayğı** *Tuh.* 37b. 11; a.o. 83b. 7: **Osm.** XIV to XVI **kayğu** in such phr. as **kayğu yé-** 'to be sorrowful'; in several texts *TTS I* 436–7; *II* 604; *III* 425; *IV* 486.

S **koḏkı:/kotkı:** See **koḏıkı:**.

VU **koḏğu:** 'a fly'; prob. an animal name ending in **-ğu:**; there is no obvious semantic connection w. **ko:ḏ-** or **kuḏ-**. Pec. to Kaş.; displaced by **sineḳ** and, later, **çıbın. Xak.** XI **koḏğu:** *al-ḏubāb* 'fly' *Kaş. I* 425; a.o. *III* 367, 9.

VU(D) **katkuç** Hap. leg.; completely unvocalized; no doubt a der. f. of some kind. **Arğu:** XI **katkuç** 'a thing which stings (*yaldağ*) like a scorpion' *Kaş. I* 455.

Dis. V. ĞDĞ-

D **kaḏğur-** Intrans. Den. V. fr. **kaḏğu:**; 'to be grieved, sorrowful; to be anxious (about something *Dat.*)'. S.i.a.m.l.g. except NE(?) usually as **kayğır-/kayğur-**. **Uyğ.** VIII ff. Man. **kaḏğurarmen kaḏğurduk [üçün]** 'I grieve, and because I grieve' *M II* 8, 6: **Xak.** XI **men aŋar kaḏğurdum** *ihtamamtu li-aclihi* 'I was anxious about him' *Kaş. II* 192 (verse; **kaḏğura:r, kayğura:r** in those languages which turn **-ḏ-** into **-y-, kaḏğurma:k**); **er kayğurdı:** *ihtamma'l-racul*, dialect form for **-ḏ-** *III* 193 (**kayğura:r, kayğurma:k**): *KB* **kılınç eḏgü tut neŋke kaḏğurmağıl** 'do what is right and do not be anxious about anything' 1305; **sakınçın kadaşı üçün kaḏğurup** 'feeling anxious about his kinsman' 6276; a.o. 5445 (**elig̈leş-**): XIII(?) *Tef.* **kaḏğur-** *ḫazina* 'to grieve' 192; **kayğur-** ditto 206 (mistranscribed *kuğur-*): **Çağ.** XV ff. **kayğur-(-mas)** *kayur- Vel.* 329; **kayğur-** (spelt) *ğamnāk şudan* 'to be sorrowful' *San.* 280v. 17 (quotns.): **Xwar.** XIV **kaḏğur-** 'to grieve' *Qutb* 128; *Nahc.* 233, 8–14: **Kom.** XIV 'to mourn' **kayğır-** *CCG*; *Gr.*: **Tkm.** XIV (**anṭaṭ-**) *ḫazina* (this is a very western (*ğarbīya cidda(n)*) word, the word now normally used is the Tkm. one) **kayğur-** *Id.* 24: XV *al-hamm* 'to be anxious' **kayğırmak** *Kav.* 61, 16; *ḥuzn* **kayğamak** (in margin **kayğırmak**) *Tuh.* 12b. 10; **kayğırdı** *do.* 83b. 7; *bālā* 'to be anxious' **kayır-** *do.* 8a. 13: **Osm.** XIV ff. the word occurs in two forms; **kayğur-** XIV–XVI 'to grieve' *TTS I* 436; *II* 604; *III* 425: **kayır-/kayur-** 'to be anxious; to care for; to guard against; to prepare'; c.i.a.p. *I* 437; *II* 605; *III* 426; *IV* 486: XVIII **kayır-** (spelt) in *Rūmī, iṣfāq wa mihrabānī kardan* 'to show kindness and favour' *San.* 281r. 18.

(D) **kaṭğur-** 'to laugh wildly', a stronger word than **kül-** with which it is often associated; morphologically obscure; prima facie an Inchoative f., but without any obvious semantic connection with **1** or **2 kat-**. Survives as **katkır-** in several NE languages. **Xak.** XI **er külüp kaṭğurdı:** *ḍaḥaka'l-racul ḥattā ahzaqa fihi wa'staġraba* 'the man laughed until he laughed to excess' *Kaş. II* 192 (**kaṭğura:r, kaṭğurma:k**); (the lover) **kaṭğura:r** *yahziq fī'l-ḍaḥk II* 188, 11; a.o. *II* 201, 15; **bu er ol üküş katurğa:n** (*sic*, the position indicates that the spelling was deliberate) 'this man is always laughing, enjoying himself, and boasting' *I* 516: *KB* **ünin ötti keklik küler kaṭğura** 'the partridge sings his song laughing wildly' 76; (after rain) **çiçek yazdı yüz kör küler kaṭğurar** 'the flowers open their faces and laugh wildly' 80; a.o. 4113 v.l.

S **kutğar-** See **kurtğar-**.

(D) **kuḏğur-** See **kuzğır-**.

Tris. ĞDĞ

D **koḏıkı:** Den. N./A.S. fr. **koḏı:**; lit. 'situated below', but normally used metaph. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *nyūnapuruṣānām* 'of inferior men' **koḏıkı** (MS. *kutıkı*) **ere:nle:rniŋ** *TT VIII A.*2: Civ. *TT I* 128–9 (**örüki:**): **Xak.** XI **kotkı: er** *al-raculu'l-mutawāḍi'* 'a humble man' *Kaş. I* 427: *KB* **süçig tutğu til söz me koḏkı özi** 'he must keep his tongue and speech sweet and himself humble' 547; (the man who finds me must be modest (**alçak**) and) **köŋül koḏkı** 'with a humble mind' 703; o.o. 1696, 1705, 2231.

D **katığdı: (katığt:)** Adv. fr. **katığ**; 'tightly, firmly'. N.o.a.b.; after **-ğ** the Suff. should be **-t:** in Türkü; this is the spelling in *IrkB* 14 but in *do.* 33 and *I S* 2 it is **-dı:** and in *I N* 11 **-dı:** (*sic*). **Türkü** VIII **eḏgü:tı: eşid katığdı: tıŋla:** 'hear well and listen attentively' *I S* 2; **katığdı: sakıntım** 'I thought earnestly' *I N* 11: VIII ff. *IrkB* 14 (**eḏgü:tı:**), 33 (**ur-**).

D **katığlık** A.N. fr. **katığ**; 'hardness, harshness, severity', and the like. S.i.s.m.l. w. some phonetic changes. **Xak.** XI **kelse: kalı: katığlık** 'if misfortunes and hardships (*balā' wa şidda*) come to you' *Kaş. III* 233, 15; n.m.e.: XIII(?) *At.* (if I receive Your grace, my soul is saved) **aġar bolsa 'adlıŋ katığlık maŋa** 'if Your justice, I shall have a harsh fate' 40; *Tef.* **katığlık/katıklık** '(physical) hardness; hardship', etc. 204: **Xwar.** XIV **katığlık** ditto *Qutb* 135.

D **katıklığ** P.N./A. fr. **katık**; 'mixed, containing an admixture'. N.o.a.b. **Türkü** VIII ff. Man. **inça kaltı katıklığ altun (PU) kısada**

arıyurça 'just as one crushes(?) and refines base gold' *M III* 14, 7–9 (iii): **Uyğ.** VIII ff. Bud. (four kinds of illnesses, those due to demoniac possession, those connected with mucus, those called (in Sanskrit) *saṃnipāta* and) **katıklığ iğ** 'diseases of mixed origin'(?) *Suv.* 591, 10: Civ. **banıt katıklığ künçit** 'sesame seed flavoured with honey (l.-w.)' *TT VII* 16, 16: **Xak.** XI **katıklığ** (*sic* in MS.) **er** *al-raculu'l-hacin* 'a man of mixed ancestry' (for example the son of a free man and a female slave); also 'one who has a seasoning to season his food' (*idām yu'tadam bihi*) *Kaş. I* 496; XIII (?) *At.* **bu ajun mazası katıklığ maza** 'the flavour of this world is a mixed flavour' (more bad than good) 437.

D **kıdığlığ** P.N./A. fr. **kıdığ**; 'having an edge' and the like. N.o.a.b. **Uyğ.** VIII ff. Civ. in a list of **töşek**, 'mattress' or the like, two are described as **kıdığlığ** *USp.* 79, 11–12 (**örtüg**): **Xak.** XI **kıdığlığ börk** 'a hat with a brim sewn onto it' (*ḫitār muxayyaṭ*) *Kaş. I* 496.

D **kuḍuğluğ** P.N./A. fr. **kuḍuğ**; n.o.a.b. **Xak.** XI **kuḍuğluğ ev** 'a house with a well' (*bi'r*) *Kaş. I* 496.

D **kaḍğuluğ** P.N./A. fr. **kaḍğu:**; 'sorrowful, anxious', and the like. S.i.s.m.l. usually as **kayğılı/kayğulu**. **Uyğ.** VIII ff. Bud. *PP* 3, 8 (**busuşluğ**): Civ. *TT I* 217 (**busuşluğ**): (**Xak.**) XIII(?) *Tef.* **kaḍğuluğ/kayğuluğ/kayğuluk** 'sorrowful' 192–3: **Çağ.** XV ff. **kayğuluk** (*sic*) *ğuṣṣalu wa kayğulu Vel.* 326; **kayğuluk** *ğamnāk* 'sorrowful' *San.* 23v. 13; **kayğuluk kuş** *cuğd* 'owl', in Pe. also called *bū tīmār* 'bittern' (*sic*) *do.* 281 v. 7.

D **kotkılık (koḍıkılık)** A.N. fr. **kotkı:** (**koḍıkı:**); n.o.a.b. **Xak.** XI **kotkılıkın tapınğıl** 'serve him with humility' (*bi'l-tawāḍu'*) *Kaş. II* 140, 9; n.m.e.: XIII(?) *At.* 270 (**kılık**).

D **katıksız** Priv. N./A. fr. **katık**; 'pure, unalloyed', and the like. S.i.s.m.l. **Xak.** XI *KB* **bir ol bir katıksız karıksız arığ** '(God) is one, one without admixture (Hend.) and pure' 3899: XIII(?) *At.* 211 (**um-**).

D **kıdığsız** Priv. N./A. fr. **kıdığ**; 'without an edge, border', etc. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 584, 12 (**uçşuz**): Civ. *USp.* 79, 11 (**örtüg**).

D **kaḍğusuz** Priv. N./A. fr. **kaḍğu:**; 'free from grief, anxiety, etc.'. S.i.s.m.l. as **kayğısız** and the like. **Uyğ.** VIII ff. Man.-A *M I* 29, 29 (**busuşsuz**): (**Xak.**) XIII(?) *At.* **tilekçe tiril énç fārığ kaḍğusuz** 'live as you wish, at peace, relaxed, and free from anxiety' 415.

Tris. V. ĞDĞ-

D **katığla:-** Den. V. fr. **katığ**; Hap. leg. and prob. an error for **katığlan-**, q.v. Not to be confused with the Den. V. fr. **katık**, which is first noted in XIV *Muh. xalaṭa* 'to mix' **katuğla:-** (*sic*) *Mel.* 25, 15; **kayığla:-** (*sic*) *Rif.* 108 and s.i.s.m.l. as **katıkla-**. **Uyğ.** VIII ff. Bud. **işlerin tüzgeli ayaların kavşurup katığlamaklar [ol]** 'placing their palms together they strive to set their affairs in order' *Hüen-ts.* 150–2.

D **kıdığla:-** Hap. leg.; Den. V. fr. **kıdığ**. **Xak.** XI **ol börk kıdığla:dı:** 'he sewed a brim (*xāṭa ḫitār*) onto his hat' (etc.) *Kaş. III* 336 (**kıdığla:r, kıdığla:ma:k**).

D **katığlan-** Refl. f. of **katığla:-**; lit. 'to harden oneself', in practice 'to exert oneself, strive', and the like. S.i.s.m.l. in NW and SW, e.g. Osm. **katılan-** 'to become hard', and perhaps even NW Nog. **katlan-** 'to grow corns on the feet'. **Türkü** VIII ff. Man. **özütlüg işke eḍgü kılınça katığlantılar** 'they exerted themselves to (perform) spiritual work and good deeds' *TT II* 10, 87–8; o.o. *do.* 6, 29 (**inçek**); *M III* 21, 1 (**ağı:**): **Uyğ.** IX (my sons, when you grow up be like my teacher, serve the *xan*) **katığlan** 'exert yourselves' *Suci* 9: VIII ff. Man.-A *M III* 9, 6–8 (**uḍık**): Man. **kértü törülerte katığlanu** 'striving (to obey) the true rules' *TT III* 136; a.o. *do.* 139: Bud. (if a man) **atın atayu tapınu uḍunu katağlansar** (*sic*) 'exerts himself to call the names (of the Bodhisattvas) and serve and follow them' *Kuan.* 85; o.o. *TT VIII A.5* (**büt-**); *U III* 41, 8 (i) (**üz-**); *Suv.* 235, 12 (**1 i:r-**); *PP* 27, 5 etc.: **O. Kır.** IX ff. **katı:-ğlanip otu:z ya:şımğ[a:] öğe: boltum** 'by exerting myself I became a Counsellor at the age of thirty' *Mal.* 45, 3; o.o. *do.* 10, 7; 11, 2: **Xak.** XI **er katığlandı:** 'the man exerted himself' (*ictahada*) *Kaş. II* 268 (prov.; **katığlanu:r, katığlanma:k**); a.o. *III* 159, 11: *KB* (my good youth . . .) **katığlanğıl** 'exert yourself' 360; o.o. 1317, 2157, 2503, 3638 (**tïren-**), 3944: XIII(?) *Tef.* ditto 204: XIV *Muh.*(?) *ictahada*, in margin, **katıkla:n-** *Rif.* 102 (only): **Xwar.** XIV **katığlan-** 'to strive, exert oneself' *Quth* 135: **Kom.** XIV ditto **katulan-** *CCG*; *Gr.*: **Kıp.** XIV **katılan-/katlan-** (*sic*) *taṣaddada wa ṣabara* 'to exert oneself, to persevere' *Id.* 68 (and see **katıl-**).

D **kıdığlan-** Hap. leg.; Refl. f. of **kıdığla:-**; in two places with **-d-** in error for **-ḍ-**. **Xak.** XI **kıdığlandı: ne:n** 'the thing was provided with a border or brim' (*ḫifāf wa ḫitār*) *Kaş. II* 268 (**kıdığlanu:r, kıdığlanma:k**).

D **kaḍğulan-** (**kaḍğu:lan-**) Refl. Den. V. fr. **kaḍğu:**; so spelt, but in a section in which the second vowel is by implication long. S.i.s.m.l. as **kayğulan-/kayğılan-** 'to be anxious, to grieve', etc. **Xak.** XI **ol bu: ı:şka: kaḍğulandı:** 'he was anxious (*ihtamma*) about this affair' *Kaş. III* 201 (**kaḍğulanu:r, kaḍğulanma:k**).

VUD **koḍğulan-** (**koḍğu:lan-**) Hap. leg.; Refl. Den. V. fr. **koḍğu:**; see **kaḍğulan-**. **Xak.** XI **at koḍğulandı:** *ḍabba'l-farasu'l-ḍubāb min nafsihi* 'the horse drove the flies away from itself' *Kaş. III* 201 (**koḍğulanu:r, koḍğulanma:k**).

D **katığlantur-** Caus. f. of **katığlan-**; 'to urge (someone) to exert himself'. N.o.a.b. **Türkü** VIII ff. Man. *TT II* 10, 88–90

(ötle:-): **Uyğ.** VIII ff. Man.-A *M I* 13, 4–5 (**oḍğur-**).

D **koḍıkartur-** Hap. leg.?; Caus. f. of an Intrans. Den. V. fr. **koḍıkı:. Uyğ.** VIII ff. Bud. (if I have said that a lie is the truth and what is not is) **yavızığ eḍgü tép kökeḍtürüp eḍgüg yavız tép koḍıkarturup** 'exalting evil, saying that it is good, and disparaging good saying that it is evil' *Suv.* 135, 11–12.

Dis. ĞDL

D **kutluğ** P.N./A. fr. **kut**, q.v.; originally 'enjoying the favour of heaven'; hence, more generally, 'fortunate, happy, blessed', and the like. S.i.a.m.l.g. w. some phonetic changes. L.-w. in Pe., *Doerfer* III 1568. **Türkü** VIII(?) **kutluğ bolzu:n** 'may (our journey) enjoy divine favour' *Xoytu Tamir I* 5–6 (*ETY II* 108): VIII ff. **kutlu:ğ bolzu:n** *IrkB* 23; a.o. *do.* 56 (**aḍğır**): Man. *TT II* 10, 87–8 (**ülüglüg**): **Uyğ.** IX **Boyla: Kutluğ Yarğan; Kutluğ Bağa: Tarxan Öge:** P.N.s *Suci* 2, 3: VIII ff. Man.-A *M III* 29, 2 (iii) (**ülüglüg**): Man. **arımış köŋüllüg kutluğlar** 'the divinely favoured with purified minds' *TT III* 140: Bud. **uluğ küçlüg kutluğ bodısavatlar** 'the great, powerful, divinely favoured Bodhisattvas' *PP* 45, 2–3; o.o. *do.* 21, 4 etc. (**ülüglüg**); *U III* 75, 13; 80, 27 (**ulğaḍ-**); *U II* 36, 47 etc. (**kıvlığ**): Civ. *TT VII* 28, 17 (**kıvlığ**); in the astronomical texts, *TT VII* 1, 6, 8 and 9 **kutluğ** means 'having . . . as an element' (see **kut**); **Kutluğ** is a common component in P.N.s in *USp.*: **Xak.** XI **kutluğ ne:ŋ** 'something blessed' (*mubārak*); also used as a Proper Name *Kaş. I* 464; **kutluğka:** 'for the lucky man' (*li-ṣāḥibi'l-cadd*) *III* 60, 24; several o.o. translated *mubārak*: *KB* **kün ay kutluğı bar yéme kutsuzı** 'there are lucky and unlucky days and months' 4386: XIII(?) *Tef.* **kutlığ/kutluğ** 'blessed, fortunate' 219: XIV *Rbġ.* (a man of truthful speech and) **kutluğ yüzlüg** 'with a lucky face' *R II* 997: *Muh. al-mubārak* **kutluğ** *Mel.* 52, 1; 56, 1; *Rif.* 148 (**kutlu:ğ**), 153: **Çağ.** XV ff. **kutluğ/kutluk** *mubārak Vel.* 336; *San.* 283r. 23 (quotn.): **Xwar.** XIV **kutluk** 'good fortune' *Qutb* 146): **Kom.** XIV 'fortunate, blessed' **kutlu** *CCG*; *Gr.*: **Kıp.** XIII *al-mubārak* (opposed to 'unlucky' **kutsı:z**) **kutlu:** *Hou.* 27, 3; **kuṭlu: bars** P.N., *fahd mubārak do.* 29, 3: XIV *Id.* 68 (**kut**); *al-mubārak* **kutlu: olsun** (*sic*) *Bul.* 5, 13: XV *ka'b mubārak* '(having) a blessed ankle' (**kut tobuklı**; in margin) **kutlı tobuklı** *Tuh.* 30b. 6: **Osm.** XIV ff. **kutlu** 'blessed, fortunate', etc.; c.i.a.p. *TTS I* 502; *II* 670; *III* 491; *IV* 557.

D **katlış** abbreviated Dev. N. (connoting mutual action) fr. **katıl-**. S.i.s.m.l. **Xak.** XI **katlış** 'a swirl (*mu'tarak*) of water at the meeting point (*tanāṭuḥ*) of separate streams'; one says **su:v katlıştı:** (*sic*, i.e. Perf. of ***katlış-**, or a scribal error for **katlışı:**?) *Kaş. I* 460: XIII(?) *Tef.* **katılış** 'the junction between two bodies of water' 205: **Çağ.** XV ff. **katılış** (spelt) 'a place where two streams meet' *San.* 267v. 3 (quotn.).

Dis. V. ĞDL-

D **kaḍul-** Hap. leg.; Pass. f. of **kaḍu:-**; spelt with *-d-* for *-ḍ-*; a superfluous *kasra* is added everywhere below it. **Xak.** XI **to:n kaḍuldı:** 'the garment was sewn firmly' (*ṣumrica*) *Kaş. II* 134 (**kaḍulur, kaḍulma:k**).

D **katıl-** Pass. f. of **1 kat-**; 'to be mixed with, or added to (something)'; with metaph. meanings like 'to associate with (someone)'. S.i.m.m.l.g. **Türkü** VIII ff. Man. (gods and demons, light and darkness) **ol ödün katıldı** 'then mingled with one another' *Chuas. I* 7; [**yavlak**?] **biligine katılıp** 'mingling with their evil(?) knowledge' *do. I* 12–13; o.o. *do.* 39, 176; *M I* 5, 7 (**ölüg**): **Uyğ.** VIII **xan süsi: [birle:**?] **katıltım** 'I joined up with the *xan's* army *Ṣu.* N. 7 (damaged); (the Oğuz and Türkü who had formerly been in China) **t[aşık**?]**mış anta: katılmış** 'came out and joined (me) there' *do. S* 8: VIII ff. Man.-A (the five gods) **Ezrwa teŋri üze keḍilip birle katılıp erürler** 'are put on the god Zurvan (like a garment) and mingle with him' *M I* 21, 3–5 (i); a.o. *do.* 16, 5–6 (**1 taş**): Bud. **ög kaŋ birle katıldımız erser** 'if we have had sexual intercourse with our mother or father' *TT IV* 6, 35–6; **él bulğakın katıldımız erser** 'if we have taken part in civil disturbances' *do.* 10, 18; **tınlığlar birle katılu karılu** 'mingling (Hend.) with mortals' *Suv.* 133, 14–15; a.o. *TT V* 8, 51–2: **Xak.** XI **arpa: üğür birle: katıldı:** 'the barley was mixed (*ixtalaṭa*) with millet', also used of anything that is mixed with something else; and one says **er ura:ğutka: katıldı:** 'the man had sexual intercourse (*cāma'a*) with the woman' *Kaş. II* 121 (**katılur, katılma:k**); **bu er ol kişi: birle: tutçı: katılğa:n karılğa:n** translated 'this man is an intriguer and meddler' (*mixlaṭ mizyal*) 'lit. is constantly meddling with people' *I* 520; a.o. *II* 134 (**karıl-**); *I* 106, 10 (**toklı:**): *KB* **katıl-**, usually 'to associate with', is common; **sakışka katılmaz seniŋ birlikiŋ** 'Thy unity is not mingled with plurality' 9; **kuzı birle katılıp böri yorıdı** 'the wolf associated with the lamb' 461; **oyunka katılmasa** 'a man should not get involved with gambling' 709; o.o. 10, etc. (**karıl-**); 874 (**ötgünç**); 1040; 1304; 4354 (**eḍgüleş-**); 5928 (**bağlan-**), etc.: XIII(?) *Tef.* **katıl-** 'to associate with; to be mixed with', etc. 204: **Çağ.** XV ff. **katış-/katıl-** *dāxil ṣudan wa manzūc ṣudan wa ba-ham āmixtan* 'to belong to, be mixed with, mix with' *San.* 266r. 22 (quotns.): **Kıp.** XIV **kaṭıl-** (v.l. **kaṭılan-**) *qawiya* 'to be strong' *Id.* 73; ditto **kaṭıl-** *Bul.* 73v. (these are corruptions of **katığlan-**): XV *ixtalaṭa* (**karı-**, *sic* ?error for **karıl-**, and) **kaṭıl-** *Tuh.* 6b. 6.

D **kutal-** (**kuta:l-**) Hap. leg.; Pass. f. of ***kuta:-** Den. V. fr. **kut. Xak.** XI **kutaldı: er** 'the man was fortunate' (*macdūd*), derived fr. the phr. **kut aldı:** 'he received good

fortune' (*al-cadd*) *Kaş. II* 121 (**kuta:lur** (*sic*), **kutalma:k**).

D ***koḍul-** See **koyul-**.

D **kuḍul-** Pass. f. of **kuḍ-**. Uyğ. VIII ff. Bud. (the king looked with anger at the deer) **közine karakıŋa kan kuḍulup** 'his eyes and eyeballs suffused with blood' *U IV* 38, 127–8: Çağ. XV ff. and Kıp. XIV see **koyul-**.

D **kutul-** See **kurtul-**.

katlan-/ka:tlan- Preliminary note. *The only early V. of this form is* **ka:tlan-** *below.* **Katlan-** *the Refl. Den. V. fr.* **1 kat**, '*to form layers' and the like, is first noted in* San. *266v. 13 and s.i.s.m.l.* **Katlan-**, *as an abbreviation of* **katığlan-** *is first noted in* At. *299* (**tarığlık**) *and* Tef. *205 and also occurs in* Id. *68 and prob.* San. *266v. 13* taḥammul wa şikībā'ī kardan '*to be patient and long-suffering*'.

D **ka:tlan-** Hap. leg.?; Refl. Den. V. fr. **2 ka:t.** Kıp., **Yeme:k, Oğra:k** XI **yığa:ç ka:tlandı:** 'the tree bore fruit' (*ṯamarat*); among the other (Turks, including **Xak.**) this word is used only for the fruit of thorn bushes (*al-'iḍāh*), and for cultivated (*al-ahlīya*) trees the word used is **yemişlendi:** *Kaş. III* 196 (**ka:tlanu:r, ka:tlanma:k**).

?E **katlış-** See **katlış.**

Dis. ĞDM

D **katma:** Pass. Dev. N./A. fr. **1 kat-**; s.i.s.m.l. but not in this special sense. See *Doerfer* III 1375. **Xak.** XI **katma: yuwğa:** 'bread crumpled up (*muğaḍḍan*) and cooked in melted butter' (*samn*) *Kaş. I* 433.

Dis. ĞDN

kaḍın 'related by marriage'; perhaps originally specifically 'father-in-law' and later used more generally. S.i.a.m.l.g. w. some phonetic changes, usually **kayın** and now seldom used except to qualify some other term of relationship, e.g. **kayın ata** 'father-in-law'. L.-w. in Pe., etc., *Doerfer* III 1611–13. Cf. **yurç. Uyğ.** VIII ff. Bud. **öz kaḍını yérinę teğdi** 'he reached the country of his own father-in-law' *PP* 64, 3; **kaḍını xan** 'his father-in-law the king' *do.* 72, 5 (mistaken by Pelliot for a geog. name *Kaḍını*): XIV *Chin.–Uyğ. Dict.*, *Ligeti* 159; *R I* 226 (**ana:**): **O. Kır.** IX ff. *Mal.* 17, 2 (**uyar**; dubious): **Xak.** XI **kaḍın** *al-şihr* 'relation by marriage' *Kaş. I* 403 (prov.); o.o. *I* 528 (**kaḍna:ğun**); *II* 110, 3 (**tüŋür**); *III* 245, 7 (same prov.): *KB* **iki kaḍın erdi küḍeğü iki** 'two of them were his fathers-in-law, two his sons-in-law' 50: XIII(?) *Tef.* **kayın ata** 'father-in-law' 194: XIV *Muh.* *al-ḥamū* 'father-in-law' **ka:yın aṭa:**; *al-ḥamā* 'mother-in-law' **ka:yın ana:** *Mel.* 49, 13; *Rif.* 144: **Çağ.** XV ff. **kayn** (spelt) 'wife's brother'; **kayn ata** 'wife's father'; **kayn ana** 'wife's mother'; also spelt **kayın** *San.* 281 v. 11; **kayın** the same as **kayn** *do.* 17; a.o. *do.* 345r.

2 (yurç): Kıp. XI (after Xak.) and in Kıp. with **-z-**, i.e. **kazın** *Kaş. I* 403: **Yağma:, Tuxsı:, Kıp., Yaba:ku:, Tatar, Ka:y, Çumul, Oğuz** XI the Turks call *al-şihr* **kaḍın**, but these call it **kayın** *Kaş. I* 32, 11: **Kom.** XIV 'father-in-law' **kayın** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥamū* **kayın ata:**; *al-ḥamā* **kayın ana:**; *awlādu'l-aḥmā'* **kayın karında:şla:r** *Hou.* 32, 4 (all misvocalized *koyın*): XIV ditto **kayın aṭa . . . kayın ana:**; *ḥammwī* **kayınum aṭası:** (*sic*) *Bul.* 9, 7: XV *ḥamā* (**küyew** and) **kayın ana** *Tuh.* 12b. 4.

kaḍıŋ 'birch tree, *Betula*', and in the early period 'a vessel made of birch bark'. S.i.a.m.l.g. usually as **kayın**, SW Tkm. **ğayıŋ**; exceptionally in Osm. **kayın** now means 'beech tree' and, with qualifying Adjs. 'hornbeam, alder', etc. **Uyğ.** VIII ff. Civ. (take various ingredients and) **bir uluğ kaḍıŋ yuğurtka bulğap** 'stir them into a large birch-bark vessel of *yoğurt*' *H I* 169; o.o. *do.* 192–3: XIV *Chin.–Uyğ. Dict.* 'birch bark vessel' **kaḍıŋ** *R II* 322; *Ligeti* 159: **Xak.** XI **kaḍıŋ** *al-xalanc* 'birch tree' (?, a Pe. l.-w. not translated precisely in the ordinary dicts. of either language); and in the prov. **kaḍıŋ ka:sıŋa: söğüt söːliŋe:** 'the birch tree for its bark, the willow for its sap' *Kaş. III* 369; same prov. *I* 356, 20; *III* 134, 13; 151, 7: **Yağma:, Tuxsı:, Kıp., Yaba:ku:, Tatar, Ka:y, Çumul, Oğuz** XI the Turks call *al-xalanc* **kaḍıŋ** but these call it **kayıŋ** *Kaş. I* 32, 8: (**Kom.** XIV 'pine tree' **iy kayıŋ** *CCG*; *Gr.* 191): **Kıp.** XIII *al-xalanc* **kayın** 14, 7.

F **xa:tun** 'lady' and the like. Although attempts have been made to connect this word etymologically with **xağan/xan** there is no reasonable doubt that it is taken fr. Sogdian *xwat'yn* (*xwatēn*); in Sogdian *xwt'y* means 'lord, ruler' and *xwt'yn* 'the wife of the lord, ruler', which is precisely the meaning of **xatu:n** in the early period. This should normally be transcribed **xatu:n**, although in Kaş. the spelling is **ka:tu:n** in Turkish and **xa:tu:n** in Arabic. Survives in NE Tuv. **kaday**; SE Türki **xatun/xotun**; NC, NW **katın**; SC Uzb. **xotın**; SW Az. **ğadın**, Osm. **kadın** meaning only 'married woman, wife', with a slightly honorific flavour. **Türkü** VIII **öğüm Élbilge: xatu:nığ** 'my mother Queen Élbilge:' *I E* 11, *II E* 10; o.o. *I E* 25, *II E* 21; *I E* 31; *I N* 9; **xatu:n yok bolmış erti:** 'the queen has died' *T* 31: VIII ff. **avı:nçu: xatu:n bolzu:n** 'may the concubine become a queen' *IrkB* 38: **Uyğ.** VIII **xatu:nın anta: altım** 'I captured his queen there' *Şu. N* 10; a.o. *do. W* 8: VIII ff. Bud. (a girl) **Şaçı xatun teg** 'like Queen Śaci' *U II* 22, 1; **Kulışabatı xatun** 'Queen Kuliśavatī' *U III* 27, 15; (my father, my mother) **xatunlarım** 'my consorts' *TT VII* 40, 144; o.o. *TT X* 162–3, 307, etc.: Civ. **xatunka kelser** 'if one comes to the queen' *TT VII* 29, 12: **Xak.** XI **ka:tu:n** 'the word for any woman who is descended from (*min banāt*) Afrāsiyāb'; prov. **xa:n ı:şı: bolsa: ka:tu:n ı:şı: kalı:r** 'if the *xāqān* has a task to perform, the *xātūn*'s task is postponed' *Kaş. I* 410;

o.o. *I* 138 (**oğla:ğu:**); 376 (**terken**); *III* 240 (**kunçu:y**): XIII(?) *Tef.* **xatun** 'queen; lady, wife' 347: XIV *Muh. xātūn* **ka:tun** *Mel.* 52, 14; *Rif.* 149: **Çağ.** XV ff. **xatun** 'a name for great ladies and wives of notables' (quotn.); also 'a married woman' (*zan-i şawhardār*) (quotn.) *San.* 222r. 20: **Xwar.** XIV **xatun** '(great) lady' *Quth* 55; in *Nahc.* 6, 8 ff.; 192, 10 ff. **xatun** is used specifically for 'a legal wife' and **kuma** for 'a concubine': **Kom.** XIV **katun/xatun** is fairly common and means both 'queen, lady' and 'wife, woman' *CCI*, *CCG*; *Gr.* 196 (quotns.): **Kıp.** XIII *al-sitt* 'lady' **ka:tu:n** *Hou.* 28, 16: XIV **katun** *al-sayyida* 'lady', Arabicized as *xātūn Id.* 73: XV *sayyida* **xatun** *Tuh.* 18b. 8: **Osm.** XIV to XVI **xatun/xatun kişi** hardly more than 'married woman'; in several texts *TTS II* 485; *IV* 382.

Dis. V. ĞDN-

D **1 katın-** Hap. leg.; Refl. f. of **1 kat-**. **Xak.** XI **er talka:nka: ya:ğ katındı:** 'the man pretended to mix (*yacdaḥ*) oil with the parched grain' *Kaş. II* 154 (**katınu:r, katınma:k**).

D **2 katın-** Refl. f. of **2 kat-**; n.o.a.b. The Uyğ. passage is obscure, but seems to belong here. **Uyğ.** VIII ff. Civ. **katığ boldı tép o:tın katunsar küzeç taşar** 'if it is exposed(?) to the fire on the assumption that it is strong the jug boils over' *TT I* 193–4; a.o. *VII* 30, 14–15 (**ağrığlığ**): **Xak.** XI **tulumluğ bolup katındıŋ** 'now that you have become fully armed, you have become tough' (*taşaddadta*) *Kaş. I* 498, 21; n.m.e.

D **kutan-** (**kuta:n-**) Hap. leg.; this V. which immediately follows **1 katın-** is completely unvocalized and the second consonant undotted, but the **-a:-** in the Aor. shows that it is a Den. V. and Atalay was no doubt in restoring it as the Refl. f. of ***kuta:-**, see **kutal-**. **Xak.** XI **kutandı: ne:ŋ** 'the thing became fortunate' (*macdūd*) *Kaş. II* 154 (**kuta:nur, kutanma:k**).

D **koḏun-** Hap. leg.; Refl. f. of **ko:ḏ-**, and practically syn. w. it. **Xak.** XII(?) *KBVP* **bu kaç ḫarfkına men kumaru saŋa koḏundum** 'I have left these few words as a legacy to you' 53.

D **katna:-** Hap. leg., but cf. **katnat-**; misspelt *kayna:-* in the MS. but between **söğne:-** and **kasna:-**. Semantically connected with **2 kat-**, presumably Den. V. fr. ***katın** Dev. N. in **-ın**. This word has no connection with Çağ. **katna-**, *San.* 267r. 1 which survives in SC Uzb. in such meanings as 'to attend (school) regularly; (of a bus) to maintain a service'. This seems to be merely a Sec. f. of Çağ. **katra-**, *ditto*, which is immediately a l.-w. fr. Mong. *katari-* 'to trot' (*Kow.* 781, *Haltod* 165) whether or not that is a native Mong. V. or derived fr. Pe. (see the translation in *San.*). **Xak.** XI **er aŋar katna:dı:** *al-racul ta'abbā qabūla'l-amr wa 'atā 'alā'l-āmir wa radda kalāmahu* 'the man refused to obey the order and was insolent to the man who gave it and contradicted what he said' *Kaş. III* 302 (**katna:r, katna:ma:k**; see above).

D **katnat-** Hap. leg.; Caus. f. of **katna:-** but with no obvious Caus. meaning. **Xak.** XI **ol anıŋ sö:zin katnattı:** *raddada kalāmahu marra ba'd uxrā* 'he violently contradicted his statements time and again' *Kaş. II* 349 (no Aor. or Infin.).

Tris. ĞDN

D **kaḏna:ğun** Hap. leg.; Collective f. of **kaḏın**. **Xak.** XI *al-aḥmā' wa'l-aṣhār* 'a woman's and a man's relations by marriage' are called **kaḏın kaḏna:ğun** as a Hend. (*al-itbā'*) *Kaş. I* 528.

Tris. V. ĞDN-

DF **ka:tu:nlan-** (**xa:tu:nlan-**) Refl. Den. V. fr. **xa:tu:n**; n.o.a.b. **Xak.** XI **ura:ğut ka:tu:nlandı:** *tazayyati'l-mar'a bi-zayyi'l-xātūn* 'the woman dressed herself up in the clothes of a great lady' *Kaş. III* 206 (**ka:tu:nlanu:r, ka:tu:nlanma:k**): XIII(?) *Tef.* **xatunlan-** 'to marry (a wife **xatun**)' 347.

Dis. ĞDR

kaḏır 'grim, brutal, oppressive, dangerous', and the like. The close phonetic and semantic resemblance to Ar. *qādir* to which *Kaş.* calls attention has caused some confusion and it is consistently spelt *kadır* in the MS. of *Kaş.* but correctly as *kaḏır* in *KB*. Survives as **kazır** in several NE languages *R II* 379; Khak. **xazır**; Tuv. **kadır**. See **kayır** Preliminary note. The phr. **kaḏır kış** in Xak. suggests a connection with **1 ka:ḏ-** but that V. is Intrans. and can hardly be the base of this word. See *Doerfer* III 1381. **Türkü** VIII **Kaḏırkan yış** ('mountain forest'), which is tentatively identified with the Khingan mountains, *I E* 2; *do.* 21, *II E* 17; *do.* 39 may contain this word (see Xak.), or **kaḏırğan**, q.v.: VIII ff. Yen. **kaḏı:r yağı:da:** 'among the brutal enemy' *Mal.* 27, 6: **Uyğ.** VIII ff. Man.-A (the five gods can be recognized by five characteristics . . .) **ikinti kaḏaran** 'secondly by ruthlessness' (like the god Wadjiwanta) *M I* 24, 11 (cf. **yumşa:k**): Bud. **kaḏır yavlaklarığ** 'brutal, evil men' *U II* 58, 1 (iii); a.o. *do.* 59, 4 (ii); **kaḏır sarsığ övkelig** 'brutal, rough, and bad-tempered' *TT VI* 66 (and *VIII O.*9); a.o. *U II* 35, 21–2 (**azığlığ**): Civ. *TT I* 14–15 (**katığ**): **O. Kır.** IX ff. **kaḏır yağı:da:** *Mal.* 19, 1: **Xak.** XI **kaḏır** (so read, see above) **ne:ŋ** 'a difficult (*ṣa'b*) thing'; hence one says **kaḏır yé:r** 'a difficult place', that is one in the mountains where there is much snow and ice: **kaḏır kış** *al-zamharīr* 'severe cold': **kaḏır** 'an oppressive, brutal (*al-cabbāru'l-ṣa'b*) king'; hence *al-xāqānīya* have the title **kaḏır xa:n**; this word agrees with the Ar. because oppressiveness comes from power (*al-qadr*), and an oppressor is one who can do (*yaqdir*) what he likes *Kaş. I* 364: **tumluğ kaḏır kışlaka:** 'in the severe cold of winter' *II* 54, 3: *KB* (do not be slothful, watch) **ay kılkı kaḏır** 'oh man of

strict character' 447; (bright summer turns to) **kaḍır kışka** 1052.

katır 'mule'. A l.-w. in Mong. as *kaçir*. Survives in SW Az., Tkm. **ğatır**; Osm. **katır**, but in all other language groups, except NE, where the word is unknown, the forms **kaçır/kaşır** and the like are reborrowings fr. Mong., see *Shcherbak*, p. 95. It would prob. be fanciful to see an etymological connection between this word and **1 kat-** arising fr. the mule's mixed ancestry. L.-w. in Pe., etc., *Doerfer* III 1395. **Xak.** XI **katır** *al-bağl* 'mule' *Kaş. I* 364; a.o. *III* 302 (**kişne:-**): *KB* (many horses in the fields) **akurda katır** 'mules in the stables' 5370: XIV *Muh. al-bağl* **ka:ṭır** *Mel.* 70, 7; *Rif.* 181: **Xwar.** XIII(?) *Oğ.* 273 (**u:ḍ**): **Kom.** XIV 'mule' **katır** *CCI*; *Gr.*: **Kıp.** XIII *al-bağl* **ka:ṭır** *Hou.* 12, 10: XIV **katır** *al-bağl*, also with **-ṭ-** *Id.* 68; **kaṭır** ditto 73; *bağāl* **kaṭırlar** *Bul.* 16, 8: XV *bağl* **kaṭır** *Kav.* 39, 6; 61, 20; *Tuh.* 7b. 8 a.o.o.: **Osm.** XIV *TTS I* 7 (**ağı:**).

kotur various kinds of cutaneous disease, human and animal, 'scrofula, scurf, scab, the itch, mange', etc. S.i.a.m.l.g.; cf. **uḍuz**. L.-w. in Pe., etc., *Doerfer* III 1549. **Uyğ.** VIII ff. Civ. **kotur emi** 'a remedy for the itch(?)' *H I* 169 (**ay-**), 174; a.o. *II* 22, 27: (**Xak.**) XIV *Muh. al-carab* 'the itch', etc. **kotur** *Mel.* 65, 3; *Rif.* 164: **Çağ.** XV ff. **kotur** *xasta wa ḍa'īf kalb* 'a sick, weak (dog)' *Vel.* 335 (quotn.); **kotur** (spelt) 'an animal whose hair has fallen out' (*rixta bāṣad*), in Ar. *carab*, in Pe. *gar* (quotn.); also used for *garī* 'mange' (quotn.) *San.* 283r. 25: **Xwar.** XIV **kotur** 'scrofulous' and the like *Qutb* 141: **Kom.** XIV 'scurf' **kotur** *CCG*; *Gr.*: **Kıp.** XV **kotur** is included in a long list of words translating *kalb* 'dog' *Tuh.* 30b. 11.

D **kaḍrak (kaḍra:k)** Conc. N. in **-k** fr. ***kaḍra:-**, Den. V. fr. **kaḍır**, see **kaḍran-**; lit. 'something hard, rough', and the like. Survives as **kayrak** 'whetstone' in NC Kır., Kzx.; SC Uzb. (**kayrok**) and several NW languages (cf. **bile:gü:**). In NC Kır. it also means 'hard, unirrigated land', and in SW Osm. 'shifting sandy soil', which seems a further development of this concept, but in Osm. it now more often means 'slippery ground', perhaps owing to some confusion with **2 *ka:ḍ-**. The translation in *Kaş.* is perhaps influenced by a supposed etymological connection with **1 kat**. L.-w. in Pe. and Mong., *Doerfer* III 1599. **Xak.** XI **kaḍrak** (MS. *kadrak*) *ma'āṭifu'l--cibāl wa maḥānihā* 'folds and contortions in the mountains'; hence one says **kat kaḍrak** (*kadrak*) ditto *Kaş. I* 471; a.o. *I* 320 (**1 kat**): **Çağ.** XV ff. **kayrak** *sang-i fasān* 'whetstone', also called **bilew** *San.* 281 v. 3.

(D) **kuḍruk** 'the tail of an animal'; morphologically Pass. Dev. N. fr. ***kuḍur-**, cf. **kuḍurğa:k, kuḍurğu:n**; the origin of Mong. *kudurğa* 'crupper' (*Haenisch* 70, *Kow.* 919). S.i.a.m.l.g., usually as **kuyruk**. **Türkü** VIII ff. **tığ at kudru:kın** 'the roan horse's tail' *IrkB* 50; a.o.(?) in a corrupt phr. in *do.* 16: **Uyğ.** VIII ff. Bud. (in a list of constellations) **irbiş kuḍruk** 'the panther's tail' *TT VI* 93: **Xak.** XI **kuḍruk** (MS. in the main entry *kudruk*, elsewhere usually *kuḍruk*) a generic term for 'the tails' (*aḍnāb*) of all kinds of animals; one says **ko:y kuḍruk:** 'a sheep's fat tail' (*alya*); **at kuḍruk:** 'horse's tail' (*ḍanb*) (verse); **kuş kuḍruk:** 'bird's tail' (prov.): **kuḍruk** used metaph. (*yuknā bihi*) for 'anus' (*al-faqḥa*), so one says **kuḍruk: ötge:n** (unvocalized) **kişi:** *insān nabbācu'l-* (first two letters undotted, Atalay's emendation) *faqḥa* 'a man who is constantly breaking wind' *Kaş. I* 472; o.o. *I* 513 (**sabıt-**); *III* 164 (**suwık**); 256 (**sabı:-**), etc.: *KB* **balık kuḍruk** 'the tail of (the constellation) Pisces' 66: XIII(?) *Tef.* **kuyruk** 'tail' 216: XIV *Muh. al-alya* **ku:yruğ yağı:** *Mel.* 66, 5; *Rif.* 165 (**kuyruk**); *al-ḍanb* **kuyrık** 69, 14 (one MS. only): **Çağ.** XV ff. **kuyruğ/kuyruk** 'tail' (*dum*), in Ar. *ḍanb*; also the name of the star 'Canopus' *San.* 292v. 14: **Xwar.** XIV **kuḍruk** 'tail' *Qutb* 142; *Nahc.* 53, 2: **Kom.** XIV 'tail' **kuyruğ** *CCI*; *Gr.*: **Kıp.** XIII *al-alya* **kuyruğ ya:ğı:** *Hou.* 15, 18: XIV **kuyruk** *al-ḍanb Id.* 77; *al-alya* **kuyruk**, also *al-ḍanb Bul.* 7, 15: XV *duhmu'l-alya* **kuyruğ ya:ğı:** *Kav.* 63, 1; *alya* **kuyruk** *Tuh.* 4b. 3.

Dis. V. ĞDR-

VUD **katar-** pec. to *Kaş.* and described as the Turkish (i.e. Xak.) equivalent of **kaytar-**, q.v.; prima facie a crasis of ***kaḍtur-** Caus. f. of **2 *ka:d-** or **2 kaḍıt-**, but the second **-a-** is a difficulty, perhaps a scribal error for **-u-** caused by a false analogy w. **kaytar-**; see **katart-** and **katrun-**. **Xak.** XI **ol atığ katardı:** *radda'l-xayl wa ṣarafahā 'an wachihi* 'he turned the horse back and prevented it from going in the direction in which it was going'; similarly one says (**ol**) **yağı: katardı:** 'he turned the enemy (etc.) back' *Kaş. II* 74 (verse; **katarur, katarma:k**); a.o. *III* 193 (**kaytar-**); **katarğa:n** *I* 517, 16 (see **kaytar-**).

D **kaḍır-** 'to twist back, turn back (Trans.)', and the like; presumably Caus. f. of **2 *ka:ḍ-**. S.i.a.m.l.g. as **kayır-** and the like, except SW where **kayır-** is a Sec. f. of **kaḍğur-**. **Xak.** XI **ol anıŋ boynın kaḍırdı:** 'he twisted (*lawwā*) *his neck*' (etc.); and one says **ol anıŋ sö:zin kaḍırdı:** 'he contradicted (or refuted, *radda*) his statement' *Kaş. II* 76 (**kaḍıra:r, kaḍırma:k**); o.o. *I* 370, 22; 508, 2; *II* 74, 13; 164, 14 and *I* 144, 9, where the text is in some disorder: *KB* **sözin kaḍra kördüm** 'I tried to contradict (or refute) his statement' 6244: XIII(?) *Tef.* **kaḍra/kayra** Ger. used as an Adv. (to turn, send, come) 'back, backwards' 192–4: **Xwar.** XIV **kayra** Adv. (of movement) 'backwards'; (of time) 'again, afresh' 128: **Kom.** XIV 'to take back' **kayra/kayrı/kayırı al-** *CCI*; *Gr.*

D **katur-** Caus. f. of **2 kat-**; 'to harden', lit. or metaph. S.i.m.m.l.g., not NE or SW. **Xak.** XI **ol yumṣa:k ne:ṇni: katurdı:** 'he hardened (*ṣallaba*) the soft thing'; as soft iron is annealed (*yuḍakkar*); and one says **ta:ş yér anı: katurdı:** 'foreign countries (i.e. travel abroad)

hardened him', that is made him experienced (*mucras muḥakkak*) *Kaş. II* 74 (**katurur, katurma:k**); (**katurğa:n** in *I* 516 is an error for **katğurğa:n**).

D **kattur-** Hap. leg.?; Caus. f. of **1 kat-**; cf. **kartur-**. **Xak.** XI **ol yı:p katturdı:** 'he ordered that the thread should be twisted (*bi-fatli'l-xayṭ*) into the needle'; and one says **ol talka:nka: ya:ğ katturdı:** 'he had the parched grain mixed (*acdaḥa*) with oil'; also used of any two things when they are mixed (*xuliṭā*) *Kaş. II* 189 (**katturur, katturma:k**).

D **kutar-** See **kurtğar-**.

VU **koḍur-** (MS. *kodur-*, but between **kaḍır** and **keḍür-**) Hap. leg.?; morphologically obscure. **Xak.** XI **ol bu: ı:şka: koḍurdı:** 'he took great trouble (*cadda*) over this affair and made strenuous efforts over it' (*bālağa fīhi*) *Kaş. II* 76 (**koḍurur, koḍurma:k**); the word may also occur in *I* 144, 7 but is not translated there.

***kuḍur-** See **kuḍruk**, etc.

VUD **1 kutur-** 'to pour out, empty', and the like; prima facie a crasis of ***kuḍtur-** Caus. f. of **kuḍ-**; it is, however, odd that it survives as **kotar-** with the same meaning in NW Kk., Nog. and for 'to dish up (a meal)' in SW xx Anat. *SDD* 964, since this suggests an earlier form ***kotor-**. **Xak.** XI **ol unuğ kuturdı:** 'he poured (*afrağa*) the flour from one vessel into another' *Kaş. II* 71 (**kuturur, kuturma:k**); **ka:b kuturdı:** 'he emptied (*farrağa*) the vessel of its contents' *II* 164, 16: **kuturmış ka:b** 'an empty (*mafrūğ*) vessel' *II* 170, 6: *KB* **sevinçin tolu tut sakınçın kutur** 'keep his joy full and pour away his anxiety' 117; a.o. 1455: **Kom.** XIV 'to pour out, empty' **xotar-** *CCG*; *Gr.*: **Kıp.** XIII *ğarafa* 'to dish up' (VU) **kotır-** *Hou.* 34, 5: XIV *afrağa* (VU) **koṭar-** (the vocalization is chaotic and partly lacking, but this seems the likeliest) *Bul.* 291.: XV *ğarafa'l-ṭa'ām* (VU) **koṭar-** *Kav.* 74, 17; *Tuh.* 27a. 1: **Osm.** XIV to XVI (VU) **kotar-** (1) 'to empty'; (2) 'to dish up'; in several texts *TTS I* 487; *III* 479; *IV* 543.

(D) **2 kutur-** 'to be excessive, exceed reasonable limits' in various applications. Morphologically obscure but cognate to **kutuz**. S.i.a.m.l.g., usually 'to rave, be mad', and the like. Cf. *Doerfer* III 1439. **Uyğ.** VIII ff. Man. **övke nızvanı üze kuturup** 'suffering from the passion of anger to excess' *TT III* 29–30: **Xak. oğla:n kuturdı:** 'the boy was lighthearted and persisted in his wantonness' (*irtāḥa . . . wa lacca fī mucūnihi*); and one says **tarığ kuturdı:** 'the crop, vegetation, etc. thrived' (*zakā*), originally (it meant that) something 'exceeded its due measure' (*cāwaza 'an miqdārihi*) *Kaş. II* 74 (Aor. omitted, **kuturma:k**); **kuturma:** *lā ta'du ṭawrak* 'do not behave outrageously' *I* 508, 3: XIV *Muh.* (?) *baṭrān* 'pert, overbearing', and the like **kutu:rmış** *Rif.* 149 (only): **Çağ.** XV ff. **kutur-** (spelt, 'with **-u-**') *dīwāna şudan* 'to be mad' *Sah.* 282r. 27 (quotn.); **kudur-** ('with **-u-**') same as **kutur-** 284r. 3 (quotn.): **Kom.** XIV 'to be overbearing' **kutur-** *CCG*; *Gr.*: **Kıp.** XIII *al-kalab* 'hydrophobia, rabies' **kuṭurmak** *Hou.* 33, 4.

D **kaḍırt-** Hap. leg.; Caus. f. of **kaḍır-**. **Xak.** XI **ol anıŋ boynın kaḍırttı:** *alwā 'unuqahu* 'he had his neck twisted' *Kaş. III* 431 (**kaḍırtur, kadırtma:k**).

D **katart-** (?**katırt-**) Hap. leg.; vocalized as below; Caus. f. of **katar-** which was perhaps really **katır-**. **Xak.** XI **ol atığ katartdı:** 'he ordered that the horse should be turned back' (*bi-radd*) *Kaş. III* 430 (**katırtur, katırtma:k**, *sic*).

D **kaḍrıl-** Pass. f. of **kaḍır-**; 'to twist (Intrans.); to be twisted (Pass.)'. S.i.a.m.l.g. usually as **kayrıl-/kayırıl-**. **Xak.** XI **anıŋ bo:ynı:** (mis-spelt *bo:ynni:*) **kaḍrıldı:** 'his neck twisted' (*iltawā*), also used when it is twisted by someone else (*alwāhu ğayruhu*); Intrans. and Pass. (*yata'addā wa lā yata'addā*) *Kaş. II* 235 (**kaḍrılu:r, kaḍrılma:k**): **Kıp.** XV *lawā* **kayrıl-** (and **mayrıl-**) *Tuh.* 32a. 12.

VUD **1 kutrul-** Hap. leg.?; Pass. f. of **1 kutur-**. **Xak.** XI **su:v olma:dın** (MS. *alma:din*) **kutruldı:** 'the water (or any other liquid) was poured (*ufriğa*) from the jar' *Kaş. II* 234 (**kutrulu:r, kutrulma:k**).

S **2 kutrul-** See **kurtul-**.

D **kaḍran-** Hap. leg.; Refl. f. of ***kaḍra:-**, which s.i.a.m.l.g. except SW as **kayra-/kayıra-** 'to whet, sharpen' and, less often, 'to gnash the teeth'. See **kaḍrak**. **Xak.** XI **beğ aŋa:r kaḍrandı:** 'the *beg* was furious (*ḥarida*) with him and his conduct and dealings with him were harsh' (*'asura*) *Kaş. II* 249 (**kaḍranu:r, kaḍranma:k**; these two with **-d-**); a.o. *II* 267 (**kaḍırlan-**).

D **katrun-** Refl. f. of **katar-**, lit. 'to turn oneself back'. The form suggests that the basic V. must have been **katır-** or **katur-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (when he saw the demons King Caştana) **yürekin katrunup** (assumed the form of the chief of the warriors) *U IV* 8, 15; *v. G.* translated 'steeling his heart', implying a Refl. f. of **katur-**; this may be right, though the word would be Hap. leg., but the narrative implies some change and 'changing his mind' seems likelier: **Xak.** XI **küle:r er katrundı:** 'the laughing man stopped himself' (laughing; *imtana'a*); its origin is changing one's mind about something (*al-ḥarrān fī'l--amr*); hence one says **ol maŋa: yarma:k bé:rür erke:n katrundı:** 'he was giving me money (etc.) and then changed his mind and refrained' (*ḥarina wa'mtana'a minhu*) *Kaş. II* 249 (**katrunu:r, katrunma:k**).

(E) **kutrar-** Atalay lists this as a Xak. word, but in fact *Kaş. II* 199, 21 ff. says that 'to save' might perhaps logically be **kutrar-** but is in fact **kutğar-** (**kurtğar-**) because **kutrar-**,

particularly in the Aor. **kutrarur** would have had too many **r**s in it.

D **kaḏrış-** Recip./Co-op. f. of **kaḏır-**; both forms Hap. leg. **Xak.** XI **ol menıŋ birle: boyu:n kaḏrışdı:** 'he competed with me in twisting(*fī layy*) necks' (etc.); and one says **ol ikki: sö:z kaḏrışdı:** 'they two contradicted (or refuted, *radda*) one another's statements' *Kaş. II* 218 (verse; no Aor. or Infin.): **ola:r ikki: boyu:n kayrışdı:** 'they two competed in twisting necks' (etc.) *III* 194 (**kayrışu:r, kayrışma:k**).

VUD **1 kutruş-** Hap. leg.; Co-op. f. of **1 kutur-**. **Xak.** XI **ol maŋa: ka:b kutruşdı:** 'he helped me to empty (*fī ifrāġ*) the vessel' (etc.) *Kaş. II* 218 (**kutruşu:r, kutruşma:k**).

D **2 kutruş-** Hap. leg.; Co-op. f. of **2 kutur-**. **Xak.** XI **oğla:n kutruşdı:** 'the boys played and enjoyed themselves' (*la'iba . . . wa naşaṭū*) *Kaş. II* 218 (**kutruşu:r, kutruşma:k**).

Tris. ĞDR

VUD **koḏuru:** Ger. of **koḏur-** used as an Adv. qualifying V.s and less often Adjs.; properly 'energetically, vigorously' and, more vaguely, 'extremely'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **munça koḏuru ınçıklayu** 'lamenting so vigorously' *U III* 35, 27; a.o. 22, 17; **koḏuru tıŋlaŋ** 'listen attentively' *TT VI* 383; *Kuan.* 176; **koḏuru taŋlançığ erürler** 'are extremely marvellous' *Suv.* 348, 3; o.o. *U II* 7, 6 etc. (**kolula:-**).

VUD **koḏurçuk** Hap. leg.; Dev. or Den.(?) N. origin obscure; *al-kayd* is normally an A.N. meaning 'cunning, deceit', and the like, but must here be a Conc. N. meaning 'doll'. Cf. **kabarçak**. **Xak.** XI **koḏurçuk** 'a doll' (*al-kayd*), that is models in the shape of people (*tamāṯīl 'alā ṣūrati'l-nās*) which girls make to play with *Kaş. I* 501.

PUD **kuḏurçak** Hap. leg.; this word appears in a section headed *fa'al'al* of words containing five consonants of which one is **-w-** or **-y-**, e.g. **bulğayuk, sarkayuk** but is spelt *kudu:çak* or *kuru:çak*; the meaning suggests that it is a Dev. N. fr. ***kuḏur-**, and the text perhaps originally had **kuyu:rçak**. **Xak.** XI **kuḏurçak**(?) *al-'uṣ'uṣ* 'the tail-bone, coccyx' *Kaş. III* 179.

D **kaḏırğa:k** Hap. leg.; Dev. N. (connoting repeated action) fr. **kaḏır-**, lit. 'something constantly twisted, or wrinkled'. **Xak.** XI **kaḏırğa:k** *maclu'l-yad mina'l-'amal* 'a blister on the hand caused by manual labour' *Kaş. I* 502.

D **kuḏurğa:k** Pec. to *Kaş.*; Dev. N. fr. ***kuḏur-**. **Xak.** XI **kuḏurğa:k** *aḥad zaylayi'l-qabā xalfa(n)* 'one of the two skirts of a robe at the back' *Kaş. I* 502; a.o. *I* 17, 3.

PUD **kaḏırğa:n** perhaps Dev. N. (connoting repeated action); since both in the Brahmī texts and Uyğ. script the same letter is used for **t** and **ḏ** it is uncertain whether it is derived fr. **katır-** or **kaḏır-**, both of which are semantically possible. N.o.a.b. **Türkü** VIII see **kaḏır**: **Uyğ.** VIII ff. Bud. Sanskrit *kośātakī* a kind of tree, *Trichosantus diocca TT VIII A*.39 (spelt *kātırğan*): XIV *Chin.-Uyğ. Dict. huai* 'Sophora japonica, a kind of acacia' (*Giles* 5,028) *R II* 327; *Ligeti*, p. 159 (transcribed *ha-ti-êrh-han* **?kaḏırğan** or **-kan**).

PU **katturğa:n** See **kakurğa:n**.

D **kuḏurğu:n** N.o.a.b. Pass. or Intrans. Dev. N. fr. ***kuḏur-**; 'crupper'. **Xak.** XI **kuḏurğu:n** *ṭafaru'l-sarc* 'the crupper of a saddle' *Kaş. I* 518; a.o. *I* 17, 6.

D **katırlığ** Hap. leg.?; P.N./A. fr. **katır**. **Xak.** XI **katırlığ er** 'a man who owns mules' (*bağl*) *Kaş. I* 494.

D **kuturma:** Hap. leg.; Pass. Dev. N. presumably fr. **2 kutur-**; the cap in question may be that worn by high Uyğ. dignitaries with vertical peaks described by *v. G.* in 'Die Dreizack-Kappe uigurischer Würdenträger', *UAJ* 36 (1964), p. 331. **Xak.** XI **kuturma: börk** 'a cap which has two peaks (or flaps, *canāḥā*, lit. 'wings') in front and behind' *Kaş. I* 490.

Tris. V. ĞDR-

D **kaḏraklan-** Hap. leg.; partially mis-spelt; Refl. Den. V. fr. **kaḏrak**. **Xak.** XI **ta:ğ kaḏraklandı:** *kaṭura facācu'l-cabal wa ḥuzūnuhu* 'the mountain had many ravines and rugged places' *Kaş. II* 275 (**kaḏraklanu:r, kaḏraklanma:k**).

D **kaḏırlan-** Refl. Den. V. fr. **kaḏır**; survives in NE Sag., Şor, Tel. **kazırlan-** 'to rage, to be angry' *R II* 380. (**Uyğ.** VIII ff. Bud. this word has been misread for **katığlan-** in *U II* 46, 58, see **kın-**): **Xak.** XI **er kaḏırlandı:** 'the man pretended that he had a harsh nature' (*'asura ṭab'uhu*); its origin is **kaḏrandı:** (mis-spelt *kadrindi:*) and this is more correct (*aṣaḥḥ*) *Kaş. II* 267 (**kaḏırlanu:r, kaḏırlanma:k**).

Dis. ĞDS

D **kutsuz** Priv. N./A. fr. **kut**; 'not enjoying heavenly favour, unfortunate, unlucky', and the like. S.i.s.m.l. **Uyğ.** VIII ff. Bud. (they perished in the sea) **kutsuz suvılar** (error for **suvları**) **üçün** 'because of its ill-omened waters' (they all perished) *PP* 54, 1; a.o. *TT VI* 7 (**ülüğsüz**): **Xak.** XI **kutsuz** *al-mudbir fī'l-umūr* 'unlucky in one's affairs' *Kaş. I* 457 (prov.): *KB* 4386 (**kutluğ**): XII(?) *KBVP* **bu kutsuz yavuz tép** 'saying "this is unlucky and evil"' 49: XIII(?) *Tef.* **kutsuz** 'unfortunate' 219 (under **kut**): **Kıp.** XIII *al-maşūm* 'unlucky, inauspicious' (opposite to *al-mubārak* **kutlu:**) **kutsı:z** *Hou.* 27, 3: XV *maşūm* **kutsız** *Tuh.* 33a. 7; *ka'b waḥş* (? meaning; opposite to *ka'b mubārak*, see **kutluğ**) **kutsız tobıklı** *do.* 30b. 7: **Osm.** XIV ff. **kutsuz** 'unlucky, ill-omened', etc.; c.i.a.p. *TTS I* 503; *II* 672; *III* 492; *IV* 558.

Dis. ĞDŞ

DF **kadaş (ka:daş)** N. of Association fr. **1 ka:**, q.v.; *lit.* 'member of the same family, kinsman', sometimes used more vaguely for 'neighbour, comrade, friend'. N.o.a.b.; in the medieval period became corrupted to **kaḍaş** and thence ultimately to **kayaş**, its form as a l.-w. in Pe., *Doerfer* III 1592. **Türkü** VIII ff. Man. *Chuas.* 197–8 (**adaş**): Yen. **kuyda: kadaşıma: kunçuyıma: aḍrılu: bardım** 'I have been parted from my kinsfolk in the women's quarters and my consorts and have gone (from this world)' *Mal.* 29, 3: **Uyğ.** VIII ff. Man. (stand up) **kamuğ begler kadaşlar** 'all *begs* and kinsmen' *M II* 9, 4: Bud. **kadaş** 'kinsman', sometimes more specifically 'brother', occurs sometimes by itself *TT VIII N.*4; *PP* 35, 5; 53, 4; 69, 4, but more commonly in the phr. **ka kadaş** see **1 ka**: Civ. **kadaş** normally occurs in the phr. **ka kadaş** see **1 ka:**, but occasionally in *USp.* in the phr. **tuğmışım kadaşım** 'my progeny and kinsfolk': **O. Kır.** IX ff. **kadaş** 'kinsfolk, fellow clansmen' is very common in funerary monuments as one of the groups from whom the deceased has been parted by death; it sometimes occurs by itself (though there usually in association with wife and sons), and in the phr. **ekinim kadaşım** *Mal.* 3, 1; 11, 5; 45, 7; **éşim kadaşım** *do.* 16, 2(*?*); 18, 4 and **yüz er/yüz kadaşım** *do.* 10, 2; 42, 2; 49, 1: **Xak.** XI **kadaş** *al-qarīb mina'l--ixwān* 'a kinsman' *I* 369; o.o. *I* 407 (**2 ka:**) and about a dozen others translated *al-qarīb* or *al-ax* 'brother', sometimes spelt **kada:ş** or **kaḍaş**: *KB* (knowledge is) **keḍ bağırsak kadaş** 'a very compassionate kinsman' 317; **bilişip ne barmu adaş yā kadaş** 'what acquaintances have you, comrades or kinsmen?' 524; o.o. 1327, 2575, 3209 (**1 ka:**): XIII(*?*) *Tef.* **kadaş/kazaş** 'brother, kinsman' 192–3; a.o. 198 (**1 ka:**): XIV *Muh. al-qarāba* 'kindred' **ka:ya:ş** *Mel.* 49, 2 (*Rif.* 143 **yağu:k**): **Çağ.** XV ff. **kayaş** is used in Hend. with **uruk**, for example they say **uruk kayaş** *najād wa aqwām* 'descendants and clans'; **uruk** can be used by itself but not **kayaş** *San.* 281r. 22 (quotns.); o.o. *Vel.* 98; *San.* 71v. 10–14 (**uruğ**): **Xwar.** XIV **kadaş** 'kinsman' *Qutb* 127; **kayaş** ditto 128; a.o. 126 (**1 ka:**); **kaḍaş** *Nahc.* 48, 15; **kayaş** *do.* 120, 6; 383, 8.

kaḍış 'strap'; s.i.a.m.l.g., usually as **kayış**, its form as a l.-w. in Pe., *Doerfer* III 1414. Cf. **sıḍırım, yarındak**. **Xak.** XI **kaḍış** 'a strap' (*al-sayr*) which is cut as a strip from the hide of a slaughtered beast' *Kaş. I* 369; o.o. *do.* 499 (**bakanlığ**); *III* 10 (**yétiz**); 325 (**toku:la:-**): XIV *Muh.* (under 'cobbler') *al-sayru'l-ğaliẓ* 'a thick strap' **ka:yı:ş** *Mel.* 59, 14; *Rif.* 158; (under 'horse furniture') *al-sayr* **qa:yış** 71, 10; 173 (but translating *sadādu'l-sarc* 'saddle-straps'); a.o. 71, 14; 174 (**üzeṉü:**): **Çağ.** XV ff. **kayış** 'a strap' (*tasma*) that is a long strip of leather *San.* 281v. 16: **Kom.** XIV 'strap' **xayş** *CCG*; *Gr.*: **Kıp.** XIV **kayış** *al-sayr Id.* 77: XV *al-sayr* **kayş** (*sic*) *Kav.* 64, 4; **kayış** *Tuh.* 19b. 3.

Dis. V. ĞDŞ-

D **kaḍuş-** (MS. in error?, *kadış-*) Hap. leg.; Co-op. f. of **kaḍu:-**. **Xak.** XI **ol maṇa: to:n kaḍuşdı:** 'he helped me to sew the garment with strong stitches' (*fī ṣamraca . . . wahwa xiyāṭa mu'akkada*); also used for competing *Kaş. II* 93 (no Aor., **kaḍuşma:k**).

D **katış-** Co-op. f. of **1 kat-**; s.i.a.m.l.g. except SE(*?*) with some extended meanings. **Xak.** XI **ol menıṉ birle: talka:nka: ya:ğ katışdı:** translated 'he helped me to mix (*fī cadḥ*) oil with the parched grain'; also used for competing *Kaş. II* 89 (**katışu:r, katışma:k**; the two alternative meanings inadvertently reversed): **Çağ.** XV ff. *San.* 266r. 22 (**katıl-**): **Xwar.** XIV **katış-** 'to mix, or associate with' (people *Dat.*) *Qutb* 136: **Kıp.** XV *muxlaṭ* 'mixed together' **katışıptır** (*sic*) *Tuh.* 34b. 12.

D **kıḍış-** Co-op. f. of **kıḍ-**; survives with a rather wide range of meanings as **kıyış-** in some NE languages and SW Osm.; Tkm. **ğıyış-**. **Xak.** XI **ol maṇa: börk kıḍışdı:** 'he helped me to sew a brim (*bi-xiyāṭati'l-ḥatār*) on the hat'; also for helping to sew anything which has a surround or border (*lahu istidāra wa kifāf*) *Kaş. II* 93 (**kıḍışu:r, kıḍışma:k**, MS. everywhere *kıdış-*): **ol maṇa: yığa:ç kıyışdı:** 'he helped me to cut the wood on a slant' (*muḥarrafa(n)*); also used for competing *Kaş. III* 189 (**kıyışu:r, kıyışma:k**): *KB*(*?*) **'azīz ol kıyışmaz anıṉdın bu 'ızz** 'he is gracious and does not deprive him of this grace' verse, prob. spurious, in the Vienna MS. after 1248: **Xwar.** XIV (if you do not walk in their ways and) **bir yaṉka kıyışsaṉ** 'turn aside in another direction' (I will loathe you) *Nahc.* 318, 13.

D **koḍuş-** Recip. f. of **ko:ḍ-**; survives, with much the same meaning, only(*?*) in SW Türki **koyaş-/koyuş-**. **Xak.** XI **ola:r bi:r bi:rke: ı:ş koḍuşdı:** 'they left (*taraka*) the matter to each other and relied (*ittakala*) on one another' *Kaş. II* 94 (**koḍuşu:r, koḍuşma:k**; MS. everywhere *koduş-*).

D ***kuḍuş-** See **kuyuş-**.

Tris. ĞDŞ

DF **kadaşlık** Hap. leg.; A.N. fr. **kadaş. Xak.** XI **kadaşlık** *al-uxuwwa wa'l-qāraba* 'blood-relationship, kinship' *Kaş. I* 503.

Tris. V. ĞDŞ-

D **kaḍışla:-** Hap. leg.; Den. V. fr. **kaḍış. Xak.** XI **ol kö:nüğ kaḍışla:dı:** *qadda mina'l--ṣayrim sayr* 'he cut a strap in a strip from the tanned leather' *Kaş. III* 335 (**kaḍışla:r, kaḍışla:ma:k**).

Dis. ĞDY

VUF **kutay** n.o.a.b.; Rad. and Thomsen were no doubt right in translating this word, which occurs in two lists of precious objects, as 'silk fabric' of some kind; it is presumably

a Chinese phr.; the second syllable might be *tai* 'girdle' (*Giles* 10,554). **Türkü** VIII (their white silver) **kırğağlığ kutayın** 'bordered silk fabric(?)' (and musk-scented embroidered brocade) *II N* 11; a.o. *do.* 3 (**éşgü:tl:**).

Dis. ĞDZ

D **kaḏız** 'the bark of a tree', and in the early period specifically 'cinnamon bark'; perhaps Dev. N. fr. **2 *ka:ḏ-** in the sense of something which detaches itself or is detached from the tree. **Uyğ.** VIII ff. Man.-A (in a series of similes) **yétinçsiz bilge ığaç kaḏızı** 'the bark of the broad tree of wisdom' *M III* 31, 1 (iii): Civ. **kaḏız** 'cinnamon bark' appears, together with pepper, cardamom, and other spices in several prescriptions *H I* 6, 107; *TT VII* 22, 5: XIV *Chin.-Uyğ. Dict. kuei hua* 'cinnamon flower' (*Giles* 6,435 5,002) **kaḏız çeçek** *Ligeti* 159; *R II* 329: **Xak.** XI **kaḏız** *liḥā'u'l-şacara* 'the bark of a tree' *Kaş. I* 365.

VUD **koḏuz** n.o.a.b.; the precise meaning seems to be 'femme sole', that is a woman who no longer has a husband because he is either divorced or dead, less narrow than **tu:l** 'widow'. Prob. Dev. N. fr. **ko:ḏ-** in the sense of something abandoned. **Türkü** VIII *T* 48 (**ağı:**): **Uyğ.** VIII (I defeated them and) **yılkı:sı:n barımı:n kızı:n koḏuzı:n kelürtim** 'carried off their livestock, movables, (unmarried) girls and femmes soles' *Şu. E* 3: **Xak.** XI **koḏuz** *al-mar'atu'l-ṭayyib* 'a femme sole' *Kaş. I* 365.

kotuz (kotoz) 'yak'. Survives in this meaning in SE Türki **kotaz**: NC Kzx. **kodas**; Kır. **kotos**: SC Uzb. **kŭtas**; SW Osm. **kotaz/kotas** (*Red.* 'vulgarly **xotoz**'); see *Shcherbak*, p. 103. In SW Az., Tkm. **ğotaz**; Osm. **kotaz** also means 'a tuft of yak's hair worn as an ornament'. L.-w. in Pe., etc. in both meanings, *Doerfer* III 1414. **Xak.** XI **kotuz** *baqaru'l-waḥş* 'a wild bovine' *Kaş. I* 365: *KB* (as vicious as a bear) **kotuz teg öçi** 'as spiteful as a yak' 2311 (but this might be **kutuz** 'mad dog'); **yā kuzda yorığlı kalın köp kotuz** 'or large herds of yaks ranging the northern slopes of the mountains' (or bulls, cows, and oxen in the plains) 5372: **Kıp.** XIV **koṭuz** *al-barcam* (Pe. *parçam*) 'a yak's tail', that is (a tuft of) hair which is hung on horses' necks *Id.* 73.

(D) **kutuz** 'mad', and esp. 'a mad dog'; connected etymologically with **kutur-**. Survives in SW Osm. **kuduz** 'rabies'; mad, unrestrained', of animals, human beings and even some kinds of vegetation. **Xak.** XI **kutuz it** *al-kalbu'l-kalib* 'a mad dog' *Kaş. I* 365: *KB* 2311 (?, see **kotuz**): **Çağ.** XV ff. **kutuz** (spelt) *dīwāna* 'mad', also pronounced **kuduz** *San.* 283v. 1 (quotn.): **Xwar.** XIV **kutuz it** *Qutb* 146; **Kıp.** XV *'uqūr mina'l-kilāb* 'of dogs, prone to bite' **kuṭuz** *Tuh.* 25b. 1.

Tris. ĞDZ

D **kaḏızğaklığ** Hap. leg.; P.N./A. fr. a Den. N. fr. **kaḏız. Uyğ.** VIII ff. Bud. (cold-faced Brahmans) **kaḏızğaklığ éligin** 'with their hands rough like the bark of a tree' *U III* 17, 18.

D **kotuzluğ** Hap. leg.; P.N./A. fr. **kotuz. Xak.** XI **kotuzluğ er** 'a man who owns wild cattle (i.e. yaks)' *Kaş. I* 495.

Tris. V. ĞDZ-

D **kaḏızlan-** Hap. leg.; Refl. Den. V. fr. **kaḏız**; the basic f. survives as **kayızla-** 'to remove the bark of a tree' in NW Kaz. *R II* 98. **Xak.** XI **yığa:ç kaḏızlandı:** *nabata li'l-ṣacar liḥā* 'the tree grew bark' *Kaş. II* 267 (**kaḏızlanu:r, kaḏızlanma:k**).

VUD **koḏuzlan-** Hap. leg.; Refl. Den. V. fr. **koḏuz. Arğu:** XI **er koḏuzlandı:** 'the man married a femme sole' (*ṭayyib*) *Kaş. II* 267 (**koḏuzlanu:r, koḏuzlanma:k**).

Mon. ĞĞ

ka:ğ ko:ğ/ka:k ko:k Hap. leg.; onomatopoeics. **Xak.** XI **ka:z ka:ğ ko:ğ etti:** 'the duck (properly "goose") made a noise (*ṣāḥa*) like this onomatopoeic' (*al-ḥikāya*) *Kaş. III* 128—**ka:z ka:k ko:k etti:** 'the duck (goose) made a noise in this way' (*al-naw'*) *III* 130.

1 kak/ka:k the general connotation is 'something dried', often with the implication that it is so dry that it is splitting. S.i.a.m.l.g. L.-w. in Pe., etc., *Doerfer* III 1397. **Xak.** XI **kak** *al-falīq* 'a dried segment of something'; hence one says **erük kakı:** 'dried split plums' (etc.): **kak et** *al-laḥmu'l-qadīd* 'meat cut in strips and dried', also used of anything that is cut in strips and dried (*taqaddada*): **kak** *al-ğadīr* 'a dry river- or lake-bed' (verse) *Kaş. II* 282: (after **ka:k ko:k**) and *al-falīq* is called **ka:k ko:k** (MS. *ka:ko:k*) as a jingle (*'alā ṭarīqi'l-iṭbā'*) *III* 130; **ka:k** 'dried split plums' (etc.) *III* 155: XIV *Muh.*(?) (under 'horses') *al-mashūq* 'the loser' (opposite to *al-sābiq* 'the winner') **ka:k** *Rif.* 171 (only; the same word used metaph.?): **Çağ.** XV ff. **kak** 'anything dried' (*kurumuş*); in Xorasan and Samarkand they dry melons like other fruit, and when they need them they moisten them with water and they become like fresh melons *Vel.* 323 (quotn.); **kak** (1) *xuşk* 'dry' (quotn.); (2) 'rain-water which collects in open ground (*daşt*) and forms a pool (*tālāb*) and disappears' *San.* 274v. 10: **Kıp.** XIV **ka:k** *al-qalt*, that is 'a hole in the rock in which water collects' *Id.* 73; *al-qadīd* **kak et**/ (PU **sögrük/kuru: et**) *Bul.* 8, 9: XV *qadīd* **kak** *Tuh.* 29a. 6.

2 kak Hap. leg.; the name of a game bird, prob. of onomatopoeic origin, cf. **ka:ğ ko:ğ. Xak.** XI *KB* **kak** is included, with swan, pelican(?), crane, bustard, and three other unidentified birds in a list of birds which can be hunted 5377.

S 3 ka:k See **ka:ğ.**

kı:ğ 'animal dung', particularly when used as a fertilizer. S.i.a.m.l.g. except NE(?) as **kığ/kıy**; cf. **komuk, 1 yin,** etc. **Uyğ.** VIII ff. Civ.

H II 26, 84 (**ükmek**): **Xak.** XI **kı:ğ** 'dung' (*al-zibl*) with which land is manured (*yuzbal*) *Kaş. III* 129: **Çağ.** XV ff. **kık** *pişkil* 'sheep's dung' *San.* 297v. 27: **Tkm.** XIII *al-ba'r* 'animal dung' **kı:ğ** (miss-pelt *kayğ*; **Kıp. mayak**) *Hou.* 15, 5: **Osm.** XIV ff. **kığ** 'dried animal dung'; c.i.a.p. *TTS I* 454; *II* 623; *III* 443; *IV* 506.

?D **ko:ğ** 'dust' and the like; perhaps Dev. N. fr. ***ko:-** in the sense of something that settles on the ground. Survives in some NE languages as **kok** 'ashes, scurf' *R II* 507; **xox** Khak. 'burning ashes'; Sag. 'barley chaff' *Bas.* 289; NW Krım **kok** 'dust' *R II* 507. Cf. **to:ğ, to:z. Uyğ.** VIII ff. Bud. (we too at the end of a long life) **munçulayu koğ bolur** 'will become dust like this' *USp.* 97, 17; (Sanskrit lost) **dyanlığ koğı erser** meaning uncertain; acc. to *v. G.* the parallel Sanskrit text requires some meaning like 'the axle of meditation' *TT VIII A.* 34: **Xak.** XI **ko:ğ** *al-qaḍā fī'l-'ayn awi'l-ṭa'ām* 'fine dust in the eye or in food' *Kaş. III* 128: **Osm.** XIV to XVI **koğ** 'hot ash, spark'; in several texts *TTS III* 464; *IV* 530; XVIII **koğ** in *Rūmī, şixāra-i ātaş* 'hot ash, spark' *San.* 288v. 21.

Mon. V. ĞĞ-

***ka:ğ-** See **ka:ğut, ka:ğıl, ka:gu:n, ka:ğur-.**

kak- 'to strike, tap', esp. 'to knock on (a door)'; prob. onomatopoeic by origin. S.i.a.m.l.g. with some extended meanings. **Xak.** XI **anı: başda:** (? so read, not **başra:**) **kakdı:** 'he tapped him lightly (*qara'ahu . . . xafifa(n)*) on the head' *Kaş. II* 293 (**kaka:r, kakma:k**); **yaşnat kılıç başı:** (MS. in error *başını:*) **üze: kakkıl yara:** 'make your sword flash over his head, strike, and split it' *II* 356, 18; o.o. *I* 73, 9; 102, 4: **Çağ.** XV ff. **kak-** 'to strike (*zadan*) one thing against another' *San.* 274r. 8: **Xwar.** XIV **kak-** 'to knock on (a door)' *Qutb* 131: **Kıp.** XIII *daqqa min qar'i'l-bāb* 'to knock on a door' **kak-**; also *safaqa'l-rahn* 'to strike hands on a bargain' *Hou.* 40, 4: XIV **kak-** *qara'a Id.* 73: **Osm.** XIV ff. **kak-** (occasionally XIV, XV **kax-**) normally 'to knock on a door'; in some texts looks like a Sec. f. of **kalk-** *TTS I* 404; *II* 565; *III* 396; *IV* 453.

1 kok- properly 'to give out a smell of burning', hence by extension 'to smell unpleasant or putrid, to stink'. Survives only(?) in SW Az. **ğoxu-/koxu-**; Osm. **kok-**; *Kaş.*'s alternative form **ko:k-** may be an error. **Xak.** XI **ya:ğ otta: koktı:** 'the smoke of the (burning) oil rose in the air' (*irtafa'a*); it is like when a lamp is extinguished and smoke rises from it; similarly when meat is burnt and its smell of burning (*qutāruhu*) rises, one says **et kokdı:** *Kaş. II* 293 (**koka:r, kokma:k**); **et ko:kdı:** 'the smell of burning meat rose' also of the smoke of a lamp when it is extinguished (**2 ko:k-** follows) *III* 184: **Xwar.** XIII **kok-** (or **kɔku-**?) 'to smell' (Intrans.) *'Ali* 29, 58: **Kıp.** XIV **kok-** *fāḥat rāyiḥatu'l-ḥarāq* 'there was a smell of burning' *Id.* 73: XV *fāḥa* **koku-** (**Tkm. koksu-**) *Tuh.* 28a. 10.

?D **2 ko:k-** 'to decrease, diminish', and the like; perhaps Emphatic f. of ***ko:-**. Survives in the same meaning in NE Sag., Şor **kok-**; Kumd. **ko:k-** *R II* 508–9; Khak. **xox-. Uyğ.** VIII ff. Civ. (your advantages and honour have diminished) **eḍlıŋ tavarıŋ koktı** 'your property and wealth have decreased' *TT I* 58–9: **Xak.** XI **su:v ko:kdı:** 'the water decreased (*ğāḍa*) from what it had been and subsided' (*sakana*); and one says **sı:ş ko:kdı:** 'the swelling subsided' (*sakana*) *Kaş. III* 184 (**ko:ka:r, ko:kma:k**).

Dis. ĞĞA

kıkı: Hap. leg.; onomatopoeic; cf. **kıkır-, kakı:la:-. Xak.** XI **orı: kıkı:** *calaba wa ṣiyāḥ* 'outcry, shouting' *Kaş. III* 227.

kuğu: 'swan'. S.i.m.m.l.g. as **ku**, sometimes only in **ak ku** 'white swan'; NW Kumyk, Nog. **kuv**; SW Az. **ğu**; Osm. **kuğu**; Tkm. **ğuv**. L.-w. in Pe., etc., *Doerfer* III 1543. **Türkü** VIII ff. (a man) **kuğu: kuşka: soku:ş-mı:ş** 'encountered a swan' *IrkB* 35; a.o. *do.* (**ur-**): **Uyğ.** VIII ff. Civ. *TT I* 225 (**uç-**): **Xak.** XI **kuğu:** *al-ḥawāsil Kaş. III* 225 (and 240, 25); there is considerable doubt of the exact meaning of this word which is also used to translate **korda:y**, q.v.; *Red.* 812 translates it, *inter alia*, as 'pelican' in Osm., but Brockelmann translates it as 'swan' in one place and 'cormorant' in the other: *KB* (geese, ducks and) **kuğu** 72; o.o. 365 (**tü**), 1101, 5377: XIV *Muh. al-ğurnūq* 'stork, or crane?' (NB. not crane, which is **turña:**) **ku:ku** *Mel.* 73, 5; *Rif.* 176 (*Rif.* also 'white water bird' **kuğu:**): **Xwar.** XIV **kuvu** (misvocalized *kavu*) 'swan' *Qutb* 137; ditto (correctly vocalized but with **-k-** for **-v-**) 140; **ku** 'swan' *MN* 5: **Kıp.** XIV (in the list of birds) *al-marzam* 'swan' **kuw** *Bul.* 12, 3; **ku:** (**?kuw**) ditto (misvocalized *al-mirzam* 'the star Rigel') *Id.* 76: XV *tamm* 'a kind of goose' (*Steingass*) **ku** (in margin in second hand **kuğı/kuğu**) *Tuh.* 8b. 13.

Dis. V. ĞĞA-

kakı:- 'to be angry (with someone *Abl.*), to abuse'. Survives, with same meaning, only(?) in SW Osm. See *Doerfer* III 1400. **Uyğ.** VIII ff. Bud. **övkeleser kakısar** 'if he is angry' (Hend.) *Suv.* 595, 10: **Xak.** XI **ol andın kakı:dı:** 'he was angry with him (*ğaḍiba 'alayhi*) and annoyed (*ḍacira*) with what he had done' *Kaş. III* 269 (**kakı:r**, in **Arğu: kakıyu:r**; the Arğu: form all the Aor.s in this chapter in this way but it is irregular and incorrect; **kakı:ma:k**): **Xwar.** XIV **kakı-** 'to be angry' *Qutb* 131: **Kom.** XIV 'to abuse' **kağı-/kakı-** *CCI, CCG*; *Gr.*: **Tkm.** XIV **kakı-** *ğaḍiba Id.* 73; *iğtāẓa, wāca'a* 'to be angry, hurt' **kakı-** *Bul.* 33v.: XV *al-ğayẓ* **ka:kımak** *Kav.* 61, 16; *ğaḍiba* **ka:kı-** *do.* 76, 12; *iğtāẓa* (**Kıp. yaŋır-**) **Tkm. kak-** (in margin in second hand, *ğaḍiba* **kakı-**) *Tuh.* 6a. 7: **Osm.** XIV ff. **kakı-** 'to be angry, to reprimand'; c.i.a.p. *TTS I* 402; *II* 563; *III* 395; *IV* 452: XVIII **kakı-** in *Rūmī, xişmnāk şudan* 'to be enraged' *San.* 274v. 10.

Dis. ĞĞC

kakaç 'dirt' and the like; perhaps a Dim. f. of **1 kak** in the sense of a dried incrustation of dirt, but more likely to be a quasi-onomatopoeic, esp. considering the alternative pronunciation. **Xak.** XI **kakaç** *al-wasx wa'l-daran* 'dirt, filth'; hence one says **to:n kakaç boldı:** 'the garment has become filthy' (*wasaxa*) *Kaş. I* 358; **kaça:ç** *al-daran*; hence one says **to:n kaça:ç boldı:** *darana'l-ṯawb*, the **-ç-** was altered from **-k-**, the original form was **kaka:ç** (*sic*) *II* 285: **Kıp.** XV *aṭlas* 'worn out, shabby, dirty' **kakaç** *Tuh.* 4b. 12.

Dis. ĞĞD

D **ka:ğut** Dev. N. fr. ***ka:ğ-**; survives only (?) in SW Osm. **kavut** 'roasted wheat ground to flour; a gruel made out of such flour'. See *Doerfer* III 1413. **Xak.** XI **ka:ğut** 'a kind of food made of millet' (*al-duxn*); the millet is boiled, dried, and crushed, and the flour from it is mixed with melted butter and sugar; it is a food for parturient women (*al-nafās, sic*) *Kaş. I* 406: **kawut** dialect form (*luğa*) of **ka:ğu:t** (*sic*) for the food of parturient mothers (*al-nifās*); millet flour (*sawīq*) is mixed with melted butter and sugar and eaten *III* 163: XIV *Muh. al-sawiq* **ka:wu:t** *Mel.* 66, 1 (*Rif.* 165 **talka:n**): **Kıp.** XIV **ka:wu:t** *ma'rūf wa huwa qibcāqī* 'a well-known Kıp. word' *Id.* 73; *al-qāwut qibcāqiya Bul.* 8, 16: XV *sawīq* (**karuk**, below the line) **kawuṭ** *Tuh.* 19a. 6: **Osm.** XIV ff. **kavut** 'flour made from parched grain'; c.i.a.p., esp. in dicts. *TTS I* 435; *II* 603; *III* 425; *IV* 485: XVIII **kawut** (spelt) in *Rūmī*, 'wheat and pulses made into flour and eaten', in Ar. *sawiq San.* 279r. 24.

Dis. V. ĞĞD-

D **kakıt-** Caus. f. of **kakı:-**; n.o.a.b. **Xak.** XI **ol anı: kakıttı:** *aġḍabahu wa aḍcarahu ḥattā a'raḍa 'anhu* 'he angered and annoyed him so that he avoided him' *Kaş. II* 308 (**kakıtu:r, kakıtma:k**): **Xwar.** XIV **kakıt-** 'to annoy' *Qutb* 131.

D **kokıt-** Caus. f. of **1 kok-**; survives with a wider range of meanings in SW Osm. **kokut-**. **Xak.** XI **ol aṇar söglünçü kokıttı:** 'he overcooked (*qattara*) the roast meat until smoke rose from it'; also used when one extinguishes a lamp and makes a disagreeable smell rise from it *Kaş. II* 309 (**kokıtu:r, kokıtma:k**; the **aṇar** is not translated, and seems to be superfluous); (in a grammatical section) **ol bilikni: ko:kıttı:** 'he extinguished the lamp (lit. 'wick') and made it smell'; the base (*al-aṣl*) is **ko:kdı:** and it is made Causative (*yu'mar*) as **kokıt-**, the **-o:-** is eliminated (*saqaṭat*) from it *II* 323, 13.

D **kaktur-** Caus. f. of **kak-**; s.i.m.m.l.g. **Xak.** XI **ol anı: başda:** (? *sic*, not *başra:*) **kakturdı:** 'he urged and incited him to strike (*'alā'l-qafx*) him on the head' *Kaş. II* 191 (**kakturur, kakturma:k**): **Çağ.** XV ff. **kaktur-** Caus. f.; *kūbānīdan* 'to order to strike or beat' *San.* 274r. 27 (quotn.).

Dis. ĞĞĞ

D **kakığ** Dev. N. fr. **kakı:-**; 'anger'. N.o.a.b. **Xak.** XI **kakığ** *al-ğaḍab wa'l-murāğama* 'anger, opposition'; one says **men aṇar kakığında: bu: ı:ş kıldım** 'I did this in spite of his opposition' (*rağma(n) lahu*) *Kaş. I* 376.

?S **kağuk** See **kavuk**.

E **ka:ku:k** error in the MS. for **ka:k ko:k**; see **1 kak**.

Dis. ĞĞL

D **ka:ğıl** Dev. N. in **-ıl** (normally Pass.) fr. ***ka:ğ-**; basically 'a willow shoot'; in the Hend. **berge kağıl** in Uyğ. it must mean 'a rod used for chastisement'. N.o.a.b. **Uyğ.** VIII ff. Bud. **kılıçı biçgesi kağılı tsun tsun sınar uvşanur** 'their swords, knives, and rods break into small pieces and are shattered' *Kuan.* 27–8; **berge kağıl** *TT IV* 10, 7 (**bedük**); 18 note B 7, 2–3 (**toŋla:-**) a.o.o.: **Xak.** XI **ka:ğıl** *quḍbān xilāf raṭb* 'fresh willow shoots' used to fasten vines (to the trellises) *Kaş. I* 409 (prov.): *KB* 1055 (**egil-**).

PU **koklık** Hap. leg.; there is no clue to the meaning of this word; it has hitherto been translated 'perfumes' owing to a supposed connection with **1 kok-**, but morphologically it could not be derived from that V. and that meaning could not be obtained from it. **Türkü** VIII (five hundred men, led by Li Sün T'ai Chiang-chün, came (from China to the funeral)) **koklık** [one or two words] **altu:n kümüş kergeksiz kelürti:** 'they brought large quantities of . . . gold and silver' *II S* 11.

Dis. V. ĞĞL-

D **kakıl-** Pass. f. of **kak-**; 'to be struck, tapped', etc. S.i.m.m.l.g. **Xak.** XI ⟨**ol**⟩ **başda:** (so read, not *başra:*) **kakıldı:** 'he was struck (*qurī'a*) on the head'; hence one says **kakıldı: sokuldı:** 'he was beaten (*ḍuriba*) and struck when he was humiliated' (or 'despised' *ḏullila*) *Kaş. II* 135 (**kakılur, kakılma:k**); **bu er ol telim kakılğa:n sokulğa:n** 'this man is humiliated and slapped (*ḏalūl . . . mulakkad*) by everyone' *I* 520; 525, 12: **Çağ.** XV ff. **kakıl-** (spelt) *kūbīda şudan* 'to be beaten' *San.* 274r. 24 (quotn.).

D **kakla:-** Den. V. fr. **1 kak**; 'to dry (meat etc.)'; s.i.a.m.l.g. except SW(?). Not noted before XIII but cf. **kaklat-, kaklan-. Kıp.** XIII *şarraḥa min taṣrīḥi'l-laḥm* 'to slice (meat) in order to dry it' **kakla-** *Hou.* 41, 8: XV *qaddada* 'to dry' (meat etc.) **kakla-** *Tuh.* 30a. 12.

D **kaklat-** Caus. f. of **kakla:-**. S.i.s.m.l. **Xak.** XI **ol aṇar et kaklattı:** 'he ordered him to dry (*bi-taqdīd*) the meat' *Kaş. II* 348 (**kaklatu:r, kaklatma:k**).

D **kığlat-** Hap. leg.; Caus. f. of **kığla:-**, Den. V. fr. **kı:ğ**, which survives in SW Osm. **Xak.** XI **ol yé:rig kığlattı:** *admala arḍahu bi'l-sircīn* 'he had his land manured with animal

dung'; and one says **ol atın kığlattı:** 'he made his horse stale' (*arāṭa*) *Kaş. II* 348 (**kığlatu:r, kığlatma:k**).

D **kaklan-** Refl. f. (sometimes used as Pass.) of **kakla:-**; s.i.s.m.l. **Xak.** XI **et kaklandı:** 'the meat dried' (*taqaddada*); and one says **su:v kaklandı:** *istanqa'a'l-mā' wa ṣāra ğudrān fi'l-aqlāt* 'the water collected and formed pools in hollows' (i.e. and then dried up) *Kaş. II* 252 (**kaklanu:r, kaklanma:k**).

Tris. V. ĞĞL-

D **kakı:la:-** 'to cackle' and the like; Den. V. fr. ***kakı:**, an onomatopoeic cognate to **kıkı:**, q.v. Perhaps survives in SC Uzb. **kakılla-** and **kakılda-** in several NC, NW, and SW languages, *R II* 61, which are more or less synonymous. **Xak.** XI *KB* (geese, ducks, and swans fill the sky and) **kakılayu kaynar yokaru koḍı** 'swirl up and down cackling' 72: XIV *Muh. na'aba'l-ğurāb* 'of a crow, to croak' **kakı:la-** *Mel.* 31, 15; *Rif.* 116.

Dis. ĞĞN

F **xağan** a title of great antiquity taken over by the Türkü in the specific sense of 'an independent ruler of a tribe or people'. Its earlier history is discussed by Pulleyblank in *Asia Major* IX, Part 2, pp. 260 ff. It is first noted in an immediately recognizable form as a royal title of the Juan-juan and T'u-yü-hun round about A.D. 400, but Pulleyblank believes that a Hsiung-nu royal title *hu-yü* (Ancient Chinese *γwax-γwāγ*) mentioned in connection with events at the end of the 1st century B.C. is an earlier Chinese transcription of the same word. In Türkü and Uyğ. texts it is habitually transcribed **kağan**, but as both **x-** and **k-** would have been represented by the same letter in these texts it was almost certainly **xağan**. The relationship between it and **xa:n**, which is practically syn. w. it, is obscure; the two cannot morphologically be connected in Turkish but may have been alternative forms in the languages from which they passed to Turkish. It became an early l.-w. in Mong. as *kağan/ka'an* (*Haenisch* 54–6) and re-entered Çağ. in the latter form. It was Arabicized as *xāqān* at an early date and in that form remained one of the imperial titles until the dissolution of the Ottoman Empire. **Türkü** VIII **xağan** is very common; it is normally used of the Türkü ruler himself, but also of the Emperor of China, **tavğaç xağan** *I N* 12, the King of Tibet **Tüpüt xağan** *I N* 12, and junior members of the royal family installed as the rulers of subject Turkish tribes, **Türgeş xağan, Kırkız xağan** *I N* 13: **Uyğ.** VIII **xağan** was the title assumed by Uyğ. rulers when they became independent in A.D. 742 *Şu. I N* 1, etc.: VIII ff. Bud. **aḍınçığ ıduk xağan xan süsi** 'the army of our elect, sacred ruler (Hend.)' *TT VII* 40, 123–4: XIV *Chin.–Uyğ. Dict. huang ti* 'Emperor' (*Giles* 5,106 10,942) **xağan** *Ligeti* 160; *R II* 71: **Xak.** XI (under **xa:n**) it is the title given to the descendants of Afrāsiyāb, *waḥwa'l-xāqān*, it is used both in the short and the long form *Kaş. III* 157: *KB* **xa:ka:n** is the title given to the poet's patron 85–6, 102–4, 115: XIV *Muh. al-malik* 'king' **xa:ka:n** *Mel.* 50, 4; *Rif.* 145 (in margin **xa:n**): **Çağ.** XV ff. **ka'an** (also a Pe. word) *xāqān wa xān Vel.* 313 (quotns.); **ka'an** *ṣāh-i ṣāhān* 'king of kings'; in this connection the Mongols call their own supreme Emperor (*pādiṣāh*) to whom other *pādiṣāh*s are subject **ka'an** *San.* 263v. 8; **xakan** alternative form (*murādif*) of **ka'an** that is 'king of kings' (quotn.); and they call Emperors in general and the Emperor of China in particular **xakan** 222r. 23 (followed by a list of other royal titles).

?D **ka:ğu:n** 'melon'. S.i.a.m.l.g. except NE with great phonetic variations, but usually as **kavun/kawun**; morphologically could be a Dev. N. fr. ***ka:ğ-** but except for **xa:tu:n**, which is a l.-w., this seems to be the only Turkish word with two long vowels, and it is perhaps also a l.-w. **Uyğ.** VIII ff. Bud. (vegetables, fruit) **ka:ğun** *TT VIII K.*4: XIV *Chin.–Uyğ. Dict.* 'water melon' **kağun** *Ligeti* 160; *R II* 77: **Xak.** XI **ka:ğu:n** *al-baṭṭix* 'melon' *Kaş. I* 410; about a dozen o.o. with same spelling and translation: *KB* **neçe körklüg erse kağun taş yüzi** 'however beautiful the outside of a melon is' (if it has no taste throw it away) 5110: XIV *Muh.*(?) *baḍru'l-baṭṭix* 'melon seed' **ka:wu:n uruğ** *Rif.* 181 (only): **Tkm.** XIII *al-baṭṭīx* **ka:wun** *Hou.* 8, 11: XIV **kawun** *al-baṭṭixu'l-aṣfar* 'a yellow melon' *Id.* 76; XV ditto **ka:wun** *Kav.* 63, 15; 'a yellow, or other, melon' **kowun** (between the lines 'and **kawun**') *Tuh.* 6b. 12.

VU?D **kokun** Hap. leg.; perhaps an Intrans. Dev. N. fr. **1 kok-**, but the semantic connection is tenuous. **Xak.** XI **kokun** *al-ṣarara* 'spark' *Kaş. I* 404.

Dis. V. ĞĞN-

D **kakın-** Refl. f. of **kak-**; 'to strike oneself'. Survives as **kağın-** 'to beat one's breast, clap one's hands', and the like in some NE, NC, NW languages *R II* 73. **Uyğ.** VIII ff. Bud. **tsuy irinçü ağır ayığ kılınçların ökünüp kakınıp bilinip ukunup** 'repenting his sins and misdeeds, beating his breast and knowing and understanding (his own faults)' *Suv.* 139, 23 ff.; a.o. *do.* 140, 11.

Tris. ĞĞN

DF **xağanlığ** P.N./A. fr. **xağan**. N.o.a.b. **Türkü** VIII **xağanlığ boḍun ertim** 'we were a people ruled by (our own) *xağan*' *I E* 9, *II E* 9; o.o. *I E* 15, *II E* 13; *I E* 18; *II E* 24.

D **kağunluğ** Hap. leg.?; P.N./A. fr. **ka:ğu:n**. **Xak.** XI **kağunluğ er** 'a man who owns melons' *I* 499.

D **kağunluk** A.N. (Conc. N.) fr. **ka:ğu:n**; 'a melon patch'. S.i.s.m.l. **Xak.** XI **kağunluk** *al-maḅṭaxa* 'a melon patch' *Kaş. I* 504; a.o. *I* 505, 18.

VUD **kokunluğ** Hap. leg.; P.N./A. fr. **kokun**. **Xak.** XI **kokunluğ o:t** *nār ḍāt ṣarara* 'a fire making sparks' *Kaş. I* 409.

Tris. V. ĞĞN-

DF **xağanla:-** Den. V. fr. **xağan**. N.o.a.b. **Türkü** VIII **xağanladuk xağanı:n** 'their *xağan* whom they had set up' *I E* 7, *II E* 7 (ı:d-); a.o. *Ongin* 2.

D **ka:ğu:nlan-** Hap. leg.; Refl. Den. V. fr. **ka:ğu:n**. **Xak.** XI **er ka:gu:nlandı:** 'the man owned melons' *Kaş. III* 206 (**ka:ğu:nlanu:r, ka:ğu:nlanma:k**).

D **ka:ğu:nsa:-** Hap. leg. mentioned only in a grammatical section; Desid. Den. V. fr. **ka:ğu:n**. **Xak.** XI **er ka:ğu:nsa:dı:** 'the man wanted a melon and longed for it' *Kaş. I* 280, 4; n.m.e.

DF **xağansıra:-** Hap. leg.; Priv. Den. V. fr. **xağan**; 'to be without a *xağan*'. **Türkü** VIII *I E* 13 (**élsíre:-**).

DF **xağansırat-** Caus. f. of **xağansıra:-**; n.o.a.b. **Türkü** VIII **xağanlığıg xağansıratmış** '(we) deprived peoples who had (their own) *xağan*s of their *xağan*s' *I E* 15, *II E* 13; a.o. *I E* 18.

Dis. V. ĞĞR-

D **kağur-** Caus. f. of ***ka:ğ-**; 'to parch' (grain and the like); later, more generally, 'to bake, roast'. S.i.s.m.l., usually as **kavur-/kawur-**. Cf. **kakla:-**; the difference between the two words seems to be that **kağur-** implies the application of heat, and **kakla:-** merely exposure to the sun and air. **Uyğ.** VIII ff. Civ. (crush *çıku* stone and) **bakır éşiçte sarğargınça kağurup** 'heat it in a copper vessel until it turns yellow' *H I* 172–3; a.o. *II* 16, 23: **Xak.** XI **ol tarığ kağurdı:** 'he parched (*qalā*) the wheat' (etc.); **kavurdı:** alternative form (*luğa*) with **-v-** for **-ğ-** *Kaş. II* 81 (**kağurur, kağurma:k**; the two Perfs. are vocalized, ? by a later hand, *koğ-/kov-*): **Çağ.** XV ff. **kawur-** (spelt) *biryān kardan* 'to roast' *San.* 278v. 13 (quotn.): **Kıp.** XIII *qallā min taqlīyati'l-laḥm* 'to roast (meat)' **kawur-** *Hou.* 43, 7: XIV **kawur-** *qalā Id.* 69 (misplaced), 76; *qalā* **ka:wur-** *Bul.* 72v.: XV *qalā* **kowur-** (*sic*) *Tuh.* 30a. 8.

D **kıkır-** Intrans. Den. V. fr. **kıkı:**; 'to shout'. Sporadic occurrences of **kakır-** are similar Den. V.s fr. ***kaku:**, cf. **kakı:la:-**. Survives as **kıyğır-** in several NE languages and NC Kzx. *R II* 693; Kır. **kıykır-**. **Uyğ.** VIII ff. Bud. **katığ ünin kıkıra** 'shouting in a loud voice' *U IV* 36, 89; 38, 138; o.o. *TT X* 34, 363–4: **Xak.** XI **er kıkırdı:** 'the man shouted (*ṣāḥa*) calling people at the top of his voice' *Kaş. II* 83 (**kıkıra:r, kıkırma:k**); o.o. *I* 142, 14; 441, 8: *KB* **kıkırma** (so Fergana MS., others **kakırma**) 'do not shout (at meals)' 4113: XIII (?) *Tef.* **kıkır-** 'to shout' (to someone *Dat.*) 207: XIV *Muh. tanaḥnaḥa* 'to cough, clear the throat' **ka:kır-** *Mel.* 24, 13; *Rif.* 106; *za'aqa* 'to shout' (**ça:ğır-** and) VU **kığır-** 26, 15; 110 (**kı:ğır-** in margin only): **Xwar.** XIV **kıkırt-** (**?kıkır-**) 'to shout' *Quth* 149: **Kom.** XIV 'to clear one's throat' **kakır-** *CCG*; *Gr.*: **Kıp.** XIV *nādā bālā wa āmir(an)* 'to shout loudly, giving orders' (**çağır-** and) **kığır-** *Bul.* 85r.; **Tkm. kığır-** *nadā Id.* 73: XV *tanaxxama* 'to clear one's throat' **kakır-** *Tuh.* 9a. 12: **Osm.** XIV ff. **kığır-** 'to shout, call out (to someone)'; c.i.a.p. *TTS I* 455; *II* 623; *III* 443; *IV* 507: XIV **kağır-** 'to clear one's throat'; in two texts *I* 402; *IV* 452: XVIII **kakır-** (spelt) in *Rūmī, faryād kardan* 'to shout' *San.* 274v. 10.

VUD **kakrıt-** Hap. leg.; occurs in a section headed *fa'landī muṣaddadatu'l-dāl fī ḥarakātihi* 'of the form CVCCVC- with the last C a *-t-*, with various vocalizations'. The section contains about 100 V.s; vowels of all kinds occur in the first syllable; in the second syllable the vowel is usually (correctly) *-a-/-e-*, but *-ı-/-i-* also occurs, this word has *-a-* in the MS., but morphologically *-ı-* seems to be required; presumably Caus. f. in **-t-** of ***kakır-** Caus. f. of **kak-** lit. 'to cause to hit or tap'.: **Xak.** XI **ol kakrıtğu:** (MS. *kakratğu:*) **kakrıttı:** 'he beat on a watchman's drum (*ṣawwata ṭabla'l-nāṭūr*) to keep the sparrows etc. away from the sown seed' *Kaş. II* 334 (**kakrıtu:r, kakrıtma:k**).

VUD **kokrut-** Hap. leg.; in the same section as **kakrıt-**, q.v., and vocalized *kokrat-* in the MS.; presumably Caus. f. in **-t-** of ***kokur-**, Caus. f. of **2 ko:k-**; 'to reduce' or the like. Cf. **kokruş-**. **Xak.** XI **ol su:vuğ kokruttı:** *naqqaṣa'l-mā'* 'he reduced the (supply of) water', or some other liquid *Kaş. II* 334 (**kokrutu:r, kokrutma:k**).

D **kağrul-** Pass. f. of **kağur-**; s.i.s.m.l. usually as **kavrul-/kawrul-** 'to be roast'. **Xak.** XI **buğda:y kavruldı:** 'the wheat (etc.) was parched'; alternative form of **kağruldı:** (*luğa fī'l-ğayn*) *Kaş. II* 235 (**kavrulu:r, kavrulma:k**); (when the fire of passion takes hold of a man) **öpke: yürek kağrulu:r** 'his lungs and heart are roast' (*tataqallā*) *II* 144, 7: **Çağ.** XV ff. **kawrul-** (spelt) *biryān şudan* 'to be roast' *San.* 278v. 23: **Kıp.** XV *inqalā* 'to be roast' (**kowurun-**; in margin in SW(?) hand) **kawrul-** *Tuh.* 7a. 1.

D **kağruş-** Hap. leg.; Co-op. f. of **kağur-**. **Xak.** XI **ol maŋa: tarığ kavruşdı:** 'he helped me to parch (*fī qaly*) the wheat' (etc.); **kağruşdı:** with **-ğ-** alternative form (*luğa fīhi*) *Kaş. II* 219 (**kavruşu:r, kavruşma:k**).

D **kıkrış-** Recip./Co-op. f. of **kıkır-**; 'to shout to one another, to shout all together'; it is sometimes impossible to determine which meaning is intended. S.i.s.m.l. **Uyğ.** VIII ff. (the demons) **kıkırışu** *U IV* 8, 9; **kıkrıştılar** *do.* 22, 295—(the hunters) **kıkrışup** (with loud voices) *do.* 32, 4–21: **Xak.** XI **eren kamuğ kıkrışdı:** 'the men all shouted and called out together' (*ṣāḥat . . . wa calabū*) *Kaş. II* 220 (**kıkrışu:r, kıkrışma:k**; in addition

to the *kasras*, *ḍammas* have been placed over the **k-**, they do not belong here and may have been placed here inadvertently instead of on the following word, q.v.).

(VU)D **kokruş-** Hap. leg.; vocalized *kakraş-*, but obviously a Co-op. f. of ***kokur-**, see **kokrut-**. **Xak.** XI **su:vla:r kamuğ kokruşdı:** 'the waters ebbed' (or flowed away, *cazarat* (MS. in error *carazat*)); also used of any liquid when it becomes less (*qalla*), and of swellings when they subside (*sakanat*) *Kaş. II 220* (**kokruşu:r, kokruşma:k**).

Tris. ĞĞR

D **kakrıtğu:** Hap. leg.; Dev. N. (N.I.) fr. **kakrıt-**, q.v.; 'a watchman's drum'. **Xak.** XI *Kaş. II* 234 (**kakrıt-**).

PUD **kağurğa:n** Hap. leg.; MS. *kakurğa:n*, lies between **taşurğa:n** and **kavurğa:n**; the obvious emendation is **kağurğa:n**, but **katturğa:n** is a possible alternative; Dev. N. (Conc. N.) fr. **kağur-**. **Xak.** XI **kağurğa:n** 'bread which is kneaded (*yu'can*) with melted butter and baked (*yuṭbax*) in an oven' *Kaş. I* 518.

D **kağurma:ç** Dev. N. (Conc. N.) (designating foodstuffs) fr. **kağur-**; survives in SW Osm. **kavurmaç**, same meaning; the parallel Dev. N. in **-ma:** (Pass.), same meaning, also survives in Osm. **Xak.** XI **kağurma:ç** (misvocalized *koğ-*) 'parched (*al-maqliya*) wheat'; **kavurma:ç** with **-v-** alternative form (*luğa*) *Kaş. I* 493: (**Kıp.** XIII (under 'foodstuffs') *al--taqlīya* 'roast meat' **kawurma:** *Hou.* 15, 18: XIV **kawurğa:** (*sic*, ?error) 'parched (*al--maqlūw*) grain'; and 'roast meat' (*al-maqlūw mina'l-laḥm*) is called **kawurma:** *Id.* 76).

E **kuğursak** See **kuruğsa:k.**

Dis. V. ĞĞS-

D **kaksı:-** Simulative Den. V. fr. **1 kak.** N.o.a.b.; it is difficult to connect the Kıp. word semantically with this word. **Xak.** XI **et kaksı:dı:** *taqaddada'l-laḥm wa kāda ḍālika minhu* 'the meat dried (in the sun) or almost dried' *Kaş. III* 286 (**kaksı:r, kaksı:ma:k**): (**Kıp.** XV *zanaxa* '(of oil) to be rancid' **kakşı-** *Tuh.* 18a. 13; *zanax wa'l-murawwaḥ* 'rancid, odorous (oil)' **kakşıptır** (*sic*) *do.* 18a. 9).

Dis. ĞĞŞ

koğuş Preliminary note. *Prima facie this word is a Dev. N. in* **-uş**, *but there is no trace of* ***koğ-**, *and even if this was taken to be an alternative form of* **kov-** *there is no semantic connection. Equally it seems impossible to find a common basis for the two meanings of the word.*

?D **1 koğuş** 'leather'; n.o.a.b. Cf. **kö:n.** **Uyğ.** VIII ff. Bud. (just as a sound constantly arises from a drum by the combined action of the wood) **koğuşka** 'the leather' (the drumstick and the hand) *Suv.* 375, 7–8; Civ. **koğuş** 'leather' *H II* 22, 22: **Xak.** XI **koğuş** 'the hide (*cild*) of a slaughtered beast, whether tanned or untanned' *Kaş. I* 369; o.o. translated *cild II* 205 (**türtüş-**); *III* 140 (**kö:n**); translated *al-ṣarm* 'tanned leather' *II* 210 (**sürtüş-**); 355 (**yağlat-**); *III* 308 (**yağla:-**); 319, 1.

?D **2 koğuş** basically 'a groove' with various special applications. Survives only in SW Osm., where traditional meanings are not traceable later than XVIII (see below); it now means 'a large room, hospital ward, dormitory, school room', perhaps because these are, metaph., grooves in the plan of a building. **Xak.** XI **koğuş** *al-maṭ'ab wa'l-mizāb* 'water-course, drain'; **koğuş** *maṭ'abu'l-ṭāḥūn* 'the spout of a grinding mill', one says **teğirme:n koğuşı:**: **koğuş** *ṭarīdatu'l-nabbāl* 'an arrow-straightener used by arrow-makers' (i.e. a groove through which the shaft is forced to straighten it) *Kaş. I* 369: XIV *Rbğ.* **bu ne koğuş turur** 'what is this water-course?' *R II* 519: (**Çağ.** XV ff. **koğuş** 'gutter, drainage ditch; ground floor' *P. de C.* 433; origin obscure, no trace in any Çağ. authority): **Osm.** XVI **koğuş oku** *TTS I* 476; *IV* 174 (s.v. **çigre**) and **kovuş oku** *IV* 174 translate Pe. *nāwak* 'cross-bow arrow' (i.e. one shot from a groove): XVIII **koğus oku** *ditto III* 153 (s.v. **çigre**): **kovuş** translates *al-ṭarīda I* 488.

D **koğşa:k** Dev. N./A. fr. **1 koğşa:-**; survives in SW Tkm. **ğovşak**; XX Anat. **koğşak** (*SDD* 950) 'soft, weak, flexible', and the like. **Uyğ.** VIII ff. Civ. *TT VIII I.4* (**burkı:**): **Xak.** XI **koğşa:k ne:ŋ** 'a thing in which there is softness and weakness' (*al-futūr wa'l-wahan*) *Kaş. I* 474.

Dis. V. ĞĞŞ-

D **1 kakış-** Recip. f. of **kak-**; 'to hit one another'. S.i.s.m.l. **Xak.** XI **ola:r ikki: başda:** (so read?, not *başra:*) **kakışdı:** 'they two hit one another (*taqāra'ā*) on the head' *Kaş. II* 104 (**kakışu:r, kakışma:k**): **Çağ.** XV ff. **kakış-** (spelt) 'to hit (*kūbīdan*) one another' *San.* 274r. 24.

D **2 kakış-** Recip. f. of **kakı:-**; n.o.a.b.? **Xak.** XI **eren kamuğ kakışdı:** 'the men were all angry with one another' (*tağaḍḍaba*) *Kaş. II* 104 (followed by **1 kakış-**).

D **1 koğşa:-** 'to become soft, weak', and the like; presumably Den. V. fr. **1 koğuş** used metaph. as something soft and pliable. Survives in SW Tkm. **ğovşa-**; cf. **kevşe:-**. **Türkü** VIII ff. Man. *TT II* 6, 30 (**1 a:z**): **Uyğ.** VIII ff. Bud. **ertiŋü koğşayurmen** 'I become very weak' *U III* 37, 6; o.o. *do.* 48, 1; *Suv.* 118, 5 (**alaŋaḍ-**): Civ. (he vomits and) **koğşar** 'becomes weak' *TT VIII I.3*: **Xak.** XI **katığ ne:ŋ koğşa:dı:** 'the hard thing became soft' *Kaş. III* 287 (**koğşa:r, koğşa:ma:k**): **Osm.** XIV **koxşa-** 'to become weak' *TTS I* 476.

D **2 koğşa:-** Den. V. fr. **2 koğuş**; n.o.a.b. **Uyğ.** VIII ff. Bud. **kéŋ yétiz alını kovuşamış** (*sic*) **teg** 'with a broad (Hend.) brow (looking) as if it had been smoothed' *U IV* 30, 49–50:

Xak. XI **er okını: kovşa:dı:** 'the man straightened the arrow with an arrow--straightener' (*tarrada . . . bi-ṭarīda*); and an alternative form (*luğa*) with **-ğ-** *Kaş. III* 287 (**kovşa:r, kovşa:ma:k**).

D **1 koğşat-** Caus. f. of **1 koğşa:-**; survives in SW Tkm. **ğovşat-** 'to soften, weaken', etc.; XX Anat. **koğşat-** 'to soften (the ground) by ploughing' *SDD* 950. **Xak.** XI **kuya:ş anı: koğşattı:** 'the heat of the sun sapped his strength' (*awhana quwwatahu*); also used of anything hard when its strength is sapped; there is an alternative form (*luğa*) with **-x-** in place of **-ğ-** *Kaş. II* 337 (**koğşatu:r, koğşatma:k**).

D **2 *koğşat-** Hap. leg.; Caus. f. of **2 koğşa:-**. **Xak.** XI **ol ok kovşa:ttı:** 'he gave orders for the straightening (*bi-tamlīs*) of the arrow in the arrow-straightener' *Kaş. II* 338 (**kovşatu:r, kovşatma:k**).

D ***koğşal-** Hap. leg.; Pass. f. of **2 koğşa:-**. **Xak.** XI **ok kovşaldı:** 'the arrow was straightened (*turrida*) in the arrow-straightener so that it might become straight' (*li-yatamallas*) *Kaş. II* 236 (**kovşalu:r, kovşalma:k**).

D **1 koğşaş-** Hap. leg.; Co-op. f. of **1 koğşa:-**. **Xak.** XI **kişi:le:r kamuğ koğşaşdı:** 'the men's strength left them' (*ḏahabat quwā'l--ricāl*) because of the heat which overcame them or the like; there is an alternative form (*luğa*) with **-x-** in place of **-ğ-** *Kaş. II* 350 (**koğşaşu:r, koğşaşma:k**).

D **2 *koğşaş-** Hap. leg.; Co-op. f. of **2 koğşa:-**. **Xak.** XI **ol anıŋ okın kovşaşdı:** 'he helped him to straighten (*fī taṭrīd*) the arrow in an arrow-straightener' *Kaş. II* 350 (**kovşaşu:r, kovşaşma:k**).

Tris. V. ĞĞŞ-

D **koğuşlan-** Hap. leg.; Refl. Den. V. fr. **2 koğuş**. **Xak.** XI **su:v koğuşlandı:** 'the water flowed down a channel' (reading *inṭa'aba* (see the translation of **2 koğuş**) for *inba'aṭa* 'flowed' in the MS.) *Kaş. II* 268 (**koğuşlanu:r, koğuşlanma:k**).

Dis. ĞĞZ

D **kokuz (kokoz)** Dev. N./A. fr. **2 ko:k-**; survives in SW Osm. **kokoz** 'penniless, destitute', described by *Red.* and *Sami* as 'vulgar'; XX Anat. **koğuz** 'inadequate, deficient, half full', and other meanings *SDD* 950; Tkm. **kovuz** 'empty, deficient'. **Xak.** XI *KB* **kokuz** is fairly common, usually in antithesis to **tolu:** 'full', e.g. (if you love someone, his faults are virtues, his crookedness straight) **kokuzı tolu** 'his emptiness full' 536; o.o. 617 (**kaḏğu:**), 1626, 4718, 5296—(he said good-bye to his friend and went home) **köŋli kokuz** 'in the depths of depression' 5448: **Kıp.** XIV **kokuz** *al-mawḍi'u'l-mustafil* (MS. *mustaqill*) *ka'l-ğūṭa wa'l-hafīra wa'l-cūra* 'a low-lying place like a valley, hollow, or hole' *Id.* 73; *al-ğūṭa* **kokuz** *Bul.* 3, 11: XV *waṭā'* 'a depression' **kokuz** *Tuh.* 38a. 7: **Osm.** XIV to XVI **koğuz** 'partly, or completely, empty'; in several texts *TTS I* 476; *III* 465; *IV* 530.

Mon. ĞL

kal 'wild, savage, mad', and the like. Survives in NE Şor, Tel. **kal** (of a man) 'coarse, shameless' *R II* 219; Sag. **xal** 'strong, daring' *Bas.* 268. **Uyğ.** VIII ff. Man. (existence as) **kal ağuluğ yılkıda** 'a wild, poisonous animal' *TT III* 26; a.o. *do.* 115 (**télve:**): Chr. (blind, dumb, lame, crippled) **kal** 'insane' (diseased) *M III* 49, 4: Bud. *U III* 76, 13–14 (**télve:**): Civ. **kal ıt tartmış kişi** 'a man bitten by a mad dog' *H I* 63; o.o. *do.* 55, 79: (**Xak.** XI an unvocalized word in a prov. in *Kaş. I* 409, 5 translated *al-şayx* has been transcribed **kal**; it is no doubt **kul** 'a servant (of God)'; the prov. means 'the words of a religious teacher are not disregarded; the willow shoots tying (vines) to the trellis are not untied'): **Kom.** XIV 'wild' **kal** *CCG*; *Gr.*

kıl 'a hair', esp. a horse hair or bristle; sometimes used as an abbreviation of **kıl kuḏruk** (see below). C.i.a.p.a.l. L.-w. in Pe. etc., *Doerfer* III 1607. Cf. **tü:, saç**. **Uyğ.** VIII ff. Bud. (the successors of the Buddhas are not cut off and) **kılça egsümez teğilmez** 'do not decrease or change as much as a hair's (breadth)' *TT VI* 205–6: **Xak.** XI **kıl** 'the hair' (*al-ṣa'r*) of a man, etc.: **kıl kuş** *al-sabad* 'the swallow', it is a bird like the goose which comes at the beginning of spring; the *begs* (*al-umarā*) give one another presents at the beginning of spring (i.e. when it arrives); it is also called **kıl kuḏruğ** that is 'with a tail (like a) hair' *Kaş. I* 337: *KB* (geese, ducks, swans, and) **kıl kalıkığ todı** 'swallows have filled the air' 72; **yoluŋ kılda yinçge** 'your road is narrower than a hair' 6082; a.o. 2154 (**ükek**): XIV *Muh. mu'xarru'l-faras* 'the back (i.e. tail) of a horse' **kıl** *Mel.* 69, 14; *Rif.* 171: **Çağ.** XV ff. **kıl** *mūy* 'hair' *San.* 298v. 11 (quotn.); **kıl kuyruk** 'a bird like the **bağrı kara** (*Red.* in Osm. ? 'wood grouse, *Tetrao urogallus*') which flies in large flocks (*fawc fawc*), in Pe. (PU) *xarbaṭa*(?) *do.* 17: **Xwar.** XIV **kıl** 'hair; string' (of a musical instrument) *Quṭb* 147: **Kıp.** XIII *al-qaṭā* 'sand grouse, *Pterocles bicinctus*' **kıl kuyruk**, that is 'its tail is a hair' (*ṣa'r*) *Hou.* 10, 9: XIV ditto *Id.* 74; *Bul.* 12, 4 (mis-spelt); **kıl** *al-ṣa'r Id.* 74.

ko:l properly 'the upper arm', as opposed to **elig** 'the forearm, hand', but in some modern languages more generally 'the arm' and even 'the hand'; also has various metaph. meanings, e.g. 'a wing' of an army. S.i.a.m.l.g. L.-w. in Pe. etc., *Doerfer* III 1571. **Uyğ.** VIII ff. Bud. **kol** is common, e.g. Sanskrit *bhuja* 'arm' **kol** *TT VIII D.*25; **kolın yétip** 'taking him by the arm' *PP* 25, 1; 36, 3; (dancing and) **kolın sala** 'waving her arms' *U II* 24, 4; a.o.o.: Civ. (on a Snake Day the soul) **kolta bolur** 'gets into the upper arm' *TT VII* 19, 7; **kolın butın sışlatur** 'it makes his upper arms and thighs

swell' *do.* 25, 2: **Xak.** XI **ko:l** *al-'aḍud* 'the upper arm'; **ko:l** 'the word for what descends (*inhabaṭa*) from the peak (*al-qulla*) of a mountain and rises (*irtafa'a*) from the bottom (*qarār*) of a valley', one says **o:brı: ko:lı:** (mis-spelt *ko:rlı:*) 'the upper part (*'aḍud*) of a valley': **ko:l** 'the central ridge' (*al-ṣaṭība*) of a sword or knife, it is an elongated strip (*ṭarīqa mumtadda*) which is often gilded (*yumawwah bi'l-ḏahab*) and is called **kılıç ko:lı:** *'aḍudu'l-sayf Kaş. III* 134; (in a final note on words of the form CVvC) we call words in this section 'abbreviated' (*manqūṣ*) because the medial long vowel (*al-ḥarfu'l-awsaṭu'l-layn*) disappears and the word becomes a biliteral in speech (not in writing) although the letters all appear in the written text (*al-saṭr*); for example the word for 'upper arm' is **ko:l**, but one says **anıŋ kolı: aldı:** 'he grasped him by the arm', so that it becomes like the word for 'slave' **kul** owing to the disappearance of the **-o:-** *III* 161, 15; a.o. *III* 288 (**sıtğa:-**): *KB* 69 (**étin-**), 766 (**kavuş-tur-**): XIII (?) *At.* **ikı kol dınār** 'two armfuls(?) of money' 312; a.o. 222 (**kuç-**): *Tef.* **kol** 'arm; (of an animal) leg; side; valley'; **kol kaş** 'valleys and ridges' 211–12: XIV *Muh.* *al-'aḍud* **ko:l** *Mel.* 47, 7; *Rif.* 141; (among military terms) *al-cināḥ* 'the wing (of an army)' **ko:l** 50, 10; 145: **Çağ.** XV ff. **kol** (1) 'small hills (*depeler*) on the flank of a mountain which abut on the plains' (*ṣaḥrā*) (quotns.); (2) *ṣaff ve alay ve ṭaraf* 'military formation, flank'; (3) *el* 'arm, hand' (quotn.) *Vel.* 343; **kol** (1) 'from the tip of the fingers to the point of the shoulder', just as **él** means 'from the tip of the fingers to the wrist joint'; also used metaph. for 'hand' (*dast*) (quotn.); (2) 'hills and hillocks on the flank of a mountain abutting on the plains' (quotn.); (3) *samt* 'direction' etc. (quotns.); (4) *qalb-i laşkar* 'the main body of an army', which is the commander-in-chief's battle headquarters (quotn.) *San.* 289v. 10; a.o. 112v. 3 (**elig**): **Xwar.** XIV **kol** (1) 'arm'; (2) 'valley' *Qutb* 139; *MN* 110; **kol etini** 'the meat of (a sheep's) thigh' *Nahc.* 33, 10: **Kom.** XIV 'hand' **kol**; 'arm' **kol** *CCI*, *CCG*; *Gr.* 198 (quotns.): **Kıp.** XIII *al-wādī* 'valley' **kol** *Hou.* 5, 18; *al-ibṭ* 'arm-pit' **kol** 'with back (*mufaxxam*) **-l'** *do.* 20, 10: XIV **kol** (*mufaxxam*) *al-'aḍud ilā'l-aṣābi'* 'the (upper) arm as far as the fingers' *Id.* 73: XV *al-yad* 'arm, hand' **kol** (and **el**) *Kav.* 61, 1; *ḏira'* 'forearm' **arşın** and) **kol** *Tuh.* 16a. 10; *zand* 'wrist' **kol** (and **bilek**) *do.* 17b. 11; *'aḍud* **kol** *do.* 24b. 7: **Osm.** XIV ff. **kol** (1) 'arm'; (2) 'direction'; fairly common *TTS II* 646; *III* 467; *IV* 532.

kul 'a (male) slave'; the masculine equivalent of **küŋ**. C.i.a.p.a.l., now usually, less specifically, 'servant'. In a Moslem context often specifically 'the slave of Allah', i.e. a devout Moslem. L.-w. in Pe. *Doerfer* III 1572. **Türkü** VIII **beglik urı: oğlı:n kul kılt:** 'they made their sons, who were fit to be *begs*, into slaves' *II E* 7, *I E* 7 (with **boltı:** in error for **kıltı:**); a.o.: VIII ff. **kul savı:** 'the words of a slave' *IrkB* 54; **bitğe:çi: isi:z yavı:z kul bitı:dım** 'I, the scribe, the wretched, worthless slave wrote this' *Tun. IV* 10, 11; (**he sent**) **kulı: elginte:** 'by the hand of his slave' *Toyok IV* r. 5–6 (*ETY II* 180): **Uyğ.** VIII **kulım küŋim** 'my male and female slaves' *Şu. E* 1: VIII ff. Bud. (if I have made good, well-behaved people) **kul küŋ** *U II* 87, 51; (mother and father, members of the same family) **küŋ kul** (quarrel with one another) *TT VI* 64 (*VIII O.*7); a.o.o.: **Xak.** XI **kul** *al-'abd* 'slave' *Kaş. I* 336; *I* 409, 5 (**kal**); *III* 161, 26 (**ko:l**); about 30 o.o.: *KB* **bu muŋluğ kuluğ** 'this miserable slave' 28; o.o. 152, 235, 958, etc.: XIII(?) *At.* (O God, forgive me) **neçe me xaṭālığ kul ersem saŋa** 'however sinful a slave I may be to You' 38; a.o.o.; *Tef.* **kul** 'slave'; **kul küŋ** 216: XIV *Rbğ.* **kul** 'slave' (i.e. Moslem) *R II* 966 (quotn.); *Muh. ğulām* 'servant' (with Poss. Suffs.) **ku:l** *Mel.* 11, 10–16; *Rif.* 85; *al-'abd* **kul** 51, 9; **ku:l** 147; **kul** 151 (only): **Çağ.** XV ff. **kul** ('with **-u-**') *'abd wa banda* 'slave' *San.* 289v. 16: **Xwar.** XIII **kul** 'slave' *'Ali* 32: XIV ditto *Qutb* 143; *MN* 71 etc.: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-mamlūk* 'slave' **kul** *Hou.* 29, 4; 32, 15: XIV ditto *Id.* 73: XV ditto *Kav.* 44, 6–8; *Tuh.* 32b. 5; and many o.o.

Mon. V. ĞL-

kal- basically 'to remain'; with some idiomatic meanings like 'to be only, to continue to be; to stop, come to a halt; to remain behind, become obsolete'. C.i.a.p.a.l. **Türkü** VIII (when my father died) **özüm sekiz yaşda: kaltım** 'I was only eight years old' *II E* 14; a.o. *I E* 30; **Az boḍun yağı: kaltı:** 'the Az people continued to be hostile' *I N* 2; (may the country which our ancestors held) **iḍisiz kalmazun** 'not remain without a master' *II E* 16 (*I E* 19 **bolmazun**); o.o. *I E* 20, *II E* 17 etc.: VIII ff. (a blood horse, exhausted in the desert) **turu: kalmı:ş** 'came to a halt' *IrkB* 17; o.o. *do.* 9 (**1 kat**), 13 (**yurt**), etc.: **Uyğ.** VIII **tümen koñ kalmış** 'ten thousand sheep remained' *Su. W* 9; a.o.o.: VIII ff. Man.-A **anaŋ kalmış ağı baramı** 'the property (Hend.) which he left behind (when he died)' *M III* 13, 6–7 (1): Man. *TT III* 46 (**ulıncığ**): Bud. (of the property (Hend.) in the treasury) **azğına kaltı** 'only a little remained' *PP* 7, 5–6; a.o. *do.* 30, 1 (**negülük**); (if a man without hands reaches an island of jewels) **kuruğ kalır** 'he remains frustrated' (because he cannot pick them up) *TT V* 26, 93; a.o.o.: Civ. (we have paid 100 of the 600 *yastuk*s due) **kalğan béş yüz yastuk çaw kaltı** 'the remaining 500 have remained unpaid' *USp.* 12, 6; a.o.o.: **O. Kır.** IX ff. **béş yaşımta: kaŋsı:z kalıp** 'I was left fatherless at the age of five' *Mal.* 45, 2: **Xak.** XI **er ké:din kaldı:** 'the man remained (*baqiya*) behind'; and one says **ol oyunda: kaldı:** 'he gave up (*taraka*) in the game'; also used of anything that remains or gives up; (prov.) **é:l kaldı: törü: kalma:s** 'the realm has ceased to exist (*turikat*), but the traditional law does *not* cease to exist' *Kaş. II* 25 (**kalı:r, kalma:k**); about 30 o.o.: *KB* **ajun kalmazunı siziŋsiz kuruğ** 'may the world not remain empty without you' 108; (all that

is born dies) **kalır belgü söz** 'his words remain as a sign of him' 180; **olardın kalu keldi eḏgü törü** 'good traditional laws have remained from them and come to us' 269; 3702–3 (**I a:r-**); many o.o.: XIII(?) *At.* **ajunda atı kalsu** 'may his name remain in this world' 70; a.o.o.; *Tef.* **kal-** 'to remain' 196: XIV *Muh. baqiya wa taxallafa* ('to stay behind') **ka:l-** *Mel.* 24, 1; *Rif.* 105; *al-baqā'* **kalmak** 34, 6; 119: **Çağ.** XV ff. **kal-** *māndan* 'to remain' *San.* 274v. 21 (quotns.): **Xwar.** XIII ditto *'Ali* 26: XIII(?) (when Oğuz Xan saw her) **usı kalmadı kétti** 'he lost his senses' 63; o.o. 254 etc.: XIV **kal-** 'to remain' *Qutb* 129; *MN* 37, etc.: **Kom.** XIV **kal-** 'to remain; to stay behind; to come to an end' *CCI, CCG*; *Gr.* 191 (quotn.): **Kıp.** XIII *baqiya mina'l-baqā' wa ta'xīr* **kal-** ('with back **-l-**'; spelt *kol-*) *Hou.* 38, 6: XIV **kal-** *ğabara* ('to remain, stay') *wa baqiya İd.* 74; *baqiya* **kal-** *Bul.* 36r.: XV **kal-** *baqiya wa ta'axxara Kav.* 10, 5; *baqiya* **kal-** *Tuh.* 8b. 3; *dāma* ('to continue'), *baqiya, inqaṭa'a* ('to come to an end'), *ta'axxara* **kal-**do. 13a. 7: **Osm.** XIV to XVI **kal-**, in addition to its ordinary meanings, is noted as meaning 'to be attached to (something *Dat.*)' in several texts *TTS I* 407; *II* 568; *III* 399; *IV* 457.

kıl- 'to do (something); to make (someone something)' and the like; very often used, like **é:t-**, q.v., to form Compound V.s with N.s, esp., in the later period, l.-w.s. C.i.a.p.a.l. **Türkü** VIII **çığañ boḍunığ bay kıltım** 'I made the poor people rich' *I S* 10, *II N* 7; *II E* 7 (**kul**); a.o.o. (this is the only usage in these texts): VIII ff. Man. **baş kıltımız erser** 'if we have wounded' *Chuas.* 53; **kılınçın kılu umaz biz** 'we cannot do what they (the Hearers) do' 322; a.o.o.: **Uyğ.** VIII **yok kılmadım** 'I did not exterminate' (the common people) *Şu. E* 2; a.o.o.: VIII ff. Man. (the wind) **keçgülük yaraşı eḏgü yıḍığ yıparlığ kılur** 'makes (all places and waters) fit to cross and fragrant (Hend.)' *Wind.* 29–30: Bud. **kıl-** is very common in two usages, (1) e.g. **ayığ kılınç kılur** 'they perform evil deeds' *PP* 2, 1; **öŋi öŋi kazğanç kılmak ayu bérdiler** 'they suggested various ways of making profits' *do.* 13, 1–2; (2) e.g. (then King Brahmadatta) **badra kızığ . . . üstünki yég kunçuy kıltı** 'made the maiden Bhadrā . . . his chief wife' *U III* 53, 4 ff.: Civ. **kıl-** is very common, e.g. **buyan kıl** 'do virtuous deeds' *TT VII* 28, 2; **negü iş kılayın** 'what shall I do?' *do.* 3; **çurnı kılıp** 'reducing (various ingredients) to powder' *H I* 4, 8 etc.; **sovuk kılıp** 'chilling' *do.* 135: **O. Kır.** IX ff. **Külüg Totok éçim kişi: kıldı:** 'my elder brother Külüg Totok brought me up' (lit. 'made me a man') *Mal.* 6, 2: **Xak.** XI **er i:ş kıldı:** *'amila'l-racul* 'the man did something'; and one says **er ki:zığ kıldı:** 'the man copulated (*cāma'a*) with the girl'; this is an allusive phrase (*kināya*) for copulation, and the Oğuz therefore avoid the use of this word, and substitute **é:ttí:** lit. 'to put in order' (*aṣlaḥa*) for **kıldı:** in the sense of *'amila'l-ṣay'*; for example, they say **er yükünç é:ttí:** 'the man prayed' (*aṣlaḥa'l-ṣalāt*) while the Turks say **kıldı:** *Kaş. II* 25 (**kılu:r, kılma:k**); over 40 o.o.; sometimes by itself, e.g. **oş mundağ kıl** 'act in precisely this way' *I* 36, 20; sometimes with an Object, e.g. **eḏgülüküg . . . kıl** 'do good' *I* 44, 2; and sometimes to form Compound V.s, e.g. **terk kıl** *asrī* 'hurry' *I* 350, 6: *KB* **kıl-** is very common in the same usages as in *Kaş.*: XII(?) *KBVP* (everything came into existence as He wished) **kimi kim tilese kılur ol uluğ** 'whatever He wishes that Great One does' 6: XIII(?) *KBPP* **neni kim tiledi erse kıldı** 3–4; *At.* **kıl-** is very common, esp. in forming Compound V.s with l.-w.s; *Tef.* ditto 208: XIV *Muh. 'amila* **kıl-** *Mel.* 8, 5–6; *Rif.* 80; *al-fa'l* 'to do' **kılmak** 8, 6; 80; *fa'ala* **kıl-** 30, 1; 113; a.o.o.: **Çağ.** XV ff. **kıl-** (**-ğuŋ**, etc.) *eyle- Vel.* 332; **kıl-** *kardan* 'to make, do' *San.* 297v. 27 (quotns.): **Xwar.** XIII **kıl-** 'to do' *'Ali* 12: XIII(?) ditto, and to form Compound V.s *Oğ.* passim (**ét-** does not occur): XIV ditto *Qutb* 147, *MN* 5, etc.: **Kom.** XIV **kıl-** 'to do; to make (something *Acc.*)'; and to form Compound V.s *CCG*; *Gr.* 206 (quotns.): **Osm.** XIV ff. **kıl-** 'to do, or make (something *Acc.*)' and in Compound V.s; fairly common *TTS I* 457; *II* 625; *III* 445; *IV* 509.

kol- 'to ask for (something *Acc.*)'; there are possible traces of an alternative form **kolt-**, see **kolğu:çı:**, but prob. only as a Sec. f. Survives only(?) in NW Kar. I., T. *R II* 584. **Türkü** VIII ff. (a man met a god and) **kut kolmı:ş** 'asked for his favour' *IrkB* 47; Man. **suyumuzını yazukumuzını boşunu kolmak kerġek erti** 'it was necessary to pray to be freed from our sins (Hend.)' *Chuas.* 263–5; a.o. *do.* 288 (a similar phr. in 279–80 has **ötünmek** for **kolmak**); **krmşuxn kolti** 'he asked for pardon (Sogdian l.-w.)' *TT II* 8, 36; a.o. *M III* 22, 3–5 (ii) (**étiglig**): **Uyğ.** VIII ff. Man.-A **teġzinti buşı kolti** 'he walked about asking for alms' *M I* 32, 12: Man. **kut kolurbiz** *TT III* 172–3; *M II* 10, 4; **kıv kolurbiz** same meaning *do.* 10, 6: Bud. **aḍın ağılık kolti** 'he asked for another (gift of) treasure' *PP* 7, 4; **kut kolti** *do.* 51, 2; o.o. *do.* 48, 4; 64, 5; *U I* 31, 4 etc.; **Xak.** XI **ol mendin ne:ŋ koldı:** 'he asked me (*sa'ala minnī*) for the thing' *Kaş. II* 25 (**kolu:r, kolma:k**); o.o. *I* 224 (**ümlüg**); 274, 17: *KB* **boldı kolmış kamuğ** 'all that He wished came into existence' 4; **séni koldı rabbdın aḍın kolmadı** 'he asked God for you and nothing else' 38; **töşek koldı yattı** 'he called for his bed and lay down' 5673, 6212; o.o. 39 (**emgek**), 432(**ereg**), 4421 (**alış**), etc.: XIII(?) *At.* (if he is given two armfuls (see **ko:l**) of money) **üç kol kolur** 'he asks for three' 312; *Tef.* **kol-** 'to ask for' 212; XIV *Rbğ.* ditto *R II* 585 (quotns.): **Çağ.** XV ff. **kol-** (**-mak**) *dile-* 'to ask for (permission, or a girl in marriage)' *Vel.* 342 (quotns.); **kol-** *xwāstan wa ṭalab kardan* 'to ask for, request'; the narrower meaning given by the *Rūmī* author (i.e. *Vel.*) is erroneous; it means 'to ask for' other things as well *San.* 288v. 23 (quotns.): **Xwar.** XIV ditto *Nahc.* 11, 4; 321, 12; 385, 12: **Kom.** XIV ditto *CCI,*

CCG; *Gr.*: **Kıp.** XV *şallā* 'to pray' **kol-** . . .; the word means both 'to pray' (*al-ṣallāt*) and 'to ask for' (*al-du'ā*) *Kav.* 78, 5; o.o. *do.* 10, 5; 12, 13 (everywhere vocalized *kıl-*, apparently owing to confusion with the syn. phr. **namāz kıl-**).

Dis. ĞLA

(D) **kalı:** the normal word for 'if' in Xak., used with the Conditional mood; occasionally means 'how?'; perhaps a later form of **kaltı**, q.v.; not traceable earlier than Xak., in which it is very common, or later than *Muh.* It has no connection with **kal-**, or **kalı:sı:z**, q.v., but perhaps has some primeval etymological connection with **ka:ñu:** and **kaçan**, q.v. **Xak.** XI **kalı:** a Particle (*ḥarf*) meaning *kayfa* 'how?', *law* 'if', and *iḏā* 'when, if'; (in a verse) **kelse: kalı: katığlık** 'if (*iḏā*) hardships and misfortunes come to you'; and one says **bu: sen bu: ı:şığ kalı: kıldıŋ** 'how (*kayfa*) did you do this?' (the first **bu:** seems superfluous); and one says **sen kalı: barsa:sen** 'if (*law*) you go' *Kaş. III* 233; about a dozen o.o. with the Conditional meaning 'if' and usually translated *iḏā*: *KB* **kalı** with the Conditional meaning 'if' is common, 175, 213, 240, 295, 494, 750(**ı:d-**), 783, etc.—**kalı sevmeyin kör bu eḏgü kişig** 'how could I fail to love this good man?' 933; **kalı kançaka kirme** 'do not go into questions of "how?" or "whither?"' 27: XIII(?) *At.* **kalı**, with Conditional, 'if' occurs six times: XIV *Muh. ḥarf law yanūb 'anhu* 'the place of the Particle "if" is taken by' **kalı:** *Mel.* 16, 6; *Rif.* 93 (but the example is corrupt and contains the Conditional without **kalı:**).

kula: a word for the colour of a horse's coat; s.i.a.m.l.g., usually meaning 'dun with a black mane and tail'. L.-w. in Mong., Pe., etc. *Doerfer* III 1524. **Uyğ.** XIV *Chin.–Uyğ. Dict. huang ma* 'a yellow (or earth-coloured) horse' (*Giles* 5,124 7,576) **kula at** *R II* 967; *Ligeti* 169: **Xak.** XI **kula: at** *al-farasu'l-xalūqīyu'l--lawn* 'a dun horse' *Kaş. III* 233: **Kıp.** XIII (among horses' colours) *al-aṣfaru'l-mi'ṣam bi'l-sawādi'l-maxṭūṭi'l-kafal* 'with yellow legs and black stripes on the back'(?) **kula:** *Hou.* 13, 6: (XIV VU *al-anīsa* **akula:** (*sic*) **kaz** *Bul.* 12, 4 prob. contains the same word; Zaj. is no doubt right in regarding the **a-** as intrusive; *al-anīsa* means 'magpie', but **kaz** 'goose' implies a larger bird and he is prob. right in reading *al-unīsa* (or *unaysa?*) 'flamingo', though the colour hardly fits).

VU **kolu:** a period of time; in the astronomical texts specifically 'a period of ten seconds', see *TT VII*, p. 61, note 8, 3, but in the phr. **öḏ kolu** as indefinite as English 'moment' or 'times and seasons', though no doubt much less than a day. Pec. to Uyğ. and perhaps a l.-w.; see **kolula:-**. **Uyğ.** VIII ff. Man.-A *M I* 26, 20–1 (**ö:d**): Bud. *Pfahl.* 6, 1 etc. (**ö:ḏ**): Civ. **iki yüz altı yegirmi kolu ertmişte** 'when 216 periods of ten seconds (i.e. 36 minutes) have elapsed' *TT VII* 8, 3; (on the *chi* Ox day) **tünle ṭokuzunç öḏte yüz tört el(ı)ığ [kolu . . .]** 'in the ninth hour of the night, when 144 [periods of ten seconds have elapsed?]' *do.* 9, 32–4.

Dis. V. ĞLA-

?D **ka:la:-** 'to heap up' and the like; survives with the same meaning only(?) in SC Uzb.; the other verbs of this form collected in *R II* 226 are l.-w.s fr. Mong. *kalağa-* 'to burn' (*Kow.* 787). Prima facie a Den. V. but not connected semantically with **1** or **2 ka:** and hardly to be derived fr. **ka:-**. **Xak.** XI **ka:la:dı:** is a more correct (*afṣaḥ*) form of **ka:dı:** *Kaş. III* 249 (**ka:-**); n.m.e.: **Çağ.** XV ff. **kala-** (**-dı**) *biri biri üzerine yığ-* 'to heap on one another' *Vel.* 323 (quotn.); **kala-** (spelt) *bar sar ham çidan* 'to heap on' *San.* 275r. 11 (quotns.).

kalı:- originally 'to rise in the air', hence 'to jump', and the like. Survives only(?) in NE several languages **kalı-** *R II* 239; Tuv. **xalı-** 'to jump', and SW Tkm. **ğal-**. **Türkü** VIII ff. (a man's horse tired; he met a swan, and mounted its wings and) **anı:n kalı:yu: barı:-pan** 'so rose in the air and went off' *IrkB* 35; (the falcon . . .) **kalı:yu: barmı:ş** *do.* 44: **Uyğ.** VIII ff. Bud. *Hüen-ts.* 1878–9 **(kalaŋur-)**: **Xak.** XI **at kalı:dı:** *waṯaba'l-faras wa camaḥa* 'the horse bucked and ran away' *Kaş. III* 272 **(kalı:r, kalı:ma:k)**: *KB* **kayada kalığlı bu ımğa teke** 'the wild goats (Hend.) jumping on the rocks' 5373 (thus the Vienna MS., prob. correctly, the other MSS. have **yorığlı** which occurs in the same position in the two preceding lines but is inappropriate here).

Dis. ĞLB

kalva: 'a blunt hunting arrow', used to kill small game without injuring the skin; n.o.a.b. **Xak.** XI **kalva:** *al-cummāḥ wahwa'l-sahmu'l-laḍī lā naṣl 'alayhi wa naṣluhu min xaṣab mudawwar* 'a blunt arrow, that is one without a (metal) head; its point is of rounded wood' *Kaş. I* 426; a.o. *I* 528, 10 **(3 teŋ)**.

PUD **kolbıç** an anatomical term, n.o.a.b., associated with **bé:l** 'waist'; Arat translates it 'armpit' which is plausible. If so, it is prob. a misreading of **koltık**, q.v. **Uyğ.** VIII ff. Civ. **bélin kolbıçın barça ağrıtur** 'it makes the waist and armpits(?) thoroughly painful' *TT VII* 24, 23 (text fragmentary); (it makes his head and eyes ache; it makes his arms and thighs swell) **yürekilen bélin kolbıçın ağrıtur** 'it makes his heart, waist and armpits painful' *do.* 25, 3.

kalbuz Hap. leg., but see **kalbuzla:-**. **Xak.** XI **kalbuz** *al-luqma* 'lump, gobbet'; one says **kalbuzla:dı: ne:ŋnı:** 'he cut the thing into lumps' (*iltaqama*) *Kaş. I* 458.

Tris. ĞLB

F **kula:wuz** 'a guide'; no doubt a l.-w. *Doerfer* III 1504 points out that the word is first noted in *ibn Fadlān* (A.D. 923) in connection w. Jurjan and plausibly suggests that it

was borrowed fr. (Iranian) Khwarazmian. L.-w. in Pe. and other languages. Survives only(?) in SW Osm. **kulavuz/kulağuz**, now spelt **kılavuz**. **Xak.** XI **kula:buz** *al-dalīl* 'a guide'; the **-b-** was changed from **-w-**; prov. **kalın ka:z kula:wuzsu:z** (*sic*) **bolma:s** translated 'a flock of ducks (should be 'geese') does not fly except with a leader' *Kaş. I* 487: *KB* (of the stars in the sky) . . . **bir ança kulavuz** 'some are guides' . . . **bir ança kulavuz bolur yitse yol** 'some become guides if a man loses his way' 128–9: XIV *Muh.*(?) *al-dalīl* **ku:la:wuz** *Rif.* 155 (only): **Çağ.** XV ff. **kolawuz/kulawuz** (spelt; 'both with **-o-** and with **-u-**') (1) *dalīl wa balad wa rāhnumā* 'guide, escort' (quotn.); (2) 'the emergence (*bīrūn āmadan*) of the point of the grain from the husk' *San.* 289v. 28 (**kulawuzluk** follows): **Kıp.** XIII *dalīlu'l-ṭarīq* 'a guide on a journey' **kula:ğu:z** *Hou.* 25, 6; *dalla 'alā'l-ṭarīq* **kula:-ğu:zla:-** (*sic*, with *kāf*); *al-dalīl fī'l-ṭarīq* **kula:ğu:z** (*sic*) *do.* 40, 7: (XIV **kula:wuzla-***dalla Id.* 74): **Osm. kulavuz/kulağuz** 'guide'; c.i.a.p. in both spellings *TTS II* 662; *III* 484; *IV* 550.

Tris. V. ĞLB-

D **kalbuzla:-** Den. V. fr. **kalbuz**; n.o.a.b. **Xak.** XI **ol kalbuzla:dı: ne:ŋni:** 'he cut the thing into lumps' (*iltaqama*) *Kaş. III* 350 (**kalbuzla:r, kalbuzla:ma:k**); a.o. *I* 458 (**kalbuz**).

Dis. ĞLC-

kılıç 'sword'. S.i.a.m.l.g. L.-w. in Pe. etc., *Doerfer* III 1510. **Türkü** VIII ff. **altu:n kuru:ğsakımı:n kılıçı:n kesi:pen** 'cutting my golden belly with a sword' *IrkB* 8; a.o. *Miran B* r. 10–11 (*ETY II* 66): **Uyğ.** VIII ff. Bud. **sünü kılıç** 'lance and sword' *TT V* 10, 92; o.o. *U II* 78, 30–1 (**bıç-**); *TT X* 356, 537; *Kuan.* 27: Civ. *TT I* 162–3 (**üz-**): **Xak.** XI **kılıç** *al-sayf* 'sword' *Kaş. I* 359 (prov.; verse); over 20 o.o.: *KB* **kılıç aldı** 'he took a sword' 268; o.o. 222, 286 (**bıç-**), 2139–41, etc.: XIII(?) *Tef.* **kılıç** 'sword' 208: XIV *Muh. al-sayf* **kılıç** *Mel.* 8, 14; 71, 4; *Rif.* 81, 173; a.o.o.: **Xwar.** XIII(?) ditto *Oğ.* 28 etc.: XIV ditto *Qutb* 147, *MN* 77, etc.; **kılınç** (*sic*?) *Qutb* 148: **Kom.** XIV 'sword' **kılıç** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-sayf* **kılıç** *Hou.* 13, 14: XIV ditto *Id.* 74; XV ditto *Kav.* 31, 6; 63, 19; *Tuh.* 19b. 10: **Osm.** XIV ff. **kılıç** noted in various phr. *TTS I* 456; *II* 625; *III* 444; *IV* 508.

kulaç 'fathom', the distance between the finger-tips of two outstretched arms. S.i.a.m.l.g. as **kulaç** with minor phonetic changes in the **-ç**. Both semantically and phonetically *Kaş.*'s suggestion of a connection with **ko:l** is impossible. L.-w. in Pe. etc., *Doerfer* III 1502. **Xak.** XI **kulaç** *al-bā'* 'fathom'; its origin is **kol a:ç** (*sic*) 'open out the arms'; one says **bi:r kulaç barçın** 'a fathom of brocade' *Kaş. I* 358: *KB* (where is that man who seized other people's land?) **kulaç yér alındı yatur ınçı-kın** 'he has got himself (only one) fathom's length of land and lies groaning' 6439: XIV *Muh. al-bā'* **ku:la:ç** *Mel.* 47, 9; *Rif.* 141: **Çağ.** XV ff. **kulaç** 'an expression for the distance between the finger tips when the arms are outstretched' *Sen.* 289v. 19 (quotn.): **Xwar.** XIII(?) *Oğ.* 364 (**tiktür-**): **Kıp.** XIII *al-bā'* **kula:ç** *Hou.* 20, 18: XIV ditto *Bul.* 9, 11; **kulaç** ('with **-ç**') *al-bā'*, and in the *Kitāb Beylik* **kula:** *Id.* 73: XV *bā'* **kulaş** (*sic*) *Tuh.* 7a. 6.

D **kolçak** Conc. N. fr. **ko:l**; survives in SW Az. **ğolçağ**, Osm. **kolçak** 'muff; gauntlet, glove', and the like. In Uyğ. it looks more like a Dim. f., but **-çak** is not noted in this meaning. L.-w. in Pe. in Çağ. meaning, *Doerfer* III 1511. **Uyğ.** VIII ff. Bud. (the child) **iki ko:lıçakın** (*sic*) **atası boy[unın] koçup** 'clasping his father's neck with his two little arms(?)' *U III* 64, 13–14: **Çağ.** XV ff. **kolçak** 'a piece of armour (*ṣilāḥī*) made of steel and fastened to the forearm (*sā'id*) in battle' *San.* 290r. 10.

Tris. V. ĞLC-

D **kılıçla:-** Den. V. fr. **kılıç**; 'to kill with the sword'. S.i.s.m.l. **Türkü** (he lanced six men; his lance broke) **yétınç erig kılıçla:dı:** 'he killed the seventh with a sword' *I N* 5: **Xak.** XI **ol anı: kılıçla:dı:** 'he struck him with a sword' (*sāfahu bi'l-sayf*) *Kaş. III* 331 (**kılıça-la:r, kılıçla:ma:k**): **Osm.** XV–XVI **kılıçla-** occurs in several texts *TTS III* 444; *IV* 508 and the Recip. f. in XVI to XVIII.

D **kulaçla:-** Den. V. fr. **kulaç**; survives in SW Az., Tkm. **ğulaçla:-**; Osm. **kulaçla-** 'to measure in fathoms, to walk fast waving the arms'. **Xak.** XI **ol urukn: kulaçla:dı:** 'he measured the rope (etc.) in fathoms' (*abā'a . . . bi-bā'ihi*) *Kaş. III* 330 (**kulaçla:r, kulaçla:-ma:k**): *KB* **kayu yér kulaçlayu yügrür yaḍağ** 'some run on foot striding over the ground' 1734.

D **kılıçlan-** Hap. leg.; Refl. f. of **kılıçla:-**. **Xak.** XI **er kılıçlandı:** 'the man owned a sword' *Kaş. II* 267 (**kılıçlanu:r, kılıçlan-ma:k**).

Dis. ĞLD

(D) **kaltı:** normally 'how?' or '(just) as'; less often, with Conditional mood, 'when' or occasionally 'if'. Not noted later than Uyğ., and apparently an earlier form of **kalı:**, q.v. It has no connection with **kal-** but perhaps has some primeval etymological connection with **ka:ñu:**, q.v. **Türkü** VIII ff. **kaltı: yürü:ŋ taşığ alsar** 'if a man takes a white stone' *Toyok* 14–15 (*ETY II* 58); **kaltı: erklig** 'how powerful?' *Toy. III* 2v. 11–12; **kaltı: uyı:n** 'how shall I be able to get on?' *IrkB* 45: Man. (we know) **yaruklı karalı kaltı katılmış** 'how light and darkness were mixed' *Chuas.* 166–7; a.o. 170–1; **ka[ltı] etöz koḍsar biz** 'when we lay aside our (human) bodies' *TT II* 6, 3: **Uyğ.** VIII ff. Man.-A **ınça kaltı suv ı ığaç kapağın yerde aça berürce** 'just as water opens a door in the ground for bushes and trees' *M I* 13, 7–9; **kaltı . . . yaraturça** 'as a man makes' . . . (**kaltı . . . örtürürçe . . . kaltı . . . erürçe**) **ançulayu ma** 'so also' *do.*

14, 8–13; a.o. *M III* 12, 6 (iii) ('when'; **konuk**): Man. **inça kaltı** . . . **yeme** 'just as . . . so' *Wind.* 30–47: Bud. Sanskrit *yathā* 'as' **kaltı** . . . **ça** *TT VIII A.*3; **kaltı puranı ulatı azağ nomluğlar sözleyürler** 'as the teachers of false doctrines, the Purāṇas, etc. say' *U II* 8, 13–14; **inça kaltı** 'for example' (in a list of sins) *TT IV* 6, 26–7; o.o. of **kaltı** . . . **teg** *IIüen-ts.* 324; *TT VI* 336; **ançulayu kaltı** *USp.* 89, 11; 106, 32–3—**kaltı altı kün ertip bardı** 'when six days had elapsed' *PP* 20, 1–2; **kaltı taluy ögüzke tegip** 'when he reached the sea-(shore)' *do.* 31, 3; **kaltı** . . . **erser** 'when . . . is' *do.* 38, 5–7: Civ. **ançulayu bolur kaltı** . . . **teg** *TT I* 51–2.

D **kaltuk (kaltok)**; prob. abbreviated Pass. Dev. N./A. fr. **kalıt-** in the sense of something lifted up. L.-w. in Pe., etc. in the Çağ. meaning, *Doerfer* III 1508. **Xak.** XI **kaltuk** 'the horn (*qarn*) of a wild ox' which is hollowed out (*yuṭqaḥ*), and broth (*al-xāmīz*) is drunk from it *Kaş. I* 475: **Çağ.** XV ff. **kaltak** (spelt) 'a leather attachment to the tree (*ḫanā*) of a saddle, the saddle-tree itself' *San.* 275r. 21.

D **kıltık** Den. N. fr. **kıl**. Survives in SC Uzb. **kiltik**; NW Kk., Noğ. **kılşık**; SW Az. **ğılçığ**; Osm. **kılçık**; Tkm. **ğılçık** meaning 'the beard on a grain of wheat, rice, etc.; a small fishbone; short, coarse hair', and the like. Cf. **kıldruk**. L.-w. in Pe., etc. *Doerfer* III 1509. **Xak.** XI **kıltık** (unvocalized) *ibrīyatu'l-ra's wa ḫazāzatuhu* 'scurf (Hend.) on the head' *Kaş. I* 475: **Çağ.** XV ff. **kıltık/kılçık** (both spelt) (1) *müy* 'a hair'; (2) *xār-i māhī* 'a fish bone'; (3) *xārhā-i sirtīz* 'the sharp spikes on grains of rice or barley', *in* Pe. *dāsa San.* 298v. 16.

D **koltuk** Den. N. fr. **ko:l**; 'armpit'. The spelling **koltık** in Uyğ. and *Kaş.* (but with Den. V. **koltukla:-**) may be the original form. S.i.s.m.l.; l.-w. in Pe., etc. *Doerfer* III 1575. **Uyğ.** VIII ff. Civ. **kimniŋ koltıkı yıdığ bolsar** 'if a man's armpits become malodorous' *II I* 28: **Xak.** XI **koltık** (*sic*) *al-ibiṭ* 'armpit' *Kaş. I* 475: XIII(?) *Tef.* **koltuk** ditto 212: **Çağ.** XV ff. **koltuğ/koltuk** *zīr-i baġal* ditto *San.* 290r. 8: **Kom.** XIV ditto **koltuk** *CCG*; *Gr.*: **Kıp.** XIII *al-ibiṭ* **koltuk** *Hou.* 20, 10: XIV ditto *Id.* 74: XV ditto *Kav.* 61, 5; *Tuh.* 4b. 2.

D **kıldruk** Hap. leg.; Dis., but completely unvocalized; abbreviated Conc. N. in **-duruk** fr. **kıl**. Cf. **kıltık**. **Xak.** XI **kıldruk** *safā'l-burr* 'the beard on wheat' (etc.) *Kaş. III* 417.

D **koldaş** N. of Assn. fr. **ko:l**; 'comrade', lit. one with whom one links arms. S.i.s.m.l. L.-w. in Pe., *Doerfer* III 1507. **Xak.** XI **koldaş** 'a comrade' (*al-qarīn*); the word is used only between servants of notables *Kaş. I* 461; a.o. *III* 11, 3: *KB* **billigsiz kılınçı yavuz koldaş ol** 'his (own) actions are bad comrades for an ignorant man' 321; o.o. 1697–8 **(adaş)** 2276: XIII(?) *Tef.* **koldaş** 'comrade, friend' 212: XIV *Rbğ.* ditto *R II* 600 (quotns.): **Çağ.** XI **koldaş** *yār ve yoldaş ve dastgīr* 'friend, fellow traveller, comrade' *Vel.* 344 (quotns.); *hamdast* 'comrade' *San.* 290r. 11 (quotn.): **Osm.** XIV and XV ditto in several texts *TTS I* 478; *IV* 553.

Dis. ĞLD-

D **kalat-** (**ka:lat-**) Caus. f. of **ka:la:-**; survives in SC Uzb. **kalat-**. **Xak.** XI **ol to:nuğ kalattı:** *ğallafa'l-ṯawb* 'he had the garment wrapped up'; also used of anything you have put in a wrapper or wardrobe (*lifāfa aw ṣiwān*); originally **ka:lattı:** *Kaş. II* 310 **(kalatu:r, kalatma:k)**: **Çağ.** XV ff. **kalat-** Caus. f.; 'to order someone to heap up' *San.* 275r. 25.

D **kalıt-** Caus. f. of **kalı:-**; s.i.s.m.l. in NE. **(Türkü** VIII this word has been incorrectly read in *T* 25, see **uğraklat-)**: **Uyğ.** VIII ff. Bud. (then the king of the dragons) **kalıt(t)ı élt(t)i** 'raised him in the air and carried him' *PP* 52, 3: **Xak.** XI **bu: er ol atın telim kalıtğa:n** 'this man constantly makes his horse buck' (*yuwaṭṭib*) *Kaş. I* 515; n.m.e.

D **kulaḍ-** Hap. leg.; Intrans. Den. V. fr. **kul**. **Türkü** VIII **küŋedmiş kulaḍmış boḍunığ** 'the people who had become female and male slaves' *I E* 13.

D **kaltur-** Caus. f. of **kal-**; 'to leave behind, to leave last', and the like. S.i.a.m.l.g. In SW Az., Tkm. **ğaldır-**; Osm. **kaldır-**, and **kaldur-** in the medieval languages mentioned below mean 'to raise, lift', and the like and are a different word; in Tkm. it is the Caus. f. of **ğal-** (**kalı:-**), **kal-** and **kaltur-** being pronounced **ğa:l-** and **ğa:ldır-**; in other cases it is commonly regarded as a crasis of ***kalktur-**, Caus. f. of **kalk-**, in some languages **kalkı-**, which is a corruption of ***kalık-**, Emphatic f. of **kalı:-**. **Uyğ.** VIII ff. (I will return the vineyard) **negüke kaltırmayın** 'without retaining it on any pretext' *USp.* 6, 5: **Xak.** XI **ol barışda:** (MS. *yarışda:*) **kalturdı:** *sabaqahu fi'l-ḏahāb wa tarakahu xalfa(n)* 'he outpaced him on the journey and left him behind'; also used if one has a bet with (*xāṭarahu*) about something and leaves him behind (*baqqā*) *Kaş. II* 191 **(kalturur, kalturma:k)**: XIV *Muh. amara bi'l-kawn* 'to order to be (?stay)' **ka:ldur-** *Mel.* 41, 4; *Rif.* 130 (mis-spelt *kawl*); **ka:ltur-** 131 (only); (*rafa'a* 'to lift, raise' **kaldur-** 26, 11; 109: **Xwar.** XIII **kaldur-** ditto *'Ali* 56: **Kıp.** XV *rafa'a'l-ṣay'* **kaldır-** *Kav.* 76, 1: **Osm.** XVIII **kaldur-** in *Rūmī*, crasis of **kalkdur-** (in 275r. 27 **kalk-** is said to be the *Rūmī* f. of **kalkı-**) *az cā bardāṣtan* 'to lift or remove from somewhere' *San.* 275v. 13).

D **kıltur-** Caus. f. of **kıl-**; 'to cause to make, do', etc.; s.i.s.m.l., usually as **kıldır-**. **Uyğ.** VIII ff. Bud. (if I have done **(kıltım)** these evil deeds myself or) **adınağuka ayıp kılturtum erser** 'spoken to others and made them do them' *Suv.* 134, 22 ff.: Civ. **işke küçké tartmağu kılturu yarlıkadımız** 'we have ordered that they shall not be recruited for forced labour' *USp.* 88, 22–3: **Xak.** XI **ol aŋar ı:ş kılturdı:** 'he made him do (*a'malahu*) the work' *Kaş. II* 191 **(kılturur, kılturma:k)**:

Çağ. xv ff. **kıldur-** *kunānīdan* 'to order to do' *San.* 298v. 8 (quotn.): **Xwar.** xiv ditto *Qutb* 147.

D **koltur-** Caus. f. of **kol-**; n.o.a.b. **Xak.** xi **ol mendin neŋ kolturdı:** 'he ordered someone to ask me (*ḥattā sa'ala minnī*) for the thing' *Kaş. II* 191 (**kolturur, kolturma:k**): xiv *Röğ.* **Ya'qūbnıŋ kızın koldura kişi yiberdi** 'he sent a man to ask for Jacob's daughter in marriage' *R II* 602.

D **koldra-** Hap. leg.; vocalised *koldara-* in the MS. but in a section for Dis. V.s; apparently a Den. V. fr. ***kaldur**, which is presumably an onomatopoeic; cf. **kaldurğa:**. **Xak.** xi **to:n kaldra:dı:** 'the garment (etc.) rustled' (*taqa'qa'a*) *Kaş. III* 447 (**kaldra:r, kaldra:ma:k**).

Tris. ĞLD

F **kalıda** See **bakan**.

S **kolğuçı** See **kolğu:çı:**.

VUD **kaldurğa:** Hap. leg.; prob. a metathesized Dev. N./A. fr. **kaldra:-**. **Xak.** xi **kaldurğa: to:n** 'a rustling (*ṣawtaqa'qa'*) garment'; also used for anything that rustles like a scroll of paper (*al-qirṭās*), etc. *Kaş. III* 442.

Tris. V. ĞLD-

D **koltukla:-** Den. V. fr. **koltuk**; 'to carry under the arm' and the like. S.i.m.m.l.g. **Xak.** xi **ol otuŋ koltukla:dı:** *ta'abbaṭa'l-ḥaṭab* 'he carried the firewood under his arm'; also used for 'to hit (someone) in the arm-pit' *Kaş. III* 351 **koltukla:r, koltukla:ma:k**).

D **koldaşlan-** Hap. leg.; Refl. Den. V. fr. **koldaş**. **Xak.** xi **ol meniŋ birle: koldaşlandı:** 'he reckoned himself to be one of my comrades' (*aṣḥābī*) *Kaş. II* 272 (**koldaşlanu:r, koldaşlanma:k**).

Mon. V. ĞLĞ-

S **kalk-** See **kaltur-**.

Dis. ĞLĞ

D **kalık** Dev. N. fr. **kalı:-**; normally 'the air, atmosphere' or, occasionally by itself but usually in the phr. **kök kalık**, 'the (visible) sky'; in one or two cases perhaps 'a structure open to the sky' or the like. N.o.a.b. **Uyğ.** viii ff. Man. **kalığın** (*sic*) **koḍı éntiŋiz** 'you came down from the sky' *TT III* 35; a.o. *do.* 129 (**ö'iliğ**): Chr. *U I* 8, 12 (**tegit**): Bud. **kök kalık** *U II* 37, 53–4; *TT V* 4, 14–16; *X* 134 etc.; (at that time his mother the queen) **kalıkta édiz kalıkta yatıp uḍıyur erken** 'was lying asleep on a high open balcony(?) in the town' (and had a very bad dream) *Suv.* 620, 16–17: Civ. *TT I* 23 (**uç-**): xiv *Chin.–Uyğ. Dict. ch'ing k'ung* 'blue sky' (*Giles* 2,184 6,595) **kök kalık** *Liqeti* 175; *R II* 240: **Xak.** xi **kalık** *al-hawā'* 'the air, atmosphere' *Kaş. I* 383; o.o. *I* 354, 25; *III* 46, 7: *KB* (various birds) **kalıkığ todı** 'have filled the air' 72; **kalık kaşı tüğdi** 'the sky has wrinkled its brow' (and pours down rain) 80; o.o. 94, 141, 5378, etc.: xiii(?) *At.* **kalık kuşları** 'the birds of the air' 459: **Xwar.** xiii(?) (the walls of this house were gold, the smoke hole silver) **kalıklar temürdin erdiler . . . aç kalık** 'the windows (or balconies?) were of iron' . . . (stay here and) 'open the window (or balcony?)' *Oğ.* 250–4.

D **kılık** Dev. N. fr. **kıl-**; 'conduct, behaviour, character', and the like; s.i.m.m.l. with [illegible] extended meanings. L.-w. in Pe., etc. *Doerfer* III 1517. **Uyğ.** viii ff. Bud. (if his mind, knowledge and) **kılıkı tı ornağlığ ermeser** 'character are not continuously stable' *Suv.* 594, 3–4: Civ. **kılıkı yaş** 'his character is mild(?)' *TT VII* 17, 22; a.o. *do.* 6 (**éltiş-**): **Xak.** xi **kılık** *al-sīra wa'l-'iṣra ma'a'l-nās* 'behaviour, personal relationship'; also pronounced **kılk** *Kaş. I* 383; a.o. *II* 229 (**tétrül-**): *KB* **kılınçı silik erdi kılkı tüz-e** 'his actions were pure and his character capable' 40, 107, 149, 194, 398 (**uktur-**), etc.: xiii(?) *At.* **takabbur kamuğ tilde yérdür kılık, kılıklarda eğgü kılık koğkılık** 'pride is a character trait condemned by all, the best of all character traits is humility' 269–70: (*Tef.* **ağır kılıklu** 'grave, solemn' 208): xiv *Muk. xuluq wa ṭab'* 'character, nature' **kılığ** *Mel.* 51, 14 (*Rif.* 150 **kılınç**): **Çağ.** xv ff. **kılık** *fi'l* 'actions, behaviour' *Vel.* 332 (quotn.); **kılığ** *'ibārat az xuud ṭabī'at* 'an expression for personality or character' *San.* 298v. 20 (quotn.): **Xwar.** xiv **kılık** 'conduct, character' *Qutb* 148; (**Kom.** xiv **kılıklı** 'having a (good) character' *CCI, CCG*; *Gr.* 206 (quotn.)): **Kıp.** xiii *al-xuluq* **kılık** *Hou.* 19, 16: xiv ditto; one says **kılıkı eygü: dür** 'his character is good', and **kılıkı yaman dur** 'his character is bad' *Id.* 74: (xv *xuluq* **kılğı** *Tuh.* 14a. 5; 90b. 9): **Osm.** xiv and xvi **kılık** 'character, behaviour' in two texts *TTS I* 456; *IV* 508.

S **kulak** See **kulkak**.

D **kulluğ** P.N./A. fr. **kul**; n.o.a.b. **Türkü** viii **ol öḍte: kul kulluğ** (or **kullığ**?) **bolmış erti:** 'at that time (even) slaves had become slave-owners' *I E* 21, *II E* 18.

D **kulluk** A.N. fr. **kul**; 'slavery, the status of slave'. S.i.a.m.l.g. except NE(?) with some extended meanings. L.-w. in Pe., etc. *Doerfer* III 1580. **Uyğ.** viii ff. Bud. **kamağın eğgü ögli teğinge kulluk** (*sic*, not *kulluğ*) **barı biz** 'we will all go in the capacity of slaves to [illegible]' *TT VII* 23, [illegible] **tapuğ birle xwuş boldı kulluk atı** 'his service (to you) the word slavery has become welcome' 589; a.o. 1918: xiii(?) *Tef.* **kullık** 'service, or submission, to God' 217: **Çağ.** xv ff. **kulluk** *bandagī wa xidmat* 'the status of slave, service'; and metaph. *'arḍ-i bandagī* 'an offer of service' *San.* 290r. 16: **Xwar.** xiv **kulluk** 'service' *Qutb* 143: **Kom.** xiv 'service, humility, respect' **kullık** *CCI*; *Gr.* 203 (quotn.): **Osm.** xiv ff. **kullık** 'service, the status of slave or servant'; fairly common *TTS I* 495; *II* 664; *III* 486; *IV* 551.

kulkak 'ear'; this seems to be the earliest form, but the word seems to have evolved rather early via **kulxak** (there is no parallel for **-x-** in such a position) into **kulak**, in which form it s.i.a.m.l.g. **Türkü** VIII **közin körmedük kulkakın eşidmedük** 'what the eye had not seen nor the ear heard' *II N* 11; a.o. *II S* 12 (**bıç-**): Man. **közin körüp kulkakın eşidip** *Chuas.* 312–13: **Uyğ.** VIII ff. Man. at kulkakları 'horses' ears' *TT IX* 70: [illegible] kulkak *Pāṇ.* rather than kulğak or kulkaq ear *U II* 43, 14; *III* 62, 18; *TT VI* 163, 397, 405; *Ā* 30; *TM IV* 254, 93; *PP* 50, 7; *Hüen-ts.* 159: Civ. **kulka:k** *TT VIII I.5*; **kulkak** *TT VII* 34, 8; **kulak** *do.* 9–10; *H I* 56, 176: XIV *Chin.-Uyğ. Dict.* 'ear' **kulak** *Ligeti* 169; *R II* 968: **Xak.** XI **kulak** *al-uḏun* 'ear'; some of them say **kulxak** and some **kulkak** but the first is the most correct (*aṣaḥḥ*); **kulak to:n** 'a garment with short sleeves' (*qaṣīru'l-kummaym*; i.e. with sleeves not ears) *Kaş. I* 383, over 20 o.o. all spelt **kulak**; *KB* **élig köz kulak tutti** 'he captured the eyes and ears of the king' 436; o.o. 991, 2025, 3657; **kulğak** (apparently *metri gratia*) 2342, 5272: XIII(?) *At.* **kulak tut maŋa** 'listen to me' 266; *Tef.* **kulak** 'ear' 216: XIV *Muh. al-uḏun* **kula:k** *Mel.* 46, 7; *Rif.* 139; a.o.o.: **Çağ.** XV ff. **kulağ** *ğūş* 'ear' *San.* 289v. 21 (quotns. and phr.): **Xwar.** XIV **kulak** 'ear' *Qutb* 143: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-uḏun* **kula:ğ** *Hou.* 20, 1; 'donkey' (eşek and) **kula:ğı: uzun** 'long-eared' *do.* 12, 14: XIV **kulak** *al-uḏun*, in the *Kitāb Beylik* **kula:ğ** *Id.* 74: XV *al-uḏun* **kula:ğ** *Kav.* 60, 15; *uḏun* **kulak** *Tuh.* 4b. 1; *ṣanata* 'to listen' (**tiŋle-**; in margin, in second hand) **kulak ur-** *do.* 23a. 2: **Osm.** XIV ff. **kulak**, occasionally **kulax** noted in several phr. *TTS I* 494; *II* 663–4; *III* 485–6; *IV* 550–1.

kalkan 'shield'; s.i.a.m.l.g. except NE(?). L.w. in Mong., Pe., etc. *Doerfer* III 1518. **Uyğ.** XIV *Chin.-Uyğ. Dict.* 'shield' **kalkan** *R II* 254; *Ligeti* 161: **Xak.** XI **kalkan** 'shield' (*al-turs*) in one of the two dialects (*al-luğatayn*) *Kaş. I* 441 (verse); **kalkaŋ** *al-turs* dialect form (*luğa*) of **kalkan** *III* 386; o.o. of **kalkan** *II* 356, 19; *III* 82 (yapın-); 221 (tura:): *KB* 4293 (tayaklık): XIII(?) *Tef.* **kalkan** 'shield' 196: XIV *Muh. al-turs* **kalka:n** *Mel.* 71, 8; *Rif.* 173: **Çağ.** XV ff. **kalkan** *sipar* 'shield' *San.* 275v. 27 (quotn.): **Xwar.** XIII(?) ditto *Oğ.* 38, 98: XIV ditto *Qutb* 129: **Kom.** ditto *CCG*; *Gr.*: **Kıp.** XIII *al-turs* **kalka:n** *Hou.* 12, 15: XIV *al-uḏun* **kalka:n** *Id.* 74: XV *al-daraqa* 'leather shield' **kalka:n**, with a sound between **-k-** and **-ğ-** but nearer to **-k-** *Kav.* 64, 1: *daraqa* **kalkan** *Tuh.* 15b. 7: **Osm.** XIV ff. **kalkan** noted in phr. *TTS I* 496; *II* 568; *III* 398.

Dis. V. ĞLĞ-

D **kolğır-** Hap. leg.; Inchoative f. of **kol-**. **Xak.** XI **ol mendin kolğırdı:** 'he was about to ask (*kāda an yas'al*) me for something' *Kaş. II* 194 (**kolğıra:r, kolğırma:k**).

Tris. ĞLĞ

D **kolğu:çı:** Dev. N.Ag. fr. **kol-**; 'beggar'; n.o.a.b.; in *KB* the two best MSS. have **koltğuçı**, and this spelling also occurs in *PP*; it seems however to be merely a Sec. f. (cf. **külgü:**); in *PP* it may be a mistranscription of **kolunğuçı**, q.v. **Uyğ.** VIII ff. Bud. **kolğuçı** *PP* 7, 2–3 (üzül-); **koltğuçı** *do.* 10, 3–5 (**bar-**) etc.: **Xak.** XI *KB* (if a ruler takes pleasure in gambling, he ruins the realm) **boldı özi kol-** [illegible] (**koltğuçı**) 'and himself becomes a beggar' 2093.

D **kula:klığ** P.N./A. fr. **kulak** (**kulkak**); 'having ears'. S.i.s.m.l. **Xak.** XI **kula:klığ ne:ŋ** 'a thing with ears' (*uḏun*) *Kaş. I* 498: XIV *Muh.*(?) *Rif.* 139 (only; **ağır**).

Tris. V. ĞLĞ-

D **kulakla:-** Den. V. fr. **kulak** (**kulkak**); s.i.s.m.l., with the same meaning. **Xak.** XI **ol oğlın kulaklandı:** 'he boxed his son's ears' *Kaş. III* 338 (**kulakla:r, kulakla:nma:k**).

Dis. V. ĞLL-

D **kılıl-** Pass. f. of **kıl-**; n.o.a.b.; the word normally used in this sense is the Refl. f. **kılın-**. **Uyğ.** VIII ff. Bud. *TT VIII A.16* (**bekiz**): **Çağ.** XV ff. **kılıl-** (**-ur, -dı**) *kılın-, ya'ni eylen- Vel.* 332 (quotn.); **kılıl-** (spelt)/**kılın-** *karda şudan* 'to be made, done' *San.* 298v. 3 (quotn.).

Tris. ĞLL

D **ka:lılığ** Hap. leg.; presumably a P.N./A. fr. ***kalı:** Dev. N. fr. **kal-** meaning 'having a remainder' or the like; opposite to **kalı:sız**, q.v. **Uyğ.** VIII ff. Bud. (Sanskrit missing) **ka:lılığ** *TT VIII F.13*.

Tris. V. ĞLL-

VUD **kolu:la:-** n.o.a.b.; the contexts and the fact that it is used in Hend. w. **sakın-** suggest that it meant something like 'to meditate' or perhaps 'to investigate'. Obviously a Den. V. but with no semantic connection with **kolu:** above or with **kol-**. **Türkü** VIII ff. (one of them said) **men kolu:la:dı:kım** (so read) **kamağda: erklig yultuz ermiş** 'the star on which I meditated(?) had authority over everything' *Toy. III* 2r. 5–9 (*ETY II* 179): **Uyğ.** VIII ff. Bud. **koḏuru kolulap tetrü ukar** 'after meditating earnestly he fully understands' *U II* 7, 6; **koḏuru kolulap** [illegible] *III* 79, 9–10 (ii); **sakınu kolulasar biz** 'if we think and meditate' (how wonderful and swift it is) *Hüen-ts.* 1896; (the countless Buddhas) **kalp öḏün kolulasar bilgülük ermez** 'cannot be known (even) if one meditates for the period of a *kalpa*' *Kuan.* 178; a.o. *do.* 193–7 (**buyanla:-**), 216; *TT V* 22, 14–21 (**ağırt**).

Dis. ĞLM

D **kalım** Hap. leg.?; N.S.A. fr. **kal-**; meaning obscure, the context suggests 'something which has been left behind or become obsolete'.

Xak. XI *KB* **tapuğka ınanma ay tapğı telim tapuğ kılğa äxir başıŋnı kalım** 'O man with long service, do not rely on (long) service; in the end service will make your head useless(?)' 4755.

Tris. ĞLM

D **kalı:ma:** Hap. leg.; Intrans. Conc. N. fr. **kalı:-**; lit. 'something up in the air'; cf. **kalık. Xak.** XI **kalı:ma:** *al-ġurfa* 'balcony' *Kaş. III* 174.

Tris. V. ĞLM-

D **kılımsın-** Hap. leg.; Refl. Simulative Den. V. fr. ***kılım** N.S.A. fr. **kıl-. Uyğ.** VIII ff. Bud. **siz ök kılımsındıŋız yarım nom taplağın örü tikmeklik** 'you seem to have been advocating satisfaction with the "half doctrine" (i.e. the *Hīnayāna*)' *Hüen-ts.* 2087–8.

Dis. ĞLN

kalın (of a solid object) 'massive, dense'; (of a crowd) 'dense' and the like; almost syn. w. **yoğu:n**; the difference between the two seems to emerge in *T* 13–14 where **kalın** is contrasted with **yuyka:** (**yuvka:**) and **yoğu:n** with **yinçge:**; on this basis **kalın** must mean 'dense' in the sense e.g. of weighing a good deal per cubic foot, while **yoğu:n** means 'thick' in the sense of having a substantial distance between the two surfaces. The semantic connection is too remote to justify the theory that this is a Dev. N./A. fr. **kal-**. S.i.a.m.l.g.; in some NE, NC, NW languages **kalıŋ. Türkü** VIII (when a thing is flimsy it is easy to crumple it up) **yuyka: kalın bolsar** 'but when the flimsy thing becomes solid' (it is difficult) *T* 13: VIII ff. Yen. **kalın yağıka: kaymatın teğipen** 'attacking the enemy and showing no respect for them' *Mal.* 28, 8: **Uyğ.** VIII ff. Bud. **kalın kuvrağ arasınta** 'in the middle of a dense crowd' *U III* 53, 4 (iii) (*U II* 23, 18); **kalın kunçu[y]larığ** 'numerous consorts' *U III* 16, 19; o.o. *PP* 70, 5; *Kuan.* 43 ff., etc. (all of crowds and the like): Civ. **yüz el(l)iğ kalın böz** '150 (rolls of) solid (thick) cotton cloth' *USp.* 16, 5: **Xak.** XI **kalın** 'anything dense or thick' (*ṭaxīn wa ġalīẓ*); hence a numerically strong (*al-kaṯīf*) army is called **kalın sü:** *Kaş. I* 404; five o.o.: *KB* **kalın yat ara** 'among a crowd of strangers' 491; o.o. 1021, 1697 (**adaş**), 2178, 2710, 2861 (**yı:ğ**), 5164: XIII(?) *Tef.* **kalıŋ** 'thick' (mattress) 196: **Çağ.** XV ff. **kalın** *mutarakkim wa anbūh* 'thick, dense, numerous' *San.* 276r. 12 (quotns.): **Xwar.** XIV **kalıŋ** (of a crowd) 'dense' *Qutb* 129: **Kom.** XIV 'thick' **kalıŋ** *CCG*; *Gr.*: **Kıp.** XIII *al-cāfī* 'thick, coarse' (opposite to 'thin' **yupka:**) **kalın** *Hou.* 27, 9: XIV **kalın** *ğalīẓ*: XV *taxīn* (*sic*, in error) **kalın** *Tuh.* 9a. 3; *ṭaxīn wa ğazīr* ('abundant') **kalın** *do.* 10b. 13; *cafīr* 'sheath' ⟨**kın**; *cāfī*⟩ **kalın** *do.* 11b. 1: **Osm.** XIV and XV **kalın** 'dense, numerous'; in several texts *TT I* 406; *II* 567.

1 kalıŋ 'bride price', that is a sum of money paid by a bridegroom to the family of his intended bride; cf. **kabın.** S.i.a.m.l.g. except SE, the modern forms varying between **kalıŋ, kalım** (from which the Russian word *kalym* is derived), and **kalın.** L.-w. in Pe. etc., *Doerfer* III 1407. **(Uyğ.** IX **kızımın kalıŋsız bértim** 'I gave my daughters (in marriage) without (demanding) a bride price' *Suci* 7): **Xak.** XI **kalıŋ** *al-mahr* 'bride price' *Kaş. III* 371 (prov.; verse): **Çağ.** XV ff. **kalın** 'a sum of money (*māl*) which a suitor sends to the family of his (intended) bride when seeking her hand in marriage' *San.* 276r. 14: **Kıp.** XIII *mahrū'l-zawca* **kalın** *Hou.* 27, 19: XV **kalın** *al-mahr Id.* 74: XV ditto *Tuh.* 35b. 2: **Osm.** XIV to XVI **kalıŋ** 'bride price'; in several texts *TTS I* 406; *II* 568; *III* 398; *IV* 456.

S 2 kalıŋ See **kalın.**

kolan 'saddle-girth'. Survives in NE with some phonetic changes and in SW Osm. **kolan**; (Tkm. **ğolaŋ** 'the rope encircling a reed hut'). **Xak.** XI **kolan** *al-ḥizām* 'girth'; **kolan etı:** 'the part of a horse which is encircled by the girth' *Kaş. I* 404: XIV *Muh. al-ḥizām* **kola:n** *Mel.* 72, 1; *Rif.* 174: **Xwar.** XIV **kolaŋ** (*sic*) 'girth' *Qutb* 143: **Kom.** XIV 'girth' **kolan** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥizām* **kola:n** *Hou.* 11, 8; 14, 2: XIV ditto *Id.* 74: XV ditto *Kav.* 64, 3; *ḥizām* (**ayıl** and) **kolan** *Tuh.* 13a. 5: **Osm.** XVIII, in *Rūmī*, *tang-i asb* 'girth' *San.* 289v. 27; **kolaŋ** (spelt) in *Rūmī*, same as **kolan** *do.* 28.

kula:n 'the wild ass, *Equus hemionus*'. An early l.-w. in Mong. (*Haenisch* 71, *Kow.* 922) and in Pe., etc. *Doerfer* III 1574. S.i.a.m.l.g. except NE(?), see *Shcherbak*, p. 95. Cf. **tağı:. Uyğ.** XIV *Chin.–Uyğ. Dict. yeh ma* 'wild horse' (*Giles* 12,989 7,576) **kulan tağı** (misspelt *tam*) *Ligeti* 169; *R II* 974: **Xak.** XI **kula:n** *ḥimāru'l-waḥş* 'wild ass' *Kaş. I* 415; four o.o. translated *al-'ayr* 'wild ass': *KB* 284 (**bas-**); 5375 (**tağı:**): XIII(?) *Tef.* **kulan** 'wild ass' 217: XIV *Muh. ḥimāru'l-waḥş* **ku:la:n** *Mel.* 72, 8; *Rif.* 175: **Çağ.** XV ff. **kulan** *gūr xar* ditto *San.* 289v. 26: **Xwar.** XIV ditto *Qutb* 143: **Kıp.** *ḥimāru'l-waḥş* **kula:n** *Hou.* 11, 8: XIV ditto *Id.* 74; *Bul.* 10, 8: XV ditto *Kav.* 62, 7; *ḥimār* (**eşek** and) **kulan** *Tuh.* 13a. 4: **Osm.** XIV ff. **kulan** 'wild ass'; in several texts *TTS I* 477; *III* 467; *IV* 532 (everywhere *kolan*).

VUF **xulıŋ** Hap. leg.; no doubt a Chinese phr., *ho ling* or *hu ling*?. Cf. **barçın. Xak.** XI **xulıŋ** 'a word for silk of variegated colours (*'alā alwān şattā*) imported from China' *Kaş. III* 371.

kulun 'a foal' from birth to one year, younger than a **ta:y**, q.v. S.i.a.m.l.g.; see *Shcherbak*, p. 90. L.-w. in Pe., etc. *Doerfer* III 1423. **Türkü** VIII ff. *IrkB* 24 **(emig): Xak.** XI **kulun** *al-falw* 'foal' *Kaş. I* 404; o.o. translated *al-muhr* 'colt' *I* 215, 9; *II* 90, 11; translated *al-fulūw III* 92, 3: XIV *Muh. al-muhr* **kulu:n** *Mel.* 69, 12; *Rif.* 170: **Kıp.** XIII (*al-muhr* **ta:y**) *al-muhrū'l-ṣağīr* ('small') **ku:lun**, Dim. f. **ku:lunça:k** *Hou.* 12, 9: XIV **kulun** *al-fulūw Id.* 74: **Osm.** XIV ff. **kulun** (occasionally spelt **kulan**?) 'foal'; c.i.a.p. *TTS I* 496; *II* 665; *III* 487; *IV* 552.

?D **kalŋu:** Hap. leg., but cf. **kalŋu:la:-**; possibly a crasis of ***kalıŋğu:** Dev. N./A. fr. ***kalın-** Refl. f. of **kal-** in the sense of something that remains or stays by itself. **Xak.** XI **kalŋu:** *al-ṭufūw 'alā ra'sı'l-mā'* 'floating on the surface of the water'; hence one says **suvda: kalŋu:la:dı:** 'he floated (*ṭafā*) on the surface of the water' *Kaş. III* 379.

D **kılınç** Dev. N. fr. **kılın-**, 'act, deed, action', as opposed to **kılık** which means rather 'a course of action'; in Buddhist terminology normally translates Sanskrit *karma*, but in *U II* 8, 20 ff. *bhava*. N.o.a.b. **Türkü** VIII ff. Man. **yek kılınçıŋa** 'by his devilish actions' *Chuas. I* 17; **bu kılınçın** [özüti?] **boşunmağay** '[his soul?] will not be freed by this act' *TT II* 6, 31–2: **Uyğ.** VIII (after this my father the *xağān* died) **kara: boḍun kılınç**[ı: gap] 'the actions of the common people . . .' *Şu. N* 12: VIII ff. Man. **bu buyan eḍgü kılınç küçinte** 'by the strength of these meritorious and good deeds' *TT IX* 96; o.o. *do.* 100; *TT III* 11: Bud. **kılınç** in such phr. as **eḍgü kılınç** 'good deeds' and **ayığ kılınç** 'evil deeds' is very common *PP* 2, 1; 3, 7; 12, 3 etc.; *U III* 42, 2; 89, 17; *Index to TT I to V*, p. 37; *Suv.* 7, 11 (**oŋar-**): **Xak.** XI **kılınç** *al-xuluq* 'behaviour'; hence one says **eḍgü kılınç** 'good behaviour' and also the opposite; **kılınç** *tağannucu'l-mar'a wa dalāluhā* 'feminine coquetry (Hend.)'; one says to a woman **üküş kılınçlanma:** 'do not be such a coquette' *Kaş. III* 374; a.o. *II* 156 (**kılın-**): *KB* **kılınç** is common 42 (**kılık**), 105, 149, 181, 340 (**arkuk**), etc.: XIV *Muh.*(?) *xuluq wa ṭab'* 'behaviour, nature' **kılınç** *Rif.* 147 (*Mel.* 51, 14 **kı:lı:ğ**): **Xwar.** XIV **kılınç** 'action' *Qutb* 148 (and see **kılıç**): **Osm.** XIV to XVI **kılınç** 'action', etc. in several texts; **kılınç et-/eyle-** 'to behave coquettishly' *TTS I* 457; *II* 625; *III* 444.

D **kalŋuk** Hap. leg.; apparently crasis of ***kalıŋğuk**, Dev. N./A. fr. ***kalın-**, cf. **kalŋu:**; syn. w. **kıltık** but not connected etymologically. **Xak.** XI **kalŋuk** (MS. in error *kalıŋuk*) 'scurf' (*ḫazāzatu'l-ra's*), and also anything like fur or hide which is matted (*inqabaḍa*) by contamination with something viscid *Kaş. III* 383.

Dis. V. ĞLN-

D **kılın-** Refl. f. of **kıl-**; usually in a Pass. sense 'to be made, created', and the like, but in the early period also (of a child) 'to form its own character, to grow up'. S.i.a.m.l.g. **Türkü** VIII **inı:sı: eçı:sı:nteğ kılınmaduk erinç oğlı: kanı:nteğ kılınmaduk erinç** 'apparently the younger brothers did not grow up like their elder brothers or the sons like their fathers' *I E* 5, *II E* 5; (I myself, the Counsellor Toñukuk) **Tavğaç éliŋe: kılıntım** 'grew up for (i.e. as a subject of) the Chinese Empire' *T* 1; o.o. *I E* 1, *II E* 2 (**asra:**); *Ongin* 4: VIII ff. Man. **kentü tuğmış kılınmış** 'self-born and self-created' *Chuas. I*14: **Uyğ.** VIII ff. Bud. **sıŋırgelir oşuğluğ kılınıp** 'making as if to swallow him up' *U IV* 8, 19; **Çaştanı élig beğig sançğalı urğalı kılınıp** 'making as if to pierce and strike King Caştana' *do.* 40 ff.; o.o. *TT X* 359; *Suv.* 138, 18–19; 610, 7: Civ. **beg bolğalı kılındıŋ** 'you were making as if to become a *beg*' *TT I* 36; **kılınduk sayu iş büter** 'everything which you do for yourself succeeds' *do.* 138–9; a.o. *VII* 30, 3: **Xak.** XI **er teğme: kılınç kılındı:** *'amila'l-racul min kulli'l-'amal* 'the man did everything (possible)'; and if he wishes to do more than he should, one says to him **üküş kılınma:** 'do not overdo it' (*lā tucāwizu'l--ḥadd*) *Kaş. II* 156 (**kılınu:r, kılınma:k**); o.o. *I* 64, 13; 394, 19; 508, 3; *III* 20, 16: *KB* (do not treat life lightly) **eḍgü kılın** 'do good' (or make yourself good?) 1333; (look at the fair-haired beauty and) **kılın özke fāl** 'make him your mascot' 2468: XIII(?) *At.* (if you are a believer) **tawāḍu' kılın** 'behave humbly' 280; a.o. 414; *Tef.* **kılın-** forms Compound Pass. V.s with Ar. N.s 208: **Çağ.** XV ff. *San.* 298v. 3 (**kılıl-**): **Xwar.** XIV **kılın-** 'to do (for oneself); to be done' *Qutb* 147: **Kıp.** XIV **kılın-** *taxallaqa ma'ahu* 'to model oneself on someone'(?) *Id.* 74: **Osm.** XV and XVI **kılın-** 'to behave (in some way); to be made'; in two texts *TTS IV* 509.

D **kolun-** Refl. f. of **kol-**; survives only(?) in NW Kar. L., T. **kolun-** 'to ask for (something) for oneself' *R II* 593; cf. **kolunğuçı:**. **Uyğ.** VIII ff. Man. *TT III* 141 (**tüzüğü**): Bud. *Hüen-ts.* 231–2 (**kergeksiz**): **Xak.** XI **er ne:ŋ kolundı:** 'the man asked for (*sa'ala*) something (for himself)' *Kaş. II* 156 (**kolunu:r, kolunma:k**); a.o. *I* 22, 3.

D **kalnu:-** Hap. leg.; Intrans. Den. V. fr. **kalın**; cf. **kalna:ḍ-**. **Xak.** XI **yuvka: ne:ŋ kalnu:dı:** 'the flimsy thing became dense or thick' (*ṭaxuna . . . wa ğaluẓa*) *Kaş. III* 302 (**kalnu:r, kalnu:ma:k**).

D **kulna:-** Trans. Den. V. fr. **kulun**; n.o.a.b. Cf. **kulunla:-**. **Xak.** XI **kısra:k kulna:dı:** 'the mare foaled' (*natacat . . . falw*) *Kaş. III* 302 (**kulna:r, kulna:ma:k**); (in a note on **yéni:-**, q.v.) for a mare, since 'foal' is **kulun**, 'the mare foaled' (*natacat*) is **kısrak kulna:dı:**; one should say **kulunla:dı:**, but the shorter word is used because **-n-** and **-l-** come from the same point of articulation (*maxrac*) so that the two interchange and the word is shortened to this *III* 92, 5: **Kıp.** XIV **kulna-***walada filw* 'to foal' *Id.* 74.

D **kalna:ḍ-** Hap. leg.; Intrans. Den. V. fr. **kalın**; cf. **kalnu:-**. **Xak.** XI **yuvka: ne:ŋ kalnattı:** 'the flimsy thing became thick'(*ğaluẓa*); originally **kalna:ḍtı:** but assimilated *Kaş. II* 350 (**kalnatu:r, kalnatma:k**; *sic*, no doubt in error for **kalna:ḍur, kalnaḍma:k**).

Tris. GLN

?F **koluŋa** 'the young shoot of a plant or tree'; n.o.a.b. The word is not of a normal Turkish shape and may be an Indo-European (?Tokharian) l.-w. connected with I.E. ***gol-**

'branch'; Armenian *kolr* 'branch'; Tokharian B *kolyi* 'hair'. **Uyğ.** VIII ff. Man. *Wind.* 8–9 (**eḍeḍ-**); Bud. (I will create the roots, twigs, branches, and leaves of various flowers and fruits) **yana yeme ı tarığ koluŋasın** 'the young shoots of bushes and cereals' *Suv.* 529, 9.

D **kalınçu:** Dev. N./A. fr. ***kalın-**, cf. **kalŋu:, kalŋuk**; 'remainder, residue', sometimes in a pejorative sense. N.o.a.b. Cf. **kalınçsız. Uyğ.** VIII ff. Bud. Sanskrit *divasāvaśeṣeṇa* 'for the rest of the day' **künnüŋ kalınçusı üze:** *TT VIII G.*7; (in a list of demons who are unclean feeders) **kalınçu aşlığlar** 'eaters of residues' *U II* 61, 13; o.o. *Hüen-ts.* 306, (**sap-**) 2011 (**çö:b**; and further o.o. in note thereon); *USp.* 101, 12.

D **kulna:çı:** N.Ag. fr. **kulna:-**; (of a mare) 'in foal'. N.o.a.b. **Xak.** XI **kulnaçı: kısra:k** *al-'aqūq mina'l-xayl* 'a mare in foal' *Kaş. I* 491: **Kıp.** XIII *al-ḥicru'l-'uṣār* 'a mare in the tenth month of pregnancy' **ku:lna:çı:** (*?sic*, MS. *ku:nla:nçı:*) *Hou.* 12, 8; XIV **kulnaçı:** (unvocalized) *al-ḥicru'l-ḥāmil* 'a mare in foal' *Id.* 74.

D **kılınçlığ** P.N./A. fr. **kılınç**; used only with preceding qualifying Adj.; n.o.a.b. **Türkü** VIII ff. **a:ñı:ğ kılınçlı:ğ** 'evil doing' *Toy. III* IV. 2–3 (*ETY II* 178): **Uyğ.** VIII ff. Man.-A **eḍgü kılınçlığ** 'doing good works' *M I* 10, 3: Man. **eḍgü kılınçlığ ışlarığ ışlattıŋız** *TT III* 80; o.o. *do.* 113–17: Bud. **ayığ kılınçlığ** *PP* 62, 5; *U III* 53, 6 (ii); **eḍgü kılınçlığ iş** *TT IV* 12, 53; a.o.o.: Civ. **eḍgü kılınçlığ iş** *TT I* 53, 79: **Xak.** XI *KB* 340 (**arkuk**).

D **kalınçsız** Hap. leg.; Priv. N./A. fr. ***kalınç** (cf. **kalınçu:**). **Uyğ.** VIII ff. Bud. **kalınçsız** v.l. for **kalısız** *TT IV* 12, 60.

D **kolunğuçı:** Dev. N.Ag. fr. **kolun-**; 'beggar'. N.o.a.b.; perhaps a misreading of **koltğuçı:** (see **kolğuçı:**) but that word may be a misreading of this one. **Uyğ.** VIII ff. Bud. **irinç çığay buşıçı kolunğuçı tınlığlar** 'miserable poor alms-gatherers and beggars' *U III* 10, 4–5.

D **kolonluğ** Hap. leg.; P.N./A. fr. ***kolon** Dev. N. fr. **kol-**. **Uyğ.** VIII ff. Bud. [gap] **köŋülin bir kolonloğ köŋlin bu da:rnı boşğutup** 'teaching this *dhāraṇi* with a . . . mind and a prayerful(?) mind' *TT VIII K.*7.

D **kulunluğ** P.N./A. fr. **kulun**; 'having a foal'. S.i.s.m.l. **Xak.** XI **kulunluğ kısra:k** *ramaka mutlīya*, that is 'a mare which has a foal following her' (*yatlūhā*) *Kaş. I* 500.

D **kalıŋsız** Hap. leg.; Priv. N./A. fr. **1 kalıŋ**; 'without demanding a bride price'. **Uyğ.** IX *Suci* 7 (**1 kalıŋ**).

Tris. V. ĞLN-

D **kılınçlan-** Hap. leg.; Refl. Den. V. fr. **kılınç**; 'to be coquettish'. **Xak.** XI *Kaş. III* 374 (**kılınç**); n.m.e.

D **kulunla:-** Den. V. fr. **kulun**; (of a mare) 'to foal'. S.i.a.m.l.g. with some phonetic changes; cf. **kulna:-**. **Türkü** VIII ff. *IrkB* 5 (**2 bé:**): **Xak.** XI *Kaş. III* 92 (**kulna:-**); n.m.e.: **Kom.** XIV 'to foal' **kulunla-** *CCG*; *Gr.*

D **kalŋu:la:-** Den. V. fr. **kalŋu:**; pec. to *Kaş.* **Xak.** XI **er suvda: kalŋu:la:dı:** 'the man floated (*ṭafā*) on the surface of the water'; this happens when he kicks (*yarkuḍ*) his legs and moves his shoulders and is stationary (*qā'im*) being supported by the water *Kaş. III* 410 (**kalŋu:la:r, kalŋu:la:ma:k**; everywhere vocalized *kalıŋu:la:-*); a.o. *III* 379 (**kalŋu:**).

PUD **kalaŋur-** Hap. leg.; the etymological suggestions in the note on the passage are unconvincing, prob. a mis-spelling of ***kalŋur-** Intrans. Den. V. fr. **kalŋu:**, 'to float' or the like. **Uyğ.** VIII ff. Bud. (when I heard of your good health, that which could not be seen shone brightly, as if I had seen you in the flesh) **kalı[yu] kalaŋurdı köŋülümüz** 'our mind rose in the air (with joy) and floated there' *Hüen-ts.* 1878–9.

Dis. ĞLS

D **kulsığ** Dev. N. fr. ***kulsı:-** Simulative Den. V. fr. **kul**. N.o.a.b. **Xak.** XI **kulsığ er** 'a man whose character (*xulquhu*) resembles the character of a slave' *Kaş. I* 465; a.o. *III* 128, 19 (under **-sığ**, cf. **ersig**): *KB* **aḍırmazmen begsig yā kulsığ kişig** 'I do not distinguish between the lordly and the servile man' 809.

Tris. ĞLS

D **kalı:sız** Priv. N./A. fr. ***kalı:** Dev. N. fr. **kal-**; 'without a remainder, without exception', and the like. N.o.a.b. **Türkü** VIII **on ok boḍunı: kalı:sız taşıkmış** 'the On Ok (i.e. Western Türkü) people have taken the field in full force' *T* 30; a.o. *T* 33: **Uyğ.** VIII ff. Bud. (the rulers in all Jambudvīpa) **kalısız keltiler** 'came without exception' *U II* 22, 23; **alku nızvanılarığ ıḍl yokıŋa teğl kalısız öçürüp** 'suppressing all emotions without exception to the point of complete extinction' *TT IV* 12, 55–7; o.o. *do.* 60 (v.l. **kalınçsız**); *TT X* 129, 248; *Suv.* 49, 1; 137, 22; 138, 12 etc.

VUD **kolusuz** Priv. N./A. fr. **kolu:**; n.o.a.b. In the phr. **öḍsüz kolusuz** clearly 'untimely'; in the phr. **ülgüsüz kolusuz** it seems to mean rather 'not confined to a single short period; timeless, eternal'. **Uyğ.** VIII ff. Bud. (just as the sin of killing living things is grievous; the merit and good deed of not killing them) **ança ok ülgüsüz kolusuz tétir** 'is called equally immeasurable and eternal(?)' *Suv.* 21, 16–17; in *TT VI* 440 **kolusuz** is a v.l. for **ülgüsüz** in the phr. **ülgüsüz etöz bodısatv** 'the Bodhisattva with the immeasurable body'; o.o. *do.* 348–9 (**öḍsüz**), 439.

Dis. V. ĞLŞ-

D **1 kalış-** Co-op. f. of **kal-**; n.o.a.b. **Xak.** XI (after **2 kalış-**) also used when two men com-

pete in remaining behind (*fi'l-tark xalfa(n)*; MS. *xalqa(n)*) *Kaş. II* 109 (no Aor. or Infin.): **Çağ.** XV ff. **(kalın-)/kalış-** (both spelt) *wā pasmāndan ya'nī pāy kam āwardan* 'to stay behind, that is to run off' *San.* 275r. 8.

D **2 kalış-** Recip: f. of **kalı:-**; s.i.s.m.l. in NE(?) *R II* 245. **Xak.** XI **at adğır kalışdı:** 'the horses and stallions jumped at one another' (*tawāṯabat*) *Kaş. II* 109 (**kalışu:r, kalışma:k**).

D **kılış-** Co-op. of **kıl-**; n.o.a.b. **Xak.** XI **ol maŋa: ı:ş kılışdı:** 'he helped me to do something' (*fi'l-'amal*); also used for competing *Kaş. II* 109 (**kılışu:r, kılışma:k**): **Çağ.** XV ff. **kılış-** Co-op. f.; *bā yak dīgar kardan* 'to do (something) together' *San.* 298r. 29 (quotns.): **Xwar.** XIV **bir birinizke ḥasad kılışmaŋız** 'do not envy one another' *Nahc.* 412, 6.

D **koluş-** Hap. leg.?; Recip. f. of **kol-**. **Xak.** XI **ola:r ikki: kı:z koluşdı:** 'they asked one another for a daughter in marriage' (*xaṭaba*; MS. *ḥaṭaba* in error); also used when two men ask (*sa'ala*) one another for something *Kaş. II* 109 (verse; no Aor. or Infin.).

Mon. ĞM

ka:m 'sorcerer, soothsayer, magician', and the like. Survives only(?) in NE, most languages *R II* 476. L.-w. in Pe., *Doerfer* III 1409. Cf. **kamla:-**. **Uyğ.** VIII ff. Man.-A (physicians will not be able to heal him) **takı kamağ kamlar térlep neŋ tirgürmegey** 'and all the sorcerers when they assemble will certainly not bring him back to life' *M I* 15, 8–9; o.o. *do.* 33, 17–18 (**teŋrilik**), 22; *Man.-uig. Frag.* 400, 9 etc.: Bud. **yekke içgekke kamka tapığçı tınlığlar üküş** 'worshippers of demons (Hend.) and sorcerers are numerous' *TT VI* 017–18: **Xak.** XI **ka:m** *al-kāhin* 'soothsayer' *Kaş. III* 157; three o.o.: *KB* **kerek tut otaçı kerek erse kam** 'get a physician or, it may be, a sorcerer' 1065; **bu dunyā kamı** 'the sorcerer of this world' (cannot cure it) 2002; o.o. 3873, 5244: XIII(?) *Tef.* (you are not) *kāhin ya'ni* **xam** 346: XIV *Muh. al-'arrāf* ('sorcerer') *wa'l-kāhin* **ka:m** *Mel.* 5, 2; *Rif.* 75; *al-'arrāf wa'l-mu'azzim* ('snake-charmer') **ka:m** 58, 5; 156: **Çağ.** XV ff. **kam** *ṭabīb wa mu'ālic wa ḥakīm wa dānişmand* 'physician, healer, sage, wise man' *San.* 276v. 7: **Kom.** XIV 'female exorciser' **kam katun** *CCG*; *Gr.*: **Kıp.** XIV **kam** *al-ṭabīb Id.* 75: XV *dāya* properly 'midwife, foster mother', here perhaps 'witch' **kam** *Tuh.* 15a. 13.

1 ko:m 'camel's pack-saddle'. S.i.a.m.l.g. (SW Tkm. **ğo:m**) in the same meaning or for 'the pad on such a saddle; the fat on a camel's back'. **Xak.** XI **ko:m** *qatabu'l-ba'ir* 'a camel's pack-saddle'; it is made as follows, the camel's back-cloth (*ḥils*) is taken and stuffed with straw, and both side pockets of it (*ḥawālayhi*) are thus raised to the level of the hump; it is called **tevey ko:mı:** *Kaş. III* 136: **Kıp.** XIII *al-ḥidāca wa'l-barda'a* 'camel saddle, pack-saddle' **kom** *Hou.* 5, 16.

2 ko:m 'wave'. Survives in NE Alt. **kom** *R II* 667; SW Tkm. **ğo:m**. **Xak.** XI **ko:m** *mawcu'l-mā'* 'a wave' *Kaş. III* 137 (verse): XIV *Muh. al-mawc* **ko:m** *Mel.* 77, 3; *Rif.* 180: **Kom.** XIV 'wave' **kom** *CCG*; *Gr.*: **Kıp.** XIII *al-mawc* **kom** *Hou.* 5, 15: **Osm.** XVII **kom** 'wave, storm' *TTS I* 496 (*kum*).

kum 'sand'. S.i.a.m.l.g. L.-w. in Pe., etc. *Doerfer* III 1525. **Uyğ.** VIII ff. Man. *M III* 37, 3–5 (ii) (**3 al**): Bud. **yéri kumı alku kümüş** 'its soil and sand were all silver' *PP* 36, 6–7; **kum sanınça burxanlar** 'Buddhas as numerous as (grains of) sand' *U III* 57, 12; o.o. *Hüen-ts.* 321–3 (**tepit-**); *Kuan.* 84, etc.: **Çiğil** XI **kum** *al-raml* 'sand'; the Oğuz do not know this word *Kaş. I* 338; seven **Xak.** o.o. translated *al-raml*, *al-turāb* 'dust', or *al-'ānik* 'a heap of sand': *KB* (the mind of an ignorant man is) **kum teg** 'like sand' 975; (this man's soul) **kuruğ kumka okşar** 'is like dry sand' 3626: XIII(?) *At.* **sanarmu eğiz kum uşak taş sanı** 'can one count (the grains in) a high sand-bank or small pebbles?' 60: *Tef.* **kum** 'sand' 217: XIV *Muh. al-raml* **ku:m** *Mel.* 75, 1; *Rif.* 178: **Çağ.** XV ff. **kum** *rig-i narm* 'soft sand' *San.* 290r. 29 (quotn.): **Kom.** XIV 'sand' **kum** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-raml* **kum** *Hou.* 5, 15: XIV ditto *Id.* 75; *Bul.* 4, 10: XV ditto *Kav.* 58, 14; *Tuh.* 16b. 5.

Mon. V. ĞM-

kam- 'to strike down'; more vaguely 'to lower'; n.o.a.b.; cf. **kamçı:**. **Uyğ.** VIII ff. Bud. **anta ok yérde kamdı** 'and then beat him to death on the ground' *U II* 27, 24–5: **Xak.** XI **ol anı: kamdı:** *ḍarabahu fa-aṭxanahu wa awbaqahu* 'he beat him unmercifully, beat him to death' *Kaş. II* 27 (**kama:r, kamma:k**); o.o. *III* 230, 18 (**tığ-**); 382, 11 (misvocalized *kum-*): *KB* **kamdı köz** 'he lowered his eyes' 5799: **Xwar.** XIV **kamar köz** *MN* 108.

kom- Hap. leg.; homophonous w. **2 ko:m.** **Xak.** XI **su:v komdı:** *māca'l-mā'* 'the water was covered with waves' *Kaş. II* 27 (**koma:r, komma:k**).

Dis. V. ĞMA-

kama:- the basic meaning seems to be 'to suffer discomfort' or the like, hence (of the eyes) 'to be dazzled'; (of the teeth) 'to be set on edge'. Survives only(?) in NC Kır., Kzx., but see **kamaş-**. As the Aor. of this word and **kam-** are identical and as both are used with **köz**, it is not always certain which V. is concerned. **Xak.** XI **kö:z kama:dı:** 'his eyes were dazzled' (*ismadarrat*) by the glare of the sun; and one says **anıŋ tı:şı: kama:dı:** 'his teeth were set on edge' (*kalla*) by eating something sour *Kaş. III* 272 (**kama:r, kama:ma:k**; prov.); o.o. *I* 340, 3 ('to be dazzled'); *II* 311, 19 (same prov.): *KB* **yüzi körklüg erdi körüp köz kamar** 'his face was so beautiful that any eyes that see it are dazzled' (or anyone who sees it lowers his eyes) 464 (and see **kam-**): **Kom.** XIV 'to be dazzled' *CCG*; *Gr.*:

Osm. XVI **kama-** 'to blunt (Trans.; the point of a nail)'; in several texts *TTS I* 407; *IV* 457.

VU **komı:-** 'to long for (something)'; n.o.a.b. There is obviously no connection with the word in *Tef.* and *Nahc.* which clearly means 'to shine'. **Xak.** XI **er evine: komı:dı:** *naṣaṭa'l-racul wa'rtāḥa ṣawq ila baytihi* 'the man travelled about and felt a longing for his home'; also used of anyone who longs (*iştāqa*) for something and sets his heart (*hāca qalbahu*) on it *Kaş. III* 273 (**komı:r, komı:ma:k**); **er komı:dı:** (MS. in error *komındı:*) 'the man desired (*hāca fi*) something' *II* 324, 7: *KB* **takı arzuladı komıdı köŋül** 'and his heart desired and longed for him' 3854; o.o. 3854–7: (XIII(?) *Tef.* (he told him to put his hand in his pocket, and when he had done so and drew it out again) **elğindin nür komıdı** 'light shone from his hand' 212: **Xwar.** XIV **koman-** (*sic*, spelt *koma:n-*) 'to long for', seems to be a Refl. f. of this V. *Qutb* 143; **yüzi tolun ay teg komıyur** 'his face shines like the full moon' *Nahc.* 23, 6; o.o. *do.* 9, 8; 54, 7; 102, 5).

Dis. ĞMC

kamıç 'ladle'. Survives with minor phonetic changes in NE Koib., Küer., Sag. *R II* 486 and Khak. Cf. **çömçe:, kaşık. Türkü** VIII ff. (a devout old woman stayed behind in a deserted camp) **yağlığ kamıç bulu:pan** (so read) 'she found a greasy ladle' (and kept alive by licking it) *IrkB* 13: **Xak.** XI **kamıç** *al-miğrafa* 'ladle' *Kaş. I* 359; two o.o.: XIV *Muh.*(?) *al-miğrafa* **kamıç** *Rif.* 169 (only): **Kıp.** XIV **kamuç** (*sic*) *al-miğrafa*; *wa 'urribat bi'l-cumcā* 'Arabicized as *cumca*' *Id.* 76.

D **kamçı:** Dev. N. (properly N.Ag.) fr. **kam-**; 'a whip'. S.i.a.m.l.g.; cf. **berge:**. L.-w. in Pe., etc. *Doerfer* III 1527. **Uyğ.** VIII ff. Civ. **kamçı yép** 'having been flogged' *H I* 181; **kamçı berge yép** ditto *USp.* 55, 34: **Xak.** XI **kamçı:** *al-sawṭ* 'a whip'; **kılıç kamçı:** *al-mi'wal*, that is 'a whip containing a sword': **kamçı:** 'the penis (*qaḍīb*) of a horse, bovine, or camel', but usually used of a horse; one says **at kamçı:şı:** *Kaş. I* 417: XIII(?) *Tef.* **kamçı** 'whip' 197: XIV *Rbğ.* ditto *R II* 494 (quotn.); *Muh. al-miqra'a* 'whip' **kamçı:** (*-c-*) *Mel.* 11, 6–7; 72, 1; *Rif.* 85, 174: **Çağ.** XV ff. **kamçı** (spelt; 'with -ç-') 'a well known kind of whip' (*tāziyāna*) (quotn.); in Ar. *sawṭ*; in the Qalmāqī language *mīlā* (*Kow.* 2025 *milağa*), and in the language of Rūs *pilēt*(*plet'*) *San.* 276v. 7: **Xwar.** XIV **kamçı** 'whip' *Qutb* 130; *MN* 72: **Kom.** ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-miqra'a* **kamçı:** (-ç-) *Hou.* 14, 6: XIV **kamçı:** (-c-) *al-mixsara* 'rod, stick' *Id.* 75: XV *al-miqra'a* **kamşı:** (*sic*) *Kav.* 64, 4; *Tuh.* 33b. 12 (also **çokmar**).

Tris. ĞMC

D **kamıça:k** Hap. leg.; Dim. f. of **kamıç. Xak.** XI **kamıça:k** *al-da'mūṣ* 'tadpole' *Kaş. I* 487.

D **kamçı:ğu:** Den. N. fr. **kamçı:**. Survives only(?) in NE Tel. **kamçu:** (Şor **kamça**) 'gangrene' *R II* 495. **Xak.** XI **kamçı:ğu:** 'a swelling (or blotch, *baṭra*)' which appears on the lips or fingers as the result of a violent blow, a skin irritation or fever *Kaş. I* 491: XIV *Muh.*(?) *al-niqris* 'a rheumatic or gouty swelling' **kamçığu:** (MS. *kamcağu:*) *Rif.* 164 (only).

D **kamçılığ** P.N./A. fr. **kamçı:**; s.i.s.m.l. with some phonetic changes. **Xak.** XI *KB* **kör arslan münüğli kılıç kamçılığ** 'see, riding a lion and using a sword for a whip' 2354.

Tris. V. ĞMC

D **kamıçla:-** Hap. leg.; Den. V. fr. **kamıç. Xak.** XI **ol mü:ŋ kamıçla:dı:** 'he ladled out (*ğarafa*) the broth with a ladle' *Kaş. III* 331 (**kamıçla:r, kamıçla:ma:k**).

D **kamçı:la:-** Den. V. fr. **kamçı:**; 'to whip, flog'. S.i.s.m.l. **Xak.** XI **er atın kamçı:la:dı:** 'the man flogged (*sāṭa*) his horse' *Kaş. III* 352 (**kamçı:la:r, kamçı:la:ma:k**).

Dis. ĞMD

F **kamdu:** Hap. leg.; 'a currency note'; no doubt a Chinese phr., *kan* (Middle Chinese *kam*) *tu* (M.C. *du*) or the like. **Xak.** XI **kamdu:** 'a piece of linen (*qita'a kirbās*) four cubits by one span in dimension, sealed with the seal of the Uyğur *xān* and used in commercial transactions' (*bihā biyā'ātuhum*); when it becomes worn and tattered, it is patched up (*yuraqqa'*) every seven years, washed, and resealed *Kaş. I* 418.

Dis. V. ĞMD-

D **kamat-** Hap. leg.; Caus. f. of **kama:-. Xak.** XI **kü:n kö:züğ kamattı:** 'the sun dazzled (*ḥayyarat*) the eyes with its glare'; and one says **açığ avya: tı:şığ kamattı:** 'the sour quince (or something else) set the teeth on edge' (*akalla . . . al-sinn*) *Kaş. II* 311 (**kamatu:r, kamatma:k**; prov. containing **kama:-**); a.o. *I* 515, 6.

PUD **kamıt-** n.o.a.b.; the first syllable is not vocalized in the Fergana and Cairo MS. and in 802 seems to be spelt *kayıt-* in the first; in the Vienna MS. it is spelt *kımıt-*; it is, however, best explained as a Caus. f. of **kam-** in the sense of 'to cause to throw down'. **Xak.** XI *KB* (every three-legged (stool) is incapable of leaning (**emitmez**)) **üçegü turur tüz kamıtmaz bolur** 'the three (legs) stand even and cannot make it throw (the person seated on it) down' 802; (if one of the three legs lean) **ikisi kamıtar uçar ol eri** 'it makes the (other) two throw the man down and he goes flying' 803.

VUD **komıt-** Caus. f. of **komı:-**; 'to cause (someone) to long for (something)', and more indefinitely 'to arouse, inspire (someone)'. N.o.a.b. **Xak.** XI **üdig meni: komıttı:** *hayyacanī'l-ṣawq ilā'l-maḥbūb awi'l-waṭan* 'longing (for my beloved or my home) aroused me' *Kaş. II* 311 (**komıtu:r, komıtma:k**; verse); **oğul meni evke: komıtğa:n** 'the boy constantly makes me long (*muṣawwiqī*) for my home (etc.)' *I* 515; o.o. *I* 69, 8; *II*

324, 7: *KB* (a man must be violent to pierce the enemy's ranks) **yitilik kerek keḍ komıtsa erig** 'he must be alert to arouse the men properly' 2328; **komıtsa köŋül kör yoritsa kişig** 'if he arouses men's minds and sets them in motion' 3701.

D **kamtur-** Hap. leg.; Caus. f. of **kam-**. **Xak.** XI **ol anı: urup kamturdı:** 'he ordered someone to beat him until he almost died and became speechless' (*kāda an yahlik wa xafata minhu ṣawtuhu*) *Kaş. II* 191 (**kamturur, kamturma:k**).

D **komtur-** Hap. leg.; Caus. f. of **kom-**. **Xak.** XI **yé:l su:vuğ komturdı:** 'the wind raised waves (*amāca*) on the water' *Kaş. II* 192 (**komturur, komturma:k**).

Dis. ĞMĞ

F **kamağ** (?**xamağ**) 'all'; an early l.-w. fr. Middle Persian *hm'g* (*hamāg*). The earliest indisputable evidence for initial **k-** is in the Man. Syriac script, the Runic and Uyğ. letters used might equally well represent **x-**, but there is no indisputable occurrence of **x-**. In the Man. Syriac and Uyğ. scripts the word is usually spelt in the Iranian form *kmğ* or *kma:ğ*; the form **kamuğ** with labial vowel attraction does, however, occur as early as Türkü VIII ff. Survives as **kamık/xamıx** in several NE languages and **kamu** in SW Osm. Cf. **barça:** etc. **Türkü** VIII **kara: kamağ boḍun** 'all the common people' *I E* 8, *II E* 8; **kamağı: yeti: yüz er bolmış** 'they became 700 men in all' *I E* 12, *II E* 11; a.o. *I E* 18: VIII ff. **kamağ üze: yaruk boltı:** 'it became light over everything' *IrkB* 26; **kara: kamağ süsı:** 'his whole army' *do.* 63; o.o. *do.* 53; *Tun. IV* 7 (*ETY II* 96); *Toy. III* 2r. 7–12 (*II* 179); **kamu:ğ** (*sic*) **taşlarıŋ** 'of all the stones' *Toyok* 12 (*II* 58): Man. **kamağ yér üzekinıŋ** 'of everything on earth' *Chuas.* 45; o.o. *do.* 194, etc.; *TT II* 6, 9 etc.; **kamağağ alapaḍturur** 'he weakens all' *M III* 11, 12 (i): **Uyğ.** IX **kamağ** (on fragments) *III A* 11; *B* 2 (*ETY II* 37–8): VIII ff. Man. **kamağ** *Wind.* 6, 28; **kamığ** (*sic*) *TT III* 35, 114; **kamığun** ?Collective f. *do.* 61, 125; *IX* 66: Bud. **kamağ** and the ?Collective f. **kamağun** are common *U II* 65, 27; *III* 42, 13; *PP* 14, 8 etc.; *TT IV* 4, 16; 10, 28 etc.; *V* 24, 63; 26, 81: Civ. **kamağ** is common in *TT I*: XIV *Chin.–Uyğ. Dict.* 'all' **kamağ** *Ligeti* 161: **Xak.** XI **kamuğ** a Particle (*ḥarf*) meaning *al-kull* 'all'; hence one says **kamuğ kişi: tü:z erme:s** 'all men are not equal' *Kaş. I* 376; about 60 o.o.: *KB* **kamuğ** 'all' is very common, 4 etc.: XIII(?) *At.* **kamuğ törlüg işde** 'in all kinds of things' 115; a.o.o.; *Tef.* **kamuğ/kamu** 196–7: **Çağ.** XV ff. **kamuk** *kamusı cumlası ma'nāsına* 'all of them' *Vel.* 324; **kamuk** *camī'* 'all' *San.* 276v. 13 (quotns.): **Xwar.** XIII **kamu** '*Alī* 12: XIII(?) **kamağ** *Oğ.* 14: XIV **kamuğ** *Qutb* 130; *Nahc.* 260, 10; **kamuk** *MN* 43 etc.: **Kıp.** XIV **kamuğ** *al-camī'* *Id.* 75: **Osm.** XIV ff. **kamu** 'all, everyone'; c.i.a.p. *TTS I* 407; *II* 569; *III* 399; *IV* 457.

VU?D **komuk** Hap. leg.; second syllable unvocalized; perhaps Intrans. Dev. N./A. fr. **kom-** in the sense of 'something that comes in waves'. *Kaş.* also lists the well-known tribal name **Kumuk** describing it as 'the name of one of the *beg*s who was a friend of mine'. Cf. **kı:ğ** etc. **Xak.** XI **komuk** *rawṯu'l-faras xāṣṣata(n)* 'dung', more particularly horse dung *Kaş. I* 383.

kamğı: n.o.a.b., but cf. **kamğır-**. **Xak.** XI anything which is 'shrunken (or creased) and crooked' (*inzawā wa a'wacca*) is called **kamğı:**; hence 'a man whose mouth is distorted by a paralytic stroke' (*allaḏī bihi laqwa*) is called **kamğı: yü:zlüg** *Kaş. I* 426: **Kom.** XIV 'crinkled, crooked' **kamov** *CCG*; *Gr.* (no doubt a later form of the same word).

D **kamğa:k** Dev. N. (connoting habitual action) fr. **kam-**; lit. 'constantly throwing (or being thrown?) to the ground'; the word used for various plants the chief characteristic of which is that either their seeds, or the whole plants, are carried long distances by the wind; in the Soviet dicts. the normal translation is *perekati-pole*. Survives in SE Tar. **kamğak** 'salt-wort, *Salsula oppositifolia*' *R II* 490; Türki **kamğak** 'salt-wort, *Salsula collina*' *Shaw* 223; *BŞ* 464: NC Kır. **kamğak**; Kzx. **kaŋbak.** **Uyğ.** VIII ff. Bud. (I am like) **kamğak kendirke tayaklıkın köntülmiş** 'a salt-wort supported by a hemp plant' *Hüen-ts.* 1948: Civ. **kamğak barır teg eḍiŋ kétti** 'your property has disappeared as a salt-wort goes away (with the wind)' *TT I* 95–6: **Xak.** XI **kamğa:k** *al-ṭumām* 'a light grass, *Panicum dichotomum*' *Kaş. I* 475: **Çağ.** XV ff. **kamğak** (spelt) 'a kind of plant like a wormwood bush' (*būta-i yāwṣān*) which is tangled and convoluted, with a very light weight; a gentle breeze rolls it (*ğalṭanad*) across the plains *San.* 276v. 9 (quotns.): **Xwar.** XIV **kamğak** 'camel thorn' and the like *Qutb* 130: **Kıp.** XIII 'a dry tangled thorn bush (*al-ṣawk*) which is rolled about by the wind' **kamka:k** (*sic*); anyone featherbrained is called in derision **kamka:k başlu:** that is 'with a brain as light as *kamka:k*' *Hou.* 9, 1.

?F **kumğa:n** 'jug, water bottle, flask', and the like; s.i.m.m.l.g. as **kumğan** and the like. No obvious etymology, perhaps a corruption of Ar. *qumquma*. **Xak.** XI **kumğa:n** *al-qumquma* 'jug, flask' *Kaş. I* 440; (under **2 turma:**) the Turks call *al-qumquma* **kumğa:n** but the Oğuz use the Pe. word **aftabı:** *I* 432; a.o. *II* 353 (**yalrıt-**).

Dis. V. ĞMĞ-

D **kamğır-** Hap. leg.; Intrans. Den. V. fr. **kamğı:**. **Xak.** XI **anıŋ yü:zi: kamğırdı:** 'his face was almost distorted by paralysis' (*kāda an yata'awwac wa yulqā*); also used for anything that tends (*arāda*) to be distorted' *Kaş. II* 194 (**kamğıra:r, kamğırma:k**).

Tris. ĞMĞ

D **kamağun** See **kamağ.**

Tris. V. ĞMĞ-

VUD **komukla:-** Hap. leg.; Den. V. fr. **komuk**. **Xak.** XI **at komukla:dı:** 'the horse staled' (*rāṭa*); (also used for being related to **Kumuk** which is a man's name) *Kaş. III* 339 (**komukla:r, komukla:ma:k**).

Dis. ĞML

F **kumla:k** 'Hop plant, *Humulus lupulus*.' L.-w. of Germanic origin found in various forms in many Germanic, Scandinavian, Slavonic, and Finno-Ugrian languages, the earliest form being VIII–IX Latin *humlo, humulo*; der. fr. a Germanic V. meaning 'to creep'; lit. 'the creeping plant'. Survives in NE Alt. **kumdak**; NC Kır., Kzx. **kulmak**; NW Tat. **kolmak**; Bashkir **komalak**; Çuv. **xămla.** **Kıp.** XI **kumla:k** 'a plant like the bean (*al-lablāb*) which grows in the Kıp. country'; a drink mixed with honey is made from it; when the plant is put on board a ship, the sea develops waves (*yamūc*), and gets so stormy that it almost drowns the people on board *Kaş. I* 475 (cf. 2 **ko:m**); XIV (after **ça:kır** 'wine') 'and they have another drink made of fermented (*al-muğallā*) honey into which they put a thing from the plant, which is like the top of a sugar-cane (*ru'usu'l-qaṣab*); it is called **kumla:k**; this is more intoxicating than grape wine and they prefer it' *Hou.* 16, 6.

D **kumlığ** P.N./A. fr. **kum**; 'sandy'. S.i.a.m.l.g. w. some phonetic changes. **Uyğ.** VIII ff. Civ. **kumluğ vaxarlığ** 'belonging to the monastery (Sanskrit *vihāra*) in the sands' *USp.* 30, 11.

Dis. V. ĞML-

D **kamıl-** Pass. f. of **kam-**; lit. 'to be struck down', but usually more vaguely 'to fall to the ground'. N.o.a.b. **Uyğ.** VIII ff. Bud. (the king . . .) **ölüg teg kamılu tüşti** 'fell to the ground and lay like a corpse' *PP* 61, 7; **ögsirep tınsırap kamıldılar** 'they fell to the ground unconscious and not breathing' *Suv.* 619, 18; o.o. *do.* 625, 12–14 (**tokıtıl-**); *U III* 33, 14–16 (**étiğ**); *do.* 60, 7 (ii): **Xak.** XI **er kamıldı:** 'the man lay prone' (*iḍṭaca'a*) *Kaş. II* 135 (**kamlu:r** (*?sic*), **kamılma:k**; vocalized *kamul-*): XIII(?) *At.* **qawī erse kamlur kaçar quwwatı** 'if a man is strong, (in the end) he is thrown to the ground and his strength leaves him' 196: **Kom.** XIV 'to stagger, totter' **kamal-** (*sic*) *CCG*; *Gr.*

D **kamla:-** Den. V. fr. **ka:m**; 'to act as a *ka:m*, make magic', and the like. Survives in several NE languages as **kamda-/kamna-** *R II* 490–1. **Türkü** VIII ff. *IrkB* 12 (**erklig**): **Çağ.** XV ff. **kamlamışı** in the *Istilāḥat-i Muğūl* (see *San.*, p. 13) *ṭabābat wa mu'ālica* 'medical treatment, healing' *San.* 276v. 11 illustrated by Pe. quotn.): **Kıp.** XIV **kamla-** *ṭabba* 'to practise medicine' *Id.* 75; *ṭayyaba* 'to heal' *Bul.* 58r.

Tris. ĞMR

F **xuma:ru:** 'legacy, memento', etc.; no doubt a l.-w., prob. Iranian. N.o.a.b. **Uyğ.** VIII ff. Bud. (the Prince gave generous presents to the 500 mendicants and) **barçaka xumaru** (or **kumaru**?) **sav koḍtı** 'addressed (these) parting words to them all' (a speech follows) *PP* 76, 2: **Xak.** XI **xuma:ru:** *al-mīrāṯ bi-'aynihi* 'a legacy' in the exact sense of the term, one says **bu:nı: atamdın xuma:ru: buldım** 'I received this from my father as a legacy': **xuma:ru:** 'a memento in the form of goods' (*taḏkira mina'l-amwāl*); it is the custom of the Turks when one of the notables (*al-akābira*) of the kingdom dies for some precious (*nafis*) object from his property to be set aside for the king, and it is called **xuma:ru:**, that is a memento of him; it is also used as a masculine or feminine Proper Name; similarly a traveller leaves something as a memento with his neighbours and that is called **xuma:ru:** *Kaş. I* 445; a.o. *III* 440, 19: *KB* **kumaru** (so spelt) is fairly common; in 269–70 (**ölüg**) good customary laws are 'a legacy' (**kumaru**) from the dead to the living; in 1150 Aytoldı gives many **kumaru** to his friends; in 1341 a parting speech is given **kumaru atı** 'the name of *kumaru*'; Chapter 23 (1342 ff.) relates to Aytoldı's **kumaru bitig** 'will': XII(?) *KBVP* 53 (**koḍun-**).

kumursğa: 'ant'; an old animal name ending in **-ğa:**. S.i.m.m.l.g., not SE or SW?. Cf. **çüme:li:, karınçğa:. Türkü** VIII ff. **kumu:rsğa:** 'ants' (eat an old ox) *IrkB* 37: **Çağ.** XV ff. **kumursğa** (spelt) *mūrca* 'ant' *San.* 290v. 11: **Xwar.** XIII **kumurşka** 'ant' *'Ali* 48: XIV **kımırsa** (*sic*) *Quṭb* 148: **Kıp.** XIII *al-naml* 'ant' **kumurska:** (unvocalized; **Tkm. karınca:**) *Hou.* 11, 19: XIV **kumursğa:** ditto *Id.* 75; ditto **kımırsağı:** (*sic*) *Bul.* 11, 5: XV ditto **kumruska** (*sic*) *Tuh.* 36b. 2.

Tris. V. ĞMR-

DF **xuma:ru:lan-** Hap. leg.; quoted only in a grammatical section. Refl. Den. V. fr. **xuma:ru:**. **Xak.** XI **er xuma:ru:landı:** 'the man received a precious object (*ḏaxīra*) from the property of his friend or someone else' *Kaş. III* 205, 17; n.m.e.

Dis. ĞMŞ

kamış 'reed, cane, rush', and the like; s.i.a.m.l.g., in Çuv. **xămăl.** L.-w. in Pe. etc., *Doerfer* III 1530. **Türkü** VIII ff. *IrkB* 10, 38 (**ara:**): **Uyğ.** VIII ff. Bud. **iki kamış sış kılıp** 'sharpening two reeds to a point' *PP* 57, 8; a.o. *U III* 20, 10: Civ. (if a man chokes, you should pound the mixture and) **boğuzıŋa yürser** (*sic* for **ürser**) **kamış birle** 'blow it into his throat through a reed' *H I* 185: XIV *Chin.–Uyğ. Dict. chu* 'bamboo' (*Giles* 2,316; misread by *R.* as *tzŭ* 'twin' 12,319) **kamış** *Ligeti* 161; *R II* 487: **Xak.** XI **kamış** *al-qaṣab* 'a reed' *Kaş. I* 369; o.o. *I* 438 (**sarğa:n**); *III* 193 (**kıytur-**); 391 (**sıŋ-**): XIV *Muh. al-qaṣab* **kamış** *Mel.* 78, 9; **kamı:ş** *Rif.* 182: **Xwar**

XIV **kamış** 'reed, (sugar-)cane', etc. *Qutb* 130: **Kom.** XIV 'reed, rush' **kamış** *CCG*; *Gr.*: **Kıp.** XIV *al-qaṣab* **kamış** *Bul.* 8, 5: XV ditto *Kav.* 63, 15; *Tuh.* 28b. 10.

D **kamşa:ğ** Hap. leg.; Dev. N./A. fr. **kamşa:-**; 'insecure'. **Türkü** VIII *I N* 3 (**2 éllig**).

VU?F **kumşuy** Hap. leg.; prob. a l.-w., ? Chinese. **Xak.** XI **kumşuy** 'a louse (or tick, *al-ḥalama mina'l-qirdān*) which is full of blood'; used metaph. of a man who suffers from retention of urine and cannot urinate *Kaş. III* 241.

Dis. V. ĞMŞ-

D **kamaş-** Co-op. f. of **kama:-** in the sense that the whole of the Subject is involved; s.i.m.m.l.g. meaning (of the teeth) 'to be set on edge'. **Xak.** XI **tı:ş kamaşdı:** 'the teeth were set on edge by eating a sour quince and the like' *Kaş. II* 111 (**kamaşu:r, kamaşma:k**) a.o. *II* 110, 5: XIII(?) *Tef.* **kamaş-** (of the eyes) 'to be dazzled' 116: **Çağ.** XV ff. **kamaş-**' of the teeth 'to be set on edge' (*kund şudan*); of the eyes 'to be dazzled' (*xīra şudan*); the verb cannot be used except with teeth or eyes as the Subject *San.* 276v. 16 (quotns.): **Kıp.** XIV **kamaş-** 'to be dazzled' (*inbahara*) by the sun, so that one can hardly look towards it, as happens to a man with ophthalmia *Id.* 75: XV *kalla* **kamaş-** *Tuh.* 31b. 3.

D **komış-** Hap. leg.; Co-op. f. of **kom-** in the sense that the whole of the Subject is involved. **Xak.** XI **ola:r ı:şka: komışdı:** 'they rejoiced (*ihtazzū*) in the work and took pleasure (*naşaṭū*) in it'; the origin is the phr. **su:v komuşdı:** (*sic*) 'the waves swelled (*hācati'l-mawc*) in every direction' *Kaş. II* 111 (**komuşu:r, komuşma:k** *sic*).

D **kamşa:-** Den. V. fr. **kamış** in the metaph. sense of 'to move or sway' like reeds in the wind; n.o.a.b. **Türkü** VIII ff. *IrkB* 16, etc. (**1 tur-**): **Uyğ.** VIII ff. Man.-A *M III* 9, 15 (ii) (**çokra:-**): Bud. *TT X* 164, etc. (**tepre:-**).

D **kamşat-** Caus. f. of **kamşa:-**; 'to shake (something); to allow (one's feet) to waver, or (one's thoughts) to stray'. N.o.a.b. **Türkü** VIII *I N* 7, *II E* 30 (**aḍak**): VIII ff. Man. *Chuas.* 187 (**orun**): **Uyğ.** VIII ff. Man. *Wind.* 16 (**beḍüklentür-**).

Tris. ĞMŞ

D **kamışlığ** P.N./A. fr. **kamış**; 'full of reeds (etc.), covered with reeds (etc.)'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **tolp etözleri kamışlığ viçin t[eg] turğınç** (*sic*, ?read **tarkınç**) **ara örtenür** 'all their bodies are burnt in confusion(?) like waving(?) reeds' *TM IV* 254, 72 (**vîçin** Hap. leg.; perhaps Sanskrit *vici* 'wave'): **Xak.** XI **kamışlığ yé:r** 'a piece of ground forming a reed-bed' (*al-maqṣaba*) *Kaş. I* 495: **Çağ.** XV ff. **kamışlığ** (*sic*, but prob. the Çağ. f. of an A.N. in **-lık**) *nayistān* 'reed-bed' *San.* 276v. 15: (**Xwar.** XIV **kamışlağ** (*sic*) 'reed-bed' *Qutb* 130).

Tris. V. ĞMŞ-

D **kamışlan-** Hap. leg.; Refl. Den. V. fr. **kamış. Xak.** XI **yé:r kamışlandı:** 'the ground became a reed-bed' (*maqṣaba*) *Kaş. II* 268 (**kamışlanu:r, kamışlanma:k**).

Dis. ĞMZ

kımız 'fermented mare's milk, koumiss'; s.i.a.m.l.g.; l.-w. in Pe. and many other languages, *Doerfer* III 1529, in Russian *kumys*, fr. which it passed to other European countries; the origin of the *-u-* is obscure; the only comparable Turkish spellings are NE Koib., Sag. **kumıs** *R II* 1049, but this may be a reborrowing fr. Russian. **Xak.** XI **kımız** *al-amiṣ*, that is 'mare's milk collected in vessels (*awṭāb*), fermented (*yuḥammaḍ*), and drunk': **kımız almıla:** 'a sour (*al-ḥāmiḍ*) apple', so called because it is like *al-amiṣ Kaş. I* 365; o.o. *II* 12 (**bış-**); *III* 197 (**2 ko:rlan-**): *KB* 4442 (**azar**): XIV *Muh.* 'fermented (*muḥammaḍ*) mare's milk' **kımı:z**; *rağwatu'l-laban* 'the scum (or skin) on milk' **kara: kımı:z** *Mel.* 63, 7–9; *Rif.* 161: **Çağ.** XV ff. **kımız** (spelt) 'mare's milk fermented (*turuş karda*) and drunk as an intoxicant' (*maskirāt*), in Ar. *labanu'l-ramaka* ('mare's milk') *San.* 298v. 26: **Xwar.** XIII(?) **kumuz** *Oğ.* 80; **kımız** *do.* 93 (**çıbıka:n**): **Kıp.** XIV **kımız** 'fermented mare's milk' *Id.* 75: XV **kımız** is included among the translations of *laban Tuh.* 32a. 1: **Osm.** XIV ff. **kımız** 'koumiss'; in several texts *TTS I* 458; *II* 626; *IV* 509.

Tris. V. ĞMZ-

D **kımızlan-** Hap. leg.; Refl. Den. V. fr. **kımız. Xak.** XI **er kımızlandı:** 'the man owned *amiṣ*', that is fermented (*al-ḥāmiḍ*) mare's milk *Kaş. II* 268 (**kımızlanu:r, kımızlanma:k**).

Mon. ĞN

1 ka:n 'blood'; c.i.a.p.a.l. **Türkü** VIII **kanıŋ suvça: yüğürti:** 'your blood flowed like water' *I E* 24 (*II E* 20, but with **öğüzçe:** 'like a river'); a.o. *T* 52 (**tök-**): VIII ff. Man. **kan irin** 'blood and pus' *M I* 5, 10–14; 6, 4: **Uyğ.** VIII ff. Bud. **kan akıp ünti** 'blood poured' (from his eyes and nose) *U II* 27, 22; (among the demons) **kan içteçiler** 'blood drinkers' *do.* 60, 1 (iii); *PP* 3, 4 (**akıt-**); a.o.o.: Civ. *H I* 83 (**ötgek**); a.o.o.: XIV *Chin.–Uyğ. Dict.* 'blood' **kan** *Ligeti* 161: **Xak.** XI **ka:n** *al-dam* 'blood' *Kaş. III* 157 (prov.); about 20 o.o.: *KB* (the partridge) **kızıl ağzı kan teg** 'with his blood-red beak' 76; **kayu aydı kan tutmış emdi munı açа bergü igçil** (*Arat ekçek*, but the two best MSS. have *igçil*) **akıtğu kanı** 'some said "he has high blood pressure, now we must open the invalid's (vein) and let the blood flow out"' 1058; **tökme kan** 'do not shed blood 1395: XIII(?) *Tef.* **kan** 'blood' 197: XIV *Muh. al-dam* **ka:n** *Mel.* 45, 14; *Rif.* 139; *ḥaccām* 'blood letter' **ka:n alğuçı:** 57, 4; 155: **Çağ.** XV ff. **kan** *xūn* 'blood', in Ar. *dam San.* 277v. 15: **Xwar.** XIII ditto *'Ali* 35: XIV ditto *Qutb* 130; *MN* 72, etc.: **Kom.** XIV ditto *CCI, CCG*;

Gr.: **Kıp.** XIII *al-dam* **ka:n** *Hou.* 21, 18; *al-fāṣid* 'blood letter' **ka:n a:lıçı** that is 'taker of blood' *do.* 23, 10: XIV **kan** *al-dam Id.* 74: XV ditto *Kav.* 61, 12; *Tuh.* 15a. 12; 18b. 8.

2 ka:n See **xa:n.**

F **xa:n** a title at first practically syn. w. **xağan**, q.v., but later used mainly for a subordinate ruler; for the etymological connection between the two see **xağan**. There is no reasonable doubt that the original and normal pronunciation was **xa:n**. An early l.-w. in Mong. (*Haenisch* 59, *Kow.* 718); no longer a royal title, but still used as a title of honour in many Moslem countries, not all Turkish-speaking. **Türkü** VIII **xan** does not occur in *I* or *II*, but occurs six times in *T* in contexts where **xağan**, which also occurs in *T*, might have been expected, e.g. (the Türkü people) **xanı:n bulmayın** 'because they had no *xan* of their own' (parted from the Chinese and appointed a *xan*; then) **xanı:n koḍup** 'abandoned their *xan*' (and submitted again) *T* 2: VIII ff. **xan olu:rupan** 'a ruler, taking the throne' *IrkB* 28; o.o. *do.* 34, 63: Man. **él(l)igler xanlar** 'kings and rulers' *M III* 19, 14; **él(l)ig Bögö Xan** 'king Bögö Xan' *TT II* 6, 33; a.o. *do.* 10, 88: Yen. **Tüpü:t xanka:** 'to the king of Tibet' *Mal.* 29, 8; **Kara: Xan** *do.* 30, 4; 37, 1, prob. the eponymous founder of the Karakhanid dynasty; a.o.o.: **Uyğ.** VIII **xan** occurs six times in *Şu.* referring to foreign rulers, including **Tavğaç xanı** 'the Emperor of China' *W* 3: IX **xanka: tap** 'serve (your) ruler' *Suci* 9; a.o. *do.* 1: VIII ff. Man.-A **uluğ él(l)ig teŋri xanı Ezrwa** 'Zurvān the great king, the ruler of the gods' *M I* 25, 32; **Kaşu xanı** 'the ruler of Kaşu' *do.* 27, 6: Chr. **él(l)ig xan Maşıxa teŋrike** 'to the divine king (Hend.) the Messiah' *U I* 6, 16–17; a.o. *do.* 7, 2: Bud. **erklig xan** lit. 'independent ruler', the title of the lord of the underworld, Sanskrit *Yama U II* 33, 7 (this title had a long history in Turkish Buddhism and still survives in Mong. as *erlig kan*); **(él(l)ig beg** *U III* 68, 4–8), **él(l)ig beg xan** *do.* 11, **xan** *do.* 16; many o.o. in which it is often combined, or alternates, with **él(l)ig**: Civ. **erklig xan éşigi** 'the threshold of Yama' *VII* 13, 33–4; o.o. *do.* 29, 11; 30, 15; *TT I* 60 (**busuş**): XIV *Chin.-Uyğ. Dict. chün* 'ruler, prince' (*Giles* 3,269) **xan** *Ligeti* 161: **Xak.** XI **xa:n** *al-maliku'l-a'zam minhum* 'their (the Turks') supreme ruler'; anyone who is descended from Afrāsiyāb is given this title, *wahwa'l-***xa:ka:n**; both the long and the short forms are used *Kaş. III* 157; over 20 o.o. translated *al-malik*: **Çağ.** XV ff. **xan** means 'emperor' (*pāḍişāh*) and for this reason they call the emperors of the Turks **xan**; since the Sultans of Rūm are descended from the Türkmen people (*él*) they call themselves **xan**; after they captured Arabistān and the Hijāz they added to **xan** the title of *sulṭān*, which means 'emperor' in Ar. Now in Persia governors and notables of the realm (*ḥukkām wa a'yān-i dawlat*) are called **xan**; there can be no other reason than this for the fact that when the Sultans of Rūm as a sign of respect for their own *amīr*s and notables gave them an imperial (*pāḍişāhī*) title they called them **paşa** which is a shortened form of *pāḍişāh*. After the empire of Irān passed to the Ṣafawī dynasty they too, contrary to the wishes of the Sultans of Rūm, called the notables of their realm **xan** and lower placed persons *sulṭān*. After the Sultanate of Hind passed to the house of Gurgān they called themselves *pāḍişāh*, and the notables and chiefs of the realm they distinguished by the title of **xan** *San.* 222v. 1: **Kom.** XIV **kan/xan** 'emperor' *CCI*; 'king' *CCG*; *Gr.*: **Kıp.** XIII (in the list of Proper Names) **temür xa:n** 'iron king' *Hou.* 30, 7: XIV **kan** ('blood', also used for) *al-malik Id.* 74: XV *sulṭān* **kan** *Tuh.* 18b. 8; *malik* **kan** *do.* 32b. 3; 41b. 6.

1 kaŋ 'father'; the oldest Turkish word in this sense; it was gradually displaced in Uyğ. by **ata:** q.v. and did not survive into Xak. although **kaŋdaş, kaŋsık** did. Cf. **1 ö:g. Türkü** VIII **kaŋ** is common in *I* and *II*, e.g. **kaŋım Élteriş Xağan** *I E* 11, *II E* 10: VIII ff. **ögi:ŋe: kaŋı:ŋa: teğü:rmi:ş** 'it brought him to his mother and father' *IrkB* 35; o.o. *do.* 58 (**2** öt), etc.: **Uyğ.** VIII **kaŋım xağan** *Şu. N* 12: VIII ff. Man.-A **yarlakançuçı kaŋamaz** 'our merciful father' *M I* 10, 3 (of God): Man. **köŋlümin yarutuğlı kaŋım** 'my father who enlightens my mind' *M III* 24, 9 (ii); a.o.o.: Bud. **kaŋ**, often in association w. **ö:g**, is common; e.g. (the Princess said to her father (**atası**) the *beg*) **kaŋım** *U II* 21, 3; (if I have sinned against) **ögke kaŋka baxşılarka** 'my mother, father, or teachers' *do.* 77, 16: Civ. **ögdin kaŋdın edgü sav eşitür** 'he hears good news from his mother and father' *TT VII* 35, 3: **O. Kir.** IX ff. **kaŋım** *Mal.* 13, 3; a.o.o.

2 kaŋ onomatopoeic; ?Hap. leg. **Xak.** XI **ka:z kaŋ etti:** 'the goose (*Kaş.*, in error, 'duck') made a noise like that' (*ṣawwata kaḍālika*); it is an onomatopoeic for any such sound *Kaş. III* 358.

1 kı:n 'sheath, scabbard'. S.i.a.m.l.g.; although *Kaş.* lists both **kın** and **kı:n**, the second form, which survives in SW Tkm., was no doubt the original one. **Uyğ.** VIII ff. Bud. **kınıntın yïti biçekin t[artıp]** 'drawing his sharp knife from its sheath' *U III* 64, 9: **Xak.** XI **kın** *cafnu'l-sayf wa'l-sikkin* 'the scabbard of a sword and (sheath) of a knife'; one says **kılıç kı:nı:** (*sic*) 'sword scabbard' *Kaş. I* 339; **kı:n** same translation *III* 140; two o.o. of **kı:n** and four of **kınka::** *KB* (if a *beg* does not make his men love him) **kılıç kında çıkmaz** 'the sword does not leave the scabbard' 2138; **kılıç kınka kirse** 'if the sword is sheathed' 2144: XIV *Muh.*(?) (in one MS. only) *ğimdu'l-sayf* 'sword scabbard' **kı:n** *Mel.* 71, 4: **Çağ.** XV ff. **kın** 'the sheath (*ğilāf*) of a knife, sword, or the like' *San.* 299r. 28 (quotn.): **Xwar.** XIV ditto *Qutb* 148: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *ğilāfu'l-sayf wa ğayrihi* **kın** *Hou.* 13, 14: XIV **kın** *qirābu'l-sikkin* 'the sheath of a knife' *Id.* 74: XV in *Tuh.* 11b. 1 the text should be

restored as *cafir* 'sheath ⟨**kın**; *cāfī* 'thick'⟩ **kalın**.

2 kı:n (kı:ñ) 'punishment, torture', and the like; the variations in spelling point clearly to an original form **kı:ñ**, cf. **1, 2 ko:ñ**. Survives in NW Kaz. **kıyın** 'punishment' *R II* 718 and prob. NC Kır., Kzx.: NW Kk., Kumyk, Nog. **kıyın** 'difficult, embarrassing, complicated'. L.-w. in Pe. and other languages, *Doerfer* III 1609. **Türkü** VIII **kıynığ köŋlüŋçe: ay** 'prescribe punishments as you think fit' *T* 32: **Uyğ.** VIII **kıyn aydım** *Şu. E* 2: VIII ff. Bud. **kın kızğut béreyin** 'I will inflict punishment (Hend.)' *U II* 26, 14; o.o. *do.* 20, 1 (ii) (**teğür-**); *U III* 56, 7; *TT VI* 10–11, 255: Civ. **kıyn énç bolur** 'the pain dies down' *TT VII* 22, 15 (medical); **ağır kıynka teğip** 'receiving severe punishment' *USp.* 78, 16; o.o. *do.* 111, 10; 115, 20: **Xak.** XI *KB* **isizke bu kın berğe zındān yéği** 'for the wicked this punishment, flogging and imprisonment are best' 893; **yağız yér katında kıyın yér basa** 'afterwards he suffers punishment below the brown earth' 6140; o.o. of **kıyın** 3818; **kın** 5548 (**evir-**): XIII(?) *Tef.* **kıyın** 'torture' 207: **Çağ.** XV ff. **kın** *cerime ve işkanca ve zaḥmat ve maşakkat* 'punishment, torture, pain, suffering' *Vel.* 333 (quotns.); **kın** *şikanca wa 'aḏāb* ('punishment') *San.* 299r. 26 (quotns.): **Xwar.** XIV **kın** 'pain, torture' *Qutb* 148: **Kom.** XIV 'suffering, martyrdom' **kın** *CCG*; *Gr.* 206 (quotns.): **Osm.** XIV **kın** 'torture, pain'; in two texts *TTS I* 458.

E **kıŋ** in the phr. **kıŋ közin** in *U IV* 38, 128 is no doubt an error for **kıŋır**, as suggested in a note thereon; the supposed Instr. form **kıŋın** quoted therein is no doubt a misreading of that word.

1 ko:ñ generically 'sheep', and specifically 'ewe'. One of the animals of the 12-year cycle. An early l.-w. in Mong. as *koni(n)* (*Haenisch* 66). S.i.a.m.l.g.; in SW Az., Tkm. **ğoyun**; Osm. **koyun**; elsewhere normally **koy**. L.-w. in Pe. (for the Sheep Year only?) and in other languages, *Doerfer* III 1590. **Türkü** VIII (my father the Xağan's troops were like wolves and his enemies) **koñ teğ** 'like sheep' *I E* 12, *II E* 11; **koñ yılka:** 'in the sheep year' *I NE*; this is also the date in *Ongin* 12, misread by R. as **lül yılka:**: VIII ff. **bay er koñı:** 'a rich man's sheep' *IrkB* 27; a.o. *do.* 29 (**ut-**); **bir koñ** 'one sheep' *Tun. IV* 9 (*ETY II* 96): **Uyğ.** VIII **koñ yılka:** *Şu. N* 9; *W* 2; a.o. *do. W* 9 (**kal-**): VIII ff. Man.-A *M I* 8, 8 (**u:d**); *III* 11, 10 (i) (**öpün-**): Bud. (some people kill) **koy lağzın** 'sheep and pigs' *PP* 3, 1; **koy yılkı igidser** 'if a man keeps sheep and cattle' *do.* 13, 5—in other texts the form is **koyn** *U II* 80, 60; *TT IV* 8, 55; *Suv.* 4, 11 etc.: Civ. in a calendar text *TT VIII P.*5, 29, etc. in the 12-animal cycle **koyñ** (*sic*); elsewhere **koyn** *TT VII* and *USp.* in dating formulae; *M III* 33, 2 (ii); *USp.* 36, 2; *H I* 42, 138, etc.: **Xak.** XI the people of Arğu: change every medial and final **y** to **n**; thus the Turks call 'sheep' (*al-ğanam*) **ko:y**, but they call it **ko:n** *Kaş. I* 31, 10—**ko:n** *al-şāt* 'sheep' in **Arğu:** *III* 140; a.o. *I* 309, 25 (**örü:le:-**)—**ko:y** *al-ğanam*; **ko:y yılı:** 'one of the twelve years in Turkish' *III* 142; over 70 o.o.: *KB* **koy** 'sheep' 449 (**bōrī:**), 1412, 4353 (**erkeç**), 4765: XIII(?) *Tef.* **koy, koyun** 'sheep' 211: XIV *Muh. na'ca* 'ewe' **koyu:n** *Mel.* 18, 11; **ko:yun** *Rif.* 97; *al-ğanam* **ko:yın** 70, 14; **ko:y**, *in margin* **ko:yun** 172 (adding *na'ca* **kısır**); *sanatu'l-ğanam* **ko:yın yılı:** 81, 1; 186: **Çağ.** XV ff. **koy** *koyun Vel.* 347–8 (quotns.); **koy** *güsfand* 'sheep' *San.* 292v. 3 (quotn.); **koyun** . . . (4) 'sheep' *do.* 23 (quotn.): **Xwar.** XIII **koy** 'sheep' '*Alī* 19: XIV ditto *Qutb* 138 (and **koyun**); *MN* 14 etc.; *Nahc.* 252, 2: **Kom.** XIV 'sheep' **koy** *CCI*, *CCG*; *Gr.* 198 (quotns.): **Kıp.** XIII *al-ğanam muṭlaqa(n)* 'sheep in general' **koyun** . . . *al-na'ca* **tişi: koyun** that is 'female sheep' *Hou.* 14, 23 ff.: XIV **ko:yun** *al-ğanam İd.* 76; *al-ğanam* **koyun** (*al-na'ca* **sağlık**, mis-spelt) *Bul.* 7, 11: XV *al-xarūf* 'lamb' (should be *al-ğanam*?) **koyun** (*al-raḍī'* (so read) **kuzı:**) . . . *al-na'ca* **tişi: koyun** *Kav.* 61, 22 ff.; (*tanīyu'l-ğanam* 'two-year-old sheep' **koyun** *Tuh.* 11a. 3; *ḍa'in* 'sheep' **koyun, koy** *do.* 23a. 8.

2 *ko:ñ 'bosom' and the like; does not survive in this form, but the close parallelism between the later forms of this word and **1 ko:ñ** strongly suggest that it, too, must originally have been **ko:ñ**; the earliest recorded form **ko:y** seems to exclude the possibility that it was originally ***koḏun** Dev. N. fr. **ko:ḏ-** in the sense of '(the place) where one puts things'. S.i.a.m.l.g. as **koyun** with minor phonetic variations. **Türkü** VIII ff. Man. **koyınta ölüg yatur** 'a corpse was lying in his bosom' *M I* 6, 3–4: **Uyğ.** VIII ff. Bud. **yek kızın koyınta kötürü alıp** 'he picked up and carried off the demon's daughter in his bosom' *U II* 25, 17; (when I reached that *beg*) **koyunıntın bir kegde bitig üntürüp** 'he took a paper document out of his bosom' (and read it to me) *Suv.* 6, 8–9: **Xak.** XI **ko:y** *ḥacru'l-qabā'* 'the bosom of a robe'; hence one says **elig ko:yka: suk** 'thrust your hand in the bosom of your robe' *Kaş. III* 142; o.o. *I* 199 (**açın-**); *II* 339 (**karvat-**); 346 (**suğlıt-**); *III* 18, 2; 297 (**suğlı:-**): *KB* (he took his son) **koyuŋa** (so read) **kuça** 'clasping him to his bosom' 1500; a.o. 3570 (**tōşne:k**): XIII(?) *Tef.* **koyn** (**?koyun**) 'bosom' 211: **Çağ.** XV ff. **koyn** (spelt) (1) *bağal* 'armpit; embrace' (quotn.); (2) *āğūş* 'bosom' (quotn.); also spelt **koyun** *San.* 292v. 16; **koyun** (spelt) (1) *bağal* (quotn.); (2) *āğūş*; in both cases also spelt **koyn** *do.* 292v. 19: **Xwar.** XIV **koyun** 'bosom' *Qutb* 139: **Kıp.** XIII ('sheep') **koyun** which also means '*ubbu'l-insān* 'a man's bosom' *Hou.* 14, 23: XIV **koyun** 'the space (*al-xalā'*) between the stomach and the garment'; one says **koynumda: bésledim** 'I cherished him in that place'; it is what people call *al-'ubb İd.* 77: XV '*ubb* **koyn** *Tuh.* 25a. 5.

VU?F **xu:n** Hap. leg.; an unusual form, perhaps Persian *xūn* 'blood' used metaph., but not described as Oğuz, which is the language most likely to have such a l.-w. **Xak.** XI **xu:n ı:ş** *al-amru'llaḏī lā rifq fīhi* 'an action with no

compassion in it'; hence one says **xu:n xara:** (*sic*) **ışlama:** 'do not act harshly' (*'amal fihi'l-xurq*) *Kaş. III* 138.

koŋ survives in NC Kır./Kzx. **koŋ/koŋ eti** 'the thick part of the thigh'; there is also a Kır. phr. **koŋ karğa** 'rook'; the connection between the two meanings is not obvious. **Xak.** XI **koŋ et** *al-'aḍala mina'l-laḥm* 'muscle, firm flesh' *Kaş. III* 358: **Çağ.** XV ff. **koŋ** ('with **-ŋ**') *kuzğun* 'raven' *Vel.* 345 (quotn.); **ğoŋ** (spelt) 'a large black raven' (*kalāğ*); also called **guzğun** (*sic*) *San.* 262v. 14; a.o. 287r. 26 (**kuzğu:n**).

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ka:n- 'to be satisfied, satiated', and the like, both in a concrete and an abstract sense. S.i.a.m.l.g. **Uyğ.** VIII ff. Man. **közünürteki küsüşleri kanzun** 'may their desires in the present world be satisfied' *TT IX* 116; a.o. *do.* 47: Bud. **köp küsüşleri kanar** *TT V* 24, 54; o.o. *U I* 27, 9; *TT VII* 40, 130 (**büt-**): Civ. **küsüşüŋ barça kantı** *TT I* 115; o.o. *do.* 175; *VII* 27, 14 etc.; **su:v içip ka:nma:z** 'when he drinks water, he is not satisfied' *VIII I.2*: **Xak.** XI **ol su:vdın ka:ndı:** *baḍa'a'l-racul mina'l-mā' wa rawiya* 'he quenched his thirst with the water and was satisfied' *Kaş. III* 184 (**ka:nar, ka:nma:k**); o.o. *I* 377, 1; *III* 261, 13 ff. (in a grammatical section where it is pointed out that **kana:r** (*sic*) is the Aor. both of **ka:n-** and of **kana:-**): *KB* **arzūm kanıp** 'my desires being satisfied' 591; o.o. (with **su:v**) 5516, 6035: **Çağ.** XV ff. **kan-(-mağuŋ)** *kan- Vel.* 324; **kan-** 'to be satisfied' (*sīr şudan*); the word is used of being satisfied with something other than food (for which the word is **toy-** (**to:ḍ-**)), for example 'to be satisfied with water', and *sīr-i ma'nā şudan* 'to be satisfied' in an abstract sense *San.* 276v. 15 (quotns.): **Xwar.** XIII **kan-** 'to drink to satiety' *'Ali* 30: XIV ditto *Quṭb* 130: **Kıp.** XIV **kan-** *rawiya Id.* 74.

***kañ-** See **kayın-, *kañak.**

kın- 'to long for (something)' and the like; survives in NE Küer., Sag., Şor **kın-** *R II* 725; Khak. **xın-** 'to wish; to love (someone)'. It is also stated in *Zenker* (*R.* loc. cit.) that the word existed in SW Osm.; this cannot be confirmed but see **kıntur-**. **Uyğ.** VIII ff. Bud. **turkaru kınmak katığlanmakka** (mistranscribed *kaḍulanmakka*) **tükelliğ bolup uluğ nırvanığ bulmakı bolur** 'it is to attain the great *nirvāṇa* by being perfect in constantly longing and striving' *U II* 46, 57–9; **kentü köŋüllerintin kétergeli kınmak** 'they must remove desire from their own minds' *Suv.* 247, 13–14; **tarğarğalı kınmak erür** 'it is a longing to suppress' (all such emotions) *Suv.* 255, 9–10; a.o. *USp.* 101, 23(?): (**Xak.?**) XIV *Muh.*(?) *ḥaraṣa* 'to long for, covet' **kın-** (unvocalized) *Rif.* 107: **Kıp.** XIV **kın-** *inba'aṭa* 'to be aroused' *Id.* 74 (cf. **kıntur-**).

on a journey), 'to settle down' (somewhere for an indefinite period). S.i.a.m.l.g., with various extended meanings; in some languages used as an Aux. V. **Türkü** VIII (I myself) **Ötüken yerig konmış** 'settled down in the Ötüken country' *T* 17; o.o. *I S* 5, *II N* 4 (**yağru:**); *I S* 6, *II N* 5 (**çoğay**); *II E* 40: VIII ff. (a falcon) **kaya:ka: konu:pan** 'settling on a rock' *IrkB* 64; a.o. *do.* 61 (**töşne:k**): **Uyğ.** VIII ff. Bud. **kuş kuzğun konsa** 'if the birds and ravens settle' (on the trees) *PP* 80, 4; a.o. *do.* 6; **nırvanlığ konuklukta konar** 'he will settle in the resting place of *nirvāṇa*' *Pfahl.* 8, 8–9: Civ. (the swan has flown away and) **köliŋe konmaz** 'does not settle on its lake' *TT I* 216: **Xak.** XI **kuş ko:ndı:** 'the bird settled' (*waqa'a*) on something, and one says **boḍu:n ko:ndı:** 'the tribe settled down after being nomadic' (*nazalat . . . ba'da'l-ẓa'n*) *Kaş. III* 184 (**ko:na:r, ko:nma:k**); o.o. (of birds) *I* 319, 18; *II* 331, 22: XIII(?) *At.* (birds) **karıka konar ham kafaska kirür** 'settle on the (fowler's) wrist and enter the cage' 460: XIV *Rbğ.* **kon-** (of a bird or fly) 'to settle' *R II* 532 (quotns.); *Muh. nazala mina'l-raḥil* 'to settle down after a migration' **ko:n-** *Mel.* 32, 12–17; *Rif.* 117; a.o.: **Çağ.** XV ff. **kon-** *nişastan wa manzil kardan* 'to settle down, to alight at an inn' *San.* 290v. 11 (quotns.): **Xwar.** XIII **kon-** 'to settle down' *'Ali* 30: XIV ditto *Quṭb* 139; *MN* 242: **Kom.** XIV ditto *CCG*; *Gr.* 199 (quotns.): **Kıp.** XIII *sakana min sakni'l-bayt* 'to take up residence in a house' **kon-** *Hou.* 37, 17: XIV **kon-** *nazala Id.* 75; *nazala mina'l-manzil* **kon-** *Bul.* 83r.: XV *ḍaraba'l-xām* 'to pitch a tent' **kon-** *Tuh.* 67b. 6; *bāta* 'to spend the night' **kon-** *do.* 69a. 1: **Osm.** XIV ff. **kon-** (of a traveller) 'to stop for the night'; c.i.a.p. *TTS I* 480; *III* 472; *IV* 536.

kun- 'to steal, carry off'; n.o.a.b. As the vowel is short **-u-** might be expected and this is confirmed in *TT VIII*. **Uyğ.** VIII ff. Bud. Sanskrit *ācchidya* 'carrying off' **kuñup** (*sic*) *TT VIII D.*10; (the hero Arjuna) **kunup éltü bardı** 'has gone carrying off' (your daughter) *U II* 25, 23–4; (demons) **karıntakı kençiğ kundaçılar** 'who steal unborn children' *do.* 60, 1 (ii); o.o. *do.* 76, 1 (**tel-**); *TT X* 443, 463, 541, etc.: **Xak.** XI **oğrı: tava:r kundı:** 'the thief carried off (*salaba*) the property' *Kaş. II* 29 (verse; **kuna:r, kunma:k**).

Dis. ĞNA

(D) **kanı:** See **ka:ñu:.**

ka:ñu: (1) Interrog., 'which? what?'; (2) Indefinite 'some' and the like; with other Interrog. functions in oblique cases. The word is cognate to **kaç, kaçan, kalı:, kaltı:, kanı:** and the whole group seems to go back to an earlier stage in the language when different Suffs. were in use. **Ka:ñu:** became **ka:yu:** at a fairly early date, but the oblique cases, which, except **kança:**, are included here, retained **-n-** side by side with **-y-** much longer, the two alternating in a most confusing fashion. In one form or another some of these words

[illegible] ***ko:-**, cf. **ko:ḍ-**; (of a bird) [illegible] (for the night

s.i.a.m.l.g., but the relationship of some modern forms like SW Osm./Rep. Turkish **hangi** 'which?' to the original word is most obscure. **Türkü** VIII **kanı:** 'where?' *I E* 9, *II E* 8–9 (**1 é:l**); **kantan kelip/kelipen** 'coming from where?' *I E* 23, *II E* 19 (almost the only *Abl.* in **-tan** in Türkü): VIII ff. Man. **kanyuda** 'wherever'(?) *TT II* 6, 11 (damaged); **kanyu kişi kim** 'whoever' *M III* 19, 13 (ii): **Uyğ.** IX **kañu:** [gap] *III C* 3 (*ETY II* 38): VIII ff. Man. **kayu ol** 'what is?' *TT II* 16, 36; **kayu tınlığ tüşer** 'what mortal falls' (into the three evil ways?) *M III* 44, 5 (ii): Bud. Sanskrit *yatra gatvā* 'wherever he goes' **ka:yu:da: ba:rıp** *TT VIII A*.36; *ko tu*(?) *me* 'who is mine?' **ka:yu: erür ınçıp menıŋ** *do. C*.13; in the '*Nidāna* series', *U II* 4 ff., **kanyuda törüyür** 'in what circumstances does it come into existence?' 6, 13–16 alternates w. **negüde törüyür**, same meaning, in parallel passages; **ne başlıkın kayu başutçın** 'from what beginning and with what *helper*?' *U II* 9, 10–11; **kaçan kayu kün** 'if some day' *U II* 79, 54; **kayu kişi** 'whatever person' (V. in Cond.) *PP* 11, 4; **kim kayu tınlığlarka** 'to all people' *do.* 35, 3; **kayusıŋa** 'for each of them' *do.* 6, 2; **kayular ol on** 'what are those ten?' *TT V* 20, 2; **kanda: erser** 'wherever he is' *TT VIII F*.7; o.o. *TT IV* 12, 45; *VI* 79 (**étiglig**); *Suv.* 475, 15; 478, 16 etc.: Civ. **kayu kişi** 'whatever person' (V. in Cond.) *TT VII* 12, 5; 27, 12 etc.; **kim kayu kişi sögüt tikser** 'if anyone plants a tree' *do.* 28, 41–2; **kayuda bolsa** 'wherever it is' *USp.* 17, 10; **kim kayu çam çarım kılmazun** 'let no one object' *do.* 61, 4; in *TT VIII L.* the word is spelt **kayo** (five times), **ka:yo, kayu; kanta:** 'when' (V. in Cond.) *do.* 11: **Xak.** XI (after **1 ko:ñ**, q.v.) and the Turks say **ka:yu: ne:ŋ** *ayy şay*' 'what thing?' and they (the people of Arğu:) say **ka:nu:** *Kaş. I* 31, 14—**Arğu:** XI **kanu:** a Particle (*ḥarf*) meaning *ayy*; hence one says **kanu: kişi:** 'what person?', the **-n-** being changed fr. **-y-** *III* 237—**Xak.** XI **kayu:** alternative form (*luğa*) of **xayu:** (Hap. leg.; n.m.e.) the **k-** being changed fr. **x-**; the Oğuz and Kıpçak, who are a section (*ṭabaqa*) of the Xalaç change **k** into **x** and say **xızım** 'my daughter' while the Turks say **kızım**; and they say **xanda: erdiŋ** 'where (*ayna*) have you been?' while the Turks say **kanda: erdiŋ** *III* 218 (misplaced, among words with **-t-** as the second consonant); **düğ mıŋ kayu: tümenle:r** 'several thousands and some tens of thousands' *III* 367, 10—**ka:nı:/kanı:** a Particle meaning 'where?' (*ayna*); one says **oğlum kanı:** 'where is my son?' *III* 237; a.o. *do.* (**1 bu:**)—**kanda:** an Interrog. Particle of place meaning 'where?'; one says **kanda: erdiŋ** 'where have you been?', the **-n-** changed fr. **-y-**, **kayda:**, originally **kayu:da:** *I* 418; o.o. *III* 218 (above); *III* 173 (below); *I* 46, 20; *III* 69, 2—**kayu:da:** *I* 99, 26 (**ağruk**); 418 (above); *III* 173 (below)—**kayda:** a Particle meaning 'where?'; hence one says **kayda: erdiŋ** 'where were you?', alternative forms **kanda:** with **-n-** and **kayu:da:** *III* 173; o.o. *I* 52, 11; 418 (above): *KB* **kayu** is common, usually as a Relative, e.g. **kayuka bu baksa** 'whomever he looks at' 133; **kayu öḍte erse** 'at whatever time it was' 220; (look for yourself and see) **kayusı kolur** 'which of them you want' 239; o.o. 251, 301, etc.; often repeated for 'some . . . others' e.g. **kayusı kopar kör kayusı konar kayusı çapar kör kayu suv içer** 'some of them (the birds) soar, some settle, some swim, and some drink water' 73; o.o. 97, 138, etc.—*Loc.* **kayda** and *Abl.* **kayudın** (*sic*, the difference in length *?metri gratia*) occur, e.g. **kayudın kopar kopsa kayda barur** 'whence does it arise, and when it has arisen where does it go?' 1834; o.o. **kayda** 154; **kayudın** 583—**kanı** 'where?', e.g. **anundı kanı emdi kaçğu yolum** 'where has my way of escape been prepared?' 1170; (the rulers of the world before you) **kanı kança bardı kanı ol küçi** 'where are they? whither have they gone? where is their strength?' 5137: XIII(?) *KBVP* **kim erse munı teg étermü kanı** 'has anyone made a book like this, and where?' 25; **kayu kend** 'each town' (has given it a different name) 26; a.o. 35: XIII(?) *KBPP* (when this book reached) **kayu pādışāhlıkka wa kayu ıklīmka** 'each Empire and clime' 16: *At.* **kayu** 'which' and **kanı/kayda** 'where?' are fairly common; *Tef.* **kayu** 'which?'; **kayu erse** '*any*'; **kayusı . . . kayusı** 'some . . . others'—**kayda/kayuda** 'where?; where, wherever'—**kanda** ditto—**kanı** 'where?'—**kaydın** 'whence?' 194–8: XIV *Muh. ayy* **kay/ka:y** *Mel.* 5, 4; 17, 14; **ka:yu:/kayu:/kay** *Rif.* 75, 96—*ayna* **kanda:**; *min ayna* **kandın** 15, 4; 91: **Çağ.** XV ff. **kayu/kay bir** *kaŋğısı* (quotn.)—**kaydın** *kandın* (quotn.)—**kay sarı** *kaŋğı ṭarafa* (quotn.) *Vel.* 326–7; **kanda** 'where?' (and 'in blood') *San.* 277v. 20 (quotn.); **kandın** 'whence?' (and 'from blood') *do.* 22 (quotn.); **kay** Interrog. Pron. *kudām* 'who?' (quotn.), also pronounced **kayu**; also used for *kucā* 'where?', e.g. **kayda dur** 'where is it?' 281r. 18; **kay bir** 'every one' (quotn.) *do.* 27; **kayda** 'where?' *do.* 29 (quotn.); **kaydın** 'whence?' 281 v. 1 (quotn.); **kaysı** *kudāmīn* 'which of them?' *do.* 5 (quotn.); **kayu** (spelt) *kudām do.* 12 (quotns.); **kayı** (spelt) ditto *do.* 15—**kanı** 'where?' 278r. 14 (quotns.): **Xwar.** XIII **kayda** 'where?'; **kaysıŋız** 'which of you?'; **kanı/kanda** 'where?'; **kandın** 'whence?' '*Ali* 17, 32: XIV **kayu** 'who? which?' *Qutb* 129; **kanı, kayda, kandın** *do.* 128, 131; **kayda** *MN* 111, etc.; *Nahc.* 343, 4; **kaya** 'wherever' *MN* 111: **Kom.** XIV **kayın** 'who?'; **kaysı** 'which (Relative); which?'; **kayda** 'where; where?'; **kaydan** 'whence?'; **kayma** 'any' *CCI, CCG*; *Gr.* 189 (quotns.): **Kıp.** XIV (under **kança**) **kayda:** and **kanda:** also mean *ayna*, and in **Tkm. karu**, a crasis of **kay yérke:** *Id.* 75; **kayı:** *ayy do.* 76; *ayna* **kanda:** *Bul.* 15, 12: XV *ayna* **kayda:** *Kav.* 16, 15; *Tuh.* 5a. 4 (a.o.o.)—*fī ayna* **kanı** (in margin **hanı**) 28a. 4 (a.o.o.)—*ayy* **kaysı** 65b. 7; 89b. 4: **Osm.** XIV ff. the word equivalent to **ka:ñu:** is **kaŋğı/kankı**; other forms noted are **kanda, kandan, kanı**; c.i.a.p.; **kayda** is noted only once, in XIV *TTS I* 410 ff.; *II* 572 ff., 604; *III* 401 ff.; *IV* 460 ff.

Dis. V. ĞNA-

D **kana:-** Den. V. fr. **ka:n**; originally Trans., 'to bleed (a patient, animal, etc.)'. An early l.-w. in Mong. as *kana-*, also Trans. (*Haenisch* 59, *Kow.* 719). In the medieval period it became Intrans., and the Caus. f. **kanat-** being used as Trans.; the first signs of this transition are in *Kaş.*, q.v. S.i.a.m.l.g., everywhere Intrans. except in NE Leb., Tel., *R II* 109, where the word may have been reborrowed fr. Mong. Cf. **kanı:-**. **Uyğ.** VIII ff. Civ. *TT VII* 21 describes the consequences of bleeding and other forms of treatment (see **2 ba:ş, tögne:-**) on various days of the month; **kanasar** 'if one bleeds him' 21, 11–14; a.o. *H II* 20, 3: **Xak.** XI **ol atın kana:dı:** *wadaca farasahu wa faṣadahu* 'he cut his horse's vein and bled it' *Kaş. III* 273 (**kana:r, kana:-ma:k**); a.o. *III* 261, 17 (see **ka:n-**); (in a section on forming the Caus. f. of V.s ending in vowels) **er burnı: ka:nadı:** (*sic*) 'the man's nose bled' (Hend. *ra'ufa . . . wa damiya*); one puts it in the Caus. and says **er burnın kanattı:** 'he made the man's nose bleed' (*admā*); in the Imperat. **anın burnın kanat** 'make his nose bleed', the *alif* (i.e. **-a:-**) is omitted fr. **ka:nadı:** *II* 323, 3 ff. (this would make better sense if **ka:nadı:** is taken as an error for **kana:dı:**): **Çağ.** XV ff. **kana- (-p)** *kana- Vel.* 324; **kana-** (spelt) *xūnīn ṣudan* 'to be bloody, blood-stained' *San.* 277r. 5 (quotns.): **Kıp.** XIV **kana-** *carā damuhu* 'of one's blood, to flow' *Id.* 75: XV *indamā* 'to bleed' (Intrans.) *Tuh.* 5b. 13.

D **kanı:-** Hap. leg.; Den. V. fr. **ka:n**; *Kaş.* clearly distinguishes this V. fr. **kana:-**, q.v., but there does not seem to be any clear evidence that **-ı:-**, a rare Den. Suff., was properly Intrans. and **-a:-** Trans. **Xak.** XI **burı:n kanıdı:** (MS. in error *kanadı:*) 'the nose bled' (*ra'afa*), also used of any other place in the body when it bleeds (*damiya*); originally **ka:nı:dı:** but abbreviated *Kaş. III* 273 (**kanı:r, kanı:-ma:k**).

D **1 kına:-** Den. V. fr. **1 kı:n**; 'to sheathe' (a sword, etc.); survives only(?) in NC Kır., Kzx. **kına-** 'to wrap (clothing) tightly round (someone)'. Cf. **kınla:-**. **Xak.** XI **ol bîçe:kin kına:dı:** 'he put a sheath (*cafn*) on his knife' *Kaş. III* 273 (**kına:r, kına:ma:k**).

D **2 kına:-** Den. V. fr. **2 kı:n (kı:ñ)** 'to punish, torture', and the like. S.i.a.m.l.g., in SW Az. **ğına-**; Osm. **kına-**; Tkm. **ğı:na-**; elsewhere **kıyna-** and the like, with some extended meanings. **Uyğ.** VIII ff. Bud. (if a man has committed grave offences against the *begs*, and they) **ölürgeli azu kınağalı sakınsar** 'contemplate killing or punishing him' *Kuan.* 27; **[tınlığ]larığ kınağuçı bukağuçı boltumuz erser** 'if we have become torturers or gaolers of people' *TT IV* 8, 61: **Xak.** XI **beg anı: kına:dı:** 'the *beg* tortured him' (*'aḏḏabahu*); and one says **teŋrï: anı: kına:dı:** 'God punished him' (*'āqabahu*) *Kaş. III* 273 (followed by **1 kına:-**): *KB* **kınağu** 'you must punish' 642; **kınama yalavaç** 'do not punish an ambassador' (because he speaks the truth) 3817; a.o. 639 (**erk**): XIII(?) *At.* 446 (**ulaş-**); *Tef.* **kıyna-** 'to punish' 207; a.o. 77 (**emget-**): XIV *Muh.* *'āqaba* **kı:na:-** (or **kıyna-**?) *Mel.* 28, 15; *Rif.* 112: **Çağ.** XV ff. **kına-** (spelt) *şikanca kardan wa ta'dīb kardan* 'to torture, to punish' *San.* 298v. 27 (quotns.): **Xwar.** XIV **kı:na-** (or **kıyna-**?) 'to torture' *Quth* 147: **Kom.** XIV ditto **kına-/kıyna-** *CCG*; *Gr.* 205 (quotns.): **Kıp.** XIII *cannā mina'l-cināya* 'to punish' **kına:-** *Hou.* 39, 10: XV *'aḏaba* (?read *'aḏḏaba*) **kına-** *Tuh.* 26a. 2: **Osm.** XIV ff. **kına-** c.i.a.p.; originally 'to punish', later rather 'to censure, blame' *TTS I* 458; *II* 629; *III* 445; *IV* 510.

Dis. ĞNC

D **kança** 'whithersoever; whither?' and the like. Morphologically an Equative, but a very old word fr. the same base as **ka:ñu:**, q.v. S.i.s.m.l., but meaning 'how many?' (cf. **ne:çe:**). **Türkü** VIII ff. **kança: barı:rmen** 'where am I going?' *IrkB* 42: **Uyğ.** VIII ff. Bud. **kança bardı** 'where has he gone?' *PP* 53, 6; **kança barırsız** *do.* 78, 1; o.o. *U II* 25, 21; *III* 36, 10; *IV* 14, 144—**bu kança barğay kentü ölgey** 'wherever he goes, he will die' *PP* 57, 6–7: **Xâk.** XI **kança: bardıŋ** 'where (or why?) have you gone?' *I* 74, 17; **kança: bardı: belgü:sü:z** 'no one knows where it has gone' (*ilā ayy ciha tattacih*) *I* 354, 17; **kança: barsa:** 'wherever it goes' *III* 40, 1; a.o. *I* 224 (**ümlüg**); n.m.e.: *KB* 27 (**kalı:**), 206, 5137 (**ka:ñu:**), 5202: XIII(?) *At.* **kanı kança bardı** 'where and whither has he gone?' 386; *Tef.* **kança (bar-)** 'whither?; wherever' 198: XIV *Muh. ilā ayna* **kança:** (*-c-*) *Mel.* 17, 15; *Rif.* 96: **Xwar.** XIII **kança/kançaru** 'whither?' *'Ali* 17, 32: XIV **kança barursen** *Nahc.* 410, 3: **Kıp.** XIV **kança:** (*-c-*) **barursen** *ayna taḏhab Id.* 75: **Osm.** XIV to XVI (only) **kanca/kancaru** are common *TTS I* 409; *II* 570; *III* 400; *IV* 459.

D **kı:nçı:** (**kı:ñçı:**) N.Ag. fr. **2 kı:n**, 'punisher, torturer'. Survives in NE Kumd., Tel. **kıynçı** *R II* 697. **Uyğ.** VIII ff. Bud. (then the demons below the earth) **kıynçılar** (v.l. **kınçılar**) **ölütçiler alku kétğey** 'the torturers and executioners will all go away' *TT VI* 89.

D **ko:ñçı:** N.Ag. fr. **1 ko:ñ**; 'shepherd'. S.i.s.m.l. with the same phonetic changes. **Türkü** VIII ff. **koñçı:lerke:** (*sic*) **2 yarık** 'two suits of armour (were issued) to the shepherds' *Miran C* 5 (*ETY II* 67): **Xak.** XI *KB* **boḏun koy sanı ol begî koyçısı** 'the people are like sheep and their *beg* is their shepherd' 1412: XIII(?) *Tef.* **koyçı** 'shepherd' 211: XIV *Muh.*(?) *rā'ī* 'shepherd' **koyma:nçı:** (*sic*) *Rif.* 156 (?error for **koyu:ncı:**; *Mel.* 57, 11 has **yılkıçı:**): **Çağ.** XV ff. **koyçı** *çobān* 'shepherd' *Vel.* 348; **koyçı** (spelt) *şabān wa rā'ī-yi rama* 'shepherd, herdsman' *San.* 292v. 10 (quotn.).

kançık 'bitch'. S.i.a.m.l.g. except NE(?) w. some phonetic changes. L.-w. in Pe. etc.,

Doerfer III 1532. **Xak.** XI **kançık** 'bitch' (*al--kalba*); and when a woman is abused (*subbat*) she is compared to one and called **kançık** (MS., in error, *kı:nçık*) *Kaş. I* 475; a.o. *I* 188 (**Iliş-**): **Çağ.** XV ff. **kançık** (spelt) *sag-i māda* 'a bitch'; in *Rūmī* used more generally for the female of any animal *San.* 277v. 20: **Kom.** XIV 'bitch' **kançık** *CCG*; *Gr.*: **Kıp.** XIII *al-kalba* **kançı:k** (*-ç-*) *Hou.* 11, 10: XIV **kançuk** (*-c-*) ditto *Id.* 74; *Bul.* 10, 12: XV **kançık** is one of several words translating 'dog' *Tuh.* 30b. 12.

C **kançok** Hap. leg.; crasis of **kança:** and **2 ok. Xak.** XI **kançok kaça:r ol tuta:r** 'wherever he flies to, (we) catch him' *Kaş. I* 195, 4; n.m.e.

F **kunçu:y** the Chinese phr. *kung chu* 'daughter of the emperor' (*Giles* 6,568 (q.v.) 2526), which reached the Türkü when actual (or more often alleged) daughters of the Chinese Emperor were sent as brides to favoured *xağans*. It soon came to be used for 'consort, wife', even when neither husband nor wife were in fact royal. N.o.a.b., but also noted in Pe., *Doerfer* III 1585. **Türkü** VIII (their ruler was Bars Beg) **xağan atığ bunta: biz bértimiz, sıŋlım kunçuyu:ğ bértimiz** 'we thereupon gave him the title of *xağan* and my younger sister as consort' *I E* 20, *II E* 17; (my mother, the *xatun*, my stepmothers, my elder sisters, my daughters-in-law) **kunçuylarım** 'my consorts' *I N* 9: VIII ff. (a *beg* . . . came to his residence) **üçü:nç kunçu:yı: urı:lanmi:ş** 'his third wife had given birth to a son' *IrkB* 5: Man. (in a list of dignitaries, etc.) **kunçuylar** 'the royal consorts' *TT II* 8, 64; (in a similar list) **teŋriken kunçuy** 'the devout royal consort' *M III* 36, 4 (ii): Yen. **kunçu:y**, often in the phr. **kuyda: kunçu:yım** 'my consort in the women's apartments' (see **1 kuy**), is included in the standard list of persons from whom the deceased is parted by death *Mal.* 27, 2 etc.: **Uyğ.** VIII ff. **sizler lu xanı kunçuyı mu sizler** 'are you consorts of the dragon king?' *PP* 43, 3–4; **içlig kunçuylar** 'pregnant wives' *TT X* 37–8; a.o. *U III* 54, 5 (*II* 23, 19, **kıl-**): Civ. (if a child is misplaced) **kayu kunçuylarnıŋ karnınta** 'in the womb of any married woman' *TT VII* 27, 15; a.o.? **kunşı** *TT I* 156 (**utlı:lığ**): **O. Kır.** IX ff. as in Türkü VIII ff. Yen.: **Xak.** XI **kunçu:y** *al--sayyida mina'l-nisā* 'a noblewoman' one step (*bi-daraca*) below the *xātūn*; hence one says **ka:tu:n kunçu:y** *Kaş. III* 240.

Dis. ĞND

kanat (?**kana:d**) properly 'a bird's wing', but also used in extended senses like 'a fish's fin, the fly of a tent', etc., and even abstractly for 'protection' and the like. S.i.a.m.l.g.; in SW Az. **ğanad**; Osm. **kanat** (before vowels **kanad-**); Tkm. **ğa:nat**. L.-w. in Pe. etc., *Doerfer* III 1531. **Türkü** VIII ff. *IrkB* 35 (**ur-**): Man. (the heat of the sun will come down on you and) **seniŋ kanatıŋın küyürgey** 'burn your wings' *M III* 23, 3 (ii): **Xak.** XI **kanat** *al-canāḥ* 'wing' *Kaş. I* 357; o.o. *II* 3 (**sap-**), 183 (**saptur-**): *KB* 3005 (**1 er**): XIII(?) *Tef.* **kanat** 'wing' 197: XIV *Muh.*(?) *al--canāḥ* **ka:nat** *Mel.* 4, 19; 73, 8; *Rif.* 75; 176: **Çağ.** XV ff. **kanat** (1) *bāl-i ṭuyūr* 'a bird's wing'; (2) *dāmana-i xayma* 'the wall of a tent'; (3) *xayma-i alāčūq* 'a felt tent' *San.* 277v. 15 (the last two phr. are prima facie metaph. meanings of this word, but there may be some confusion with Ar. *qanā(t)*, properly 'a reed', but with some other meanings a sa l.-w. in Pe.): **Xwar.** XIV **kanat** 'wing' *Qutb* 130: **Kom.** XIV 'wing' **xanat** *CCG*; *Gr.*: **Kıp.** XIII *al--canāḥ* **ka:nat** *Hou.* 10, 19: XIV **kanaṭ** ditto *Id.* 75; *Bul.* 12, 6: XV ditto *Tuh.* 11b. 5.

D **konat** (**konot**) Active Dev. N. fr. **ko:n-**; n.o.a.b. **Xak.** XI **konat** 'any group (*şirm*) of people who bunch together (*talabbada*) with one another'; hence one says **ol meniŋ kona:tım** (*sic*) **ol** 'he is one of the group (*cumla*) of those who bunch together with me' *Kaş. I* 357: *KB* (be generous to the poor and they will intercede for you; do not ask them for wealth in return) **yanutı bayat bérge eğgü konut** (?**konot**) 'God will give you in return good companions (in paradise)' 4471.

D **kanta, kantın** See **ka:nu:**.

kandır Hap. leg. **Xak.** XI **kandır** 'the membrane on the flesh (of a slaughtered beast, *cildu'l-laḥm*) which remains after the hide which is suitable for tanning has been stripped off it' *Kaş. I* 457.

D **kaŋdaş** Hap. leg.; N. of Assn. fr. **kaŋ**; 'half-brother', son of the same father and a different mother. Cf. **öğdeş**. The word **kadaş** seems superfluous, and is perhaps a gloss incorporated in the text. **Xak.** XI **kaŋdaş kadaş** (*sic*) *banū'l-'allāt* 'half-brothers with the same father' *Kaş. III* 382 (prov.).

kunduz 'beaver'. S.i.a.m.l.g. including Çuv. **xăntăr**, *Ash.* XVI 340. L.-w. in Pe. etc., *Doerfer* III 1534. **Uyğ.** VIII ff. Bud. (there were three friends, an ape, a Siberian panther, and) **kunduz** 'a beaver' *U IV* 44, 6; a.o.o.: Civ. **kunduz kayırı** 'castoreum' *H I* 125: **Xak.** XI **kunduz** *al-quḍā'a wa hiya kalbatu'l--mā'* 'a beaver', that is aquatic dog: **kunduz kayrı:** *al-xazmiyān mina'l-adwīya* (MS. *al--ḥarmiyān mina'l-awdiya*) 'castoreum', a kind of drug *Kaş. I* 458: **Çağ.** XV ff. **kunduz** (spelt) 'beaver' (*sag-i ābī*), the fur of which is sewn on the edge of caps and coats, and used to make fur-coats; 'castoreum' (*cund-i bīdastar*) is its secretion (quotn.); (also a geog. Name); **kunduz kayrı** 'the secretion of the beaver called *cund-i bīdastar*' *San.* 291r. 26; a.o. 76v. 2 (**oğul**): **Xwar.** XIV **kunduz** 'beaver' *Qutb* 144.

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D **kanat-** Caus. f. of **kana:-**; 'to make (something) bleed'. S.i.s.m.l. **Uyğ.** VIII ff. Civ. (the patient must be given various beverages and) **ka:n ka:na:tmış kere:k** 'must be bled' *TT VIII I.*24 (text damaged, the tentative reading *ka:na:rmış* is no doubt an error): **Xak.** XI **ol**

anıŋ burnın kanattı: 'he made his nose bleed' (*admā*) *Kaş. II* 313 (**kanatu:r, kanatma:k**); **bu ot ol burun kanatğa:n** 'this drug makes the nose bleed constantly' (*mura''if*) *I* 515; a.o. *II* 323, 6 (**kana:-**): **Çağ.** XV ff. **kanat-** Caus. f.; *xūn ālūd kardan* 'to make blood-stained' *San.* 277r. 18 (quotn.).

D **kanıt-** Hap. leg.; Caus. f. of **ka:n-**; cf. **kantur-**. **Xak.** XI **ögdi: ol erig kanıtğa:n** 'praise always makes that man cheerful' (*muḥizza*) *Kaş. I* 515; n.m.e.

D **kınat-** Caus. f. of **2 kına:-**; survives in NE Tel. **kıynat-** *R II* 696. **Xak.** XI **beg anı: kınattı:** 'the *beg* ordered that he should be punished' (*bi-'iqābihi*) *Kaş. II* 313 (**kınatu:r, kınatma:k**).

D **konat-** (**konot-**) Hap. leg.; an unusual Caus. f. of **ko:n-**, the form perhaps influenced by **konat**, q.v. Cf. **kontur-**. **Xak.** XI **ol ö:ziŋe: konum konattı:** *askana ḥawla baytihi 'aşīra wa man talabbada bihim wa yu'īnuhum* 'he settled round his residence a group of people who bunched together, and he helped them' *Kaş. II* 313 (**konatu:r, konatma:k**).

VU **kondı:-** Hap. leg.; not quite syn. w. **bile:-**, etc. **Xak.** XI **ol kılıç kondı:dı:** *calā'l-sayf bi'l-midwas* 'he polished the sword with a whetstone' *Kaş. III* 277 (**kondı:r, kondı:-ma:k**).

D **kantur-** Caus. f. of **ka:n-**; 'to satisfy, satiate'. S.i.a.m.l.g. with some extended meanings. **Uyğ.** VIII ff. Bud. **köŋülteki küsüşin kanturğalı sakınsar** 'if he contemplates satisfying the desires in his mind' *PP* 14, 5–6; similar phr. *U III* 29, 19; *IV* 44, 24 (**kurınç**); *Hüen-ts.* 284; *TT VII* 40, 87–91; *USp.* 104, 6; 106, 25: **Xak.** XI **ol meni: suvka: kanturdı:** 'he satiated me (*rawwāhnī . . . wa abḍa'anī*) with water'; originally **kandurdı:**; also used of other things besides water *Kaş. II* 192 (**kanturur, kanturma:k**): **Çağ.** XV ff. **kandur-** Caus. f.; 'to satisfy' (*sīr kardan*) in the sense of 'to satiate with water' and in an abstract sense *San.* 277r. 4: **Xwar.** XIV ditto *Quṭb* 130: **Kıp.** XIV **kandur-** *arwā ğayrahu Id.* 74: XV *rawwā* **kandır-** *Tuh.* 17b. 9.

D **kıntur-** Caus. f. of **kın-**; 'to arouse desires (in someone)' and the like. Survives in some NE languages and until recently in SW Osm. **Uyğ.** VIII ff. Bud. (well-disposed people who preach the Mahāyāna doctrine and) **burxan kutıŋa kınturğalı** 'make them desire the divine favour of Buddha' *TT V* 22, 19; **kınturur erdi aruk tıtsılarığ ertinilig otruğka** 'he inspired the weary disciples to long for the island of jewels' *Hüen-ts.* 1914–15: **Kıp.** XIV **kındur-** *ba'aṭa ğayrahu* 'to arouse, or incite, someone' *Id.* 75: **Osm.** XIV to early XIX **kındur-/kındır-** 'to arouse, or incite (someone) to do (something *Dat.*)'; c.i.a.p. *TTS I* 459; *II* 627; *III* 446; *IV* 511.

D **kontur-** Caus. f. of **ko:n-**; 'to settle (people somewhere); to put (someone) up for the night', etc. S.i.a.m.l.g. **Türkü** VIII **konturmış** 'they settled' (the people eastwards as far as the Kadırkan mountain forest and westwards as far as the Iron Gate) *I E* 2, *II E* 4; a.o. *I E* 21, *II E* 18: VIII ff. (a *xan* went to war, he conquered the enemy and) **köçü:rü: kontu:ru: keli:r** 'comes back making them migrate and settle (on the land)' *IrkB* 34: **Xak.** XI **ol evinde: kuş kondurdı:** 'he made the bird perch (*arqa'a*) in his house'; and one says **ol altu:n üze: çaş kondurdı:** 'he set (*raṣṣa'a*) the turquoise in gold'; also used for anything that is set in something *Kaş. II* 192 (**kondurur, kondurma:k**): **Çağ.** XV ff. **kondur-** Caus. f.; *nişāndan* 'to settle (people)' *San.* 290v. 25 (quotn.): **Xwar.** XIV **kondur-** 'to receive as a guest' *Quṭb* 140: **Kom.** XIV ditto *CCG*; *Gr.* 199 (quotns.): **Osm.** XIV ff. ditto; fairly c.i.a.p. *TTS I* 480; *III* 471; *IV* 536.

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VUD **kondı:ğu:** Hap. leg.; N.I. fr. **kondı:-**. **Xak.** XI **kondı:ğu:** *al-midwas* 'whetstone' and the like *Kaş. I* 491.

D **kanatlığ** P.N./A. fr. **kanat**; 'having wings'. S.i.s.m.l.g. with minor phonetic changes. **Türkü** VIII ff. **altu:n kanatlığ talım kara: kuş men** 'I am a predatory(?) eagle with golden wings' *IrkB* 3: (**Xak.**) XIII(?) *Tef.* **kanatlu** 'having . . . wings' 198.

Tris. V. ĞND-

D **kanatlan-** Refl. Den. V. fr. **kanat**; s.i.s.m.l. meaning both literally 'of a bird, to grow wings', and metaph. 'to hurry away, take wing'. **Xak.** XI **er kanatlandı:** 'the man had a fiery (*fāriha*) horse, flew (*ṭāra*) on it, or was on the point of going (*aşrafa 'alā'l-ḍahāb*) to his destination'; and one says **kuş kanatlandı:** 'the bird grew wings' *Kaş. II* 267 (**kanatlanu:r, kanatlanma:k**).

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D **kana:ğ** Hap. leg.; N.Ac. fr. **kana:-**; 'bloodletting'. **Uyğ.** VIII ff. Civ. *TT VII* 42, 3 (**tamar**).

D ***kanak** Dev. N. fr. ***kañ-**; 'the skin on milk, clotted cream', and the like. The later form of such a word might be expected to be ***kaynak**, but it is in fact **kaymak** which s.i.a.m.l.g. L.-w. in Pe., etc. *Doerfer* III 1417. **Xak.** XI **kayak** *al-dawāya* 'the skin on milk' *Kaş. III* 167 (verse); a.o. *III* 32, 3 (**bışrıl-**): **Arğu:, Bulğar** XI **kanak** *al-dawāya*, with **-n-** substituted for **-y-** *I* 383: XIV *Muh.*(?) *qaşṭatu'l-laban* 'cream on the top of milk' **kayma:ğ** *Mel.* 66, 9 (one MS. only): **Çağ.** XV ff. **kaymak** 'a thin skin (*parda*) which forms on the surface of milk'; in Ar. *ḥaṭāṭ* and *rağwa* and in Pe. *tū San.* 281 v. 8: **Xwar.** XIV **kaymak** 'cream' *Quṭb* 128: **Kıp.** XIV **kaymak** 'cream (*al-qaşţ*) on the top of milk' *Id.* 77: XV *al-qaşţa* **kaymak** *Kav.* 63, 1; *qaşţ* **kaymak** *Tuh.* 29a. 4.

D **kanığ** n.o.a.b.; prima facie a Dev. N. fr. **ka:n-**; the translation 'cheerfulness, satisfaction' suits this etymology well, but in *IrkB* it obviously means some kind of animate creature and may have this second meaning also in *Kaş.*, perhaps 'a favourite, a favourite horse', or the like. **Türkü** VIII ff. **kanığı: ölmiş köŋe:kı:** (*sic*, read **köne:kı:**) **toŋmı:ş kanığı: nelük ölgey ol begli:g ol köne:kı: nelük toŋğay ol küneşke: olu:ru:r** 'his *kanığ* has died and his pail has frozen. Why should his *kanığ* die? It belongs to a *beg*. Why should his pail freeze? It sits in the sunshine' *IrkB* 57: **Xak.** XI **kanığ** *al-aryaḥīya* 'cheerfulness, satisfaction'; **tutçı: yağar bulı:tı: altun tamar arığ aksa: anıŋ akı:nı: kandı: menlŋ kanığ** it describes the generosity of the queen and says 'the cloud of her generosity rains pure gold; if her stream flow over me my cheerfulness (*naṣāṭī*) is complete, and I draw drafts of happiness' (*rawītu mina'l-surūr*) *Kaş. I* 376 (there is an obvious pun between the physical clouds and the clouds of generosity and there may be a parallel pun between a physical **kanığ** which has been satisfied and the abstract meaning).

D **kınığ** N./A. Ac. fr. **kın-**; 'longing, desire', and the like. N.o.a.b. **Uyğ.** VIII ff. Man. (having eyes like copper and) **kınığ** [gap] *TT IX* 63: Bud. (if the Buddhas look on anyone they become honest(?) in their speech, good and gentle in their minds, and) **katığ kınığ sakınçlığ** 'with thoughts of strong longing' *U III* 73, 17 (mistranscribed *kaçığ*(?)); **kınığ köŋüllüg arvışın sid sadan kılıp** 'performing the ceremony of *siddhisādhana* (obtaining magical power) by a *dhāraṇi* of longing thoughts' *U IV* 22, 268; o.o. *do.* 38, 132; 48, 83; **ylti kınığ tölükte turup** 'standing under the pressure of sharp desire' *Suv.* 615, 6.

D **konak/konuk (konok)** Preliminary note. *There is no reasonable doubt that etymologically the words meaning 'millet' and 'guest' and the like are identical, both representing an Intrans./Pass. Dev. N. fr.* **ko:n-**, *in the first case in the sense of 'something planted in the ground'. Both became early l.-w.s in Mong. as* konok (konoğ) (Haenisch *66*, Kow. *868*), *and survive in the same forms in modern languages, but it is more convenient to list them separately.*

D **1 konak (konok)** some sort of cereal, originally 'millet', of which there are several kinds, but now sometimes used for other sorts. The normal Ar. word for 'millet' is *al-duxn* (see **üyür, tarığ**), *al-cāwars* is a l.-w. fr. Persian *gāwars*, also 'millet', perhaps of a different kind. Survives in NE Tuv. **xonak** 'Timothy grass'; SE Türki **konak** 'maize'; NC Kır. **konok** 'Italian millet' (in some places 'maize; sorghum'); SC Uzb. **kŭnok** ditto; NW Kk. **konak** 'a particular kind of millet'. **Uyğ.** VIII ff. Civ. **konak méni** 'millet flour' *H I* 67, 94; **konak tüğisi** 'husked millet' *TT VII* 14, 17 and 79: XIV *Chin.-Uyğ. Dict. chi* 'panicled millet' (*Giles* 904) **konak** *Ligeti* 168; *R II* 535: **Xak.** XI **konak** *al-cāwars* 'millet' *Kaş. I* 384 (prov.); o.o. *III* 167, 7 (mis-spelt *koyak*); 347, 18: XIV *Rbğ.* (their tears turned into) **konak** 'millet seeds' *R II* 535 (quotn.): **Çağ.** XV ff. **konağ/konak** (1) *cāwars San.* 291r. 17.

D **2 konak/konuk (konok)** from an early period both (1) 'a guest, a person who comes to stay', and (2) 'the place where one settles down (usually for a short time), lodging' and the like. S.i.a.m.l.g., in NE **konok/konık**; NC Kır. **konok**; elsewhere normally **konak**; SW Osm. seems to be alone in having both **konuk** 'guest' and **konak** 'guest; inn; large house, official residence' and even 'a day's stage in a journey'. L.-w. in Pe., etc. *Doerfer* III 1539. **Uyğ.** VIII ff. Man.-A **kaltı konak(k)a olursar** 'when he sits down at a stopping-place' *M III* 12, 6 (iii): **Xak.** XI **konuk** *al-ḍayf* 'guest' *Kaş. I* 384 (verse); o.o. *I* 45 (**ağırlığ**); 46 (**1 ö:z**); 85, 4; 517, 19; *II* 312 (**tünet-**); **kış konukı: o:t** 'winter hospitality (*ḍiyāfa*) is a fire' *I* 332, 9: *KB* **keçigli konuk** 'the passing guest' 817; o.o. 3529, 5844; **yaşıl suv kızıl otka bolmaz konuk** 'green water does not become the guest (or lodging?) of red fire' 2250: XIII(?) *Tef.* **konuk** 'lodging; guest' 212: XIV *Rbğ.* **konukka barurmen** 'I am going visiting' *R II* 340; *Muh. al-ḍayf* **konuk** *Mel.* 38, 17; 65, 10; *Rif.* 126, 164: **Çağ.** XV ff. **konağ** *konuk ya'nī manzil . . . wa mihmān* 'lodging; guest' *Vel.* 345 (quotn.); **konağ/konak** (2) *mihmān San.* 291r. 17 (quotn.): **Xwar.** XIV **konak** 'guest; night's lodging' *Qutb* 139; **konuk** 'guest' *do.* 140; *Nahc.* 235, 4; 253, 12: **Kıp.** XIII *al-ḍayf* **kona:k** (MS. *kana:k*) *Hou.* 32, 9: XIV **konuk** *al-ḍayf Id.* 74: XV ditto **konak** *Kav.* 23, 19; *Tuh.* 23a. 9 (in margin 'also with **-u-**'): **Osm.** XIV ff. **konak** 'dwelling, lodging', etc.; **konuk** 'guest'; c.i.a.p. *TTS I* 479, 480; *II* 647; *III* 470–3; *IV* 535–7; **konak** 'guest' *III* 470: XVIII **konağ/konak** . . . (3) in *Rūmī*, also 'house, palace (*sarā*), resting place' *San.* 291r. 17.

D **kunuk** Hap. leg.; Dev. N. fr. **kun-**; 'robber'. **Xak.** XI *KB* (some men spend their life in the army . . . some grow old in fortresses) **kayu oğrı tevlig karakçı kunuk** 'some are thieves, cunning brigands, and robbers' 1737.

D **konğu:** Hap. leg.; Dev. N. fr. **ko:n-**. **Uyğ.** VIII ff. Man.-A (in the monasteries) **arığ yaruk küçlüg vréştilerniŋ konğusı** 'the dwelling-place of pure, bright, mighty angels' (Iranian l.-w.) *M I* 27, 33–5.

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D **kana:ğu:** N.I. fr. **kana:-**; 'lancet'. N.o.a.b.; completely displaced by l.-w.s, usually Persian *niştār*. **Xak.** XI **kana:ğu:** *al-mibḍa'* 'lancet' *Kaş. I* 447: XIV *Muh. al-miṣrāṭ* ditto **kana:ğu:** *Mel.* 62, 7; *Rif.* 160.

D **kanı:kı:** Hap. leg.; N./A.S. fr. **kanı: (ka:ñu:)**; 'situated where?'. **Xak.** XI (the light of my eyes has gone and taken my soul with

him) **kanda: erinç kanı:kı:** *ayna huwa al-ān* 'where is he now?', lit. 'where can he be, and where situated?' *Kaş. I* 46, 20.

D **konukluğ** P.N./A. fr. **konuk (2 konak)**; n.o.a.b. **Xak.** XI **konukluğ ev** 'a house containing guests' (*aḍyāf*) *Kaş. I* 498.

D **konukluk** A.N. (and Conc. N.) fr. **konuk (2 konak)**; survives in NE Bar. **konıklık** 'a day's journey'; SW Osm. **konaklık** 'hospitality; a guest-chamber'; Tkm. **ğonaklık** 'the status of guest'. **Uyğ.** VIII ff. Bud. *Pfahl.* 8, 8–9 (**ko:n-**): **Xak.** XI **konukluk ev** *baytu'l-ḍiyāfa* 'a guest house' *Kaş. I* 504; a.o. *I* 274, 18 (*ḍirā* 'entertainment'): *KB* **konukluk aşı** 'food given in entertainment' 4574: XIV *Muh.* (under 'food and drink') *al-da'wa* 'invitation' **konukluk** *Mel.* 65, 9; *Rif.* 164 (mis-spelt *konu:luk*): **Çağ.** XV ff. **konağluk** (*sic*) *mihmāni* 'hospitality' *San.* 291 r. 19: **Xwar.** XIV **konukluk** ditto *Qutb* 140: **Kom.** XIV 'inn' **konaklık** *CCI*; *Gr.*: **Kıp.** XIV **konukluk** *al-diyāfa Id.* 74: **Osm.** XIV ff. **konukluk** is noted as meaning 'hospitality', and, until XVI, 'the status of guest' *TTS II* 648; *III* 474; *IV* 538.

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(D **konakla:-** in a grammatical para., *III* 347, *Kaş.* says that morphologically as a Dev. V. fr. **1 konak** this V. could be used in such phr. as **at konakla:dı:** 'the horse ate millet', but that in fact it did not exist.)

D **konukla:-** Den. V. fr. **konuk (2 konak)**; 'to entertain (a guest)'. Survives in SW Osm. **Xak.** XI **beg meni: konukla:dı:** 'the *beg* (etc.) entertained me' (*aḍāfanī*); and in languages other than Oğuz it means 'to spend the night (*yubīt*) in a house against the wishes (*karha(n)*) of its owner' *Kaş. III* 339 (**konukla:r, konukla:ma:k**; verse); a.o. 347, 19: XIII(?) *Tef.* **konukla-** ditto 213: XIV *Muh. aḍāfa* **ko:nukla:-** *Mel.* 22, 13; *Rif.* 103; *al-ḍiyāfa* **konuklamak** 38, 17; 126: **Xwar.** XIV **konakla-/konukla-** 'to receive as a guest' *Qutb* 140: **Kom.** XIV ditto **konakla-** *CCI*; *Gr.* (*CCG* **kondur-**): **Kıp.** XIII *ḍayyafa mina'l-ḍiyāfa* **konukla:-** (MS. *kanakla:-*) *Hou.* 41, 20: XIV **konukla-** *aḍāfa Id.* 74: XV ditto **konakla-** *Tuh.* 5a. 11: **Osm.** XIV ff. **konukla-** 'to entertain as a guest'; c.i.a.p. *TTS I* 482; *II* 648; *III* 473; *IV* 538.

D ***kañaklan-*** See **kayaklan-**.

D **konuklaş-** Hap. leg.; Recip. f. of **konukla:-**. **Xak.** XI **ola:r ikki: konuklaşdı:** 'they entertained (*aḍāfa*) one another' *Kaş. II* 258 (**konuklaşu:r, konuklaşma:k**; followed by a note saying that this V. and **salımlaş-** are the only two V.s of this form fully conjugated; others are used only in the Ger. in **-u:** to state the stake in a bet).

Dis. ĞNL

kaŋlı: 'wagon, cart, carriage', and the like. There is also a Tribal Name **Kaŋlı:** and it is an open question whether the tribe was so called because it used carts, or whether, as is more prob., carts were so called because the Kaŋlı:, a western tribe, were the first Turks to use them, see Clauson, 'The Name Uyğur', *J.R.A.S.*, 1963, p. 147. As such n.o.a.b., but a later form **kaŋa:**, which perhaps came into existence owing to a false etymology, see *Oğ.* below, still survives in NE Kaç., Koib., Sag. *R II* 80 and Khak. Elsewhere it has been completely displaced by l.-w.s, usually **araba**, a corruption of Arabic *'arrāda*, see *San.* 36v. 6. **Uyğ.** VIII ff. Bud. Sanskrit *śakaṭa* 'wagon' **kaːŋlı** *TT VIII A.*4; *ratha* 'chariot' **kaːŋlı** *do. A.*34; the word is fairly common meaning 'a (royal) carriage' *U II* 22, 7; 'a wagon for carrying goods' *U III* 40, 28 (**urtur-**); more generally 'wheeled vehicle' *TT V* 26, 115–16 (**boyunduruk**); *Suv.* 133, 20 (**tilge:n**); 625, 5 etc.; in *Hüen-ts.* 2119–21 (**sığu:n**) it translates Sanskrit *yāna* 'vehicle': Civ. **kaŋlı** 'a wagon for carrying goods' *USp.* 55, 24; 92, 6; **kaŋlı yolı** 'a road for wheeled vehicles' *do.* 107, 20; 116, 5: XIV *Chin.–Uyğ. Dict. ch'ê* 'wheeled vehicle' (*Giles* 574) **kaŋlı** *Ligeti* 161; *R II* 84: **Xak.** XI **kaŋlı:** 'a wagon (*al-'acala*) for carrying heavy loads': **Kaŋlı:** 'the name of a great man among the Kıpçak' *Kaş. III* 379: XIV *Rbğ.* **kaŋlı** 'carriage; wagon' *R II* 84 (quotns.): **Çağ.** XV ff. **kanklı/kaŋlı** (both spelt) *'arrāda wa gardūn* 'wagon; chariot'; also the name of a tribe (*ṭā'ifa*) of Turks *San.* 278r. 4 (quotn.; an account of the origin of the name, quoted fr. the *Oğuz Nāma*, seems to be a summary of that in *Oğ.*): **Xwar.** XIII(?) in *Oğ.* 277 ff. there is a story of a man who made and loaded **kanğa**, 'wagons', leading up to the invention by Oğuz Xan of the tribal name **Kanğaluğ** (*sic*): **Kıp.** XIII 'the wagon' (*al-'acala*) on which grain is loaded (**araba:**; also) **kaŋlı:** *Hou.* 9, 13: XIV **kanlı:** (?representing **kaŋlı:**) *al-'acala*, the sort which is loaded, not 'speed', opposite to *al-buṭ'* 'slowness' *Id.* 75.

D **ka:nlığ** P.N./A. fr. **1 ka:n**; 'bloody, blood-stained', with preceding qualifying word—'having . . . blood'. S.i.a.m.l.g. w. minor phonetic changes. **Uyğ.** VIII ff. Man. **kanlığ** (PU) **baçana teg karakı** 'his eyeballs like a bloody?' *M II* 11, 17–18: Bud. *U IV* 34, 52–3 (**türtün-**): **Xak.** XI **ka:nlığ**, not specifically translated, occurs in two proverbs *Kaş. I* 70, 24; *III* 43, 2; n.m.e.: **Çağ.** XV ff. **kanlığ/kanlık** *xūnīn . . . kanlu ma'nāsına . . . bir daxı xūnī ya'nı kan eylemiş* 'blood-stained; bloody; bleeding' *Vel.* 324; **kanlığ** (1) *xūnīn* (quotn.); (2) *xūnxwāh* 'bloodthirsty'; in Ar. *ṭālib ṭār* (quotn.); (3) *qātil wa xūnī* 'murderous, bloody' (quotn.) *San.* 278r. 10: **Kom.** XIV 'bloody' **kanlı** *CCG*; *Gr.*

DF **xanlık** A.N. fr. **xa:n**; s.i.s.m.l. meaning (1) 'a kingdom'; (2) 'the position of *xan*'. **Türkü** VIII ff. **xanlık süsi:** 'the army of the kingdom' *IrkB* 63 (**ün-**): **Uyğ.** VIII ff. Civ. (in a list of payments, mostly of taxes) **yana xanlık tép yarım böz bértim** 'I also gave half a roll of cloth, as payment to the *xan*' *USp.* 38, 16: **Xwar.** XIV **xanlık** 'sovereignty,

reign' *Quth* 54: **Kom.** XIV 'kingdom, kingship' **xanlık/xanlıx** *CCG*; *Gr.* 192 (quotns.).

D **kınlık (kıñlık)** A.N. (Conc. N.) fr. **2 kı:n**; survives in NC Kır. **kıyındık** 'hardship, difficulty'. **Uyğ.** VIII ff. Bud. **kınlıkta yatsun** 'let him lie in prison' *PP* 63, 4; a.o. *do.* 63, 6; **kınlıkta kirip** 'being put in prison' *Kuan* 37.

D **koñlığ** P.N./A. fr. **1 ko:ñ**; 'owning sheep'. S.i.s.m.l. with the same phonetic changes. **Uyğ.** VIII [gap] **koñlığ** [gap] *Şu. N* 6: **Xwar.** XIV **koyluğ kişi börüdin korkğay** 'the sheep-owner will fear a wolf' *Nahc.* 11, 10.

Dis. V. ĞNL-

D **kınla:-** Den. V. fr. **1 kı:n**; survives in SW Osm. 'to make a sheath (for something); to sheathe'. **Xak.** XI **ol biçe:k kınla:dı:** 'he made a sheath (*cafn*) for the knife (etc.)' *Kaş. III* 299 (**kınla:r, kınla:ma:k**): **Çağ.** XV ff. **kınla-** (spelt) *ğilāf kardan* 'to make a sheath, to sheathe' *San.* 299r. 16.

DF **xanlan-** Hap. leg.; Refl. Den. V. fr. **xa:n. Türkü** VIII (the Türkü people, because they had no *xan* of their own, separated from China and) **xanlantı:** 'got themselves a *xan*' *T* 2.

Tris. ĞNL

D ***kaŋlı:çı:** Hap. leg.; N.Ag. fr. **kaŋlı:**. **Uyğ.** VIII ff. Bud. Sanskrit *smṛti ārakṣasārathi* 'who has a charioteer with thought as his protection' **ög üze: közetiglig** (*küze:tiglig*) **kaŋlaçısı erse:r** *TT VIII A*.34.

Dis. ĞNM

D **konum** N.S.A. fr. **ko:n-**; lit. 'a single act of stopping, settling', etc. Survives in SC Uzb. **künim** 'a halt on a journey; a place where one stops or spends the night'. In *Kaş.* there seems to be an antithesis between **uğuş**, 'a group of people related by blood, a clan', and **konum**, 'a group of people living close together'. **Xak.** XI **koşnı: konum uğuşka:** (MS. *ağışka:*) **kılğıl aŋar ağırlık** *aḥsin ilā 'aşiratik wa akrimhum* 'be kind to your tribe and have regard for them' *Kaş. I* 114, 16; (he fought to the limit of his powers and) **uğuş ko:num okıştı:** *tadā''ati'l-'aşira* 'summoned the tribe (to help him)' *II* 103, 25; *II* 313 (**konat-**); n.m.e.: XIV *Muh.*(?) (under 'kinds of people'; *huwa min maḥallatī* 'those from my district' (or my quarter of the town) **ko:nda:ş**); *min waṭanī* 'from my country' **konu:m** *Rif.* 144 (only).

Tris. ĞNN

D **kanınçsız** Priv. N./A. fr. ***kanınç** Dev. N. fr. ***kanın-** Refl. f. of **ka:n-**; 'insatiable'. N.o.a.b., and apparently used only of sight. **Uyğ.** VIII ff. Man. **körü kanınçsız körgle** (*sic*) **körküŋüzni** 'your lovely beauty which we never tire of seeing' *TT III* 81: Bud. (the beautiful Buddhas who are loved by all and are) **körü kanınçsız** *U III* 71, 9; (looking at the Buddha) **kanınçsız közün** 'with eyes that could not look long enough at him' *TT X* 152.

Dis. ĞNR

kıŋır 'crooked', originally of the eyes in the sense of 'squinting', and hence 'angry (looking)'; later used more generally in such contexts as 'curved (sword), crooked (road)', and the like. S.i.a.m.l.g., in NE **kıyır** *R II* 719. **Uyğ.** VIII ff. Bud. (the king, his eyes suffused with blood, looked at the maral deer) **kiŋ⟨ır⟩ közin** 'with angry eyes' *U IV* 38, 128 (see note regarding omission of ⟨ır⟩); **yekler rakşaslar kanlağ közin kıŋır** (so read) **körüp** 'the demons (Hend.) look askance with bloodshot eyes' *do.*, p. 43, note *C*.128, l. 6: **Xak.** XI **kıŋır er** 'a man with a squint' (*al-aḥwal*); and if you wish to say 'with a double squint' (*al--aqbal*) you say **iki: kö:zi: kıŋır** 'with both eyes squinting' (*aḥwalān*) *Kaş. III* 363; **kıŋır kö:zin bakıştı:** 'they looked at one another with angry bloodshot eyes' (*bi-'ayn ṣazar*) *I* 170, 18; 183, 6; 359, 16; (he does not look to his neighbours but finds wealth an incentive) **kadaş tapa: ıt kibi: kı:ŋru: baka:r** 'he looks at his kinsmen with angry bloodshot eyes as if they were dogs' *III* 23, 2 (**kı:ŋru:** is Hap. leg. and perhaps an error for **kıŋır**): **Kom.** XIV 'crooked' **kıŋır**; 'squinting' **kıŋır** *CCG*; *Gr.*: **Kıp.** XV *afqam* 'with a crooked jaw' **kıŋır enek** *Tuh.* 4a. 8; a.o. 3b. 5.

1 koŋur (koŋor) originally of a horse's coat 'dark chestnut' or the like; later used for a rather wider range of colours of a wider range of objects, e.g. fabrics. S.i.a.m.l.g. w. some phonetic changes, e.g. **ko:r/xo:r** in most NE languages. An early l.-w. in Mong. as *koŋğor* (*Haenisch* 66, *Kow.* 873). L.-w. in Pe. etc., *Doerfer* III 1536. **Xak.** XI **koŋur ko:y** 'a brown (*al-aṣhab*) sheep'; also used of other things *Kaş. III* 363: XIV *Muh.*(?) (in a list of horse's coats) *muxālifu'l-nuqaṭ* 'dappled' **ko:-ŋu:r** *Rif.* 171 (only): **Çağ.** XV ff. **konğur** (*sic*, spelt) 'a horse of which the colour verges on black' (*mā'il ba-tīragī ast*) *San.* 291 v. 2 (the spelling is unusual and the supporting quotn. Pe., fr. *Waṣṣāf*): **Kıp.** XIII *al-aṣhab* **konğur** (*sic*) *Hou.* 31, 10 (the position in the text suggests that it means (of a man) 'sunburnt'): XV *ṣahlā* (of eyes) 'bluish, light grey' **koŋur** *Tuh.* 20b. 6 (the word also sometimes means 'squinting'; if so here, this might be an error for **kıŋır**): **Osm.** XIV ff. **koŋur** 'chestnut' in three texts *TTS I* 482; *II* 649.

2 koŋur Hap. leg.; but see **2 koŋra:-, koŋ-rağu:. Xak.** XI **koŋur ü:n** *al-ṣawtu'l-abacc* 'a harsh, raucous sound' (or voice) *Kaş. III* 363.

?E kıŋru: See **kıŋır.**

(D) **kıŋra:k** prob. Dev. N. fr. ***kıŋra:-** Den. V. fr. **kıŋır** in the sense of something curved or something which cuts crookedly; survives in NE Tel. **kıŋırak** *R II* 709; NC Kır. **kıŋarak/kıŋırak** 'a rough two-edged knife used for cutting felt, scraping hides and sheepskins, and the like'. **Xak.** XI **kıŋra:k** *ǰafra miṭla'l-sāṭūr* 'a knife like a butcher's cleaver', used for cutting meat and dough

Kaş. III 382 (in the text **kırŋa:k**, corrected in the margin to **kıŋra:k**).

VUD **koŋra:k** unvocalized, but almost certainly Dev. N. fr. **2 koŋra:-**; the Ar. translation is uncertain, but prob. *al-cank* 'harp, lute, cymbal', a l.-w. fr. Pe. *çang*. Survives in SE Türki **koŋrak/koŋğrak**; SC Uzb. **küŋğirok** 'a bell', esp. one hung on an animal's neck. L.-w. in Pe. etc., *Doerfer* III 1537. Cf. **koŋrağu:**. **Xak.** XI **koŋra:k** *al-cank*(?) *Kaş. III* 383.

Dis. V. ĞNR-

?E kanar- See **kana:t-**.

VU **koŋur-** (**koŋor-**) 'to uproot'; n.o.a.b. Cf. **koŋrul-**. **Xak.** XI **er yığa:ç koŋurdı:** 'the man uprooted (*qala'a*) the tree' (etc.); also used of the wind when it uproots something *Kaş. III* 392 (**koŋurur, koŋurma:k**): XIII(?) *Tef.* **koŋur-** 'to uproot, destroy' 213 (and 198 mistranscribed *kaŋur-*): **Çağ.** XV ff. **koŋar-** (**-dı, -ay**) (VU) *koŋur-*, *koŋar-* 'to uproot, tear (a door from its hinges)' *Vel.* 345 (quotns.); **koŋğar-/koŋar-** (both spelt; 'with **-ŋ-**') *az cā kandan* 'to dig up, or tear out from its position' *San.* 290v. 27 (quotns.): **Xwar.** XIV **boynını koŋur-** 'to twist (someone's) neck' *Qutb* 140.

D **1 koŋra:-** Hap. leg.; Den. V. fr. **1 koŋur**. **Xak.** XI **ko:y koŋra:dı:** 'the sheep was brown' (*aṣhaba*) *Kaş. III* 402 (**koŋra:r, koŋra:ma:k**).

D **2 koŋra:-** Den. V. fr. **2 koŋur**. Survives in several NE languages as **koŋra-/koŋro-** *R II* 523–4; Khak. **xoŋra-** 'to jingle, tinkle, ring', and the like. **Xak.** XI **oğla:n ü:nı: koŋra:dı:** 'the boy's voice became husky' (*ğaluża*), as happens when he approaches puberty *Kaş. III* 402 (followed by **1 koŋra:-**).

VUD **koŋrul-** Pass. f. of **koŋur-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (she dreamed that) **azığ tışları ağızınta koŋurulup tüşer bolur** 'her back teeth were torn from her mouth and fell out' *Suv.* 620, 19–20: **Xwar.** XIV (oh Muḥammad, let this date-palm) **yerindin koŋrulup kelsin** 'be torn from the ground and come (to do obeisance to you)' *Nahc.* 35, 13; a.o. (**koŋurulup**) 441, 1–2.

Tris. ĞNR

D **koŋra:ğu:** Dev. N. (N.I.) fr. **2 koŋra:-**; s.i.s.m.l. with some phonetic changes, usually meaning 'bell'; syn. w. **koŋra:k**; SE Türki seems to be the only language in which both words survive. Cf. **çaŋ**. **Xak.** XI **koŋrağu:** *al-calācil* 'bells' (usually specifically those hung on animals' necks); **koŋrağu:** *al-xaṣṣa'* (in margin, that is *al-xuṣaṣā'*) 'the prominent bone behind the ear' *Kaş. III* 387 (the latter metaph. because of its shape?); o.o. *II* 358 (**çıŋrat-**); *III* 402 (**çıŋra:-**): **Xwar.** XIV **koŋrağu** '(camel) bell' *Qutb* 144: **Kom.** XIV 'a small bell' **koŋrov** *CCG*; *Gr.*: **Kıp.** XIV **konraw** (?**koŋraw** intended) *al-caras* 'bell', also called **çıŋrağu:** *Id.* 75 (and see **çıŋra:-**).

Dis. ĞNS

D **kaŋsık** Dev. N. fr. ***kaŋsı:-** Simulative Den. V. fr. **kaŋ**. N.o.a.b.; *Kaş.* gives the same translation of this word and **öge:y**, q.v., but the latter is the wider term and can also be used for females. **Xak.** XI **kaŋsık ata:** *al-rābib* 'stepfather'; **kaŋsık oğul** *al-rabīb* 'stepson' *Kaş. III* 383.

D **kaŋsız** Priv. N./A. fr. **kaŋ**; n.o.a.b. **Uyğ.** VIII ff. Bud. *PP* 77, 6 (**1 ögsüz**): **O. Kır.** IX ff. **üç yaşımda: kaŋsı:z boldum** 'I became fatherless at the age of three' *Mal.* 6, 1: **béş ya:şımda: kaŋsı:z kalıp** 'being left fatherless at the age of five' *do.* 45, 2.

Dis. ĞNŞ

D **konşı:** 'neighbour'; Dev. N. abbreviated, fr. **konuş-**. The phonetic history of the word is complicated, and *Kaş.*'s statement that the Xak. form was **koşnı:** is hard to explain, unless it is a simple metathesis. S.i.a.m.l.g. in a wide range of forms; NE Sag. **koncık**; Khak. **xoncıx**; SE Türki **koşna/koşnı:**; NC Kır. **koŋşu**; SC Uzb. **küşnı**; NW Kk., Nog. **koŋşı**; Kumyk **xonşu**; SW Az. **ğonşu**; Osm. **komşu**; Tkm. **goŋşı**. **Uyğ.** VIII ff. Bud. **eviŋe yakın bir konşışı bir bayağut bolur erti** 'he had a neighbour near his house, a rich man' *USp.* 109b. 8–9; **konaşı** (*sic*) **él(i)ğler** 'neighbouring kings' *Hüen-ts.* 2009: Civ. (your sons and daughters are joyful; your elder sisters and sisters-in-law are happy) **konşı kız utlılığ** 'your neighbours(?) and daughters dutiful' *TT I* 156 (but **konşı** here is prob. a Sec. f. of **kunçuy** 'consorts'): **Xak.** XI **koşnı:** *al-cār* 'neighbour'; the **Oğuz** invert the **-n-** and **-ş-** and say **konşı**; both forms are regular and correct (*qiyāsī ḥasan*) *Kaş. I* 435; **börl: koşnı:sın ye:me:s** 'a wolf does not eat his neighbour, out of respect for neighbourliness' *III* 220, 17: *KB* **kör arslan bile koşnı buğday başı** 'see the Ear of Wheat (i.e. Virgo) is a neighbour of the Lion (i.e. Leo)' 140; **yakın koşnısı** 'a close neighbour' 4097; o.o. 4546, 4618: XIII(?) *Tef.* **konşı** ditto 213: XIV *Rbğ.* **koŋşı** (*sic*) *R II* 525; *Muh. al-cār* **ko:nşı:** *Mel.* 49, 15; *Rif.* 145: **Çağ.** XV ff. **koŋşı** (spelt) *hamsāya* 'neighbour', also called **koşnı** *San.* 291v. 10; **koşnı** (spelt) *hamsāya do.* 288v. 13 (quotns.): **Oğuz** XI see Xak.: **Xwar.** XIV **konşı** 'neighbour' *Qutb* 140; **koŋşı** *Nahc.* 91, 16: **Kom.** XIV 'neighbour' **konşı/konşu** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-cār* **konşı:** *Hou.* 32, 12: XIV ditto *Id.* 74: XV *cār* **konş** (*sic*?) *Tuh.* 11b. 12: **Osm.** XIV ff. **konşı/koŋşı** common till XVI *TTS I* 481; *III* 472; *IV* 537.

Dis. V. ĞNŞ-

D **kınış-** Hap. leg.; Co-op. f. of **kın-**. **Xak.** XI **yigitle:r ı:şka: kınışdı:** 'the young men were brisk (*irtāḥa*) at the work', that is when they enjoyed (*ihtazzū*) the affair *Kaş. II* 113 (**kınışu:r, kınışma:k**).

D **kunuş-** Recip. f. of **kun-**; 'to rob one another'; n.o.a.b. **Uyğ.** IX **kunu:şmak tartış-**

mak 'robbing and fighting one another' *III C* 9 (*ETY II* 38): **Xak.** XI **ola:r ikki: tava:r kunuşdı:** 'those two plundered (*salaba*) one another's property'; also used for competing or helping *Kaş. II* 112 (**kunuşu:r, kunuşma:k**): **Kıp.** XIV **kunuş-** *karra* 'to return to the attack'(?) *Id.* 74 (meaning obscure; *Id.* is also apparently the earliest authority for **konuş-** *cāwara* 'to be neighbours', also noted as Çağ. in *San.* 290v. 25).

Dis. ĞNZ

koŋuz 'beetle'; prob. a generic term covering several varieties; s.i.a.m.l.g. except SW; in NE with much phonetic change, e.g. Khak. **xo:s**; in Çuv. only in the phr. **xurt xămăr** (i.e. **1 kurt koŋuz**) 'insects, bees'. L.-w. in Pe., *Doerfer* III 1538. **Türkü** VIII ff. *Toy.* 29 (*ETY II* 59; **ağu:luğ**): **Uyğ.** VIII ff. Man. **konkuz** (*sic*; context obscure) *TT III* 93: Bud. (in a list of harmful insects) **koŋuz** *U II* 35, 23; **yorığma kurt koŋuz** 'crawling worms and beetles' *U III* 32, 3: **Xak.** XI **koŋuz** *al-xunfusā'* 'black-beetle' *Kaş. III* 363: **Çağ.** XV ff. **koŋğuz** (spelt; 'with **-ŋ-**') a black creature (*cānwar*) called in Ar. *cu'al* ('black-beetle') and *xunfusā'*, and in Pe. *gügardānak* ('dung beetle') *San.* 291 v. 8: **Kıp.** XIV *al-xunfusā'* **konuz** *Bul.* 11, 5.

Mon. ĞR

1 ka:r 'snow'; c.i.a.p.a.l. **Türkü** VIII *I E* 35, *II E* 27 (**batım**); *T* 25 (**1 sök-**): **Uyğ.** XIV *Chin.–Uyğ. Dict.* 'snow' **kar** *Ligeti* 162: **Xak.** XI **ka:r** *al-ṯalc* 'snow' *Kaş. III* 148; over ten o.o.: *KB* 6013 (**1 bu:z**): XIII(?) *Tef.* **kar** 'snow' 199: XIV *Muh. al-wafr* 'heavy snow' (?; properly 'abundance') **ka:r** *Mel.* 79, 10; *Rif.* 184 (and 75): **Çağ.** XV ff. **kar** *barf* 'snow' *San.* 270v. 10: **Xwar.** XIV ditto *Qutb* 131: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-ṯalc* **kar** *Hou.* 5, 8: XIV ditto *Id.* 74; *Bul.* 2, 16: XV ditto *Kav.* 58, 5; *Tuh.* 10b. 11.

2 kar Hap. leg. in the onomatopoeic **kar kor**; the resemblance to Ar. is prob. coincidental. **Xak.** XI **kar kor etti: karın** 'the stomach rumbled' (*qarqara*); this word agrees (*wāfaqat*) with Ar. in sound and meaning *Kaş. I* 324.

E **3 kar** See **karın**.

kır Preliminary note. *There are two common words of this form meaning respectively 'high ground' and the like, SW Tkm.* **ğır**, *and 'grey', Tkm.* **ğı:r**. Kaş. *gives two other meanings which can hardly be connected with either word. In a number of modern languages* **kır** *also means 'edge', see* R II *733, but this may be an extension of the first meaning.*

1 kır originally 'an isolated mountain or block of mountains'; in this sense and more generally for 'high ground' s.i.a.m.l.g., but in some languages, including NW Nog., SW Osm. it hardly means more than 'plain, steppe, wilderness' without any connotation of height. L.-w. in Mong. *kira* (*Kow.* 2546) and Pe., etc., *Doerfer* III 1598. **Xak.** XI **kır** *al-haḍba mina'l-cibāl* 'an isolated mountain' *Kaş. I* 324; (you have crossed . . .) **kırla:r eḍiz be:ḍük** *al-aṭwāda'l-ṣumm* 'the high, lofty mountains' *I* 94, 3; (the clouds) **kırka: koḍtı: ol karın** 'deposited snow on the mountain' (*li'l-cabal*) *III* 39, 14: *KB* 69, 96 (**opru:**): XIV *Muh. al-ṣu'ūd* 'rising ground' **kı:r ağış** *Mel.* 74, 11; *Rif.* 177: **Çağ.** XV ff. **kır** (1) *bulandī sar-i kūh* 'a height, the top of a mountain' (quotn.) (2) the Turks of Kāşğar use it for *bulandī-i kanār-i kardū* which is an expression for *maraḍ* 'illness' (meaning uncertain, lit. ?'the height of the edge of a knife' (*?reading kārdū*)) *San.* 295r. 4: **Xwar.** XIV **kır** occurs three times; (this world is like) **kararmış kır** 'mountains which have become dark'; (sometimes admiring her) **kır teğ karakın** 'eyes like ?'; **kırdın kar** 'snow from the mountains' *Qutb* 148: **Kıp.** XIII (between 'heaven' **kö:k** and 'sun' **kün**) *al-falak* **kı:r** *Hou.* 5, 2 (*al-falak* should here mean '*firmament*', but there may be some confusion with its rarer meaning 'a rounded hill'): XIV **kır** *ra'su'l-rābiya* 'the top of a mountain'; and in **Kıp.** (*sic*) *al-arḍu'l-ṣaḥṣāḥ* 'level ground' *Id.* 70; *al-arḍu'l-ṣaḥṣāḥ* **kır** *Bul.* 3, 8: XV in *Tuh.* 7a. **12 kır** is inserted in the margin opposite to *barrīya* 'desert, waste ground': **Osm.** XVIII **kır** . . . (3) and, in *Rūmi, biyābān-i bī-ābī* 'waterless desert' *San.* 295r. 6.

2 kır (**?kı:r**) 'grey' and the like, particularly as the colour of a horse's coat. Survives in NE Koib., Sag., Şor **kır** *R II* 734; SW Az. **ğır**; Osm. **kır**; Tkm. **ğı:r**. L.-w. in Pe., etc., *Doerfer* III 1596. Cf. **bo:z, ça:l**. **Xak.** XI **kır at** *al-farasu'l-samand* 'a dun (Pe. l.-w.) horse' *Kaş. I* 324: **Çağ.** XV ff. **kır** . . . (4) *dū mūya* (of a man) 'beginning to go grey' (lit. two-coloured) *San.* 295r. 7: **Kıp.** XV (under 'colours of horses') *al-axḍar* 'dark-grey' (**temir boz** and) **kır** *Tuh.* 4b. 4.

3 kır Hap. leg., unless this is merely an extended meaning of **1 kır**. **Xak.** XI **kır** *al-'arim wa'l-musannāt* 'a dam' (Hend.) *Kaş. I* 324.

4 kır Hap. leg. **Xak.** XI **kır yağı:** *al-'adūwu'l-mukāşih* 'an enemy who bears a secret grudge' *Kaş. I* 324.

1 ko:r 'loss, damage', and the like. Survives in NE Tel. **kor** *R II* 550; Tuv. **xora**; and recently revived in SW Rep. Turkish but not an Osm. word. **Uyğ.** VIII ff. Bud. (how can they kill that man or) **aḍın kor yas kılu usar** 'do other damage or harm to him?' *Kuan.* 35; o.o. *U II* 58, 4–5 (i) (**tutuş**); *TT VI* 63 (**egsü:-**): Civ. (all your affairs prosper and) **korı yok** 'bear no loss' *TT I* 148; **kor bolur** *VII* 28, 4, 10, and 52: **Xak.** XI **ko:r** *al-xusrān* 'a loss'; hence one says **er ko:r kıldı:** 'the man made a loss' *Kaş. III* 122: *KB* **sapa bolğa kor** 'you will suffer loss' 193; o.o. 1297, 1316, 1706: XIV *Muh. al-xasāra* **ko:r étmek** *Mel.* 39, 2; *Rif.* 126: **Xwar.** XIV **kor** 'damage, harm(?)' *Qutb* 140 (might be **2 ko:r**): **Kıp.**

XIII *al-xasāra* (opposite to 'profit' **asığ**) **kor**, a dialect word (*luğa*), the ordinary word is **ziyān**, which is **Tkm.** and a Pe. l.-w. *Hou.* 28, 2: (XIV see **kut** *Id.* 68 where the word may occur in a phr.).

2 ko:r apparently both 'the residue of sour milk used to make *yoğurt*' and '(baker's) yeast, leaven'. Survives in the first meaning in SW Tkm. **ğor** and in the second in NE Bar.; NC Kzx., Tara *R II* 549, and Kır. **Xak.** XI **ko:r** *xamiru'l-rā'ib* 'the solids in (sour) milk', that is the residue of curdled milk (*ṣubāba mina'l--rā'ibi'l-mudrik awi'l-amiṣi'l-ḥāmiḍ*) which is left in the bottom of a jar; then fresh milk is poured on it so that the solids are coagulated and sour milk (*yoğurt*) is made *Kaş. III* 122: *KB* **sınamış karılar sözi söz kori** 'the words of experienced old men are the leaven of conversation' 723: XIV *Muh.* (under 'cooking materials') *al-xamīr* 'yeast' **ko:r** *Mel.* 64, 5; *Rif.* 163.

1 kur 'belt, girdle'; originally only that worn by a man, later more generally for 'the girth round a *yurt*' and the like. S.i.s.m.l. Cf. **kur-ṣa:ğ**. **Uyğ.** VIII ff. Civ. (if a mouse) **kur ısırsar** 'gnaws the belt (of a garment)' *TT VII* 36, 13: **Xak.** XI **kur** *al-mınṭaqa* 'a belt'; **iç kur** *al-wiṣāḥ* 'a sash' *Kaş. I* 324; five o.o., same translation, spelt *ku:r*: *KB* **ajunka badı kör tükel kut kurı** 'he girded the world with a belt of complete divine favour' 461; **katığ kur badı** 'he tightened his belt' 542; o.o. 1456, 1588 (**umunçluğ**; it is difficult to distinguish between **1** and **2 kur** in *KB*): XIV *Rbğ.* **kur-şanıp kulluk kurın** 'girding himself with the belt of service' *R II* 917; *Muh. al-ḥiyāṣa* 'belt' **ku:r** *Mel.* 67, 9; *Rif.* 167: **Çağ.** XV ff. **kur** 'a belt (*kemer kuşağ*) of gold and silver which they call **kur kuşak** *Vel.* 338 (quotns.); **kur** (1) *kamarband* 'belt, girdle', also called **kurşak** *San.* 285v. 21 (quotns.); a.o. 286r. 11 (**kur-şa:ğ**): **Xwar.** XIV **kur** 'belt' *Qutb* 144; *Nahc.* 81, 11: **Kom.** 'belt, baldrik' **kur** *CCI, CCG; Gr.*: a.o. (**altın**): **Kıp.** XIII *al-ḥiyāṣa* (**ku:şak,**) **kur** (,**bé:l ba:ğı:**) *Hou.* 19, 3: XIV **kur** ditto *Id.* 70: **Osm.** XIV and XV **kur**, esp. in the phr. **kur kuşak**, occurs in several texts *TTS I* 497; *II* 666; *III* 488.

2 kur meaning rather indefinite, basically perhaps 'rank' (as in 'high rank') and 'stage' (one of a number), hence 'a line, a course of brick-work', and the like. In texts like *KB* it is easily confused with **1 kur**, and some of the medieval translations are hard to fit into this framework though they seem to belong here. Survives at any rate in SE, SW. Cf. **kurdaş-**. **Uyğ.** VIII ff. Bud. (faith is the primary requirement) **kut bulmış tüzünler kurınta kezigінte barmaknıŋ** 'of the progress of good men who have found divine favour through the various stages (of existence)' *TT V* 20, 6; (if they intend to embark) **burxan kutılığ** (*sic*) **kurka kezigke** 'on the stages (leading) to the blessed state of Buddha' *do.* 22, 25: **Xak.** XI **kur** *al-martaba* 'rank'; hence one says **meniŋ kurım uluğ** 'I have a high (*'aẓīma*) rank' *Kaş. I* 324: *KB* **kezikçe kelir bu ölümnüŋ kurı** 'the stage of death comes in due course' 1476; (what is understanding's face, shape, character, and conduct?) **yaşı kurı boğ sın avınçı ne ol** 'what is its age, rank, stature, size, and kindly disposition?' 1849; **kiçig kur uluğlar ara kirmese** 'let not (men of) lowly rank mingle with the great' 2587; **bu beglik kurı** 'this rank of *beg*' 5139; o.o. 2586 (**yortuğ**), 4066, 4760: XIII(?) *Tef.* **'isā yaşka kurğa tegdi** 'Jesus reached years of discretion' 217: **Çağ.** XV ff. **kur** *aqrān ve amṯāl* 'equals, contemporaries' *Vel.* 338; **kur** . . . (3) *çina-i dīvār wa asās wa bunyād* 'a course (of masonry, etc.) in a wall or foundation'; . . . (5) *ḥalqa ḥalqa nişastan* 'to sit in circles' (at a feast); (6) *maṯl wa kafū* 'an equal' as in **téŋ kur** *aqrān wa amṯāl San.* 285v. 21 ((1) is **1 kur**; (2) 'weapon' is a misunderstanding of Mong. *kor* 'quiver'; (4) is **kor** 'hot embers', a word now widely distributed but not noted before the medieval period): **Kıp.** XIV **kur** ('belt', and also) *al-waqt Id.* 70; **kur** *al-waqt wa'l-sinn ya'nī al-'umr*; one says **bu kurda:ş dur** *hāḏā lida do.* 71 ('time, age, life' are all remote from the true meaning and seem to be an inference from the translation of **kurda:ş** as 'contemporary' when in fact it means 'of the same rank or social class'): **Osm.** XIV ff. **kur** 'rank', and perhaps 'equal in rank' occurs in several XIV and XV texts *TTS I* 497; *II* 667; meaning 'course (of masonry, etc.)' it is common fr. XVI onwards *I* 485; *II* 651; *III* 447; *IV* 541 (transcribed *kor*).

?S **3 ku:r** this might be an unusual abbreviation of **kuruğ** as *Kaş.* suggests; but it is more prob. that it was inferred to provide a (false?) etymology for **ku:rbaka:**, q.v. **Oğuz** XI **ku:r** *al-yābis* 'dry'; an abbreviation of **kuruğ**; prov. **kula:n kuḏuğka: tüşse ku:rbaka: ayğır bolur** 'if a wild ass falls into a well, the land frog (*al-ḍifda'u'l-barrī*, i.e. toad?) becomes a stallion' *Kaş. III* 122: XIII(?) *Tef.* (wherever that fish went) **kuruğ yol** 'the dry road' (behind him disclosed him . . . they went after him) **kur yérde** 'on dry land' 217 (perhaps a simple graphic error).

Mon. V. ĞR-

1 kar- (?**ka:r-**) 'to mix (something with something else)'. Note *Kaş.*'s remarks. The Hend. **1 kat- 1 kar-** seems now to be obsolete, but **kor-** in SC Uzb. is the only word for 'to mix', and in SW Osm. **kar-** in this and extended meanings and in Tkm. **ğa:r-** exist as well as **1 kat-**. The der. f.s of **1 kar-** are more widely distributed. **Xak.** XI (in a para., s.v. **2 turma:**, on the Oğuz language) the Turks, when they speak of 'mixing' (*xalaṭa*) something with something else say **katta: kardı:**; **katta:** is the word for 'mixing' (*xalṭ*) and **kardı:** is a jingle (*taba'*) after it; the **Oğuz** say **kardı:** *xalaṭa'l-şay' bi'l-şay'*, and leave out the main word *Kaş. I* 432, 16; n.m.e.: XIII(?) *Tef.* **kar-** 'to mix (something with (**birle**) something)' 199: XIV *Muh. farraġa* 'to empty, or pour (something into something)' **ka:r-** *Mel.*

30, 1; *Rif.* 113: **Çağ.** XV ff. **kar-** (**-mak**) *karıştur-* 'to mix' *Vel.* 321 (see Osm.): **Kıp.** XIV **kar-** *xalaṭa*; and one says **kattı: kardı:** *ḍamma wa xalaṭa* 'he collected and mixed', and **kata: kara: yedi:** 'he collected and mixed (various foodstuffs) and eat them' *Id.* 70; in *Bul.* 69v. *farağa* **tüken-** (q.v.) and **kar-** is a muddle of *farağa* **tüken-**; *farrağa* **kar-**: **Osm.** XIV ff. **kar-** 'to mix (something with something)' is common until XVI (when it was displaced by **karıştır-**) *TTS I* 426; *II* 593; *III* 417; *IV* 478: XVIII **kar-** in *Rūmī, mamzūc wa dāxil kardan* 'to mix, to insert' *San.* 270v. 8 (*Rūmī* quotn.).

2 ka:r- 'to overflow' and the like. Survives only(?) in SW XX Anat. **kar-** (of water) 'to pile up behind an obstacle' *SDD* 841. **Xak.** XI **er suvka: ka:rdı:** 'the man choked (*şariqa*) with the water'; and one says **su:v arıktın ka:rdı:** 'the water overflowed (*fāḍa*) from the canal in the summer'; this happens when the snow and water have been frozen (in the canal) and water flows down over them until it overflows' *Kaş. III* 182 (**kara:r, karma:k**; *sic* but in a section containing Mon. V.s with a long vowel); a.o. *II* 197, 27: XIV *Muh.*(?) *ṣabba'l-mā'* 'the water (over) flowed' **şu: kardı:** *Rif.* 111 (only): **Osm.** XIV ff. **kar-** (of the tide) 'to rise', in three texts between XIV and XVIII *TTS I* 426.

3 *kar- See *2* **karı:, karış, karış-, 1 karşı:**, etc.

kır- originally 'to scrape, strip (hair)', and the like; in the medieval period it acquired more violent meanings 'to break, smash, annihilate', and the like. S.i.a.m.l.g. w. one or both meanings. Cf. **kırt, kırk-**. **Xak.** XI **er yé:rig kırdı:** 'the man scraped (*qaraşa*) the ground (etc.)' *Kaş. II* 7 (**kıra:r, kırma:k**); (my dog seized the wolf and threw it down) **anıŋ tü:sin kıra: yuldı:** *ḥalaqa ṣa'rahu* 'it stripped off its hair' *II* 24, 4; (they followed and surrounded him) **saçın kıra: meŋdedi:** *nataftū ṣa'rahu* 'and plucked out his hair' *III* 401, 13: XIV *Muh.*(?) *rahaḍa* 'to trample on' **kı:r-** *Rif.* 109 (*Mel.* 26, 14 **ça:p-**); *al-qaṣṣ* 'to cut off, clip' **kır-** (unvocalized) 122 (*Mel.* 36, 13 **kırk-**); *al-maqtūl* 'killed' **kırmı:ş** 146 (only): **Çağ.** XV ff. **kır-** (1) *xarāṣīdan* 'to scrape, shave'; but *xarāṣī(dan)* used of an arrow, stone, etc. which grazes or passes close to something is **kırp-**; (2) *qatl-i 'ām kuşiş-i mufriṭ* 'to massacre, exterminate'; (3) *şikastan* 'to break' *San.* 293v. 17 (quotns.); a.o. 294r. 17 (**kırp-**): **Xwar.** XIV **kır-** 'to destroy, kill' *Qutb* 149: **Kıp.** XIII *maḥaqa* 'to annihilate' **kır-** *Hou.* 38, 3: XIV **kır-** *kaṭṭara'l-qatl* 'to massacre' *Id.* 70: XV *afnā* 'to annihilate' **kır-** *Tuh.* 6a. 13; *fanā* (*sic*, 'to perish') **kır-** *do.* 28b. 4: **Osm.** XIV to XVII 'to massacre, destroy'; common *TTS I* 462; *II* 631; *IV* 514.

kur- the basic meaning seems to be something like 'to put (something) in working order' with particular applications of which the commonest is 'to string (a bow)'. S.i.a.m.l.g. except NE(?) usually meaning 'to erect (a building, tent, etc.); to establish (a society, etc.)'. **Uyğ.** VIII ff. Man.-A (then the sorcerers . . . took bows and arrows and) **yasın kurdı** 'strung their bows' *Man-uig. Frag.* 401, 7: Bud. **katığ yasın kurup** 'stringing their strong bows' *U III* 55, 4; a.o. *U II* 78, 31 (**at-**): Civ. *TT I* 162 (**at-**): **Xak.** XI **xa:n sü:sin kurdı:** 'the king mobilized (*cama'a*) his army'; and *one says* **xa:n çowa:ç kurdı:** 'the king untied and opened (*ḥalla wa naṣara*) his royal umbrella' (**kura:r, kurma:k**; **kır-** follows); **er ya: kurdı:** 'the man strung (*watara*) a bow' *Kaş. II* 7 (**kura:r, kurma:k**); the phr. **ya: kur-** is common in paras. on conjugation *II* 37 ff., etc.; a.o. *III* 62 (**3 yov-**): *KB* (the brilliant spring) **yana kurdı dawlat yasın** 'has strung again the bow of the changing seasons(?)' 65: XIII(?) *At.* **katığ ya kurup** 462; *Tef.* **kur-** 'to set up' (scales) 217: XIV *Muh. awtara'l-qaws* **ya:y kur-** *Mel.* 23, 11; *Rif.* 105 (reading **ya:**): **Çağ.** XV ff. **kur-** ('with **-u-**') (1) *ārāstan* 'to set in order'; (2) *naṣb kardan* 'to set up, erect'; and of a bow (*kamān*) *çilla kardan* 'to string'; and so they say **maclıs kur-** 'to organize a meeting', **ya kur-** 'to string a bow'; the exact meaning cannot be determined without knowing the Object *San.* 284r. 8 (quotns.): **Xwar.** XIII **kur-** 'to set up' *'Ali* 30: XIV ditto *Qutb* 144: **Kom.** XIV 'to organize (a meeting); to string (a bow)' **kur-** *CCG*; *Gr.* 203: **Kıp.** XIII *watara min watri'l-qaws* **kur-** *Hou.* 37, 20: XIV **kur-** *awtara'l-qaws wa naṣaba'l-facc* ('to set a snare') *Id.* 70: XV *awtara* **kur-** *Tuh.* 6a. 11; *naṣaba'l-cām* 'to set the wine cups in order' **kur-** *do.* 36b. 13.

Dis. ĞRA

kara: 'black', primarily in a physical sense, but with a great many metaph. meanings, often pejorative, e.g. **kara: boḍun** 'the ordinary people' (as opposed to the aristocracy). C.i.a.p.a.l.; an early l.-w. in Mong., and in Pe., etc., *Doerfer* III 1440. There are many collections of phr. containing this word, e.g. *R II* 132–42; *Red.* 1448–50. **Türkü** VIII **kara: boḍun** 'the common people' *II E* 41; **kara: kamağ boḍun** *I E* 8, *II E* 8; *o.o. II N* 11; *S* 12 (**teyiŋ**); *T* 52 (**tök-**): VIII ff. **kara:** 'black' is common in *IrkB* and *Toyok*; **kara: kuş** 'eagle' *IrkB* 3 (described as 'golden-winged'), 43: *Man.* **yaruklı karalı** 'light and darkness' *Chuas.* 166, 170–1, etc. a.o.o. of **kara** 'dark'; **kara boḍun** *TT II* 8, 69; 10, 81: Yen. **kara: boḍu:n** *Mal.* 32, 6; o.o. *do.* 30, 4; 37, 1 (**xa:n**): **Uyğ.** VIII **kara: égil boḍunığ** 'the ordinary common people' *Şu. E* 2; o.o. *E* 5, *N* 12: VIII ff. Bud. **kara** 'black' is common; **kara kuş** *U II* 31, 54; **kara boḍun** *U III* 27, 3 (ii); *TT X* 170, etc.: Civ. **kara** 'black' is common; **yılkı kara** *TT VII* 28, 43; 29, 6; 33, 19 is a collective term for 'livestock', perhaps 'horses and cattle'; **kara baş** 'slave' (male or female) *USp.* 61, 3 ff.; 73, 3 ff.; 110, 3 ff.; **kara** also occurs as a component in P.N.s in *USp.*: XIV *Chin.–Uyğ. Dict.* 'black' **kara**; 'lynx' **kara kulak** *Ligeti* 162; *R II* 134: **O. Kır.** IX ff. **kara boḍun** *Mal.* 3, 6 etc.; **ürüŋü:m kara:m** in *do.* 11, 3; 45, 7, 'my white and black', seems to be a phr. for

'livestock': **Xak.** XI **kara:** 'black' of anything; and the Xākānī kings are called by it, one says **Buğra: Kara: Xa:ka:n**; there is a story (*al-qiṣṣa*) about this: **kara: kuş** *al-'uqāb* 'eagle' (prob. specifically 'the golden eagle'): **kara: kuş** 'the star Jupiter' (*al-muştarī*), it is the one that rises at dawn, and is called **kara: kuş yulduz:** (Oğuz phr. here): **kara: orun** 'the grave' (*al-qabr*) (verse), originally **kara: orun** meant 'dark (*al-muẓlim*) place': **kara: ba:ş** a word for 'slave' (*al-mamlūk*), both male and female, it means 'black head': **kara: ot** 'aconite' (*al-bīş*); it is a vegetable poison: **kara: ya:ğ** *al-naft* 'naphtha': **Kara: Seŋir** the name of a place in Barsğa:n (see **seŋir**): **kara: étme:k** the name of a kind of bread made as follows; meat is cooked to rags (*ḥattā yataharrā*); then flour, butter, and sugar are added to it until it thickens in the boiling (*yuğlaẓ bi'l-ğalayān*); then it is taken out and eaten; and one says as a jingle (*fī'l-itbā'*) **kara: kura:** *Kaş. III* 221–2; o.o. *I* 331 (**kuş**); 150 (**égetlik**); *III* 33, 2 (**buŋ**); 40 (**yultuz**); **kara:** also occurs in tribal and geographical names and is fairly common elsewhere: *KB* **kara** 'black' is common 22, 77, etc.; **kara** as an abbreviation of **kara boḏun** 250, 256 (**2 tura:**), 778, 988 (**to:ḏ-**); **kara** 'black ink' 2715; **kara kuş** 'Jupiter' 5675, 6219; **kara kuş öŋi** 'eagle-coloured' (i.e. 'dark') 3949: XIII(?) *At.* **kul kara baş** 298; *Tef.* **kara** 'black'; **kara baş/ kara kul** 'slave' 199–200: XIV *Rbğ.* **kara baş** 'slave'; **yılkı kara** and **kara** 'cattle' *R II* 140–1 (quotns.); *Muh. al-aswad* **kara:** *Mel.* 10, 17; 68, 2; *Rif.* 84, 168; *al-cāriya* 'slave girl' **kara: ba:ş** (mis-spelt *ğu:ş*) 51, 9; *al-surrīya* ('concubine') *wa'l-cāriya ma'a(n)* **kara: ba:ş** 147; *al-'uqāb* **kara: ku:ş** 72, 13; 175; *al-xarkāh* 'tent' **kara: ew** 76, 11; 180: **Çağ.** XV ff. **kara** (1) *siyāh* 'black' (quotn.); (2) *'illat-i kābūs* 'a nightmare' caused by over-eating or flatulence (quotn.); (3) metaph. *midād* 'ink' (quotns.) . . . (5) they say as a jingle (*itbā'*) **kele kara** *marā'ī wa mawāşī* 'livestock' (quotn.); **kele** (?l.-w. fr. Pe. *galla*) can be used by itself in this sense, but **kara** only in this phr.; (6) **kişi kara** *atbā' wa sā'iru'l-nās* 'followers and the rest of the people' *San.* 270v. 12, followed by over 30 phr. beginning with **kara** including **kara baş** in Irān 'maid-servant', and other meanings, **kara kuş** *'uqāb*, **kara kulağ** 'a predatory beast larger than a cat which follows the lion about and eats the residue of its kill': **Oğuz** XI **kara: koş** (*sic?*) 'the sides (*aṭrāf*) of a camel's foot' *Kaş. III* 221: **Xwar.** XIII(?) **kara** 'black', common in *Oğ.*: XIV ditto *Qutb* 131, *MN* 7, etc.; **karawaş** *Qutb* 132; **kul karawaş** *Nahc.* 17, 8; 284, 5 etc.; **yılkı kara** *do.* 17, 8; 309, 10: **Kom.** XIV 'black' **kara**; 'eagle' **kara kuş**; 'ink' **kara**; 'maidservant' **karavaş** and several phr. *CCI*, *CCG*; *Gr.* 193: **Kıp.** XIII *al-'uqāb* **kara: kuş** *Hou.* 10, 1; (under 'colours of horses') *al-adham* 'black' **kara:** 13, 6; *al-aswad* **kara:** 31, 2; a.o. 31, 5 (**kap**); *al-asmar* 'brown, swarthy' **kara: ya:ğız** 31, 10; *al-cāriya* (**kırna:k** and) **kara:wa:ş/kara:ba:ş** 32, 17: (there are several P.N.s beginning with **kara:** in 29): XIV **kara:** *al-aswad*; **kara etmek** *al-nayda* 'a kind of wheat paste' (see *Bul.*, p. 38; Dozy, *Supplement II* 741), that is 'black bread'; a.o. (**yağız**) *Id.* 69; **karawaş** 'an expression for slaves in general' (*'āmmati'l-raqīq*) *do.* 70; *al-sawdā* 'black (i.e. copper) coins' **kara: yarmak** *Bul.* 4, 9; 'black cheese' **kara: kurut** *do.* 8, 4; *al-nayda* **kara: etmek** *do.* 8, 15; *al-'uqāb* **kara: kuş** *do.* 7, 10: XV *al-aswad* **kara:** *Kav.* 59, 18; o.o. 5, 9 (**kap**); 59, 18 (**yağız**); *'abd* 'slave' **kara:** *do.* 39, 7; *al-'uqāb* **kara: ku:ş** *do.* 62, 13; 'cane syrup (*'aslu'l-qaṣab*) of all sorts' **kara: ba:l** *do.* 62, 19; *aswad* **kara** *Tuh.* 4a. 1; *adham* **kara** *do.* 4b. 5, etc.; *'abd* **kara** *do.* 24b. 6; *ama* 'slave girl' (**kırnak** and) **karawaş** *do.* 3b. 13; *'uqāb* **karawaş** (*sic*) *do.* 25b. 9; and other phr. w. **kara:** **Osm.** XIV ff. **kara ev, kara kulak, karavaş,** and other phr. w. **kara** are listed in *TTS I* 415 ff.; *II* 579 ff.; *III* 407 ff.; *IV* 467 ff.: XVIII **kara** . . . (4) in *Rūmī, sāhil-i daryā* 'the sea shore' (Ar. l.-w. *qāra*) *San.* 270v. 17 (*Rūmī* quotn.).

1 karı: 'old', normally only of human beings and animals; s.i.s.m.l.g.; in SW Az., Osm. specifically 'old woman', hence sometimes 'wife'. Not to be confused with **karı** 'strange' in some NE languages, which is a Mong. l.-w., or Ar. *qārī* 'a reader or reciter of the Koran'. **Türkü** VIII **özüm karı: boltım uluğ boltım** 'I myself have become old and advanced in years' *T* 56: VIII ff. **bir karı:** ökü:zü:ğ 'an old ox' *IrkB* 37: **Uyğ.** VIII ff. Man.-A *M I* 28, 19 (**ağduk**): Bud. **sekiz on yaşayur karı erti** 'he was an old man eighty years of age' *PP* 24, 4–5; **kim beğleri azu karı başları erser** 'who are their *beg*s or elders' *TT VI* 9–10; a.o. *do.* 96; Sanskrit *vṛddhatamaiḥ* 'by the oldest' **ka:rıla:r üze:** *TT VIII F.*2; a.o.o.: Civ. **ıt karı bolsar yatıp ürür** 'when a dog gets old it barks lying down' *TT VII* 42, 6: XIV *Chin.-Uyğ. Dict. lao* 'aged' (*Giles* 6,783) **karı** *Ligeti* 163: **Xak. karı:** *al-musinn* 'aged' of anything; hence one says **karı: er** 'an old man' (*al-şayx*) and **karı: at** 'a fully grown (*al-muḍakkā*) horse' (etc.) *Kaş. III* 222; *II* 30 (**bun-**) and three o.o.: *KB* **sınamış karı** 'an experienced old man' 723; o.o. 4387, 6111: XIII(?) *Tef.* **karı** 'old (woman)' 201: XIV *Muh. al-şayx* **karı:** *Mel.* 48, 15; *Rif.* 143 (adding *wa'l-'acūz* 'and old woman'); 152; *Rbğ.* **karı abuşka/karı uluğ** 'old man' *R II* 167 (quotns.): **Çağ.** XV ff. **karı** *koca* 'old man' *Vel.* 319 (quotn.); **karı** (1) *pīr wa musinn* ditto *San.* 272v. 6 (quotn.): **Xwar.** XIII(?) **karı bolğumdın** 'because I have become old' *Oğ.* 333: XIV **karı** 'old' *Qutb* 133: **Kom.** XIV 'old man' **karı** *CCI*; *Gr.*: **Kıp.** XIII (after **2 karı:**) also *al-şayx Hou.* 20, 12: XIV **karı:** *al-şayx Id.* 70: XV *'acūzuhu* **karısı:** *Kav.* 44, 17; *şayx* **karı** (and someone older than oneself is **abışka** and **karţay**) *Tuh.* 20b. 3: **Osm.** XIV ff. **karı** 'aged', sometimes specifically 'old woman'; c.i.a.p. *TTS I* 422; *II* 589; *III* 413; *IV* 474.

?D 2 karı: perhaps Dev. N. fr. **3 *kar-**, cf. **karış**; originally 'the forearm', but more often used as a unit of measurement 'a cubit, the

distance from the elbow to the finger tips'. Survives in some NE languages; NC Kır.; SC Uzb.; NW Kk., Kumyk, Nog., with various meanings, 'forearm, upper arm, cubit, half-fathom (the distance from the middle of the chest to the finger tips)'; SW Tkm. **ğarı** means (1) 'the lower leg of a quadruped from the knee downwards'; (2) 'half-fathom'. See *Doerfer* III 1477. **Uyğ.** VIII ff. Civ. **yétí karı böz** 'seven cubits of cotton fabric' *USp.* 91, 35; a.o. *do.* 13, 2–3 (**uzun**): **Xak.** XI **karı:** *ḏirā'u'l-yad* 'the forearm': **karı:** 'the cubit (*al-ḏirā'*) with which linen is measured (*yuḏra'*), taken from the first meaning; as in Ar. the same word is used in both meanings *Kaş. III* 223; a.o. *I* 117 (**1 ellig**): XIII(?) *At.* 460 (**ko:n-**); *Tef.* **karı** (1) (a dog's) 'forelegs'; (2) 'a cubit' 201: XIV *Muh. al-ḏirā'* 'cubit' **karı:** *Mel.* 82, 11 (only): **Çağ.** XV ff. **karı/karu** *kol ve bāzū* 'arms; upper arm' *Vel.* 217 (quotn.); **karı** *karış . . . ve bannā arşını* 'a span; a builder's cubit' *do.* 319 (quotns.); **karı** (2) *ḏar'* (?error for *ḏirā'* 'cubit') (quotn.); (3) the name of an implement (*ālatī*) used to measure things (quotn.); (4) *bāzū*, a word for '(the arm) from the shoulder to the finger tips' (quotns.) *San.* 272v. 6: **Kom.** XIV 'cubit' **karı** *CCI*; *Gr.*: **Kıp.** XIII (under 'parts of the body') *al-sā'id* 'the forearm' (**bile:k** and) **karı:** which is also *ḏirā'u'l-qumāş* 'a cubit of fabric' (and 'an old man') *Hou.* 20, 12; (under 'professions and crafts') *al-ḏirā'* 'cubit' **karı:** (and **arşun** (l.-w. fr. Pe. *araş* 'cubit')) *do.* 23, 13: XIV **karı:** . . . also *al-ḏirā'* *Id.* 70.

VU **1 *kurı:** 'west'; like ***ber** and **1 *yır** known only in der. f.s, the Directional f. **kurı:ğaru:** 'westwards' and a Locative(?) in **-ya:** (see **béry e:**) 'in the west'. N.o.a.b. **Türkü** VIII **kurı:ğaru:** 'westwards' occurs six times by itself in *I* and *II* and also in a phr. *I S* 2, *II N* 2 and 11 (**batsık**)—**öŋre: kıtañda: berye: tavğaçda: kurıya:** (PU) **kordanta: yırya: oğuzda:** 'among the Kıtañs in the east, the Chinese in the south, Khotan(?) in the west, and the Oğuz in the north' *T* 14; a.o. *I N* 12 (**batsık**)—**kurıyakı: . . . boḏun** 'the people in the west' *T* 17: **Uyğ.** VIII **kurıya: on ok(k)a: kirtí:** 'they joined the On Ok (Western Türkü) in the west' *Şu. N* 11; **kasar kurı:dın** 'to the west of Kasar' *do. E* 8 (see E **aksırak**).

VU **2 kurı:** in the Reduplication **kurı: kurı:**; n.o.a.b.; obviously onomatopoeic; the word *du'ā'* has prob. fallen out of the MS. before *al-falūw*, which occurs at the beginning of a line, in the main entry. **Xak.** XI in *Kaş. I* 9 it is said that **h** is not really a Turkish sound but occasionally occurs in pause (*li'l-waqf*) at the end of one or two onomatopoeics including *du'ā'u'l-falūw* 'a call to a foal' **kurıh kurıh** (a *taşdīd* has been placed over both *rā*'s, prob. by a second hand); **kurı: kurı:** ⟨a call to⟩ a foal when it has been left behind by (*taxallafa 'an*) the mare'; also **kurıh kurıh**, the *yā'* replaced by *hā'* *III* 223.

VU?S **koru:** Hap. leg.; as this is a Kıp. word it may be a Sec. f. of **korığ**, q.v.; if so, of the various meanings of *al-ḥasak* 'hatred; a star thistle; *chevaux de frise*; prickly hedge' the last is likeliest. **Kıp.** XI **koru:** *al-ḥasak Kaş. III* 223.

Dis. V. ĞRA-

F **kara-** 'to look at', exactly syn. w. **bak-**. This common Mong. V., noted as early as XIII (*Haenisch* 60), is first noted in Turkish in Çağ., *San.* 268r. 21, with the alternatives **karaş-/karala-**, and s.i.a.m.l.g. except SW. There is no reason to suppose that it is a native Turkish word and the base of **1 karak**. **Karap**, translated 'looking at him', was read by *R* in *USp.* 97, 3, but is certainly one of several mistranscriptions in this text. The supposed occurrence in Kom. (*R II* 142) rests on a misreading by Kuun of the entry of **karı:-**, q.v.

karı:- 'to be, or become, old', properly used only of human beings or occasionally animals; homophonous w. **1 karı:**. S.i.s.m.l., but not in NW, SW. **Türkü** VIII *Ix.* 3 (**beŋi:**): **Uyğ.** VIII ff. Bud. **karıyuk biz** 'we have grown old' *U III* 55, 19; o.o. *U II* 5, 14 etc. (**tuğ-**): **Xak.** XI **er karı:dı:** 'the man (etc.) grew old' (*şāxa*) *Kaş. III* 263 (**karı:r, karı:ma:k**; prov. **arsla:n karı:sa:** 'when a lion grows old'); **karı:ma:s** 'does not become decrepit' (*lā yahram*) *I* 147, 6: *KB* **karı-** 'to grow old' is common; of men 181, 294 (**bun-**), 347, 1640 (**opra:-**); of good fortune or happiness 943, 1331; of this world 5133: XIII(?) *At.* **ḫarîslık karımaz idişi karıp** 'avarice does not grow old when its possessor grows old' 306; a.o. 448 (**bun-**): XIV *Muh. şāxa* **ka:rı:-** *Mel.* 27, 9; *Rif.* 110: **Çağ.** XV ff. **karı- (-p)** *karı- ya'ni koca- Vel.* 319 (quotns.); **karı-** *pīr şudan* 'to become old' *San.* 269v. 18 (quotns.): **Xwar.** XIV however old a man may get (**karısa**) these two bad habits do not get old (**karımaz**) *Nahc.* 433, 8–9: **Kom.** XIV **karıdım** Latin *senui* 'I grew old' *CCG* (see **kara-**); 'old age' **karımak** *CCI*; *Gr.*: **Kıp.** XIV **karı-** *şāxa Id.* 69; *kabira* 'to be advanced in years' **karı-** *Bul.* 77v: XV *'acaza* (of a woman) 'to grow old' **karı-** *Tuh.* 26a. 11.

D **kora:-** Den. V. fr. **1 ko:r**; 'to suffer loss, be diminished', and the like. Survives in NE Koib., Sag., Şor **kora-** *R II* 551; Khak. **xora-**. **Uyğ.** VIII ff. Bud. **övkesi korayur** 'his anger abates' *Kuan.* 65: Civ. under the hexagram **koramak** *TT I* 54; **kişi küçi korasar** 'if a man's strength diminishes' 56; (if he goes to battle, he is wounded, if he is in the town) **korayur** 'he suffers losses' 68: **Xak.** XI *KB* (his illness increased and) **koradı küçí** 1062; **koradı sevinç** 'happiness has diminished' 6486: **Kom.** XIV 'to be weakened' **xora-** *CCG*; *Gr.*: **Kıp.** XIV **kora-** *naqaşa* 'to decrease' (Intrans.) *Id.* 70.

korı:- 'to fence in, or protect (a piece of ground)', and the like. S.i.a.m.l.g., usually as **koru-**, with the same and extended meanings. **Türkü** VIII *Ongin* 12 (**ataç**): **Xak.** XI ⟨ol⟩ **otığ korı:dı:** *ḥamā'l-kalā'* 'he protected (or

fenced in) the pasture' (etc.) *Kaş. III* 263 (**kori:r, kori:ma:k**): **Çağ.** xv ff. **koru-** ('with **-o-**') *man' wa ḥarāsat kardan* 'to restrict, protect' *San.* 285r. 19.

kuri:- 'to be, or become, dry'. S.i.a.m.l.g., usually as **kuru-**, often with extended meanings. **Uyğ.** viii ff. Civ. **suv tamırı kurısar yaş yavışğu kurıyur** 'if the supplies of water dry up, the fresh foliage dries up' *TT I* 55–6; **ağızı kurıyur** 'his mouth dries' *VII* 25, 5; o.o. *do.* 28, 8; *VIII I.2*, 6 (**isirken-**), 7: **Xak.** xi **kuri:dı: to:n** 'the garment (etc.) became dry' (*caffa*) *Kaş. III* 263 (**kuri:r, kuri:ma:k**); *do.* 264 (**kuzi:-**) and three o.o.: *KB* **kuri-** 'to be, or become, dry' is common, 67 (**ığaç**), 118 (of trees); 133 (of greenery); 943 (metaph. of desire), etc.: xiii(?) *At.* **kurup yulları** 'its springs are dried up' 387; *Tef.* **kuri-** (of a tree) 217: xiv *Muh. yabisa* 'to be, or become, dry' **kuru-** *Mel.* 32, 7; *Rif.* 116; *al-yabs* **kurımak** 37, 5; 123; *al-muqallā* 'parched' **kurumış** 65, 12; **ku:rımış** 164: **Çağ.** xv ff. **kuru-(-p)** *kuri- Vel.* 339 (quotn.); **kuru-** ('with **-u-**') *xuşk şudan* 'to become dry' *San.* 285r. 19 (quotns.): **Kıp.** xiv **kuri-** *yabisa*; **kuri-** (MS. *kur-*) *ḍabba* 'to be parched, faded'; . . . **kuru-** *naşafa* 'to sink in, be absorbed, dry up' *Id.* 69–70: xv *caffa* **kuru-** *Tuh.* 12a. 9; *naşafa* **kuru-** 36b. 12; *yabisa* **kuru-** 39b. 12.

Mon. V. ĞRB-

S **kırp-** See **kır-, kırk-.**

Dis. ĞRB

?F **karwı:** n.o.a.b.; there is hardly any doubt that *Kaş.* is right in describing this as an Ar. l.-w. **Xak.** xi **karwı: ya:** *al-qawsu'l-fucwā* 'a recurved (i.e. unstrung) bow'; and one says **karwı: kaşlığ kişi:** 'a man with arched (*azacc*) eyebrows'; this agrees with Ar. because *al-qarw* is the word for anything curved (*muqwis*) (Ar. quotn.) *Kaş. III* 239; a.o. *I* 195, 1 (**çowa:ç**).

PU?C **kırba:s** Hap. leg.; this word is deliberately listed under final **-s**, preceding the cross-heading **-Ş**, but it must surely be an error for **kırbaş** compounded of **2 kır** and **1 baş** 'grey-head'. **Kaş.** xi **kırba:s er** 'a man whose hair is falling out, and thin not thick' (*yatanāṯar . . . fa-yaxiff wa lā yakaṯṯ*) *Kaş. I* 459.

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karva:- originally 'to grope for (something which you cannot see)' later more broadly 'to grasp with the hands or teeth' and the like. S.i.a.m.l.g. w. a curiously wide range of phonetic changes; NE Küer., Leb., Sag., Şor **karba-** *R II* 213; Khak. **xarba-** (still with the original meaning); Tel. and all other language groups except SW **karma-** *R II* 216 (which is sometimes confused with **karma:la:-**); the modern SW forms are Az. **ğavra-**; Osm. **kavra-** (from about xvi?); Tkm. **ğabra-**. **Uyğ.** viii ff. Bud. (Haricandra's consorts said) **él(l)ig beg uzatı bizni bürter erti karvayur erti** 'the king has for a long time been in the habit of feeling us and groping for us' (with his delicate hands) *U III* 17, 15–16: **Xak.** xi **ol karaŋku:da: karva:dı:** 'he groped for it (*'awdaqahu*) in the dark, and touched it feeling for it (*lamasahu ṭāliba(n)*) with his hand in the darkness'; also pronounced **karwa:dı:**; as we have already explained, anywhere where there is a **-v-** it is permissible to replace it by **-w-** *Kaş. III* 290 (**karva:r, karva:ma:k**): **Çağ.** xv ff. **karma-** (spelt) *rubūdan* 'to seize, snatch' *San.* 269r. 19 (quotns.): **Xwar.** xiv **karba-** 'to grasp, seize' *Qutb* 133: **Kom.** xiv 'to touch, grope for (something)' **karma-** *CCG*; *Gr.*: **Kıp.** xv *cassa* 'to feel (something) with the hand' (**yoka-** and) **karma-** (and **karmala-**) *Tuh.* 12a. 13: **Osm.** xiv to xvi **karva-** 'to grasp, touch, feel'; common *TTS I* 429; *II* 594; *III* 418; *IV* 479.

D **karvat-** Caus. f. of **karva:-**; survives in SW Tkm. **ğabrat-**. **Xak.** xi **ol anıŋ ko:-yunda: ne:ŋ karvattı:** 'he urged the man to search (*yaṭlub*) for something in his bosom'; also used for anyone who makes someone feel (*amassa yadahu*) for something in a place which he cannot see with his eyes *Kaş. II* 339 (**karvatu:r, karvatma:k**): **Çağ.** xv ff. **karmat-** Caus. f.; *rubāyānīdan* 'to order to seize or snatch' *San.* 269v. 1 (quotn. and correction of *Vel.*'s form **karmayğıl**).

D **karvan-** Refl. f. of **karva:-**; s.i.s.m.l. as **karban-** (Tkm. **ğarban-**)/**karman-**. **Xak.** xi **ol yançık** (*sic*) **içre: yarma:k karvandı:** 'he searched for money in his leather bag'; also used for anyone who reaches back and gropes (*arca'a wa 'ayyaṭa*, MS. in error *ğayyaba*) looking for, somcthing *Kaş. II* 250 (**karvanu:r, karvanma:k**): **Osm.** xiv **karvan-** 'to grasp'; in one text *TTS I* 429.

D **karvaş-** Co-op. f. of **karva:-**; s.i.s.m.l. as **karbaş-/karmaş-**. See **karmaş-**. **Xak.** xi **ol maŋa: suvda: ne:ŋ karvaşdı:** 'he helped me to grope (*fī'l-'awdaqa*) for something in the water'; also in the dark when one searches (*yaṭlub*) for something with one's hands *Kaş. II* 221 (**karvaşu:r, karvaşma:k**): **Çağ.** xv ff. **karmaş-** (**-ıp**) *karvaş- ve tutuş-* 'to grasp or seize one another' *Vel.* 321; **karmaş-** 'seize or snatch (*rubūdan*) together, or one another'; and metaph. *kuştī giriftan* 'to wrestle'; the metaph. meaning is commoner *San.* 269v. 5 (quotn.): **Osm.** xiv **karvaş-** 'to grasp one another'; in one text *TTS I* 429 (and see **Çağ.**, *Vel.*).

Trls. ĞRB

C **kurbaka:** some kind of frog or toad, prob. the latter; **baka:** means 'frog', and *Kaş.* suggests that this is o Compound of **3 kur** and **baka:**, but the status of **3 kur** is very dubious and it is prob. a Compound with **1 kur** meaning 'a frog with a belt', or the like. S.i.s.m.l.; in NC Kir., Kzx. and some NW languages **baka** means 'frog' and NC **kurbaka**; NW

kırbaka 'toad', but in SC Uzb. and SW languages both mean 'frog' and the latter only 'toad' when preceded by some word like **kara:** or **yé:r**. L.-w. in Pe., *Doerfer* III 1449. **Oğuz** XI *Kaş. III* 122 (**3 ku:r**): XIII(?) *Tef.* **kırbaka** 'frog' 209: XIV *Muh.* (under 'aquatic animals') *al-ḍifda'* 'frog' **kurba:ka:** *Mel.* 77, 6; **ku:rba:-ka:** *Rif.* 180: **Çağ.** XV ff. **kurbağa** *wazağ* 'frog' *San.* 285v. 28 (quotn.): **Kıp.** XIII *al--ḍifda'* **kurbağa:** *Hou.* 7, 5: XIV ditto *Id.* 71; *Bul.* 5, 4: XV *ḍifda'* (**bağa**; below in second hand) **kurbağa** *Tuh.* 23a. 7.

C **karabaş** See **kara:**.

Mon. ĞRC

karç Hap. leg.; onomatopoeic in the Reduplication **karç kurç**. **Xak.** XI one says **er** (VU) **turmuzn: karç kurç yé:dı:** 'the man crunched (*akala . . . bi-xaḍd*) the gherkin' *Kaş. I* 343.

kurç 'tough, hard', originally in the physical sense, but also metaph. S.i.a.m.l.g. except SW; particularly applied to metals; in some languages now means specifically 'steel'. L.-w. in Mong. (*kurça, Kow.* 972), Pe., etc., *Doerfer* III 1459. **Xak.** XI 'steel' (*al-ḥadidu'l-ḍakar*) is called **kurç temür**; and it is used to describe strong (*al-cilād*) men, they are called **kurç eren** 'hard (*ṣilāb*) men'; also anything which is solid and hard (*muṣmat ṣalb*) *Kaş. I* 343; a.o. *III* 287 (**kevşe:-**): *KB* **atım alp katığ kurç** 'a hard, strong, tough marksman' 1949; similar phr. 2271, 5911: XIV *Muh. fūlāḏ* 'steel' **ku:rç temür** *Mel.* 61, 8; *Rif.* 160; **Kom.** XIV 'steel' **kurç** *CCG*; *Gr.*: **Kıp.** XIII *al-fulāḏ* **kurç** *Hou.* 31, 15.

Dis. V. ĞRC-

D **kırça:-** Hap. leg., but see der. f.s. There is a clear semantic connection w. **kır-**; there is an odd alternation between **-ç-** and **-ş-** in **yapşın-, yapşur-**, q.v., and it seems clear that this is a Sec. f. of ***kırşa:-**, Den. V. fr. ***kırış**, Dev. N. fr. **kır-**. **Xak.** XI **ol ok amaçka: kırça:dı:** 'the arrow hit the side of the target (*cāniba'l-hadaf*) and passed on' (*maḍā*); that is it was a glancing (*al-zālic*) shot *Kaş. III* 276 (**kırça:r, kırça:ma:k**).

D **kurça:-** Hap. leg.; Den. V. fr. **kurç**. NE **kurça-** *R II* 953 is a Sec. f. of **kurşa:-** and not connected. **Xak.** XI **yumşa:k ne:ŋ kurça:dı:** 'the soft thing became hard' (*ṣaluba*) *Kaş. III* 276 (**kurça:r, kurça:ma:k**; in the MS. the Perf. and Aor. are *misvocalized karça:-*).

D **kırçat-** Hap. leg.; Caus. f. of **kırça:-**. **Xak.** XI **ol anıŋ ka:şın kırçattı:** 'he threw a stone at him and hit the side of his eyebrow and split it' (*ṣaccahu*; so translated by *Kaş.*, it should be 'he made (a stone) graze his eyebrow'), also of other things; (verse); one also says **ok ama:çığ kırçattı:** 'the arrow hit the side of the target and passed through it' (*nafaḍa minhu*) *Kaş. II* 328 (**kırçatu:r, kırçatma:k**).

D **kırçal-** Hap. leg.; Pass. f. of **kırça:-**; the grammar of the phr. quoted is odd. **Xak.** XI **anıŋ başına: ta:ş kırçaldı:** translated 'the stone hit (*aṣāba*) his head and split it' (*ṣaccahu*) *Kaş. II* 234 (**kırçalu:r, kırçalma:k**).

Trls. ĞRC

D **kara:çı:** apparently N.Ag. fr. **kara:** in its special sense of 'the common people', but the form is odd. An early l.-w. in Mong. as *karaçu* (*Haenisch* 60) which is discussed in *Doerfer* I 274 (where it is not realized that it is a Turkish word); in Mong. it seems to mean 'a man of the common people, not related to the family of Chinggis', which perhaps explains the curious translation in the *Chin.–Uyğ. Dict.* In Turkish n.o.a.b. **Uyğ.** XIV *Chin.–Uyğ. Dict. tsai hsiang* 'Prime Minister' (*Giles* 11,490 4,249; presumably so called because not a member of the royal family; clearly the Mong. word) **karaçu** *Ligeti* 162 (q.v.); *R II* 162: **Xak.** XI **kara:çı:** *al-sā'ilu'llaḏī yaṭūfu'l-abwāb* 'a beggar who goes from door to door' *Kaş. I* 445: XIV *Muh.*(?) *sāsānī* 'beggar' **karaçı:** (unvocalized) *Rif.* 156 (only): **Çağ.** XV ff. **karaçu** *ricāl-i sāyira* 'nomads' *San.* 271r. 11 (one Turkish, one Pe. quotn.; Mong. form and meaning?): (**Kom.** XIV see **karakçı:**): **Tkm.** XIV **karabçı:** (*-c-*; *sic*) *al-faqīr* 'a poor man' *Id.* 70.

Mon. ĞRD

?D **1 kart** 'an ulcer', that is a swelling which breaks the skin, as opposed to **bé:z**, one which does not; perhaps an Active Dev. N. fr. **2 ka:r-**; survives only(?) in NC Kır. **kart/kakart** 'the scab on a wound'. Another word **kart** meaning 'old' first appeared in Western dialects in the medieval period and is still current in NC, NW, SW; it is clearly cognate to **1 karı:** but cannot morphologically be derived from it. **Uyğ.** VIII ff. Bud. *TT VI* 443 (**örmen**): Civ. **kart** 'ulcer' is common in *H I* and *II*, e.g. *II* 8, 6–7 etc. (**ötgürgü:**); 20, 10 etc. (**örmen**): **Xak.** XI **kart** *al-qarḥ* 'an ulcer'; hence 'a bad-tempered (*al-şakisu'l--xuluq*) man' is called **kart er** *Kaş. I* 342; four o.o. translated *qarḥ/qarḥa:* XIV *Muh. al-'aqr* 'injury, sore' **ka:rt** *Mel.* 65, 3; *Rif.* 164: **Çağ.** XV ff. **kart** (spelt) *'illat-i rişta* 'filariasis, the disease of Guinea worm (*Filaria medinensis*)', in Pe. *piyūk San.* 271 v. 20: (**Xwar.** XIII(?) **bir kart kişi** 'an old man' *Oğ.* 313: **Kom.** XIV 'old' **kart** *CCI*; *Gr.*: **Kıp.** XIII *al-şayxu'l--haram* 'a decrepit old man' **kart** (misvocalized *kort*); also used of horses *Hou.* 24, 18: XV *haram* **kart** (and **abışka**) *Tuh.* 37b. 8: **Osm.** XVII **kart** 'an old man'; in one text *TTS I* 428: XVIII **kart** . . . and, *in Rūmi, zişt wa ǧawī haykal* 'ugly, of formidable appearance' *San.* 271 v. 20).

2 kart Hap. leg.; onomatopoeic in the Reduplication **kart kurt**; cf. **karç kurç**. **Xak.**

karṭal *Mel.* 72, 13: **Çağ.** XV ff. **kartal** abbreviation of **kara tal**, called in Ar. *'uqāb* and in Pe. *dal* 'a large black eagle' *San.* 271 v. 21 (apparently an attempt to provide a false Pe. etymology for the word): **Tkm.** XIII *al-nasr* 'eagle' (**Kıp. köçgen**) **karṭal** *Hou.* 9, 20: XIV **karṭal** *al-'uqāb Id.* 70; *al-nasr* (**köçgen** and) **karṭa:l** *Bul.* 11, 4: XV *raxm* 'vulture' (**kerges**, Pe. l.-w., and) **karṭal** *Tuh.* 17a. 6; in *do.* 36a. 13 **karṭal** is added in a second hand below *nasr*: **Osm.** XVIII **kara tal** in *Rūmī*, 'a bird with a strong body' (*qawī-yi cuṯṯa*), called in Ar. *'uqāb* and in Çağatay (*sic*) **börgüt** *San.* 271r. 4 (*börgüt* is a Mong. word meaning 'golden eagle'; there is no trace of this spelling in any Osm. authority).

?D **kırtış** lit. 'the surface' of the human skin, the ground, a fruit, and the like; hence 'complexion'; survives in the first meaning in several NE, NC, and NW languages. Morphologically it might be a Dev. N. fr. ***kırt-** Caus. f. of **kır-** with which there is some slight semantic connection. **Uyğ.** VIII Bud. **kırtışı sarğarur** 'his skin (or complexion) turns yellow' *U I* 37, 13; **öŋi kırtışı** 'his colour and complexion' *U III* 23, 1 (ii); a.o. *Suv.* 593, 21: **Xak.** XI **kırtış** 'the colour of a man (etc.)'s face'; one says **körklüg kırtışlığ kişi** 'a man with a good complexion' (*ḥasan lawni'l-wach*); and one says **yé:r kırtışı:** 'the surface (*adīm*) of the ground' and the like; but it is not used of the surface of anything else *Kaş. I* 460: *KB* **kayu başka kirse kuğu kırtışı** 'when the colour of a swan comes to a man's head' 1101; **ajun kırtışı boldı Zangī yüzi** 'the world turned the colour of a negro's face' (i.e. became dark) 3948; similar phr. 4891, 4961, 6213; o.o. 5449, 5669: XIV *Muh.*(?) *başaratu'l-wach* 'the epidermis' **kırtı:ş** *Rif.* 140 (only): **Çağ.** XV ff. **kırtış** (spelt) (1) *rīṣa* 'down' (on the surface of the body) (quotns.) and also *sabza-i tāza damīda* 'a newly sprouting beard' which will soon become down; (2) *tarāṣī* 'tanning material'(?) which they put on leather to tan it *San.* 295r. 20: **Kıp.** XIII *qişru'l-battix* 'the rind of a melon' **kırtış** *Hou.* 8, 12 (MS. in error *qisru*): XV *Tuh.* 15b. 1 (**ya:ğ**).

korda:y a large bird, perhaps originally 'pelican'. Survives in NE Alt., Tel. **kordoy** 'heron'; SE Tar. **kordoy** 'pelican' *R II* 576; SE Türki **koday** 'swan' *Shaw* 214, *Jarring* 250. **Xak.** XI **korda:y** *al-ḥawāṣil* (see **kuğu:**) *Kaş. III* 240 (verse); a.o. *II* 177, 11: *KB* **kuğu korday er'se** 5377.

Dis. V. ĞRD-

D **karıt-** Caus. f. of **karı:-**; 'to make (someone) old'. Survives in NC Kır.; SC Uzb. **Xak.** XI **ödlek anı: karıttı:** 'time made him an old man' (*şayx*) *Kaş. II* 304 (**karıtu:r, karıtma:k**; prov., see **talk-**): *KB* **üküş beg karıttı karımaz özi** '(this-world) has made many *begs* old, but does not itself grow old' 404; a.o. 5133: **Çağ.** XV ff. **karıt-** Caus. f.; *pīr kardan* 'to make old' *San.* 270r. 6: **Xwar.** XIV ditto *Qutb* 134.

E kurat- See **kuvrat-**.

D **kurıt-** Caus. f. of **kurı:-**; 'to dry (something *Acc.*)'. S.i.a.m.l.g., usually as **kurut-** and sometimes with extended meanings. Cf. **kurır-**. **Uyğ.** VIII ff. Civ. **kurıtıp** 'drying' is a stage in the preparation of various remedies *H I* 52, 77, 79 (**tıl**), in 60 metathesized as **kutırıp**: **Xak.** XI **kü:n to:nuğ kurıttı:** 'the sun dried (*caffat*) the garment (etc.)' *Kaş. II* 304 (**kurıtu:r, kurıtma:k**); o.o. *I* 19, 9 (**kuruttı:**); 514, 5; 524, 25: *KB* **kurıtma közüŋ** 'do not dry your eyes' 1239; **élig séni sözleyü şük kurıtmaz tilig** 'the king, when speaking of you, does not let his tongue dry up in silence' 3476; (the king, learning of Aytoldı's death, said) . . . **kapuğum kurıttıŋ kor éttiŋ orun** 'you have left my door dry (i.e. unwatched) and made your place a loss' 1558 (note pun): XIII(?) *Tef.* **kurıt-** 'to dry' 217: XIV *Muh. caffafa* **ku:rut-** *Mel.* 25, 1; *Rif.* 107: **Çağ.** XV ff. **kurut-** (spelt) *xuşk kardan* 'to dry' *San.* 285v. 18: **Kıp.** XIV *naşşafa* 'to dry (e.g. clothes)' **kuru:t-** *Bul.* 84v.

D **karta:-** Den. V. fr. **1 kart**; 'to remove the scab from (a wound)' and the like; *n.o.a.b.*, but cf. **karta:l, kartal-, kartan-**. **Xak.** XI (the pain of misfortune burnt my innermost heart) **bütmi:ş başığ** (MS. *yetmi:ş yaşığ*) **kartadı:** *naka'ati'l-qarḥa* 'it removed the scab from the healed wound' *I* 245, 15; **bağrım başın kartadım** *naka'tu qarḥa kibdī ba'd indimālihā* 'I removed the scab from the wound in my liver after it had healed' *I* 272, 16; a.o. *II* 255, 8 (**kartan-**); n.m.e.

D **kurtğar-** 'to rescue' and the like. Obviously cognate to **kurtul-** 'to be rescued', q.v.; the latter is a quite regular Pass. f. of ***kurt-**; but **-ğar-** is not a regular Caus. Suff. and it is not obvious why the Active f. of **kurtul-** should be a Caus. f. S.i.a.m.l.g.; in SW Az. **ğurtar-**; Osm. **kurtar-**; Tkm. **ğutar-**; elsewhere **kutkar-**, but in SE Türki only, and SC Uzb. alternatively, **kutkaz-**, w. some extended meanings in most modern languages. **Uyğ.** VIII ff. Man. **kurtğardı yarut(t)ı** 'he rescued and enlightened' *M III* 35, 1 (ii); **kutğar-/kutkar-** *TT III* 39, 61 (**2 tap-**); 67 (**1 tüg**), 119 (**ulınçığ**): Bud. common in *Kuan.*, the normal form is **kutğarur**, v.l. **kurtğarur** *in* some MSS. in 104, 121; **kutğarıŋ** 'rescue me' *PP* 51, 7; **kutarğaymen** (*sic*) 'I will save' (you all) *do.* 76, 6; a.o. *Suv.* 166, 5 (**ozğur-**): **Xak.** XI **teŋri: meni: kutğardı:** 'God rescued me (*naccāni*) from suffering' *Kaş. II* 192 (**kutğarur, kutğarma:k**); a.o. *II* 201, 13; in a rather confused discussion of Caus. Suffs. in *II* 199 it is said that the **-ğ-** is introduced for the sake of euphony and that if this had not been done the word would have been **kutrardı:**; the basis of this statement is obscure but it may indicate that *Kaş.* was aware of the form **kurtğar-**: XIII(?) *Tef.* **kurtar-/kutkar-/kutar-** 'to rescue' (from sorrow, misfortune,

XI **elig kart kurt etti:** *tafarqa'ati'l-aṣābi'* 'the finger snapped' *Kaş. I* 342.

D **kırt** Dev. N./A. fr. **kır-**; survives with the same meaning in NW Kaz. *R II* 755 (where it is falsely described as 'onomatopoeic'). Cf. **kırk-**. **Xak.** XI **kırt ot** *al-nabtu'l-qaṣīr* 'short grass'; and 'short hair' is called **kırt saç**; and a 'miser of bad character' (*al-baxīlu'l-sayyu'l-xuluq*) is called **kırt kişi:** *Kaş. I* 342.

1 kurt (kurd) 'worm'. S.i.a.m.l.g. **Türkü** VIII *Toy.* 28 (*ETY II* 59; **ağu:luğ**): **Uyğ.** VIII ff. Bud. *U III* 32, 3 (**koŋuz**): Civ. **tışnı kurt yéser** 'if a worm consumes a tooth' *H I* 70; (in *do.* 82 **kurt** is a mis-spelling of **kurut**): **Xak.** XI **kurt** 'worm' (*al-dūd*) among all the Turks; and the **Oğuz** call 'the wolf' (*al-ḍi'b*) **kurt** *Kaş. I* 342; a.o. *III* 6, 3 (**tiril-**): *KB* (when the body gets fat) **yılan kurt anuk** 'snakes and worms (get) ready (to devour it)' 5844: XIV *Muh. dabību'l-arḍ* 'things that creep on the ground' **yé:r kurdı:** *Mel.* 45, 8; *Rif.* 138; *al-dūd* **ku:rt** 74, 6; 177: **Çağ.** XV ff. **kurt** ('with **-u-**') (1) *kirm* 'worm', in Ar. *dūd San.* 286r. 1 (quotn.): **Xwar.** XIV **kurt** 'worm' *Quṭb* 145: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII **kurṭ** . . . is also *al-dūd Hou.* 11, 3: XIV **Tkm. kurṭ** (both *al-ḍi'b* and) *al-dūd Id.* 70; **Kıp.**(?) *al-dūd* **kurṭ (d)** (*sic*) *Bul.* 11, 5: XV *al-xunfus* 'black-beetle' **doŋuzla:n kurtı:** *Kav.* 62, 9; *dūd* **kurṭ** (and other words) *Tuh.* 15b. 3: *sūs wa'l-dūd* 'weevil, worm' **kurṭ** *do.* 19b. 1.

2 kurt (kurd) 'wolf'. A purely Western (Oğuz) word, early occurrences clearly representing Oğuz elements in the languages concerned. It is not clear whether both this and **1 kurt** go back to some more general word for 'an unpleasant creature', or whether **1 kurt** was given this additional meaning in Oğuz for some unknown reason, or whether the words are entirely independent from one another. Survives only in SW Az. **ğurd**; Osm. **kurt** (**kurd-** before vowels); Tkm. **ğu:rt** (?a false long vowel). **Oğuz** XI *Kaş. I* 342 (**1 kurt**): XIII(?) *Tef.* **kurt** 'wolf' 218: XIV *Rbğ.* ditto see *Tef.* 218; *Muh. al-ḍi'b* **kurṭ** *Mel.* 72, 4; **ku:rṭ** *Rif.* 174: **Çağ.** XV ff. **kurt** ('with **-u-**') . . . (2) *gurg* 'wolf', in Ar. *ḍi'b San.* 286r. 1: **Xwar.** XIII(?) **kurd** 'wolf' *'Ali* 42: **Tkm.** XIII *al-ḍi'b* . . . **kurṭ (Kıp. börü:)** *Hou.* 11, 3: XIV **kurṭ** *al-ḍi'b* (and also *al-dūd*) *Id.* 70; *al-ḍi'b* (**börü:**, also) **kurṭ (d)** (*sic*) *Bul.* 10, 6: XV *al-ḍi'b* (**bö:ri:**, also) **kurṭ** (MS. *kuruṭ*) *Kav.* 62, 7.

Dis. ĞRD

?F **karıt** Hap. leg.; the word has no obvious Turkish etymology, and *Kaş.* may be right, but *al-ğāra* properly 'invasion, raid, plunder'. **Tkm.** XI **karıt** *sabb* 'abuse, insult'; I reckon that it is plagiarized (*manḥūla*) from the Ar. *ğārat Kaş. I* 356.

D **kurut** Dev. N. fr. **kurı:-**; 'dried curds used as a kind of hard cheese'. S.i.a.m.l.g., normally as **kurut**, but **kurt** in some NC, NW languages. L.-w. in Mong., Pe., etc. *Doerfer* III 1472. **Uyğ.** VIII ff. Civ. **nuşadır toğrağu kurt** (*sic*) **birle katıp** 'crush sal ammoniac (Iranian l.-w.) and mix it with dried curds' *H I* 81–2; **kurut** is mentioned among articles subject to tax *USp.* 14, 12; 21, 12 (**tütün**): **Xak.** XI **kurut** *al-iqiṭ* 'cheese made of dried curds' *Kaş. I* 357; o.o. *II* 15 (**soğ-**); 81 (**soğur-**): *KB* 4442 (**azar**): XIV *Muh. al-maṣl* '(concentrated) whey' **ku:ru:t** *Mel.* 66, 9; *Rif.* 166: **Çağ.** XV ff. **kurut** *kaşk* 'dried curds' *San.* 286r. 23; **kara kurut** 'whey which they boil and make into curds'; and the liquid they boil again until it coagulates; it is very acid and disagreeable (*sard*) and dry, and lowers the blood pressure (*musakkin-i ḥiddat-i xūn*), called in Ar. *maṣl do.* 271 v. 1; a.o. 207 v. 26 (syn. of **çakıltak** a word not noted earlier than *San.*): **Kıp.** XIII *al-iqaṭ wa huwa'l-*(VU) *cartān* (unidentifiable, see *Hou.*, p. 90) **kurut**; and they have another very black substance which they make from milk and sour cream (?*al-maṣṣ*) and store in cleaned bladders (*al-kurūṣ*) and cut in pieces with a knife; it is more acid than pomegranate seeds and they call it **kara: kuru:t** that is 'black *cartān*' *Hou.* 16, 14: XIV **kuruṭ** *al-iqaṭ*; **kara: kuruṭ** 'a black, very acid kind' *Id.* 70; 'black (VU) *cartān*, very acid' **kara: kuruṭ(d)** *Bul.* 8, 3: XV *iqaṭ* **kuruṭ** (and **bışlak**) *Tuh.* 5a. 3: **Osm.** XVI ff. **kurut** 'dried curds' in several Ar. and Pe. dicts. *TTS I* 501; *IV* 556.

?D **kardu:** Hap. leg.; perhaps Den. N. in **-du:** fr. **1 ka:r**, but the existence of this Suff. is doubtful. **Xak.** XI **kardu:** 'pellets (*ḥabbāt*) of ice of the size of hazel-nuts which form on the surface of water in sudden extreme cold' (*fi'l-zamharīr*) *Kaş. I* 419 (verse).

(D) **kurtğa:** 'old woman'; the feminine equivalent of **avıçğa:** and, like it, an old word ending in **-ğa:**; n.o.a.b. **Türkü** VIII ff. *IrkB* 13 (**teŋri:liğ**): Man. *M III* 11, 15 (i) (**E ersi:-**): **Uyğ.** VIII ff. Man. *M II* 11, 16, etc. (**tétrü:**): **Xak.** XI **kurtğa:** *al-'acūz* 'the old woman' *Kaş. III* 259, 19; n.m.e.: *KB* **bu kurtğa** 'this old (world)' 1547; a.o. 399 (**érsel**): XIII(?) *Tef.* (my wife is) **kurtka:** (*sic*) 'an old woman' 218: XIV *Rbğ.* ditto *R II* 948 (quotns.): **Çağ.** XV ff. **kurtğa:** (spelt) *'acūza wa pirzāl* ('an old man of authority') *San.* 286r. 5: **Xwar.** XIV **kurtğa/kurtka** 'old woman' *Quṭb* 145: **Kom.** XIV 'old woman' **kurtka** *CCG*; *Gr.*

D **karta:l** prima facie Pass. Dev. N./A. fr. **karta:-**; if so, perhaps originally 'spotted, striped', or the like; except in *Kaş.* it consistently means some kind of 'eagle' or 'vulture', perhaps originally 'a spotted or striped bird'. Survives only(?) in SW Az. **ğartal** 'eagle'; Osm. **kartal** 'the Arabian vulture, *Vultur monachus*' (*Red.*). L.-w. in Pe., etc., *Doerfer* III 1454. **Xak.** XI **karta:l et** *al-laḥmu'l-mucazza'* 'sliced meat' (?this is the normal meaning, but *Steingass* gives the alternative meaning 'spotted'): **karta:l ko:y** *al-arqaṭ mina'l-ğanam* 'a black and white spotted sheep' *Kaş. I* 483: XIV *Muh.*(?) *al-'uqāb* 'golden eagle' (**kara: kuş**; one MS. adds)

etc.) 218–19: XIV *Rbğ.* **kutkar-** (*sic*) 'to rescue' *R II* 904 (quotn.); *Muh.*(?) *xallaṣa* (MS. *xalaṣa*) *wa faraqa* 'to rescue; to separate' **kutğa:r-** *Rif.* 108 (only): **Çağ.** XV ff. **kutkar-(-u)** *kurtar- Vel.* 336 (quotn.); **kutkar-** Caus. f.; *xalāṣ kardan* 'to release' *San.* 282v. 28 (quotns.): **Xwar.** XIV **kurtkar-** 'to release, rescue' *Quth* 145; **kutğar-** *do.* 146; *Nahc.* 254, 13; 370, 14; **kutkar-** *Qutb* 146: **Kom.** XIV 'to release, redeem' **kutkar-/kutxar-** *CCG*; *Gr.* 205 (quotns.): **Kıp.** XV *taxallaṣa* **kutkar-** *Tuh.* 10b. 6; *xallaṣa* ditto 14b. 13.

D **kartal-** Hap. leg.; Pass. f. of **karta:-**. **Xak.** XI **anıŋ kartı: kartaldı:** *nuki'at qarḥatuhu* 'his ulcer had the scab removed from it' *Kaş. II* 234 (**kartalu:r, kartalma:k**).

D **kurtul-** Pass. f. of ***kurt-**, see **kurtğar-** 'to be rescued, saved', and the like. S.i.a.m.l.g. except NE; in SW Az. **ğurtul-**; Osm. **kurtul-**; Tkm. **ğutul-**; elsewhere **kutul-**. **Uyğ.** VIII ff. Man.-A (may our souls attain) **kurtulmak boşunmak** 'salvation and liberation' *M I* 29, 32: Man. [gap] **kutrultı** *TT III* 25; [gap] **kutrultaçı** [gap] *TT IX* 28: Bud. both **kurtul-** and **kutrul-** 'to be rescued, saved' are common, e.g. **kurtulmak yol** 'the way of salvation' *PP* 52, 1; **kurtul-** is common in *TT VI* and *Kuan.* and occurs in *TT X* 273, but in one MS. of *Kuan.* the form is consistently **kutrul-** which also occurs in *U III* 26, 23; *TT V* 24, 78 (**eğrik**); *VII* 40, 32: Civ. **kutrultı** *TT I* 92: **Xak.** XI **ura:ğut kurtuldı:** *waladati'l-mar'a* 'the woman was delivered of a child'; and one says **er emge:ktin kurtuldı:** 'the man was relieved (*nacā*) of pain'; (verse); the origin was **kutaldı:** (*sic*) *Kaş. II* 233 (**kurtulu:r, kurtulma:k**)—**er emğektin kutuldı:**, same translation (**kutulur, kutulma:k**); one also says **ura:ğut kutuldı:** 'the woman was delivered of a child and saved from the weariness of child-bearing'; there are two points of view (*wachān*) about this word; one is that it is an abbreviation of **kurtul-** 'to be relieved from pain' and the other that it is a crasis of the expression **kut bul-** 'to find good fortune' (*wacada'l-baxt*) when one is saved *Kaş. II* 121; a.o. *I* 520: *KB* (all the Prophet's anxiety was for the common people) **kutulmak tiler erdi** 'he constantly wished for their salvation' 40; **kutuldı özüŋ** 'you have been saved' 671; a.o. 1040: XIII(?) (if I have Thy favour) **kutuldı özüm** 'my soul has been saved' 39; *Tef.* **kurtul-/kutul-** 'to be saved; to be delivered·of a child' 218–19: **Çağ.** XV ff. **kutul-** *kurtul- Vel.* 336 (quotn.); **kurtul-** (spelt) *xalāṣ şudan* 'to be released', also pronounced **kutul-** *San.* 284v. 4 (verse, *Vel.*'s spelling *kutkul-* corrected); **kutul-** (spelt) ditto; also pronounced **kurtul-** *do.* 282v. 11 (quotns.): **Xwar.** XIV **kurtul-** 'to be saved' *Qutb* 145; **kutul-** *do.* 146; **kurtul-/kutul-** *MN* 176, etc.: **Kom.** XIV 'to be freed, to escape' **kutul-** *CCI*; **kuttul-** *CCG*; *Gr.* 205 (quotns.): **Tkm.** XIV **kurṭul-**, also pronounced **kurtul-** *nacā*; **Kıp. kuṭul-** *Id.* 70: XV (*xallaṣa* **kutkar-** and) [*xalaṣa*] **kuṭul-** *Tuh.* 14b. 13; *nacā* **kuṭul-/kurṭul-** *do.* 37a. 13.

D **kartla:-** Hap. leg.; Den. V. fr. **1 kart. Xak.** XI **ol erig kartla:dı:** *nasabahu ilā şakāsati'l-xulq* 'he accused the man of being bad-tempered'; also used when one treats an ulcer (*aşlaḥa'l-qarḥa*) *Kaş. III* 445 (**kartla:r, kartla:ma:k**).

D **kurtla:-** Den. V. fr. **1 kurt**; s.i.s.m.l. as **kurtla-** (of fruit, meat, etc.) 'to be worm-eaten, full of worms'. Cf. **kurtan-**. **Xak.** XI **tewey kurtla:dı:** 'he rid (*naza'a*) the camel (etc.) of worms' *Kaş. III* 447, 3 (in a grammatical section); n.m.e.

D **kurtan-** Refl. f. of **karta:-**; n.o.a.b. **Xak.** XI **er kartın kartandı:** 'the man treated (*dāwā*) his own ulcer'; and one says to someone **ö:z kartıŋ kartan** 'treat and cure (*dāwi wa 'ālic*) your own ulcer', meaning merely 'don't be unreasonable' (*lā ta'du ṭawrak*) *Kaş. II* 248 (**kartanu:r, kartanma:k**); (in a para. on the Refl. f.) for example the phr. **er kartın kartandı:** 'the man treated (*aşlaḥa*) his own ulcer', (the Refl. f. being used) in place of the Trans. (*al-lāzim*) V. **karta:-** *II* 255, 5.

D **kurtan-** Hap. leg.; Refl. Den. V. fr. **1 kurt**; cf. **kurtla:-**. **Xak.** XI **küŋ kurtandı:** 'the maidservant deloused herself' (*iḫtakkat . . . mina'l-qaml*); originally it meant 'looked for worms on sheep' (*ṭalaba'l-dūd mina'l-ğanam*) *Kaş. II* 248 (**kurtanu:r, kurtanma:k**).

D **1 kartur-** Hap. leg.; Caus. f. of **1 kar-**; cf. **kattur-**. **Oğuz** XI **ol aŋar ya:ğ talka:nka: karturdı:** 'he told him to mix (*acdaḥahu*) oil with the crushed grain' *Kaş. II* 190 (**karturur, karturma:k**).

D **2 kartur-** Caus. f. of **2 ka:r-**; n.o.a.b. **Xak.** XI **ol anı: suvka: karturdı:** *ağaşşahu bi'l--luqma wa aşraqahu bi'l-mā'* 'he made him choke with a gobbet or with water' *Kaş. II* 190 (followed by **1 kartur-**; the two Ar. V.s are synonymous, but seem to be used with solids and liquids respectively).

D **kırtur-** Caus. f. of **kır-**; s.i.s.m.l. with the same range of meanings as **kır-**. **Xak.** XI **ol aŋar yé:r kırturdı:** *kallafahu 'alā qaṣri'l-arḍ* 'he set him to scrape the ground' (etc.) *Kaş. II* 190 (**kırturur, kırturma:k**).

D **kurtur-** Caus. f. of **kur-**; s.i.s.m.l. **Xak. ol maŋa: ya: kurturdı:** 'he ordered me to string (*'alā tawtīr*) the bow'; and one says **xa:n aŋar çowa:ç kurturdı:** 'the king ordered him to open (*bi-naṣr*) the royal parasol'; and one says **xa:n beğke: sü:sin kurturdı:** 'the king ordered the *beg* to mobilize (*bi-cam'*) his army' *Kaş. II* 190 (**kurturur, kurturma:k**); a.o. *II* 198, 15: **Çağ.** XV ff. **kurdur-** Caus. f. of **kur-** *San.* 284v. 2 (no translation).

D **kurdaş-** Hap. leg.; Co-op. Den. V. fr. **2 kur**; it is unusual for Den. V.s to be formed with **-da:-** fr. N.s ending in **-r**. **Xak.** XI **ol beg birle: kurdaşdı:** *calasa ma'a'l-amīr fī martabatihi wa ğayruhu* (*sic*? *ğayrihi* after *amīr* intended) 'he sat with the *beg* (etc.?) in his

(proper) position' *Kaş. II* 218 (**kurdaşu:r, kurdaşma:k**).

Tris. ĞRD

D **kurutluğ** Hap. leg.?; P.N./A. fr. **kurut**. **Xak.** XI **kurutluğ kişi:** 'a man who owns dried curds' (*al-iqiṭ*); it is the equivalent to the Ar. phr. *racul tāmir wa lābin* that is 'who owns dates and milk' *Kaş. I* 494.

D **kırtışlığ** P.N./A. fr. **kırtış**; survives in NC Kır. **kırtıştu:** (land) 'with the surface intact' (i.e. not ploughed); Kzx. **kırtıstı** 'covered with a layer' (of turf, fat, etc.). **Xak.** XI *Kaş. I* 461 (**kırtış**).

Tris. V. ĞRD-

D **kurutsa:-** Hap. leg.; Desid. Den. V. fr. **kurut**. **Xak.** XI **er kurutsa:dı:** 'the man longed for dried curds' (*al-aqiṭ*) *Kaş. III* 332 (**kurutsa:r, kurutsa:ma:k**).

D **kırtışla:-** Den. V. fr. **kırtış**; survives in NE Alt., Tel.; NC Kır. **kırtışta-**; Kzx. **kırtısta-** 'to remove the superficial layer (of something)', e.g. fat from a hide. **Xak.** XI **ol sağrı:nı: kırtışla:dı:** 'he scraped the surface (*qaṣṣara adīm*) of the raw hide' (etc.) *Kaş. III* 350 (**kırtışla:r, kırtışla:ma:k**).

D **kırtışlan-** Refl. f. of **kırtışla:-**; survives in several NE and NC languages (*R II* 756–7) with the same and extended meanings. **Xak.** XI **kı:z kırtışlandı:** *ḥasuna rawnaqu'l-cāriya wa naḍāra wachihā* 'the slave girl had a glowing, bright face' *Kaş. II* 272 (**kırtışlanu:r, kırtışlanma:k**).

Mon. ĞRĞ

kırk 'forty'; c.i.a.p.a.l.; in some NE and NW languages pronounced **kırık**. **Türkü** VIII **kırk artuku: yéti: yolı: sülemiş** 'he made forty-seven campaigns' *I E* 15; a.o. *I NE*: VIII ff. Man. **iki kırk tışın** 'with 32 teeth' *Chuas.* 54–5: Yen. **sekiz kırk yaşıma:** 'in my 38th year' *Mal.* 29, 4: **Uyğ.** VIII ff. Bud. the pages of the chapters of *Suv.* are numbered **ikinti ülüş otuz** '*II* 30'; **ikinti ülüş bir kırk** '*II* 31'; etc.: Civ. the pages of *TT I* are similarly numbered **iki kırk** '32' 108 ff.: **O. Kır.** IX ff. **tokuz kırk yaşımda:** 'in my 39th year' *Mal.* 10, 5; 23, 1; a.o.o.: **Xak.** XI **kırk** *al-arba'ūn fi'l-'adad* 'forty' *Kaş. I* 349 (prov.): *KB* **kimiŋ kırkta keçse tiriglik yaşı** 'whoever passes the age of forty' 364: XIV *Muh. arba'ūn* **kırk** *Mel.* 81, 13; *Rif.* 187: **Çağ.** XV ff. **kırk** 'forty'; (also the name of an Özbeg clan) *San.* 295r. 27: **Xwar.** XIII(?) **kırık** (*sic*) 'forty' *Oğ.* 11 ff.: **Kıp.** XIII *arba'ūn* **kırk** *Hou.* 22, 11: XIV ditto *Id.* 70; *Bul.* 12, 12: XV ditto *Kav.* 39, 4; 65, 8; *Tuh.* 60b. 9.

Mon. V. ĞRĞ-

D **kırk-** Emphatic f. of **kır-**; 'to shear' (sheep and the like). S.i.a.m.l.g., occasionally as **kırık-**; in SW the forms are Az. **gırp-**; Osm. **kırk-/kırp-**; Tkm. **gırk-/gırp-**, the forms in **-p-** with some extended meanings. Cf. **yuŋla:-**. **Türkü** VIII ff. Man. (they lay the sheep down and) **yuŋın kırkarlar** 'shear their wool' *M III* 33, 4 (ii): **Xak.** XI **ol ko:yın** (MS. *ko:yun*) **kırkdı:** 'he sheared (*cazza*) his sheep' (etc.). *Kaş. III* 422 (**kırka:r, kırkma:k**): XIV *Muh. al-qaṣṣ* 'to cut off, clip' **kırkmak** *Mel.* 36, 13 (*Rif.* 122 **kır-**): **Çağ.** XV ff. **kırk-** (spelt) *tarāşidan wa mū suturdan* 'to shave or shear, to remove wool'; *tarāşī* of a carpenter (*naccārī*, i.e. 'to plane, shave down wood', etc.) is **yon-** *San.* 294r. 29 (quotn.); a.o. 346v. 28 (**yon-**)—**kırp-** (spelt) *xarāşīdan az xwurdan wa guḍaştan-i tīr wa sang* 'to graze' in the sense of an arrow or stone which hits and passes on, but *xarāşī* 'to scrape', etc. of a file (*sūhān*) and the like is **kır-** 294r. 17; a.o. 293v. 17 (**kır-**): **Kom.** XIV 'to shorten' **kırk-** *CCG*; *Gr.*: **Kıp.** XIII *cazza* 'to shear' in the sense of shearing wool off a sheep **kırk-** *Hou.* 39, 8: XIV **kırk-** *cazza'l-şūf Id.* 70; **kırp-** ('with **-p-**') *xaffafa'l-ṣa'r* 'to shorten (lit. lighten) the hair' *do.* 71: XV *cazza ayya'l-ṣa'r wa'l-şūf* **kırk-** *Tuh.* 12b. 1; *qaṣṣa* **kırk-** *do.* 30a. 1 (with a marginal note 'also with **-p-**').

kork- 'to fear, be afraid of (someone or something)'; with the Object in the *Dat.* in the earliest period, and normally the *Abl.* later. C.i.a.p.a.l., occasionally as **koruk-**. **Türkü** VIII **neke: korku:rbiz** 'what are we afraid of?' *T* 39; **korkmadımız** 'we were not afraid' *T* 41: VIII ff. **kişi: korkmı:ş korkma: témiş** 'the man was afraid; he said "do not be afraid"' *IrkB* 2; a.o. *do.* 19: Man. **korkmak** 'fear' *Chuas.* 181; **korkmatın** 'without fearing (God)' *do.* 211; o.o. *TT II* 6, 32 (**bez-**); *M I* 6, 9 (**beliŋle:-**): **Uyğ.** VIII ff. Bud. **nızvanılarka ertiŋü korkup** 'being very much afraid of the emotions' (Sogdian l.-w.) *U III* 75, 6–7; **ölüm aḍaka korksar** 'if (you) fear the danger of death' *PP* 32, 4; a.o. *do.* 11, 1–2 (**boḍun**); *Suv.* 5, 10, etc. (**beliŋle:-**), etc., esp. in *TT X*: XIV *Chin.–Uyğ. Dict. chü p'a* 'afraid' (*Giles* 3,021 8,539) **korkup eymenip** *Ligeti* 168: **Xak.** XI **kul teŋri:din korkdı:** 'the slave (i.e. Moslem) feared (*xāfa . . . min*) God' *Kaş. III* 421 (**korkar, korkma:k**; prov., verse); (the mouse born in a mill) **kö:k kökrekiŋe: korkma:s** 'is not afraid of thunder' *III* 282, 20; two o.o. (in all the Object is twice in the *Dat.* and twice in the *Abl.*, the latter perhaps influenced by the Ar. idiom *xāfa min*): *KB* (if you look at the *begs*) **korku tur kalı korkmasa sen küçün korkıtur** 'stand in fear of them; if you do not fear, they will frighten you by their strength' 656; **bu tıl yasıŋa korksa emdi özüŋ** 'if you yourself now fear the damage done by this tongue' 983; o.o. (no Object) 773, 2288, 2299: XIII(?) *Tef.* **kork-** (once spelt *ka:rk-*) 'to fear' (202,) 214: XIV *Rbğ.* **la'natdın özi korkmadı** 'he did not himself fear the curse' *R II* 563; *Muh. xāfa* **ko:rk-** *Mel.* 25, 11; *Rif.* 108; *al-xawf* **korkmak** 13, 12; 36, 5; 89, 122: **Çağ.** XV ff. **kork-** *tarsīdan* 'to fear' *San.* 285r. 6 (quotns.): **Xwar.** XIII(?) **calaŋ bulaŋdın korukmaz** (*sic*) **turur** (?d-) 'he fears nothing and nobody'

Oğ. 307: XIV **kork-** 'to fear' *Qutb* 141; *Nahc.* 11, 10 (**koñlığ**): **Kom.** XIV 'to fear' (with *Abl.*) **kork-** *CCI, CCG; Gr.* 200 (quotns.): **Kıp.** XIII *xāfa mina'l-xawf* **kork-** *Hou.* 39, 18: XIV **kork-** *xāfa Id.* 70: XV ditto *Kav.* 11, 5; 77, 12; *ixtaşā* ('to be afraid') *wa xāfa* **koruk-** (*sic*) *Tuh.* 6a. 1; *xawf* **korukmak** 14a. 6; *xāfa* **koruk-** 15a. 2; *hāba* 'to dread' **koruk-** 38a. 2: **Osm.** XIV ff. **kork-** (XIV sometimes **korx-**) c.i.a.p. *TTS I* 485; *II* 651.

Dis. ĞRĞ

E **karağ** See **karğu:** *II E* 37.

D **1 karak** 'eyeball'; prob. Dim. f. fr. **kara:** lit. 'little black thing'; not to be connected w. F **kara:-**. Survives in NE; NC Kır.; SW Tkm. (**ğarak**); in SE, NC Kzx. and SC forms of the Dim. f. **karaçık** are used instead; in NW usually phr. like **köz karası** and in SW Az., Osm. **bebek** (Pe. l.-w.). **Uyğ.** VIII ff. Man. *M II* 11, 18 (**ka:nlığ**): Bud. (of a dying man) **karakı aktarılur yürüŋ karakı örü yoklayur** 'his eyes roll and the whites of his eyes turn upwards' *TT III*, p. 26, note 5, 11; o.o. *U IV* 38, 127–8 (**kuḍul-**); *Suv.* 595, 13: **Xak.** XI **karak** *al-muqla* 'eyeball': **kara: karak** *sawādu'l-'ayn* 'the iris (lit. black) of the eye': **ürüŋ karak** 'the white of the eye': **ü:t karak** *nāẓiru'l-'ayn* 'the pupil (lit. hole) of the eye' *Kaş. I* 382; a.o. (**kara:k**) *III* 29, 5: *KB* **körüglü karak** 'the seeing eye' 374; o.o. 121 (**yalın-**), 2368 (**basın-**), 2205 (**üster-**): XIV *Rbğ.* **karakları cān alur** 'his eyes steal the soul away' *R II* 148: **Çağ.** XV ff. **karağ/karak** *mardumak-i çaşm . . . wa mutlaq göz* 'the eyeball' and more generally 'eye' *Vel.* 316 (quotns.); **karağ** *mardumak-i çasm San.* 271r. 24 (and see **2 karak**; quotns.): **Xwar.** XIV **karak** 'eyeball' *Qutb* 132; *MN* 133, etc.: **Kıp.** XIII *al-ḥadaqa* 'the pupil of the eye' **karağ** (MS. *kirığ*) *Hou.* 20, 4: XIV **karak** *sawādu'l-'ayn Id.* 71: XV *nāẓiru'l-'ayn* **karak** (**Tkm. bebek**) *Tuh.* 36a. 9: **Osm.** XIV and XV **karak** 'eye' (rather than 'eyeball') in several texts *TTS I* 416; *II* 582; *IV* 469.

2 karak 'brigandage' and the like, hardly to be regarded as morphologically identical with **1 karak**; not noted before the medieval period but see **karakçı: karakla:-** and cf. **karma:**. N.o.a.b. **Çağ.** XV ff. **karak** means 'brigandage, pillage' (*yağma ve tālān*) since 'brigand' (*ḥarāmi*) is called **karakçı** *Vel.* 317 (two quotns. containing **karakçı**); (under **karağ (1 karak)**) 'the *Rūmi* author (*Vel*, 317) translated **karağ** 'arm' (*bāzū*) the reason being that 'highwayman' (*rāhzan*) is called **karağçı**, and also translated it 'brigandage, pillage' and said it meant 'black'; *Naşīri* followed him; all three translations are unknown and inappropriate (*machūl wa ğayr ma'qūl*) *San.* 271r. 26.

D **kıruk** Pass. Dev. N./A. fr. **kır-**; lit. 'scraped' or the like, and in the medieval period 'broken, destroyed'. Survives in NC Kır. **kırık** 'slaughter, extermination' *R II* 740, but in *Yud.* 'close cropped pasture'; and SW Az. **ğırığ**; Osm. **kırık**; Tkm. **ğırık** 'broken, fractured; a break; a broken piece, splinter'. It is doubtful whether the Çağ. word fits in here, the first meaning looks like a misreading of **kıḍığ**, see **2 kırğa:ğ**, and the second is a l.-w. **Xak.** XI **kıruk er** *al-raculu'l-aşall* 'a cripple, disabled man'; and one says **kıruk aḍak** *al-riclu'l-a'sam* 'a withered leg' *Kaş. I* 382: *KB* 1737 (**basımçı:**): **Çağ.** XV ff. **kırığ/kırık** (1) *kanār* 'edge, side, shore', etc. (quotns.) also called **kırağ/kırak**; (2) 'a dry desert without water or vegetation' in general, in this meaning it is a Turcization of Ar. *qaraq/qariq* 'a level plain' (*Qāmus* quoted); and in particular (the name of) a desert between Tashkend and the city of Qūyā(?) which is seven days' journey in length; ((3) the name of a Türkmen tribe; (4) in Mong. 'bound' (quotn. Waşşāf)) *San.* 295v. 7.

D **korığ (koru:ğ)** Dev. N. fr. **koru:-**; 'an enclosure, enclosed area', particularly one enclosed by a ruler. An early l.-w. in Mong. as *kori'a(n)* 'courtyard, enclosed space' (*Haenisch* 67, *Kow.* 958); survives in SC Uzb. **kürık** 'virgin soil'; SW Az. **ğoruğ** 'game reserve, prohibited area of forest or pasture'; Osm. **koru** 'an enclosed area of forest or pasture'. L.-w. in Pe., etc. in a wide range of forms, *Doerfer* III 1462. Cf. **koru:**. **Türkü** VIII *I N* 8, *II E* 31 (**1 ımğa:**); *Ongin* 12 (**ataç**): **Xak.** XI **korığ** *al-ḥimā li'l-umarā* 'the private property of chiefs' (etc.); and any enclosed (*maḥūz*) place is called **korığ** *Kaş. I* 375; similarly their word **korığ** *al-ḥimā*; if you say **koru:ğ** it is permissible (*cāza*), but the word with the short vowel is more correct (*afṣaḥ*) than that with the long one *I* 18, 20: XII(?) *KBVP* (kings organizing) **koruğı** 'their private property' (and affairs) 36: XIII(?) *At.* (its owner has gone and) **kaldı koruğ teg yėri** 'his land has remained like a private estate' 202: **Çağ.** XV ff. (after **kuruk**) **koruk** *man' wa ḥirāsat* 'prevention, guarding' (quotn. with note saying the word is pronounced with **-o-**, but rhymes with *furūğ* in this verse); and metaph. 'a meadow or pasture which is protected from grazing for the sake of the cattle of the Sultan's overseers' *San.* 286r. 26; (**koruya** *kori, ḥimā ma'nasina Vel.* 337 (quotn.); **koruya** *dīwār-i nay-basta* 'a reed fence' *San.* 286v. 11 (quotns., correction of *Vel.*'s translation)): **Xwar.** XIV **koruğ** 'royal estate' (?; *Zaj.* 'ambush') *Qutb* 141: **Kıp.** XIII **koru:** also *al-ḥimā Hou.* 6, 1; 27, 1 (**kuruğ**).

D **1 kuruğ (kuru:ğ)** N./A.S. fr. **kuru:-**; 'dry', with extended metaph. meanings. S.i.a.m.l.g. w. minor phonetic changes. **Türkü** VIII ff. Man. **kuruğ öl yér** 'dry and moist ground' *Chuas.* 58, 316: **Uyğ.** VIII ff. Man.-A **kuruğ otuŋ** 'dry firewood' *M I* 17, 12: Man. **iki kuruğ tözin** 'the two dry (i.e. non-existent?) roots' *TT III* 159: Bud. **kuruğ** physically 'dry' is common, e.g. **kuruğ yérig suvayu** 'watering the dry ground' *PP* 1, 3, etc.; it is also often used in a metaph. sense, e.g. (if the treasure is exhausted) **ağılık kuruğ bolğanın** 'because the treasury has been drained

dry' *PP* 7, 8; **tünli künli kuruğ ertürser** 'if he spends nights and days aimlessly' *U III* 28, 19; o.o. *TT V* 26, 93 (**kal-**); 96 (**tüşsüz**); the Buddhist technical term *śūnyatā* 'emptiness, non-reality', and the like is translated **yok kuruğ** *TT VI passim*; **uluş kuruğ kılıp** 'laying waste to the country' *TT X* 54: Civ. **kuruğ** (physically) 'dry' is common *H I* 83, etc. (**üzüm**); *TT VIII I*.19 (**oğğurak**): **Xak.** XI **kuruğ ev** 'a house which is empty (*xālī*) of people or goods'; and one says **kuruğ olma:** 'a dry (*yābis*) jar'; the origin of the phr. is that any vessel which is emptied of its contents is called **kuruğ**; **kuruğ** 'dry' (*al-yābis*) of anything; the first meaning corresponds (*rāci'a*) to this one *Kaş. I* 375; **kuruk** (*sic*) **kaşuk ağızka: yarama:s kuruğ sö:z kulakka: yakışma:s** 'a dry (*yābis*) spoon is no use to the mouth, a remark which serves no purpose (*lā manfa'a fīhi*) does not reach the ear' *I* 383, 5; a.o. *III* 82 ('false' **yalal-**) and others translated *yābis*: *KB* (why am I wandering about) **kuruğ** 'aimlessly'? 467; o.o. 108 (**kal-**), 1576 (**i:ril-**): XIII(?) *Tef.* **kuruğ** 'dry' 219; a.o. 217 (**3 kur**): XIV *Muh. al-yābis* **kur:** *Mel.* 54, 13; **kuru:** *Rif.* 151; *al-qadīd* 'dried meat' **kuru: et** 65, 10; 164 (mis-spelt *kuru:d et*); a.o. 78, 9; 182 (**üzüm**): **Çağ.** XV ff. **kuruğ/kuruk** *xuşk* 'dry' *Vel.* 339 (quotns.); *San.* 286r. 24 (quotns.): **Xwar.** XIV **kurı/kuru/kuruğ** 'dry; useless' *Qutb* 145; *MN* 8: **Kıp.** XIII *al-barr* 'dry land' **kuru:** also (*al-himā*, see **korığ**), and *al-yābis wa'l-nāşif* 'absorbent' *Hou.* 6, 1; a.o. *do.* 27, 1 (opposite to 'moist' **ya:ş**): XIV **kuru:** *al-xaşin* ('rough') *wa'l-yābis Id.* 69; *Bul.* 8, 7 (**üzüm**); 8, 9 (**1 kak**): XV *camād* 'dry (soil, etc.)' **kuru** *Tuh.* 12a. 3; *Kav.* 63, 8 (**üzüm**): **Osm.** XV ff. **kuru** 'dry, empty, empty-handed, valueless', and the like; 'dry land'; c.i.a.p. *TTS I* 499; *II* 668; *III* 469; *IV* 555.

?D **2 *kuruğ** See **kuruğluğ**.

karğa: properly 'crow', but sometimes also used for other large black birds like 'rook' and 'raven'; an old animal name ending in **-ğa:**. L.-w. in Pe., etc., see *Doerfer III* 1386. Cf. **kuzğun**. **Uyğ.** VIII ff. Bud. (one of seven undesirable forms of rebirth) **karğanıŋ** 'as a crow' *U II* 32, 55: **Xak.** XI **karğa:** 'crow' (*al-ğurāb*) *Kaş. I* 425 (prov., verse); o.o. *I* 254, 20; 467 (?, **tarmak**); *II* 26, 2: XIV *Muh. al-ğurāb* **karğa:** *Mel.* 73, 1; *Rif.* 175: **Çağ.** XV ff. **karğa** *kalāğ* 'crow' *San.* 272r. 8: **Xwar.** XIV ditto *Qutb* 133: **Kıp.** XIII *al-ğurāb* **karğa:** *Hou.* 10, 8: XIV ditto *Id.* 70; *Bul.* 11, 11: XV ditto *Kav.* 62, 14; *ğurāb* **karğa** (and **kuzğun**) *Tuh.* 26b. 3.

karğu: 'a watch-tower with a beacon on the top to give raid warnings'. *Kaş.*'s alternative form **karğu:y** is Hap. leg. but perhaps an earlier form, since in *II E* 37 the word looks more like **karğuñ** than anything else and an evolution **karğuñ** > **karğu:y** > **karğu:** is quite plausible. **Türkü** VIII **Seleŋe: koḍı: yorıpan karğuñ**(?) **kısılta:** 'marching down the Selenga river I blockaded the watch-towers' (and destroyed their dwellings and movable property there) *II E* 37; **karğu:** *T* 34 (**eḍgü:tı:**); 53 (**olğurt-**): **Uyğ.** VIII **Kem**(?) **karğu:sında:** 'at the watch-tower of Kem(?)' should perhaps be read in *Şu. S* 1 for **kem**(?) **karğu:-...dı:**: **Xak.** XI **karğu:** 'a thing built in the shape of a minaret (*al-manāra*) on the top of a mountain; a fire is lit on it when the enemy approaches, so that everyone can stand to arms (*ya'xuḏ . . . uhbatahu*) *Kaş. I* 426; **karğu:y** similar translation *III* 241.

VU(D) **korğu:** n.o.a.b.; prima facie a Dev. N./A.; not semantically connected with **kur-** but perhaps a crasis of ***korkğu:** fr. **kork-**. **Xak.** XI **korğu: er** *al-raculu'l-ṭayyāş* 'a heedless, irresponsible man' *Kaş. I* 426: (example of a word ending in **-u:**) *al-raculu'l-naziq* ditto **korğu:** *I* 18, 12.

D **karğa:ğ** Dev. N. fr. **karğa:-**; 'a curse'. Survives in NW Kk., Kaz. **karğaw**; Kumyk, Nog. **karğav**; cf. **karğış**. **Xak.** XI **karğa:ğ** (MS. *karğa:k*, but among words ending in **-ğ**) 'a curse' (*al-la'n*); hence one says **teŋri: karğa:ğına: ilinme:** 'do not incur the curse of God' *Kaş. II* 288; (a.o. *I* 467, error, see **karğa:**).

D **1 kırğa:ğ** Hap. leg.; Dev. N. fr. **1 kırğa:-**. **Xak.** XI **kırğa:ğ** 'the anger (*ğaḍab*) of a chief or king directed at his subordinates'; hence one says **xa:n anı: kırğa:dı:** 'the king was angry (*ğaḍaba*) with him, and shunned him' (*a'raḍa 'anhu*); they distinguish between the curse of God on His servants and the curse of one servant (of God) on another of his own kind, by placing a *fatḥa* (on the *qāf*) in the first case and a *kasra* in the second; just as they distinguish between the envoy (*rasūl*, i.e. Prophet) of God, and the envoy of a king, and call the first **yala:vaç** (*-f-*) and the second **yala:var** (*-f-*) in the Uyğ. language *Kaş. II* 288.

D **2 kırğa:ğ** Hap. leg. but see **kırğağlığ**; Dev. N. fr. **2 *kırğa:-**; there is an obvious connection with Çağ. **kırığ/kırık** (see **kıruk**) which looks like a Seç. f. of **kıḍığ**; the sound change **ḍ** > **r** is not well attested in Turkish, but **ḍ** > **z** does occur in some languages and **z** > **r** in the whole *l*/*r* Turkish group (*Studies*, pp. 37 ff., etc.). **Xak.** XI **kırğa:ğ** *kifāfu'l-ṭawb wa ṭurratihi* 'the selvages of a garment and its edge' *Kaş. II* 288.

D **kurğak** (**kurğa:k**) Dev. N. fr. **kurğa:-**; 'dry land; dryness, drought'. Survives in NE, NC, NW **kurğak**; SC Uzb. **kurğok**; SW Az. **ğurağ**: Osm. **kurak**: Tkm. **ğurak**; *Kaş.*'s PU **kurka:ğ** seems to belong here, but is a dubious form, it is out of alphabetical order and the *qāf* is not vocalized; **kurğağ** would be a more plausible form. **Uyğ.** VIII ff. Bud. (if I have killed creatures that live in the water) **kurğakda kemişip** 'by throwing them on dry land', or **kurğakdakı tınlığlarağ** 'creatures that live on dry land' (by throwing them in the water) *U II* 77, 28; 86, 45–6; *TT IV* 10, 9–10: **Xak.** XI **kurğak yılın** *fī 'āmi'l-qaḥṭ* 'in a year

of drought' *Kaş. III* 69, 2; (PU) **kurka:ğ** *al-mart*, that is 'a desert (*al-mafāza*) containing neither water nor vegetation' *I* 465: **Xwar.** XIV **kurğak** 'dry, waterless' *Qutb* 144: **Kom.** XIV 'drought' **kurğak** *CCG*; *Gr.*: **Kıp.** XIV **kurak** *al-sanatu'l-cadba* 'a year of drought' *Id.* 71; (after the four seasons) *al-yubs* 'drought' **yobrak** *Bul.* 14, 1 may, as suggested by Zaj. be a scribal error for **kurak**, but looks more like **toprak**: **Osm.** XVIII **kurak** in *Rūmī*, *xuşki* 'dryness, drought' *San.* 285v. 27.

D **korkuğ** See **korkınç**.

D **kırğıl** Den. N./A. in **-ğıl** (associated with colours) fr. **2 kır**; 'grey haired, turning grey'. Now displaced in Osm. by **kırçıl** (a modern word). **Xak.** XI **kırğıl er** *al-kahl mina'l-ricāl* 'a man of mature years' *Kaş. I* 483: *KB* **yağıçı ürüŋ kırğıl ersiglerig yağıka alın kıl** 'confront the enemy with battle-hardened white- and grey-haired warriors' 2371; a.o. 2372 (**yağıçı:**): **Kıp.** XIII (between 'decrepit old man' and 'youth') *al-kahl* **kırğıl** *Hou.* 24, 19: **Osm.** XIV to XVIII **kırğıl** 'turning grey; a grey-haired man'; common, esp. in Ar. and Pe. dicts. *TTS I* 460; *II* 630; *III* 448; *IV* 513.

D **korkluk** 'coward'; n.o.a.b.; irregular, Dev. N./A. with a Den. Suff. **-luk**. **Xak.** XI **korkluk er** *al-raculu'l-xāyifu'l-cabān* 'a timid and cowardly man' *Kaş. III* 417: *KB* 2292 (**alplık**).

D **kırklım** Hap. leg.; abbreviated N.S.A. fr. **kırkıl-**; lit. 'a single act of being shaved off', hence 'of which the surplus contents have been scraped off, so that the vessel is full but not heaped'. **Xak.** XI **kırklım sa:ğu:** *mikyāl cammān balağa'l-kayl ṭufāfahu* (MS. *ṭuğāfahu*) 'a full measure, of which the contents reach the brim' *Kaş. III* 418.

D **kırğın** Dev. N./A. fr. **kır-**; s.i.a.m.l.g. except NE(?) meaning 'massacre, extermination; epidemic or epizootic disease'. The only early occurrence seems to mean 'punishment or turture'. **Uyğ.** VIII ff. Bud. (they subdue and suppress wicked men and) **kıyn kırğın** (v.l. **kızğut**) **teğürür** 'inflict severe punishment and torture on them' *TT VI* 255.

kırkın originally 'maiden, young woman', later perhaps more specifically 'slave girl'. N.o.a.b. Cf. **kırna:k**, **1 kı:z**. **Türkü** VIII ff. Man. **eki yégirmi teŋri kırkın** 'the twelve divine maidens' *M III* 16, 8 (ii): **Uyğ.** VIII ff. Bud. in *U III* 42, 23–4 the **küydeki** (*sic*) **yinçge kırkınlar** 'the delicate ladies of the harem' rank below the queen and before the *tégins* and *buyruks*; o.o. *do.* 13, 4 (ii); 14, 16 (i); 69, 3; in the account of the palace of the dragon king in *PP* 41 ff. the successive doors are guarded by: (1) 'pure maidens' (**kızlar**) 41, 1–2; (2) 'four beautiful **kırkın**' 42, 1–2; (3) 'eight beautiful, marvellous, pure maidens' 42, 8 ff., described in 44, 6 as **kapağçı kırkınlar**: **Xak.** XI (he became my relation by marriage) **kırkın takı: koluştı:** 'and asked for my daughter's hand' *II* 110, 4; a.o. *I* 326 ('slave girl', **1 kı:z**): **Xwar.** XIV **kırkın** 'maid-servant' *Qutb* 149.

D **korkınç/korkunç** N.Ac. fr. **korkun-**; 'fear'. S.i.s.m.l. in SE, NC, NW, and SW. The more regular form **korkuğ** N.Ac. fr. **kork-** is not noted earlier than XIII(?) *Tef.* 214; XIV, Xwar. *Qutb* 141; Kom. *CCG*; *Gr.*; Osm. *TTS I* 485; *II* 652; *III* 477; *IV* 541; it s.i.s.m.l. in NE, SE, SC, NW, and SW. In languages having both words **korkınç** sometimes means 'danger, terrible', and the like. **Türkü** VIII ff. *IrkB* 36 (**uçru:ğlu:ğ**): **Uyğ.** VIII ff. Man. **üç yavlak yolka korkınçın** 'out of fear of the three evil ways' *TT III* 143: Bud. *U II* 39, 93–4, etc. (**ayınç**); o.o. of **korkınç** in *TT VIII*, *X*: **Xak.** XI **korkunç** (second *qāf* unvocalized) *al-xawf* 'fear' *Kaş. III* 387; a.o. *III* 168 (**kuyım**): XIII(?) *Tef.* **korkunç** 214: XIV *Muh. al-xawf* **korkunç** *Mel.* 52, 9; *Rif.* 148: **Çağ.** XV ff. **korkunç** *xawf Vel.* 337 (quotn.); (**korku/korkuş/**) **korkunc** (so spelt) *xawf wa hirās wa bīm* 'fear, terror' *San.* 286r. 17 (quotn.): **Kom.** XIV 'fear' **korkunç** *CCI*; *Gr.*: **Kıp.** XIV *muxīf* 'terrible, terrifying' **korkunş** (*sic*) *Tuh.* 39a. 9.

D **karğış** Dev. N./A. fr. **karğa:-**; 'a curse'; often, but not always, 'God's curse'. S.i.a.m.l.g. **Xak.** XI **karğış** *al-la'n* 'a curse'; hence one says **teŋri: karğışı: anıŋ üze:** 'God's curse be upon him'; it also occurs as an Adj. (*ṣifa*), so one says **karğış kişi:** 'an accursed (*mal'ūn*) man' *Kaş. I* 461; **karğış kılur öme:le:r** 'guests curse' (*yal'an*; a stingy host) *I* 274, 18: *KB* (when a notorious sinner dies) **karğış bolur** 'he becomes accursed' 246: XIV *Muh. du'ā radī'* 'a curse' **ka:rkış** (*sic*) *Mel.* 30, 3; *al-du'ā 'alayhi* ditto **karkış** (*sic*) **aytmak** *Rif.* 126: **Çağ.** XV ff. **karğış** *bad du'a* 'curse'; (and 'confusion, quarrel') *Vel.* 318 (quotns.); **karğış** (spelt) *nafrīn* 'curse' *San.* 272r. 11 (quotns. and statement that only Vel.'s first translation is correct): **Xwar.** XIV **karğış** 'curse' *Qutb* 133; *Nahc.* 12, 12; 250, 6: (**Kom.** XIV **karğışlı/karğışlu** 'accursed' *CCI*, *CCG*; *Gr.*): **Kıp.** XIII ('span') **karış**, also *du'a'u'l-sū'* *Hou.* 20, 18: XIV **karış** ('span' and) *du'ā' radī'* *Id.* 69: XV in a para. on *al-du'ā Kav.* 18, 1 ff. the V. **alğış eyle-** is continually used as an example, but **karğış eyle-** occurs once, untranslated; *du'ā'u-şarr* (in margin *al-la'n*) **karğış** *Tuh.* 15b. 10.

S **karğu:y** See **karğu:**.

kırğu:y 'sparrow-hawk, *Accipiter nisus*'; s.i.a.m.l.g. except NE, usually as **kırğuy**, but in SE alternatively **kurğuy**; SW Az., Tkm. **ğırğı** (lacking in Osm.). In NE and some other languages displaced by the Mong. l.-w. *karçiğay*. L.-w. in Mong. (*kirğuy*; *Kow.* 2552), Pe., etc., *Doerfer* III 1461. Cf. **1 çavlı:**, etc. **Xak.** XI **kırğu:y** (mis-spelt *kırku:y*, but under the heading **-ğ-**; the first *qāf* has both *fatḥa* and *kasra*) *al-bāşiq* 'sparrow-hawk'; and *al-yu'yu'*, prob. 'the merlin' is called **çibek kırğu:y** *Kaş. III* 241; a.o. *I* 388 (**çıbek**); **kırğu:y suŋkurka: karışma:s** *al-bāşiq lā*

ṭirq lahu ma' akbari'l-buzāh 'a sparrow-hawk does not quarrel with the biggest of the falcons' *II* 95, 8: XIV *Muh. bāşiq* **kırğu:** *Mel.* 72, 13; *Rif.* 175: **Çağ.** XV ff. **kırğu** the name of a hunting bird of the same kind as a falcon (*bāz*) but smaller, which they call 'a sparrow hawk' (*bāşa*) *San.* 295r. 24: (**Kom.** XI 'nightingale' **korğuy** (an inexplicable error) *CCG*; *Gr.*): **Kıp.** XIV **kırğı:** (?; vocalized *koruği:*) *al-bāşiq Id.* 70; ditto **kırğı:** (*sic*) *Bul.* 11, 15; XV ditto *Tuh.* 7b. 2.

Dis. V. ĞRĞ-

D **karık-**. Intrans. Den. V. fr. **1 ka:r**; lit. 'to be affected by snow'. Survives in some NE, NC languages, same meaning. **Xak.** XI **er kö:zi: karıktı:** 'the man's eyes were dazzled by the snow' (*qamarat . . . mina'l-ṯilc*); if this is derived from 'snow' it should be **ka:rıktı:** (and is taken) from a shortened form (*mina'l-manqūş*); but if it is taken from the word **karak** 'an eyeball', then it is taken from the correct form (*mina'l-saḥīḥ*) *Kaş. II* 115 (**karıka:r, karıkma:k**; an etymological connection with **karak**, which would be quite normal in Ar. is, of course, impossible in Turkish): **Çağ.** XV ff. **karığ/karık-(-dı, -mak)** *kara çok bakmadan göz alin-* 'to be dazzled by looking at the snow for a long time' *Vel.* 318 (quotns.); **karık-** (spelt) *ba-barf uftādan-i çasm* 'of the eyes, to be dazzled by snow'; the V. cannot be used by itself, the Subject 'eyes' must be mentioned *San.* 27ov. 1 (quotns.).

karğa:- 'to curse'. S.i.a.m.l.g., usually as **karğa-**, but SW Az. **ğarğı-**; Osm. **karğı-**; Tkm. **ğarğa-**. See **kırğa:-**. **Xak.** XI **teŋri: anı: karğa:dı:** 'God cursed him, (*la'anahu*) *Kaş. III* 290 (**karğa:r, karğa:ma:k**); a.o. *I* 284 (**2 arka:-**): **Çağ.** XV ff. **karğa-(-dı)** *bad du'ā eyle-, ilen-* 'to curse' *Vel.* 317 (quotn.); **karğa-** *nafrīn kardan* ditto *San.* 269r. 7 (quotns.): **Xwar.** XIV **karğa-** 'to curse' *Qutb* 133: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV (after **karış**) hence **kara-** *da'ā 'alayhi* 'to curse'; one says **tenri anğa: karasun**; and in the *Kitāb Beylik* **karğa-** *da'ā 'alayhi Id.* 69: XV *la'ana* **karğa-** *Tuh.* 32a. 13.

S **kırğa:-** 'to curse'; n.o.a.b. There is no other trace of a distinction of the kind suggested, and in *I* 284 **karğa:-** is used with a human Subject. **Xak.** XI **beg anı: kırğa:dı:** 'the *beg* cursed him and treated him roughly and shouted at him' (*ab'adahu . . . xaşuna 'alayhi wa zacarahu*); do you not see how they had distinguished between God's curse and the persecution (*jard*) by one servant (of God) of another servant like himself by putting a *fatḥa* on the former and a *kasra* on the latter? *Kaş. III* 290 (**kırğa:r, kırğa:ma:k**; in all three places spelt *kızğa:-* in the MS.); a.o. *II* 288 (**1 kırğa:ğ**).

D **kurğa:-** Dev. N. fr. **kuruğ**; 'to be, or become, dry'. S.i.s.m.l. in NE, NC. **Xak.** XI **yé:r kurğa:dı:** 'the ground became dry (*yabisat*) for lack of rain' *Kaş. III* 290 (**kurğa:r, kurğa:ma:k**).

D **karğat-** Caus. f. of **karğa:-**; s.i.s.m.l. **Xak.** XI **ol ye:kni: karğattı:** *al'ana'l-şayṭān* 'he had the devil cursed' *Kaş. II* 338 (**karğatu:r, karğatma:k**).

D(S) **kırğat-** Hap. leg.; Caus. f. of **kırğa:-**. **Xak.** XI **ol anı: beğke: kırğattı:** 'he urged the *beg* to be angry with him and shun him' (*ḥaniqa 'alayhi wa a'raḍa 'anhu*) *Kaş. II* 338 (**kırğatu:r, kırğatma:k**).

D **kurğa:ḍ-** Hap. leg.; Intrans. (here Inchoative) Den. V. fr. **1 kuruğ**; cf. **kurır-**. **Xak.** XI **ye:r kurğattı:** 'the ground began to dry out (*axaḍat . . . fi'l-cafāf*) and was parched (*qaḥiṭat*) for lack of moisture'; the original form was **kurğa:ḍtı:** but it was assimilated (*udğima*) *Kaş. II* 338 (**kurğatu:r, kurğatma:k** (*sic*); this seems to be an error, the **-ḍ-** should be preserved, at any rate in the Aor.).

D **korkıt-** Caus. f. of **kork-**; 'to frighten (someone)'. S.i.a.m.l.g., usually as **korkut-** often meaning 'to threaten'. **Türkü** VIII ff. Man. *Chuas.* 87–8 (**ürkit-**): **Xak.** XI **ol anı: korkuttı:** 'he frightened him' (*xawwafahu*) *Kaş. II* 339 (**korkutu:r, korkutma:k**); a.o. *II* 365, 10: *KB* 656 (**kork-**): XIII(?) *Tef.* **korkıt-/korkut-** 'to frighten, to let oneself be frightened' 214–15: (XIV *Muh. al-taḥṣīl* 'to obtain, acquire' **korkutmak**, an obvious error, prob. for **kazğanmak** *Mel.* 36, 1; *Rif.* 121 has **karanmak**, an error for **kazanmak**): **Çağ.** XV ff. **korkut-** Caus. f.; *tarsānīdan* 'to frighten' *San.* 285r. 17: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *xawwafa* **korkut-** (?; MS. *kort-*) *Hou.* 39, 19: XV ditto **korkuṭ-** *Kav.* 77, 14.

D **karğal-** Pass. f. of **karğa:-**; 'to be cursed'. Survives in SC Uzb. and some NW languages; see **karğan-**. **Xak.** XI **ye:k karğaldı:** 'the devil (etc.) was cursed' (*lu'ina*) *Kaş. II* 236 (**karğalu:r, karğalma:k**).

D **kırkıl-** Pass. f. of **kırk-**; 'to be sheared'; s.i.m.m.l.g. **Xak.** XI **yu:ŋ k:rkıldı:** translated 'the sheep or some other animal was sheared' (*cuzza*) *Kaş. II* 236 (**kırkılu:r, kırkılma:k**).

D **korkul-** Pass. f. of **kork-**; used only as an Impersonal V.; survives with the same usage in SW Osm. **Xak.** XI **ı:şdı:n korkuldı:** *xīfa mina'l-amr* 'the affair was feared' *Kaş. II* 236 (**korkulu:r, korkulma:k**).

D **karğan-** Refl. f. of **karğa:-**; survives in some NE and NW languages, but only in a Pass. sense. **Uyğ.** VIII ff. Man.-A *M I* 9, 9 etc. (**1 alkan-**): (**O. Kır.** IX ff. **kadaşlarıŋız karğanu:r** is read in *Mal.* 25, 6, but this part of the text is quite unreliable; ?read **kazğanu:r**): **Xak.** XI **er ö:zin karğandı:** 'the man cursed (*la'ana*) himself because penitence came to him' (*li-nadāma waqa'at lahu*) *Kaş. II* 249 (**karğanu:r, karğanma:k**).

D **korkun-** Refl. f. of **kork-**; s.i.s.m.l., e.g. NE Tel. **korkun-** 'to fear for oneself' *R II*

564. **Xak.** XI **er i:ṣdın korkundı:** *ahassa'l--raculu'l-xawf wa aḍmara fi nafsihi* 'the man had a sensation of fear (over the matter) but concealed it within himself' *Kaş. II* 250 (**korkunu:r, korkunma:k**).

VUD **kurğır-** (?**kurğar-**) Hap. leg.; abbreviated Den. V. in fr. **1 kuruğ**; 'to be dry', in contrast to **kurğa:ḏ-** which means 'to become dry'; the MS. has **-ı-** in the second syllable, but the normal vowel would be **-a-**. **Xak.** XI **ye:r kurğırdı:** 'the ground (etc.) was dry (*yabisat*) for lack of moisture' *Kaş. II* 193 (**kurğıra:r, kurğırma:k**).

VUD **korğur-** Hap. leg.; Intrans. Den. V. fr. **korğu:**; the MS. has **-ı-** everywhere in the second syllable, but in view of the etymology this must be an error. **Xak.** XI **er korğurdı:** 'the man (etc.) was heedless and irresponsible' (*ṭāṣa*) *Kaş. II* 194 (**korğura:r, korğurma:k**).

D **karğaş-** Hap. leg.; Recip. f. of **karğa:-**. **Xak.** XI **ola:r ikki: karğaşdı:** 'the two cursed one another' (*talā'anā*) *Kaş. II* 220 (**karğaşu:r, karğaşma:k**).

D **kırğaş-** Hap. leg.; Recip. f. of **kırğa:-**. **Xak.** XI **ola:r ikki: kırğaşdı:** *'araḍa kull wāḥid minhumā ṣāḥibahu* meaning obscure; *'araḍa* with the Acc. normally means 'to meet'; *a'raḍa* means 'to shun', but is followed by *'an*, see **1 kırğa:ğ**; the sentence must, however, mean 'those two cursed (or were angry with, or shunned) one another' *Kaş. II* 220 (**kırğaşu:r, kırğaşma:k**).

D **kırkış-** Hap. leg.?; Co-op. f. of **kırk-**. **Xak.** XI **ol maŋa: yu:ŋ kırkışdı:** 'he helped me to shear the wool and hair' (*fī cazzi'l-ṣūf wa wabar*) *Kaş. II* 221 (**kırkışu:r, kırkışma:k**).

D **korkuş-** Recip. f. of **kork-**; 'to be afraid of one another'; s.i.s.m.l. **Xak.** XI **ola:r ikki: korkuşdı:la:r** 'those two were afraid (*xāfa*) of one another' *Kaş. II* 221 (**korkuşu:r, korkuşma:k**): **Çağ.** XV ff. **korkuş-** *bā-ham tarsidan* 'to be afraid together' *San.* 285r. 17.

Tris. ĞRĞ

D **kara:ğu:** Den. N./A. fr. **kara:**; **kara:ğu:nı:** in *Kaş.* is obviously the *Acc.* of this word misunderstood. Survives in SE Tar. **kariğu** *R II* 185; Türki **kariğu** *BŞ* 472; **karğu** *Jarring* 240; 'blind'. Cf. **teğlük, közsüz. Uyğ.** VIII ff. Civ. (if an ear is blocked) **karağu sıçğannıŋ ötin tamışsar açılur** 'if one drops into it the gall of a blind (?; 'black' is more prob.) mouse, it is cleared' *H I* 56–7: **Xak.** XI **kara:ğu:** *al-zāc* 'sulphate of iron': **kara:ğu:** *al-a'mā* 'blind' *Kaş. I* 446: (among words of the form *fa'ūlalī*) **kara:ğunı:** 'the name of a children's game which they play in the dark' (*'aṣīya(n)*) *III* 243: *KB* **sözüŋ bolsu közsüz karağuka köz** 'let your words become an eye for the eyeless blind man' 178; **biligsiz karağu turur** 'the ignorant man is blind' 179, 271; o.o. 493 (**biliş-**), 1861: XIII(?) *Tef. al-a'mā* **karağu közsüz** 200: XIV *Rbğ.* (Adam looked at them and) **ba'ḍını karağu kördi** 'saw that some of them were blind' *R II* 152.

kıra:ğu: 'hoar frost'. Etymology obscure. S.i.a.m.l.g. L.-w. in Mong. (*kirağu(n) Kow.* 2548) and Pe., etc., *Doerfer* III 1600. **Uyğ.** XIV *Chin.–Mong. Dict. shuang* 'frost' (Giles 10, 120) **kırağu** *Ligeti* 166: **Xak.** XI **kıra:ğu:** 'the hoar-frost (*al-calīd*) which falls from the sky in cold weather' *Kaş. I* 446: **Çağ.** XV ff. **kıraw** *kırağu* which falls from the sky to the ground on cold nights and whitens the round' *Vel.* 330 (quotns.); **kıraw** (spelt) *şabnam-i barf*, 'hoar-frost'; in Ar. *ṣa'īq San.* 295r. 16: **Xwar.** XIV **kırağu** ditto *Qutb* (131 error), 149: **Kom.** XIV 'hoar frost' **kırov** *CCG*; *Gr.*: **Kıp.** XIV *al--zumītā* 'hoar frost' **kırawu:** *Bul.* 14, 1: XV *zumītā* **kıraw** *Tuh.* 17b. 10: **Osm.** XVIII **kırağu** in *Rūmī*, 'hoar frost' *San.* 295r. 11.

D **kurı:ğu:** Hap. leg.; Dev. N./A. fr. **kurı:-**. **Xak.** XI **kurı:ğu: ne:ŋ** 'a thing which is on the point of drying' (*'alā ṣarafi'l-cafāf*); also 'the time when a thing dries' *Kaş. I* 446.

D **karakçı:** N.Ag. fr. **2 karak**; in spite of the dubious status of that word there is no alternative etymology; 'brigand, highwayman'. S.i.a.m.l.g. L.-w. in Pe., etc. *Doerfer* III 1445 (with an ingenious but dubious etymology). **Xak.** XI *KB* (keep the roads safe and) **karakçığ sekerçig arıtğıl arığ** 'make a clean sweep of the brigands and ?' 5577; a.o. 1737: **Çağ.** *Vel.* 317; *San.* 271r. 27 (**2 karak**): **Xwar.** XIV **karakçı** 'brigand' *Qutb* 132; *MN* 135: (**Kom.** XIV 'beggar' **karakçı** (?error for **kara:çı:**, q.v.) *CCG*; *Gr.*): **Osm.** XIV **karakçı** 'brigand'; in three texts *TTS II* 583.

D **korığçı:** N.Ag. fr. **korığ**; survives in SW Osm. **korıcı/korucu** 'the guardian of a fenced tract of pasture or forest'. **Xak.** XI **korığçı:** (MS. *koruğçi:*) *ḥāmī'l-ḥimā* 'a guardian of private property' *Kaş. III* 242.

F **koruğjı:n** 'lead' (metal); the **-j-** and form of the word show that it is a l.-w. An early l.-w. in Mong. as *korğolci*, (*Kow.* 969) unless this is an independent borrowing fr. the same foreign language. S.i.a.m.l.g., in most cases with minor phonetic changes, but some NE languages use the Mong. word and SW Osm. has **kurşun**, Tkm. **ğurşun**, and Az. **ğurğuşun**. In some languages also used for 'tin', usually qualified by **ak** 'white'. L.-w. in Pe., etc. in various forms, *Doerfer* III 1466. **Xak. koruğjı:n**, 'with **-j-**', *al-usruf* 'lead'; the Oğuz leave some letters out and say **koşu:n** (*sic*, in margin **korşu:n**, which was perhaps the original reading) *Kaş. I* 512; a.o. *II* 293 (**bat-**): XIV *Muh. al-raṣāṣ* 'lead' **korşun**; *al-usrub* **kara: korşun** *Mel.* 75, 6; *Rif.* 178: **Çağ.** XV ff. **korğaşun** *kurşun Vel.* 338 (quotns.); ditto (spelt) *surb* 'lead' *San.* 286r. 11 (quotn.): **Oğuz** XI see Xak.: **Kom.** XIV 'lead' **korğaşın**; 'tin' **ak korğaşın** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-raṣāṣ* **korğa:şun**; **Tkm. kurşun** *Hou.* 31,

13: XIV **korğuşun** (*sic*) *al-raṣāṣ*; **Tkm. kurşun** *Id.* 70; *al-raṣāṣ* **kurşun** *Bul.* 4, 11: XV *al-raṣāṣ* **korğaşın** (*sic*) *Kav.* 58, 13; *raṣāṣ* **korğaşın** and **kurşun** *Tuh.* 17a. 1.

D **kırğağlığ** Hap. leg.; P.N./A. fr. **2 kırğa:ğ**; 'having a selvedge or border'. **Türkü** VIII *II N* 11 (**kutay**).

karğıla:c 'swallow, swift', and similar birds; this is the earliest form of the word, with the ending **-laç**, which also appears in other bird names; it was very soon metathesized to **karlığa:ç**, prob. because **-ğa:ç** was a familiar, though in this context inappropriate, Turkish Suff. S.i.a.m.l.g., often with large phonetic changes, e.g. SC Uzb. **kaldirğoç**; SW Az. **ğaranğuş**; Osm. **kırlanğıç**; Tkm. **garla:-va:ç**. L.-w. in Pe., etc., *Doerfer* III 1513. **Uyğ.** VIII ff. Civ. **karlığaç etin** 'swallow's flesh' *H I* 94; a.o. *do.* 95 (**I uya:**): **Xak.** XI **karğıla:ç** *al-waṭwāṭ* 'swallow'; **karlığaç** metathesized alternative form (*luğa bihi 'alā'l--qalb*) *Kaş. I* 526; (in verse) **karğıla:ç** *al-xuṭṭāf* 'swift' *I* 529, 6; *III* 178, 15: **Çağ.** XV ff. **karluwaç/karluğaç** (spelt) *piristūk* 'swallow' *San.* 272r. 18 (quotn.): **Xwar.** XIV **karluğaç** ditto *Nahc.* 42, 17: **Kıp.** XIII *al-sunūnū* 'swallow' **karla:ğa:ç** *Hou.* 10, 10: XIV **karlağuç** *al--xuṭṭāf*; **karlawuç** ditto *Id.* 70; ditto **karlığaç** *Bul.* 11, 15; XV 'the black sparrow (*'uṣfūr*) called *al-xuṭṭāf*' **karlağaş** *Kav.* 62, 15; *sunūnū huwa 'uṣfūru'l-bayt*(?) . . . (three words illegible) 'the swallow; it is a house(?) sparrow' **karla:ğa:ş** (in margin, in different hands, *al--xuṭṭāf* and **karlağuç**) *Tuh.* 19a. 13: **Osm.** XIV. ff c.i.a.p.; XIV **karluğaç** (once): XIV to XVI **karlağuç**; XVI ff. **karlanğuç** *TTS I* 425; *II* 592; *III* 416; *IV* 478.

D **karaklığ** Hap. leg.?; P.N./A. fr. **1 karak. Xak.** XI **karaklığ** 'any animal which has eyeballs' (*muqla*) *Kaş. I* 497: (**Çağ.** XV ff. **karağlık** *qaḥṭ wa ğalā* 'famine, drought' *San.* 271r. 28 (quotn.); the meaning is inferred fr. the quotn. which contains the phr. **qaḥṭ wa karağlık** but the word is clearly an A.N. fr. **2 karak** meaning 'brigandage').

D **korağlığ** Hap. leg.; P.N./A. fr. ***korağ** Dev. N./A. fr. **kora:-. Uyğ.** VIII ff. Civ. (if a boy) **korağluğ bolsar** 'becomes sickly, loses weight' (put donkeys' hair on his head and) **koranmaz bolur** 'he ceases to lose weight' *H I* 103–4.

D **korığlığ** Hap. leg.; P.N./A. fr. **korığ**; 'privately owned' or the like. **Uyğ.** VIII ff. Bud. *Chuas., Berlin*, 27, 8–9 (**evinlig**).

D **kuruğluğ** P.N./A. fr. **2 *kuruğ**, Dev. N. fr. **kur-**; n.o.a.b. **Xak.** XI **kuruğluğ ya:** *al-qawsu'l-muwattar* 'a strung bow' *Kaş. I* 496; a.o. *I* 501, 4–5.

D **1 kuruğluk** A.N. fr. **1 kuruğ**; 'dryness'. S.i.s.m.l. **Xak.** XI **kuruğluk** 'dryness' (*cafāf*) of anything *Kaş. I* 503; a.o. *I* 505, 6.

D **2 kuruğluk** A.N. fr. **2 *kuruğ**; 'bow-case'. N.o.a.b. Cf. **kurma:n. Xak.** XI **kuruğluk** *al-miqwas* 'bow-case'; hence one says **ké:ş kuruğluk** 'quiver and bow-case' *Kaş. I* 504; in *I* 501, 6 mis-spelt **kuruğluğ**, although **kuruğluk** is clearly intended.

VUD **korğuluk** A.N. fr. **korğu:**; n.o.a.b. **Xak.** XI **korğuluk** *al-ṭayş wa'l-zaqzaqa* 'heedlessness, irresponsibility, volubility' *Kaş. I* 528: *KB* 2078 (**yénik**).

?D **kara:ka:n** perhaps Den. N. fr. **kara:**; some kind of tree or bush. An early l.-w. in Mong. as *karağana* 'thicket, scrub' (*Haenisch* 60); ditto, also *karağuna*, *karğana* 'the false acacia of Siberia, *Robinia caragana*' (*Kow.* 831–2, 844); see *Doerfer* I 275. Survives in NE Şor, Tel. **karağan** '*Robinia siberiaca*' *R II* 151; Khak., Tuv. **xarağan** 'a kind of ocacia bush', unless these are reborrowings fr. Mong. **Xak.** XI **kara:ka:n** 'a kind of mountain tree' *Kaş. I* 448.

D **korkınçığ** Dev. N./A. fr. **korkın-**; 'frightening, terrible'. N.o.a.b. **Türkü** VIII ff. Man. *M III* 45, 4 (i) (**E etin**): **Uyğ.** VIII ff. Man. **korkınçığ sansar** 'the terrible *saṃsāra* (chain of rebirths)' *TT III* 141: Bud. **korkınçığ yél** 'a terrible wind' *PP* 18, 3; o.o. *do.* 18, 5; 26, 5–6 (**aḍalığ**), etc.

D **korkınçlığ** P.N./A. fr. **korkınç**; 'terrified, full of fear'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. *Kuan.* 43–4 (**busuşluğ**); *Suv.* 620, 22.

D **korkınçsız** Priv. N./A. fr. **korkınç**; 'fearless', sometimes rather in the sense of 'lacking (proper) awe'. N.o.a.b. **Türkü** VIII ff. Man. **korkunçsuz köŋülümüz üçün** 'because our minds lack (proper) awe' *Chuas.* 253–4: **Uyğ.** VIII ff. Bud. **korkınçsız köŋülin** 'with minds lacking (proper) awe' *U III* 17, 18; same phr. 'fearlessly' *do.* 55, 2; a.o. *Kuan.* 52 (**2 buşı:**).

D **kuruğsa:k** 'stomach'; as *Kaş.* says, a Dev. N. fr. **kuruğsı:-**. S.i.a.m.l.g., usually as **kursak** and the like; cf. **karın. Türkü** VIII ff. *IrkB* 8 (**kılıç**) ~ **Xak.** XI **kuruğsak** *al-ma'ida*, 'stomach'; and *qānişatu'l-ṭayr*, 'a bird's gizzard', is called **kuruğsa:k** *Kaş. I* 502; o.o. *I* 17, 2; *III* 334 (**kuruğsı:-**): *KB* 375 (**öç-**): XIV *Muh. al-ma'ida* **ku:rsa:k** *Mel.* 47, 15; *Rif.* 142: **Çağ.** XV ff. **kursak** *ḥawṣala wa am'ā* 'stomach, intestines' *San.* 286r. 9 (quotns.): **Xwar.** XIV **kursak** 'stomach' *Qutb* 145: **Kom.** XIV 'stomach, bladder' **kursak** *CCI, CCG*; *Gr.*: **Kıp.** XIII (under 'birds') *al-ḥawṣala* **kursak** *Hou.* 10, 14: XIV **kurşak** *al-kabid* 'liver'; and in the *Kitāb Beylik al-ḥawṣala*, and in another place *al-fu'ād* 'heart' *Id.* 70; *Bul.* 12, 7 (**bokuk**): XV *ra'su'l-ma'ida* 'the upper part of the stomach' **kurşak** *Tuh.* 16b. 8; *ma'ida* ditto 32b. 8: **Osm.** XIV ff. **kursak** 'stomach', and *ḥawṣala* in the metaph. meaning 'intelligence'; c.i.a.p. *TTS I* 498; *III* 489; *IV* 554.

D **karaksı:z** Hap. leg.; Priv. N./A. fr. **1 karak. Xak.** XI (after **karaklığ**) and one says **karaksı:z teg körü:r** *yatağāmaz* (*sic*, not *yata'āmā* as in printed text) *fi'l-ḥarb wa ğayrihi*

ka'annahu lā yadri' (corrected in margin to *yara'*) *l-muḥārabin wa uhbatahum* 'he blinks in the battle (etc.) as if he did not know (see) the combatants and their weapons' *Kaş. I* 497.

D **karıksız** Hap. leg.; Priv. N./A. fr. ***karık**, Dev. N. fr. **1 kar-**. **Xak.** XI *KB* 3899 (**katıksız**).

D **karğaşa:** Dev. N. fr. **karğaş-**; 'quarrel, dispute', lit. 'cursing one another'. Survives in SW Osm. There are only three earlier occurrences, all prob. of XIV. **Uyğ.** VIII ff. Civ. in a late document, D. Z. Tikhonov, *Khozyaistvo i obshchestvennyi stroi uigurskogo gosudarstva, X—XIV vv.*, Moscow–Leningrad, 1966, p. 240, **bu borlukta çamm** (*sic*?) **karğaşa yok** 'there is no objection or dispute regarding this vineyard' ll. 6–7; (let not any of my relations) **çam karğaşa kılmazunlar** l. 10: **Kom.** XIV 'a quarrelsome man' **karğaşa** *CCG*; *Gr.*: **Osm.** XIV ff. **karğaşa** (rarely **karkaşa**) 'quarrel, dispute'; in several texts XIV to XVIII *TTS I* 421; *III* 416; *IV* 477.

Tris. V. ĞRĞ-

D **karakla:-** Den. V. fr. **2 karak**; 'to pillage' and the like. Survives in NE Tel. **karakta-** 'to destroy' *R II* 149. **Yağma:** XI ⟨**ol**⟩ **tawa:-rığ karakla:dı:** *qaṭa'a'l-ṭarīq wa axaḍa'l-māl* 'he cut the road and took the property' (?or livestock) *Kaş. III* 338 (**karakla:r, karakla:-ma:k**): **Xwar.** XIV **karakla-** 'to steal' *Qutb* 132.

D **kuruğla:-** Den. V. fr. **1 kuruğ**; survives in NE Bar. **kuru:la-** 'to give a child a dry napkin' *R II* 932. **Xak.** XI **kuruğla:dı: ne:ŋnı:** *ista'mala'l-şay' fī cafāfihi* 'he used the thing in its dry state' *Kaş. III* 336 (**kuruğla:r, kuruğla:ma:k**).

D **kırğıllat-** Hap. leg.; Caus. Den. V. fr. **kırğıl. Uyğ.** VIII ff. Bud. (many years and months have passed and) **başımız takı kara saçımız uçı bölüki kırğil(l)atyuk** 'have turned the ends and (other) parts of our heads and black hair grey' *U III* 55, 15–16.

D **kuruğlan-** Hap. leg.; Refl. f. of **kuruğla:-**. **Xak.** XI **ol ötmekni: kuruğlandı:** 'he reckoned that the bread was dry (*qifār*) and did not eat it' *Kaş. II* 268 (**kuruğlanu:r, kuruğlanma:k**).

VUD **korğulan-** Hap. leg.; Refl. Den. V. fr. **korğu:. Xak.** XI **er korğulandı:** *ṭāṣa'l-racul wa abdā* (MS. *aydā*) *min nafsihi al-nazq* (MS. *al-zaq*) 'the man behaved heedlessly and irresponsibly and displayed levity' *Kaş. III* 201 (**korğulanu:r, korğulanma:k**; emendations in printed text are convincing).

D **kara:ğur-** Hap. leg.; Intrans. Den. V. fr. **kara:ğu:** 'to be blind'. **Xak.** XI *KB* (do not forget death, make your preparations for it; do not forget yourself, know your own fundamental nature) **karağurma dunyāka sukluk kılıp** 'do not be blind, setting your heart on this world' (it remains, but you go, screaming in penitence) 6092.

D **kuruğsı:-** Hap. leg.; Simulative Den. V. fr. **1 kuruğ**; cf. **kurğa:ḍ-**. **Xak.** XI **kuruğsı:-dı:** ⟨**ne:ŋ**⟩ *tawaccaha'l-şay' li'l-cafāf* 'the thing started to dry'; the stomach (*al-mi'da*) is called **kuruğsa:k** after it, because it dries (*taciff*) hour after hour, and a desire for food arises from it *Kaş. III* 334 (**kuruğsı:r, kuruğsı:-ma:k**).

Dis. ĞRL

D **karlığ** P.N./A. fr. **1 ka:r**; 'snowy, covered with snow, inclined to snow'. S.i.a.m.l.g. **Uyğ.** VIII ff. *Suv.* 590, 4–5 (**buzluğ**).

D **korluğ** P.N./A. fr. **1 ko:r**; 'loser, liable to loss', and the like. N.o.a.b. **Uyğ.** VIII ff. Civ. **korluğ** and the opposite **korsuz** occur in a standing formula relating to the incidence of loss arising from a contract in *USp.* 16, 30, 107, 108, 110, 114; it provides that one party **korluğ bolzun** 'shall be responsible for any loss', and that the other **korsuz bolzun** 'shall not be responsible': (**Xak.**) XIV *Muh. al-xāşir* 'loser' **ko:rluğ** *Mel.* 52, 5; *Rif.* 148: (**Kıp.** XV *al-maḥqūr* 'despised, slighted' **korluk** *Tuh.* 33a. 2; prob. a P.N./A. fr. Pe. *xwur*, same meaning).

D **korluk** A.N. (Conc. N.) fr. **2 ko:r. Xak.** XI **korluk** 'an old skin container (*al-şann*) in which sour milk (*al-āmiş*) is stored' *Kaş. I* 473.

Dis. V. ĞRL-

D **karıl-** (**ka:rıl-**) Pass. f. of **1 kar-**; 'to be mixed (with something)'. Survives in SC Uzb. **korıl-**; SW Osm. **karıl-**; Tkm. **ğa:rıl-. Uyğ.** VIII ff. Bud. *Suv.* 133, 15 (**katıl-**): **Xak.** XI *Kaş. II* 134 see Oğuz: *KB* (undoubtedly Thou art one, oh Everlasting Ancestor) **katılmaz karılmaz sakışka** (VU) **seçü** 'Thou art not mingled (Hend.) with plurality' 10 (the meaning of the last word is obscure); **bularıŋ bile sen katıl ham karıl** 'associate freely (Hend.) with these people' 4401: **Oğuz** XI **bi:r ne:ŋ bi:rke: karıldı:** 'one thing was mixed (*ixtalaṭa*) with another'; and the Turks use this word in Hend. (**'alā ṭarīqi'l-ithā'**) and say **katıldı: karıldı:** *Kaş. II* 134 (**karılur, karılma:k**): **Xwar.** XIV **karıl-** 'to be mixed with (something *Dat.*)' *Qutb* 134: **Kom.** XIV **üni karıldı** 'his voice was hoarse' *CCG*; *Gr.* (perhaps Pass. f. of **2 ka:r-**): **Kıp.** XV *ixtalaṭa* **karı-** (*sic*, and **katıl-**, with **karıl-** added in the margin, and *şāxa* 'to be old' written below **karı-** in a second hand) *Tuh.* 6b. 12; *izwarra* (of food?) 'to go the wrong way' **karıl-** 5a. 12; *ğaşşa* 'to be choked' **karıl-** 27a. 9 (the last two Pass. f.s of **2 ka:r-**?): **Osm.** XIV **karıl-** 'to be mixed; (of animals) to mate'; c.i.a.p. *TTS I* 423; *II* 590; *III* 414; *IV* 475.

D **kırıl-** Pass. f. of **kır-**; s.i.s.m.l.g. with the same extended meanings as **kır-**. **Xak.** XI **kırıldı: ne:ŋ** 'the thing was scraped' (*quşira*); and one says **ka:r kırıldı:** 'the snow was scraped (*curifa*) off the ground'; and **er**

kırıldı: 'the man was impoverished' (*iftaqara*), that is when his property is taken from him *Kaş. II* 134 (**kırılur, kırılmaık**): **Çağ.** XV ff. **kırıl-** (spelt) 'to be scraped' (*xarāşīda şudan*); 'to be massacred' (*qatl-i mufriṭ-şudan*); 'to be broken' (*şikasta şudan*) *San.* 294r. 13 (quotn.): **Kom.** XIV 'to die' (*inter alia*) **kırıl-** *CCG*; *Gr.*: **Kıp.** XIV **kırıl-** *uhlika* 'to be destroyed' *Id.* 70.

D **kurul-** Pass. f. of **kur-**; s.i.m.m.l.g. with the same wide range of meanings as **kur-**. **Xak.** XI **er eligi: kuruldı:** translated 'his hands and feet were stiff' (or deformed, *taşannacat*); and one says **ya kuruldı:** 'the bow was strung' (*wuttira*) *Kaş. II* 134 (**kurulur, kurulma:k**); a.o. *I* 520 (**siŋir**): XIV *Rbğ.* (a snake came and) **ol yerde kurulup yattı** 'settled itself on that ground and lay down' *R II* 932: **Çağ.** XIV **kurul-** *murattab wa ārāsta şudan* 'to be put in order, arranged'; and *naşb şudan* 'to be erected' *San.* 284v. 2 (quotn.): **Xwar.** XIV **kurul-** (of a bow) 'to be strung' *Qutb* 145; (of guests) 'to be assembled' *MN* 21: **Kıp.** XV(?) *xadara* 'to remain, stay put' **kurul-** *Tuh.* 15a. 9 in margin.

D **karla:-** Den. V. fr. **1 ka:r**; 'to snow'. S.i.s.m.l. **Xak.** XI **bulıt karla:dı:** 'the cloud snowed' (*aṭlacat*) *Kaş. III* 298 (**karla:r, karla:ma:k**); o.o. *I* 463, 11; *III* 319, 1.

D **kırla:-** Den. V. fr. **2** (and **3**) **kır**; survives in NE Sag. **kırla-** *R II* 753; Khak. **xırla-** 'to travel through the mountains'. **Xak.** XI **ol yé:rig kırla:dı:** 'he made furrows (*axādīd*) in the ground', for melons and the like, also used for making a dam (*'arim*) *Kaş. III* 298 (**kırla:r, kırla:ma:k**).

D **kurla:-** Den. V. fr. **1 kur**; s.i.s.m.l. Xak. XI **ol kafta:nıŋ kurla:dı:** 'he made a belt (*mintaqa*) for the robe and fastened it over it' *Kaş. III* 298 (**kurla:r, kurla:ma:k**): **Xwar.** XIV **kurla-** 'to gird (oneself)' *Qutb* 145.

D **karlat-** Hap. leg.; Caus. f. of **karla:-**. **Xak.** XI **teŋri: ka:r karlattı:** 'God made it snow' (*aṭlaca . . . al-ṭilc*) *Kaş. II* 347 (**karlatu:r, karlatma:k**).

D **kırlat-** Hap. leg.; Caus. f. of **kırla:-**. **Xak.** XI **ol arık kırlattı** *rafa'a li'l-nahr 'arim wa şaṭṭ* 'he erected a dam and banks for the canal' *Kaş. II* 347 (**kırlatu:r, kırlatma:k**).

D **ka:rlan-** (*sic*) Hap. leg.; Refl. f. of **karla:-**. **Xak.** XI **art ka:rlandı:** 'the mountain pass was full of snow' (*dāt ṭalc*) *Kaş. III* 197 (**ka:rlanu:r, ka:rlanma:k**).

D **kırlan-** Refl. f. of **kırla:-**; survives in NE Alt., Tel. **kırlan-** (of mountains) 'to come to a peak' *R II* 754. **Xak.** XI **yé:r kırlandı:** 'the ground contained dams and furrows' (*şārat . . . dāt 'aram* (sic) *wa axādīd*) *Kaş. II* 251 (**kırlanu:r, kırlanma:k**).

D **1 korlan-** (**ko:rlan-**) Refl. Den. V. fr. **1 ko:r**; NE **korlan-/korlon-**; NC Kzx. **korlan-** *R II* 575; Kır. **kordon-** 'to be offended, ashamed, humiliated, insulted' may be survivals of this word but are more likely to be Den. V.s fr. Pe. *xwur* (see **korluğ**). **Xak.** XI **er tava:rına: korlandı:** translated 'the man regretted that something was beyond his reach (*taḥassara . . . 'alā fawt*) and reckoned that it was lost' (*xusrān*); originally **ko:rlan-** *Kaş. II* 250 (**korlanu:r, korlanma:k**); **er tava:rına ko:rlandı:** 'the man was sorrowful and regretted the loss of (*talahhafa wa taḥassara*) his property when it disappeared' (*ḏahaba*) *III* 197 (**2 ko:rlan-** follows): (XIII(?) *Tef.* **xorlan-** 'to be despised', fr. Pe. *xwur* 348).

D **2 korlan-** (**ko:rlan-**) Refl. Den. V. fr. **2 ko:r**; n.o.a.b. **Xak.** XI **yoğrut korlandı:** *ğaluẓa'l-rā'ib* 'the curdled milk thickened' *Kaş. II* 250 (no Aor. or Infin., follows **1 korlan-**); **kımız ko:rlandı:** *ḥamuḍa'l-amiş min xamīr kāna fihi* 'the sour milk fermented because of the yeast that was in it'; also used of curdled milk when it thickens (*xaṯura*) *III* 197 (**ko:rlanu:r, ko:rlanma:k**).

Tris. ĞRL

D **karılık** A.N. fr. **1 karı:**; 'old age'. S.i.s.m.l.; in SW Osm. meaning 'womanhood, wifehood'. **Xak.** XI *KB* (whatever youth may have collected for me) **karılık kelip aldı** 'old age has come and taken from me' 372; a.o. 1079: XIII(?) *Tef.* **karılık** 'old age' 201: **Xwar.** XIV ditto *Qutb* 134.

S **karlığaç** See **karğıla:ç.**

Tris. V. ĞRL-

D **kara:la:-** Den. V. fr. **kara:** s.i.s.m.l. for both (physically) 'to blacken, defile' and (metaph.) 'to denigrate, defame'. **Xak.** XI **ol kara:la:dı: ne:ŋni:** 'he blackened (*sawwada*) the thing' (**kara:la:r, kara:la:ma:k**; followed by **1, 2 karı:la:-**); **ıt kara:la:dı:** 'the dog defecated' (*salaḥa*; no Aor. or Infin.) *Kaş. III* 324; a.o. 329, 14.

D **1 karı:la:-** Hap. leg.; Den. V. fr. **1 karı:**. **Xak.** XI **ol erig-karı:la:dı:** 'he reckoned that the man was advanced in years (*kabīr*) and attributed an advanced age (*kibar*) to him' *Kaş. III* 324 (**karı:la:r, karı:la:ma:k**); a.o. 329, 29.

D **2 karı:la:** Hap. leg.; Den. V. fr. **2 karı:**. **Xak.** XI **ol yé:rig karı:la:dı:** *ḏara'a'l-arḍ* 'he measured the ground (etc.) in cubits' *Kaş. III* 324 (followed by **1 karı:la:-**); a.o. 329, 15.

?E **3 karı:la:-** Hap. leg.; follows the second half of the entry of **kara:la:-**; prob. an error for **karla:-** inserted here by a later scribe. **Xak.** XI **tüpi: ka:rığ karı:la:dı:** *al-rīḥ nafaḥati'l-ṭalc bi-dawī wa ḥafīf* 'the wind blew the snow with a confused rustling noise' *Kaş. III* 324 (**karı:la:r, karı:la:ma:k**).

Dis. ĞRM

D **karım** N.S.A. fr. **2 ka:r-** 'a moat, town ditch', and the like; lit. (a moat filled by) 'a single overflow of water'. Survives with this meaning in NE Tel. *R II* 183. **Uyğ.**

Bud. (all kinds of poisonous dragons and snakes lie) **ol balık** (erasure leaving **-e** at the end; **teğre** would suit the sense) **yeme yét! kat karam** (Uyğ.-A form) **içinte** 'round(?) that town and in the seven-fold moat' *PP* 39, 4-5: **Xak.** XI *KB* (if in a dream you drink half a goblet of water, half your life has finished as a debt; if you drink the whole of it) **tükedi tiriglik kazıldı karım** 'your life is finished and a grave (lit. ditch) been dug' 6063 (Arat reads **kırım**, but the word, which is unvocalized, rhymes with **yarım** and **bérim**): XIII(?) *Tef.* **bir uluğ kar:m** (unvocalized) **kazdurdı** 'he had a great ditch dug' (and a great fire lit in it) 209 (mistranscribed *kırım*).

D **kura:m** Hap. leg.; N.S.A. fr. ***kura:-**, Den. V. fr. **2 kur**; lit. 'a single act of placing people according to their rank'. **Xak.** XI **kura:m kişi:le:r** *al-nāsu'l-culūs 'alā'l-marātib* 'people sitting according to (i.e. in the order of) their ranks' as they sit at the king's gate (*bāb*); hence one says **kışi:le:r kura:m olturdı:la:r** 'the people sat according to their ranks' *Kaş. I* 413.

korum 'a massive rock, or pile of rocks'; survives in NE Alt., Leb., Şor, Tel. **korum** *R II* 561; Khak. **xorım** Tuv. **xorum**; SE Turki **koram/koyam/kura:m** *Jarring* 252; the second element in the well-known name of the town Karakorum, originally an Uyğ. capital, but mentioned in Mong. as early as XIII (*Haenisch* 176). **Xak.** XI **korum** *al-ṣaxr* 'a massive rock'; and 'abundant wealth' (*al-mālu'l-camm*) is called **korum**; one says **ol korum buldı:** *wacada māl camm* 'he has made a pile' *Kaş. I* 398; o.o. *III* 61, 20; 105 (**yuvluş-**): *KB* (whatever country my laws reach) **ol él barça étlür taş erse korum** 'that country is completely organized, even if it is (only) stone and rock' 830: XIII(?) *Tef.* **korum taş** 'a rock' 215.

?D **karma:** 'pillaging; theft'; etymologically connected with **2 karak**; not connected with SW Osm. **karma** in the phr. **karma karışık** 'muddled, confused' which is a Dev. N./A. fr. **1 kar-**; n.o.a.b. **Xak.** XI **karma:** *al-nahb* 'pillaging, theft'; hence one says ⟨**ol**⟩ **ne:ŋ karma:la:dı:** 'he stole (*nahaba*) the thing' *Kaş. I* 433; **ka:ğu:n karma: bolsa:** 'if a melon has been stolen' (*nuhiba*) *I* 410, 11.

D **kırma:** Pass. Dev. N./A. fr. **kır-**; lit. 'scraped' i.e. to a particular shape. In Ar. *xarāṭa* means 'to turn (on a lathe)' and *maxrūṭ* normally 'conical', but with 'ball' it must mean 'spherical'. Survives in SW Az. **ğırma** 'pellet, shot'; Osm. **kırma** 'pleat, fold, crease; broken'. **Xak.** XI **kırma:** *al-maxrūṭ* 'turned on a lathe' of anything; hence one says **kırma: tobık** *kura maxrūṭa* 'a spherical ball' *Kaş. I* 433.

F **kurma:n** 'bow-case'; there is an apparent ·nological connection with **kuruğluk**, same · but the word itself, which is only ·in., seems to be a corruption of Pe. *qurbān*, and that word, though not so far traced in Ar. with this meaning, seems to be derived fr. *qaraba*, which *inter alia* means 'to put (something) in a sheath or case'. The word seems therefore to be by origin Ar., or at any r· e Pe.-Ar., and one of a number of such words in Oğuz (see **2 turma:**), and the connection with **kuruğluk** illusory. The long note on the word in P. Pelliot, *Notes sur l'histoire de la Horde d'Or*, Paris, 1950, p. 42, must be corrected accordingly. See also the discussion of Pe. *qurbān* in *Doerfer* III 1451. N.o.a.b. **Oğuz/Kıp.** XI **kurma:n** *al-miqwas*, 'bow case'; one says **ké:ş kurma:n** 'quiver and bow case'; its origin is fr. **ku:rma:n** (*sic*, error for **ku:rma:k**) *şuddu'l-minṭaqa fī'l-wasaṭ* 'to fasten a belt round the waist' *Kaş. I* 444; a.o. *III* 16 (**yasık**): (**Xwar.** XIV **kurban** 'bow-case' *Qutb* 141): **Kıp.** XV *tirkāş* (Pe. l.-w.) 'quiver' (*sic*) **kurman** *Tuh.* 8b. 11.

Dis. V. ĞRM-

S **karma:-** See **karva:-**.

S(D) **karmaş-** as such Hap. leg.; at a later period a Sec. f. of **karvaş-**; *Kaş.*'s etymology is, in doubt, correct. **Xak.** XI **ol menıŋ birle: tava:r karmaşdı:** 'he competed with me in pillaging (*fī nahb*) property'; also used for helping (**karmaşu:r, karmaşma:k**); originally **karma:laşdı:** (**karma:laşu:r, karma:laşma:k**) *Kaş. II* 221.

Tris. ĞRM

D **kırmaçı:** Hap. leg.; N.Ag. fr. **kırma:**; presumably 'turner', or perhaps more generally 'carpenter'. **Xak.** XI *KB* 4458 (in a list of craftsmen; blacksmiths, bootmakers, and) **kırmaçı** (painters, decorators, arrowmakers, bowmakers).

D **kara:muk** Den. N. fr. **kara:**; originally 'tares, corn-cockle', and the like. S.i.m.m.l.g. **Xak.** XI **kara:muk** *zivānu'l-ṭa'ām* 'tares among the wheat' *Kaş. I* 487: **Çağ.** XV ff. **karamuk** (1) 'a red-coloured fruit like a sour cherry' (*ālū bālū*), in Ar. *za'rūr* ('wild plum'); (2) 'black seeds which appear in wheat', in Pe. *şaylam* ('tares, darnel') or *zivān*, beneficial when mixed with sulphur as an ointment for leprosy; (3) metaph., 'a dangerous black pimple which appears on children' (?smallpox) *San.* 271 v. 12; o.o. 209 v. 17 (syn. w. *Rūmī* **çevrünti** 'tares'); 224v. 19 (syn. w. *Rūmī* **delüce** ditto): **Osm.** XVI ff. **karamuk** (1) 'tares'; (2) 'wild plum'; (3) (once, XVI) 'pimple, rash'; in several texts *TTS I* 417; *II* 585; *III* 409; *IV* 470.

D **korumluğ** Hap. leg.; P.N./A. fr. **korum**. **Xak.** XI **korumluğ ta:ğ** *cabal ḏū canādil* 'a mountain covered with loose rocks' *Kaş. I* 498.

Tris. V. ĞRM-

D **karma:la:-** Den. V. fr. **karma:**; 'to pillage, steal'. As such pec. to *Kaş.*; NE Tel. **karmada-**; SC Uzb. **karmala-**; NW Kaz.,

Krım **karmala-** 'to grope about' *R II* 218 are ultimately der. fr. **karva:-**, although their morphology is obscure. **Xak.** XI **ol karma:-la:dı: ne:ŋnı:** 'he pillaged (or stole, *nahaba*) the thing' *Kaş. III* 354 (**karma:la:r, karma:-la:ma:k**); a.o. *I* 433 (**karma:**): (**Kom.** XIV 'to hurry' (*sic?*) **karmala-** *CCG*; *Gr.*: **Kıp.** XIV **karmala-** *massa* 'to touch' *Id.* 69: XV *cassa* 'to feel, grope' (**yoka-, karma-,** and) **karmala-** *Tuh.* 12a. 13).

D **karmalaş-** Co-op. f. of **karmala:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (Sanskrit missing) **élig uluşuğ kırmalaş** [gap; *sic*] *TT VIII E.*17 may belong here, since 'pillaging the realm and country' seems a likely meaning, and a connection with **kırma:** is improbable: **Xak.** XI *Kaş. II* 221 (**karmaş-**).

D **karımsın-** Hap. leg.; Refl. Simulative Den. V. fr. ***karım,** N.S.A. fr. **2 ka:r-**; quoted only as an illustration of this form of V. **Xak.** XI **er suvka: karımsındı:** 'the man pretended to choke over the water' (*an yaṣraq bi'l-mā'*) *Kaş. II* 260, 24; n.m.e.

Dis. ĞRN

karın 'belly, abdomen'; a general term for the lower part of the body and its contents, less specific than **kuruğsa:k** 'stomach' and **bağırsuk** 'entrails'. S.i.a.m.l.g., often more specifically for 'womb'. **Türkü** VIII ff. **aḍığıŋ karnı: yarılmíş** 'the bear's belly was slit open' *IrkB* 6: **Uyğ.** VIII ff. Bud. Sanskrit *garbhe* 'in the womb' **ka:rında:** *TT VIII D.*35; **köŋullerin karınların irintürdüm . . . erser** 'if I have distressed their minds and feelings' *Suv.* 136, 10–11; o.o. *U II* 44, 28–9 (**1 ö:g**); *U III* 43, 24 (**kéber-**): Civ. **karın** is common in *H I* for 'stomach', e.g. **aç karınka** 'on an empty stomach' 19, 64, 170; and 'womb', e.g. (if a foetus dies) **kisiniŋ karında** 'in a woman's womb' 61; (in an unfavourable omen) **kar içinde iğ kirdi**; ?read **karın**, 'if an illness has entered the belly' *TT I* 18; o.o. *TT VII* 22, 16 (**1 öt-**); 27, 15 (**arkuru:**): **Xak.** XI **karın** *al-baṭn* 'the belly'; **karın atmak** a beast is slaughtered and its paunch (*karşuhu*) is set up as a target and shot at, and anyone who hits it gets a share of the meat *Kaş. I* 403; 16 o.o., same translation: *KB* (character and knowledge) **karında törümiş** 'which are formed in the womb' 883; **kara karnı toḍsa** 'when the common people's bellies are full' 988; **ana karnı** 'his mother's womb' 1387: XIII(?) *At.* **karın toklukın** 'a full belly' 186; *Tef.* **karın aç-** 'to be hungry' 201: XIV *Muh. al-baṭn* **karın** *Mel.* 47, 15; *Rif.* 141; *al-cāyi'* 'hungry' **karna:c** (crasis of **karnı: a:c**) 54, 16; 152; *al-ḥaml* 'foetus' **karında:kı: oğla:n** 143: **Çağ.** XV ff. **karn** (spelt *şikam wa şikanba* 'belly' (Hend.); also called **karın** *San.* 272r. 23 (quotn.); same entry reversed 272v. 14: **Xwar.** XIV **karın** 'belly' *Qutb* 134: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-baṭn* **karın** *Hou.* 20, 19; 51, 2; *al-kirş* **karın** 21, 17: XIV **karın** *al-baṭn Id.* 70: XV ditto *Kav.* 61, 5; *Tuh.* 7a. 5; *al-kirş* **karın** 61, 11; 30b. 5 (also **kebe**).

D **kurun** Intrans./Pass. Dev. N. fr. **kur-**; 'soot', lit. something which establishes itself (on a wall, etc.). Survives as **kurun** in some NE languages, but everywhere else as **kurum** (properly a N.S.A.). Cf. **2 ış. Xak.** XI **kurun** 'traces of smoke (*aṯaru'l-duxān*) which adhere to the walls' *Kaş. I* 404: (**Kom.** XIV 'soot' **kurum** *CCG*; *Gr.*).

D **kurınç** Hap. leg.; Dev. N. fr. **kurın-. Uyğ.** VIII ff. Bud. **közlüg kurınçımızını séni körmekliğ yağmur üze kanturalım** 'let us satiate (i.e. alleviate) the dryness of our eyes with the rain of seeing you' *U IV* 44, 22–4.

D **karna:k** Hap. leg.; Dev. N./A. fr. ***karna:-**, Den. V. fr. **karın**; the preceding entry is **Karna:k** *balda min bilādi'l-ğuzzīya* 'one of the Oğuz villages (or districts?)'. Cf. **karna:ğu:. Xak.** XI **karna:k er** 'a man with a large belly' (*'aẓīmu'l-baṭn*) *Kaş. I* 473.

?F **kırna:k** 'a slave girl'; a specifically Western word, surviving only(?) in SW Osm. **kırnak**; Tkm. **ğırnak**. Perhaps a corruption of Ar. *ğurnūq* 'a good-looking boy, or girl'. L.-w. in Pe., *Doerfer* III 1470. **Basmıl, Çumul, Ka:y, Kıp., Oğuz, Yaba:ku:** XI **kırnak** *al-cāriya* 'slave girl' *Kaş. I* 473: XIII(?) *Tef.* **kırnak** 'girl' 209: XIV *Muh. al-surrīya* 'concubine' **kırna:k** *Mel.* 51, 9; *Rif.* 147; *al-cāriya* (opposite to **élti:** 'lady') **kırna:k** 152 (only): **Çağ.** XV ff. **kırna:ğ/kırna:k** (spelt) *kanīza* ('girl') *wa cāriya*; also called **ğırnak** *San.* 295v. 7; **ğırnak** 'a word occurring in two languages (*muştaraka*), in Turkish *kaniza wa cariya*, in Ar. *mard-i camīl* 'a handsome man' 262v. 17: **Kıp.**, XIII *al-cāriya* **kırna:k(/kara:wa:ş/kara:ba:ş/tüge:)** *Hou.* 32, 17: XIV **kırnak** *al-cāriya Id.* 70: XV ditto *Kav.* 64, 10 (vocalized *karnak*); *Tuh.* 87a. 5; *ama* 'slave girl' **kırnak** (and **karawaş**) *do.* 3b. 13: **Osm.** XIV ff. **kırnak** 'slave girl'; c.i.a.p. *TTS I* 462; *II* 632; *III* 449; *IV* 514.

E **kırŋa:k** See **kıŋra:k.**

Dis. V. ĞRN-

D **kırın-** Refl. f. of **kır-**; survives only(?) in SW Osm. **kırın-** 'to cringe'; Tkm. **ğırın-** 'to cut (etc.) for oneself'. **Xak.** XI **ol ne:ŋnı: kırındı:** 'he pretended to scrape (or peel, *yuqaşşir*) the thing' *Kaş. II* 155 (**kırınu:r, kırınma:k**).

D **koran-** Hap. leg.; Refl. f. of **kora:-**; 'to lose flesh'. **Uyğ.** VIII ff. Civ. *H I* 104 (**korağlığ**).

D **korın-** (**korı:n-**) Refl. f. of **korı:-**; s.i.s.m.l. as **korın-/korun-** 'to defend oneself'. **Xak.** XI **er tava:rıŋa: korındı:** (MS. *korundi:*) 'the man was miserly and niggardly (*baxila . . . wa ḍanna*) with his money' *Kaş. II* 155 (**korı:nu:r** (*sic*), **korınma:k**): **Çağ.** XV ff. **korun** *kendüni sakın ḥifẓ eyle* 'protect, defend yourself' *Vel.*

339; **korun-** *mamnū' wa maḥrūs ṣudan* 'to be restricted, protected' *San.* 285v. 19.

D **kurın-** Refl. f. of **kurı:-**; survives in SW Osm. **kurun-** 'to dry oneself'. **Xak.** XI **er kurundı:** (*sic*) 'the man dried himself (*tacaffafa*) after washing' *Kaş. II* 155 (**kurınu:r, kurınma:k**); **kurındı: ne:ŋ** 'the thing dried' (*caffa*) *I* 505, 7; **kurın** 'dry yourself' *II* 160, 7.

Tris. ĞRN

S **karınça** See **karınçğa:**.

D **kurunçı:** Hap. leg.; N.Ag. fr. **kurun**; morphologically this should mean 'something which catches or collects soot' or the like. **Xak.** XI **kurunçı:** 'felt which has been blackened (*iswadda*) from the smoke in a tent (etc.)' *Kaş. III* 242.

S **karınçak** See **karınçğa:**.

karınçğa: 'ant'; specifically a Western word; an old animal name ending in **-ğa:**; the form in *Kaş.* is aberrant. Survives only(?) in SW Az. **ğarışğa**; Osm. **karınca**; Tkm. **ğarınca**. Cf. **çüme:lı:, kumurşğa:. Oğuz** XI **karınçak** *al-naml* 'ant', also called **karınça:** *Kaş. I* 501; **karınça:** 'ant' *III* 375: XIV *Rbğ.* **karınçka** (*sic*) **meŋizlik uşak** 'as small as an ant' *R II* 174; *Muh. al-naml* **sarıncak** (one MS. adds **karınca:**) *Mel.* 74, 6; **sırınça:** *Rif.* 177 (*Muh.* gives no word for 'locust'; the text prob. originally read *al-naml* ⟨**karınça:**; *al-carād*⟩ **sarıncak**): **Çağ.** XV ff. **karınçğa** (spelt) *mūrça* 'small ant'; also called **kumurşğa** *San.* 272v. 14: **Xwar.** XIV **karınçka** 'ant' *Qutb* 134: **Tkm.** XIII *al-naml* **karınca:** (**Kıp. kumurska:**) *Hou.* 11, 19: XIV *al-naml* (**kımırşağı:** and) **karınca:** *Bul.* 11, 5: XV *al-naml* **karınca:** *Kav.* 72, 10; **karıncak** (**Kıp. kumruşka**) *Tuh.* 36b. 2.

D **kırındı:** Pass. Dev. N./A. fr. **kırın-**; survives in SW Osm. **kırındı/kırıntı**; Tkm. **ğırındı** 'small fragments, crumbs'. **Xak.** XI **kırındı:** *qaṣāra kull ṣay'* 'scrapings of anything' *Kaş. I* 449.

D **karında:ş** N. of Assn. fr. **karın**; lit. 'associated in the womb', that is 'a brother (or sister, usually as **kı:z karında:ş**) by the same mother', irrespective of seniority and so a more general term than **éçi:, ini:, eke:, sigil**, etc. S.i.a.m.l.g., sometimes with a more restricted meaning, e.g. Kk. only 'sister' or a more general one e.g. Osm. also 'comrade'; in SW and some NW languages abbreviated to **kardaş**. L.-w. in Pe., etc., *Doerfer* III 1471. **Uyğ.** VIII ff. Civ. **oğul kardaş yeŋeçim** 'my son, brother, and sister-in-law' *Fam. Arch.* 125–6. **Xak.** XI (after a note on the suffix **-da:ş**) hence two children (*waladayn*) out of the same womb are called **karındaş**; **karın** means *al-baṭn* and when **-daş** is added to it, it gives the meaning *muṣāhibu'l-baṭn* 'associate of the womb' *Kaş. I* 407: XIII(?) *Tef.* **karandaş/karındaş** 'brother' 200–2: XIV *Muh. al-xāla* 'maternal aunt' **karınta:ş ana:**; *al-'amm* 'paternal uncle' **ata: karıntaşı:** (*Mel.* **kardaşı:**); *al-uxt* 'sister' **kı:z karınta:ş**; *al-ax* 'brother' **karınta:ş** *Mel.* 49, 6–7; *Rif.* 144: **Çağ.** XV ff. **kardaş** *birādar* 'brother', an abbreviation of **karındaş** meaning *ham-ṣikam* 'from the same womb' *San. 271 v. 26* (quotn.); **karındaş** 'brother' 272v. 15 (quotn.): **Xwar.** XIII(?) (Urum Kağan had) **bir karundaşı** 'one brother' *Oğ.* 173: XIV **karındaş** 'brother' *Quth* 134: **Kom.** XIV 'brother' **karındaş**; 'sister' **kız karındaş** *CCI, CCG*; *Gr.*: **Kıp.** *al-'amm* (**açkı:**/) **ata: karındaşı:**; *al-ax* **karında:ş**; *al-uxt* **kız karında:ş**; *awlādu'l-aḥmā'* 'brothers-in-law' **kayın karında:şla:r** *Hou.* 31, 19: XIV **karında:ş** *al-āx mina'l-baṭn ld.* 70; *al-āx* **karında:ş**; *al-'amm* **ata: karında:ş(/eççi:)**; *al-'amma* **ata: kız karında:ş**; *al-xāla* **ana: kız karında:ş(/ţağza:)** *Bul.* 9, 2: XV **bi:niŋ kardaşı:** 'the *bey*'s brother' *Kav.* 27, 5; *āx* **kardaş**; *uxt* **kız kardaş** *Tuh.* 3b. 12: **Osm.** XIV ff. **karındaş** common till XVI, sporadic till XVIII; **karţaş** once in XV *TTS I* 424; *II* 591; *III* 414; *IV* 476.

D **karaŋğu:** der. fr. **kara:** but morphologically obscure; 'dark, darkness'. An early l.-w. in Mong. as *karaŋğu/karaŋğuy* (*Haenisch* 60; *Kow.* 838); s.i.a.m.l.g. **Uyğ.** VIII ff. Bud. **karaŋğu kararığığ tarğarğu üçün** 'in order to dissipate the dark darkness' *Hüen-ts.* 185; o.o. *Suv.* 101, 16 (**biligsizlik**); *USp.* 102a. 34 (**emgeklig**): **Xak.** XI **karaŋğu:** *al-ẓulma* 'darkness' *Kaş. III* 388; (a bribe will settle) **karaŋku:** (*sic*) **ı:şığ** *al-amra'l-muẓlim* 'a nefarious affair' *III* 217, 1; a.o. *III* 290 (**karva:-**): *KB* **karaŋku tüni** 'the dark night' 35, 288; **karaŋkuda erdim** 'I was in darkness' 383; **karaŋku ev** 'a dark house' 1840: XIII(?) *Tef.* **karaŋğu/karaŋku** 'dark, darkness' 200: XIV *layl muẓlim* 'a dark night' **kara:ŋu: tü:n** *Mel.* 80, 9; *Rif.* 185 (**tu:nle:**); *al-ẓalām* (opposite to 'light' **aydıŋ**) **karaŋu:** 152 (only): **Çağ.** XV ff. **karaŋğu** *karaŋu Vel.* 320; **karanğu** *ẓulm wa tārīk* 'darkness' *San.* 271 v. 14: **Xwar.** XIV **karaŋğu** 'dark' *Qutb* 131: **Kom.** XIV 'darkness' **karaŋğu/karaŋğı** *CCI, CCG*; *Gr.*: **Kıp.** XIII (light **aydıŋ**) *al-ẓulma* **kara:ğu:** *Hou.* 26, 17: XIV *al-ẓalām* **karanı:** *Bul.* 14, 1: XV *ẓulma* **karanğı:** *Tuh.* 24a. 11: **Osm.** XIV **karaŋu/karaŋuluk** 'darkness'; c.i.a.p. *TTS I* 417; *II* 585; *III* 419; *IV* 471.

D **karna:ğu:** Hap. leg.; Dev. N./A. fr. ***karna:-** cf. **karna:k. Xak.** XI **karnağu: er** *al-raculu'l-baṭn* 'a man with a large stomach' *Kaş. I* 491.

D **karınlığ** P.N./A. fr. **karın**; s.i.s.m.l., usually for 'pregnant'. **Xak.** XI **bedük** (*sic*) **karınlığ er** 'a man with a large stomach' (*al-baṭn*) *Kaş. I* 499.

D **kurunluğ** P.N./A. fr. **kurun**; 'sooty'. Survives in SW Az. **gurumlu**; Osm. **kurumlu** (*sic*). **Xak.** XI **kurunluğ ev** 'a house blackened (*muswadd*) by dense smoke' *Kaş. I* 499.

Tris. V. ĞRN-

D **karınla:-** Dev. N. fr. **karın**; survives in SW Rep. Turkish for (of a ship) 'to collide

with' (a jetty, etc.). **Xak.** XI (in a para. on the various meanings of Den. V.s in **-la:-**) **ol anı: karınla:dı:** *baṭanahu*, 'he struck him in the stomach' *Kaş. III* 345, 27; n.m.e.

Dis. V. ĞRR-

D **kara:r-** Intrans. Den. V. fr. **kara:**; 'to be, or become, black or dark'. S.i.s.m.l. **Uyğ.** VIII ff. Man. **kararmış köŋüllüg** 'with darkened minds' *TT III* 89: Bud. (of a dying man) **tılı ağızı kararıp** 'his tongue and mouth become black' *Suv.* 595, 14: **Xak.** XI **tü:n karardı:** 'the night was dark' (*azlama*); and one says **to:n karardı:** 'the garment (etc.) was black' (*iswadda*) *Kaş. II* 77 (**kara:rur** (*sic*), **kararma:k**): XIII(?) *Tef.* **karar-** 'to become dark' 200: **Çağ.** XV ff. **karar-** (spelt) 'to become black or dark' (*siyāh wa tīra*) *San.* 268v. 18 (quotns.): **Xwar.** XIV ditto *Qutb* 132: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XV *iswadda* **karar-** Kav. 5, 14; (the Den. V. fr.) **kara** is **karar-** *Tuh.* 83b. 5.

D **kurır-** (**kurı:r-**) Hap. leg.; Inchoative f. of **kurı:-**; cf. **kurğa:ḍ-**. **Xak.** XI **kurırdı: ne:ŋ** 'the thing began to dry' (*tawaccaha . . . li'l-cafāf*) *Kaş. II* 77 (**kurı:rur** (*sic*), **kurırma:k**).

D **karart-** Caus. f. of **karar-**; 'to darken, or blacken'. S.i.s.m.l. **Xak.** XI **ol anıŋ ʿto:nın karartтı:** 'he blackened (*sawwada*) his garment' (etc.) *Kaş. III* 431 (**karartur, karartma:k**): *KB* (the king was angry and) **artuk karartтı meŋiz** 'made his face even blacker' (i.e. fiercer) 629; a.o. 639: XIII(?) *Tef.* **karart-** 'to blacken' 200: **Çağ.** XV ff. **karart-** Caus. f.; *siyāh kardan* 'to blacken' *San.* 269r. 4 (quotns.): **Xwar.** XIV ditto *Qutb* 132.

Tris. ĞRR

D **kararığ** Dev. N./A. fr. **karar-**; 'dark, darkness'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 9, 1 (**tünerig**); *do.* 19, 11 (i) (**alaŋaḍtur-**): Man. **kararığ nızvanıları** 'their dark passions' *TT III* 114: Bud. **yekniŋ içgekniŋ kararığ ışıŋa** 'the dark doings of demons and vampires' *TT VI* 273; (in this world the sky is called 'light', and the brown earth below) **kararığ** 'darkness' (the sun is called 'light', and the moon 'darkness', man 'light', and woman 'darkness') *do.* 319–21; o.o. *Kuan.* 66 (**kögüzlüg**); *Hüen-ts.* 185 (**karaŋğu:**).

Mon. ĞRS

1 kars some kind of 'garment'; n.o.a.b. L.-w. in Pe., *Doerfer* III 1457. **Uyğ.** VIII ff. Bud. *PP* 2, 4–5 (**boḍut-**): **Xak.** XI **kars** 'an outer garment (*al-kisā'*) of camels' hair or sheeps' wool' *Kaş. I* 348; (patch brocade with brockade) **kars yama:ğı: karska:** 'and a woollen (garment, *al-ṣūf*) with woollen (fabric)' *Kaş. III* 28, 17 (MS. has **karış** which makes no sense and is obviously an error for **kars**): **Çağ.** XV ff. **kars** (rhyming with *pārs*) 'a shawl (*şāl*) and anything (similar) which they wrap round their waists' *San.* 271 v. 29.

2 kars an onomatopoeic for clapping; s.i.a.m.l.g. except NE, SW. L.-w. in Pe.(?), *Doerfer* III 1458. **Xak.** XI one says **ol kars kars aya: yaptı:** 'he clapped (*ṣaffaqa*) his hands'; it is an onomatopoeic for the sound of clapping *Kaş. I* 348: **Çağ.** XV ff. **kars** (rhyming with *dars*) *dast bar-ham zadan* 'clapping the hands', also called **karş**, in Ar. *ṣafaqa San.* 271 v. 29.

Dis. ĞRS

karsa:k 'the steppe fox, *Canis corsac*'. An early l.-w. in Mong. as *kirsa* (*Studies*, p. 232; *Kow.* 2553) and in Russian as *korsak*. S.i.a.m.l.g. except NE where Tel. has the Mong. form **kırsa**; in NC Kır. **karsak** is a generic term for 'fox, wolf', etc. and **kırsa** 'fox' (a word mainly used by women). L.-w. in Pe., etc., *Doerfer* III 1459. **Uyğ.** VIII ff. Bud. **karsak** is included in a list of predatory animals with wild cat, Siberian panther, and fox in *Suv.* 599, 16: **Xak.** XI **karsa:k** *al-ṯanak* 'steppe fox' *Kaş. I* 473: **Çağ.** XV ff. **karsak** the name of an animal larger than a squirrel (*sincāb*) which they import from the Rūs and Türk (*sic*) countries; its skin is red, white, or parti-coloured, and more sweet smelling and warmer than those of squirrel or ermine; called in Pe. *ṯanak San.* 272r. 2: **Kom.** XIV 'steppe fox (fur)' **karsak** *CCI*; *Gr.*: **Kıp.** XV *banāt āwā* 'jackals' **karsak(/şakal)** *Tuh.* 7b. 9.

S **kursak** See **kuruğsak.**

D **korsuz** Priv. N./A. fr. **1 ko:r**; 'not responsible for loss'. **Uyğ.** VIII ff. Civ. *USp.* 16, etc. (**korluğ**, q.v.).

Dis. ĞRŞ

(D) **karış** perhaps Dev. N. fr. **3 *kar-**, see **2 karı:**, **karış-**; 'a span, the distance between the tips of the outstretched thumb and little finger'. S.i.a.m.l.g. w. minor phonetic changes. **Xak.** XI **karış** *al-şibr* 'a span'; one says **bir karış** 'one span' *Kaş. I* 369; a.o. *II* 365, 9; (in *III* 28, 17 **karış** is an error for **kars**, q.v.): XIV *Muh. al-şibr* **karı:ş** *Mel.* 47, 7; **ka:rış** *Rif.* 141: **Kıp.** XIII *al-şibr* **karış** *Hou.* 20, 18: XIV ditto *Id.* 69; *Bul.* 9, 10: XV ditto *Kav.* 39, 12; *Tuh.* 20b. 8.

D **1 karşı:** Dev. N./A. fr. **karış-**; primarily a N./A. meaning 'opposed, opposite; the opposite, a place opposite', e.g. the opposite bank of a river and the like, but often used as an Adv., 'against' and the like. A l.-w. (not early) in Mong. w. extended meanings 'obstacle, delay; evil, harm, ill-treatment', etc. (*Kow.* 847); s.i.a.m.l.g. w. minor phonetic changes. **Türkü** VIII ff. **karşısı:n** 'his adversary'(?) *IrkB* 19 (a very obscure para.): **Uyğ.** VIII ff. Civ. **beğl kişike yaraşmaz karşı bolur** 'he does not agree with the *beg* or people, he becomes hostile' *TT VII* 12, 7–8; **aḍası karşısı** [gap] perhaps 'danger' (Hend.) *do.* 17, 10; in *do.* 24, 7(?); 25, 22 **ölüm karşısı** 'danger of death'(?); (on the dragon day) **kişi bile karşı bolur** 'he gets at

cross-purposes with people' *do.* 32, 7; in *TT VIII P.*, an astrological text, the phr. **köç karşı:** occurs in 24, and **köç ka:n karşıla:r** in 11, 33, the first phr. being followed by 'the peach tree flowers'. This can hardly be **1 köç** 'migration', and is prob. **2 köç** 'the hour is hostile'; **ka:n** may be 'king' or some unknown word (?Chinese): **Xak.** XI **karşı:** *al-ḍidd* 'the opposite'; one says **tü:n kü:nnüŋ karşı:sı: ol** 'night is the opposite to day'; **karşı:** 'a disagreement' (*al-ixtilāf*) between two chiefs'; one says **ol beg anıŋ birle: karşı: ol** 'that *beg* disagrees (*muxālif*) with him' *Kaş. I* 423; **karşu:** (*sic*, in error?) **süle:** *ağzu ilayhi mukāfahahu* 'take the field and meet him face to face' *III* 272, 2: *KB* **bu dīn dālı dunyā dālı karşı ol** 'the branch of religion and the branch of the world are opposed to one another' 5311: XIII(?) *Tef.* (they will sit) **yüzleri biri birine karşa karşu** 'facing one another'; **karşu kelditer** 'they came to meet him' 202: **Çağ.** XV ff. **karşu** (spelt) *bar-ā-bar wa mutaḥāḍī* 'face to face, opposite' *San.* 272r. 7: **Xwar.** XIII(?) **Oğuz xağanka karşu kéldiler** 'advanced against Oğuz Xağan' *Oğ.* 265–6: XIV **karşu** (usually with *Dat.*) 'against' *Quṭb* 133: **Kom.** XIV **karşı bardı** 'went to meet him' *CCG*; *Gr.*: 194 (quotn.): **Kıp.** XIV **karşu** *muqābil* 'opposite' *Id.* 70; *al-muxālif li'l-şay'* **karşu** *Bul.* 14, 8: XV *muqābiluk* **karşında:** *Kav.* 36, 1; *muqābil* **karş** (*sic*) *Tuh.* 35a. 13; 73b. 9 (a.o.o. with Poss. Suff.s): **Osm.** XIV ff. **karşı/karşu (ol-, bar-**, etc.); c.i.a.p. *TTS I* 427; *II* 594; *III* 417; *IV* 478.

?F **2 karşı:** '(royal) palace'; prob. a l.-w. fr. Tokharian B *kerciye* same meaning; an early l.-w. in Mong. (*Haenisch* 62, *Kow.* 847) but becoming obsolete so early in Turkish that in *San.* it is described as Mong. L.-w. in Pe., *Doerfer* III 1460. **Uyğ.** VIII ff. Bud. **bara vayduı ertinin étilmış karşı** 'a palace adorned with choice cat's eyes' (Sanskrit *vara vaiḍūrya*) *TT V*, p. 30, note B 31, 1–2: XIV *Chin.–Uyğ. Dict. tien* 'palace' (*Giles* 11,202) **karşı** *Ligeti* 163; *R II* 207: **Xak.** XI **karşı:** *qaṣru'l-malik* 'a king's palace'; *Kaş. I* 423; o.o. *I* 255 **(emgen-)**; *III* 374, 7: *KB* **karşıka kirdi** 'he entered the palace' 1111; o.o. 4118; 5263 **(ordu:)**: XII(?) *KBVP* (in every town, country, capital) **karşı** 'palace' (and place) 26: XIII(?) *Tef.* **karışı** (*sic*) 'palace' 202: **Çağ.** XV ff. **karşı** the name of a district (*wilāyat*) in Transoxiana to the south of Samarkand, also called Nasaf and Naxşab . . . in Mong. it means *gür xāna* 'mausoleum' (*Babur* cited as the authority); the author of the *Rawḍatu'l-Ṣafā* said that the district was so called after a 'castle' (*qaṣr*) built there, in Mong. **karşı**, and *Waṣṣāf* said that **karşı** in Mong. meant *kāx-i xān wa bārgāh-i salṭanat* 'the king's palace and royal court' *San.* 272r. 3: **Xwar.** XIV **karşı** 'palace' *Quṭb* 133.

D **karşut** Hap. leg.; abbreviated Active Dev. N. fr. **karış-**; syn. w. **1 karşı:**. **Xak.** XI **karşut** *al-ḍidd* 'the opposite', like night and day *Kaş. I* 451.

D **karşa:ğ** Hap. leg.; N.Ac. fr. **karşa:-**. **Xak.** XI **karşa:ğ** *şabru'l-ṭawb* 'measuring a garment in spans'; hence one says **anıŋ karşa:ğı: kö:r** 'see how he measures garments (etc.) in spans' *Kaş. I* 464.

D **kurşa:ğ** Dev. N. fr. **kurşa:-**; survives in NE, several languages, **kurçak/kurçağ/kurçu:**; NC Kır. **kırço:/kurço:**; Kzx. **kursaw** all meaning 'barrel hoop; girth of a tent'; SW Az. **ğurşağ**; Osm. **kuşak**; Tkm. **ğuşak** 'belt'. L.-w. in Pe., etc., *Doerfer* III 1565. **Xak.** XI **kurşa:ğ** *al-tanaṭṭuq bi'l-minṭaqa* 'girding oneself with a belt': **kurşa:ğ** 'a strip (*ṭurra*) woven from wool used as the girth of a tent' (*minṭaqatu'l-xibā'*); it is called **ev kurşa:ğı:** *Kaş. I* 464: XIV Muh. *al-minṭaqa* **ku:şa:ğ** *Mel.* 67, 7 (only); *al-ḥiyāṣa* 'belt' v.l. in one MS. **kurşa:k** *do.* 67, 9 (see **1 kur**): **Çağ.** XV ff. **kurşak** *kamarband* 'a belt'; also abbreviated and called **kur** *San.* 286r. 11; a.o. 285v. 22 **(1 kur)**: **Kıp.** XIII *al-ḥiyāṣa* **ku:şak(/kur/bé:l ba:ğı:)** *Hou.* 19, 3: XIV **kuşak** *al-minṭaqa Id.* 72 (for **ku:şa:k** *Hou.* 21, 5 and **kuşak** *Kav.* 63, 18 see **kuçak**).

Dis. V. ĞRŞ-

D **karış-** Recip. f. of **3 *kar-**, cf. **karşı:, karşut**, etc.; 'to disagree with one another, to be opposite to one another', and the like. S.i.a.m.l.g. except SC Uzb. and SW where **ğarış-/karış-** is the Recip. f. of **1 kar-**, 'to mix with one another'. **Uyğ.** VIII ff. Bud. (pacifying all quarrels and) **karışmakığ** 'disagreements' *U II* 58, 5 (i); (mother and father, kin and kinsmen, maids and man servants) **bir ikintike karışur** 'quarrel with one another' *TT VI* 64; o.o. *do.* 324 **(kavış-)**, etc.; Sanskrit *bhinnā* 'disunited, set at variance' **ka:rışmışla:r** *TT VIII G.*13; a.o. *do. E.*15: Civ. **iki köŋül karışdı:** 'two minds were at variance' *TT I* 71: **Xak.** XI **böri: tı:şı: karışdı:** 'the teeth of the wolf were at cross purposes' (*ixtalafat*); this happens during its fasting days, because for one week in each month the wolf does not eat and during that period lives on air; and one says **tün kün birle: karışdı:** 'night and day are opposites' (*ixtalafa*); (in a verse) **ya:y kış bile: karışdı:** 'summer and winter had a disagreement and contended with one another' (*ixtalafa wa tanāzarā*); and one says **ikki: begle:r karıştı:-la:r** 'the two *begs* quarrelled and fought one another (*ixtalafa . . . wa taqātalā*); and one says **ol maŋa: yo:lda: karıştı:** 'he met me (*istaqbalanī*) on the road' *Kaş. II* 97 **(karışu:r, karışma:k)**; o.o. *I* 367, 23; *II* 95, 8 **(kırğu:y)**; *III* 11, 3: *KB* **karışmaz yağılar** 'enemies who do not meet' 145; o.o. 1053 **(için)**, 2290 **(2 kadıt-)**, 2310 **(esri:)**, 2384 **(boğul-)**, etc.: **(Çağ.(?)** XV ff. **karış-** *mamzūc wa dāxil ṣudan* 'to mix, mingle' (Intrans.) *San.* 270v. 10 (prob. *Rūmī*, immediately follows **1 kar-** which is so described): **Xwar.** XIV **karış-** 'to be mixed with' **(birle)** *Quṭb* 134: **Kıp.** XIV *ixtalaṭa* 'to mix' (Intrans.) **karış-** *Bul.* 32r.): **Kom.** XIV 'to meet, defend'(?) **karış-** *CCI*; *Gr.*

D **kırış-** Co-op. f. of **kır-**; s.i.s.m.l. with meanings based on the later meanings of **kır-**. **Xak.** XI **ol maŋa: yé:r kırışdı:** 'he helped me to scrape (*fī qaṣr*) the ground' (etc.); also used for competing *Kaş. II* 98 (**kırışu:r, kırışma:k**).

D **koruş-** Hap. leg.; Co-op. f. of **kor-**. **Xak.** XI **ol maŋa: koruğ koruşdı:** 'he helped me to protect the private property' (*fī ḥifẓi'l-ḥimā*) *Kaş. II* 98 (no Aor. or Infin.).

D **1 kuruş-** Co-op. f. of **kur-**; s.i.s.m.l. with meanings derived from the later extended meanings of **kur-**. XI **ol menıŋ birle: ya: kuruştı:** 'he competed with me in stringing (*fī tawtīr*) a bow'; also used for helping *Kaş. II* 98 (**kuruşu:r, kuruşma:k**); a.o. *II* 97, 14.

D **2 kuruş- (kuruş-)** Co-op. f. of **kur-**, in the sense of simultaneous action of all parts of an organism. N.o.a.b. **Xak.** XI **etme:k kamuğ kuruşdı:** *tacāffa'l-xubz ba'ḍuhu fī ba'ḍ aczā'ihi* 'the bread became dry in all its parts' *Kaş. II* 98 (**kuruşu:r, kuruşma:k**).

D **karşa:-** Hap. leg.; Den. V. fr. **karış**; cf. **karışla:-**. **Xak.** XI **ol to:nuğ karşa:dı:** *ṣabara'l-ṭawb* 'he measured the garment (etc.) in spans' *Kaş. III* 286 (**karşa:r, karşa:ma:k**).

D **kurşa:-** Den. V. fr. ***kuruş** apparently a Den. N. fr. **1 kur**; for a similar pair of words cf. **1 ba:ğ, 1 bağış**. Survives w. much the same meaning as **kurça-** in some NE languages and NC Kır.; SE Türki **kurşa-**; SW Az. **ğurşa-**; Osm. **kuşa-**; Tkm. **ğuşa-**. **Xak.** XI **ol kafta:n kurşa:dı:** *ṣadda mintaqata'l-qabā'* 'he fastened the belt of the robe' *Kaş. III* 287 (**kurşa:r, kurşa:ma:k**): **Çağ.** XV ff. **kurşa-** (spelt) (1) *kamar bastan* 'to bind the waist'; (2) *iḥāṭa kardan wa dar miyān giriftan* 'to surround, encircle' *San.* 284v. 8.

D **karşat-** Caus. f. of **karşa:-**; n.o.a.b. **Xak.** XI **ol bö:züğ karşattı:** *aṣbara'l-kirbās* 'he had the linen (etc.) measured in spans' *Kaş. II* 337 (**karşatu:r, karşatma:k**); same phr.; but *aḍra'a* properly 'had measured in cubits' *II* 365, 7.

D **kurşat-** Caus. f. of **kurşa:-**; survives in the same languages. **Xak.** XI **men aŋar ku:r kurşattım** 'I told him to put on a belt (*bi'l-tanaṭṭuq*) and he did so' *Kaş. II* 337 (**kurşatu:r, kurşatma:k**): **Çağ.** XV ff. **kurşat-** Caus. f.; *kamar basta sāxtan wa iḥāṭa farmudan* 'to cause to bind the waist; to order to encircle' *San.* 284v. 21.

D **kurşan-** Refl. f. of **kurşa:-**; survives in much the same languages. **Xak.** XI **er ku:rın kurşandı:** 'the man put on his belt' (*tanaṭṭaqa . . . bi-mintaqatihi*) *Kaş. II* 249 (**kurşanu:r, kurşanma:k**) a.o. *II* 255, 11.

Tris. ĞRŞ

D **karşısız** Hap. leg.; Priv. N./A. fr. **1 karşı:**. **Uyğ.** VIII ff. Man. [gap]**lar birle karşısız** 'without quarrelling with the . . .' *TT III* 106.

Tris. V. ĞRŞ-

D **kurşatıl-** Hap. leg.; Pass. f. of **kurşat-**; 'to be surrounded' **Uyğ.** VIII ff. Bud. *U II* 30, 29–30 (**kavzatıl-**).

E **karışıklan-** in **Uyğ.** VIII ff. Bud. *USp.* 43, 6 is an error for **katığlan-**; this is the word required by the context and **karışık** is not a likely Uyğ. word.

D **karışla:-** Den. V. fr. **karış**; 'to measure in spans'. S.i.a.m.l.g. with minor phonetic variations. Cf. **karşa:-**. **Xak.** XI **ol barçın karışla:dı:** 'he measured the brocade (etc.) in spans' (*ṣabara*) *Kaş. III* 335 (**karışla:r, karışla:ma:k**): XIV *Muh. ṣabara* **karışla:-** *Mel.* 27, 9; *Rif.* 110: **Çağ.** XV ff. **karışla-** (spelt) *wacab kardan* 'to measure in spans' *San.* 270r. 7: **Kıp.** XIV *ṣabara* **karışla-** *Bul.* 50v.

Tris. ĞRY

VUD **kuriya:/kuriya:k:** See **1 *kur:**.

Tris. ĞRZ

D **kar:za:n** Hap. leg.; there is no doubt about the form of this word which is listed under the heading *fa'ilān* after the cross-heading **-Z-**; Den. N. fr. **1 kar:**, but there is no other trace of a Suf. **-za:n** or anything resembling it. **Xak.** XI **kar:za:n** *al-ṣayxu'l-haram* 'a decrepit old man' *Kaş. I* 448.

Mon. ĞS

ka:s 'the bark of a tree', less specific than **to:z** 'birch bark'. The word is entered under the cross-heading **-S** in Kaş.; the spelling **ka:z** is prob. due to the fact that after long **-a:-** a **-z** might be expected. There is no widely accepted word for 'bark' in Turkish, most modern languages use **kabık/kabuk** a Dim. f. of **ka:b** and not an ancient word. N.o.a.b. **Uyğ.** VIII ff. Civ. **kas** 'bark' *H II* 16, 17: **Xak.** XI **ka:z** 'the bark (*qirf*) of any tree'; hence it is quoted in the prov. **ka:ḍıŋ ka:sıŋa** ('the birch tree for its bark'); [the *zāy*] was changed [into] *sīn*, because the *zāy* came first (?,*sabaqathā*) and improved the euphony in speech (?,*istawfat ḥaẓẓahā mina'l-kalām*) but when *sīn* followed it there was no room (*macāl*) for it in speech and the *zāy* was changed into *sīn*, just as [in Ar. *zāy* and *ṣād* interchange]; (examples follow) *Kaş. III* 151 (the text is partially corrupt, but *Kaş.* seems to have been confused by the fact that after words ending in vowels an euphonic **-s-** is introduced before Poss. Suffs. and suspected the presence of a similar **-s-** in **ka:-sıŋa:**); o.o. of the same prov. *I* 356, 21; *III* 134, 14; 369, 22; a.o. *I* 382, 26 (**kasuk**, q.v.).

Mon. V. ĞS-

***kas-** See **kasığ, kasna:-**, etc.

kıs- 'to compress, squeeze, pinch', and the like; almost syn. w. **sık-**, but the metathesis is prob. fortuitous. S.i.a.m.l.g. **Türkü** VIII (the leader of the revolt was the *ṣad*; he said

'collect the people' and I collected them) **xağan-mu: kısayı:n tedim** 'I said (to myself) "Shall I press (him to become) *xağan*?"' *T* 5; similar phr. *T* 6; **usar idi: yok kısalım** 'if possible, let us completely annihilate them' *T* 11; similar phr. *I E* 32 and 34; *II E* 25; *T* 21; **balbal kısdı:** 'thrust a memorial stone (into the ground)' *O*.3: **Xak.** XI **kapuğ anıŋ aḍa:kın kısdı:** 'the door pinched (*ḍağaṭa*) his foot'; also used of anything that pinches something; and one says **ol anıŋ to:nlukın kısdı:** 'he reduced (*naqaṣa*) his allowance for the purchase of clothing'; also used when anything is held back (*muni'a*) from an allowance *Kaş. II* 11 (**kısa:r, kısma:k**): *KB* **özin kısğan er** 'a self-controlled man' 965; **kalı kıstaçı bolmasar** 'if (a father) does not control (his son)' 1220; (if a king is wicked, he ruins the world) **kısığlısı bolmasa** 'if there is no one to restrain him' (he strays from the path) 5282; a.o. 6366: XIII(?) *Tef.* **kıs-** 'to squeeze' 209: XIV *Muh. al-'aṣr* 'to squeeze, press' **kısmak** *Mel.* 35, 1; *Rif.* 120: **Çağ.** XV ff. **kıs-** *tang faşurdan* 'to squeeze tight' *San.* 296v. 24 (quotn.): **Xwar.** XIV ditto *Nahc.* 7, 16: **Kom.** XIV 'to compress' **kıs-** *CCI, CCG*; *Gr.*: **Kıp.** XIV **kışdı:** *ḍağaṭa*; **kıştı:** (spelt *kaştı:*) 'to shorten (*qaṣṣara*) a long garment' *Id.* 72: XV *ḥazaqa* 'to compress' **kış-** *Kav.* 76, 14 (mis-spelt *xaraqa*); *Tuh.* 13b. 8; *ḥāqin* 'suffering from retention of urine' **kışıptır** *do.* 12b. 8: **Osm.** XIV to XVI **kıs-** 'to compress, squeeze'; in several texts *TTS I* 462; *III* 450; *IV* 515.

kus- 'to vomit'; s.i.a.m.l.g.; cf. **yarsı:-**. **Türkü** VIII ff. Man. *M I* 7, 13 (**ança:**); **Uyğ.** VIII ff. Bud. (some mortals have gone to the next world) **isiğ kan kusup** 'vomiting their life blood' *TT X* 40: Civ. **kusup ölür** 'he vomits and dies' *TT VII* 21, 7; **kusa:r a:şağ ya:rsır** 'he vomits and regurgitates the food' *VIII I*.8: **Xak.** XI **er kusdı:** 'the man (etc.) vomited' (*qā'a*); and one says **boḍuğ kusdı:** *naṣala'l-xiḍāb* 'the dye faded' *Kaş. II* 10 (**kusa:r, kusma:k**): XIV *Muh. qā'a* **kus-** *Mel.* 30, 3; *Rif.* 114: **Çağ.** XV ff. **kus-** *qay kardan* 'to vomit' *San.* 287v. 3: **Xwar.** XIV ditto *Nahc.* 395, 5; 389, 9: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *taqayya'a* 'to vomit' **kus-** (mis-spelt *kuş-*; also **yondur-** (*sic*?; **4 yantur-**)) *Hou.* 38. 20: XIV **kuş-** *qā'a Id.* 72; *taqayya'a* **kuş-** *Bul.* 41r.: XV ditto *Kav.* 10, 9; *Tuh.* 10a. 9; 83b. 8.

Dis. ĞSA

kası: Hap. leg.; possibly a l.-w. **Kaş.** XI **kası:** 'a wooden enclosure' (*ḥaẓīra*) for sheep and other (animals); hence one says **kası: ba:dım** 'I fitted together (*'aqadtu*) an enclosure' *Kaş. III* 224 (followed by **Kası:** the name of a place (*mawḍi'*) of ours).

Dis. V. ĞSD-

D **kıstur-** Caus. f. of **kıs-**; s.i.m.m.l. **Xak.** XI **beg anıŋ aḍa:kın kısturdı:** 'the *beg* ordered that his leg should be compressed' (*bi-ḍağṭ riclihi*); also used when he tortured him with a noose (*'āqabahu bi'l-waḥq*); and one says **(ol) anıŋ aşın kısturdı:** 'he ordered a reduction (*bi-naqṣ*) in the food (etc.) assigned to him'; and one says (MS. in error? *aşluhu* 'its origin is') **ol anıŋ to:nın kısturdı:** 'he ordered the shortening (*bi-taqṣīr*) of his garment' *Kaş. II* 190 (**kısturur, kısturma:k**).

D **kustur-** Caus. f. of **kus-**; s.i.m.m.l. **Xak.** XI **süçig erig kusturdı:** 'the wine made the man sick' (*awqa'a . . . fi'l-qayy*); also used of anything when it makes a dye fade (*anṣala'l--xiḍāb*) *Kaş. II* 190 (**kusturur, kusturma:k**).

E **kıstaş-** See **kasnaş-**.

Dis. ĞSG

?D **kasığ** morphologically a Dev. N. fr. ***kas-** or ***kası:-**, cf. **kasna:-**; an anatomical term with a wide range of meanings; in *II* 350 *R.* suggests that it was basically a part of the body on which there are folds in the skin or wrinkles, but **kasna:-** suggests that it was a part which wobbles. Survives in NW Kaz. **kasık** 'the lower part (external) of the stomach', and SW Az. **ğasığ**; Osm. **kasık**; Tkm. **ğa:sık** 'groin', and in Az. also 'scrotum' and 'frontal bone'. **Uyğ.** VIII ff. Civ. in *H I* 95–6 a remedy for **kasığ ağrığı(ı)** lies between remedies for an itching ulcer and tooth-ache; here perhaps 'a pain in the jaw': **Xak.** XI **kasığ** *al-şaḥr*, that is, 'the inside (*dāxil*) of the mouth on the right and left' *Kaş. I* 375; (in a note on Den. V.'s in **-la:-**) like the expression **ol anı: kasığla:dı:** *wakazahu* 'he hit him with his fist', from **kasığ** *al-māḍiğān* 'the jaws, mandibles' *III* 345, 6: XIV *Muh.*(?) *aşlu'l-faxd* 'the base of the thigh' **ka:sık** (MS. *ka:şık*) *Rif.* 142 (only): **Çağ.** XV ff. **kasığ/kasık** *tahīgāh* 'the hypochondria'; in Ar. *xāṣira* ('waist'; and the people of the New World call their chiefs **kasık** (Haitian *cacique*)) *San.* 273v. 9.

D **kasuk** Dim. f. of **ka:s**; lit. 'a small (piece of) bark'. N.o.a.b. **Uyğ.** VIII ff. Civ. **kasuk** 'bark' occurs several times in *II I*, (of a tree or shrub) 26 (**ığa:ç**), 191 (**çüşüm**); also 'peel' (of a peach) 38 (**1 erük**), (or garlic) 44 (**osğun**), and 'the skin' (of a snake) 109 (spelt *kasık*): **Xak.** XI **kasuk** 'a thing like a water-skin (*al--rāwiya*) made of horse-hide in which milk, fresh or sour, is stored': **kasuk** 'the bark (*liḥā'*) of any tree'; its origin is **ka:s** and the *qāf* is a Suff. (*ziyāda*) *Kaş. I* 382.

D **kısığ** Dev. N. fr. **kıs-**; 'constriction, confinement', and the like. N.o.a.b.; **kısık** 'confined, compressed' in several NW and SW languages is a parallel Dev. N./A. in **-uk** (Pass.) and not a later form of this word. **Uyğ.** VIII ff. Man. *TT III* 103–4 (**ün-**): Bud. *TT IV*, p. 15, footnote, l. 5 (**tapığ**); *VI* 110–11 (**kavrığ**): **Xak.** XI **kısığ** *al-ḥabs wa'l-ḍīq* 'imprisonment, confinement'; one says **ol beg kısığında: kaldı:** 'he remained in the *beg*'s prison', and payment for something was demanded from him *Kaş. I* 376: **Çağ.** XV ff. **kısık** *şiddat* 'difficulty, hardship' *San.* 297v. 8 (quotn.): **Osm.** XIV to XVI **kısu** 'pain,

embarrassment', and the like; in several texts *TTS I* 463; *II* 633; *IV* 516.

D **kusığ** N.Ac. fr. **kus-**; 'nausea, vomiting'. N.o.a.b. **Uyğ.** VIII ff. Bud. (demons) **kusuğ aşlığlar** 'who devour vomit' *U II* 61, 11: **Xak.** XI **kusığ** *al-quyā'* 'vomiting'; one says **anı: kusığ tuttı:** 'he had an attack of vomiting' *Kaş. I* 376.

kusık a word used for several kinds of tree fruit. Survives in most NE dialects as **kuzuk** normally 'cedar nut', but in Şor 'pine kernel'. L.-w. in Pe. as *qusūq* 'pine kernel', *Doerfer* III 1490. **Xak.** XI **kusık** *al-cillawz* 'pine-kernel'; slave girls (*al-āmā'*) are named after it *Kaş. I* 382; (Den. V.s in **-la:-** cannot be formed from all N.s) e.g. it is not permissible to form a V. **kusıkla:dı:** fr. **kusık** *al-cillawz III* 347, 12.

D **kısğa**: N./A.S. fr. **kıs-**; 'short' and the like. S.i.a.m.l.g., usually as **kıska**, but SW Az. **ğısa**; Osm. **kısa**; Tkm. **ğısğa. Türkü** VIII *Ix.* 23 (**uvul-**): **Uyğ.** VIII ff. Bud. *U II* 42, 27–8 (**özlüg**): **Xak.** XI (prov., cut wood long (**uzu:n**) but) **temür kısğa: kes** 'cut iron short' (*qaṣīr*); i.e. shorter than you need because it can be made longer *Kaş. II* 11, 20; n.m.e.: *KB* **yaşı kısğa ısız** 'the short-lived sinner' 348; **elig kısğa tuttum** 'I have not been grasping' 6079; o.o. 964 (**yaşlığ**), 1533: XIII(?) *Tef.* **kıska** 'short' (not long; not tall) 209: XIV *Muh. al-qaṣīr* (opposite to 'long' **u:zu:n**) **kısğa:** *Mel.* 48, 10; **kı:ska:** *Rif.* 142 (in margin **kı:sa:**); **kısğa:** 152 (only); *qaṣura* 'to be short' **kışğal-** (crasis of **kışğa: ol-**) 30, 7; **kısal-** 114; **Çağ.** XV ff. **kıska** *kūtāh* 'short' *San.* 297v. 8: **Xwar.** XIV **kıska/kısxa** 'short' *Qutb* 149; *Nahc.* 435, 16; 436, 2: **Kom.** XIV 'short' **kısğa/kıska** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-qaṣīr* (opposite to 'long' **uzu:n**) **kışka:/kışa:** *Hou.* 25, 15: XIV **kışğa:** *al-qaṣīr*, in the *Kitāb Beylik* **kışka:**; **Tkm. kışa:** *Id.* 72: XV *qaṣīr* **kıska:** *Kav.* 28, 4; a.o.o.; *Tuh.* 29a. 2.

D **kısğa:ç** N.I. fr. **kıs-**; s.i.a.m.l.g. w. minor phonetic changes for 'pincers, tongs, (a crab's) claw', and the like; occasionally also for animals like 'the crab', and metaph. 'grasping, avaricious'. **Uyğ.** VIII ff. Man.-A *M I* 8, 10 (**ol**): Bud. 'shafts'(?) *TT V* 26, 116 (**boğuz**): **Xak.** XI **kısğa:ç** *al-kalbatān* 'tongs, pincers' *Kaş. I* 455: XIV *Muh.*(?) *kalbatān* **kısğa:ç** *Rif.* 160 (only): **Oğuz** XI **kısğa:ç** 'a small black animal (*duwaybba sawdā*) which bites men' *Kaş. I* 455 (?crab): **Kom.** XIV 'tongs' **kıskaç** *CCI*; *Gr.*: **Kıp.** XIV **kışğaç** *al-mi'ṣār* 'a wine, or olive, press'; **kışkaç** *al-saraṭān* 'crab' *Id.* 72; *al-saraṭān* **kıska:ç** *Bul.* 5, 1: XV *al-baxil* 'miserly' **kızğaş** (*sic*, vocalized *kazğiş*) *Kav.* 60, 7; **Tkm.** *saraṭān* **kışkaş** (in margin **kısaş**; **Kıp. ilengiş** (for ***ilingeç**, not an ancient word, with **yeŋeş** in margin) *Tuh.* 19a. 9: **Osm.** XV ff. **kısaç** 'pincers, tongs'; c.i.a.p. *TTS I* 462; *II* 632; *III* 449; *IV* 515.

D **kısğak** Hap. leg.; N./A. of Habitual Action fr. **kıs-**; 'mean, stingy, grasping'; cf. **kısğan-**. **Uyğ.** VIII ff. Bud. (generous men who give alms are scarce) **kısğak buşı bérmez tınlığlar üküş** 'mean men who do not give alms are numerous' *TT VI* 5 (some MS. read **kız kıvırğak saran** for **kısğak**).

D **kusğak** N./A. of Habitual Action fr. **kus-**; n.o.a.b. **Uyğ.** VIII ff. Civ. (his legs ache, his mouth is dry) **kusğak bolur** 'he becomes prone to nausea' *TT VII* 25, 5: **Kıp.** XV side-note (in same hand) to the discussion in *Tuh.* 83b. of V.s and Dev. N.s, and **kukşak** (metathesis of **kuşkak**) from **kuştı.**

Dis. V. ĞSĞ-

D **kısğan-** abbreviated Refl. Den. V. fr. **kısığ**; 'to be mean, grasping', and the like. S.i.s.m.l. in NE and SW. **Türkü** VIII ff. Man. *M III* 21, 1–4 (i) (**ağı:**): **Uyğ.** VIII ff. Man.-A (hide your hidden treasure) **arığ nomka: kısğanmatın** 'without being miserly regarding the pure doctrine'(?) *M III* 11, 8 (ii): **Xak.** XI **er tava:rın kısğandı:** 'the man was miserly about spending money' (*taḍayyaqa bi-infāqi'l--māl*); also about other things *Kaş. II* 250 (**kısğanu:r, kısğanma:k**); **Kom.** XIV 'niggardly' **kısğanıp** *CCG*; *Gr.* 208: **Kıp.** XIII *ḥasada* 'to envy, grudge' **kıska:n-** *Hou.* 36, 7: XIV **kışkan-** *ğāra mina'l-ğīra* 'to be jealous, to grudge' *Id.* 72; ditto **kısğan-** *Bul.* 65r.: XV *baxila* 'to be miserly' **kızğan-** (*sic*) *Tuh.* 8b. 4; *saḫḫa wa baxila* ditto. **kızğan-** in margin *do.* 21b. 11: **Osm.** XVIII **kıskan-** (spelt) in *Rūmī, raşk wa ḥasad burdan* 'to be envious, jealous' *San.* 297v. 5.

Tris. ĞSĞ

D **kasukluğ** Hap. leg.; P.N./A. fr. **kasuk. Xak.** XI **kasukluğ er** 'a man who owns a skin vessel (*rāwiya*) full of sour milk' *Kaş. I* 497.

D **kusıklığ** Hap. leg.; P.N./A. fr. **kusık. Xak.** XI **kusıklığ er** 'a man who owns pine-kernels (*cillawz*) *Kaş. I* 497.

Tris. V. ĞSĞ-

D **kasığla:-** Hap. leg.; Den. V. fr. **kasığ. Xak.** XI **ol kulın kasığla:dı:** *wakaza 'abdahu wakza(n)* 'he punched his slave (on the jaw)' *Kaş. III* 336 (**kasığla:r, kasığla:ma:k**); a.o. 345, 4 (**kasığ**).

Dis. ĞSL

D **kısıl** Pass. Dev. N. fr. **kıs-**; 'a narrow gorge'. N.o.a.b., but also used as a geographical name of a place near Kucha, now called Kızıl, mentioned in an Uyğ. Bud. colophon, *U I* 14, 9 and a Civ. document *USp.* 17, 8–9. **Uyğ.** VIII ff. Bud. **Himavant tağ kısılında kirip** 'entering a narrow gorge in the Himalayas' *U II* 26, 3.

Dis. V. ĞSL-

D **kısıl-** Pass. f. of **kıs-**; 'to be squeezed, compressed', and the like. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. *TT IV*, p. 15, note, l. 5 (**taŋıl-**): Civ.

(if a man's hair is cut on a Leopard day) **öz yaş kısılur** 'his life is shortened' *TT VII*, 33, 6; a.o. *H II* 8, 27: **Xak.** XI **elig kapuğka: kısıldı:** 'his hand was pinched (*inḍağaṭa*) in the door'; also used of anything when it is squeezed (*taḍayyaqa*) between two objects and cannot get out (*baqiya fihi*) *Kaş. II* 135 (**kısılur, kısılma:k**): *KB* **tirilik kısıldı:** 'life is for a limited period' 6486: **Çağ.** XV ff. **kısıl-** (spelt) *tang faşurda şıdan* 'to be squeezed tight' *San.* 297r. 5 (quotn.).

D **kısılt-** Caus. f. of **kısıl-**; 'to blockade' (a fort) and the like. Survives in NW Kaz. **kısılt-** 'to force one's way into (something)' *R II* 806. **Türkü** VIII *II E* 37 (**karğu:**).

D **kıslın-** Hap. leg.; abbreviated Refl. f. of **kısıl-**. **Xak.** XI **kıslındı: ne:ŋ** 'the thing was squeezed and pinched (*taḍayyaqa wa inḍağaṭa*) between two objects', as for example the foot is held (*tabqā*) between the two straps of a stirrup or between the door and the threshold *Kaş. II* 251 (**kıslınu:r, kıslınma:k**; the reference seems to be to a primitive loop-strap stirrup without a stirrup iron; see **kısma:k**).

Dis. ĞSM

D **kısma:k** Conc. N. fr. **kıs-**. Survives in NE Şor **kıspak** 'gorge, defile' *R II* 817 (cf. **kısıl**); for the meaning see **kıslın-**. **Xak.** XI **kısma:k** *sayrayi'l-rikābi'l-'arīḍayn yakūnu'l--rikāb baynahumā* 'the two broad straps of the stirrup between which is the stirrup'; ('stirrup' here must be something like a platform on the stirrup leather, not a stirrup iron of modern shape): **kısma:k** *al-wahaq* 'a noose' *Kaş. I* 474; a.o. *II* 219 (**kısruş-**).

Dis. ĞSN

F **xasnı:** Hap. leg.; no doubt an Iranian l.-w. cognate to Pe. *kāsnī* 'endive, chicory'; *al--'ukka* means normally 'a skin for making butter in'; its meaning here is obscure. **Xak.** XI **xasnı:** 'an Indian drug (*dawā'*) put in a child's *'ukka* so that he can suck it and put on flesh' *Kaş. I* 435.

Dis. V. ĞSN-

D **kısın-** Hap. leg.?; Refl. f. of **kıs-**; cf. **kısğan-**. **Xak.** XI **er tava:rın kısındı:** *baxila'l--racul bi-infāq sil'atihi* 'the man was mean about spending his property'; also used of a man suffering from strangury (*al-ḥāqin awi'l-ḥāqib*) when his urine is retained *Kaş. II* 155 (**kısınu:r, kısınma:k**).

D **kasna:-** Den. V. fr. ***kasın** Dev. N. fr. ***kas-** or ***kası:-**, cf. **kasığ, kasınçığ**; 'to shiver with cold'. This V. and its der. f.s are all pec. to *Kaş.*; it is possible, but semantically improbable, that NE Bar. **kasnal-** 'to be chipped, slightly broken' *R II* 354 is the Pass. f., since this V. is Intrans. **Xak.** XI **er tumluğka: kasna:dı:** *ḍaraba'l-raculu'l-ḥanaka'l--a'lā 'alā'l-asfal mina'l-bard* 'the man struck his upper jaw against the lower because of the cold' (i.e. his teeth chattered); also used of a dog when it whines (*harra*) because of the cold *Kaş. III* 302 (**kasna:r, kasna:ma:k**); **kirdi: boḍu:n kasnayu:** 'the people came in shivering with cold' (*irta'ada . . . mina'l-bard*) *II* 223, 11 (misvocalized *kusnayu:*); *III* 147, 15.

D **kasnat-** Hap. leg.; Caus. f. of **kasna:-**. **Xak.** XI **tumluğ anı: kasnattı:** 'the cold made him shiver (*ar'adahu*) so that he struck his upper teeth against the lower with the cold' *Kaş. II* 350 (**kasnatu:r, kasnatma:k**).

D **kasnaş-** Hap. leg.; Co-op. f. of **kasna:-**; mis-spelt *kıstaş-* in the MS. **Xak.** XI **it kamuğ tumluğdın kasnaşdı:** 'the dogs all whined (*harrat*) because of the cold and shivered' (*irta'adat*); also used of others *Kaş. II* 221 (**kasnaşdı:** (*sic* for **kasnaşu:r**) **kasnaşma:k**).

Tris. ĞSN

D **kasınçığ** either Den. N./A. fr. ***kasın**, see **kaşna:-**, or Dev. N./A. fr. ***kasın-** Refl. f. of ***kas-**; n.o.a.b. **Uyğ.** VIII ff. Man. **kasınçığım ü[çün] kaḍğurarmen** 'I am uneasy because of my timidity' *M II* 8, 5: Bud. (the power of Kuan-şi-im to bestow divine grace) **kasınçığ uluğ tétir** 'is called terrifyingly great' *Kuan.* 60; in v.l.s to *TT VI* 88–9, 'demons below the earth, torturers and killers' **kasınçığlar** is inserted in one MS. and **korkınçığlar** in another, both meaning 'terrifiers'.

D **kusınçığ** Hap. leg.; a N./A. of the same character as **kasınçığ** ultimately der. fr. **kus-**; 'revolting' **Xak.** XI **kuş bala:sı: kusınçığ** 'a nestling before it is fledged is something by which everyone who sees it is revolted' (*şay' yastaqdir minhu man ra'āhu*; with a puppy it is the other way round) *Kaş. III* 232, 14; n.m.e.

Dis. ĞSR

?D **kısır** perhaps Dev. N. fr. **kıs-** in the sense of having the sexual organs constricted; 'sterile, barren', of a woman or animal. S.i.a.m.l.g. in the same sense, also more widely of trees, etc.; cf. **arsalık**. I.-w. in Pe., etc., *Doerfer* III 1491. **Xak.** XI **kısır** 'barren' (*al-'aqim*) of a woman or any quadruped; and one says **kısır kısra:k** 'a barren mare' (*ramaka ḥā'il*) *Kaş. I* 364; a.o. *III* 88 (**yoza:-**); in *I* 236, 3 **aḍğır kısır** is an error for **aḍğır kısrak**: XIV *Muh.*(?) *al-na'ca* 'ewe' **kısır** *Rif.* 172 (only; this is an addition to the original text, prob. some words have fallen out between the two parts of this entry): **Çağ.** XV ff. **kısır** 'an animal which is not pregnant' (*ābistan*) *San.* 297v. 8: **Kıp.** XIII *al-ḥicru'l-'āqir* 'a barren mare' **kısır kısrak** *Hou.* 12, 8: XIV **kısır** *al-ḥā'il Id.* 72: XV *'aqim* **kısır** *Tuh.* 24b. 9.

D **kısra:k** Dim. f. of **kısır**; originally 'a young mare which has not foaled', later, more generally, 'a mare'. Survives in its original meaning in NE, NC, some NW languages and SW Az. **ğısrağ** and for 'mare' in SW Osm., not used in SE, SC. Cf. **bé:**. **Xak.** XI **kısra:k** *al-ramakatu'l-fatīya* 'a young mare',

and in **Oğuz** 'a mare of any kind' *Kaş. I* 474 (prov.); about 10 o.o. nearly always translated 'mare', in some contexts clearly a mare which has already foaled: XIV *Muh. al-ḥicra* 'mare' **kısra:k** *Mel.* 69, 12; *Rif.* 170 (adding 'a mare in foal or with a foal' **bé:**): **Çağ.** XV ff. **kısrak** *mādyān* 'mare'; the Türk-i Moğol use **yunt** and *Rūmī* **yund** *San.* 297v. 6: **Xwar.** XIV **kısrak** 'mare' *Qutb* 149: **Kom.** XIV 'a young mare' **kıstrak** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-ḥicr* **kısrak** (and 'a mare with a foal' **be:**) *Hou.* 12, 7; a.o. *do.* 12, 8 (**kısır**): XIV **kışrak** *al-ramaka Id.* 72: XV *al-ḥicra* **kısrak** *Kav.* 61, 19; *Tuh.* 13a. 3.

Dis. V. ĞSR-

D **kısur-** Caus. f. of **kıs-**; 'to shorten, abbreviate'. S.i.s.m.l. **Xak.** XI **ol uzun ne:ŋni: kısurdı:** 'he shortened (*qaṣṣara*) the long thing' *Kaş. II* 78 (**kısurur, kısurma:k**): *KB* 176 (**uzatıl-**), 4052: (**Kıp.** XV in the discussion in *Tuh.* 83b. of V.s and related Dev. N.s **kısar-** in **kıska, kısar-** seems to be a later form of ***kısğar-**, cf. **kısğan-**, rather than this word).

D **kısruş-** Hap. leg.; Co-op. f. of **kısur-**. **Xak.** XI **ol aŋar kısma:k kısruşdı:** 'he helped him to shorten his stirrup leather' (*fī qaṣr ṣayri'l-rikāb*; etc.) *Kaş. II* 219 (**kısrışu:r, kısrışma:k** *sic*).

Tris. ĞSR

D **kasırku:** (**?kasırğo:**) 'whirlwind'; listed in *Kaş.* under **-K-**, which excludes the possibility of a scribal error, but prob. a dialect form of **kasırğu:** Dev. N. fr. ***kasır-** Caus. f. of ***kas-**. Survives in SW Az. **ğasırğa**; Osm. **kasırğa**; the **-a** suggests an earlier **-o:**, for which there is other evidence in the case of this Suff. **Xak.** XI **kasırku:** *al-i'ṣār* 'whirlwind' *Kaş. I* 489: **Kıp.** XIII *al-zawba'a* 'hurricane' **kaşırka:** (unvocalized) *Hou.* 5, 13: XIV **kaşurka** *al-zawba'a Id.* 72: **Osm.** XVIII **kasırğa** (spelt) in *Rūmi, gird-bād* 'whirlwind', also spelt **kaşırğa**, in Ar. *i'sār San.* 273v. 6; **kaşırğa** is another word for *Rūmi* VU **dola** 'whirlwind' *do.* 225v. 19 (**dola** is not traceable elsewhere).

Tris. V. ĞSR-

D **kısraklan-** Hap. leg.; Refl. Den. V. fr. **kısrak. Xak.** XI **er kısraklandı:** 'the man became the owner of a mare' (*ramaka*) *Kaş. II* 275 (**kısraklanu:r, kısraklanma:k**); a.o. 279, 8.

D **kısırkan-** Refl. Dev. V. fr. **kıs-**; 'to be miserly' and the like. Survives only(?) in SW Osm. **kısırğan-**. Cf. **kısğan-, kısın-**. **Xak.** XI **er tava:rın kısırkandı:** 'the man took great pains to preserve (*taṣaddada . . . fī taḥaffuẓ*) his wealth and was afraid to spend it' *Kaş. II* 263 (**kısırkanu:r, kısırkanma:k**; verse).

Mon. ĞŞ

1 ka:ş properly 'eyebrow', hence metaph. 'the edge or side' of a thing (cf. 'the brow of a hill' in English). S.i.a.m.l.g. in both meanings, except that in NE the Mong. l.-w. *kömösge* is generally used for 'eyebrow'; metaph. meanings include 'the brow (of a hill), saddle bow', and the like; in some it is used in oblique cases with Poss. Suffs. in such phr. as **kaşımda** 'in my presence, near me'. SW Tkm. **ğa:ş.** L.-w. in Pe., etc., *Doerfer* III 1391. **Türkü** VIII (when I die, my relations', *beg*'s and people's) **közi: kaşı: yavlak boltaçı:** 'eyes and eyebrows will be sore (with weeping)' *I N* 11 **Uyğ.** VIII ff. Man. **kaşı körtlem** 'my lovely eyebrowed one' *M II* 8, 7: Bud. *TT X* 436–7 (**tü:**): Civ. **oŋdın kaş tepreser** 'if the right eyebrow twitches' *TT VII* 34, 11: XIV *Chin.–Uyğ. Dict. mei* 'eyebrow' (*Giles* 7,714) **kaş** *Ligeti* 164: **Xak.** XI **ka:ş** *ḥācibu'l-'ayn* 'eyebrows'; (**2 ka:ş** follows here); **ka:ş** the side, edge, summit', etc. (*ḥarf . . . wa ṣafīruhu*) of anything'; hence one says **ya:r ka:şı:** 'the edge of an eroded river-bank' (etc.) *Kaş. III* 152; *I* 424 (**kavşı:**); 524, 6; *II* 328 (**kırçat-**): *KB* (the partridge with blood-red beak and) **kaşı kap kara** 'dead black eyebrows' 76; **tüğme kaşıŋ** 'do not frown' 191; o.o. 69 (**étin-**), 80 (**kalık**), 770 (**açıt-**), etc.: XIII(?) *At.* 205 (**alın**); *Tef.* **kaş** 'eyebrow; mountain ridge' 206: XIV *Muh. al-ḥācib* **ka:ş** *Mel.* 46, 1; *Rif.* 140: **Çağ.** XV ff. **kaşıda** *yamında* 'by his side' *Vel.* 322 (quotns.); **kaş** (1) *ābrū* 'eyebrow' (quotn.); (2) *bar-ā-bar wa ḥuḍūr* 'facing, (in the) presence (of)' (quotn.) *San.* 273v. 23: **Xwar.** XIII **kaş** with Poss. Suffs. 'beside' *'Ali* 22: XIII(?) **kaş** 'eyebrow' *Oğ.* 6: XIV ditto *Qutb* 134, *MN* 104, etc.: **Kom.** XIV 'eyebrow' **kaş**; 'saddle-bow' **kaş** *CCI*; *Gr.* 195 (quotn., see **3 al**): **Kıp.** XIII *al-ḥācib* **ka:ş** which also means ((1) see **2 ka:ş**); (2) *qunnatu'l-cabali'l-mumtadda ṭūla(n) lā irtifā'a(n)* 'the brow of a mountain stretching horizontally not perpendicularly' *Hou.* 20, 2: XIV **kaş** *al-ḥācib*, also 'the crest of a hill' (*ra'su'l-rābiya*) *Id.* 72; a.o. *do.* 41 (**çat-**): XV *al-ḥācib* **ka:ş** *Kav.* 60, 11; 74, 18; *Tuh.* 12b. 5; *ṣaqīf* 'a large rock' **kaş** *do.* 20b. 2 (prob. ⟨**korum**(?): *ṣafīr*⟩ omitted): **Osm.** XIV ff. **kaş** 'eyebrow' and with metaph. meanings noted in several phr. *TTS I* 430; *II* 595–6; *III* 418; *IV* 480.

2 ka:ş properly 'jade'; survives with this meaning, usually in the phr. **kaş taş**, in SE Türki; in other areas, where jade is unknown, it came in the medieval period to mean more generally 'precious stone', and in particular 'the bezel of a finger ring'; in these meanings survives in NC Kır., some NW languages, and SW Az. **ğaş**; Osm. **kaş**; Tkm. **ğa:ş**; *see* **2 ya:t. Uyğ.** XIV *Chin.–Uyğ. Dict. yü shih* 'jade stone' (*Giles* 13,630 9,964) **kaş taş** *Ligeti* 163; *R II* 389: **Xak.** XI **ka:ş** *ḥacāra ṣāfiya* 'a translucent precious stone', white and black; the white sort is used in finger rings (*yuxtam*) as a protection against thunderbolts, thirst, and lightning; **ka:ş öğü:z** two rivers which flow one each side of the city of Khotan; one is called **ürüŋ ka:ş öğü:z**, the white translucent stone is found in it, and the river is called after it; the other is called **kara: ka:ş**

ögü:z, the black translucent stone is found in it; this precious stone is not found in any part of the world except these two rivers *Kaş. III* 152; o.o. I 330, 25 (**savur-**, q.v.); **kimiŋ bile: ka:ş bolsa: yaşın yakma:s** 'if anyone has **ka:ş** with him, that is a white translucent stone used in finger rings (*yataxattum bihi*), lightning does not strike him', because this is its nature; and if it is wrapped in linen and put in a fire, it does not burn and neither does the linen *III* 22, 4: XIV *Muh. al-yaşm* 'jade' **ka:ş** *Mel.* 75, 9; *Rif.* 178; *al-faşş* 'bezel' **gö:z ka:ş** 53, 8; 150: **Çağ.** XV ff. **kaş** . . . (3) *nigin-i anguştar* 'the bezel of a finger ring' *San.* 273v. 27: (**Xwar.** XIV **kaş** in **neçe kaş içre gawhar izlegeyin** looks like a misreading of **taş** 'in however many stones I search for jewels' *Qutb* 134): **Kıp.** XIII *faşşu'l-xātim* 'the bezel of a ring' **ka:ş** *Hou.* 17, 20; a.o. *do.* 20, 2 (**1 ka:ş**): XV ditto **kayş** (*sic*); and 'a ring with a bezel' is **kayşlı: yüzük** *Kav.* 64, 11.

kış 'winter'; c.i.a.p.a.l. **Türkü** VIII (in my 38th year) **kışın** 'in the winter' *II S* 2: **Uyğ.** VIII ff. Civ. **ak kışıŋ az** 'you have few white winters' *TT I* 159: XIV *Chin.–Uyğ. Dict.* 'winter' **kış** *Ligeti* 166: **Xak.** XI **kış** *al-şitā'* 'winter' *Kaş. I* 332 (prov.); about 10 o.o., once spelt **kı:ş**: *KB* **yayı boldı kış** 'his summer has become winter' 367: XIII(?) *Tef.* **kış** 'winter' 210: XIV *Muh. al-şitā'* **kı:ş** *Mel.* 28, 15; 79, 15; *Rif.* 184: **Çağ.** XV ff. **kış** is the three months of the winter (*zamistān*) season, and **yaz** the three months of the summer season; they also call the first six months of the (Pe.) year **yaz** and the second six months **kış** *San.* 297v. 22 (quotns.): **Xwar.** XIV **kış** 'winter' *MN* 36, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 208 (quotns.): **Kıp.** XIV **kış** *al-şitā'*; **kış** ('with a long *kasra*') *faşlu'l-şitā'* 'the season of winter' *Id.* 72; *al-şitā'* **kış** *Bul.* 13, 6: XV ditto *Kav.* 36, 16; *Tuh.* 21a. 6.

ko:ş 'a pair; one of a pair', and the like; s.i.a.m.l.g. with some extended meanings; l.-w. in Pe., etc., *Doerfer* III 1361. Cf. **koş-**. **Xak.** XI **ko:ş at** the name used for 'a king's led, or spare, horse' (*canābatu'l-malik*): **ko:ş** 'a pair' (*al zawc*) of anything; hence in **Oğuz** 'scissors' (*al-miqrāḍ*) are called **ko:ş biçe:k** that is 'a pair of knives' *Kaş. III* 126 (prov.); **koş** (*sic*) **kılıç** *al-sayfān* 'two swords' *I* 359, 4: XIII(?) *Tef.* **koş koş anlardın** 'some families of them' 215: **Çağ.** XV **koş** 'two full cups at a banquet which they call **çift**' (Pe. *cift*) (quotns.); **koş koş** *beraber beraber ve çifta çifta* 'in pairs' (quotn.) *Vel.* 340–1; **koş** ('with -o-') (1) *xāna wa manzil* 'house, dwelling' (there is no other trace of this meaning); (2) *cift wa zawc* (quotn.); (3) metaph. *dū piyāla* 'two cups' which the wine-bearer gives in immediate succession (quotns.); (4) *cift-i gāv-i kār* 'a pair of working oxen' (quotn.) and also *mahall-i zirā'at* 'an arable field' *San.* 288r. 19: **Oğuz** XI *Kaş. I* 331 (**kuş**); *III* 126 (see Xak.); 221–2 (**kara:**): **Xwar.** XIV **koş** (1) 'a pair' (of anything); (2) 'a double drink' (as a toast) *Qutb* 141; *MN* 48, etc.: **Kıp.** XIV (1) **ko:ş** *al-farasu'l-cānib* 'a led, or spare, horse'; (2) **koş** *al-qirān* 'a conjunction of planets' *Id.* 72; (2) only *Bul.* 2, 15.

kuş 'bird'; often used as a sort of appendage to specific names of birds. C.i.a.p.a.l. l.-w. in Pe., etc., *Doerfer* III 1561. **Türkü** VIII ff. **kuş oğlı:** either generically 'birds' or specifically 'young birds' *IrkB* 15; **öğüz kuşı:** 'river birds' *do.* 43; several occurrences as appendage, e.g. **toğan kuş** *do.* 4, 44 etc.: **Uyğ.** VIII ff. Man.-A **takığu kuş** 'domestic fowl' *M I* 36, 2 etc.: Bud. **uçuğma kuş kuzğun** 'flying birds and ravens' *U III* 32, 4; a.o.o.: Civ. **kök kalıkta uçar kuş** 'birds flying in the sky' *TT I* 23; a.o.o.: **Xak.** XI **kuş** 'bird' (*al-ṭayr*) a generic term; then some of them have specific names (*yuſarraq*); 'the white falcon' (*al-bāzī*) is called **ürüŋ kuş**; **kara: kuş** 'eagle' (*al-'uqāb*); **tevey kuş** 'ostrich' (*al-na'ām*); (PU) **yo:n kuş** 'peacock' (*al-ṭā'ūs*); (VU) **l:l kuş** 'vulture' (*al-raḥama*); **kara: kuş** *al-muştarī mina'l-nucūm* 'the planet Jupiter'; one says **kara: kuş tuğdı:** 'Jupiter has risen' (*ṭala'a*), it rises at dawn (*'inda'l-ṣubḥ*) in their country; (Oğuz phr. follows); **kız kuş** 'a bird like the finch (*abū barāqiş*) in colour' *Kaş. I* 331; many o.o.: *KB* **ular kuş** 'the partridge' 75: XIII(?) *At.* (fortune) **kuş teg uçar** 'flies away like a bird' 224; *Tef.* **kuş** 'bird' 219: XIV *Muh. al-ṭayr* **ku:ş** *Mel.* 72, 13; *Rif.* 175: **Çağ.** XV ff. **kuş** *parvāna* 'moth' *Vel.* 340 (quotn.; as pointed out in *San.*, a mistranslation); **kuş** ('with **-u-**') *ṭuyūr* 'bird(s)' *San.* 288r. 24 (quotns.; correction of *Vel.*): **Oğuz** XI although the following entry is embedded among names of birds it seems to belong to **ko:ş**; **kara: koş** *aṭrāf axfāfi'l-ibil* 'the sides of camels' feet' *Kaş. I* 331: **Kom.** XIV 'bird' **kuş**; 'eagle' **kara kuş** *CCG*; *Gr.*: **Kıp.** XIII *al-ṭayr muṭlaqa(n)* 'bird' in general **ku:ş** . . . *al-'uqāb* **kara: kuş** . . . *al-qubaysa* 'little screech owl' **ba:y kuş** (and many other names without **kuş** appended) *Hou.* 9, 19 ff.: XIV **kuş** *al-ṭayr*; **kuş kuyruğı:** ('bird's tail') *al-dummal* 'ulcer' *Id.* 72; *Bul.* 11, 9; 10, 2; *al-macarra* 'the Milky Way' **kuş yolı:** *do.* 2, 13: XV (*muṭlaqu'l-*) *ṭā'ir* **ku:ş** *Kav.* 39, 8; 62, 12; *Tuh.* 23b. 6; *al-'uqāb* **kara: kuş**; *al-na'ām* **dewe: kuş** *Kav.* 62, 13–14.

Mon. V. ĞŞ-

kış- 'to deviate' and the like; n.o.a.b. **Xak.** XI **er yo:ldın kı:şdı:** 'the man deviated (*māla*) from the road'; also used of the sun when it declines from the zenith (*zālat 'an kabidi'l-samā'*) *Kaş. III* 182 (**kışa:r, kışma:k**): XIII(?) *Tef.* **kış-** 'to turn away' (from God) and the like 210.

koş- 'to conjoin, unite (two things); homophonous w. **ko:ş**. S.i.a.m.l.g. w. this and extended meanings, e.g. 'to string together (verses), to compose (a poem), to harness (animals)'. **Uyğ.** VIII ff. Civ. (if I fall behind in my payments) **birke bir koşup bérürmen** 'I will pay two (rolls of cloth) for every one (overdue)' *USp.* 8, 7; **üpüp kuşnuŋ süŋükin yıpar birle koşup** 'combine hoopoe's bones

with musk' (and rub them on the face) *TT VII* 23, 6: **Xak.** XI **ol ko:yka: eçkü: koşdı:** 'he united (*qarana*) the goats and the sheep'; also used for uniting anything with something else; and one says **ol yı:r koşdı:** *naẓama'l-ġazal wa'l-şi'r* 'he composed an ode or poem' *Kaş. II* 14 (**koşa:r, koşma:k**): *KB* **ukar erse şi'r ham koşar erse öz** 'if he understands poetry and composes it himself' 2631: **Çağ.** XIV **koş-** (1) *amwāt-rā nubūḥa kardan* 'to eulogize the dead'; (2) *ham-rāh kardan wa āmixtan* 'to put (travellers) on the road together, to mix' *San.* 287v. 5 (quotns.): **Xwar.** XIV **koş-** 'to compose (poetry)' *Qutb* 141: **Kıp.** XIV **koş-** *canaba* ('to lead (a horse) beside someone') *wa qarana Id.* 72; a.o. *do.* 7 (**ebe:**): XV *qarana* **koş-** *Tuh.* 30a. 11; (*alqā* 'to meet' **koş-** *do.* 5b. 12 and *rassama ay alqā* **koş-** *do.* 17b. 5 are prob. mis-spellings of **kavuş-**): **Osm.** XIV ff. **koş-** 'to add (one thing to another), to associate, to attach (someone to someone else)'; c.i.a.p. *TTS I* 486; *II* 652; *III* 478; *IV* 542.

Dis. ĞSA

D **koşa:** Gerund fr. **koş-** used as a N. or Adv.; s.i.s.m.l. L.-w. in Pe., etc., *Doerfer* III 1567. **Xak.** XI (the mother being deceitful makes the bread thin; the son being intelligent) **koşa: kapa:r** 'filches a double ration' *Kaş. III* 33, 27; **kutluğka: koşa: yağa:r** 'the man favoured by heaven gets a double ration of rain' *III* 60, 24; n.m.e.: **Xwar.** XIV **koşa kaşında** 'in your two eyebrows' *MN* 271: **Osm.** XIV to XVI **koşa** 'a pair, double'; in several texts *TTS I* 485; *II* 652; *IV* 542.

Dis. V. ĞŞA-

***kaşa:-** See **kaşaŋ, kaşan-.**

kaşı:- 'to scratch' and the like; s.i.a.m.l.g. except NE(?) w. minor phonetic changes, including final **-ı:-** > **-a:-**. **Xak.** XI **ol meni: kaşı:dı:** 'he scratched (*ḥakka*) me' *Kaş. III* 267 (**kaşı:r, kaşı:ma:k**; prov.); same prov. *I* 438, 15: XIV *Muh. ḥakka* **ka:şı:-** *Mel.* 25, 7; *Rif.* 108; *al-ḥakk* **kaşı:mak** 36, 5; 122: **Çağ.** XV ff. **kaşıp** *kaşıyup Vel.* 323; **kaşı-** (spelt) *xārīdan* 'to scratch'; **boyun kaşı-** 'to scratch one's neck' is an idiom for *şarmanda şudan* 'to be confused, disconcerted' *San.* 273v. 10 (quotn.): **Xwar.** XIV **kaşı-** 'to scratch' (oneself) *Qutb* 135: **Kom.** XIV 'to scratch' **kaşa-/kaşı-** *CCI, CCG*; *Gr.*: **Kıp.** XIII *masaḥa min maṣḥi'l-faras* 'to curry-comb a horse' **kaşı:-** *Hou.* 36, 16; *ḥassa min ḥassi'l-faras* ditto **kaşı:-**; *ḥakka* **kaşı:-** *do.* 39, 13: XIV **kaşı-** *ḥakka Id.* 72: XV ditto *Tuh.* 13b. 3; *Kav.* 77, 9 (**-ş-** represented by *hā'* with three superposed dots and the remark 'between *cim* and *şin*').

Dis. ĞŞC

D **kuşçı:** N.Ag. fr. **kuş**; 'falconer'. S.i.s.m.l. L.-w. in Pe., *Doerfer* III 1564. **Uyğ.** VIII ff. Bud. (in lists of people who kill animals) **kuş[çı]** *PP* 1, 7; **kuşçı** *TT IV* 8, 57: **Xak.** XI *KB* (in a list of royal servants) **kuşçı** 4148.

Dis. V. ĞŞD-

D **kaşıt-** Caus. f. of **kaşı:-**; s.i.s.m.l. **Xak.** XI **er tanı:n kaşıttı:** 'the man had his body scratched' (*aḥakka*) *Kaş. II* 307 (**kaşıtu:r, kaşıtma:k**); a.o. *I* 514: **Çağ.** XV ff. **kaşıt-** Caus. f.; *xārāndan* 'to order to scratch' *San.* 273v. 20.

Dis. ĞŞĞ

kaşak ?pec. to *Kaş.*; but a l.-w. in Buriat Mong. as *xalaxan*; the context in *II* 328, 17 suggests that *al-ḥalfā* here means 'bulrush' rather than 'alfalfa'. **Xak.** XI **kaşak** *al-ḥalfā Kaş. I* 383; a.o. *II* 328, 17 (**terŋek**).

D **kaşığ** Dev. N./A. fr. **kaşı:-**; pec. to *KB*. It clearly has a metaph. meaning of some kind, perhaps 'trim, conscientious'. **Xak.** XI *KB* 'if a *wazir* is clean-shaven, he is **kaşığ**; if a *wazīr* is **kaşığ**, he does his work well' 2217; 'a brave man must be **kaşığ** and clean-shaven; his reputation must be widespread and he must be famous. He must be **kaşığ** to evil--doers, so that they fear him, and kind to the well-behaved so that they love him' 2298–9.

D **kaşuk** Pass. Dev. N. fr. **kaşı:-**; 'spoon', lit. 'something which has been hollowed out by scratching'. S.i.a.m.l.g. except NE, usually as **kaşık**, SE Türki **kaşuk/koşuk**. L.-w. in Pe., etc., *Doerfer* III 1393. **Uyğ.** VIII ff. Civ. **bir kaşukça** 'about one spoonful' *H I* 169; a.o. *II* 18, 63 (**aşnu:**): **Xak.** XI **kaşuk** *al--mil'aqa* 'spoon' *Kaş. I* 383 (prov.): XIV *Muh. al-mil'aqa* **ka:şuk** *Mel.* 68, 14; *Rif.* 169: **Çağ.** XV ff. **kaşuk** *ma'rūf* 'well-known' (i.e. as a l.-w. in Pe.) *San.* 274r. 4 (quotn.): **Kom.** XIV 'spoon' **kaşuk** *CCI*; *Gr.*: **Kıp.** XIII *al-mil'aqa* **ka:şu:k** *Hou.* 17, 10: XIV **kaşuk** ditto *Id.* 72: XV ditto **ka:şuk** *Kav.* 54, 16; 64, 7; *Tuh.* 34a. 6.

D **koşuğ** Dev. N. fr. **koş-**; normally 'poem, song' but with other potential meanings, see **koşuğluğ**. Survives as **koşu** with several such meanings in SW Osm. The forms **koşuk/koşak**; NW Kk. **kosak** in some modern languages seem rather to be the Pass. Dev. N. which would have the same meaning. **Xak.** XI **koşuğ** *al-şi'r wa'l-racaz wa'l-qaṣā'id* 'poem, metre, odes' *Kaş. I* 376 (verse): **Çağ.** XV ff. **koşuk** *ūrğūştak uşūlında ırlanan terkib* 'a composition sung in the *ūrğūştak* mode' *Vel.* 342 (quotns.); **koşuk** 'a kind of composition' (*taṣnīf*); a technical description by *Nawā'ī* follows *San.* 288v. 5 (quotn.).

kaşğa: originally (of an animal) 'with a white head and darker body' or 'with a white blaze on the forehead'. An old word ending in **-ğa:**; s.i.a.m.l.g. except SW w. the same meaning, and sometimes (of a man) 'bald-headed'. L.-w. in Pe., etc., *Doerfer* III 1495. **Xak.** XI **kaşğa: ko:y** *al-arxam mina'l-ganam* 'a sheep with a white head and a black body'; **kaşğa: at** *al-farasu'l-mubarqa'* 'a horse with a white blaze on the forehead'; a camel with a white blaze (*al-aṣqa'*) is also called this *Kaş. I* 426 (followed by **Kaşğa: Buğra:**, the name of

two places): **Çağ.** XV ff. **kaşka** (spelt) (1) 'a horse or other animal with a blaze of white or some other colour on the forehead'; ((2) *Rūmī*); (3) 'a kind of weapon (*silāḥ*) made of iron which they fasten on a horse's forehead on the day of battle' *San.* 274r. 1: **Kom.** XIV 'bald' **kaşka** *CCG*; *Gr.*: **Kıp.** XIV **kaşka:** *al-ġurra* 'a blaze on a horse's forehead' *Id.* 72: XV ditto *Tuh.* 26b. 6: **Osm.** XVIII **kaşka** . . . (2) in *Rūmī, dilir piş-cang* 'a brave advance-guard' *San.* 274r. 2.

D **kışkı:** N./A.S. fr. **kış**; 'wintry' and the like. S.i.s.m.l. in NE. **Uyğ.** VIII ff. Bud. **üç aylar bolur kışkı öḍler** 'three months are the winter season' *Suv.* 589, 12–13: **Xak.** XI *KB* (of the signs of the Zodiac) **üçi kışkı** 'three belong to the winter' 142: XIII(?) *Tef.* (in the summer you gave me) **kışkı nı'matnı** 'the amenities of the winter' 210.

D **kuşğa:ç** unusual Dim. f. of **kuş**; 'sparrow'; s.i.s.m.l. in NE, SE. **Xak.** XI **kuşğa:ç** *al-'uṣfūr* 'sparrow' *Kaş. I* 455: XIV *Muh.*(?) *al-'uṣfūr* (**serçe:**; in margin) **kuşka:ç** *Rif.* 175 (only).

VUF **kışğun** a corruption, or dialect form, of **ışğu:n**, q.v., an Iranian l.-w.; neither word is vocalized. N.o.a.b. **Kaş.** XI **kışğu:n** 'fresh reeds (*al-ġaṣab*) which are eaten by cattle'; **kışğu:n** dialect form (*luġa*) of **ışğu:n** 'sorrel' (*al-ribās*) *Kaş. I* 440.

Tris. ĞŞĞ

D **kaşukluğ** Hap. leg.?; P.N./A. fr. **kaşuk**. **Xak.** XI **kaşukluğ aya:k** *qaṣ'a ḍāt mil'aqa* 'a bowl with a spoon' *Kaş. I* 497.

D **kaşukluk** A.N. (Conc. N.) fr. **kaşuk**; s.i.s.m.l. in such meanings as 'spoon rack'. **Xak.** XI **kaşukluk** (MS. *kaşıklık*) **müŋüz** 'a horn suitable for making into a spoon' (*al-mil'aqa*) *Kaş. I* 504.

D **koşuğluğ** P.N./A. fr. **koşuğ**; n.o.a.b. **Uyğ.** VIII ff. Bud. **yügrük atların koşuğluğ kaŋlıda olurup** 'seated in a chariot harnessed to swift horses' *Suv.* 625, 5: **Çağ.** XV ff. **koşukluk** *mamzūc wa āmīxta* 'mingled, mixed' *San.* 288v. 9.

D **kaşğalak** Dev. N. fr. a Den. V. fr. **kaşğa:**; 'coot, bald coot'. S.i.s.m.l.; e.g. SC Uzb. **kaşğaldok**. L.-w. in Pe., etc., *Doerfer* III 1493. **Xak.** XI **kaşgalak** 'a kind of waterbird smaller than a duck' *Kaş. I* 528 (verse): **Çağ.** XV ff. **kaşkaldağ** (*sic*) 'a black water bird, the flesh of which is rose-scented', in Pe. *māġ* ('a kind of cormorant; a kind of pigeon', *Steingass*) *San.* 273v. 29.

Tris. V. ĞŞĞ-

D **kaşukla:-** Hap. leg.; Den. V. fr. **kaşuk**. **Xak.** XI **ol ba:lığ kaşukla:dı:** 'he licked (*la'iqa*) the honey in the spoon' (*al-mil'aqa*) *Kaş. III* 338 (**kaşukla:r, kaşukla:ma:k**).

D **kaşuklan-** Hap. leg.; Refl. f. of **kaşukla:-**. **Xak.** XI **er kaşuklandı:** 'the man owned a spoon' (*mil'aqa*) *Kaş. II* 268 (**kaşuklanu:r, kaşuklanma:k**).

Dis. ĞŞL

D **kaşlığ** P.N./A. fr. **1 ka:ş**; usually preceded by a qualifying word, 'having . . . eyebrows'. S.i.s.m.l. **Uyğ.** VIII ff. Man. **tolılığ bulıt teg** (PU) **tonkı kaşlığ** 'with frozen(?) eyebrows like a cloud full of hail' *M II* 11, 16–17 (**tonkı** is Hap. leg., perhaps a misspelling of ***toŋkı**, N./A.S. fr. **1 toŋ**): **Xak.** XI *Kaş. III* 239 (**karvı:**): (XIV *Muh.* (*al-kundur* 'frankincense' **sakız**); *xiḍābu'l-ḥācib* 'dye for the eyebrows' **kaşlık** *Rif.* 162 is the parallel A.N. (Conc. N.); in *Mel.* 63, 15 *xiḍābu'l-ḥācib* has fallen out and **kaşlık** comes below *al-kundur*; see **sakız**).

D **kışla:ğ** Conc. N. fr. **kışla:-**; 'winter quarters'; opposite to **yayla:ğ**. S.i.a.m.l.g. with some phonetic changes and extended meanings, e.g. in SW Osm. **kışla** is merely 'barracks'. L.-w. in Pe., etc., *Doerfer* III 1496. **Türkü** VIII ff. (I am a predatory eagle . . .) **kızı:l kaya: kışlağım** 'a red rock is my winter quarters' *IrkB* 51; a.o. *do.* 56 (**kuşluğ**): **Xak.** XI **kışla:ğ** *al-maṣattā'* 'winter quarters' *Kaş. I* 464 (prov.); two o.o.: XIV *Muh. al-maṣattā'* **kışla:ğ** *Mel.* 76, 1; **kı:şla:ğ** *Rif.* 179: **Cağ.** XV ff. **kışlak** 'a warm place in which one spends the winter', in Ar. *maṣīf* (error, *maṣīf* is 'summer quarters') *San.* 297v. 25.

D **kışlık** A.N. (Conc. N.) fr. **kış**; survives in some NW and SW languages. Cf. **kışla:ğ**. **Xak.** XI **kışlık** 'a residence for the winter' (*baytu'l-ṣatawī*); also anything that has been made ready (*u'idda*) for the winter *Kaş. I* 474: **Kıp.** XIV **kışlık** *al-maṣattā'* 'a winter station' *Id.* 72.

D **kuşla:ğ** Conc. N. fr. **kuşla:-**; n.o.a.b. **Xak.** XI **kuşla:ğ** *al-maṭīra*, that is 'a place where there are many birds and they are hunted' *Kaş. I* 465: **Çağ.** XV ff. **Xucandnıŋ awlağı kuşlağı bisyār yaxşı dur** 'in Khojend the areas for hunting game and wild birds are particularly good' *R II* 1029, quoting *Bābur*.

D **kuşluğ** P.N./A. fr. **kuş**; 'full of birds'. S.i.s.m.l. **Türkü** VIII ff. (I am a stallion . . .) **kuşlı:ğ ığaç kışlağım** 'trees with lots of birds in them are my winter quarters' *IrkB* 56.

D **kuşluk** A.N. (and Conc. N.) fr. **kuş**; a specifically Western word surviving only(?) in SW Osm. **kuşluk**; Tkm. **guşluk** (1) 'the early part of the day' (when birds are most active) (2) 'aviary, place haunted by birds', and the like. **Oğuz** XI **kuşluk** *al-ḍaḥwa* 'the early part of the forenoon' *Kaş. I* 474: XIII(?) *Tef.* ditto 219: XIV *Muh. al-ġadā'* 'early morning meal' **kuşluk** *Mel.* 65, 10; *Rif.* 164; *al-ḍaḥā* 'forenoon' **ku:şluk** 80, 1; **kuşluk** 184: **Çağ.** XV ff. **kuşluğ** (*sic*) (1) *çāştgāh* 'the time of the mid-morning meal'; (2) *murğīyat wa ṭayrīyat* 'a bird-like character' (quotn.) *San.* 288v. 9; a.o. *do.* 178v. 10, where it is described as *Rūmī*: **Kıp.** XIII *al-ḍaḥā* **kuşluk**, derived

(*muştaqq*) from the fact that the birds then go to look for food *Hou.* 28, 14: XIV **kuşluk** (1) *ḍahwatu'l-nahār*; (2) *al-naṣlu'l-'ariḍ* 'an arrow with a broad head used for shooting birds' *Id.* 72: XV *al-ḍaḥā* **kuşluk** *Kav.* 36, 13; *Tuh.* 72b. 10; *al-ḍaḥwatu'l-kubrā* **ulu: kuşluk** *Kav.* 36, 13.

Dis. V. ĞSL-

D **koşul-** Pass. f. of **koş-**; 'to be joined, united (to something)', and the like; also Intrans. 'to join (something *Dat.*)'. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. Sanskrit *dharmayukta* 'yoked to *dharma*' (the true doctrine) **nom üze: koşolmış** *TT VIII A.*33: **Xak.** XI **bi:r ne:ŋ bi:rke: koşuldı:** 'one thing joined (*qarina*) another'; also used when someone else joins them (*qaranahu ğayruhu*); hence one says **yı:r koşuldı:** 'the ode was composed' (*nuẓima*) *Kaş. II* 135 (**koşulur, koşulma:k**); **bu kuzı: ol sağlık birle: koşulğa:n** 'this lamb is constantly in the company (*yuqārin*) of that ewe' *I* 520; **ölüg birle: koşuldı:** 'he has been united with the dead' *II* 128, 5; **sağlık sürüg koşuldı:** 'the flocks have been collected (*ḍummat*) for milking' *III* 102, 19: **Çağ.** XV ff. **koşul-(-ğuçı)** *koşul- ve ula- Vel.* 341; **koşul-/koşuş-** (both spelt) *ham-rāh şudan wa āmīxta şudan* 'to be fellow travellers, to be intermingled' *San.* 287v. 28 (quotns.): **Kıp.** XIV **koşul-** *iqtarana Id.* 72.

D **kaşla:-** Den. V. fr. **1 ka:ş**; survives in NE **kaşla-/kaşta-** 'to fit a saddle-bow; to fasten the reins to the saddle-bow; to walk along the bank (of a lake, etc.)' *R II* 396–8; and SW Osm. **kaşla-** 'to make a sign with the eyebrows' (also 'to fit a bezel to a ring', which is a Den. V. fr. **2 ka:ş**). **Xak.** XI ⟨**ol**⟩ **arık kaşla:dı:** 'he made a side bank (*'arīm*) for the canal'; also used for hitting a man on the eyebrow (*al-ḥācib*) *Kaş. III* 299 (**kaşla:r, kaşla:ma:k**).

D **kışla:-** Den. V. fr. **kış**; 'to spend the winter, to go into winter quarters'. S.i.m.m.l.g. **Türkü** VIII *I N* 8; *II E* 31 (**1 ımğa:**): **Uyğ.** VIII *Şu. E* 7 (**1 ımğa:**): **Xak.** XI **er evinde: kışla:dı:** 'the man spent the winter (*taşattā*) at home' (etc.) *Kaş. III* 299 (**kışla:r, kışla:-ma:k**): XIV *Muh.*(?) *'abara'l-şitā'* 'to pass the winter' **kışla:-** *Rif.* 112 (only): **Çağ.** XV ff. **kışla-** *kışlak kardan*, that is 'to spend the winter in a warm place' *San.* 297v. 9 (quotns.): **Kom.** XIV 'to spend the winter' **kışla-** *CCG*; *Gr.*: **Kıp.** XIV *şattā'* **kışla-** *Bul.* 52r.

D **kuşla:-** Den. V. fr. **kuş**; 'to hunt birds'. S.i.s.m.l. **Türkü** VIII ff. **toğan öğüz kuşı: kuşlayu: barmı:ş** 'a falcon went hunting river birds' *IrkB* 43: **Xak.** XI **beğ kuşla:dı:** 'the *beg* hunted (*ṣāda*) birds' *Kaş. III* 299 (**kuşla:r, kuşla:ma:k**): **Xwar.** XIV **kuşla-** ditto *Qutb* 146.

D **kışlat-** Caus. f. of **kışla:-**; s.i.s.m.l. **Xak.** XI **ol anı: evinde: kışlattı:** 'he accommodated him for the winter (*şattāhu*) in his house', that is he took care of him and looked after him (*ta'ayyarahu wa ḥafaẓahu*) *Kaş. II* 348 (**kışlatu:r, kışlatma:k**).

D **kuşlat-** Hap. leg.; Caus. f. of **kuşla:-**. **Xak.** XI **ol aŋar kuş kuşlattı:** 'he urged him to hunt (*'alā iṣṭiyād*) birds' *Kaş. II* 348 (**kuşlatu:r, kuşlatma:k**); a.o. *II* 343, 16.

D **koşlan-** Hap. leg.; Refl. Den. V. fr. **ko:ş. Xak.** XI **er özine: at koşlandı:** 'the man provided himself with a spare, led horse' (*caniba*) *Kaş. II* 252 (**koşlanu:r, koşlanma:k**).

D **koşlun-** Hap. leg.; Refl. f. of **koşul-** in its Intrans. sense. **Xak.** XI **iki: ne:ŋ koşlundı:** 'junction was effected between (*qurina bayn*) the two things'; this is Intrans. (*lāzim*), just as one says that one sheep is close in the company (*yuqārin*) of another and their heads are kept level (*yastawī*) on one rope; also of two horsemen when they bring their horses together (*aqranā*) and travel in such a way that their heads are level *Kaş. II* 251 (**koşlunu:r, koşlunma:k**).

Tris. V. ĞŞL-

D **kışlağlan-** Hap. leg.; Refl. Den. V. fr. **kışla:ğ. Xak.** XI **ol bu: yé:rig kışlağlandı:** 'he reckoned that this place was his winter quarters (*maṣattāhu*) and spent the winter in it' *Kaş. II* 273 (**kışlağlanu:r, kışlağlanma:k**).

D **kuşlağlan-** Hap. leg.; Refl. Den. V. fr. **kuşla:ğ. Xak.** XI **xa:n bu yé:rig kuşlağlandı:** 'the *xa:n* took this place as a hunting place for birds' (*miṣṭād muṭayyara*) and hunted birds in it *Kaş. II* 273 (**kuşlağlanu:r, kuşlağlanma:k**).

Dis. ĞŞN

D **kaşaŋ** Dev. N./A. fr. ***kaşa:-** which must have meant something like 'to relax (something), to relieve the pressure on (it)', cf. **kaşan-**; 'lazy, sluggish, idle', of men, horses, etc. S.i.s.m.l. in SE, NC, NW w. this meaning. L.-w. in Mong. *kaşaŋ*, same meaning (*Kow.* 767). From this basic meaning it came to mean 'underdeveloped, lean' and became a l.-w. in Pe. and other languages as *qaşang* 'slim, elegant' *Doerfer* III 1498. Cf. **erinçig. Xak.** XI when a slave is being abused (*subba*) you say to him **kaşaŋ** 'you vile fellow' (*yā la'īm*) *Kaş. III* 370: **Çağ.** XV ff. **kaşaŋ** (spelt) *xīra wa sumuc* 'lazy, unpleasant' *San.* 273v. 28 (quotns.).

?E **koşu:n** See **koruğlı:n.**

S **koşnı:** See **konşı:.**

Dis. V. ĞŞN-

D **kaşan-** Refl. f. of ***kaşa:-**, cf. **kaşaŋ**; 'to urinate', esp. of horses. Survives in SW Az., Osm.; cf. **sıḍ-. Uyğ.** VIII ff. Civ. (a woman suffering from strangury . . .) **bat kaşanur** 'promptly urinates' *H I* 39; a.o. *do.* 128: **Xak. at kaşandı:** 'the horse urinated' (*bāla*), also of other animals, but particularly horses *Kaş.*

II 155 (**kaşanu:r, kaşanma:k**): **Çağ.** XV ff. **kaşan-** (spelt) *bawl kardan* 'to urinate', in general but esp. of horses *San.* 273v. 22: **Xwar.** XIV **kaşan-** (of a horse) 'to urinate' *Qutb* 134: **Kıp.** *bāla'l-faras* **aṭ kaşandı:** *Hou.* 12, 21.

D **kaşın-** Refl. f. of **kaşı:-** 'to scratch oneself'. S.i.s.m.l. in NW, SW, often as **kaşan-**. **Xak.** XI **kaşınma:k** *al-ḥikka* 'irritation' *Kaş. I* 261 (**emrit-**); n.m.e.: XIII(?) *Tef.* **kaşın-** 'to scratch oneself' 210: **Çağ.** XV ff. **kaşın-** *xwud-rā xāridan* 'to scratch oneself' *San.* 273v. 21.

Tris. ĞŞN

D **kaşanığ** Dev. N. (Conc. N.) fr. **kaşan-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (demons) **kaşanığ içteçiler** 'who drink urine' *U II* 61, 13: Civ. **kaşanığ yolı** 'the urinary duct' *H I* 38.

Mon. ĞY

F **1 kay** 'street'; l.-w. fr. Chinese *chieh* 'street' (*Giles* 1,434; Middle Chinese *kāi*), see *U IV*, p. 54(Index). N.o.a.b. **Uyğ.** VIII ff. Bud. **kay beltir sayu** 'every crossroads' *U IV* 8, 13; **kaydakı oğlanığ** 'children in the streets' *U III* 65, 5 (ii); **kay** (mistranscribed *kıy*) **sayu boḍun sayu barğu** 'going to every street and every people' *USp.* 97, 33.

S **2 kay** See **ka:ḍ.**

S **3 kay** See **ka:ñu:.**

S **1 ko:y** See **1 ko:ñ.**

S **2 ko:y** See **2 *ko:ñ.**

kuy Preliminary note. **Kuy** *'the women's apartments, the private part of a dwelling', a l.-w. fr. Chinese* kuei, *same meaning* (Giles *6,440; Middle Chinese* kuəi) *is very common in O. Kır. and occurs in Türkü VIII ff. Yen. It is also prob. that it reappears in Uyğ. as* **küy**, *but Müller transcribed this as* **kün**, *and was perhaps right, see* **2 kün**. *It is possible that, with their different social arrangements, the Turks took this l.-w. as meaning merely 'a secluded spot' and that* **2 ku:y** *below is the same word.*

F **1 kuy** 'the women's apartments', Chinese l.-w., see above. Occurs only in the *Loc.* in the stock phr. below. **Türkü** VIII ff. Yen. (I have been parted from) **kuyda: kunçuy[ıma:]** 'my consorts in the women's apartments' *Mal.* 27, 2: **kuyda: kadaşıma: kunçuyıma:** 'from my kinsfolk and consorts in the women's apartments' *do.* 29, 3: **O. Kır.** IX ff. the phr. occurs nearly a dozen times, **kuyda: kunçuyım** *Mal.* 3, 1; **kuydakı kunçuyımğa:** 6, 4; **kuyda: kunçuyımğa:** 7, 4 etc.: **Uyğ.** VIII ff. Bud. **küydeki** *U III* 42, 23–4 **(kırkın).**

2 ku:y basically perhaps 'a secluded spot' or the like. Survives in most NE languages as **kuy** 'a cave' *R II* 887; Khak. **xuy**; Tuv. **kuy**; perhaps also behind other longer words like SW Osm. **kuytu** 'sheltered from the wind; a sheltered nook', although the morphology of such words is obscure. **Xak.** XI **ku:y** *qarāru'l-wādī* 'the bottom of a valley' *Kaş. III* 142; (who can withstand his arrows?) **tağığ atıp uğrasa: ö:zl: kuyı: yırtılu:r** 'when he shoots purposefully at a mountain, the centres and bottoms of the valleys (*awsaṭu'l-wādī wa qarāruhu*) are torn to pieces' *III* 106, 15; a.o. *III* 65, 14 **(oğruğ).**

Mon. V. ĞY-

kay- (2 *ka:ḍ-) although it has not actually been noted, various der. f.s make it certain that this V. must originally have been ***ka:ḍ-**. The basic meaning was prob. 'to bend or turn oneself', hence 'to bend in respect' and 'to turn away or back'. Survives in NE Alt., Tel. **kay-** 'to turn back' *R II* 4; Khak. **xay-** 'to pay attention to (something)'; Tuv. **xay-** 'to visit, supervise; to deviate from'; (to look) **xaya** 'backwards'; and in SW Osm. **kay-**; Tkm. **ğa:y-** with some extended meanings hard to connect with the original one. **Türkü** VIII ff. Yen. *Mal.* 28, 8 **(kalın): Uyğ.** VIII ff. Bud. **kirtü nomuğ** (v.l. **nomka**) **kaymadın** 'paying no respect to the true doctrine' *TT VI* 41–2: **Xak.** XI **kada:şıŋa: kaydı:** 'he showed respect (*'aṭafa*) to his kinsmen'; prov. **kadaş** (MS. *kaḍaş*) **té:miş kayma:duk, kaḍın té:miş kaymış** 'if you said "kinsman", he showed no respect to him (*lā yaltafit ilayhi*); if you said "relative by marriage", he showed respect (*'aṭafa*) to him'; (verse); and one says **ké:ru: kaydı:** 'he turned back' (*iltafata ḥalfa(n)*) *Kaş. III* 245 **(kaya:r, kayma:k)**; o.o. *I* 403, 22 (same prov.); *II* 45, 26 **(ayık)**; and see **2 kaya:**: **Osm.** XIV **kay-** 'to turn aside or away'; in two texts *TTS II* 607.

S **kıy-** See **kıḍ-.**

S **koy-** See **koḍ-.**

1 kuy- (of a horse) 'to shy'. Survives in NE Sag. **kuy-** *R II* 889; Khak. **xuy-**. **Xak.** XI **at kuydı:** 'the horse (etc.) shied' (*nafara*) *Kaş. III* 246 **(kuya:r, kuyma:k).**

S **2 kuy-** See **kuḍ-.**

Dis. ĞYA

1 kaya: 'a rock', more particularly 'a sharp upstanding rock or rocky cliff'. An early Mong. word *kada* (*Haenisch* 55, *Kow.* 770) has exactly the same meaning. This suggests that this was originally ***kaḍa:**, perhaps a Dev. N. fr. **2 *ka:ḍ-** in the sense of 'a leaning object'. S.i.a.m.l.g. except SE, NC. **Türkü** VIII ff. *IrkB* 49 **(1 ımğa:)**; 51 **(kışla:ğ)**; a.o.o.: Yen. **beŋkü kaya:** 'memorial rock' *Mal.* 39, 1; **meŋkü: kaya:** *do.* 5: **Uyğ.** VIII ff. Civ. **kuruğ kayada suv akar** 'water flows among the dry rocks' *TT VII* 29, 13: **Xak.** XI **kaya:** *al-ṣald mina'l-cabal* 'a hard, bare place on a mountain' *Kaş. III* 170; o.o. *III* 7 **(yalt)**; 19 **(yalım)**: *KB* (some are born wise, some tough, some brave and) **kaya teğ yalım** 'as hard as a rock' 6393; a.o. 1535: XIII(?) *Tef.* **kaya** 'cliff' 193:

Çağ. XV ff. **kaya** *kūh-i buland* 'a high mountain' *San.* 2811. 21 (quotn.): **Kom.** XIV 'rock' **kaya** *CCG*; *Gr.*: **Kıp.** XIII *al-ṣaxr* 'a mass of rocks' **kaya:** *Hou.* 17: XIV **kaya:** *al-ṣaxra* 'a rock' *Id.* 76: XV *ṣaḥrā* 'a broad desert' **kaya** *Tuh.* 22a. 1; (after *al-nahr* 'river') *mawḍi'u'l--sayl* 'the bed of a torrent' **kaya** *do.* 36a. 6; *wādi* 'valley' (**tere (d-)** and) **kaya** *do.* 38a. 7.

D **2 kaya:** Ger. fr. **kay-**, used only in the phr. **kaya: bak-, kör-**, and the like in the sense 'to look back, or behind one'. Such phr. survive in NE Tel., Tuv. *R II* 89 (**xaya** *Pal.* 454). It seems clear that this is the only form and that the spelling **kıya** which might be taken as a similar Ger. fr. **kıy- (kıḍ-)** is an error. **Uyğ.** VIII ff. Chr. (they threw the stone in the well) **ança barıp kaya kördiler** 'and so going on they looked backwards' *U I* 8, 11 (Müller, in error, **kay** 'what?'): **Xak.** XI **kaçış bolsa: kaya: körme:s** 'if there is a panic, no one stops (*yu'arric*; should be 'looks back') for anyone else' *Kaş. I* 369, 8; (the hunted wolf) **kaya: kö:rüp baku: ağdı:** turned back towards me (*iltafata ilayya*) and when he saw me he climbed' *III* 219, 17: *KB* 4095 **(eşimsin-**; Arat *kıya*, but the MSS., though they vary, do not confirm this): XIII(?) *Tef.* **kaya bak-** 193.

S **kayu** See **ka:ñu:.**

Tris. ĞYC

D **kaya:çuk** morphologically Dim. f. of **1 kaya:** but meaning 'a small rock plant'. *R II* 92 lists a SW Osm. phr. **kayacık ağaçı** 'a kind of tree', not noted elsewhere. **Xak.** XI **kaya:çuk** 'a sweet-scented mountain plant' (*nabt*); I reckon (*aḥsibuhu*) that it is *al-zarnab* (translations vary widely, the most plausible are 'saffron' (*Steingass*) and 'the fragrant leaf *Flacourtia cataphracta*' (*Red.*)) *Kaş. III* 177.

Mon. V. ĞYD-

D **kayt-** See **kaḍıt-.**

Dis. ĞYD

E **kıyıt** in the phr. **emgekler kıyıtlar** in *Suv.* 117, 15 seems to be an error for **kıyın (kıñ)**, 'pains and tortures'.

SD **kayda, kaydan** See **ka:ñu:.**

Dis. V. ĞYD-

D **kuyıt-** Hap. leg.; Caus. f. of **1 kuy-**; vocalized both **kuyıt-** and **kuyut-. Xak.** XI **ol atığ kuyıttı:** 'he made the horse shy' (*anfara*) *Kaş. II* 326 **(kuyıtu:r, kuyıtma:k).**

D **kaytar-** Caus. f. (with unusual vocalization) of **kayt- (kaḍıt-)**; 'to turn, turn back' (Trans.). S.i.a.m.l.g. except NE. **Oğuz** XI **ol atığ kaytardı:** 'he turned (*ṣarafa*) the horse from the direction in which it was going' (*'an wachihi*); the Turks say **katardı:** *Kaş. III* 193 **(kaytarur, kaytarma:k)**; a.o. (not marked Oğuz) **Oğrak sü:sin kaytarğa:n** 'he drove back (*radda*) the Oğrak army by his firmness' *I* 516, 3; in *I* 517, 16 the Xak. form **katarğa:n**, which is the only possible one in this section, seems to have been altered to **kaytarğa:n** by a second hand: XIII(?) *Tef.* **kaytar-** 'to turn (someone) away' 194: **Çağ.** XV ff. **kaytar- (-mak** etc.) *döndür-* 'to turn back' (Trans.) *Vel.* 327 (quotns.); **kaytar-** (spelt) Caus. f., *bar-gardānidan* ditto; and metaph. *qay wa istifrāğ kardan* 'to cause to vomit' *San.* 280r. 6 (quotns.): **Xwar.** XIV **kaytar-** 'to turn, turn back, return' (Trans.) *Qutb* 129; *Nahc.* 286, 17: **Kıp.** XIII *arca'a ğayrak* 'to turn someone back' **kaytur-** (*sic*) *Hou.* 34, 17; *radda* **kaytur-** (*sic*) *do.* 40, 13: XIV **(ka:yıt-** *raca'a*); **kaydur-** (*sic*) *radda*; the Imperat. of the first is **ka:yıt** and of the second **kaytar** (*sic*); the original form was **ka:yıtdur**, then the **-d-** was assimilated to the **-t-** and it became **kayıttur**; then it was shortened by omitting one of the assimilated (**-t-**s), the second, and it became **kaytur**, then the **-u-** became **-a-** for the sake of euphony (*ṭalaba(n) li'l-taxfīf*); we reckon that it was the second **-t-** that was elided for two reasons, (1) the first (**-t-**) is part of the root (*aṣlīya*) and the second of a suffix (*zā'ida*), and the suffix part would be elided before the root part; (2) there is a precedent for the elision of the **-t-** and the retention of the **-r-** in such words as **içür-, keçir-** *Id.* 77: XV (*radda* in the meaning of *raca'a* **kayṭ-**), but *raddada*, Caus. f. in the sense of 'closing' a door or bale of merchandise (*raddada'l-bāb awi'l-sal'a*) is **kaytar-** *Kav.* 78, 2.

D **kaytur-** Caus. f. of **kay-**; survives in SW Osm. **kaydır-**; Tkm. **ğa:ydır-** but only in extended senses. **Xak.** XI ⟨**ol**⟩ **aṇar kayturdı:** translated 'he urged him to help his brother and show respect to him' (*'aṭfihi 'alayhi*) *Kaş. III* 193 **(kayturur, kayturma:k)**: **(Kıp.** see **kaytar-,** ?mis-spelt).

D **kıytur-** Caus. f. of **kıy- (kıḍ-)**; survives only(?) in NE Tel. **kıydır-** (1) 'to order to cut on a slant'; (2) 'to lose one's way' *R II* 699; Khak. **xıydır-** (1) only, and NC Kzx. **neke kıydır-** 'to have a marriage celebrated' *R II* 699 (**neke** is Ar. *nikāḥ* 'marriage'). **Xak.** XI **ol aṇar kamış kıyturdı:** 'he ordered him to cut the reed (etc.) on a slant' (*bi-qaṭ' . . . muḥarrafa(n)*) *Kaş. III* 193 **(kıyturur, kıyturma:k).**

D **kuytur-** Caus. f. of **2 kuy- (kuḍ-)**; s.i.s.m.l. for 'to order (someone) to smelt (metal)'. **Xak.** XI **ol meniṇ eligke: su:v kuyturdı:** 'he ordered (someone) to pour (*bi-ṣabb*) water on my hands' *Kaş. III* 193 **(kuyturur, kuyturma:k).**

D **kaytart-** Caus. f. of **kaytar-**; survives in NW Kaz. *R II* 35. **Xak.** XI **ıtka: keyik kaytartsun** *yuġriya'l-kalb 'alā raddi'l-ṣayd ilaynā* 'let him incite the hounds to drive the game back to us' *Kaş. III* 429, 5; n.m.e.

D **kaytış-** Hap. leg.; Recip. f. of **kayt- (kaḍıt-)**; vocalized *kayıtış-*, but in a section

containing Dis. V.s. **Xak.** IX **ola:r ikki: kaytışdı:** 'they two turned round and looked (*'āqaba*) at one another' *Kaş. III* 195 (**kaytışu:r, kaytışma:k**).

Tris. V. ĞYD-

D **kaytarıl-** Pass. f. of **kaytar-**; survives in NW Kaz. *R II* 35. (**Xak.**) XIII(?) *At.* **kaḍā kaytarılmaz katığ ya kurup** 'fate cannot be turned back when it strings its strong bow' 462; *Tef.* **kaytarıl-** 'to be turned back' 195.

Dis. ĞYĞ

S **kayak** See **kañak**.

VUD **kayığ** Dev. N./A. fr. **kay-** (**2 *ka:ḍ-**); the existence of this word is doubtful; in the entry in *Kaş.* the *qāf* carries a *fatḥa* and the *yā'* is unvocalized, but this entry follows **koyuğ** and the normal order of words with the same consonants in *Kaş.* is the usual one, *fatḥa, ḍamma, kasra*; in this position therefore **kıyığ**, a Sec. f. of **kıḍığ**, would be expected, and the resemblance between the translations of this word and **kıyık** in *Kaş.* makes this all the more probable. The word in *Vel.*, if correctly translated, is more likely to be a Pass. Dev. N./A., but *San.* does not mention this meaning and lists only **kayuk** (**kayğuk**), and it is very prob. that *Vel.*'s is a mistranslation. **Xak.** XI **kayığ** (?**kıyığ**) **yé:r** *al-mawḍi'u'l--munḥarifa 'ani'l-cādda wa ğayrihi* 'a place at an angle from the (main) road, etc.' *Kaş. III* 166: **Çağ.** XV ff. **kayık/kayuk** *kaykı . . . ardına egilmiş ma'nāsınā* 'bent backwards' *Vel.* 329.

S **kayık/kayuk** See **kayğuk**.

S **kıyığ** See **kıḍığ**.

D **kıyık** (***kıḍuk**) Pass. Dev. N./A. fr. **kıy-**; 'crooked, cut on a slant', and the like. Easily confused with **kıyığ** (**kıḍığ**) in some modern languages. NE Tel. **kıyık** 'anger' *R II* 716; Khak. **xıyıx** 'injury, insult' may belong here; the word certainly survives in SW Osm. **kıyık** 'minced, chopped up' (the translation 'fainting fit' in *R II* 716 is not confirmed elsewhere); Tkm. **ğıyık** 'crooked'. **Uyğ.** VIII ff. Civ. **kimniŋ közin ağızın yél tartıp kıyık kılmış erser** 'if a man's eyes or mouth are made crooked by demoniacal possession' (i.e. a paralytic stroke) *H I* 124: **Xak.** XI 'a breach of promise' (*xulfu'l-wa'd*) is called **kıyık**; and it is used as an Adj. (*yūṣaf*), one says **kıyık kişi:** 'a man who breaks his promises' (*muxlāf li'l--'ida*): **kıyık ne:ŋ** 'anything crooked', for example a reed-pen cut at an angle (*muḥarraf*) *Kaş. III* 167; a.o. *I* 70, 10: *KB* (he served his master faithfully and) **kayırça kıyık kılmadı** 'did nothing which was as crooked as a sand-dune' 1723: **Çağ.** XV ff. **kıyık** *sih kūşa* 'triangular' (quotn.); also used for a triangular towel or woman's veil (quotn.) *San.* 300r. 4.

kuya:ğ 'breastplate, cuirass'; an early l.-w. in Mong. (*Haenisch* 74, *Kow.* 945); survives as **kuyak** in most NE languages (including Tuv.); SE Tar.; NC Kzx. *R II* 901. Cf. **küpe:, 2 yarık. Xak.** XI *KB* (he gave him the rank of *wazīr*, a seal, a title, and together with a standard a drum and) **kuyağ** 'a breastplate' 1036: **Çağ.** XV ff. **kuyak** 'a piece of armour (*ṣilāḥ*) like a **katlaw** which they wear on the day of battle'; the difference between it and the **katlaw** is that they sew the scales (*barghā*) of the latter on its surface, and those of the former they put between (the layers of fabric, *dar miyān mī-guḍarand*) *San.* 292r. 6 (**katlaw** is a medieval word, presumably der. fr. **1 kat** 'layer, fold').

D **koyuğ** (**koḍuğ**) Dev. N./A. fr. **koy-** (**ko:ḍ-**); of a liquid, 'thick, viscid'; the semantic connection is not close, but cf. **koyul-**. S.i.a.m.l.g. with minor phonetic changes and extended meanings. L.-w. in Pe., etc., *Doerfer* III 1589. **Uyğ.** XIV *Chin.–Uyğ. Dict.* 'thick, viscid' **koyuğ** *Ligeti* 168; *R II* 528: **Xak.** XI **koyuğ ne:ŋ** *al-ṭaxīnu'l-ğalīẓ mina'l-māyi'āt* 'a thick, viscid liquid'; hence *al-rubb* 'fruit syrup' is called **koyuğ süçig** *şarāb raqīq ğalīẓ* 'a weak (?non-alcoholic) thick drink' *Kaş. III* 166: *KB* (listen to the man) **bilgi koyuğ** 'with profound knowledge' 3829: XIII(?) *Tef.* **koyu yaşıl** 'dark green' 211: **Çağ.** XV ff. **koyuk** 'viscid' (*ğalīẓ*) of a liquid, also 'which has sediment at the bottom' *San.* 292v. 18: **Xwar.** XIV **koyuğ kan takı irin kustı** 'she vomited thick blood and pus' *Nahc.* 395, 5.

S **kuyuğ** See **kuḍuğ**.

kuyka: 'skin; fur'. A l.-w. in Mong. *kuyika* 'the skin of the scalp' (*Kow.* 853, *Haltod* 212). NE Kaç., Koib., Sag. (and Tuv.) **kuyğa** *R II* 890; NC Kır., Kzx. **kuyka**, with the latter meaning, seem to be reborrowings fr. Mong. **Xak.** XI **kuyka:** basically (*fi aṣli'l-luğa*) 'skin' (*al-cild*); 'fur' (*al-furwa*) is called **kuyka:** after it; hence one says **ol ko:yuğ kuyka:-ladı:** 'he burnt (*aḥraqa*) the hair off the sheep so that the skin appeared, but did not flay it' (*lam yaslux*); that is the process of roasting (*al-tasmīṭ*) *Kaş. III* 173: (**kuyğa:** 'town gate' in *Rif.* 179 is an error for **kapğa:** and **koyğa** in *Vel.* 334 a misprint of **kobğa** (**kovğa:**)).

D **kayğuk** Dev. N. (Conc. N.) fr. **kay-**; 'a small boat'; etymologically perhaps (a boat of which the prow, and perhaps stern are) 'turned upwards'; smaller than a **kemi:**. S.i.a.m.l.g. except NE (where only **keme** (*sic*) is used) w. some phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1415. Cf. **uça:n. Xak.** XI **kayğuk** *al-zawraq* 'a small boat' *Kaş. III* 175; o.o. *I* 100 (**bög-**); 186, 13: XIV *Muh.*(?) (after 'ship' **kemi:**) *al-zawraqu'l-kabīr* 'a large boat' **ka:yğa:k** (MS. *ka:nğa:k*; 'small boat' **kiçi: kemi:**) *Rif.* 161 (only): **Çağ.** XV ff. **kayuk** (spelt) 'a small boat' (*zawraq*); the *Rūmī* spell it **kayık** *San.* 281v. 14 (quotn.).

Dis. V. ĞYĞ-

S **kayğur-** See **kaḍğur-**.

D **koyğaş-** Recip. f. of **koyğa:-**, Den. V. fr. **2 koy** (**2 ko:ñ**); 'to embrace one another'. **Koyğa-** 'to embrace' survives in NE Şor *R II* 503, and **koyğaş-** in that language and Tuv. (**xoyğaş-**). **Xak.** XI **koyğaşıp yatsa: anıŋ yü:zi:ŋe:** *man ḍāca'ahu warā'ī wachihi* 'whoever lies by his side face to face with him' *Kaş. I* 243, 10; n.m.e.: **Kom.** XIV 'we lay with one another' **biz koyğaşıp yattık** *CCG*; *Gr.*

Tris. ĞYĞ

D **koyuğluk** A.N. fr. **koyuğ**; 'viscosity'. S.i.s.m.l. **Xak.** XI **koyuğluk** 'viscidity' (*al-ṭaxāna*) of liquids *Kaş. III* 178.

D **kıyıksız** Priv. N./A. fr. **kıyık**; 'unswerving; not guilty of breaches of faith; loyal'. Pec. to *KB*. **Xak.** XI *KB* (anyone entering the royal service . . .) **tapınsa kıyıksız yarutsa yüzin** 'must serve loyally and cheerfully' 482; **tapındı kıyıksız bağırsaklıkın** 'he served with unswerving kindliness' 608; a.o. 952.

Tris. V. ĞYĞ-

D **kuyka:la:-** Hap. leg.; Den. V. fr. **kuyka:**. **Xak.** XI *Kaş. III* 173 (**kuyka:**); n.m.e.

D **kayaklan-** Hap. leg.; Refl. Den. V. fr. **kayak** (**kañak**); everywhere misvocalized *kayuklan-*. **Xak.** XI **sü:t kayaklandı:** 'skin (*al-dawāya*) formed on the surface of the milk' *Kaş. III* 197 (**kayaklanu:r, kayaklanma:k**).

Dis. V. ĞYL-

D **kıyıl-** Pass. f. of **kıy-** (**kıḍ-**); s.i.m.m.l.g. with rather various meanings (cf. **kıḍ-**). **Uyğ.** VIII ff. Bud. **baxşımızını kıyıldı** 'our teacher has died' *Hüen-ts.* 1887–8 (the *Acc.* form must be a scribal error;! 'our teacher (*Nom.*) has been cut off (from life)' could have this meaning): **Xak.** XI **kü:n kıyıldı:** 'the sun sank (*zālat*); and one says **ö:ḍ kıyıldı:** 'the time passed' (*maḍā*); and **yığa:ç kıyıldı:** 'the wood was cut on a slant' (*muḥarrafa(n)*); and **sö:z kıyıldı:** 'the promise was broken' (*uxlifa'l-'ida wa'l-kalām*) *Kaş. III* 190 (**kıyılu:r, kıyılma:k**): *KB* (from this day forward) **kıyılma tapın** 'serve and do not fail in your duty' 597; o.o. 607 (**érte:**); 1652.

D **koyul-** (**koḍul-**) Pass. f. of **koy-** (**ko:d-**); s.i.a.m.l.g. except NE(?), usually 'to be placed', etc., but in NC Kır., Kzx. also 'to be thick, viscid'. **Xak.** XI **yuğrut koyuldı:** 'the *yoğurt* coagulated' (*xaṯura*), also used of other liquids when they become viscid (*ğaluẓa*) *Kaş. III* 190 (**koyulu:r, koyulma:k**): **Çağ.** XV ff. **koyul-** *guḍāṣta şudan* 'to be relinquished, abandoned' (and, of water, 'to be poured out', i.e. **kuyul-** Pass. f. of **2 kuy-** (**kuḍ-**)) *San.* 292r. 21: **Kom.** XIV 'to be placed' **koyul-** *CCG*; *Gr.*: (**Kıp.** XIV **kuyul-** *harra* (?read *hurra*) 'to be poured out' *Id.* 77; *hazza* 'to shake, brandish', error for *hurra* **kuyul-** *Bul.* 86r. (the dot of *z* is not at all clear)): **Osm.** XIV ff. **koyul-** (1) 'to be placed'; (2) 'to attack' (and **kuyul-** 'to be poured out'); in several texts *TTS I* 489; *III* 481; *IV* 545.

D **koyluş-** (**koḍluş-**) Hap. leg.; Co-op. f. of **koyul-**; vocalized *koyuluş-* but in a section containing Dis. V.s. **Xak.** XI **sü:tle:r koyluşdı:** 'the milks (or any other liquids) all coagulated' (*xaṯurat*) *Kaş. III* 195 (**koyluşu:r, koyluşma:k**).

D **kuyluş** (**kuḍluş-**) Hap. leg.; Co-op. f. of **kuyul-** (**kuḍul-**); vocalized *kuyuluş-*, but see **koyluş-**. **Xak.** XI **ta:ğdın su:vla:r kamuğ kuyluşdı:** 'the waters (or other liquids) all streamed down (*inṣabbat*) from the mountain' *Kaş. III* 195 (**kuyluşu:r, kuyluşma:k**).

Dis. ĞYM

D **kuyım** Hap. leg.; the *qāf* is unvocalized, but there is no doubt that this is a N.S.A. fr. **1 kuy-**. **Xak.** XI **kuyım** 'fear and panic' (*al-xawf wa'l-faza'*) which breaks out among the people of a province on the approach of an enemy; one says **korkınç kuyım boldı:** *Kaş. III* 168.

D **kıyma:** (**kıḍma:**) Pass. Dev. N. fr. **kıy-** (**kıḍ-**); lit. 'cut on a slant', but normally the name for a form of foodstuff so prepared. S.i.a.m.l.g. L.-w. in Pe., etc., *Doerfer* III 1608. **Xak.** XI **kıyma: üğre:** 'the name of a kind of noodles (*al-iṭrīya*); the dough for it is cut on a slant (*muḥrifa(n)*) like sparrows' tongues; it is called **kıyma: üğre:** (*sic*) *Kaş. III* 173: **Çağ.** XV ff. **kıyma** 'meat cut into small pieces' (*rīz rīz karda*) *San.* 300r. 2: **Kıp.** XIV **kıyma:** 'a well-known form of cooked meat' (*al-ṭabīx*) *Id.* 77: XV *mudaqqaqa* 'minced meat' **kıyma** *Tuh.* 35a. 4.

D **kuyma:** (**kuḍma:**) Pass. Dev. N. fr. **2 kuy-** (**kuḍ-**); s.i.s.m.l. in SE, NC meaning 'cast (metal), a cast'. **Xak.** XI **kuyma:** the name of a kind of cake made with butter (*al-xubzu'l-musamman*) made as follows; the dough is flattened in (pieces) the size (*'alā qawām*) of the dough for sweet cakes (*al-qaṭāyif*) and placed in butter heated in a pot, flattened until it is thoroughly cooked, sprinkled with sugar, and eaten. And any tool (*āla*) made of bronze (*falizzi'l-arḍ*) which is cast (*mafrūğa*) and not forged with a hammer, for example a mortar or candlestick (or lamp, *al-sirāc*) or hammer is called **kuyma:** *Kaş. III* 173: (there is a cognate form in **Kıp.** XIV **kuymak** 'a thick soup (*ḫarīra*) cooked with butter'; also 'a sweet pancake' (*al-zalābīya*) *Id.* 77; 'dough cooked with butter', also 'a sweet pancake' **kuymak** *Bul.* 8, 15).

D **kıymaç** (**kıḍmaç**) Dev. N./A. fr. **kıy-** (**kıḍ-**); an unusual use of a Suff. normally used for names of foodstuffs. N.o.a.b. **Xak.** XI **kıymaç börk** 'a white hat (*qalansuwa*) of goats' hair' (*al-mar'izzī*) worn by the Çigil *Kaş. III* 175: **Çağ.** XV ff. **kıymaç** *çaşm-i aḥwal* 'an eye with a squint' *San.* 300r. 2.

S **kaymak** See **kañak.**

Mon. ĞYN

S **kıyn** See **2 kı:n (kı:ñ)**.

S **koyn** See **1 ko:ñ**.

Dis. ĞYN

S **kayın** See **kaḍın.**

S **kayıŋ** See **kaḍıŋ.**

koyan (koḍan) 'hare'; not actually noted before the medieval period but certainly much older for two reasons: (1) some NE forms go back to ***koḍan** which must be an old word; (2) while **kuyan** is a fairly recent word in Çuvaş there is evidence for the existence of a really old Çuvaş form **xoran** (with **-r-** fr.-**ḏ-**), see V. G. Yegorov, *Etimologicheskii slovar' chuvashskogo yazyka*, Cheboksary, 1964, p. 122. Survives in NE Alt., Leb., Tel. **koyon/köyön** *R II* 526, 1240; Koib., Sag., Şor **kozan** *do.* 629; Khak. **xozan**; Tuv. **kodan/koyğun**; in some NC, SC, NW languages **koyan** and the like. Cf. **tavışğa:n.** (**Uyğ.** VIII ff. Man.-A **koyan** in *M I* 8, 8 is the Man.-A form of **koyun (1 ko:ñ)**): (**Xak.**?) XIV *Muh. al-arnab* 'hare' **ko:ya:n** *Mel.* 72, 10; *Rif.* 175 (mis-spelt *ko:ba:n*): **Çağ.** XV ff. **koyan** (inter alia) *ṭavşan* 'hare' *Vel.* 346; **koyan** (spelt) *xargüş* 'hare' *San.* 292v. 7: **Xwar.** XIV ditto *Qutb* 138: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-arnab* **koya:n (Tkm. ṭawşa:n)** *Hou.* 11, 4: XIV **koyan** *al-arnab Id.* 76; ditto (also called **dawuşğan**) *Bul.* 10, 6; XV *arnab* (**ṭawşan** and) **kıyan** (*sic*) *Tuh.* 4b. 8.

S **1 koyun** See **1 ko:ñ.**

S **2 koyun** See **2 *ko:ñ.**

S **kıynçı** See **kı:nçı:.**

Dis. V. ĞYN-

kayın- (*kañ-) 'to boil' (Intrans.); the main entry in *Kaş.* is **kayın-** and this form is confirmed by the Caus. f. **kayıntur-**, but everywhere else, even in *Kaş.* (unless these other passages have been misvocalized), the form is **kayna-**, the form in which the V. s.i.a.m.l.g. This situation is best explained by assuming that the original form was **kañ-**; cf. **kañak.** **Uyğ.** VIII ff. Bud. (the pot called *upanat* (Sanskrit l.-w.) full of ashy water) **üzüksüz tolu kayınar** 'is continuously full and boiling' *TM IV* 255, 132: **Xak.** XI (between **tayan-** and **kuyun-**) **eşiç kayındı:** (later revocalized **kaynadı:**) 'the pot (etc.) boiled' (*ğalā*); in a prov. **kayna:r öğüz** 'a river which is swollen and in high flood' (*yaciş wa yafūr mā'uhu*) *Kaş. III* 191 (**kayna:r, kayınma:k**, later revocalized **kaynama:k**); **kayna:r eşiç** *I* 166, 12; 248 (**amrul-**); 390, 18; **köŋülüm aŋar kaynayu:** (*sic*, rhyming with **oynayu:, boynayu:**) 'my heart boiled (*cāşa*) for him' *I* 225, 27; **kaynap yana: yumşalım** 'let us intensify (*naştadd*, our attacks) and then make peace' *I* 441, 10; a.o. *III* 280 (**çokra:-**); (in *III* 302 **kayna:-** is an error for **katna:-**): *KB* 72 (**kakı:la:-**): XIII(?) *Tef.* **kayna-(-r, -yu)** 'to boil' 194: XIV *Muh. ğalā* **kayna-** *Mel.* 29, 9; *Rif.* 113; *mā' mağlī* 'boiling water' **kayna:r su:** 77, 10; 181: **Çağ.** XV ff. **kayna-** (spelt) *cūşīdan* 'to boil' *San.* 281r. 6 (quotns.): **Xwar.** XIV **kayna-** 'to boil' (Intrans.; lit. and metaph.) *Qutb* 128; *MN* 119: **Kom.** XIV ditto *CCG*; *Gr.* 190 (quotn.): **Kıp.** XIV **kayna-** *ğalati'l-qidr Id.* 77; *ğalā'l-mā' Bul.* 66v.: XV *ğalā* **kayna-** *Tuh.* 27a. 3.

D **kuyun-** (**kuḍun-**) Hap. leg.; Refl. f. of **2 kuy-** (**kuḍ-**). **Xak.** XI **ol ö:ziŋe: su:v kuyundı:** 'he made it his business to pour (*ṣabb*) water over himself' *Kaş. III* 191 (**kuyunu:r, kuyunma:k**).

S **kayna-** See **kayın-**.

D **kaynat-** Caus. f. of **kayna-** (**kayın-**); 'to boil' (Trans.). S.i.a.m.l.g.; cf. **kayıntur-**. **Xak.** XI **ol eşiç kaynattı:** 'he boiled (*ağlā*) the pot' *Kaş. II* 357 (**kaynatu:r, kaynatma:k**): **Kom.** XIV 'to boil' (Trans.) **kaynat-** *CCI*; *Gr.*: **Kıp. kaynaṭ-** *ağlā Id.* 77; *ağlā'l-mā'* **kaynat-** *Bul.* 28v.

Tris. V. ĞYN-

D **kayıntur-** Caus. f. of **kayın-**; pec. to Uyğ.; cf. **kaynat-**. **Uyğ.** VIII ff. Bud. (you must administer) **kayınturmış yağlarığ** 'boiled oil' (to sufferers from jaundice) *Suv.* 592, 17; a.o. *TM IV* 254, 100: Civ. **kayıntur-** is common in *H I*, e.g. **kayınturup** 'boil' (two joints of goat's meat in one cup of wine and one cup of water) 17; o.o. *do.* 106–7, 112, 135–6; **ka:yıntrup** *TT VIII M.*33–4.

Dis. ĞYR

kayır Preliminary note. *Neither of the words below can be explained as Sec. f.s of* **kaḍır***; but NE Leb., Tub.* **kayr**, *Tel.* **kayır** *in the alternative meanings of 'steep, precipitous'* R II *20, 94 are such Sec. f.s.*

1 kayır survives in NE Tuv. **kayr/kayır/xayır** 'a salt steppe or marsh in the mountains' *R II* 20, 95; *Pal.* 445; and **kayır** 'sandbank' (on land or in a river) in NC Kzx.; NW Kk., Nog.; SW Osm. **Xak.** XI **kayır** *al-dahās mina'l-arḍ* 'soft level ground' among the Turks; the Oğuz call 'sand' (*al-raml*) **kayır** *Kaş. III* 165; o.o. *I* 158 (**eşıl-**); 166 (**2 eş-**; in both cases translated 'sand' although these words are not specifically Oğuz): *KB* 1723 (**kıyık**): **Oğuz** XI see Xak.: **Kıp.** XIII *al-ḥaṣbā'* 'small pebbles' **kayır** *Hou.* 5, 16: XIV **kayır** *al-ramlu'l-ğaliẓ* 'coarse sand' *Id.* 77; *al-raml* **kayır** (and **kum**) *Bul.* 4, 10: XV *falak* 'hillock' **kayır** (or **kır**?) *Tuh.* 27b. 2: **Osm.** XIV to XVI **kayır**, usually in Hend. with **kum**, 'coarse sand, fine pebbles'; fairly common *TTS I* 437; *II* 605; *III* 426; *IV* 486.

2 kayır 'castoreum, the odorous secretion of the beaver'; survives only(?) in NE Sag. **kayır**; Tob. **kayr** *R II* 19, 95. **Uyğ.** VIII ff. Civ. *H I* 125 (**kunduz**): **Xak.** XI *Kaş. I* 458

(kunduz); n.m.e.: **Çağ.** xv ff. *San.* 291r. 26 **(kunduz)**.

D **kuya:r** Hap. leg.; Dev. N./A. (Aor. Participle) fr. **2 kuy-** (**kuḏ-**). **Xak.** xi **kuya:r** *sabb yusabb bihi* 'a term of abuse' addressed to animals and slaves; hence one says **bu: kuya:r** (MS. *kuya:rı:*) *hāḏā ṣābb wa māc bi-fihi* (MS. *bintuhu*) 'this man who dribbles and froths at the mouth'; taken fr. the phr. **su:v kuydı:** 'he poured out water' (etc.) *Kaş. III* 171 (as convincingly amended by Atalay).

S **kayrak** See **kaḏrak**.

Dis. V. ĞYR-

S **kayrış-** See **kaḏrış-**.

Tris. ĞYR

D **kayırlığ** Hap. leg.; P.N./A. fr. **1 kayır**. **Xak.** xi **kayırlığ yé:r** *arḍ dahsa* 'soft level ground' *Kaş. III* 178.

Dis. ĞYŞ

S **kayaş** See **kadaş**.

S **kayış** See **kaḏış**.

kuya:ş originally 'the blazing heat of the (midday) sun'; later, more generally, 'the sun'. S.i.a.m.l.g. except NE, SW in the latter sense as well as, or instead of, **1 kün**. **Uyğ.** viii ff. Civ. **isig kuya:şka: emge:nmiş kişi** 'a man suffering from sun-stroke' *TT VIII I*.10: **Xak.** xi **kuya:ş** *ḥamāratu'l-qayẓ wa şidda waq'i'l-şams* 'intense midsummer heat and the violent impact of the sun' *Kaş. III* 172; o.o. *I* 155 **(usıt-)**; 353 **(türk)**; *II* 337 **(1 koğşat-)**: **Çağ.** xv ff. **kuyaş** it is generally known that they use this word for *güneş* 'sun' *Vel.* 346 (quotn.); **kuyaş** *āftāb* 'the sun' *San.* 292v. 5 (quotns.): **Xwar.** xiii **kuyaş** 'sun' (but **kün** commoner) *'Ali* 49: xiv ditto *Qutb* 143; *MN* 16, etc.: **Kom.** xiv 'sun' **kuyaş** (and **kün**) *CCG*; *Gr.*: **Kıp.** xiii *al-şi'ā'* 'the sun's rays' **kuya:ş (Tkm. küne:ş** (MS. *küne:s*)) *Hou.* 5, 2: xiv **kuyaş batğanda:** 'at sunset'; **kuyaş şi'ā'u'l-şams** also used for *al-şams Id.* 77, a.o. 85 **(küneş)**; *şi'ā'u'l-şams* **kuyaş** *Bul.* 2, 11: xv ditto *Kav.* 58, 8; *şi'ā'* **(yarık** and) **kuyaş** *Tuh.* 20b. 1.

Dis. V. ĞYŞ-

D **kayış-** Recip. f. of **kay-**; s.i.a.m.l.g., usually for 'to bend, bow', occasionally 'to show sympathy to'. **Xak.** xi **ola:r ikki: bi:r bi:rke: kayışdı:** 'they showed respect (*'aṭafa*) to one another' *Kaş. III* 188 **(kayışu:r, kayışma:k**; verse).

S **kıyış-** See **kıdış-**.

D **kuyuş-** Co-op. f. of **2 kuy-** (**kuḏ-**); s.i.s.m.l. **Xak.** xi **ol apar su:v kuyuşdı:** 'he helped him to pour out (*fī ṣabb*) water' (etc.) *Kaş. III* 189 **(kuyuşu:r, kuyuşma:k)**.

Mon. ĞZ

?F **1 ka:z** 'goose'. S.i.a.m.l.g.; *Kaş.* consistently translates **1 ka:z** *al-baṭṭ* 'duck' and **ördek** *al-iwazz* 'goose', but this must be an error. The word is generic, particular species being identified by preceding qualifying words. Almost certainly an early l.-w. fr. some Indo-European language, prob. Tokharian, cf. Sanskrit *haṃsa*, Old English *gōs*, German *Gans*. L.-w. in Pe., etc., *Doerfer* III 1389. **Uyğ.** viii ff. Bud. **kazlar beğiŋe oxşatı** 'like the leader of (a flight of) geese' *TT X* 133; a.o. *do.* 160 **(tizig)**; o.o. *Pfahl.* 6, 6 etc. **(üyür**, q.v.); *Suv.* 4, 12 **(ördek)**: Civ. *TT VIII M*.25 **(üyür)**: **Xak.** xi **ka:z** *al-baṭṭ* (see above) *Kaş. III* 149; about a dozen o.o.: *KB* **kaz** 'geese' (ducks, swans, and swallows) 72: xiv *Muh.* (under 'water birds') *al-baṭṭ wa'l-iwazz* **ka:z** *Mel.* 73, 5; *Rif.* 176: **Kom.** xiv 'goose' **kaz** *CCI*; *Gr.*: **Kıp.** xiii *al-iwazz* **ka:z** *Hou.* 10, 5: xiv **kaz** *al-wazz* (*sic*, Sec. f. of *iwazz*) *Id.* 71; **karaca: ka:z** *al-laġlaġ* (according to the *Kāmūs* not the same as *al-laqlaq* 'stork', but not further specified) *do.* 70; ditto (both entries) *Bul.* 11, 11: xv *al-iwazz* **ka:z** *Kav.* 39, 4; 62, 12; *Tuh.* 4b. 11 (and **töpe kaz**).

1 kı:z basically 'girl, unmarried woman', but often used with a more restricted meaning 'daughter, slave girl', and the like. Although the main entry in *Kaş.* is **kız** the original form was certainly **kı:z**, SW Tkm. still **ğı:z**. C.i.a.p.a.l.; cf. **kırkın, kırnak**. L.-w. in Pe., etc., *Doerfer* III 1601. **Türkü** viii **silik kız oğlı:n** 'their pure (i.e. virgin) daughters' (as opposed to **urı: oğlı:n** 'sons') *I E* 7, *II E* 7; (**I** wedded) **kızımın** 'my daughter' (to the Turgeş *xağan* and took) **kızı:n** 'his daughter' (to marry my son) *II N* 9–10; a.o. *T* 48 **(ağı:)**: viii ff. **ol kız** 'that girl' *Toyok IV* 11. 6 (*ETY II* 180): **Uyğ.** viii **eki: kızı:n tapığ bérti:** 'he gave his two daughters to serve me' (i.e. as hostages) *Şu. W* 4–5; a.o. *do. E* 3 **(koḏuz)**: ix (I had three sons and) **kızım üç** 'three daughters' *Suci* 6; a.o. *do.* 7: viii ff. Man.-A (the Light Goddess) **amrak kızı** 'the benign daughter' (of the God Zurvan) *M I* 25, 33: Bud. **kız** 'girl' is common, e.g. **Badra kız** 'the maiden Bhadrā' *U II* 20, 2; o.o. in *PP* 41 ff. **(kırkın)**; it also often means 'daughter', e.g. (said by a mother) **amrak kızım** *U III* 84, 9; o.o. *TT VI* 146 **(tüzün)**: Civ. **kız** is common in *TT VII*, usually for 'daughter'; a.o. *TT I* 156 **(utlılığ)**: **O. Kır.** ix ff. (I could not stay with) **oğlanım küḏegü:lerim kız kelinlerim** 'my sons, sons-in-law, daughters, and daughters-in-law' *Mal.* 3, 6; **kız oğlım** 'my daughters' *do.* 22, 1; a.o. *do.* 16, 1 **(yalŋu:s)**: **Xak.** xi **kız** *al-cāriya* 'slave girl'; hence one says **kız kırkın** *al-cawārī*; **kız** *al-bint* 'daughter'; one says **meniŋ kızım** 'my daughter'; and 'a virgin' (*al-'aḏrā'*) is called **ew** (*sic*) **kızı:** that is '(a girl) kept (*muxaddara*) in the home'; **yinçge: kız** *al-surriya* 'concubine'; this word is used both for 'a young free woman' (*al-ḥurratu'l-fattīya*) and 'a slave girl' (*al-cāriyatu'l-mamlūka*), but originally meant 'virgin' (*al-'aḏrā'*) and the other meanings were taken metaphorically (*ustu'īra*) from it: **kız kuş** the name of a bird which flutters

(*yatakāfiḥ*) round a man as if it wishes to alight on him (*yaqa' 'alayhi*) *Kaş. I* 326; the word, nearly always spelt **kı:z**, is very common in *Kaş.*; both **1** and **2 kı:z** occur in the prov. **kalıŋ bé:rse: kı:z alı:r kere:k bulsa: kı:z alı:r** 'if a man pays a bride price he gets a virgin for a bride (*al-'arūs bikra(n)*); if he wants something and must have it (*huwa muḥtāc ilayhi*), he inevitably pays high for it' (*yaştariyahu ğāliya(n)*) *III* 371, 20; the Oğuz and Kıp., who are a section (*ṭabaqa*) of the Xalaç, say **xı:zım** 'my daughter', and the Turks say **kı:zım** *III* 218, 21: *KB* (the Prophet gave him) **iki kızın** 'his two daughters' 56; (the partridge calls its mate) **sillik kız okır teg köŋül bermişin** 'as a pure maiden calls him to whom she has given her heart' 75; o.o. 564 (**2 kı:z**), 2380, 4477 (**ev kızı**): XIII(?) *Tef.* **kız** 'daughter' 207: XIV *Muh. al-bikr* 'virgin' **evdeki kı:z** *Mel.* 53, 1–13; **aru: kız** *Rif.* 149; **arı: kız** 150; *al-bint* **kı:z** 49, 9; 144; a.o. *do.* (**karında:ş**): **Çağ.** XV ff. **kız** *duxtar-i bākira* 'unmarried daughter' *San.* 296v. 3: **Kom.** 'virgin, daughter' **kız**; 'sister' **kız karandaş** (*sic*); 'maid-servant' (*sic*) **evdeği kız** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-bint* **kız** *Hou.* 24, 21; 32, 3; *al-bikr* **kız oğlan** *do.* 25, 1; a.o. *do.* 32, 1 (**karında:ş**): XIV **kız** *al-bint wa'l-bikr*; one says **kızı kız-mu durur** 'is his daughter a virgin?' *Id.* 71; *al-bint* **kız** *Bul.* 9, 2; o.o. *do.* (**karında:ş**): XV *al-bikr* **kız** *Kav.* 59, 14; *Tuh.* 7a. 4; a.o. *do.* 3b. 4 (**karında:ş**).

2 kı:z basically 'costly, expensive', hence 'rare', and by a further extension, 'miserly'. N.o.a.b.; it survived until recently in SW Osm. but is now displaced by **kıt**, not an old word. **Uyğ.** VIII ff. Bud. *TT VI* 5 v.l. (**kısğa:k**): **Xak.** XI an 'expensive' (*al-ğālī*) thing is called **kız ne:ŋ**; hence one says **bu at kız aldım** 'I bought this horse for a high price' (*ğāliya(n)*) *Kaş. I* 326; a.o. *III* 371, 20 (**1 kı:z**): *KB* (men like this) **bolur idi kız, bu kız kızlıkı kıldı kız atı kız** 'are very rare; the rareness of virgins made the word **kız** mean "virgin"' 564; 'men are not **kız** ('girls'), it is kindliness that is **kız** ('rare'); men are not **az** ('ermine', a pet name for a slave girl), it is uprightness that is **az**' ('rare') 866: XIII(?) *At.* (a combination of skill and luck never occurs) **kamuğ kızda ol kızrak ol** 'that is the rarest of all rarities' 444; a.o. 480 (**çuz**): XIV *ğalā* **kız ol-** *Mel.* 29, 9 (only); *al-ğālī* (opposite to 'cheap' **u:çuz**) **kız** 55, 9; *Rif.* 153: **Kıp.** XIII ('daughter') **kız**, also *al-şay'u'l-ğālī Hou.* 24, 21; *al-ğālī* (opposite to 'cheap' **uçuz**) **kız** *do.* 24, 2: XIV **kız** *al-ğālī Id.* 71; *galā'l-si'ār* 'the price was high' **kız oldı** *Bul.* 66v.: XV *ğālī* **kız** 26b. 12; *ğalā* (**kayna-** 'to boil' and) **kız bol-** (and **kiçi-**, q.v.) **27a.** 3: **Osm.** XIV ff. **kız** 'costly, rare'; fairly common down to XVI *TTS I* 466; *II* 636; *III* 452; *IV* 518: XVIII **kız** . . . (2) in *Rūmi, kamān* 'rare, costly', opposite to *arzān* 'cheap' *San.* 296v. 3.

F **ko:z** 'nut', and more specifically 'walnut'; a corruption, prob. **Oğuz**, of Ar. *cawz*, cf. the Pe. corruption *gawz*. First noted in XIII; survives in NW Kk. **ğoz**; Krım, Kumyk, Nog. **koz**; SW Az. **ğoz**; Osm. **koz**; Tkm. **xo:z**. (**Uyğ.** VIII ff. Civ. *R*'s reading and translation of *USp.* 50, **2 koz yarmış üçüŋü tört bakır bérdim** 'I paid four copper coins for a nut-cracker' is certainly wrong, the first word is prob. **koş**; the second and third (which must be *Dat.*) prob. mistranscribed): XIV *Muh. dahnu'l-cawz* 'nut oil' **ko:z yağı:** *Mel.* 66, 7; *Rif.* 165; *al-cawz* **ko:z** 78, 13; 183; (*al-cawzā'* 'Gemini' (in the signs of the Zodiac) **ko:z** 183 (only) is either a transcription of *al-cawzā'* or an error for **koş**): **Çağ.** XV ff. **koz** *girdğān* 'walnut', in Ar. *cawz San.* 287r. 22: **Kom.** XIV 'nut' **koz**; 'nut oil' **koz yağı** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-cawz* **koz** *Hou.* 8, 3: XIV **ko:z** *al-cawz*, Turcicized (*mutarrak*) fr. the Ar. by substituting **k-** for *c-* *Id.* 71: XV *cawz* **koz** *Tuh.* 11b. 11.

kuz (ku:z?) 'the northern side of a mountain seldom reached by the sun'. Perhaps still survives in SW Osm.; base of the word (etymology obscure) Az. **ğuzey**; Osm. **kuzay/kuzey**; Tkm. **ğuzay** 'north, northern'. **Türkü** VIII *T* 7 (**çoğay**): **Xak.** XI *al-maqnuwatu'l-cabal* 'the shady side of a mountain' is called **kuz ta:ğ**, that is the side which the sun does not reach until it has passed the zenith, and is to the left (*'an yasār*) of the sun; frost and snow reign there; prov. **kuzda: ka:r eğsü:me:s** 'there is no shortage of snow on the shady side of a mountain' *Kaş. I* 325; **ku:z ta:ğ** same translation *III* 124: *KB* 5372 (**kotuz**): **Kıp.** XIV **kuz** 'a place which the sun does not reach when it first rises' *Id.* 71: **Osm.** XIV to XVI **kuz** 'a place which the sun does not reach'; in several texts *TTS II* 672; *III* 492; *IV* 558: XVIII **kuz** . . . (2) in *Rūmi*, '(a part of) the mountains on which the sun does not shine', and, more generally, 'shade' (*sāya*) *San.* 287r. 22.

Mon. V. ĞZ-

kaz- 'to dig, dig out'; s.i.a.m.l.g. with some extended meanings. Cf. **3 eş-**. **Uyğ.** VIII ff. Bud. **toprak kaza** 'digging up the earth' (to lay the foundations of a house) *TT VI* 82: Civ. **kuḍuğ kazsar** 'if he digs a well' *TT VII* 39, 4; a.o. 29, 2 (**1 bulak**): **Xak. er arık kazdı:** 'the man dug (*ḥafara*) a canal' (etc.); and one says **at kazdı:** 'the horse was restive (*camaḥa*) and dug up the ground with its feet' *Kaş. II* 10 (**kaza:r, kazma:k**): *KB* 1734 (**tupul-**): XIII(?) *At.* (pardon the sins of the sinner and) **'adāwat köklni kazıp sen köçür** 'dig up and remove the root of hostility (to God)' 338: XIV *Muh. ḥafara* **ka:z-** *Mel.* 9, 3–7; 20, 12; 25, 7; *Rif.* 81, 100, 107; (among kinds of dogs) *al-ḥāfir* **kazğa:n** 174 (only): **Çağ.** XV ff. **kaz-** *kandan* 'to dig' *San.* 272v. 16 (quotns.): **Xwar.** XIII ditto *'Ali* 30: XIV ditto *Qutb* 137: **Kıp.** XIII *ḥafara* **kaz-** *Hou.* 37, 17: XIV ditto; **kazdı: atnı:** 'he stopped (*istawqafa*) his horse'; and a horse which is stopped is called **kazağuç** (so vocalized) *Id.* 71 (this seems to be a misunderstanding of *Kaş.*'s second meaning; **kazğuç**, Dev. N./A., would be apt to describe a horse which paws the ground): XV *ḥafara* **kaz-** *Tuh.* 13b. 5.

kız- basically 'to be red'; hence (1) 'to be red hot'; (2) 'to be red' (with anger, shame, etc.). S.i.a.m.l.g. (in SE Türki **kızı-**; SC Uzb. **kizi-**) usually 'to be hot', but NE Tuv. 'to blush'; SW Osm. 'to blaze with anger'. See **kızğur-**. **Türkü** VIII *T* 40.(ört): **Xak.** XI *KB* **kızğu meŋiz** 'his complexion will be ruddy' 480; o.o. 1100, 1164, 2385, 3845 (**1 oŋ-**), 4524 (**eŋlig**), 5761 (all relating to the face): XIV *Muh.*(?) *al-dafa'* 'to be warm' **kızmak** *Rif.* 119 (only; MS. *kırmak*): **Çağ.** XV ff. **kız-(-ğan)** *kız-, garm ol-* 'to be hot' *Vel.* 331; **kız-/kızış-/kızıt-** *garm şudan San.* 295v. 29 (quotns.): **Kom.** XIV 'to glow with heat' **kız-** *CCG*; *Gr.*: **Kıp.** XIV **kız-** *ḥamiya* 'to be hot' *Id.* 71: **Osm.** XV **kız-** 'to be hot; to be red' in two texts *TTS IV* 520.

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kazı: s.i.a.m.l.g. except SE, SW meaning 'the fat on a horse's belly', hence 'a sausage made from such fat'. L.-w. in Pe. as *ğāzī, Doerfer* III 1356. **Xak.** XI **kazı:** 'rolls of fat (*'ukun*) on a man's belly, and fat (*siman*) on a horse's belly'; hence one says **yund kazı:sı: ya:ğ** 'the fat on a horse's belly is (real) fat' (*samn*); it is the favourite meat of the Turks *Kaş. III* 223.

kuzı: 'lamb'; a very old, First Period, l.-w. in Mong. as *kuriğan* (*Haenisch* 72; *Studies*, p. 235). S.i.a.m.l.g., in some SE, NC, NW languages as **kozı**, which is prob. a Sec. f.; some NE languages use the Mong. word reborrowed, see *Shcherbak*, p. 113. **Uyğ.** VIII ff. Man.-A **kuzı buzağu** 'a lamb and a calf' *M I* 8, 4; a.o. 18, 4 (ii): Man. **kuzı etin yéŋler** 'eat the flesh of a lamb' *M III* 39, 2 (iii): Civ. (small numbers of various animals) **béş kuzı** 'five lambs' *USp.* 36, 3: **Xak.** XI **kuzı** *al-ḥamal* 'lamb' *Kaş. III* 224; *I* 444 (**bakla:n**); 520 (**koşul-**); *III* 270 (**bula:-**), a.o.o. sometimes translated *al-saxla* 'lamb': *KB* **kuzı** is common both in its lit. meaning 461, 1040, etc.; as a term of endearment **ay kuzı** 'my darling!' 695; and for the constellation 'Aries' 66, 139: XIII(?) *Tef.* **kuḍı** 'lamb' 210 (*koḍi*): XIV *Muh. al-ḥamal* **ku:zı:** *Mel.* 70, 14; *Rif.* 172; ditto ('Aries') **ku:zı:** 79, 4; 183: **Çağ.** XV ff. **kuzı** *bara* 'lamb' (quotn.), also 'Aries' (*burc-i ḥamal*), and metaph. 'a human child' *San.* 287r. 28: **Xwar.** XIV **kuzı** 'lamb' *Quṭb* 142: **Kom.** XIV 'lamb' **kozı** (*sic*) *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-xarūf* 'lamb' **kuzu:** *Hou.* 15, 2: XIV **kuzı:** *al-xarūf*; **kuzu:** (*sic*) **kulağı:** *al-ḥummayḍ* 'sorrel', that is 'lamb's ear' *Id.* 71; ('middle-sized lamb' **toklı:**) 'small one' **kuzı:** *Bul.* 7, 13: XV there is some confusion in the list of animals in *Kav.* 61, 19 ff. (22 'donkey' **eşek**); *al-xarūf* **koyun**; 62, 1 *al-ramīs* (unintelligible, ?read *al-raḍī'* 'suckling') **kuzı:**.

Dis. V. ĞZA-

?S **kazı:-** both semantically and phonetically half-way between **kaz-** and **kaşı:-**, perhaps a Sec. f. of the former; survives in SW Az. **ğazı-** 'to carve, engrave'; Osm. **kazı-** 'to scrape, scrape off, shove off, erase'. **Xak.** XI **ol yé:rig kazı:dı:** 'he dug (*ḥarafa*) the ground and scraped it' (*baḥaṭahā*); also used when one scratches off a scab (*ʿanḳā'l-qarḥa*) and the like *Kaş. III* 264 (**kazı:r, kazı:ma:k**): XIV *Muh. qala'a* 'to pluck up, uproot', and the like **ka:zı-** *Mel.* 30, 9 (*Rif.* 114 **kap-**): **Kıp.** XV *carada* 'to strip off (e.g. bark); to clean (e.g. the ground of weeds)' **kazı-** *Tuh.* 12b. 2.

D **kıza:-** Hap. leg.; Den. V. fr. **1 kı:z. Xak.** XI **ol kı:zığ kıza:dı:** 'he deflowered (*iftaḍḍa*, MS. *iqtaḍḍa*) the virgin' *Kaş. III* 265 (**kıza:r, kıza:ma:k**).

D **kızu:-** Hap. leg.; Den. V. fr. **2 kı:z. Xak.** XI **tava:r kızu:dı:** *ġalat as'āru'l-sila'* 'the price of the merchandise went up' *Kaş. III* 265 (**kızu:r, kızu:ma:k**).

S **kuzı:-** Hap. leg.; Sec. f. of **kurı:-**; an interesting case of an **-r-/-z-** interchange in reverse in a standard Turkish language; misspelt *kurı:-* in the MS. but listed between **kazı:-** and **kızu:-**. **Xak.** XI **anıŋ boğzı: aşka: kuzı:dı:** 'his throat dried (*caffa*) with the food'; this word is in current use (*al-musta'mal*); but the correct form is with **-r-** (not **-z-**) and this word is irregular (*şaḍḍat*) just as the phr. **süt emizdi:** *arḍa'ahu* 'he made him drink milk' is irregular *Kaş. III* 264 (**kuzı:r, kuzı:ma:k**).

Dis. V. ĞZD-

(S)D **kuzıt-** Caus. f. of **kuzı:-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **léşip tözlüg igligke kuzıtğu emler yaraşur** 'for someone suffering from an illness caused by mucus (Tokharian l.-w.) drying drugs are beneficial' *Suv.* 592, 19–20: **Xak.** XI **ol anıŋ boğzın kuzuttı:** *aṣḥāhu'l-ṭa'ām* 'he excited a desire for food in him'; the original (sound) of the **-z-** was **-r-**, as if someone had dried (*caffa*, i.e. emptied) his throat of food and he longed for it; this is irregular (*şāḍḍ*) because (*sic*) the Caus. f. of Intrans. V.s is formed only with **-r-** *Kaş. II* 306 (**kuzutu:r, kuzutma:k**; in all cases spelt *kurut-*, but under the cross-heading **-Z-**).

D **kaztur-** Caus. f. of **kaz-**; s.i.a.m.l.g. **Xak.** XI **ol aŋar kuḍuğ** (MS. apparently *kaḍağ*) **kazturdı:** 'he gave him the task of digging (*ḥafr*) a well (*Kaş.* inadvertently 'canal') and he dug it' *Kaş. II* 190 (**kazturur, kazturma:k**): XIII(?) *Tef.* **kazdur-** ditto 193: **Çağ.** XV ff. **kazdur-** 'to order someone to dig' (*kandan*) *San.* 273r. 1.

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D **kazuk** Hap. leg.; Pass. Dev. N./A. fr. **kaz-**; not to be confused with later forms of **kazğuk**. Cf. **kaḍık. Xak.** XI **kazuk arık** 'a canal which has been dug' (*maḥfūr*) *Kaş. I* 382.

D **kızğut** Dev. N. fr. **kız-**; 'punishment', lit. 'something which makes a man blush'. N.o.a.b. **Uyğ.** VIII ff. Bud. *U II* 26, 14 etc. (**2 kı:n**): **Xak.** XI **kızğut** *al-nakāl* 'a public or exemplary punishment'; the man is

publicly disgraced (*yufḍah*) for a crime, and punished for it (*yu'āqab 'alayhā*), while others look on and reproach him (*yanzacir minhu*) *Kaş. I* 451.

D **kazğuk** Conc. N. fr. **kaz-**; 'a peg driven into the ground'. S.i.a.m.l.g. usually as **kazık** (not to be confused with **kazuk** above). L.-w. in Hungarian as *karú*. The Xak. form is Hap. leg. and seems to be a parallel Dev. N. fr. **kazın-**. Cf. **talğuk**. **Uyğ.** VIII ff. Man. (her black-coloured nipples are) **kazğuk teg** *M II* 11, 18: Bud. (I cut the magic spells of all these demons with a sword and) **vacır üze kazğuk tokıyurmen** 'peg them down with a *vajra*' *U II* 61, 18; a.o. *do.* 62, 19 (on p. 102 there is a picture of such a **kazğuk**; there are others in *Pfahl.*); (just as when one) **temir kazğukuğ yérke tokısar** 'drives an iron peg into the ground' *TT IV* 12, 42–3: Civ. **yérde kazğuk bekürü tokıyurmen** 'I will fasten a peg firmly in the ground' *TT I* 185–6: XIV *Chin.–Uyğ. Dict.* 'the Pole Star' **altun kazuk** (lit. 'golden peg') *Ligeti* 165; *R II* 383: **Xak.** XI **kazŋuk** (vocalized *kazuŋuk*, but under *fa'lal*) 'a peg' (*al-watad*); hence the Pole Star (*al-quṭb*) is called **temür kazŋuk** (ditto), that is 'iron nail' (*mismār*) because the sky revolves on it *Kaş. III* 383; a.o. *III* 40 **(yultuz)**: XIII(?) *Tef.* **kazuk** '(tent) peg' 193: XIV *Muh. al-watad* **ka:zuk** *Mel.* 69, 3; *Rif.* 169; *watadu'l-xayma* 'tent-peg' **ka:zuk** 76, 11; 180; *al-quṭb* **temü:r ka:zuk** 79, 8; 183: **Çağ.** XV ff. **kazuk** (spelt) (1) *mix-i buzurg* 'a large nail'; (2) *sitāra-i quṭb-i şimālī* 'the Pole Star', which is an expression for *cudayy* (same meaning); they also call it **temür kazuk** *San.* 273v. 1; (in 45v. 14 it is said that **ekseri**, a Greek l.-w. in *Rūmī*, means 'a small nail (*mīx*) used in carpentry', and that large ones fixed in the ground are called **kazuk**): **Xwar.** XIII(?) (a mole on the forehead) **altun kazuk teg** *Oğ.* 49: **Kıp.** XIV **kazık** *al-watad Id.* 71: XV *al-cudayy* **temir xa:zuk**, meaning that it is fixed and does not set *Kav.* 58, 7.

E **kızğak** See **kısğak.**

D **kızğıl** Dev. N./A. fr. **kız-**; 'reddish'. Survives with the same meaning in NC Kır., Kzx. **kızğılt** (*sic*); in other languages prob. absorbed by **kızıl**. **Uyğ.** VIII ff. Civ. **közi kızğıl** (*kızkıl*) **bolu:r** 'his eyes become reddish' *TT VIII I.*6: **Xak.** XI **kızğıl** (MS. *kızğul*) **at** 'a horse which is somewhere between blackish and greyish' (?; *al-aṭḥal wa'l-aşhab*) *Kaş. I* 483.

D **kazğa:n** Dev. N. fr. **kaz-**; in its etymological meaning noted only in *Kaş.* and *San.*; *San.*'s first translation seems to supply the transition to 'cauldron', which is the meaning elsewhere. This meaning, which s.i.a.m.l.g., must be a very old one, as the word in this meaning survives in Çuv. **xuran** *Ash.* XVI 216. L.-w. in Pe., etc., *Doerfer* III 1390. **Xak.** XI **kazğa:n yé:r** 'ground which is full of banks undermined by water, crevices, and cracks' (*curuf wa axāqīq wa şuqūq*) *Kaş. I* 439 (prov.): XIII(?) *Tef.* **kazan** 'cauldron' 192: XIV *Muh.* (among household utensils) *al-qāzğān* (*sic*) **ka:za:n** *Mel.* 68, 14; *Rif.* 169: **Çağ.** XV ff. **kazğan** 'a circular object made of wood and reeds'; when they take a cauldron (*dīg*) off the stove (*ôṭāğ*) they place it on it; the author of the *Burhān-i Qāṭı'* recorded it as Pe. and translated it *dīg*; it also means 'digging, dug, to dig' (*kananda wa kanda wa kandan*) *San.* 273r. 27; **kazan** (1) 'a kind of small large-bore cannon' (*tūp*) (quotn.); (2) *dig-i ṭabāxī* 'a cauldron for cooking'; (3) 'a large goblet' (*rikāb-i pahn*); (4) a tribe of the Salur Türkmen use this word as a rallying cry for one of their sections (*firqa*) when they pitch camp; (5) the name of an emperor (*pādişāh*) of the family of Çingiz (details given); (6) one of the kingdoms (*mamlakat*) of Rūs; in all six meanings also pronounced with *ğayn*, i.e. **kazğan** *do.* 273r. 22: **Xwar.** XIV **kazan** 'cauldron' *Qutb* 137; *Nahc.* 125, 9: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-qidru'l-naḥās wa'l-mircal* 'a copper cooking-pot or cauldron' **kazğa:n**, also called **kaza:n** *Hou.* 17, 8: XIV **kazan** 'a large copper cooking-pot' *Id.* 71: XV (among household utensils) *al-dast* 'copper pot' **ka:zan** *Kav.* 64, 6; *qidr* **kazan** *Tuh.* 29b. 4.

kuğu:n properly 'raven', but also used for other large black birds. S.i.a.m.l.g. w. minor phonetic changes, sometimes metaph. for 'greedy' and the like. L.-w. in Pe., *Doerfer* III 1480. **Türkü** VIII ff. **kuğu:nu:ğ ığacka: bami:ş** 'they tied a raven to a tree' *IrkB* 14; a.o. *do.* 54 **(yalvar-)**: **Uyğ.** VIII ff. Bud. **kuzğun** 'raven', usually in the Hend. **kuş kuzğun** 'birds and ravens', is fairly common *PP* 1, 4; 75, 3; 80, 4 **(ko:n-)**; *U III* 32, 5; *TT VI* 59: **Xak.** XI **kuzğu:n** *al-ğudāf* 'raven' *Kaş. I* 439 (prov.); a.o. *III* 240, 26: *KB* **kara kuzğun erdim** 'I was a black raven' 1098 (see **ça:l**); a.o. 365 **(tü:)**: XIII(?) *Tef.* **kuzğun** 'raven' 216: XIV *Muh. al-zāğ* 'rook, carrion crow' **kuzğu:n** *Mel.* 73, 3; *Rif.* 175: **Çağ.** XV ff. **kuzğun** (spelt) 'a large black raven' (or crow, *kulāğ*) also called **ğuŋ** *San.* 287r. 26 (quotn.); reverse entry 262v. 16: **Xwar.** XIV **kuzğun** 'raven' *Qutb* 147: **Kıp.** XIV **kuzğun** *naw' mina'l-ğurbān* 'a variety of crow', with a long bill and a long tail *Id.* 71: XV *al-ğurābu'l-aswad* 'black crow' **kuzğun** *Kav.* 62, 14; *Tuh.* 26b. 3 **(karğa:)**.

D **kazğanç** Dev. N. fr. **kazğan-**; survives only(?) in SW Az. **ğazanc**; Osm. **kazanç**; Tkm. **ğazanç** 'profit, gains, earnings'. **Türkü** VIII ff. **çığañ er oğlı: kazğançka: barmi:ş** 'a poor man's son went out to earn money' *IrkB* 30: **Uyğ.** VIII ff. Bud. (the common people . . .) **kazğanç tileyür** 'seek to earn money' *TT VI* 13; (or if he goes trading) **kazğançı ükliyür aşılur** 'his profits increase' (Hend.) *do.* 104; o.o. *PP* 12, 2 **(üze)**; 13, 1–2; 16, 4; *Kuan.* 77 **(kazğan-)**: **Xak.** XI **kazğanç** *al-kasb* 'earnings, profits' *Kaş. III* 386: *KB* **sarāy ol ajun kör bu kazğanç yéri** 'this world is a merchants' inn, a place for making profits' 1444: XIII(?) *Tef.* **kazğanç** (mis-spelt *karğanç*)**/kazanç** 'profits' 193, 201: XIV *Muh. al-kasb* **kazğa:nç** *Mel.* 85, 1; *Rif.* 191: **Çağ.**

xv ff. **kazanç/kazançlığ/kazğanç/kazğançlık** *taḥṣīl wa iktisāb* 'profit, gain, earnings' *San.* 273r. 26: **Kıp.** xiii *takassaba* 'to seek to earn' (**kazan-/**) **kazanc eyle-** *Hou.* 38, 16.

Dis. V. ĞZĞ-

E **kızğa:-** See **kırğa:-**.

D **kazğan-** basically 'to earn (wages by labour), to gain (profits by trade)', with some more general meanings; Refl. f. of ***kazğa:-**; morphologically this could be a Den. V. fr. ***kazığ** Dev. N. fr. **kaz-**, but the semantic connection is tenuous and it is more likely to be a very old V. in **-ğa:-**. Survives only(?) in SW Az., Tkm. **ğazan-**; Osm. **kazan-**. **Türkü** viii **kazğan-** is fairly common; (1) without an Object it seems to mean 'to strive for success'; e.g. (when I came to the throne I did not sleep by night or rest by day, together with Kül Tégin and the two *ṣaḍs*) **ölü: yétü: kazğantım ança: kazğanıp** 'I nearly worked myself to death; and so striving . . .' *I E* 27, *II E* 22; (2) governing **é:l**, with or without **törü:**, it means 'to strive to acquire', e.g. *I E* 9 (**1 é:l**); *II E* 36 (**yéged-**); (3) otherwise it means 'to acquire', e.g. **kaŋımız éçümiz kazğanmış boḍun atı: küsü: yok bolmazu:n** 'may the fame and reputation of the people whom my father and ancestors acquired not perish' *I E* 26, *II E* 22; a.o.o.: viii ff. Yen. **éliŋiz üçü:n kazğanu:** 'striving for success on behalf of your realm' *Mal.* 26, 4; **Él-çor éli:ŋe: kazğantım** 'I strove for the success of Él-çor's realm' *do.* 32, 8: **Uyğ.** viii ff. Bud. **kazğan-**, which is common, normally means 'to acquire, earn', e.g. **kaŋ kazğansar** 'if a father acquires (wealth)' *PP* 8, 3; **ağı barım kazğansar** 'if one acquires treasures and property' *do.* 12, 7; a.o. *do.* 14, 4; **yığmış kazğanmış** 'collected and acquired' *U II* 34, 13; **atamız kazğanmış tavarığ** 'the property acquired by our father' *U III* 81, 13; (Kuan-şi-im Bodhisattva) **ertiŋü üküş eḍğü kılınç kazğanç kazğanur** 'acquires (i.e. performs) very many good deeds' *Kuan.* 77; **al çeviş bilge bilig kazğanç ertiŋü üküş kazğanmış üçün** 'because he has acquired very many (clever) devices (Hend.) and (much) wisdom' *do.* 187–8: **O. Kır.** ix ff. (I went to the emperor of China and because of my manly virtues and toughness) **kazğandım** 'I acquired' (gold, silver, etc.) *Mal.* 11, 9; **xanıŋız yoklaya:r kadaşlarıŋız kazğanu:r** 'your *xan* rises in importance, your kinsmen gain (wealth)' *do.* 25, 6 (?so read, but the text is not reliable): **Xak.** xi **er tawa:r kazğandı:** 'the man acquired (*kasaba*) wealth' *Kaş. II* 249 (**kazğanu:r, kazğanma:k**; verse): *KB* (if a man takes my words for his companion) **kümüş kazğanur** 'he acquires silver' 189; (the sword holds the realm and) **boḍun kazğanur** 'acquires people' 2714; o.o. 3666, 3923: xiii(?) *At.* **kamuğ kazğanığlı ajun mālını** 'after acquiring all the wealth in the world' (he could not enjoy it) 273; *Tef.* **kazğan-/kaḍğan-/kazan-** 'to acquire' (wealth) 192–3; xiv *Muh. ḥaṣṣala* 'to acquire' **kazan-** *Rif.* 107 (MS. *karan-*); *al-taḥṣīl* **kazğanmak** (this must have been the translation, the edition has *korkutmak*) *Mel.* 36, 1; **kazanmak** *Rif.* 121 (MS. *karanmak*): **Çağ.** xv ff. **kazğan-** (spelt) *kasb wa taḥṣīl kardan*; also pronounced **kazan-** *San.* 273r. 3 (quotns.): **Kom.** xiv 'to acquire' **kazan-** *CCI*; **kazğan-** *CCG*; *Gr.*: **Kom.** xiii *takassaba* 'to seek to acquire' **kazan-** (MS. *karan-*) (and **kazanç eyle-**) *Hou.* 38, 16: xv *ḥaṣṣala* **kazan-** *Tuh.* 13b. 12.

D **kızğur-** Hap. leg.; Caus. f. of **kız-**, lit. 'to cause to blush'; cf. **kızğut, kızıl-**. **Xak.** xi **ol anı: bu: i:şta: kızğurdı:** 'he inflicted exemplary punishment on him (*nakala bihi*) for this act, and made him experience the evil consequences of it so that he should not do it again' *Kaş. II* 194 (**kızğurur, kızğurma:k**); a.o. 200, 22.

SD **kuzğır- (kuḍğır-)** Hap. leg.; Inchoative f. of **kuz- (kuḍ-)**; the word is clearly spelt **kuzğır-** and, as it is Kıp., this may be correct, but it is listed between **kaḍğur-** and **kurğır-**, so the original text should have had **kuḍğır-**. **Kıp.** xi **ka:r kuzğırdı:** (in the MS. the **-ğ-** has both *fatḥa* and *kasra*) 'the snow came in masses like flocks of birds' (*ṣā'ibi bi-ṭayrān*) *Kaş. II* 193 (**kuzğıra:r, kuzğırma:k**).

Tris. V. ĞZĞ-

D **kızğutlan-** Hap. leg.; Refl. Den. V. fr. **kızğut**. **Xak.** xi **er i:şti:n kızğutlandı:** 'the man was deterred (*imtana'a*) from the act, when he realized the evil consequences of it and was put to shame (*iftaḍaḥa*) over it' *Kaş. II* 271 (**kızğutlanu:r, kızğutlanma:k**).

Dis. ĞZL

D **kızıl** Intrans. Dev. N./A. fr. **kız-**; 'red'. S.i.a.m.l.g.; l.-w. in Pe., etc., *Doerfer* III 1481. Cf. **2 a:l**. **Türkü** viii **kızıl kanım** 'my red blood' *T* 52: viii ff. **kızıl kaya:** 'a red rock' *IrkB* 51: **Uyğ.** viii ff. Bud. **kızıl sağızğan** 'the red magpie' (name of a star) *TT VI* 95: Civ. **kızıl orduluğ** 'having a red palace' *TT VII* 13, 34; **kızıl çından** 'red sandalwood' *H I* 91; a.o.o.: xiv *Chin.–Uyğ. Dict. ch'ih* 'red' (*Giles* 1,967) **kızıl** *Ligeti* 167: **Xak.** xi **kızıl** *al-aḥmar* 'red' of anything (prov., verse); **Kızıl** the name of a river in Kāşğar (verse) *Kaş. I* 394; *I* 40 (**2 eŋ**), a.o.o.: *KB* (in spring the trees adorn themselves with mauve, crimson, yellow, blue, and) **kızıl** 67; o.o. 120, 954, 2312 (**alçı:**), etc.: xiii(?) *At.* 26 (**2 eŋ**); *Tef.* **kızıl** 'red' 207: xiv *Muh. aḥmaru'l-ṣa'r* 'red-haired' **kızıl saç** *Mel.* 46, 5; *Rif.* 139; o.o. 68, 2–6; 78, 1; 168; 181: **Çağ.** xv ff. **kızıl** (1) *surx* 'red'; (2) *āşkār wa ṣadid* 'manifest, intense'; (3) 'a kind of red bird'; (4) 'a kind of falcon' *San.* 296v. 9 (quotn.; followed by several phr. beginning with **kızıl**): **Xwar.** xiii(?) **ātaş kızıl** 'as red as fire' *Oğ.* 6; **kıp kızıl** 'deep red' *do.* 166: **Kom.** xiv 'bright red' **kızıl** *CCI*; *Gr.*: **Kıp.** xiii *al-aḥmar* **kızıl** *Hou.* 31, 2: xiv ditto; **kıp kızıl** *al-ṣadidu'l-ḥumra Id.* 71:

xv *fi ta'kīdi'l-ḥumra* **kıp kızıl** *Kav.* 5, 9; *aḥmar* **kızıl** *Tuh.* 68b. 3; a.o.o.

D **kızla:k** Hap. leg.; ?abbreviated Dim. f. of **kızıl**; 'reddish'. **Xak.** xi *Kaş. I* 473 (**köt**); n.m.e.

D **kızlık** Preliminary note. **Kızlık** *the A.N. of* **1 kı:z** *'virginity, the duties of a girl'*, etc. *s.i.m.m.l.g., but is not noted before Kıp.* xiv İd. *71; the A.N. of* **2 kı:z** *survived until recently in SW Osm. but has now been displaced by* **kıtlık**, *a modern word.*

D **kızlık** *A.N.* fr. **2 kı:z**; 'costliness, rarity', and the like. **Xak.** xi *KB* 564 (**2 kı:z**): xiii(?) *Tef.* **kızlık** 'famine, scarcity' 207: **Xwar.** xiii **kızlık** 'costliness' *'Ali* 48: xiv ditto *Qutb* 150: **Kıp.** xiii *al-ğalā* 'costliness' (opposite to 'cheapness' **uçuzlı:k**) **kızlı:k** *Hou.* 27, 3: xiv **kızlık** *al-ğalā* (also *al-ḥikāra* 'virginity') *İd.* 71: **Osm.** xiv ff. **kızlık** 'costliness, rarity, scarcity'; c.i.a.p. down to xviii *TTS I* 467; *II* 639; *III* 454; *IV* 520: xviii **kızlığ** ((1) Çağ. 'virginity'); (2) in *Rūmī, girānī* 'costliness, rarity' *San.* 296v. 7.

E **kozluğ** in **Uyğ.** viii ff. Bud. **telim kozluğ ükmeklerig** seems to be an error for **közlüg**, a P.N./A. fr. **2 kö:z** not recorded elsewhere; 'many heaps of burning embers' *TM IV* 253, 47 (the text is damaged at this point).

Dis. V. ĞZL-

D **kazıl-** Pass. f. of **kaz-**; 'to be dug'. S.i.a.m.l.g. **Xak.** xi **arık kazıldı:** 'the canal (etc.) was dug' (*ḥufira*) *Kaş. II* 135 (**kazılur, kazılma:k**): *KB* 6063 (**karım**): **Çağ.** xv ff. **kazıl-** (spelt) *kanda şudan* 'to be dug' *San.* 273r. 2.

D **kızıl-** Pass. f. of **kız-**; n.o.a.b.; modern NE **kızıl-** is a Sec. f. of **kısıl-**. For meaning cf. **kızğut, kızğur-**. **Xak.** xi **er yazuktın kızıldı:** 'the man was given an exemplary punishment' (*nukila 'alā'l-racul*) and experienced the evil consequences of his offence *Kaş. II* 135 (**kızılur, kızılma:k**); a.o. 200, 20.

D **kazla:-** Hap. leg.; Den. V. fr. **1 ka:z**; like other Den. V.s fr. the names of animals used only in the Ger. in **-u:**, 'like a swan('s neck)'. **Xak.** xi **ivrik başı: kazlayu:** 'the ewer (Pe. l.-w.) with its neck vertical (*muntaṣib*) like a swan's' *Kaş. I* 100, 6; n.m.e.

D **kazlın-** Hap. leg.; Refl. f. of **kazıl-**, and practically syn. w. it. **Xak.** xi **yé:r kazlındı:** 'the ground was broken up (*inxaraqat*, MS.? *inḥazaqat*) and holes (*ḥufar*) formed in it' *Kaş. II* 251 (**kazlınu:r, kazlınma:k**).

D **1 kızlan-** Refl. Den. V. fr. **1 kı:z**; survives in SW Osm. for 'to be shy, modest, delicate like a girl'. **Xak.** xi **ol anı: kızlandı:** *tabannāhā ay ittaxaḍahā bint* 'he adopted her' *Kaş. II* 251 (**kızlanu:r, kızlanma:k**); same phr. translated 'he reckoned the girl as one of his daughters' *III* 198, 14.

D **2 kızlan-** Hap. leg.; Refl. Den. V. fr. **2 kı:z. Xak.** xi **ol bu: atığ kızlandı:** 'he reckoned that this horse was expensive' (*ğālī*) *Kaş. II* 251 (followed by **1 kızlan-**).

D **kızlaş-** Hap. leg.; Recip. Den. V. fr. **1 kı:z**; prob. used only in Ger. in **-u:. Xak.** xi **ol menıŋ birle: ok attı: kızlaşu:** 'he had an archery competition with me, making the stake a slave girl' (*wa ca'ala'l-xaṭar baynanā'l-cāriya*) *Kaş. II* 221 (**kızlaşu:r, kızlaşma:k**).

Tris. ĞZL

D **kızla:muk** Den. N. (pejorative) fr. **kızıl**; 'measles'. The **-l-** was elided at an early date. Survives as **kızamık** or the like in SC Uzb.; NW Kaz., Kumyk; SW Osm., Tkm.; most other languages use **kızılça** in this sense, but SE Türki **kızıl (ağrığı)**, and the NE languages the Russian l.-w. *kor'*. **Uyğ.** viii ff. Civ. **kızamuk ünüp karını ötmeser** 'if a man develops measles and becomes constipated' *TT VII* 22, 16: **Xak.** xi **kızla:muk** *al-ḥaṣba wa buṭūr miṭluhā* 'measles and similar eruptions' *Kaş. I* 528: **Çağ.** xv ff. **kızamuk** *'illat-i ḥaṣba San.* 296v. 4.

D **kızılsığ** Hap. leg.; Simulative Den. N./A. fr. **kızıl** 'reddish'. **Türkü** viii *Toyok* 15–16 (*ETY II* 58; **ün-**).

Tris. ĞZM

S **kıza:muk** See **kızla:muk**.

Dis. ĞZN

S **kazan** See **kağa:n.**

S **kazın** See **kağın.**

F **kaznak** 'treasury'; the Ar. word *xazīna* seems to have become *kaznak* or the like in some Middle Iranian language, fr. which it was borrowed by Turkish. N.o.a.b., but l.-w. in Pe., etc., *Doerfer* III 1485; the original Ar. word was also an early l.-w. in Turkish, the first occurrence being in Xak. xii(?) *KBVP* 13, 51. **Uyğ.** viii ff. Bud. **kaznakka** (transcribed *kıznakka*) **kirip** (a thief) 'entering the treasury' *U II* 76, 2: xiv *Chin.–Uyğ. Dict. k'u* 'treasury, storehouse' (*Giles* 6,279) **kaznak** *Ligeti* 165: **Xak.** xi *KB* **açtı ağı kaznakı** 'he opened the treasury' (and distributed alms) 1034; (if a skilled Secretary watches the incomings and outgoings) **kaznak tolur** 'the treasury fills' 5913: xiii(?) *Tef.* **kaŋnak(k)a** (*sic*) **kirgil** 192.

D **kazŋuk** See **kazğuk.**

Dis. V. ĞZN-

D **kazın-** Refl. f. of **kaz-**; s.i.s.m.l., usually as a Pass. **Xak.** xi **(ol) ö:zine kuduğ kazındı;** 'he made it his business to dig (*ḥafr*) a well for himself', also for 'to pretend (to dig)' *Kaş. II* 155 **(kazınu:r, kazınma:k).**

V[U(D) **kozan-** (**koza:n-**) Hap. leg.; no obvious etymology, prob. a mere jingle with

bezen-. Xak. XI **ura:ğut bezendı: kozandı:** 'the woman adorned and ornamented herself' (*tabarracat . . . wa tazayyanat*) *Kaş. II* 155 (**koza:nur, kozanma:k**).

Tris. ĞZN

D **kazındı:** Pass. Dev. N./A. fr. **kazın-**; survives with same meaning in SW Osm. **Xak.** XI **kazındı: topra:k** *nabīṭatu'l-turāb* 'soil that has been dug out and heaped up' *Kaş. I* 449.

PUD **kazıŋku:** Hap. leg.; this word shares a separate section with **karaŋğu:** and final **-ğu:** might have been expected; if so, Dev. N./A. fr. **kazın-**, but the semantic connection is nebulous. **Xak.** XI **yıp kazıŋku: boldı:** 'the string was knotted (*in'aqada*) and very much tangled' (*iltawā*) so that it could not be disentangled (*yanşariḥ*) *Kaş. III* 388.

Dis. ĞZR

D **kızrak** Comparative f. in **-rak** of **2 kı:z**; n.o.a.b. **Xak.** XI *KB* **tirilikte kızrak bütün çın kişi** 'one who is the rarest of living creatures, an honest, upright man' 1724: XIII(?) *At.* 444 (**2 kı:z**).

Dis. V. ĞZR

D **kızar-** 'to be, or become, red'; obviously connected w. **kız-**; prob. Intrans. Den. V. fr. a homophonous N. ***kız** different fr. **1** and **2 kız**. S.i.a.m.l.g. **Xak.** XI **kızardı: ne:ŋ** 'the thing was, or became, red' (*iḥmarra*) *Kaş. II* 77 (**kızarur, kızarma:k**); 'verbs ending in **-r-** fall into three classes; (1) there is a N./A. (*ism*) and the verb is compounded (*rukiba*) from it, e.g. **to:n kızardı:** "the garment was red" (*aḥmarra*), the origin is **kızıl erdi:** *ṣāra aḥmar*, the *lām* and *hamza* were elided, and it became a genuine (*maḥḍ*) verb' *II* 163, 14: **Çağ.** XV ff. **kızar-** *surx şudan* 'to be, or become, red' *San.* 295v. 15 (quotns.): **Xwar.** XIV ditto *Qutb* 149: **Kom.** XIV 'to glow with heat' **kızar-** *CCG*; *Gr.*: **Kıp.** XIV **kızar-** *iḥmarra Id.* 71: XV ditto *Kav.* 5, 13; *ḥammara* **kızar-** *Tuh.* 13b. 5; a.o.o.

D **kızart-** Caus. f. of **kızar-**; s.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (the lords of hell beating them) **kızartmış t[emir]lig bergen** 'with red hot iron rods' *TT IV*, p. 18, note B 7, 7: **Xak.** XI **ol kızarttı: ne:ŋni:** *ḥammara'l-şay'* 'he made the thing red' *Kaş. III* 431 (**kızartur, kızartma:k**): *KB* (when the rulers are not wicked) **isiz ol élde sevinçin kızartmaz meŋiz** 'they do not make the wicked man's face glow with pleasure in that realm' (or 'the wicked man does not make his own face glow . . .') 892; o.o. 1287, 2185, 2384: **Çağ.** XV ff. **kızart-** (spelt) *surx kardan* 'to make red' *San.* 295v. 27 (quotn.): **Xwar.** XIV ditto *Qutb* 149.

Dis. V. ĞZŞ-

D **kazış-** Co-op. f. of **kaz-**; s.i.s.m.l. **Xak.** XI **ol maŋa: yé:r kazışdı:** 'he helped me to dig (*fī ḥafr*) the ground' (or something else); also for competing *Kaş. II* 100 (**kazışu:r, kazışma:k**): **Çağ.** XV ff. **kazış-** (spelt) *bā-ham kandan* 'to dig together' *San.* 273r. 2.

INITIAL POST-PALATAL PLOSIVES

Preliminary note. *As pointed out in* Studies, *pp. 131, etc. there is good evidence that, although in Türkü there was only one, unvoiced, Post-palatal initial, and the position was prob. the same in Uyğ. and Xak., in an earlier stage of the language both voiced and unvoiced Post-palatal initials existed. Where such evidence exists regarding a particular word,* **(g-)** *is added after the heading.*

Mon. GE

***ké: (g-)** 'back, behind', and the like; not noted in the unsuffixed form but see **ké:dın, ké:n, ké:rü:**.

kü: 'rumour; fame, reputation', and the like. Fairly common down to XI both by itself and in Hend., but survives only in NC Kır. **kü:**; syn. w. **ça:v**, q.v. The theory in *TT X*, p. 29, note 440 that this is a l.-w. fr. Chinese *hao* 'mark, designation; to call out' (*Giles* 3,884; Middle Chinese *yau*) is unconvincing. **Türkü** VIII **taşra: yorıyu:r téyen kü eşidip** 'hearing the rumour that he had marched out' *I E* 12; (because he fought so much against the Chinese and displayed toughness and manly virtues) **kü: bunça: tutdı:** 'he acquired so great a reputation' *Ix.* 12; o.o. *I E* 25, *II E* 21 (**1 a:t**); *II E* 22, 36: **Uyğ.** IX **küm soru:ğum** 'my fame and reputation' *Suci* 4: VIII ff. Man.-A **küsin** 'his reputation' *M I* 21, 1 (ii); a.o. *do.* 26, 27–8 (**1 a:t**): Bud. **ol eḍgü kü at tört buluṇda yaḍılтı** 'that good reputation was spread in all quarters of the world' *PP* 7, 1–2; o.o. *Hüen-ts.* 156 (**keliğ**), etc.: Civ. **atıŋ küŋ** *TT I* 43; 156: **Xak.** XI **kü:** *al-ṣīt bayna'l-nās* 'fame among the people'; hence one says **kü:lüg bilge:** 'a famous sage' *Kaş. III* 212: *KB* **küsi çavı** 'his fame and reputation' 87, 102, 458, 1711, etc.

Mon. V. GE-

VU **kü:-** pec. to Uyğ. and used only in Hend. w. **közeḍ-**, usually in the phr. **küyü közeḍü tut-** 'to protect and keep', but apparently the basis of **3 kü:g**, q.v. **Uyğ.** VIII ff. Man. **kop aḍa tuḍadın yarın keçe küyü közeḍü tutmakları bolzun** 'may they be protected and kept from all dangers (Hend.) early and late' *M III* 36, 4–6 (iii) (*I* 31 4–6 (i)); a.o. *TT IX* 55: Bud. **küyü közeḍü**, usually w. **tut-** is common *U IV* 36, 81–3 (**açın-**); o.o. *Suv.* 192, 20; 401, 8; 448, 5; 562, 7: *USp.* 60, 1b., 6–7; 106, 14; **öz etözin kümek közeḍmek** 'to protect (Hend.) his own body' *Tiş.* 50a. 1–2.

Mon. GB

kı:b (g-) originally 'mould, model' in a concrete sense, in Oğuz it early acquired the metaph. meaning 'likeness, resemblance', and with the Poss. Suff. **-ı: kıbı: (gıbı:)** came to be used as a Postposition meaning 'like'. As a N. n.o.a.b., but the Postposition survives in SW Az. **kimi**; Osm. **gibi** and in some other languages in altered forms like NW Kaz. **kébék/kük** (?for **kıbı ök**). Cf. **sa:n. Uyğ.** VIII ff. Bud. (later teachers must realise that you are) **yaŋ kıb yalŋuklarda üstünki kişi** 'supreme among men who are models and examples' *Hüen-ts.* 2110–11: **Xak.** XI **kı:b** 'a mould' (*qālib*) for anything; one says **kerpiç kı:bı:** 'a brick mould' *Kaş. III* 119 (and see Oğuz): XIII(?) *Tef.* **kıbı** (Bor. *kebi*) 'like' 168; **bigi** 'like' 100: **Çağ.** XV ff. **kıbı** an Adv. of Comparison meaning 'like, resembling' (*miṯl wa mānand*) placed after words *San.* 311v. 1 (quotn.); **bigin** *mānand do.* 148r. 10 (one Çağ., one *Rūmī* quotn.): **Oğuz** XI **kı:b** 'likeness, resemblance' (*al-miṯl wa'l-şibh*); hence one says **bu: er anıŋ kı:bı:** '*this* man is like him' *Kaş. III* 119 (but **yağmur kıbı:** 'like rain' *I* 272, 18; **kuşlar kıbı:** 'like birds' *I* 483, 22; **ıt kıbı:** 'like a dog' *III* 23, 2; **korum kıbı:** 'like boulders' *III* 61, 20 are all in Xak. verses): **Xwar.** XIII **kıbı** (?**gıbı**) and once **bigin** 'like' '*Alī* 47: XIV **kıbı** *Qutb* 97; **kıbın** *MN* 167; **bigin** *do.* 345: **Kom.** XIV **kıbı** 'like' *CCI, CCG*; *Gr.* 142 (quotns.): **Kıp.** XIV **kıb** (?; text *keb*) *al-qālib*; **kıbı:** *miṯl Id.* 78; *ḥarfu'l-taṣbīh* 'Adv. of comparison' **gıbı:** (*sic*) *Bul.* 16, 2: XV in a note on comparisons in Turkish it is said that there is no *ḥarf* for this purpose but N.s like **kıbı:/kıbık** are used *Kav.* 28, 9; a.o. *do.* 25, 1; *qālib* **keb** (*sic*) *Tuh.* 29b. 3; *ṣinf wa'l-nāzir wa'l-miṯl* 'sort, kind, likeness' (**teŋ** and) **kıbı** *Tuh.* 22a. 13; 'the indicators of comparison (*'alāmatu'l-taşbīh*) are (**oşar, Tkm. oxşar, menzer, teŋ** and) **kıbı** for what is near (*li'l-qarīb*) and **kıbık** for what is distant (*al-ba'īd*) *do.* 89a. 11–13: **Osm.** XIV ff. **bigi** 'like'; very common down to XVI *TTS I* 96; *II* 138; *III* 90; *IV* 101; **gibi** is not listed in *TTS*.

1 köp originally 'abundant, luxuriant', and the like. S.i.a.m.l.g. except SW for 'much, a great deal, many'. Although listed in *Red.* it became obsolete in Osm. in about XVI, and is described by *Sami* as **Çağ. Uyğ.** VIII ff. Man. (in the spring the trees become) **semiz öŋlüg yağlıg küçlüg köp beḍük** 'swelling, colourful, full of sap and vigour, luxuriant and large' *Wind.* 19–20: Civ. **urubumuz köp boltı anıŋ teg ök bağlarnıŋ köpi kaltı** 'our taxes (Ar. *rub'* 'quarter (share)') have become heavy, and like this most of the gardens have come to a standstill' (*USp.* 22, 49 ff. as revised in) Rahmeti (Arat), *Uygurca yazılar arasında*, Istanbul, 1957, lines 56 ff.: **Xak.** XI **köp ne:ŋ** 'anything luxuriant and abundant'; hence one says **köp saç** 'thick (*caṭal*) hair'; (in a prov.) **köp sögütke: kuş kona:r** 'the bird alights

on the willow-tree with luxuriant branches' (*al-multaffati'l-aġṣān*) *Kaş. I* 319; a.o. *II* 328, 17 (**terŋek**): *KB* (all this work) **baş ağrığ köp ol** 'is a severe headache' 421; **bu beglik işipe takı köp kılın** 'make yourself abundant-(ly helpful) in the affairs of this government also' 430; **köp altun kümüş** 'quantities of gold and silver' 1564a. (spurious verse): XIII(?) *At. Postscript* **köp élni körürbiz** 'we see many people' 511; *Tef.* **köp mäl** 'abundant wealth' 185: **Çağ.** XV ff. **köp** ('with **-p**') *çok* 'much, many' *Vel.* 326; **köp** (spelt) *bisyār* ditto *San.* 302r. 21 (quotn.): **Xwar.** XIII **köp** 'many' *'Ali* 49: XIII(?) ditto, common in *Oğ.*, 20, etc.: XIV ditto *Qutb* 100; *MN* 34, etc.; *Nahc.* 33, 11: **Kıp.** XIII *al-kaṯīr* 'abundant, much' **köp** (also **üküş**; **Tkm. te:lim, bo:l** (MS. *yo:l*)): XIV **köp** ('with **-p**') *al-kaṯīr*; **bu: köptür** *hādā kaṯīr*; also **çoktur** ('with **ç-**), **üküştür** and **delimdür** all *hādā kaṯīr Id.* 78: XV *kaṯīr* **köp(/şok/xayıl**, *sic*) *Tuh.* 30b. 3; *kaṯura* **(şok bol-/)köp bol-** *do.* 31b. 3: **Osm.** XIV to XVI **köp** 'many, much' in several texts *TTS I* 490; *II* 658.

2 köp Reduplicating Prefix see **kö:k**.

küp (**kü:p**) 'an earthenware jar or jug'. There seems to be good evidence both for **-ü:-** and **-p**. Survives only(?) in SW Az. **küpe**; Osm. **küp. Türkü** VIII ff. **iki: küp begni:** 'two jars of beer' *Tun. IV* 10 (*ETY II* 96): **Uyğ.** VIII ff. Civ. **yarım küp bor** 'half a jar of wine' *USp.* 32, 11; **bir küp küçi bor** 'one jar of Kucha wine' *do.* 35, 5 (third word uncertain, but certainly not 'strong' as *R.* suggests): **Xak.** XI **kü:b** (or **kü:p**?) *al-dann* 'earthenware jar' *Kaş. III* 119; *I* 154 **(açıt-)**; *III* 253 **(azı:-)**; 325 **(çıfı:la:-)** and three o.o. all spelt **küp** and translated *al-dann* or *al-ḫubb* 'large jar': *Muh.*(?) (under 'wine merchants' equipment') *al-xābiya* 'a large jar' **kü:b** *Rif.* 162 (only): **Tkm.** XIII *al-xābiya wa huwa'l-zīr* (same meaning) **küp** (*-b*) *Hou.* 17, 5: **Kıp.**(?) XIV **küp** ('with **-p**') *al-zīr Id.* 78: XV *zīr* **küp** (*-b*) *Tuh.* 18a. 8.

Mon. V. GB-

kev- (**g-**) 'to chew', with some extended meanings; survives only(?) in SW Osm. **gev-. Xak.** XI **er sö:züg kevdi:** 'the man was indistinct (*talaclaca*) in his speech'; its origin is the phr. **tançu:nı: kevdi:** 'he chewed (*lāka*) the gobbet of meat in his mouth but did not swallow it' (*lā yabtali'*) *Kaş. II* 16 **(keve:r, kevme:k)**; **küçi: kevdim** *awhantu quwwatahu* 'I weakened his strength' *I* 167, 10; **kü:çin keve:r** *yuḍa''ifuhu* 'it weakens him' *III* 288, 15.

köp- 'to swell, foam, boil over'. Not noted before XIV, but see **köpük**; survives in NE, SE, and NC Kır. **Kom.** XIV 'to swell' **köb-** *CCG*; *Gr.*: **Kıp.** XV *fāra* 'to boil over' **(taş-/) köp-** (*-b-*) *Tuh.* 28b. 1: **Osm.** XVI **köp-** 'to swell'; in one text *TTS II* 658.

Dis. GBE

kébe (**gebe**) See **kéber-**.

kibe: pec. to Kaş. **Oğuz.** XI **kibe:** *al-nadra mina'l-ayyām* 'a short period of time, a few days'; hence one says **kibe: boldı:** *maḍat burha mina'l-zamān* 'a (short) period of time passed' *Kaş. III* 217; a.o. *do.* **(büte:)**.

D kibi: See **ki:b**.

küpe: originally 'a small metal ring'; hence, by itself 'an earring' and in the phr. **küpe: yarık** one of the 'rings' making up chain-mail. An early l.-w. in Mong. (and thence Pe.) as *kühe*, see *Doerfer* I 346. Survives in NE Şor **kübe** 'a ring in harness'; NC Tara, Tob.; NW Kar. L. **kübe** 'chain-mail' *R II* 1517; SW Osm. **küpe** 'earring'. **Türkü** VIII ff. *Miran A.*8 (*ETY II* 64; **yarık**): **Xak.** XI **küpe:** *al-qurṭ* 'earring'; **küpe: yarık** *al-dir' mina'l-ḥadīd* 'an iron coat of mail' *Kaş. III* 217; a.o. *III* 15 **(yarık)**: XIV *Muh.* (after *al-cawşan* **ya:rık**) *al-zaradīya* 'a coat of mail' **kü:pe:** (*-b-*) **ya:rık** *Rif.* 173 (only); against *ḥalqatu'l-uḍn* 'earring' **ı:sırğa:** (not an ancient word) one MS. has **küpe:** in the margin *Mel.* 53, 9: **(Çağ.** XV ff. **köbe** 'fringe, edging' in *San.* 302v. 6 is a Mong. l.-w.; **kühe** the Mong. form occurs in the Çağ. translation of the *Muqaddimatu'l-Adab*, see *Doerfer*, op. cit.): **Kom.** XIV 'a coat of mail' **kübe** *CCI*; *Gr.*: **Kıp.** XIII (under 'military equipment') *al-zaradīya* **küpe:** (*-b-*) *Hou.* 13, 15; (under 'clothing') *al-ḥalaq wa'l-aṣnāf* 'rings, earrings' **küpe:** (*-b-*) **(/ışırğa:k)** *do.* 18, 1: XIV **küpe** (*-b-*) *al-qurṭ fi'l-uḍn* also used for *ṭiyābu'l-ḥarb* 'battle clothing' *Id.* 78: XV *al-zaradīya* **küpe** (*-b-*) *Tuh.* 18a. 5: **Osm.** XVIII **küpe** ('with **-p-**') in *Rūmī gūşwāra* 'earring' *San.* 302v. 8.

Dis. V. GBE-

kebi:- 'to become more or less dry, to dry partially' (Intrans.); usually of clothing(?). Survives as **keb-, kep-**, and the like in SE Türki, NC Kzx. and some NW languages. **Xak.** XI **to:n kebi:di:** *caffa a'ālī'l-ṭawb mina'l-balal wa ġayrihi ba'da'l-cafāf* 'the surface of the garment dried from the moisture (etc.) partially' *Kaş. III* 257 **(kebi:r, kebi:me:k)**.

***küve:-** See **küven-, küvenç, küve:z**.

kübi:- 'to quilt, oversew', and the like. Survives only(?) in NE Tob. **kübi-** 'to whip, oversew' *R II* 1519. **Xak.** XI **ol to:n kübi:di:** *ḍarraba'l-ṭawb taḍrība(n)* 'he quilted the garment' *Kaş. III* 257 **(kübi:r, kübi:me:k)**: **Kıp.** XIV **kübi-** *ḍarraba'l-ṭawba'l-mubaṭṭan* 'to quilt a lined garment' *Id.* 78.

Dis. GBC

küveç survives in SW Az. **küvec**; Osm. **güvec** 'a flat, shallow earthenware cooking pot'. The exact meaning in Xak. is obscure; as Brockelmann points out *al-nayrakī* is an error for *al-nayzakī* (*Dozy II* 631); the meaning is prob. 'a curb bit'. The connection between the two meanings is obscure. The spelling with **-w-** in *Kaş.* is deliberate, since it is under the

heading *fa'al mina'l-wāw*, but cf. **küveçlig**. The word may be foreign; cf. **kuzeç**. **Xak.** XI **küweç yüğü:n** *al-licāmu'l-nayzakī* (so read) 'a curb bit'(?) *Kaş. III* 163: **Xwar.** XIV **küveçnig** (so spelt) **ağzı açılmış erdi** 'the mouth of a cooking pot was open' (and a sparrow fell in it and died) *Nahc.* 193, 6; o.o. 28, 17; 29, 17.

VU?F **küvij** Hap. leg.; the **-j** suggests that it is a Sogdian l.-w. **Xak.** XI **küvij** ('with **-j**') *wasaṭ kull ṣacara bālīya* 'the interior of a rotten tree', for example a decaying willow; and one says **küvij turma:** 'a rotten (*al-fāsid*) radish' (etc.) when it has lost its taste *Kaş. I* 366.

?F **kevçi:** Hap. leg.; prob. a foreign unit of weight, but morphologically unlike Chinese. The *riṭl* varies widely from place to place, and its value here is unknown. **Xak.** XI **kevçi:** *mikyāl li-Kāşğar ilā Uyğūr* 'a Kāşğar unit of weight' used as far as the Uyğur (country); it contains ten *riṭl*s *Kaş. I* 417.

?F **köpçuk** survives in NC Kır. **köpçük** 'under-saddle horse-cloth'; Kzx. and NW Kk. **köpşik** 'pillow' Nog. ditto 'saddle-pad; nave of a wheel'. The obvious semantic connection w. **köpen, köpsün**, inexplicable by Turkish morphology, suggests that all three are l.-w.s. **Oğuz** XI **köpçük** *al-miṭara* 'under-saddle horse-cloth' *Kaş. I* 478.

Tris. GBC

D **küveçlig** Hap. leg.; P.N./A. fr. **küveç**. **Xak.** XI **kuveçlig kürl:me:s** *al-licām iḏā kāna nayzaki* (sic) *fa-inna'l-faras lā yacmaḥ wa lā yarmaḥ* 'when the bit is a curb(?) the horse does not run away or kick' *Kaş. III* 256, 4; n.m.e.

Dis. GBD

kebit 'shop'; a l.-w. as *kebid* in XIV Mong., see N. Poppe, *The Mongolian Monuments in ḥP'ags-pa Script*, Wiesbaden, 1957, p. 125, but not later. Survives in NE Tob. **kibit**; NW Kar. **kebit**; Kaz. **kibet** *R II* 1197, 1400, 1416; most modern languages use l.-w.s, generally Pe. *dukān*, for 'shop'. XIV *Chin.–Uyğ. Dict. p'u mien* 'shop' (*Giles* 9,493 7,886) **kebit** *Ligeti* 171: **Xak.** XI **kebit** *al-ḥānūt* 'a shop' *Kaş. I* 357: *KB* **kebit keḏ bezedim** 'I have ornamented my shop well' 5108: XIII(?) *Tef.* **kebüt** 'shop' 168: **Xwar.** XIV ditto *Nahc.* 267, 4: **Kom.** XIV ditto *CCI*; *Gr.*

?F **kövdöŋ (g-)** 'the trunk, that is the human body without its extremities', and, in the early period, more particularly 'a dead body'. Survives in NC Kır. **kö:dön** and in distorted form in NC Kzx. **kewde**; SW Uzb. **gavda**; NW Kk. **gewde/kewde**; Kaz. **gewde**; Nog. **kevde**; SW Az. **kövde**; Osm. **gövde** and perhaps Tkm. **gövre**. There is an obvious semantic connection with **kövre**, inexplicable by Turkish etymology, which suggests that both are l.-w.s. The evidence for **g-** is unusually strong. **Uyğ.** VIII ff. Bud. Sanskrit *uparatāni kaḍeparāṇi* (for *kalevarāṇi*) 'dead bodies' **ölmiş kövtöŋle:r erme:se:r** (*-t-* = *-d-*) *TT VIII D*.26; **ol tınlığlarnıŋ kövdöŋ etözi üze saçsar** 'if one makes a libation over the (dead) bodies of those mortals' *U II* 44, 39–40: **Xwar.** XIII (PU) **kövde** 'body' *'Ali* 55 **Kıp.** XIII (among 'parts of the body') *al-cuṯṯa* 'the trunk' (VU) **kewde:** (unvocalized) *Hou.* 21, 20.

Dis. V. GBD-

D **kebit-** Hap. leg.; Caus. f. of **kebi:-**. **Xak.** XI **yé:l to:nuğ kebitti:** 'the wind partially dried (*acaffa . . . ba'ḍa'l-cafāf*) the garment' *Kaş. II* 298 **(kebitü:r, kebitme:k)**.

D **köpe:ḏ-** Hap. leg.?; Intrans. Den. V. fr. **köp**. **Xak.** XI *KB* (his realm is well organized) **xazīna köpeḏür kutaḏur yılı** 'his treasures become abundant, and his years are divinely favoured' 2262.

D **kübit-** Hap. leg.; Caus. f. of **kübi:-**. **Xak.** XI **ol to:nın kübitti:** 'he gave orders for the quilting (*bi-taḍrīb*) of his garment' *Kaş. II* 298 **(kübitu:r, kubitme:k)**.

D **kevtür- (g-)** Hap. leg.; Caus. f. of **kev-**. **Xak.** XI **ol anıŋ kü:çin kevtürdi:** *kallafa man wahana quwwatahu* 'he made someone weaken his strength' *Kaş. II* 195 **(kevtürür, kevtürme:k)**.

Dis. GBG

kepek properly 'bran'; metaph. 'scurf, dandruff'. S.i.a.m.l.g. with minor phonetic changes. L.-w. in Pe., etc., *Doerfer* III 1615. Cf. **kavık**. **Xak.** XI **kepek** *al-nuxāla* 'bran': **kepek yinçü:** 'seed pearls': **kepek** *ḥazāzatu'l-ra's* 'scurf' *Kaş. I* 390; o.o. *II* 310 **(çılat-)**; *III* 93 **(yélpir-)**: 101 **(yélpiş-)**: XIV *Muh. al-nuxāla* **kepek** *Mel.* 64, 7 (so spelt); *Rif.* 163: **Kom.** XIV 'bran' **kebek** *CCI*; *Gr.* **Kıp.** XIV **kepek** *(-b-) al-nuxāla Id.* 78; *Bul.* 8, 8: XV ditto *Kav.* 63, 14; *Tuh.* 36b. 3.

VU **kevig** Hap. leg.; not to be connected, as *Atalay* suggested with 'Çağ'. **kevek** 'empty, hollow' *R II* 1201, which is the Pe. word *kāvak* used by Bābur. **Xak.** XI **kevig** (*vā'* unvocalized) 'with **-g'** *ğudrūfa'l-anf* 'the cartilage (?septum) of the nose' *Kaş. I* 391.

S? **kévük** See **2 küvük**.

köbek (g-) 'navel'; a purely Western (?Oğuz) word, not noted before XIII but prob. older. Survives only(?) in SW Az. **köbek**; Osm. **göbek**; Tkm. **gö:bek**. Cf. **kindik**. XIV *Muh. al-surra* 'navel' **köbe:k** *Mel.* 47, 15 (mis-spelt *köte:l*); *Rif.* 141: **Çağ.** XV ff. **göbek** (spelt) *nāf* 'navel' *San.* 302r. 27: **Tkm.** XIII *al-surra* **gö:bek (Kıp. kindik)** *Hou.* 21, 2: XIV **köbek** *al-surra Id.* 78: **Osm.** XV ff. **göbek** often noted in phr. *TTS I* 313; *II* 440; *III* 301; *IV* 345.

D **kü:blg** (*sic*, under *fā'il*) Hap. leg.; Dev. N. fr. **kübi:-**. **Xak.** XI **kü:big** *taḍribu'l-tawb* 'quilting a garment' *Kaş. I* 408.

D **köpük** Intrans. Dev. N. (Conc. N.) fr. **köp-**; 'froth, foam', and the like. S.i.a.m.l.g. w. minor phonetic changes; SW Az., Osm., Tkm. **köpük**. L.-w. *in Pe., etc., Doerfer* III 1656. **Türkü** VIII ff. (I am a camel stallion) **ürüŋ köpü:kü:mi:n saçarmen** 'I scatter my white froth' *IrkB* 20: **Uyğ.** VIII ff. Civ. (scatter pepper on the liver of a black goat, plunge it in the fire and) **köpikin alıp** 'take the froth from it' *H I* 35; a.o. *II* 12, 103: **Xak.** XI **köpük** *zabadu'l-mā'* 'foam on water': **köpük** *ṭufāḥatu'l-qidr* 'froth on a cooking pot' *Kaş. I* 390; a.o. *III* 135 (**kö:l**): **Çağ.** XV ff. **köpük** ('with **-p-**') 'the foam (*kafi*) which appears on the surface of water or oil'; in Ar. *zabad San.* 302v. 4: **Xwar.** XIV **köpük** 'foam' *Qutb* 100: **Kıp.** XIV **köpük** ('with **-p-**') *al-raġwa* 'foam' *Id.* 78; *Bul.* 8, 11 (misvocalized *köpek*): XV ditto *Tuh.* 17a. 2.

VU **1 küvük** n.o.a.b.; (VU) **mü:ş** is Çigil; this word is so described in *I*, but not *III*. **Çigil** XI **küvük mü:ş** *al-ḍaywan* 'a tom cat' *Kaş. I* 391; **küwük mü:ş** *al-ḍaywan III* 165.

VU **2 küvük** (**?küwük**) 'straw'; n.o.a.b.; except in *Kaş.* the first vowel is **-e-**; as in *Kaş.* this word follows **1 küvük** the **-ü-** can hardly be an error for **-e-** but might be an error for **-é-**; cf. **saman. Oğuz** XI **küwük** *al-tibn* 'straw' *Kaş. III* 165: XIV *Muh.*(?) *al-tibn* **ke:wük** (*waw* unvocalized) *Rif.* 181 (only): **Kıp.** XIII *al-tibn* **kewük** (unvocalized; also **şala:m** (Russian *soloma*); **Tkm. sa:ma:n**) *Hou.* 9, 14: XIV **kewük** *al-tibn Id.* 86; *Bul.* 7, 2.

D **kevge:k** (**g-**) Hap. leg.; Dev. N./A. (connoting Habitual Action) fr. **kev-**. **Xak.** XI **kevge:k** (MS. *kefge:k*) *al-altaġu'llaḍī yulaclic bi-kalamihi* 'a stammerer who is indistinct in his speech' *Kaş. II* 289.

D **kevgin** (**g-**) Hap. leg.; Pass. Dev. N./A. fr. **kev-**; lit. 'which is, or has to be, thoroughly chewed'. **Xak.** XI **kevgin aş** *ṭa'ām ġayr nāci'* 'indigestible food', opposite to **çivgin**, *wa kaḍālika'l-nabt* 'also a plant' *Kaş. I* 443.

Tris. GBG

D **kepeklig** P.N./A. fr. **kepek**; survives in SW Az., Osm. **kepekli** (of flour) 'mixed with bran'. **Xak.** XI (after **kepeklik**) and with **-g** 'an owner (of bran)'. *Kaş. I* 508.

D **kepeklik** Hap. leg.; A.N. (Conc. N.) fr. **kepek. Xak.** XI **kepeklik** 'a place where bran (*al-nuxāla*) is produced' *Kaş. I* 508.

Dis. GBL

kevel pec. to Xak. **Xak.** XI **kevel at** *al-farasu'l-rāyi'u'l-cawād* 'a well-bred fast horse' *Kaş. I* 395; a.o. *II* 133, 13: *KB* 5369 (**büktel**), 5803 (**1 arkun**).

F **ke:vli:** Hap. leg.; no doubt a l.-w., prob. Iranian (see **çо:vlı:**). **Gancākī** XI **ke:vli:** *fūhatu'l-nahr* 'the mouth of a canal' (or river) *Kaş. III* 442.

D **köplüg** Hap. leg.; dubious, if genuine, P.N./A. fr. **köp**; 'abundant'. The A.N. **köplük** is well authenticated. **Uyğ.** VIII ff. Man. *TT IX* 85 (**2 ağu:**): **(Xak.** XIII(?) *Tef.* **köplük** 'abundance' 185: **Xwar.** XIV **alarnıŋ köplükindin tépredi yér** 'the earth shook because they (the army) were so numerous' *Qutb* 100).

VU(D) **küvlük** Hap. leg.; prima facie a Den. N. in **-lük** or a Dev. N. in **-ük** but with no obvious etymology. **Xak.** XI **küvlük** 'a lump (*bunduqa*) of mud used as a missile' (*yurmā bihi*) either after being dried or before it *Kaş. I* 479.

Dis. V. GBL-

D **kevil-** (**g-**) Pass. f. of **kev-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **küçim küsünim kevilü tüketti** 'my strength (Hend.) has been completely undermined' *Hüen-ts.* 2071–2; a.o. *Suv.* 586, 21: **Xak.** XI **er kü:çi: kevildi:** 'the man's strength was weakened' (*da'ufat*) *Kaş. II* 137 (verse; no Aor. or Infin.); o.o. *I* 397, 8; *II* 13, 14 (same verse): **Kıp.** XIV **kewül-** *harima* 'to be, or become, decrepit' *Id.* 86.

D **kübül-** (**kübil-**) Hap. leg.; Pass. f. of **kübi:-**, perhaps misvocalized in MS. **Xak.** XI **anıŋ to:nı: kübüldi:** 'his garment was quilted' (*durriba . . . taḍriba*(*n*)) *Kaş. II* 120 (**kübülür, kübülme:k**).

Tris. GBL

?F **kepe:li:** 'butterfly'; except in some NE languages which use Mong. l.-w.s, the standard word for 'butterfly' in all Turkish languages, but in such a wide range of forms as to suggest that it is a l.-w. Survives as NE Alt., Leb., Tel. **köbölök** *R II* 1317: SE Türki **képilek** *BŞ* 523; **képile/képl:le** *Jarring* 170: NC Kır. **köpölök**; Kzx. **köbelek**: SC Uzb. **kapalak**: NW Kk. **gübelek**; Kaz. **kübelek**; Kumyk **gümelek/göbelek**; Nog. **küpelek**: SW Az. **kepenek**; Osm. **kelebek**; Tkm. **kebelek. Xak.** XI **kepe:li:** *al-farāşatu'llatī yaṭīr* 'butterfly' *Kaş. I* 448: XIII(?) *Tef.* **kebelek** 'butterfly' 168: XIV *Muh. al-farāş* **kele:bek** *Mel.* 74, 8; *Rif.* 177 (Ar. corrupt): **Çağ.** XV ff. **göpeleg** (so spelt) *kelebek Vel.* 362 (verse); **köpelek** (so spelt) 'an animal like a moth (*parwāna*) but bigger, with coloured wings, found in gardens' *San.* 302r. 28 (quotn.): **Kom.** XIV **köbelek** *CCG*; *Gr.*

Dis. GBN

F **kebin** See **kabın.**

?F **köben** (**?köpen**) prob. a l.-w., see **köpçuk**; survives in NE Leb. Sag. **köbön** 'feather bed' *R II* 1316; Khak. **köbe:** 'the lining of the skirt of a garment'; SW Az. **köbe** 'a felt rug' *R II* 1315. **Oğuz** XI **köben** 'a saddle-pad (*hils*) for a camel; and a pack-saddle (*al-barda'a*) or similar equipment for a pack-animal' *Kaş. I* 404.

D **küvenç** (**g-**) Dev. N. fr. **küven-**, q.v. for the development of meaning. N.o.a.b. **Uyğ.**

VIII ff. Bud. Sanskrit *icchā mānaśca vardhante* 'their desires and pride increase' **küsüşleri küvençleri yeme: ükliyür** *TT VIII E.2*; (in a list of vices) **küvenç** 'pride' *U II* 76, 14; 86, 32: **Xak.** XI *KB* **küvenç** is fairly common and is a virtue rather than a vice, 'legitimate pride, self-respect', and the like, 95, 123 (**avınç**), 937, 1038, 1424 (**uḍın-**), etc.: **Çağ.** XV ff. **güvenç** (spelt) *nāzış wa mufāxira* 'boasting, arrogance' *San.* 310r. 29 (quotn.): **Xwar.** XIV **küvenç** 'legitimate pride, joy' *Qutb* 104; *MN* 65: **Kıp.** XIV **küwenç** (a small *dāl* below the *kāf* perhaps indicates **g-**) *al-farah* 'joy, cheerfulness' *Id.* 86: **Osm.** XIV to XVI **güvenç** 'joy, pleasure'(?) *TTS II* 480; *III* 328.

Dis. V. GBN-

D **küven-** (**g-**) Refl. f. of ***küve:-** originally, in a pejorative sense 'to be proud, arrogant', a meaning still surviving in some languages; later in a laudatory sense 'to have legitimate pride, enjoy self-respect'; thence 'to be glad, rejoice'. In the last sense survives, with a change of vowel position, in SC Uzb. **kuvon-**; NW Kk., Kaz. **kuwan-**; Kumyk, Nog. **kuvan-**; SW Az. **küven-** means (1) 'to be proud, to boast'; (2) 'to rely on (someone *Dat.*)'; Osm. **güven-** (2), and (3) 'to be confident, to dare'. The evolution of (2) is obscure. **Uyğ.** VIII ff. Bud. Sanskrit *darpa* 'pride, arrogance' **küve:nmeki** *TT VIII D.*30; (he walks) **artukrak küvenip** 'very proudly' *X* 438: **Xak.** XI **ol meniŋ birle: küvendi:** *iftaxara bī* 'he boasted (in competition) with me' *Kaş. II* 157 (**küvenü:r, kuvenme:k**): *KB* (then the world . . .) **sevinip küvenip eḍipe bakıp** 'happy and proud and looking at its treasures' 81; (when chiefs are kind to the people . . . the latter) **küvenür özün** 'feel proud of themselves' 603; **küvenme bu kutka** 'do not boast of this divine favour' (it comes and goes) 694; o.o. 1332, 4090, 5212: XIII(?) *Tef. muḥtāl* 'cunning, deceitful' **küvengen** 187: XIV *Rbğ.* **küwengü nerse** 'a thing on which one can rely' (*sic*?) *R II* 1522: **Çağ.** XV ff. **kuwan-** (spelt) *faxr kardan wa mubāhāt kardan* 'to be proud, to boast' *San.* 291v. 1 (quotns.); **güwen-** (spelt) the same as **kuwan-** meaning *mufāxirat kardan* 'to be proud' *do.* 310r. 27: **Kıp.** XIV **kuwan-/kuvan-** 'to be happy, pleased', etc. *Qutb* 146–7; **küven-** 'to boast' *Nahc.* 373, 9; 376, 9: **Kıp.** XIV **küven-** (a small *dāl* below the *kāf* perhaps indicates **g-**) *fariḥa* 'to be happy, to rejoice' *Id.* 86: **Osm.** XIV to XVI **güven-** (1) 'to boast'; (2) 'to rejoice at (something *Dat.*)'; (3) 'to rely on (something *Dat.*)'; in four texts *TTS II* 480; *IV* 378.

Tris. GBN

D **küvençlig** (**g-**) P.N./A. fr. **küvenç**; n.o.a.b. **Uyğ.** VIII ff. Man. (to those blinded by the glare from) **küvençlig suv** 'the water of pride' *TT III* 55: Bud. Sanskrit *dṛpta* 'proud, arrogant' **küvençlig** *TT VIII D.*27; **bramanlar küvençlig bolurlar** 'the Brahmans become arrogant' *TT X* 474; **biligsiz küvençlig kılınçı artuk küçlüg erip** 'his ignorant, proud deeds being extremely strong' *TT VI* 72 (the loop of the **-l-** was inadvertently omitted and the word is transcribed *küvençeŋ*): **Xak.** XI *KB* **küvençlig tiriglik kötürdi özin** 'happy, self-confident life has taken itself off' 1073.

Dis. GBR

VU ?**F kövre:** (?**g-**) listed under **-R-** but obviously connected semantically with **kövdöŋ**, which suggests that both are l.-w.s. Survives in SW Tkm. **gövre** (see **kövdöŋ**). **Xak.** XI **kövre:** 'the body (*şabac*, MS. in error *şayx*) of any animal when it has died and the internal organs have disappeared, and the dried flesh remains on the bones' *Kaş. I* 422.

D **kevrek** (**g-**) Dev. N./A. fr. **kevre:-**; survives in NE Khak. **kibrek**; SW Osm. **gevrek** 'friable, fragile'. **Xak.** XI **kevrek ne:ŋ** 'any fragile (*rixw*) sort of tree like the castor oil plant, *Ricinus communis* (*al-xarwa'*), etc.', *Kaş. I* 479: **Kıp.** XIV **kewrek** (?, MS. *kewrük*) *al-baqsimāṭ* 'biscuit' *Id.* 86; *baqsimāṭu'l-rukab* 'ship's biscuit' **kewrek** *Bul.* 8, 16: **Osm.** XVIII **kewrek** (spelt) in *Rūmī, ṭurd wa şikanda* 'broken' *San.* 301v. 13.

VU **kevrik** Hap. leg.; the first *kāf* is unvocalized. **Xak.** XI **kevrik** *al-'arfac mina'l-şacar* 'a tree, the *Vitex agnus castus*' (so *Red.* for Osm.) *Kaş. I* 479.

D **köprüg** 'a bridge'; morphologically Dev. N. fr. **köpür-** but with no obvious semantic connection. S.i.a.m.l.g. with minor phonetic changes. A First Period l.-w. in Mong. as *ke'ürge* (*Studies*, p. 238); l.-w. in Pe., etc., *Doerfer* III 1623. **Uyğ.** VIII ff. Man. (to those blinded with the glare from the water of pride) **köni nomluğ köprügüg körkittiŋiz** (*sic*) 'you have shown the bridge of the true doctrine' *TT III* 55–6: Civ. *USp.* 15, 2 (**öŋdün**): XIV *Chin.–Uyğ. Dict. ch'iao* 'bridge' (*Giles* 1,398) **köprüg** *Ligeti* 175: **Xak.** XI **köprüg** *al-qanṭara* 'a large arched bridge' *Kaş. I* 478: XIII(?) *Tef.* **köprü** 'bridge' 185: XIV *Muh. al-qanṭara* **kö:prü:** *Mel.* 76, 16; *Rif.* 180: **Çağ.** XV ff. **köprük** (so spelt) *köprü Vel.* 362 (quotn.); ditto *pūl* 'bridge', in Ar. *qanṭara San.* 302r. 26 (quotn.): **Xwar.** XIV **köprüg/köprü** 'bridge' *Qutb* 100–2: **Kom.** XIV 'bridge' **köprü** *CCI*; *Gr.*: **Kıp.** XIII *al-cisr* 'bridge' **köpri:** (*-b-*) *Hou.* 6, 9: XIV **köprü:** ('with **-p-**') *al-cisr*, in **Tkm.** *al-qanṭara Id.* 78; *al-qanṭara wa'l-cisr* **köpri:** (*-b-*) *Bul.* 4, 4: XV *cisr wa qanṭara* **köpri** (*-b-*) *Tuh.* 11a. 10; *qanṭara* ditto 28b. 10.

küvrüg 'drum'; n.o.a.b.; an early l.-w. in Mong. as *ke'ürge/kö'ürge* (*Haenisch* 100–5)/*körge* (*Studies*, p. 239); this later became *keŋgerge* (*Kow.* 2447; *Haltod* 181). The earlier form was reborrowed in Çağ., see below, and the later in NE Tuv. Cf. **tümrüg**. **Türkü** VIII the word read **küvrügsi:** in *II W* 4 might contain this word misread, but this part of

the inscription is fragmentary: **Uyğ.** VIII ff. Bud. Sanskrit *ratir ghoṣa* 'a joyful noise' **küvrüg üni te:g yaŋkuluğ** 'resounding like the sound of a drum' *TT VIII G.*70; o.o. *PP* 31, 8 (**tokıt-**); *Suv.* 375, 9 (**ün**), etc.: XIV *Chin.–Uyğ. Dict. ku* 'drum' (*Giles* 6,241) **kürbüg** *Ligeti* 176: **Xak.** XI **küvrüg** *al-kūs wa'l-ṭablu'lladī yuḍrab* 'the kettle-drum and drum which are beaten' *Kaş. I* 479: *KB* **küvrügi birle** 'together with his drum' 1036 (cf. **kuya:ğ**): XIV *Muh.*(?) *al-kūs* **küvrüg** (*-f-*) *Rif.* 146 (only): **(Çağ.** XV ff. **kewürge** ('with **k- -g-**') *kūs-i şāhī* 'a royal kettle-drum' *Vel.* 349 (quotn.); **kewürge/küwürge** *kūs-i buzurg San.* 301 v. 12 (quotn.)): **Xwar.** XIV (PU) **küwrü** 'drum' *Quṭb* 103 (*körü*): **Kıp.** XIV *al-kūs wa'l-dabdaba* (mis-spelt *al-dabda*, 'drum') **küwrü:** *Bul.* 6, 8: **Osm.** XIV **küslar ke:vrügler** (*sic*) **çalıp** 'beating the drums'; in one text *TTS III* 440.

Dis. V. GBR-

D **kéber-** (**ğ-**) Intrans. Den. V. fr. **kebe:**. The latter word is first noted in Kıp. (see below) and survives in SW Osm. **gebe** 'pregnant'; Tkm. **gebe** 'swollen, inflated, a balloon'; it seems originally to have meant 'with a swollen stomach'. **Kéber-** survives in SW Az. **keber-** 'to exhale, die'; Osm. **geber-** 'to die' (of an animal or contemptuously of a human being); Tkm. **geber-/güber-** 'to be swollen, inflated'. *San.* describes it as the *Rūmī* form of **kabar-**; the words are syn., but it is unlikely that **kebe:, kéber-** are Sec. f.s of **kaba:, kabar-**. **Uyğ.** VIII ff. Bud. (of a corpse) **karını kéberip** 'its belly swells' *U III* 43, 24; *TT X* 548: **Kıp.** XIV **kebe:** *muntafixu'l-baṭn* 'with a swollen stomach'; hence **keberdi::** **kebermek** *al-nafxa* 'to be inflated' *Id.* 78: **Osm.** XVIII **keber-** (?**geber-**) *waram kardan* 'to swell', in Çağ. **kabar-** *San.* 300r. 8.

D **köpür-** Caus. f. of **köp-**, but practically syn. w. it; 'to froth, foam', and the like. S.i.a.m.l.g. except NE, SE. See **köt!-. Xak.** XI **eşiç köpürdi:** 'the cooking pot, etc. frothed (or foamed, *zabadat*)'; and one says **sü:t köpürdi:** 'the milk formed cream' (*tazabbadat*); also used of a man when he foams (*tazabbada*) *Kaş. II* 72 (**köpürür, köpürme:k**): **Çağ.** XV ff. **köpür-** ('with **-p-**') *kaf kardan āb wa dahan* 'of water or oil, to froth' *San.* 302r. 9 (quotn.): **Kıp.** XIV **köpür-** ('with **-p-**') *arğā* 'to foam, froth' *Id.* 78.

D **kevre:-** (**ğ-**) Den. V. fr. ***kever** Dev. N. fr. **kev-**; 'to be, or become weak'. Survives only(?) in SW Az. **küvre-** (*sic*) 'to become weak, brittle' *R II* 1524; Osm. **gevre-** 'to become dry and crisp'. **Xak.** XI **anıŋ kü:çi: kevre:di:** 'his strength weakened' (*wahanat*); also used of anything hard (*ṣulb*) when its strength weakens *Kaş. III* 282 (**kevre:r, kevre:me:k**); o.o. *I* 103, 1; *III* 41, 18: XIII(?) *Tef.* **kevre-** 'to become weak' 168.

D **köpürt-** Caus. f. of **köpür-**; s.i.s.m.l. **Xak.** XI **o:t eşiçni: köpürtti:** 'the fire made the cooking pot froth' (*azbadat*); also used when something makes the mouth or water foam *Kaş. III* 430 (**köpurtür, köpürtme:k**): *KB* (when a brave man sees the enemy) **köpirtir** (*sic*) **izig** 'he makes his steps froth' (i.e. raises the dust) 2382: **Çağ.** XV ff. **köpürt-** (spelt) is its (i.e. **köpür-**'s) Caus. f. *San.* 302r. 20.

D **kevret-** (**ğ-**) Hap. leg.?; Caus. f. of **kevre:-. Xak.** XI **ol anıŋ kü:çin kevretti:** 'he weakened (*awhana*) his strength' *Kaş. II* 334 (**kevretü:r, kevretme:k**; verse).

Tris. GBR

VU **kövürge:n** 'wild onion'; both forms pec. to *Kaş.*; the second occurrence, where the first *kāf* carries a *fatḥa*, is given as an example of a word in which **-ge:n** does not connote Habitual Action or the like. The Mong. syn. *kömel* (*Kow.* 2610, *Haltod* 231) cannot be borrowed direct from this word, but may be borrowed from an earlier form; alternatively both may be borrowed from a third language. Xak. XI **kövürge:n** *al-'unṣul wahwa'l-baṣalu'l-cabalī* 'the wild onion'; in **Oğuz kömürge:n** *Kaş. I* 522; a.o. 525, 24.

Dis. GBS

VU?F **köpsü:n** Hap. leg.; semantically connected with **köpçük** (q.v.), **köpen** and perhaps a l.-w. **Xak.** XI **köpsü:n** *al-ḥaşīya wa'l-firāşu'l-mawṭu'* 'a soft bolster or mattress' *Kaş. I* 437.

Dis. GBŞ

D **kevşek** (**ğ-**) Dev. N./A. fr. **kevşe:-**; 'soft' and the like, both lit., 'soft, limp', etc. and metaph. 'soft-hearted, mild, gentle'. Survives with some vocalic changes in NE Tel. **köpşek** *R II* 1315: NW Kaz. **küpşek** *R II* 1517: SW Az. **kövşek**; Osm. **gevşek**; Tkm. **govşak**, all meaning 'soft, friable, fragile'. **Uyğ.** VIII ff. Bud. **kéŋ kövşek [kılı]klığ** 'with an open-hearted, gentle character' *Hüen-ts.* 1901 (a.o.o. in note thereon); *Suv.* 619, 22 (**tokuluğ**): **Xak.** XI **kevşek ne:ŋ** 'anything distinguished by softness and limpness' (*līn wa futūr*) like a thin (*al-raqīq*) garment: **kevşek** (MS. *kövşek*) **et** 'tender (*fihi rixāwa*) meat': **kevşek** (MS. *kövşek*) **etme:k** 'bread the dough of which is (mixed) with superior yeast' (*xamīr ḥasan*) *Kaş. I* 479; a.o. *III* 287 (**kevşe:-**): **Osm.** XVIII **gevşek** in *Rūmī, narm wa sust* 'soft, gentle', etc. *San.* 301 v. 16; the word is also noted in several XV to XVIII texts, the *TTS* transcription *geŋşek* is no doubt an error for **geyşek** spelt *gegşek TTS I* 302; *II* 427; *III* 287; *IV* 332.

kevşeŋ Hap. leg.; unvocalized in the MS. and spelt *kfsng*, but placed under the cross-heading **-ş**; *Atalay III* 386, footnote says that it survives in the same meaning in NW Bashkir as **kefeŋ. Xak.** XI **kevşeŋ** the word for 'a gift of food' to someone who comes to stack the crop after the fields are cleared (*ḥaḍara'l-kuds ba'da'l-tanqiya*) *Kaş. III* 385.

Dis. V. GBŞ-

D **kübüş-** Hap. leg.; Co-op. f. of **kübl:-**; so spelt, perhaps in error, but cf. **kübül-**. **Xak.** XI **ol maŋa: to:n kübüşdi:** 'he helped me to quilt (*fī taḍrīb*) the garment'; also used for competing *Kaş. II* 88 (**kübüşü:r, kübüşme:k**).

D **kevşe:-** (**g-**) Den. V. fr. **keviş**, Dev. N. fr. **kev-** which survives in SW Osm. **geviş**; Tkm. **gevüş** 'chewing the cud'; with two quite different meanings (1) 'to chew the cud' (of a ruminant); (2) 'to become limp, soft', and the like. In the first meaning survives in (NE Tuv. see **kevşen-**); SE Türki **köşe-/köşi-** *Jarring* 178: NC Kır. **kepşe-**; Kzx. **küyse-**; SC Uzb. **kavşa-**: NW Kk. **güyse-**; Kaz. **küşe-**; Kumyk **güyşe-**; Nog. **küyze-**: SW Az. **kövşe-**; Tkm. **gevüşe-**; (Osm. uses the phr. **geviş getir-**); in the second only(?) in SW Osm. **gevşe-**; Tkm. **ğovşa-** (and **köşe-** 'to lie down, rest, be at ease'). **Xak.** XI **tevey ot kevşe:di:** 'the camel chewed (*ictarra*) the forage'; and one says **kurç ne:ŋ kevşe:di:** 'the hard thing became weak and soft' (*fatara . . . wa ṣāra raxw*); hence 'good leavened bread well baked and made with butter' is called **kevşek etme:k** *Kaş. III* 287 (**kevşe:r, kevşe:me:k**): **Çağ.** XV ff. **gewşe-** (spelt) *niẋxwār kardan* 'to chew the cud' *San.* 301 v. 1: **Kıp.** XIV **kewşe-** (of a camel, sheep, etc.) *ictarra*; one says **dewe: kewşer** 'the camel is chewing the cud' *Id.* 86: **Osm.** XV and XVI **gevşe-** 'to chew the cud' and **geyşe-** (spelt *gegşe-*, mistranscribed *geŋşe-*) 'to be soft' and the like; in several texts *TTS I* 302–7; *II* 427; *III* 292; *IV* 338; XVIII **gewşe-** (after Çağ.) and, in *Rūmī*, *narm wa sust ṣudan* 'to be soft, gentle', etc. *San.* 301 v. 1.

D **kevşet-** (**g-**) Caus. f. of **kevşe-**; s.i.s.m.l. in the first meaning of **kevşe:-** and in the second meaning in SW Osm. **gevşet-**; Tkm. **ğovşat-**. **Xak.** XI **ol katığ ne:ŋni: kevşetti:** 'he weakened the strength (*awhana'l-quwwa*) of the hard thing' (**kevşetu:r, kevşetme:k**); and one says **ol teveysin kevşetti:** 'he urged his camel to chew' (*'alā'l-ictirār*) with the same (Aor. and) Infin. *Kaş. II* 338.

D **kevşen-** (**g-**) Refl. f. of **kevşe:-**; s.i.s.m.l., including NE Tuv. **gegjen-** 'to chew the cud'. **Xak.** XI **tevey kevşendi:** 'the camel (or other animal) chewed the cud' (*ictarra*) *Kaş. II* 252 (**kevşenü:r, kevşenme:k**); o.o. 255, 16; 256, 20: **Kıp.** XV *ictarra* **kevşen-** *Tuh.* 6b. 10.

D **kevşeş-** (**g-**) Co-op. f. of **kevşe-**; survives in SW Tkm. **ğovşaş-** 'to begin to grow weak', and the like, **köşeş-** 'to rest, lie down together', and the like. **Xak.** XI **tevey ot kevşeşdi:** 'some of the camels chewed (the forage, *ictarra*) in the sight (*bi-ru'ya*) of the others' *Kaş. II* 351 (**kevşeşü:r, kevşeşme:k**).

Dis. V. GBY-

PUS **küfyen-** See (**küyfen-/**)**küymen-**.

Dis. GBZ

?F **kebe:z** 'cotton seed'; prob. like **bamuk** 'cotton', q.v., a l.-w. Survives in SE Türki **kebez/kevez** *Jarring* 168; NC Kır. **kebez**. **Uyğ.** VIII ff. Civ. (as I, Bay Temür, required) **kebez tarığu yér** 'land to plant cotton' *USp.* 2, 2–3; o.o. *do.* 70, 6 (**bütgür-**), etc.: **Xak.** XI **kebe:z** *zar'u'l-quṭn* 'cotton seed' *Kaş. I* 293 (**uruğla:-**); *I* 303 (**uruğlan-**); *quṭna* 'cotton' *I* 510 (**biliklik**); n.m.e.

VU **keviz** 'carpet, rug', and the like; survives, only(?) in NE Alt. **kebis** *R II* 1197; Khak. **kibis**; Tuv. **xevis**; the forms with rounded vowels are clearly Sec.; the original first vowel was prob. **-e-** and the rounded substitute **-ö-** rather than **-ü-**. **Xak.** XI **keviz** *al-zarbiya* 'a large carpet' *Kaş. I* 366 (the first vowel is *fatḥa*, not *kasra* as in the printed text); **köwüz** 'a large carpet, or any mattress or sofa (*firāş aw mihād*) woven of wool' *III* 164: **Kom.** XIV 'carpet' **köwüz** *CCI*; *Gr.*: **Kıp.** XIII *al-bisāṭ* 'carpet' **köwüz** (mis-spelt *kö:r*) *Hou.* 16, 21: XIV **kewüz** ditto *Id.* 86: XV ditto **köyüz** *Tuh.* 8a. 2.

D **küve:z** (**g-**) Dev. N./A. fr. ***küve:-**; 'proud, pride' (reprehensible or justified, see **küven-**). N.o.a.b. **Uyğ.** VIII ff. Bud. (in a list of Bodhisattvas) **vacır tumşuklığ kéŋ küvez** 'with a *vacra* beak, open-handed(?) and (rightly) proud' *U II* 60, 2 (i); a.o. *Suv.* 619, 23: **Xak.** XI **küve:z** *al-mutakabbir* 'proud' *Kaş. I* 411; **koḍğıl küvez** (*sic*) *utruki'l-kibr* 'lay aside pride' *II* 140, 9; o.o. *I* 252, 18; 325, 3: *KB* **kür küvez erdi** 'he was brave and (rightly) proud' 409; o.o. 1706 (**uluğsığ**), 2381, 4725.

Tris. GBZ

D **kebezlig** Hap. leg.; P.N./A. fr. **kebe:z**. **Xak.** XI (after) **kebezlik**), and when it is used as an Adj. (*tawṣifa*) one says **kebezlig er** 'a man who owns cotton' (*quṭn*) *Kaş. I* 507.

D **kebezlik** Hap. leg.; A.N. (Conc. N.) fr. **kebe:z**. **Xak.** XI **kebezlik** *al-maqṭana* 'a cotton plantation' *Kaş. I* 507.

küvezlik (**g-**) Hap. leg.; A. N. fr. **küve:z**. **Xak.** XI **küvezlik** 'insolence' (*al-baṭar*) *Kaş I* 507 (verse).

Tris. V. GBZ-

D **küvezlen-** (**g-**) Refl. Den. V. fr. **küve:z**; pec. to *KB*. **Xak.** XI *KB* (if fortune smiles on you) **küvezlenmegil** 'do not get proud' 1330; a.o. 5211.

Mon. GC

ké:ç (**gé:c**) 'late, lateness', and the like; homophonous w. **2 ké:ç-**, q.v. S.i.a.m.l.g.; SW Az. **kéc**; Osm. **geç**; Tkm. **gi:ç**. **Uyğ.** VIII ff. Bud. (months and years have passed and) **ür kéç boldı** 'a long time has elapsed' *Hüen-ts.* 25; o.o. *do.* 1990 (**abamuluğ**), 2040; *PP* 62, 1 (**öğlen-**); *U III* 82, 14: Civ. *TT VII* 27, 16 (**umay**): **Xak.** XI **ké:ç** *al-buṭ'* 'lateness, delay'; hence one says **ké:ç keldi:**

ahṭa'a fi'l-ḥuḍūr 'he was slow in coming' *Kaş. III* 121; **alım ké:ç kalsa:** 'if a debt remains (unpaid) for a long time' (*zamān ṭawīl*) *I* 294, 1: *KB* (when you go to bed at night) **kéç yat** 'go late' (and get up early) 1506; o.o. 556 (**uza:-**), 1553 (**uzu:n**), 1585: XIII(?) *Tef.* **kéç** 'late' 177: **Çağ.** XV ff. **géç** (spelt) **qurūn** *axşamdan soŋra géc waqt* 'the late evening' *Vel.* 355 (quotns.); **kéç** *dīr wa dir waqt* 'slow, late; a long time' *San.* 312r. 29; **kéç qurūn** 'evening' (*waqt-i şām*) and 'a long time' 312v. 4 (quotns.): **Kom.** XIV 'late' **keç/keçe** *CCI*; *Gr.*: **Kıp.** XV *but'* **keçrek** *Tuh.* 7a. 8; *amsā* 'to be evening' **keş** (*sic*) **bol-** *do.* 67a. 10; a.o.o.

1 köç (g-) 'migration' and the like; homophonous w. **köç-**, q.v. S.i.a.m.l.g.; SW Osm., Tkm. **göç**. L.-w. in Pe., etc., *Doerfer* III 1660. (**Uyğ.** VIII ff. Civ. see **2 köç**): **Xak.** XI **köç** *al-za'n wa'l-irtiḥāl* 'migration, emigration'; hence (*sic*) one says **sü: köçti:** 'the army marched off' (*irtaḥala*) *Kaş. I* 321: *KB* (a man who travels from one city to another) **köçin öŋdün ıdsa éter uz işi** (must mean) 'manages his affairs skilfully if he sends his heavy luggage (or his baggage train) ahead' 4814: **Çağ.** XV ff. **köc** ('with **-c**') *naql wa ḥarakat* 'migration' *San.* 303v. 11: **Xwar.** XIV **köç** 'migration' *Qutb* 100: **Kıp.** XIII (among the Proper Names) **kö:çbe:** *amīru'l-quṭl* 'the leader of the caravan' *Hou.* 29, 15 (and see **1 kü:ç**): XIV **köç** ('with **-ç**') 'migration (*al-za'n*) when the women are included' *Id.* 79; *al-raḥīl* 'migration' **köç** ('with **-ç**') *Bul.* 6, 6: **Osm.** XIV ff. **göç** 'migration', etc., by itself and in phr.; c.i.a.p. *TTS II* 441; *III* 301; *IV* 345.

VU **2 köç** 'an hour'; n.o.a.b. **Uyğ.** VIII ff. Civ. *TT VIII* P11, etc. (**1 karşı:**): **Xak.** XI **köç** *al-sā'a* 'an hour'; hence one says **bi:r köç küdgil** 'wait for an hour' *Kaş. I* 321.

1 kü:ç (gü:c) 'strength' in a physical or abstract sense, with some extended meanings; see Clauson 'The Concept of "Strength" in Turkish' in *Németh Armağanı*, Ankara, 1962. An early l.-w. in Mong. as *güçü(n)* (*Haenisch* 51), also in Pe., *Doerfer* III 1662. S.i.a.m.l.g.; SW Az. **küc**; Osm. **güç**, but **güc** . . . before vowels; Tkm. **güyç**. **Türkü** VIII **teŋri küç bértük üçün** 'because Heaven gave him strength' *I E* 11, *II E* 11; **el(l)ig yıl işig küçig bérmiş** 'for fifty years (the Türkü) gave their efforts (Hend.)' (to the Chinese) *I E* 8, *II E* 7–8; a.o.o. (**1 i:ş**): VIII ff. **teŋri: küçi:ŋe:** 'by strength (given) by Heaven' *IrkB* 17: Man. (the Five Gods are, *inter alia*) **küçi** 'the strength' (of everyone on earth) *Chuas.* 47: Yen. (you were a tough archer) **utsar küç ertiŋiz** 'you were strong in conquering' *Mal.* 28, 2; the word also occurs as an element in P.N.s: **Uyğ.** VIII *Şu. E* 5 (**bé:r-**): VIII ff. Man.-A **béş teŋri küçin** *M I* 16, 17; a.o.o.: Man. *TT III* 170 (**üstel-**); a.o.o.: Bud. **küç** is common, e.g. *PP* 37, 2 (**alaŋaḍ-**), and see **küsün**: Civ. **küçi yétmeser** 'if his strength is insufficient' *TT VII* 25, 18; a.o.o. *TT I* 64–5 (**artat-**): **Xak.** XI **kü:ç** *al-quwwa* 'strength': **kü:ç** *al-ẓulm* 'violence, oppression (prov.); hence *al-ẓālim* 'the violent, oppressive man' is called **küçemçi:**, and *al-qawwī* 'strong' **kü:çluğ** *Kaş. III* 120; about 20 o.o., nearly half spelt **küç**, usually before Suffs.; **Küç Tégin** P.N. *I* 413, 27: *KB* **küç** 'strength' is common, e.g. **yigitlik küçi** 'the strength of youth' 362; o.o. 247 (**üzül-**), 380, 600, 656, etc.—**küç kılğan** 'a violent, oppressive (man)' 848: XIII *At.* **küç emgek tegürme kişike** 'do not inflict violence or pain on people' 331; *Tef.* **küç** 'strength; violence, oppression' 190: XIV *Muh. al-quwwa* **gü:ç** *Mel.* 52, 3; *Rif.* 148 (*kü:c*): **Çağ.** XV ff. **küç** (with **k-**) (1) *zūr* 'strength, violence'; (2) *kār u bār wa muhimm* 'business, important affairs'; in this sense it cannot be used by itself, but only in the Hend. **iş küç** *San.* 303v. 10 (quotn.); a.o. 106v. 17 (**1 i:ş**): **Xwar.** XIV **küç** 'strength; force, violence' *Qutb* 105; *MN* 39; *Nahc.* 196, 17; 390, 1–2: **Kom.** XIV 'strength; work; compulsion' **küç** *CCI*, *CCG*; *Gr.* 157 (quotns.): **Kıp.** XIII (among the P.N.s) **Kü:çbi:** . . . *amīr qawwī* 'strong lord', it is an idiom (*luğa*) *Hou.* 29, 15 (and see **1 köç**): XIV **küç** *al-quwwa*; and one says **küç bérdi:** *naṣarahu qiwwāhu* 'he helped him with his efforts' *Id.* 79: XV *ṣa'b* 'difficult' (**ṣarp** and) **küş** (*sic*) *Tuh.* 22b. 2: **Osm.** XIV ff. **güç** 'strength' (once in XIV); 'violence, oppression'; common by itself and in phr. *TTS I* 335; *II* 470; *III* 301; *IV* 345.

?F **2 kü:ç** 'sesame seed'; prob. a l.-w. cognate to **künçit**, q.v., which is Tokharian. N.o.a.b. **Çigil** XI **kü:ç** *al-simsin* 'sesame seed'; hence 'sesame oil' (*duhnu'l-ḥall*) is called **kü:ç ya:ğı:**, and 'castor seed' (*ḥamlu'l-xarwa'*) is called **inge:k kü:çi:**: 'cow sesame-seed' because of its large size *Kaş. III* 121: **Xwar.** XIV **bir ağrı altun köp yaxşı durur yüz élli batman küçdin** 'one gold coin is better than 150 *batmans* of sesame seed'. Seyfi Serâyî, *Gülistan Tercümesi*, Ankara, 1954, p. 205, ll. 11–12; see E. N. Nadzhip, *Arkhaizmy v leksike tyurkoyazychnogo pamyatnika XIV v.*, '*Gulistan*' *Seyfa Sarai*, p. 84, where the word is misunderstood.

Mon. V. GC-

1 keç- (g-) both 'to pass away, elapse' (Intrans.), including 'to pass through (something *Abl.*)' and 'to cross, pass over' (something *Acc.*, Trans.). In the early period specifically for crossing rivers; contrast **1 a:ş-**. S.i.a.m.l.g. w. minor phonetic changes; in SW Az. **keç-**; Osm., Tkm. **geç-**. Cf. **1 öt-**. **Türkü** VIII **Yinçü: öğüz keçe:** 'crossing the Pearl River' *I S* 3–4, *II N* 3; a.o.o.: **Uyğ.** VIII **Selepe: keçe:** 'crossing the Selenga River' *Şu. E* 4; a.o.o.: VIII ff. Uyğ. Man. **kamağ yér suv keçgülük yaraşı** 'capable of crossing all lands and waters' *Wind.* 28–9: Bud. **anıŋ arasında bu sav takı keçmezken** 'meanwhile and before this story had reached (the public)' *Suv.* 623, 1–2; **Sındu öğüz suvin keçer erken** 'while crossing the Indus' *Hüen-ts.* 2021–2: **Xak.** XI **a:y kü:n keçti:** 'months and days passed' (*maḍā*); and one says **er su:v keçti:** 'the man crossed (*'abara*) the water'

(etc.); and one says **er keçti:** 'the man passed away' (*maḍā*), that is died (*māta*) *Kaş. II* 5 (**keçe:r, keçme:k**); *I* 80 (**ī a:ğ**); about 20 o.o., usually 'to cross' (Trans.), occasionally 'to pass' (Intrans.): *KB* **özüŋ terk keçer** 'you yourself quickly pass away' (from this dream-like world) 231; **yigitlik keçer** 'youth passes' 361; **negü teg keçer bu keciglī künüŋ** 'how does this passing day of yours pass?' 1583; o.o. 693, 954: XIII(?) *At.* **keçer yél keçer teg maza muddatı** 'the time for enjoyment passes as the wind passes' 194; 178 (**tüş-**) a.o.o.: *Tef.* **keç-** 'to pass, cross', etc. (Intrans. and Trans.) 177: XIV *Muh. 'abara* **ké:ç-** *Muh.* 28, 15 (**aş-** in text, **keç-** in margin *Rif.* 121); *al-'ubūr* **gé:çmeg** (*sic*) 13, 12; 35, 1; **geçme:k** 89, 120: **Çağ.** XV ff. **kéç-** (**-tı**, etc.; 'with **k-**') *geç-* in all its meanings *Vel.* 356; **kéc-** (spelt) *guḍaştan wa 'ubūr kardan* 'to pass, pass away; to cross' *San.* 312r. 13 (quotn.; the spelling due to confusion with **2 ké:ç-**): **Xwar.** XIII **keç-** (**?geç-**) 'to cross' *'Ali* 33: XIII(?) ditto *Oğ.* 206: XIV **keçigli** 'past' (year) *Qutb* 92; **kéç-** 'to pass; to cross' *do.* 95; ditto, and w. *Abl.* 'to renounce' *MN* 37, etc.; **keçken tün** 'last night' *Nahc.* 426, 14: **Kom.** XIV 'to pass, pass through' **keç-** *CCI, CCG; Gr.* 135 (quotns.): **Kıp.** XIII *'abara* **keç-** *Hou.* 33, 17 (mis-spelt *köç-*); 37, 19 (*-c-*); *al-şahru'l-māḍī* 'last month' **keçke:n ay** *do.* 28, 9 (*-c-*): XIV **keç-** ('with **-ç-**') *'abara wa maḍā wa nafada* ('to pass through'), also pronounced **keş-** *Id.* 79; a.o. *do.* 14 (**aşnu:kı:**); *'abara* **keç-** (*-c-*) *Bul.* 62v.: XV **keş-** *'adā wa cāza* 'to cross' *Kav.* 9, 8; *cāza* **keş-** (and **aş-**) *Tuh.* 12a. 7; *'adā* ditto *do.* 25b. 13: **Osm.** XIV ff. **geç-** 'to pass on, pass into, pass over, surpass, pass one's life, renounce'; in a number of texts *TTS I* 295; *II* 419; *IV* 327.

2 ké:ç- (**gé:c-**) 'to be late' and the like; homophonous w. **ké:ç.** N.o.a.b., during the medieval period displaced by the Emphatic f. **keçik-**, which w. minor phonetic changes (SW Osm. **gecik-**) s.i.a.m.l.g. except NE. **Xak.** XI **er ké:çtı:** *abṭa'a'l-racul fī'l-amr* 'the man was slow about the business' *Kaş. III* 180 (**ké:çe:r, ké:çme:k**): *KB* (the moon's brightness disappears) **tuğar kéçe azın yana ok tolur** 'by degrees it rises later and later, and then becomes full again' 734: XIII(?) *At.* **isiz edgü işke yanut kéçmez ol** 'the requital for good and evil deeds is not slow in coming' 374; a.o. 180 (**1 öŋ**): XIV *Muh. abṭa'a* **gé:ç-** *Mel.* 21, 15 (only); *al-buṭ'* **gé:çmek** 35, 16; *Rif.* 121 (*ké:cmek*): **Kıp.** XIII *abṭa'a mina'l-buṭ'* **kéc-** *Hou.* 37, 19; **kec-** *do.* 38, 4: XIV **kec-** (**-dı:**) *abṭa'a* (and **kécik-** (**-dı:**) *tabaṭṭa'a* 'to be slow in doing something') *Id.* 79; *abṭa'a* **kec-** *Bul.* 28v.: (XV *abṭa'a* **kecik-** *Tuh.* 5a. 12; *ğāba* 'to be absent' and the like **kecik-** *do.* 26b. 13).

köç- (**g-**) 'to change one's abode, migrate'; with some extended meanings like 'to be nomadic', and metaph. 'to die' (i.e. migrate from this world to the next); homophonous w. **1 köç.** S.i.a.m.l.g.; SW Osm., Tkm. **göç-.** **Xak.** XI **sü: köçtı:** 'the army (etc.) marched off' (*raḥila*); the correct practice (*al-aşwab*) with the unvoiced consonants (*ḥurūfu'l-ṣalāba*) is to convert the **-d-** in the Perfect into **-t-** to facilitate the pronunciation; the unvoiced letters are **-p-, -ç-** and velar and post-palatal **-k-**; but there is this difference about these letters that the correct usage is to form the Caus. verb (*al-fi'lu'l-wācib*) with **-d-** because this is preferable (*acwad*) *Kaş. II* 5 (**köçe:r, köçme:k**; verse. It is only exceptional for this rule to be respected in the surviving MS. of *Kaş.*; for example the Perf. of **tık-** is shown as **tıkdı:**; it should be noted that **-t-** is not mentioned, although in this case the suffix is almost always **-tı:/-tı:**, and that **-s-** and **-ş** -are not described as unvoiced): *KB* 4814 (**uluş**), 6112 (**köçütçi:**): XIII(?) *At.* (this world is an inn) **tüşüp köçgülük** 'the man who lodges there must travel on' 177: XIV *Muh. raḥala* **gö:ç-** *Mel.* 26, 10; 32, 13 ff.; *Rif.* 109, 117 (*kö:c-*); *al-raḥīl* **gö:çmek** 36, 5; 122: **Çağ.** XV ff. **köc-** ('with **-c-**', *sic*) *küç kardan* 'to set out, migrate' *San.* 303r. 15 (quotn.): **Xwar.** XIV **köç-** (and, *metri gratia*, **köçe-**) 'to migrate' *Qutb* 100: **Kom.** XIV 'to migrate', and metaph. 'to die' **köç-** *CCG; Gr.* 149 (quotn.): **Kıp.** XIII *raḥala* **köç-** (so spelt) *Hou.* 37, 19: XIV **köç-** ('with **-ç-**') *za'ana* 'to set out, migrate' *Id.* 79; *sāfara bi-ma'nā rāḥa . . . wa akṭar mā yusta'mal fī raḥl* 'to travel, go'. usually in the sense of 'to migrate' (**safar et-/ ket-/**) **köç-** *Bul.* 47v. (the last six words follow the Turkish translation and are followed by **köçtı** (repeated); they prob. refer only to **köç-**): XV **köş-** (*sic*) *raḥala Kav.* 9, 8; *Tuh.* 17b. 4; **Osm.** XIV ff. **göç-** 'to depart, migrate'; metaph. 'to die'; c.i.a.p. *TTS I* 315; *II* 441; *III* 301; *IV* 346.

Dis. GCE

1 keçe: 'felt'; specifically Oğuz, survives only (*?*) in SW Az., Osm., Tkm. **keçe**; cf. **kıdız.** **Oğuz** XI **keçe:** *al-libd* 'felt' *Kaş. III* 219: XIV *Muh. Mel.* 78, note 2 (**edrim**); (*labābīdī* 'felt maker, or merchant' **keçeçi:** (*-c-, -c-*) *Rif.* 157): **Çağ.** XV ff. **kéçe** (so spelt) *namd* 'felt' *San.* 312v. 7: **Tkm.** *al-lubbād* 'saddle-felt' **keçe:** (so spelt; **Kıp. kiyiz**) *Hou.* 17, 4: XV ditto *Id.* 79: **Osm.** XVI **kéçe** (*sic*) in two Pe. dicts. *TTS IV* 520.

VU **2 kéçe:** Hap. leg.; the first vowel is unmarked and as this word follows **3 kéçe:** it is unlikely to be **-e-**, and more likely to be **-é-** or **-i-**. **Xak.** XI **kéçe:** 'a basket (*al-şarīca*) used to transport melons, cucumbers and the like' *Kaş. III* 220.

D **3 kéçe:** (**géce:**) Dev. N./A. fr. **2 ké:ç-**; in the earliest period used as an Adv. 'late in the evening', but soon after as a N. for 'the late evening', the period preceding **tün**, 'the night'. S.i.a.m.l.g. with some phonetic and semantic variations; e.g. in NE **keçe** means 'evening, in the evening, yesterday'; in NW Nog. 'evening' is **keş** (**ké:ç**) and 'night' **keşe** and **tün**; in SW 'evening' is Az., Osm. **axşam**; Tkm. **ağşam**; 'night' **kece, gece,**

gi:ce and 'yesterday' **dünen, dün, düyn.** **Türkü** VIII ff. **yarın kéçe:** 'early in the morning and late in the evening' *IrkB* 1, 2, 22: **Uyğ.** VIII (we fought) **kéçe: yaruk batar erikli:** 'in the evening as the light failed' *Şu. E* 1: VIII ff. Man. **yarın kéçe** *M III* 36, 5 (iii) (*I* 31, 4 (i)): Bud. **tünle kéçede** 'late at night' (in antithesis to **taŋda érte** 'early in the morning') *Hüen-ts.* 1964–5: Civ. **kayu kişi kéçe eḏğü körmeser** 'if a man does not see well when the light is failing' *H I* 33; (make a liniment and) **üç kéçe yakzun** 'run it in on three (successive) evenings' *do.* 41; **bir kéce taştın salkımka tegürüp ikinti kün** 'put it out in the cold one evening, and the next day . . .' *do.* 178; in *TT VII* 35 the times of day mentioned are **taŋda** 'at dawn', **kün ortuda** 'at midday' and **kéçe** 'in the evening'; a.o.o.: **Xak.** XI **kéçe:** *al-layl*, 'night'; (in a verse) **kéçe: turup yorır erdim** *qumtu asrī layla(n)* 'I got up at night and set out' *Kaş. III* 219: *KB* **kéçe yattı** 'late in the evening he went to bed' 489; o.o. 1506, 6016; (the secretary must be at the (king's) door) **keçe taŋda** 2731: XIII(?) *At.* 184 **érte:**): **Çağ.** XV ff. **geçe** (so spelt) *şab* 'night' *San.* 312v. 8: **Xwar.** XIII(?) **kırk kün kırk kéçe** (?**g-**) 'for forty days and nights' *Oğ.* 369; o.o. *do.* 18, 65: XIV **kéçe** 'night' *Qutb* 95: **Kom.** XIV 'night' **keçe** *CCI*; **kiçe** *CCG*; *Gr.* 135 (quotn.) **Kıp.** XIII ('night' **tün**; 'day' **kündüz**) *hāḏā'l-layl* 'to-night' **bu: ké:çe:** (spelt *faṭha yā*'); 'yesterday night' **tün ké:çe:**; 'to-morrow night' **kelge:n ké:çe:** *Hou.* 28, 19–20: XIV **kece:** ('with *-c-*') *al-masā*' 'evening' *Id.* 79: XV *al-masā*' **kece:** (*-c-*) *Kav.* 36, 13; *layl* **kece** (and **tün**) *Tuh.* 32a. 3: **Osm.** XIV ff. **gece** 'night' in several phr. *TTS I* 294; *III* 281–2; *IV* 325.

S **keçi:** See **eçkü:.**

F **küji** 'incense'; no doubt a l.-w., prob. Sogdian. L.-w. in Mong. as *küci* (*Kow.* 2619, *Haltod* 237). N.o.a.b., **Uyğ.** VIII ff. Chr. **altun zmuran küji** (so spelt) 'gold, myrrh, and incense' *U I* 6, 14–15: Bud. *U II* 40, 105–6 (**tütsüg**): Civ. **sarığ küji** 'yellow incense' *H I* 91; **yürüŋ küji . . . kara küji** 'white . . . and black incense' *do.* 111: XIV *Chin.–Uyğ. Dict. hsiang* 'incense' (*Giles* 4,256) **küji** *R II* 1513; *Ligeti* 179 (*küşi*).

Dis. V. GCE-

kiçi:- (**gici:-**) 'to itch'. This verb and/or the Co-op. f. **kiçiş-** s.i.a.m.l.g., but almost everywhere with back vowels, perhaps under the influence of **kıçı:** 'mustard'. The only modern forms with front vowels are NE Tuv. **kiji-**; SW Az. **kiciş-**; Tkm. **gi:ce-**; for Osm. *Sami* 1222 lists **giciş-** with the Dev. N. **gici/gicik**; *Red.* has the same entries with **kicik** as an alternative form, but in Rep. Turkish the accepted spellings are **gıcık** (and **gıcıkla-**). **Xak.** XI **etim kiçi:di:** 'my flesh itched' (*iḥtakka*); also used of any animal (*ḥaywān*) *Kaş. III* 259 (**kiçi:r, kiçi:me:k**): **Kom.** XIV 'to itch' **kiçi-** *CCG*; *Gr.* 142 (quotn.): **Kıp.** XIV **kicidi:** (*-c-*) *akalahu cismuhu* 'his body itched', and one says **eti: kicidi:** 'his flesh itched', and **elim kicir** 'my hand itches' *Id.* 79: XV *ğalā* 'to boil over; to be expensive' is translated **kayna-** 'to boil over'; **kız bol-** 'to be expensive' and **kici-**; there is no other evidence that either word had a meaning matching the other *Tuh.* 27a. 3.

D **küçe:-** (**güce:-**) Den. V. fr. **1 kü:ç**; 'to oppress, use violence towards (someone *Acc.*)'. N.o.a.b. **Türkü** VIII ff. Man. **küçedukinte ötrü** 'because of his violence' *M I* 5, 7: **Uyğ.** VIII ff. Bud. **küçeyü kunup** 'robbing with violence' *U II* 24, 9; o.o. *PP* 32, 5–6 (**élet-**); *Suv.* 219, 23–4: Civ. **kücemiş yolında** 'by violence' *USp.* 77, 13; a.o. *H II* 20, 2: **Xak.** XI **ol anıŋ tava:rın küçe:di:** *ẓalama mālahu* 'he took his property by force'; and one says ⟨**ol**⟩ **oğla:nığ küçe:di:** 'he copulated (*facara*) with the boy or female slave by force' (*ẓulma*(n)) *Kaş. III* 258 (**küçe:r, küçe:me:k**; verse): *KB* **küçemezmen** 'I will not force (you)' 3708; **küçeyü méni** 'using violence towards me' 3961; o.o. 4004, 6008: XIII(?) *At.* **özüŋ küçe** 'restrain yourself' 182; *Tef.* **küçe-** 'to use violence (towards)' 190: **Kom.** XIV 'to compel' **küçe-** *CCG*; *Gr.*: **Osm.** XV **güce-** 'to compel, force (someone)'; in two texts *TTS III* 321.

Dis. GCD

D **keçüt** See **keçig.**

D **köçüt** (**g-**) Active Conc. N. fr. **köç-**; lit. 'something which travels or migrates', in practice 'a caravan horse'. Survives in SC Uzb. **kücat** and see *Doerfer* III 1663. Cf. **köçütçi:, kölük.** **Xak.** XI **köçüt** (*cīm* unvocalized) *al-faras* 'a horse' *Kaş. I* 357; a.o. *II* 75 (**köçür-**): *KB* **köçüt teg bolur kut tübi ham tözi** 'the fundamental character (Hend.) of fortune is like that of a caravan horse' (i.e. it never stays long anywhere) 1704.

Dis. V. GCD-

D **1 keçit-** (**g-**) Hap. leg.; Caus. f. of **1 keç-**, cf. **keçtür-** and the normal form **keçür-**. **Xak.** XI **ol aŋar su:v keçitti:** 'he made him cross (*a'barahu*) the water' *Kaş. II* 300 (**keçitü:r, keçitme:k**; largely unvocalized).

D **2 kéçit-** (**g-**) Hap. leg.; Caus. f. of **2 ké:ç-**; cf. **ké:çür-** **Xak.** XI **ol i:şığ kéçitti:** (misvocalized *keçitti:*) *abṭa'a'l-amr* 'he delayed, or was slow about, the affair' *Kaş. II* 300 (**kéçitu:r, kéçitmek**; separated from **1 keçit-** by **küçet-** which confirms that the vowel was *kasra*).

D **kiçit-** (**g-**) Caus. f. of **kiçi:-**; s.i.s.m.l. with back vowels. **Xak.** XI **anıŋ udu:zı: kiçitti** 'his itch irritated him' (*aḥakkahu*) *Kaş. II* 300 (**kiçitu:r, kiçitme:k**).

D **küçet-** Preliminary note. *A V., which occurs several times in Uyğ. and has no Caus. meaning, has hitherto been transcribed* **küçet-**, *but this is clearly not the Caus. f. noted in Xak. and should be transcribed* **küçeḏ-.**

D **küçeḏ-** (**g-**) Trans. Den. V. fr. **1 kü:ç**; 'to grip, take firm hold of (someone *Acc.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT II* 16, 13–14 (**1 ağu:**); *do.* 17, 55 (**aşıl-**): Bud. (diseases caused by wind (or demoniacal possession?) begin in the summer season) **küzkü öḏte küçeḏür** 'in the autumn they grip (the sufferer)' *Suv.* 591, 13–14; a.o. *do.* 133, 19.

D **küçet-** (**g-**) Hap. leg.; Caus. f. of **küçe:-**. **Xak.** XI **ol anıŋ tava:rın küçetti:** 'he urged him to seize (*'alā ğaṣb*) his (a third party's) property' *Kaş. II* 300 (**küçetü:r, küçetme:k**).

D **keçtür-** (**g-**) Hap. leg.; Caus. f. of **1 keç-**; cf. **keçit-** and the normal form **keçür-**. **Xak.** XI **ol anı: suvdın keçtürdı:** 'he ordered him to cross (*bi-'ibāra min*) the water' *Kaş. II* 194 (**keçtürür, keçtürme:k**; the *Abl.*, translated *min*, seems to connote 'to pass by', rather than 'to pass over', which would require an *Acc.*).

Tris. GCD

D **köçütçi:** (**g-**) N.Ag. fr. **köçüt**; 'the man who leads, or drives, the horses in a caravan'; pec. to *KB*. **Xak.** XI *KB* (take what you need for the day which is passing) **köçütçi kelirke étigig kılın** 'make your preparations for the coming of (death) who will drive your horse (to the next world)' 3788; **özüŋ köçgü atıŋ seniŋ köçgün ol, köçütçi ölüm kelgü äxir kün ol** 'you yourself will migrate (to the next world), your reputation (**1 a:t**, pun with **2 at** 'horse') is transitory; death will come to drive your horse (to the next world); that will be the Last Day' 6112.

Dis. GCG

D **keçig** (**g-**) Dev. N. fr. **1 keç-**; lit. 'crossing place, ford'; metaph. 'access, way round', and the like. S.i.a.m.l.g. with minor phonetic changes except SW Az. **keçid**, Osm., Tkm. **geçit**, which are survivals of a cognate Dev. N. in **-üt** which is first noted in the medieval period, see also *Doerfer* III 1621. **Uyğ.** VIII ff. Bud. **ıntın kıdığnıŋ keçgülek** (*sic?*) **keçügi** (*sic?*) **erür** 'it is the ford which must be crossed to the other bank' (i.e. Nirvana) *Hüen-ts.*, p. 23, note 1810, 3: **Xak. keçig** *al-ma'bar* 'a ford' *Kaş. I* 390 (prov.): *KB* **kamuğ beg beḏükke meniŋdin keçig** 'access to all *beg*s and great men is through me' 674; **ölümdin kaçığlı keçig bulmadı** 'he found no way round to escape death' 4837; o.o. 249 (**ütül-**), 4042 (**oŋar-**), 5208: (**Çağ.** XV ff. **kéçit** *ma'bar-i āb* 'ford' *San.* 312v. 8A (quotn.)): **Kıp.** XIII *al-maxāḍa* 'ford' **ke:çi:** (*-c-*); (**Tkm. ke:çü:t** (*-c-*)) *Hou.* 6, 20: (XIV **keçüt** *al-maxāḍa* . . . **kéçit** (?MS. *kicit*) ditto *Id.* 79; ditto **keçüt** (*-c-*) *Bul.* 4, 15).

kiçig 'small', with some extended meanings like 'puppy'. S.i.a.m.l.g. with some phonetic changes; SW Osm. alone has the form **küçük**; this and the medieval forms with rounded vowels are obviously somehow connected with the syn. Pe. word *kūçak*; it is prob. that the resemblance is purely fortuitous and that Osm., etc. **küçük** is a Pe. l.-w.; the final **-k** is hard to explain in any other way. See *Doerfer* III 1620, 1664. **Türkü** VIII **kiçig atlığ** ?'having as a name in childhood' *II E* 41 (damaged); o.o. *I S* 3, etc. (**teg-**): VIII ff. **kiçig dıntar** 'the young Hearer' *IrkB Postscript*: Man. (all mortals) **uluğka kiçigke tegi** 'from great to small' *Chuas.* 86–7; **kiçig baçağ erti** 'it was the lesser fast' *TT II* 8, 62; *M III* 38, 5 (ii): **Uyğ.** VIII ff. (Man. **kiçigk[iye]m** 'my little one' *M II* 8, 13 (ii)): Bud. (I am a delicately brought up) **kenç kiçig** 'young woman' *U III* 82, 17; **evindeki ulug kiçigke** 'to the great and small in his house' *PP* 67, 7–8; o.o. *Kuan.* 122; *TT V* 8, 54, etc.: Civ. (major (**uluğ**) undertakings . . .) **kiçig iş küḏükler** 'minor undertakings' *TT I* 73; in the calendar texts *TT VII* 4 and 5 there is constant mention of **uluğ** and **kiçig ay** ('month'); a.o.o.: **Xak.** XI **kiçig** 'small' (*al-ṣaġīr*) of anything *Kaş. I* 390; **kiçigde** *fī ṣiġārihi* in 'childhood' *II* 268, 20; *III* 87, 26; about 8 o.o. translated *ṣaġīr* or *xasīs*, 'paltry': *KB* **kiçig oğlanığ** 'a small boy' 293; **uluğka kiçigke** 500; o.o. 611, 707 (**basıt-**), 1493 (**ögret-**), 4042 (**oŋar-**), etc.: XIII(?) *At.* **uluğka kiçigke** 356; *Tef.* **kiçig** 'small; childhood' 181: XIV *Muh. al-ṣaġīr* (opposite to 'great' **uluğ**) **gi:çi:/gi:çi:g** (*sic*) *Mel.* 55, 13; *Rif.* 153 (*ki:ci:*); 'small boat' **kiçi: gemi:** 62, 10; 161: **Çağ.** XV ff. **kiçik** ('with **k- -k**') *küçük Vel.* 356; **küçük** (spelt) *sag-i baçça* 'puppy' *San.* 303v. 17; **kicik** ('with **-c-**') corrupt and Turcisized form of *kūçak*, meaning *ḥaqīr* 'little, small' *do.* 312v. 17 (quotn.): **Xwar.** XIII **kiçi** 'small' *'Ali* 58: XIV **kiçig/kiçi** *Qutb* 97; *MN* 64: **Kıp.** XIII *carwu'l-kalb* 'puppy' (VU) **kiçig** (*-c-*, unvocalized); **Tkm. enük** (MS. *etük*) *Hou.* 11, 10; (*al-ṭifl* 'child' **k.ç oğla:n**; prob. an error for **kenç oğla:n** but could be read **kiçi** *do.* 24, 20): XIV **kiçi:** ('with **-ç-**') *al-ṣaġīr*; Dim. f.s **Kıp. kiçgine:**; **Tkm. kiçicük**, the former also used in P.N.s . . . **küçük** (*-c-*) *al-carw* . . . **küçük** (*-c-*) *al-abtar* 'bob-tailed', used as a P.N., and one says **küçük it** *kalb abtar*, that is one without a tail *Id.* 79: XV *carw* **küçük (/uruk/enük)** *Tuh.* 11b. 6; a.o. 30b. 13; (*ṣaġīr* **küçüçük/kiçkez** 22a. 2): **Osm.** XIV ff. **kiçük** 'small' once in XIV; **kiçi** very common till XVI, rare in XVII, XVIII *TTS I* 467; *II* 640; *III* 454; *IV* 521.

D **küçe:k** Hap. leg.; Dev. N./A. fr. **küçe:-**; 'strong, strongly'. **Uyğ.** VIII ff. Bud. *TT VIII I.*10 (**bu:zluğ**).

VU?F **küjek** 'a lock of hair' and the like; prob. an Iranian l.-w. cognate to Pe. *kūj* 'crooked, curved, a hump', with Iranian Dim. Suff. N.o.a.b. **Arğu:** XI **küjek** *al-quz'a mina'l-ṣa'r wa'l-ṣudġ* 'a lock of hair; the hair on the temples' *Kaş. I* 391: **Xak.** XI *KB* (when it rains let the flowers open and) **kurımış yığaçtın salınsu küjek** 'let bunches (of leaves) burst from the desiccated trees' 118; **küjek yazdı Rūmī kızı** 'the Greek girl let loose her tresses' 4885: XIV Muh.(?) the people of Turkistan call *al-ḏu'āba* 'the forelock' **küje:k**, and the Turks of our country **küse:k**

Rif. 79 (only); *al-ḍu'ābatān* **kü:je:k** (MS. *gü:ze:k*) *do.* 139.

PU?D **ıköçük** 'the buttocks'; prob. a crasis of ***kötçük** Dim. f. of **köt**; completely unvocalized in the MS. but between **keçig** and **kiçig**, which would be correct; survives only (?) in NE Sag., Şor **köçük** *R II* 1289. Cf. **köçükle:-**. **Xak.** XI **köçük** *al-alyatān wa ridfu'l-insān* 'a man's buttocks' (Hend.) *Kaş. I* 390.

D **kéçki:** (**g-**) N./A.S. fr. **ké:ç**; survives only (?) in NW Kaz. **kiçki** 'evening' (meal, etc.) *R II* 1383. **Xak.** XI *KB* **iḍi kéçki söz ol maṭalda kelir** 'a very old saw comes in the proverb' 110 (the proverb follows); a.o. 5133 (**kovı:**).

D **köçgün** (**g-**) Intrans. Dev. N./A. fr. **köç-**; 'migratory, transitory', and the like. N.o.a.b. **Xak.** XI *KB* 6112 (**köçütçi:**): (**Kıp.** XIV **köçgen** (*sic*) *al-nasr* 'eagle'; might be this word misvocalized *Id.* 79).

D **küçgey** (**g-**) Den. N./A. fr. **1 kü:ç**; 'violent', difficult', etc.; n.o.a.b. **Xak.** XI *KB* **özi küçgey erse** 'if he himself is violent (or oppressive)' 814; o.o. 2030–5, 5521: XIII(?) *Tef.* **küçey** 'difficult' 190: **Xwar.** XIV ditto *Qutb* 105; *Nahc.* 214, 16; 298, 2; 304, 15.

Tris. GCG

D **kiçiglik** A.N. fr. **kiçig**; s.i.s.m.l. meaning 'smallness, a little'. **Xak.** XI *KB* (if greatness comes to you) **kiçiglik anuk tut ürüŋ bolğuka** 'retain humility until you become white-haired' (or 'in order that you may live to become . . .') 552; **kiçiglik kılıp** 'acting humbly' 1702.

D **keçigsiz** (**g-**) P.N./A. fr. **keçig**; n.o.a.b. **Türkü** VIII **Irtiş öğüzig keçigsizin keçdimiz** 'we crossed the River Irtiş without using a ford' *T.* 35: **Xak.** XI **kayna:r öğüz keçigsi:z bolma:s** 'there is no rushing river without a crossing-place (*manfaḍ*) somewhere' *I* 390, 18; *III* 191, 6 (with *ma'bar* 'ford' instead of *manfaḍ*); n.m.e.

Tris. V. GCG-

D **kiçigle:-** Den. V. fr. **kiçig**; survives in SE, SW. with the same meaning as in Xak. **Xak.** XI **ol anı: kiçigle:di:** 'he considered that he was small' (*ṣağir*) *Kaş. III* 341 (**kiçigle:r, kiçigle:me:k**): **Çağ.** XV ff. **küçükle-** (spelt) *baççа kardan sag* 'of a bitch, to pup' *San.* 303v. 9: **Xwar.** XIV **kicigle-** 'to consider small' *Qutb* 97.

D **köçükle:-** Hap. leg.; Den. V. fr. **köcük**; fully vocalized. **Xak.** XI **ol oğlın köçükle:di:** 'he beat his son on the buttocks' (*'alā alyatihi*) *Kaş. III* 341 (**köçükle:r, köçükle:me:k**).

Dis. GCL

D **kü:çlüg** (**g-**) P(N./A. fr. **1 kü:ç**; 'strong, powerful; violent, oppressive, and the like. S.i.s.m.l.; SW Az. **küclü**; Osm. **güçlü**; Tkm. **güycli**. See *Doerfer* III 1676. **Türkü** VIII **küçlüg** [**alp?**] **xa[ğanı]mda:** 'from my strong, tough *xağan*' *Ongin* 12: VIII ff. **anta:ğ küçlü:g men** 'I am so strong' *IrkB* 3, 20, 60: **Uyğ.** VIII **küçlü:g boltu:** 'he became powerful' *III C* 5 (*ETY II* 38): VIII ff. Man. *Wind.* 19–20 (**1 köp**): Chr. **uluğ küçlüg teŋri** 'oh great, mighty God' *M III* 49, 6: Bud. **on küçlüg** translates Sanskrit *daśabala* 'having ten (kinds of) strength' *U III* 34, 1 (ii); **uluğ küçlüg kutluğ bodısavt** 'a great, mighty, blessed Bodhisattva' *PP* 45, 2–3; **artuk küçlüg övkeçi** 'with a very violent temper' *Kuan.* 64; a.o.o.: Civ. **küçlüg yağı** 'a strong enemy' *TT I* 122: **O. Kır.** IX ff. **küçlügin üçün** 'because he was strong' *Mal.* 49, 4: **Xak.** XI **anıŋ yéli: kü:çlüg** 'its wind is strong' (*qawwiya*) *Kaş. III* 161, 29; o.o. *I* 509 (**bilekliğ**); *III* 120 (**1 kü:ç**); n.m.e: *KB* (anyone who has a backer) **küçlüg bolur** 'becomes powerful' 1699: XIII(?) *Tef.* **küçlig/küçlüg** ditto 191: XIV *Muh. al-qawwi* (opposite to 'weak' **gü:csiz**) **kü:clü:** *Mel.* 55, 5; **kü:clüg** *Rif.* 152: **Çağ.** XV ff. **güçlük** (spelt) *quwwatlu Vel.* 363; **küçlük** *zūrmand* 'strong' *San.* 303v. 14: **Xwar.** XIV **küçlüg** 'strong' *Qutb* 105: **Kom.** XIV 'strong' **küçlü** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-qawwī* (opposite to 'weak' **küçsi:z**) **küclü:** *Hou.* 32, 7: XV ditto **küşlı:** (*sic*) *Kav.* 60, 4; **küçli** *ḍū quwwa Tuh.* 68a. 10.

D **küçlük** (**g-**) A.N. fr. **1 kü:ç**; n.o.a.b. **Uyğ.** VIII ff. Man.-A (within a man's body are many) **küçlükler köŋüller biligler sakınçlar** 'strengths, minds, knowledges, and thoughts' *M III* 9, 14–15 (ii).

Dis. V. GCL-

D **1 keçil-** (**g-**) Pass. f. of **1 keç-**; s.i.s.m.l. **Xak.** XI **su:v keçildi:** 'the water was crossed' *Kaş. II* 136 (**keçlür** (*sic?*), **keçilme:k**): **Çağ.** XV ff. **kécil-** (spelt) *'ubūr şudan* 'to be crossed' *San.* 312r. 27.

D **2 ké:çil-** (**g-**) Pass. f. of **2 ké:ç-**; survives in NW Kk. **keşil-** 'to be postponed, delayed'. **Xak.** XI **ış ké:çildi:** *ubṭi'a fi'l-amr* 'the matter was delayed' *Kaş. III* 195 (**ké:çilü:r, ké:çilme:k**).

D **küçe:l-** (**g-**) Pass. f. of **küçe:-**; survives in SW Tkm. **gyücel-** 'to be strengthened, intensified'. **Xak.** XI **er tava:rı: küçeldi:** 'the man's property (etc.) was taken by force' (*ẓulima*) *Kaş. II* 136 (**küçe:lür** (*sic*), **kuçe:lme:k**): **Osm.** XVIII **gücel-** 'to be complicated, made difficult'; in one text *TTS IV* 368.

D **küçle:-** (**g-**) Den. V. fr. **1 kü:ç**; not noted before the medieval period, but see **küçlen-**; s.i.s.m.l. in NE, NW, e.g. Tel. **küçte-** 'to compel' *R II* 1497. Cf. **küçe:-**. XIV *Muh. ẓalama wa qahara* 'to ill use, oppress' **gü:çle:-** *Mel.* 28, 13; *Rif.* 112 (*kü:cle:-*): **Kıp.** XV *qawiya* 'to be strong' (**kaṭ-/kaṭı bol-/**) **küçle-** *Tuh.* 29b. 10: **Osm.** XIV **güçle-** 'to compel'; in one text *TTS I* 335.

D **küçlen-** (**g-**) Refl. f. of **küçle:-**. S.i.s.m.l.; in SW Osm. **güclen-** 'to be or become,

difficult'. **Xak.** XI **er küçlendi:** 'the man (etc.) was, or became, strong' (*qawiya*) *Kaş. II* 252 (**küçlenü:r, küçlenme:k**): XIII(?) *Tef.* **küçlen-** ditto 191: **Çağ.** XV ff. **küclen-** (*sic*) *ṣāḥib-i zūr ṣudan* ditto *San.* 303v. 8: **Xwar.** XIV **küçlen-** 'to gather strength' *Quth* 105: **Kıp.** XV *taqawwā* 'to become strong' **küçlen-** (*-c-*) *Tuh.* 10b. 1; *qawiya* ditto *do.* 30a.1.

Tris. GCM

D **küçemçi:** (**g-**) N.Ag. fr. ***küçem,** N.S.A. fr. **küçe:-**; 'a violent, oppressive man'. Pec. to Xak. **Xak.** XI *Kaş. III* 120 (**1 kü:ç**): *KB* (my frowning brows, my ugly and unfriendly looks) **küçemçi kelirke** 'are for the man who comes as an oppressor' 816.

D **keçimlig** (**g-**) Hap. leg.; P.N./A. fr. ***keçim** N.S.A. fr. **1 keç-**; lit. 'that passes only once'. **Xak.** XI *KB* ('Oh king') **bu dunyā keçimlig turur** 'this world is transitory' 3782.

Dis. GCN

D **küçün** (**g-**) Instr. of **1 kü:ç** used as an Adv., 'violently, by force'; survived as an Adv. long after the *Instr.* ceased to be an ordinary declensional case. Survives in SW xx Anat. **gücün** *SDD* 679; obsolete elsewhere. **Xak.** XI **kü:çü:n** *bi'l-quwwa* 'by force' *Kaş. II* 289 (**küsgük**); four o.o. spelt **küçün**, three spelt **kü:cin**; n.m.e.: *KB* (a good man repents because he is good) **atıkmış isiz öknür āxir küçün** 'the notorious sinner repents in the end under compulsion' 928; a.o. 838: **Çağ.** XV ff. **güçün** (spelt) *güçle* in the sense of influencing by compulsion (*bi'l-ḍurūrī*) (quotn.); *güclü quwwatlu* 'by force' (quotn.) *Vel.* 363; **gücün** (spelt) *az rūy-i zūr wa 'unf* 'by force, under compulsion' *San.* 303v. 18 (quotns.): **Osm.** XIV, XVI **gücün** 'by force, with difficulty'; in two texts *TTS II* 469.

Dis. V. GCN-

D **keçin-** (**g-**) Refl. f. of **1 keç-**; survives in SW Osm. **geçin-** 'to earn one's living; to get on well (with people); to pass for (e.g. an expert)'. **Xak.** XI **er su:v keçindi:** 'the man pretended to cross (*ya'bur*) the water' *Kaş. II* 156 (**keçinu:r, keçinme:k**; the **-ç-** carries a *ḍamma* in the Perf. and is unvocalized elsewhere).

D **kiçin-** (**g-**) Refl. f. of **kiçi:-**; s.i.s.m.l. with back vowels (cf. **kiçi:-**). **Uyğ.** VIII ff. Civ. **kayu tişi kartı kiçinür** (so read for *kiçirir*, see facsimile) **bolsar** 'if a woman's ulcer becomes itchy' *H I* 93: **Xak.** XI **ura:ğut kiçindi:** 'the woman was wanton' (*bağat*); hence one says **kiçinme:** *lā tabğī'l-ḍarb* 'don't ask for trouble'; the origin is the phr. **et kiçindi:** 'the flesh itched' (*iḥtakka*) *Kaş. II* 156 (**kiçinü:r, kiçinme:k**).

D **küçen-** (**g-**) Refl. f. of **küçe:-**; s.i.a.m.l.g., usually meaning 'to exert oneself', but in NE 'to rely on one's own strength' *R II* 1492, and SW Osm. **gücen-** 'to be offended'. **Uyğ.** VIII ff. Man. [gap] **küçenip utru keltiler** meaning obscure *TT IX* 86: Civ. **seniŋ borlukuŋnı él küçenip Inalğuçka katdı** 'the government has seized your vineyard and transferred it to Inalğuç' *USp.* 24, 3: **Xak.** XI **at küçendi:** *faturat quwwatu'l-faras* 'the horse's strength diminished' because it carried a heavy load; and one says **ol anıŋ tava:rın küçendi:** *zalama mālahu* 'he seized his property by force'; the first is Intrans., the second Trans. *Kaş. II* 156 (**küçe:nü:r** (*sic*), **küçenme:k**): *KB* in the description of the physical causes of dreams in 6006 ff. **küçen-** seems to mean 'to become dominant' of bile, gall, phlegm, etc.: **Kom.** XIV 'to exert oneself' **küçen-** *CCG*; *Gr.*: **Kıp.** XIV **kücen-** (*-c-*) *ḍa'afa* 'to be weakened' by heavy burdens *Id.* 79.

Tris. GCN

D **keçinçsiz** (**g-**) Hap. leg.; Priv. N./A. fr. ***keçinç** Dev. N. fr. **keçin-**; 'hard to cross' or the like. **Uyğ.** VIII ff. Bud. *TT VI*, p. 62, footnote, l. 2 (**toğur-**).

Dis. GCR

D **köçrüm** (**g-**) Hap. leg.; N.S.A. fr. **köçür-**; lit. 'a single (event) causing migration'. **Xak.** XI **köçrüm** *al-faza'a* 'panic', that is the people of the country districts (*al-rasātīq*) are scared and come into the town' *Kaş. I* 485.

Dis. V. GCR-

D **1 keçür-** (**g-**) Caus. f. of **1 keç-**; s.i.a.m.l.g. with a wide range of meanings; physically 'to make (someone) cross (something), to pass (something) through (something)', and abstract 'to pass (time), to forgive (sins)', etc.; in SW Osm., Tkm. **geçir-**. **Uyğ.** VIII [gap] **toğurğu:ğ keçü:rü:** 'leading [my army?] across the Toğurğu: River(?)' *Şu. S.* 12: VIII ff. Man. *TT III* 51 (**taluy**): **Xak.** XI **ol meni: suvdın** (MS. *suvdan*) **keçürdi:** 'he made me cross (MS. *a'barahu 'an*) the water'; and one says **beg anıŋ ya:zukın keçürdi:** 'the *beg* pardoned (*ṣafaḥa 'an*) his offence' *Kaş. II* 75 (**keçürür, keçürme:k**); **anıŋ ı:şı:n keçürdim** *amḍaytu amrahu bi'l-qatl* 'I concluded his affair by killing him' *I* 47, 15; **bu: be:g ol ya:zuk keçürge:n** 'this *beg* is constantly pardoning (*ṣafūḥ 'an*) offences'; and one says **bu: er ol telim ı:ş keçürge:n** 'this man is constantly altering, changing and settling affairs' (*ḥuwwal qullab faṣṣāl xuṭṭa*); one also says **evürge:n tevürge:n** *Kaş. I* 521 (verse): *KB* **keçür-** is common in several meanings; (my Lord, who creates, nurtures, and) **keçürgen** 'pardons' (mankind) 124 (also 1, but out of place there); o.o. of. 'to pardon' 28, 1155 (**tüzünlük**), 2122, etc.—(this world has made many *begs* old, but does not age itself) **telim beg keçürdi kesilmez sözi** 'it has made many *begs* pass away, but does not stop talking' 404—(hear what the experienced man says) **başında keçürmiş yetürmiş yaşı** 'who has passed through much and reached maturity' 426; (you have done evil) **keçürmiş künüŋ**

'during the day which you have just lived through' 3787; o.o. 649, 1155, 1192: XIII(?) *At.* **keçürgen idim** 37; **yazukın keçür** 337; **keçür sen me 'umruŋ** 'and pass your life' (in uprightness) 154; *Tef.* **keçir-/keçür-** 'to pardon' 177: **Çağ.** XV. ff. **kéçür-** (spelt) *guḍarānīdan wa 'ubūr farmūdan* 'to cause, or order, to pass over or cross' *San.* 312r. 24 (quotns.); **Xwar.** XIII(?) **keçür-** (**ḫg-**) 'to bring, to pardon' *'Ali* 49: XIV **kéçür-** 'to pass (time); to bring over; to allow to exceed', etc. *Quṭb* 96; 'to pardon' *MN* 426: **Kom.** XIV 'to bring across; to forgive' **keçir-** *CCG.*; *Gr.* 135 (quotns.): **Osm.** XIV ff. **geçir-** (1) XIV 'to pardon'; (2) XIV 'to shoot (an arrow) through (someone)'; (3) XVI 'to cause to forget' *TTS I* 294; *II* 419.

D **2 ké:çür-** (**g-**) Caus. f. of **2 ké:ç-**; n.o.a.b. Cf. **kéçit-**. **Uyğ.** VIII ff. Civ. one of the standard phr. in contracts is (I will repay what I have borrowed on a stated date) **bérmedin keçursermen** 'if I delay and do not pay' (I shall incur certain penalties) *USp.* 1, 5–6; 7, 5; 8, 6–7; 10, 6–7, etc.: **Xak.** XI **ol i:şığ ké:çürdi:** 'he delayed (or was slow about, *abṭa'a*) the business' *Kaş. III* 187 (**ké:çürür, ké:çürme:k**).

E **kiçir-** See **kiçin-**.

D **köçür-** (**g-**) Caus. f. of **köç-**; 'to cause to migrate', with some extended meanings. S.i.s.m.l.; SW Az. **köçur-**; Osm., Tkm. **göçür-**. **Türkü** VIII ff. *IrkB* 34 (**kontur-**): **Xak.** XI **ol anı: evdin köçürdi:** 'he made him move (*ḥawwalahu*) from his residence, and made him migrate and leave home' (*anqalahu wa aẕ'anahu*) ; one also says **ol bitig köçürdi:** 'he copied (*nasaxa*) the book'; also used when one conveys (*naqala*) something from one place to another, e.g. **ol köçüt köçürdi:** 'he moved the caravan horse from one place to another' *Kaş. II* 75 (**köçürür, köçürme:k**, misvocalized *keç-*); a.o. *I* 522, 5 (**1 to:y**): XIII (?) *At.* 338 (**kaz-**): **Çağ.** XV ff. **göçür-** (**-güŋ**; spelt) *göçür- Vel.* 364 (quotn.); **göcür-** (spelt) *kūçānīdan* 'to cause to migrate' *San.* 303r. 25 (quotns.): **Kom.** XIV 'to transfer' **göçür-** *CCG*; *Gr.* 150 (quotn.): **Osm.** XV ff. **göçür-** 'to transfer, or move, from one place to another'; fairly common *TTS I* 315; *II* 442; *III* 302; *IV* 347.

D **keçürt-** (**g-**) Hap. leg.; Caus. f. of **keçür-** **Xak.** XI **ol aŋar su:v keçürtti:** 'he made him cross (*a'barahu*) the water' (etc.); also used when he entrusts a task to someone else (*amḍā li-ğayrihi amr*) *Kaş. III* 431 (**keçürtür, keçürtme:k**).

D **keçrüş-** (**g-**) Recip. f. of **keçür-**; pec. to *Kaş.* **Xak.** XI **ola:r bi:r bi:rke: ya:zu:kın keçrüşdi:** 'they forgave (*ṣafaḥa*) one another's offences'; also used when they help one another to cross a canal (*fī'l-i'bār 'ani'l-nahr*) *Kaş. II* 222 (**keçrüşü:r, keçrüşme:k**); **ol anı: suvdın keçrüşse:k erdi:** 'he wished to help him to cross the water' *II* 257, 5; a.o. *II* 225, 24.

Tris. GCR

D **köçürme:** (**g-**) Pass. Dev. N./A. fr. **köçür-**; survives w. different meaning in SC Uzb., *Doerfer* III 1669. **Xak.** XI **köçürme: oçuk** 'a fireplace (*al-kānūn*) which is transported (*yunqal*) from place to place': **köçürme: oyun** *al-arba'a 'aṣara* 'fourteen'; the name of a kind of game. Four lines are drawn on the ground in the shape of a castle (*al-ḥiṣn*); and ten gates (*abwāb*) are made in it; the game is played with nuts (*al-banādiq*) and the like *Kaş. I* 490.

Tris. V. GCR-

D **keçrümsin-** (**g-**) Hap. leg.; Refl. Simulative Den. V. fr. ***keçrüm** N.S.A. fr. **keçür-**; mentioned only as a grammatical example. **Xak.** XI **ol anıŋ ya:zukın keçrümsindi:** 'he pretended to pardon (*yaṣfaḥ*) his offence without actually doing so' *Kaş. II* 261, 11; n.m.e.

D **keçürse:-** (**g-**) Hap. leg.; Desid. f. of **keçür-**. **Xak.** XI **kara: tü:nüğ keçürse:dim** 'I wished to make the dark night pass' (*istamsaytu*) *Kaş. III* 247, 22; n.m.e.

Dis. GCS

D **küçsüz** (**g-**) Priv. N./A. fr. **1 kü:ç**; 'weak, feeble'. S.i.s.m.l. **Uyğ.** VIII ff. Man. *TT III* 87 (**2turuk**); *M III* 37, 17 (i) (**öŋsüz**): Bud. *U III* 35, 22 (**inçıkla:-**): **(Xak.?)** XIV *Muh. al-'āciz* 'feeble' (opposite to 'tough' **tığra:k**) **gü:csi:z** *Mel.* 54, 1; *Rif.* 150; *al-ḍa'if* 'weak' (opposite to 'strong' **kü:clü:**) **gü:csiz** 55, 5; 152: **Kıp.** XIII *al-ḍa'if* (opposite to 'strong' **küçlü:**) **küçsi:z** (*-c-*), that is 'without strength'; *Hou.* 26, 8: XV *al-ḍa'if* (opposite to 'strong' **kuşlı:**) **küşsiz** (*sic?*; MS. *küşünsiz*) *Kav.* 60, 4.

Dis. V. GCS-

D **keçse:** (**g-**) Hap. leg.; Desid. f. of **1 keç-**. **Xak.** XI **ertiş suvın keçse:di:** (the enemy) 'intended to cross (*kāda . . . an ta'bur*) the River Irtiş' *Kaş. I* 155, 18; n.m.e.

D **keçset-** (**g-**) Hap. leg.; Caus. f. of **keçse:-**. **Xak.** XI **ol meni: suvdın keçsetti:** 'he inspired me with a wish to cross (*mannānī 'ubūr*) the water' (etc.) *Kaş. II* 336 (**keçsetü:r, keçsetme:k**).

Tris. V. GCS-

D **küçsire:-** (**g-**) Priv. Den. V. fr. **1 ku:ç**; 'to be weak, lack strength'. N.o.a.b. **Uyğ.** VIII ff. Bud. **küçsiremiş alaŋadmış aç bars** 'the weakened and debilitated hungry tigress' *Suv.* 610, 22; a.o. *do.* 586, 21: Civ. **köz küçsirep yaş aksar** 'if the eyes are weak and water' *H I* 155.

Dis. GCŞ

D **keçiş** (**g-**) Dev. N. fr. **1 keç-**; n.o.a.b. Cf. **keçig**. **Xak.** XI **keçiş** 'a ford, crossing place over a canal or river' (*ma'baru'l-nahr wa'l--wādī*) *Kaş. I* 369 (prov.; see **élet-**): *KB* **tirigke bu neŋdin keçiş yok kadaş** 'my

comrade, a human being cannot get on without these things' (clothes and food) 3665; (death is certain) **keçiş yok aḍım** 'there is no other (possible) outcome' 6076.

Dis. V. GCŞ-

D **keçiş- (g-)** Co-op. f. of **1 keç-**; n.o.a.b. *R II* 1148 lists 'Çağ.' **kéçiş-** 'to pardon one another', but it is not traceable elsewhere, and could hardly have this meaning (cf. **keçrüş-**). **Xak.** XI **ol meniŋ birle: su:v keçişdi:** 'he competed with me in crossing (*fī 'ubūr*) the water' *Kaş. II* 93 (**keçişü:r, keçişme:k**).

D **küçeş- (g-)** Hap. leg.; Co-op. f. of **küçe:-**. **Xak.** XI **ola:r ikki: tava:r küçeşdi:** 'those two competed with one another in forceably seizing (*fī ġaṣb*) property' *Kaş. II* 93 (**küçeşü:r, kuçeşme:k**).

Dis. GCY

S **küçey** See **küçgey**.

Mon. GD

F **keḍ** l.-w. fr. Sogdian *k'ḍy*, 'very, extremely', see *Caf.*, p. 78; originally used in the same meaning to qualify both Adj.s and V.s, it soon came to mean 'extremely good' and the like. *Kaş.*'s statement that it was also pronounced **ked** confirms its foreign origin since final **-d**, except in the cluster **-nd** did not exist in Xak., but final *-d* was not a Sogdian sound either. Now ?obsolete everywhere; the latest trace seems to be SW XIX Az. **gey** 'very, extremely' *R II* 1551. **Uyġ.** VIII ff. Chr. **keḍ köŋül tegürüp tileŋler isteŋler** 'seek (Hend.) him applying your minds vigorously' *U I* 6, 1; a.o. *do.* 9, 16 (**aŋıġ**); Bud. **Keḍ Yeŋen Totok** P.N. *Pfahl.* 23, 24; a.o. *Suv.* 4, 9–10 (**ölütçi:**): Civ. **keḍ tıġrak** 'very tough' *TT VII* 17, 8; **er kişi er işiŋe keḍ bolayın téser** 'if a man says "I wish to become very potent" (sexually)' *H I* 75; **süt keḍ bolğu em** 'a remedy to ensure that (a mother's) milk becomes copious' *do.* 105: **Xak.** XI **ked/keḍ** with both (*ma'a(n)*) *dāl* and *ḍāl*; an Emphatic Particle (*ḥarf ta'kīd wa mubālaġa*) used in describing (*fī waṣf*) a thing; hence one says **keḍ at** 'what a good horse' (*ni'ma'l-faras*) and **keḍ ne:ŋ** 'what a good thing' *Kaş. I* 321; the later form **key** may occur in a verse **bıçğa:s bitig kılurlar, and key yeme: bérü:rler** *yaktubūn kitāba'l--'ahd wa'l-bay'a an lā yuxālifū'l-malik* 'they sign a treaty and (swear) an oath that they will not oppose the king' *I* 459, 7; and see *I* 244 **(erpel-)**: *KB* **ked** is common in three usages; (1) qualifying Adj.s. it means 'very', e.g. **keḍ bağırsak kadaş** 'a very compassionate comrade' 317; (2) qualifying V.s it strengthens the meaning, e.g. **tılıŋ keḍ köḍezgil** 'keep a firm control of your tongue' 176; (3) qualifying N.s it means 'very good' or the like, e.g. **boḍunda talusı kişiniŋ keḍi** 'chosen among the people, the best of men' 34: XIII(?) *At.* (1) w. Adj. **keḍ berklig** 'very unyielding' 254; (2) w. V. **keḍ aŋ-a** 'understand thoroughly' 18; four o.o.: XIV *Muh. al-cayyid* '(very) good' **gey** *Mel.* 18, 6 (*Rif.* 97 **edgü**): **Xwar.** XIII **key** (1) 'good'; (2) qualifies V. *'Ali* 58: XIV ditto (2) only *Quth* 93: **Kıp.** (?)XIII *al-cayyid* (opposite to 'bad' **yama:n/yawuz**) **(eygi:/) key** *Hou.* 25, 10: XIV **key** *cayyid*; one says **bu: key dür** 'this is good'; **Kıp. eygi** *Id.* 86 (the inference is that **key** was **Tkm.**): **Osm.** XIV ff. **key** usually qualifying Adjs. or V.s, but occasionally 'good'; very common till XV, rare later *TTS I* 451; *II* 621; *III* 440; *IV* 504.

köt (g-) 'backside, buttocks'; s.i.a.m.l.g., but like other similar words rarely listed in modern dicts.; SW Osm. **göt** (*Acc.* **götü**). See **köçük**. See *Doerfer* III 1657. **Xak.** XI **köt** *al-dubur* 'backside, buttocks' *Kaş. I* 321; **köti: kızla:k** *al-ḥummara mina'l-ṭayr*, that is 'with a red tail'; a bird, species uncertain, hardly 'the red-headed finch' which is the normal meaning *I* 473, 20: **Kom.** XIV 'backside' **köt** *CCG*; *Gr.*: **Kıp.** XIII *al-ist* 'buttocks' **köt** (MS. *kit*) *Hou.* 21, 5: XIV **köt** *al-dubur Id.* 78: XV ditto *Kav.* 61, 7; *Tuh.* 15a. 12.

Mon. V. GD-

ke:ḍ- (g-) 'to put on, or wear (clothing)'. S.i.a.m.l.g.; NE **kı:-**; SE Türki **key-/kiy-/ki-**; NC, SC **kıy-**; NW Kk., Nog. **kiy-**, Kumyk **gly-**; SW (Az. **keyin-**), Osm., Tkm. **gey-**. **Türkü** VIII ff. Man. **munça arığ ton keḍmisin** (*sic*) 'his wearing so clean a garment' *M I* 7, 14; **al** [gap] **keḍip** 'putting on a scarlet [robe]' *TT II* 8, 67–8: **Uyġ.** VIII ff. Bud. **yarık keḍip** 'putting on a breastplate' *U II* 78, 30; 86, 48; *TT IV* 10, 12; **arığ ton keḍip** *U I* 29, 12; o.o. *U II* 42, 33; *TT X* 312; *USp.* 105, 10: Civ. **ke:ḍmiş** (MS. *ke:tmiş*) **ke:re:k** 'he must wear' (warm clothing) *TT VIII I.*20: **Xak.** XI **er to:nın ketti:** 'the man put on (*labisa*) his clothes'; originally **keḍti:** *Kaş. II* 296 (**keḍe:r, keḍme:k**); **er to:n ke:ḍti:** 'the man put on clothes' (etc.) *III* 441 (**ke:ḍe:r, ke:ḍme:k**): *KB* **kök al keḍip** 'putting on blue and scarlet' 69; o.o. 84, 519, 4425 (**iç**), 4774: XIII(?) *At.* 167 (**to:n**); a.o.o., with some v.l.s of **key-**; *Tef.* **keḍ-** 'to wear' 169; **kez-** ditto; **kiy-** ditto 178: (XIV *Muh. al-malbūs* 'clothing' **geymek** *Mel.* 66, 13; PU **teykü** *Rif.* 166): **Çağ.** XV ff. **key- (-gülük)** *gey- Vel.* 353, 13; **kéy-** ('with **-é-**') *pūšīdan* 'to put on, wear'. *San.* 301 v. 16 (quotns.): **Xwar.** XIV **keḍ-/kéḍ-/key-** ditto *Quth* 93–7; **keḍ-** Nahc. 267, 13: **Kom.** XIV ditto **key-/kiy-** *CCI, CCG*; *Gr.* 136 (quotns.): **Kıp.** XIII *labisa* **key-** *Hou.* 33, 19: XIV ditto *Id.* 86; *Bul.* 78v.; **keymek** *al-libs Id.* 86: XV *labisa* **key-** *Kav.* 10, 1; 75, 4; a.o. 63, 18; **kiyedir,** untranslated, example of Pres. *Tuh.* 74b. 4.

1 ket- (ged-) 'to notch, chip, gash (something)', and the like, not noted before XIV but see **ketü:, ketüt, ketme:n**. More or less syn. w. **kert-**, but unlikely to be a Sec. of it, since elision of **-r-** is unlikely at so early a date, and **kert-** always has initial **k-**. Survives in SW Osm. **ged-**, *Sami* 1152; *Red.* 1531 and Tkm. **ge:t- (ge:d . . .** before vowels), same meaning. **Kıp.** XIV **(kedük** *al-ṭalma* 'a notch') the V. fr.

it is **ked-** *Id.* 79: **Osm.** xv ff. **ged-** 'to chip, notch'; in two texts *TTS I* 296; *II* 420.

2 két- (**g-**) 'to go', usually specifically 'to go away'; more or less syn. w. **bar-**. Survives in SE Tar., Türki **ket-**; NC **két-**; NW Kk., Nog. **ket-**; Kaz. **kit-**; Kumyk **get-**; SW Az. **két-**; Osm., Tkm. **git-** (Aor. **gider**). In some modern languages used as an Aux. V. following a Ger. in **-p** but this seems to be a recent usage. **Uyğ.** VIII ff. Man. [gap] **ketipen** 'going away' *TT IX* 74: Bud. (all kinds of diseases and dangers) **kétke:y** 'will depart' *TT VIII K.*9; **kétme:-se:r** *do.* 10–12; o.o. *TT X* 233–4, etc. (**tarık-**); *U II* 49, 28; *U III* 48, 12 etc.: Civ. **ig ağrığ kétti** 'disease and pain have gone away' *TT I* 11; o.o. *do.* 123; *VII* 23, 5; **két-** of disease, pain, etc. 'to go away, disappear' is very common in *HI*: **O. Kır.** IX ff. **sizime: két(t)im** 'I have departed from you' (my family) *Mal.* 15, 1–2: **Xak.** XI **er yé:rindin kétti:** 'the man went away (*zāla*) from his place and withdraw himself' (*tanaḥḥā*) *Kaş. II* 296 (the Aor. and Infin. are spelt **kede:r, kédme:k** owing to a scribal error, since most V.s in the same section end in **-d-**); **yıpar kétse:** *iḍa ḍahaba'l-misk* 'if the musk leaves (the bladder)' *III* 48, 22: *KB* **körümegli közlerde ketti usı** 'sleep has left the eyes (of those) that cannot see him' 102; (in old age) **ukuş kétti** 'understanding has gone' 294; **kéte bardı** 247: XIV *Muh. ba'uda* 'to go away' **gét-** *Mel.* 24, 1; **ké:t-** *Rif.* 105: *ḍahaba* **két-** 109 (only): **Çağ.** XV ff. **két-** (**-güm**, etc.) *git- Vel.* 355 (quotn.); **két-***raftan* 'to go' *San.* 311 v. 2 (quotns.): **Kom.** XIV 'to go away, withdraw' **ket-** *CCI; Gr.* 141 (quotn.): **Xwar.** XIII **gét-** (**géd-**) 'to go' *'Ali* 32: XIII(?) **két-** (?**gét-**) is common in *Oğ.* both for 'to go away', and more neutrally for 'to go' e.g. **avka kétti** 'went hunting' 70: XIV ditto *Quth* 97; *MN* 95, etc.: **Kıp.** XIII *rāḥa* 'to go, go away' (**bar-***ḍ*) **két-** *Hou.* 40, 12: XIV **két-***rāḥa wa ḍahaba Id.* 78; a.o. *Bul.* 47v. (**köç-**): XV *rāḥa* **két-** *Kav.* 9, 3; **ket-** *do.* 11, 12; *ḍahaba* **ket-** *Tuh.* 16b. 3, and many o.o. illustrating conjugational forms.

kü:ḍ (**g-**) (1) 'to wait' (Intrans.); (2) 'to wait for (someone *Acc.*)'; (3) 'to wait on, attend to (guests, sheep, etc.)'. S.i.a.m.l.g., but quite exceptionally in two forms, the regular form **küy-** (which is also the modern form of **küñ-**) and **küt-** (**küd-**), a rare case of the evolution **-ḍ-** > **-d-** > **-t-**; in some languages both forms survive with the same or different meanings. The modern forms are NE Alt., Kumd., Leb., Tel. **küt-** 'to tend, or pasture, (animals)' *R II* 1480: SE Türki **küt-** 'to wait (for)' *BŞ* 556: NC Kır. **küt-** (1) 'to wait (for)'; (2) 'to tend, wait on (animals or guests)'; (3) 'to possess'; **küy-** (1) only; Kzx. **küt-** 'to wait on'; SC Uzb. **kut-** 'to wait (for); to wait on (guests, etc.)'; NW Kk. **küt-** ditto; **küy-** 'to wait on, look after (someone)'; Kaz. **köt-** 'to wait (for)'; Nog. **küt-** ditto: SW Az. **küd-** 'to lie in wait for (someone)'; to track down, watch; to wait on, protect (someone)'; Osm. **güt-** (Aor. **güder**) 'to wait on, watch over, cherish, pasture (animals)'. **Uyğ.** VIII **eki: ay küt(t)im kelmedi:** 'I waited for two months but they did not come' *Şu. E* 5 (printed text *kütdim* but *facsimile quite clearly k ü t m*): VIII ff. Man. **küḍügli ertiŋiz** 'you have been waiting' *M II* 6, 10; a.o.(?) *Wind.* 32–3 (**açın-**): Bud. **negü küḍersizler** 'what are you waiting for?' (Stab him quickly) *U IV* 10, 42: **Xak.** XI **ol meni: kü:ḍti:** *intaẓarani* 'he waited for me' *Kaş. III* 441 (followed by Oğuz meaning); **meni: küḍti:** (*sic*) *intaẓarani II* 87, 14; **kizlep nelük kütersen** (*sic*) 'why are you hiding and waiting?' (not translated in the Ar.; this could be the meaning, but the form is so odd for Xak. that this is prob. an error for **kétersen**) *II* 264, 1; **yakın yağuk körmeḍip ne:ŋni: küḍü:r** 'he shows no respect to his neighbours and kinsmen but concentrates his attention on property' (*yarā himmatahu fī'l-māl*) *III* 23, 1; a.o. *I* 321 (**2 köç**): *KB* **ne kim işler erse tükelin küḍer** 'whatever business there is he waits for its completion' 1050; (in 2347, 'he should not send his men far (from the camp) but restrain (**tıḍsa**) and concentrate them', the v.l. **küḍse** in the Vienna MS. is clearly an error): XIII(?) *At.* (if misfortune comes endure it) **faraḥka küḍüp, faraḥka küḍüp tur** 'waiting for happiness (to follow); go on waiting for happiness' 349–50 (v.ll. **kütüp, küyüp**); *Tef.* **küz-** 'to wait, wait on (someone *Dat.*)' 187: **Çağ.** XV ff. **küt-** *çarānīdan* 'to lead (animals) out to pasture' *San.* 302v. 13 (quotns.): **Oğuz** XI **ol ko:y kü:ḍti:** 'he tended (*ra'ā*) the sheep' (etc.) *Kaş. III* 441 (**kü:ḍer, kü:ḍme:k**): **Xwar.** XIII (?) **yılkılar küḍe-ye turur érdi** 'he was constantly tending the livestock' *Oğ.* 15–16 (the **-ye** is merely a line filler): XIV **küy-** 'to await an event (*Acc.*)' *Qutb* 100 (*köy-*); **küt-** 'to tend (sheep)' *MN* 14: **Kom.** XIV 'to tend (sheep)' **küt-** *CCG; Gr.* 160 (quotn.); 'to wait (for)' **küy-** *CCI, CCG; Gr.* 157 (quotn.): **Kıp.** XIII *talabbaṭa* 'to wait' **küy-** *Hou.* 38, 19: XIV *ṣabara* 'to endure patiently' **küy-** *Bul.* 53r.: XV *ra'ā mina'l-ra'y* **güt-** ('with **g-**') *Kav.* 76, 10; *ra'ā* **kütle-**; in margin in second hand) **küt-** *Tuh.* 17b. 8: **Osm.** XIV ff. **güt-** (Aor. **güder**) 'to respect, pay attention to' (advice, etc.) in several texts up to XVII *TTS I* 341; *II* 480; *III* 328; **güdüp gözle-** 'to take care of' (someone) *IV* 370; **güy-** (*TTS*, in error *küy-*) 'to wait (for);' very common until XVI, occasionally later *I* 506; *II* 677; *III* 495; *IV* 561: XVIII **güd-** (spelt) in *Rūmī, çarānīdan*, Çağ. **küt-** *San.* 303v. 21.

Dis. GDE

?D ketü: Hap. leg.; perhaps a Dev. N./A. fr. **1 ket-**; being Kıp. it might represent an early ***ketig.** **Kıp.** XI **ketü:** *al-aṣall* 'crippled, with a disabled hand' *Kaş. III* 219.

VU kötl: unvocalized in the MS., but perhaps an earlier occurrence of SW Osm. **kötl/kötü** 'bad', which is otherwise not noted in any early text. **Xak.** XI (**bürt** 'nightmare') also called **köti: bürt** *Kaş. I* 341 (**bürt**).

VU kötü: 'the roof of a house'; pec. to Xak.? There is no widely distributed Turkish word

for 'roof'. **Xak.** XI **kötü:** *al-saṭḥ* 'the roof of a house' *Kaş. III* 219; v.o. *I* 269 (**oyul-**); 278 (**énse:-**).

Dis. V. GDE-

E **keḏi-** in **Uyğ.** VIII ff. Bud. **11ğacda törümiş tüş yémişler keḏiyur** 'the fruits (Hend.) which have formed on bushes and trees grow bigger' *Suv.* 517, 9–10 (and *U I* 27, 4, the same text) is no doubt a mis-spelling of **beḏü:-**, q.v.

E **1 küḏe-**, read tentatively in **Uyğ.** VIII ff. Bud. *U IV* 8, 36, is an error for **böḏu:-**; the line reads **oyun oynayu böḏiyu yırlayu ayaların yapınıp** 'playing games, dancing, singing, and clapping their hands'.

2 *küḏe:- See **küḏe:gü:, küḏe:n.**

E **köti-** it is suggested in *Hüen-ts.*, p. 25, note 146 that this is a V. of which **kötür-** is the Caus. f.; prima facie it is improbable that the basic f. of a V. as common as **kötür-** should be Hap. leg., but the only suggested occurrence of this V. is in **Uyğ.** VIII ff. Bud. (even since Buddhism was brought from India, everyone respects the doctrine of the Mahāyāna; its method of meditation is sweet) **çaxşapatlığ yıparları bura kötlyü [turur,** uncertain] *Hüen-ts.* 146, there translated 'the odours of its commandments rise fragrantly'. It is prob. a misreading of **köpürü**, 'the fragrances of its commandments constantly steam and froth'. This is more probable than **böḏiyü** 'dance'.

Dis. GDC

SF **küḏeç** See **küzeç.**

D **kötiç (ğ-)** Hap. leg., but vulgar words like this are usually omitted fr. dicts.; Dim. f. fr. **köt. Xak.** XI when a boy is abused he is called **kötiç** 'you who stink like the buttocks' (*yā muntin ka'l-ṣamāray*); his ancestry is traced back to the backside (*yunsab ilā'l-dubur*) *Kaş. I* 360.

Dis. GDD

D **keḏüt (ğ-)** Active Dev. N. fr. **keḏ-**; lit. 'something which you wear, wearing apparel'. Pec. to Xak.; other languages use other Dev. N.s fr. **keḏ-**, esp. **keḏim. Xak.** XI **keḏüt** 'any kind of wearing apparel' (*kull mā yulbas mina'l-aṯwāb*), but used particularly in connection with a wedding (*fi'l-'urs*); that is the female relatives (*qarābāt*) of the bridegroom and bride put on (special) clothes in their honour (*ikrāma(n) lahum*); hence one says **keḏüt bérdi:** 'he gave him ceremonial clothing' (*libāsa'l-karāma*) *Kaş. I* 357: (under 'words formed with suffixed *tā*') 'a suit of clothes (*al-kiswa*) is called **keḏüt**, taken from their word **keḏti:** *labisa'l-ṯawb I* 12, 4.

D **ketüt (ğ-)** Hap. leg.; Active Dev. N./A. fr. **1 ket-** in the sense of 'causing wrinkles to form'. **Xak.** XI **ketüt kişi:** *al-raculu'l-mutaqabbaḍu'l-'ulfūf* 'a frowning, churlish man' *Kaş. II* 284.

Dis. GDG

D **keḏük (ğ-)** Pass. Dev. N. fr. **keḏ-**; lit. 'something put on', in practice 'a felt cap', but see **keḏüklüğ**; pec. to Kak. **Xak.** XI **keḏük** (MS. *kedük*) *al-lubbāda* 'a felt cap': **keḏük** (ditto) 'a head-covering of feathers' (*ğifāra mina'l-rīş*; ? 'a bird's crest') because it is like it *Kaş. I* 390; a.o. *III* 38, 21 (**opra:k**): **keyük** *al-lubbāda* in the language of those (tribes) who change **-ḏ-** to **-y-** *III* 168: *KB* **körü barsa barça urur bu keḏük ukuşluğ biliglig kör aşlı keḏ öğ** 'if you look carefully, everyone puts on this cap; the basis of the man of understanding and knowledge is a very good intellect'(?) 299.

D **ketük (gedük)** Pass. Dev. N./A. fr. **1 ket-**; 'notch, chip; notched, chipped', and the like. Not noted before XIII(?); syn. w. **kertük.** Survives in NC Kır. **ketik** 'gap, gappy', etc.; Kzx. **ketik** 'toothless' *R II* 1130; Bar. **kedik** ditto 1137: SW Osm., Tkm. **gedik** 'crack, breach, gap; gappy (teeth)', and the like. (**Xak.**) XIII(?) *Tef.* **kedük sınuk** translates *lihā min furūc* 'cracked, gappy' 169: **Kıp.** XIV **ketik** *al-afram* 'with gappy teeth'; **ketük** *al-ṯalm* 'gap, notch' *Id.* 78; **kedük** *al-ṯalma* (and the V. fr. it is **ked-**) *do.* 79: XV *muṯlam* 'dented, notched' **ketik** *Tuh.* 33a. 12; 35a. 13; 48b. 11; (**ketil-** is der. fr. **ketik** *do.* 84a. 2).

D **küḏük** presumably Pass. Dev. N./A. fr. **küḏ-**; lit. 'something waited for, looked after', but used only in the phr. **iş küḏük** meaning, rather vaguely, 'affairs, undertakings', and the like. N.o.a.b. **Türkü** VIII ff. Man. **işke küḏügke** (*sic*) **tıltanıp** 'being involved in (worldly) affairs' *Chuas.* 267: **Uyğ.** VIII ff. Man. (if there are) **işler küḏükler** 'affairs' (or 'tasks', which give pain to mankind) *TT II* 16, 44–5: Bud. the phr. is rather common *U I* 34, 17–18 (**teğme:**); *TT V* 20, 9; 24, 50–1, etc. *VI* 79 (**étiglig**): Civ. **iş küḏük** is common *TT I* 51, 72–3, etc.: **Xak.** XI *al-şuġl wa'l-'amal* 'business, undertaking, task', and the like, is called **1:ş küḏük** (MS. *küdük*); **küḏük** is not used alone (*lā yufrad*) but only in the Hend. *Kaş. I* 391: *KB* **ukuş birle işle kamuğ iş küḏük** 'carry out all your undertakings with understanding' 161; (Aytoldı enquired into) **kamuğ iş küḏük** 'everything that was going on' 1038; a.o. 2220.

PU ?D **ketki:** (?**ketği:**) Hap. leg.; perhaps der. fr. **1 ket-**, but **-ki:/-ği:** is not a normal Dev. Suff. **Xak.** XI **ketki: at** *al-a'qaş mina'l-xayl* 'a horse with a hollow back and high hindquarters' *Kaş. I* 430.

D **keḏgü: (ğ-)** Conc. N. fr. **keḏ-**; 'clothing' in a broad sense. N.o.a.b., cf. **keḏim. Uyğ.** VIII ff. Bud. (they provide people with useful things) **keḏgü tonağu ulatı** 'clothing (Hend.) etc.' *TT VI* 392: **Xak.** XI **keḏgü:** 'clothing (*al-malbūs*) of any kind whatever' *Kaş. I* 430: *KB* 1264 (**muŋaḏtur-**); a.o. 4773.

PU **kötki:** 'hillock' or the like; n.o.a.b.; perhaps a l.-w., there is no obvious Turkish

etymology. **Uyğ.** VIII ff. (if a man [gets lost] in the mountains, forests, snowy deserts, sanddunes, or) **kötkide** 'low hills' *TT VI*, p. 74, l. 13: XIV *Chin.–Uyğ. Dict.* 'high ground; plateau' **kötki** *Ligeti* 176; *R II* 1281: **Xak.** XI **kötki:** *al-tall mina'l-turāb* 'an earth hill' *Kaş. I* 430: *KB* 21 (oprı:).

Dis. V. GDG-

PU **keḏgir-** n.o.a.b.; morphology and origin obscure; largely unvocalized in the MS. of *Kaş.* **Uyğ.** VIII ff. Bud. (the deer, pursued by hunters) **yügürü keḏgirerler** 'run away in confusion' *U IV* 32, 13 (damaged); (the rich man running away from robbers in the dark, ran into a dead tree and) **yıltızıŋa keḏgirip** 'stumbling over its roots' (put one eye out on a branch) *TT III*, p. 28, note 71, 3: **Xak.** XI **at keḏgirdi:** 'the horse ran away' (or was uncontrollable', *camaḥa*) *Kaş. II* 196 (**keḏgire:r, keḏgirme:k**).

S **kötgür-** See **körtgür-**.

Tris. GDG

(D) **küḏe:gü:** (g-) morphologically Dev. N. fr. ***kuḏe:-**, cf. **küḏe:n**; properly 'son-in-law' in the sense of 'daughter's husband', in some NW languages 'younger sister's husband', but sometimes used, more indefinitely for 'bridegroom'. A very old word; an early l.-w. in Mong. as *gürege(n)* (*Haenisch* 52, fr. an intermediate f. ***küzegü**); s.i.a.m.l.g. with many phonetic changes, NE Kç., Koib., Sag., Şor **küze:** *R II* 1505; Alt. **küyü**; Tuv. **küde:**: SE Türki **küy**: NC Kır. **küyö:**; Kzx. **küyeu**: SC Uzb **kuyov**: NW Kk. **küyew**; Kaz. **kiyaw**; Kumyk **giyev**; Nog. **kiyev**: SW Az. **küreken** (*sic*; Mong. f.); Osm. **güvey**; Tkm. **giyev, kö:reken**; Çuv. **kĕrü** 'the husband of my daughter, younger sister, or any younger female relative' *Ash. VII* 284. Cf. **yezne:**, and see *Doerfer* I 340. **Uyğ.** VIII ff. Bud. (the marriage ceremony will be performed) **kızlı küḏegüllike** 'for your daughter and son-in-law' *TT VI* 344; (in a list of names) **küḏegümiz** 'our sons-in-law' (followed by several names) *Pfahl.* 23, 13: Civ. **küḏegüm** *USp.* 61, 12: **O. Kır.** IX ff. *Mal.* 3, 6 (**1kı:z**): **Xak.** XI **küḏe:gü:** *xatan* 'son-in-law' *Kaş. III* 12 (**yövüşlüg**); *III* 166 (**taya:k**); n.m.e.: *KB* **iki kaḍın erdi küḏegü iki** 'two (of the Prophet's Companions) were his fathers-in-law, two his sons-in-law' 50: XIII(?) *Tef.* **küḏegü/ küzegü** 'son-in-law' 187: XIV *Muh. al-şihr* 'son-in-law' **gü:ye:gü:** *Mel.* 49, 10; *Rif.* 144: **Çağ.** XV ff. **küyew** ('with **k-**') *güyegü Vel.* 376 (quotn.): **küyew** (spelt) *dāmād* 'son-in-law' *San.* 311r. 8 (quotn.): **Xwar.** XIV **küḏegü** 'bridegroom' *Qutb* 105: **Kom.** XIV 'son-in-law' **küyegü** *CCI*; **küyöv** (also 'bridegroom') *CCG*; *Gr.*: **Kıp.** XIII *al-şihr wa'l'arīs* ('bridegroom') **kü:ye:gü (/yézne:)** *Hou.* 32, 3; **Tkm.** *al-za'tar* 'thyme' **kü:ye:gü o:tı:** that is 'the bridegroom's herb', because of its heating qualities and potency as an aphrodisiac on the wedding night *do.* 9, 5: XIV **küyewü:** (one MS. adds 'also **küyegü:**') *al-'arīs Id.* 84 (misplaced, under *kāf-lām*): XV *ḥamū wa huwa'l-şihr* (*ḥamū* is properly 'father-, or brother-, in-law') **küyew**; in margin in second hand, 'also **küyegi**' *Tuh.* 12b. 4; *şihr* **küyew**; **Tkm. küyegü** *do.* 22a. 5; *'arīs* **küyew** *do.* 24b. 10: **Osm.** XIV ff. **güyegü** 'son-in-law; bridegroom', and **güyegü otı** 'thyme', common down to XVIII *TTS II* 481; *III* 329; *IV* 379: XVIII **güyew otı**, in *Rūmī, sa'tar* 'thyme', a mountain plant with narrow leaves and a sweet smell *San.* 311r. 9.

D **keḏüklüg** P.N./A. fr. **keḏük**; pec. to *Kaş.* **Xak.** XI (after **keḏüklük**) 'and its owner with **-g**' *Kaş. I* 508; **keḏüklüg öli:me:s** 'the owner of a *lubbāda* who protects himself with it does not get wet' *III* 256, 4 (the implication of this prov. is that *al-lubbāda* means rather 'felt waterproof clothing' than, more narrowly, 'a felt cap').

D **keḏüklük** Hap. leg.; A.N. (conc. N.) fr. **keḏük**. **Xak.** XI **keḏüklük kiḏiz** 'felt used for making waterproof clothing' (*al-mimṭar*) *Kaş. I* 508 (MS. *kedüklük*).

D **küḏüklüg** Hap. leg.; P.N./A. fr. **küḏük**. **Xak.** XI **ı:şlığ küḏüklüg er** 'a man who is engaged in business' (*ḏū şuġl wa 'amal*); **küḏüklüg** is not used by itself (*mufrada(n)*) *Kaş. I* 509.

D **keḏgülük** Hap. leg.(?) A.N. (Conc. N.) fr. **keḏgü:**. **Xak.** XI *KB* **yarın bolğa eḏgü yégü keḏgülük** 'to-morrow you will have good food and clothing' 232.

Dis. GDL

D **kötlük** (g-) A.N. (Conc. N.) fr. **köt**; survives in SW Osm. **götlük** 'saddlepad'. **Xak.** XI **kötlük** a term of abuse (*sabb*) meaning 'you effeminate creature' (*yā muxannaṯ*); but it really means 'one on whom sodomy is committed' *Kaş. I* 478.

Dis. V. GDL-

D **keḏil-** (g-) Pass. f. of **ke:ḏ-**; s.i.m.m.l. w. the same phonetic changes. **Uyğ.** VIII ff. Man.-A *M I* 21, 3–5 (**üze:**) Man. **buzağu kim arslanka keḏilip** 'a calf which is reincarnated as a lion' *M I* 18, 3 (2); **waxşegler kim aŋar keḏilmiş** 'the spirits (Sogdian l.-w.) which were reincarnated in him' *Man.-uig. Frag.* 400, 1: Civ. **ton üze ton keḏilti saŋa** 'one garment after another was put on you' *TT I* 149: **Xak.** XI **to:n keḏildi:** 'the garment (etc.) was put on' (*lubisa*) *Kaş. II* 136 (**keḏilür, keḏilme:k**): **Çağ.** XV ff. **keyll-** *pūşīda şudan* 'to be put on, worn' *San.* 302r. 1.

D **keḏle:-** Hap. leg.; Den. V. fr. **keḏ**. **Xak.** XI **er keḏle:di:** *ictahada'l-racul wa fa'ala fi'la'l-aqwiyā* 'the man exerted himself and did what strong men do' *Kaş. III* 299 (**keḏle:r, keḏle:me:k**).

D **kötle:-** (g-) Den. V. fr. **köt**; n.o.a.b. **Xak.** XI ⟨ol⟩ **oğla:nıg kötle:di:** *nāka'l-ġulām* 'he

committed sodomy with the boy' (etc.) *Kaş. III* 299 (**kötle:r, kötle:me:k**); **Kıp.** XIV **kötle-** *ista'mala'l-dubur* 'to commit sodomy' *Id.* 79: XV *xaniṭa* 'to be effeminate' (or pathic?) (**tökle-**; Hap. leg., ?metathesis of)/**kötle-** *Tuh.* 15a. 9 (also *taxannaṭa* **töklen-/kötlen-** 9b. 10).

D **kötlet-** (**g-**) Caus. f. of **kötle:-**; n.o.a.b. **Xak.** XI **ol oğla:nığ kötletti:** *anāka'l-ğulām* 'he made the boy (etc.) submit to sodomy' *Kaş. II* 348 (**kötletü:r, kötletme:k**): **Kıp.** XIV **kötleddi:** (*sic*) *faqqa'a* 'to break or burst' (Trans.) *Id.* 79 (seems to belong here; *faqqa'a* may have some unrecorded sexual meaning).

Dis. GDM

D **keḍim** (**g-**) N.S.A. fr. **ke:ḍ-**; lit. 'a single act of putting on', in practice 'a garment'; syn. w. **to:n.** S.i.m.m.l. as **keyim/kiyim/ki:m**; SW Osm. **geyim/giyim**; Tkm. **geyim.** Cf. **keḍüt, keḍük, keḍgü:. Türkü** VIII (his favourite charger was a grey horse,) **keḍim** [gap] *Ix.* 4: **Uyğ.** VIII ff. Bud. **arığ ton keḍimlerig keḍip** 'putting on clean clothes (Hend.)' *U II* 42, 32–3; a.o. *TT VIII D.*38 (**to:n**): **Xak.** XI *KB* **yétürse içürse keḍürse keḍim** (a general) 'should provide food, drink, and clothing' 2280; **eginke keḍim** 'clothes for one's back' 3664; a.o. 4773: XIII(?) *At.* 167–8 (**to:n**); *Tef.* **keḍim** 'clothing' 169, 308 (**to:n**): **Xwar.** XIV **keḍim tonlar** *Qutb* 93.

D **ketme:n** (**g-**) Dev. N. (N.I.). fr. **1 ket-**; 'a mattock'. S.i.a.m.l.g. with some phonetic changes and extended meanings; in SW Osm. **gedmen** 'a stone-mason's pick' *Sami* 1152, *Red.* 1531. **Uyğ.** VIII ff. Civ. (in a list of farm property; one horse, one bull, one cow) **bir kétmen** 'one mattock' *USp.* 55, 10: **Xak.** XI **ketme:n** 'a mattock' (*al-mi'zaq*) with which the ground is dug up (*yu'zaq*) *Kaş. I* 444: **Çağ.** XV ff. **kétmen** 'a spade (or mattock, *bil*) with which they dig up the ground' *San.* 312r. 13.

Tris. V. GDM

D **keḍimlig** (**g-**) P.N./A. fr. **keḍim**; s.i.s.m.l. with the same phonetic changes. In VIII it prob. meant 'wearing protective clothing', linen armour, and the like. **Türkü** VIII (thirdly, Kül Tégin mounted) **Yegensilig begiṇ keḍimlig torığ at** 'Yegensilig Beg's armoured bay horse' *I E* 33: **Uyğ.** VIII **béş yüz keḍimlig yaḍağ** '500 lightly-armoured (?) infantry' *Şu. S* 9.

Dis. GDN

VU?D **keten** Hap. leg.; so vocalized in the MS, but if it is a Dev. N. fr. **1 ket-** in the sense of 'being chipped, cracked', which seems a possible etymology of the word, **ketin** might have been expected. Syn. w. **kük. Xak.** XI **keten** *al-miḥna* 'hardship, distress'; hence one says of a destitute man (*al-mumtaḥan*) **keten kördi: kere:ku: yüḍti:** 'he was so badly off that he had to carry his tent framework on his own back for lack of a baggage animal' (*min qilla mālihi*) *Kaş. I* 404.

D **ké:din** (**g-**) Den. Adj./Adv. fr. ***ké:**; 'behind', usually of place, less often of time, 'afterwards'; when used to describe one of the cardinal points in the early period 'westwards, to the west' in the array based on the rising sun (cf. **öṇdün**), and 'northwards, to the north' in the array based on the midday sun (cf. **kündün**). In the geographical usage sometimes treated as a N. and given Suffs. In the medieval period sometimes spelt **ké:ḍin,** this was etymologically an error, but may have been a popular pronunciation which led to the evolution **ké:ḍin** > **keyin** > **keyn**; the final form may have been no more than a mis-spelling or mispronunciation of **ke:n**, q.v. The NE forms, Küer., Şor **kezin**; Kç., Koib., Sag. **kézin**; Alt., Leb., Tel. **ki:n** 'behind; hinder part; back(wards)' *R II* 1176, 1344 and NC Kır. **kiyin** 'after, afterwards'; Kzx. **keyin** 'backwards; behind; after' suggest that this evolution did take place. **Uyğ.** VIII *Şu. E* 9 (**ıḍuk**): VIII ff. Man.-A **kedin** in *M I* 21, 2 (ii) seems to mean 'afterwards': Chr. *M III* 48, 1 (v) (**batsık**; 'westwards'): Bud. occasionally 'behind', e.g. (letting his long hair loose) **kédin arkasınta** 'down his back' *U II* 25, 15 —usually in a directional sense **kédin**: (1) 'westwards' *TT VI* 83–5, 291; *Suv.* 466, 5–10; *PP* 13, 7 (**öṇdün**); (2) 'northwards' *TT VI* 94–5 (**oṇdun**); **ucayan balık kédininte** 'to the west of the city of Ujjayini' *U IV* 8, 1–2: Civ. **kédin** 'westwards' *TT I* 6, 142–3; *USp.* 109, 8–10; a.o.o. in *TT VII*: **Xak.** XI **ké:din telim ökündi:** 'then (*ṯumma*) he was very repentant' *I* 200, 18; a.o. *I* 225, 17 (**oḍğar-**)—**ké:din** 'behind' (*xalfa(n)*) *II* 25 (**kal-**)—**i:ş ké:dine:** 'the consequences of the action' *II* 142 (**bakın-**); n.m.e.: *KB* (Thou art before all others) **sen öṇdün kédin** 'Thou art in front and behind' 8; a.o. 18—(the Prophet was in front of all leaders and) **kédin boldı tamğa kamuğ savçıka** 'was after, and became the seal of all the prophets' 45; **kédin keldeçike** 'to those that come after' 192; **meniṇde kédin** 'after I have died' 1217 (the Fergana MS. consistently has **kédin,** the Cairo MS. **kédin**): XIII(?) *At.* **ökünmez kédin** 'and is not sorry afterwards' 114; six o.o.—(first he gives you honey to taste) **kédinrek** 'and later' (poison) 208 (the Ar. script MSS. habitually have **kedin/kédin**); *Tef.* **kédin** (*sic*) 'behind; after, afterwards' 169: XIV *Rbğ.* **kédin** 'after' (with *Abl.*) *R II* 1138 (quotns.): **Çağ.** XV ff. **keyn** ('with **k-**') *ard . . . pas ma'nāsina* 'behind, thereafter(?)'; **keyin** *ardından Vel.* 354 (quotns.); **keyn/keyin** (both spelt) *'aqab* 'hinder part, behind' *San.* 302r. 6: **Xwar.** XIV **kedin/kédin** (*sic*) 'after, afterwards' *Qutb* 93–6; *Nahc.* 29, 17.

D **küḍe:n** Dev. N. in **-n** fr. ***küḍe:-**; cf. **küḍe:gü:**; (1) 'entertainment, feast', originally perhaps specifically 'wedding feast'; (2) 'a guest'. N.o.a.b. **Uyğ.** VIII ff. Bud. **küḍen** 'guest' *PP* 69, 3 (**1 ür**); *Hüen-ts.* 2060–2 (**tériştür-**): Civ. (if you sneeze in the evening)

küḏen kelir 'a guest is coming' *TT VII* 35, 13: XIV *Chin.-Uyğ. Dict.* 'guest' **küḏen** *Ligeti* 177: *R II* 1486: **Xak.** XI **küḏen** (MS. *küden*) *al-walima* 'feast, entertainment' *Kaş. I* 404: *KB* **kelin kız sevinçi küḏen tünleri** 'the bride's delight is in the nights of the wedding feast' 2380; (there are various kinds of meals for guests) **olarda birisi küḏenke aş ol** 'one is the meal for a wedding' (another for a circumcision or the birth of a son) 4575: XIV *Muh.*(?) *da'watu'l-'urs* 'a wedding invitation' **kü:ye:n** (MS. *kü:be:n*) **konu:klu:kı:** *Rif.* 164 (only).

Tris. GDN

D **keḏindi:** (**ğ-**) Hap. leg.; Pass. Dev. N./A. fr. the Refl. f. of **ke:ḏ-**. **Xak.** XI **keḏindi: to:n** 'a garment which has been worn a good deal' (*al-malbūs kaṯīra(n)*) *Kaş. I* 449.

D **ké:dinki:** (**ğ-**) N./A.S. fr. **ké:din**; 'situated behind (of place); subsequent (of time)'. N.o.a.b. Cf. **kénki: Xak.** XI *Kaş. III* 14 (**yalığ**): XIII(?) *Tef. wa mā xalfahum* 'what was subsequent to (or followed(?)) them' **anlarda kezinki** (*sic*) 169.

D **küḏenlik** Hap. leg.; A.N. (conc. N.) fr. **küḏe:n. Uyğ.** VIII ff. Bud. in the instructions for building a house **küḏenlik** 'a place for housing, or entertaining, guests' is mentioned between the kitchen and the great and small doors *TT VI* 86.

Dis. GDR

D **kötrüğ** Hap. leg.; N.Ac. fr. **kötür-**, abbreviated; mentioned only as an example of this type of N.Ac. **Xak.** XI **anıŋ yük kötrüği: kör** 'observe how he lifts the load' (*raf'ahu'l--ḥaml*) *Kaş. II* 166, 12.

D **keḏrim** Hap. leg.; N.S.A. fr. **keḏir-**; abbreviated. **Xak.** XI **keḏrim** (MS. *-d-*) et *al-laḥmu'l-maslūx* 'meat which has been skinned' *Kaş. I* 485.

D **küḏrüm** noted only in association with **üḏrüm** and perhaps invented merely as a jingle with that word, etymologically N.S.A., abbreviated, fr. ***küḏür-**, Caus. f. of **küḏ-**; 'commanding attention or respect'. **Xak.** XI *KB* (next among the Prophet's four Companions was Farūq) **kişi üḏrümi tili köŋli bir teğ kişi küḏrümi** 'choicest of men; his tongue and mind were as one, the most respected of men' 53; **ne üḏrüm ne küḏrüm ne ersiğ eren** 'what a choice, respected and gallant man' 279; **boḏun küḏrümi** (rhyming with **üḏrümi**) 'respected by the people' 417, 1689.

D **kötrüm** Hap. leg.; N.S.A. fr. **kötür-**, abbreviated; in the sense of something which is raised above the ground. **Xak.** XI **kötrüm** *al-dukkānu'lladī yuclas 'alayhi* 'a bench on which one sits' *Kaş. I* 485.

Dis. V. GDR-

keḏir- Hap. leg.; but see **keḏrim, keḏril-, keḏriş-**. **Xak.** XI **ol ko:yuğ keḏirdi:** *calafa'l-şāt wa qaddadahā* 'he skinned the sheep and cut (the meat) into strips' *Kaş. II* 76 (**keḏire:r, keḏirme:k**).

D **keḏür-** (**ğ-**) Caus. f. of **ke:ḏ-**; 'to dress (someone *Dat.*) in (something *Acc.*)'. Survives in several NE languages, *R II* 1177, and Khak. as **kezir-**; Tuv. **kedir-**; in other languages, in which **ke:ḏ-** has become **key-** or the like, the Caus. Suff. **-dür-**, or the like, is normally used. **Türkü** VIII ff. Man. [gap] **sınından amranmak biligig üntürüp tıntura [teŋri] üze keḏürür** 'from his . . . organ he produces the disposition to love, and clothes the God of the Zephyr with it' *M III* 16, 1–3 (i); o.o. *do.* 6–11 (i): **Xak.** XI **ol maŋa: to:n keḏürdi:** 'he dressed me (*albasanī*) in a garment' (etc.) *Kaş. II* 76 (**keḏürür, keḏürme:k**): XIII(?) *Tef.* **kéyür-** ditto 179: **Xwar.** XIV **keḏür-/kéḏür-/keḏdür-/keydür-** ditto *Qu'b* 93–6; **kéyür-** *MN* 48: **Osm.** XIV ff. **ġeyür-/ġiyür-** ditto was the normal Caus. f. until XVI and is noted once in XVIII *TTS I* 313; *II* 439; *III* 300; *IV* 344.

D **ké:ter-** (**ğ-**) Caus. f. of **ké:t-**; 'to send away, take away, remove', and the like; **-er-** is a very unusual Caus. Suff., and was perhaps due to a conscious effort to avoid confusion with **ketür-**, a Sec. f. of **keltür-**, which has exactly the opposite meaning, but this word seems to be a good deal older than that Sec. f. Survives in SE Türki **keter-** *Shaw* 175 (only) NC Kır. **ketir-**: NW Kk., Nog. **ketir-**; Kaz. **kiter-**: SW Osm. **gider-**; other languages use other Caus. f.s, e.g. **ketkür-**. In some languages there is a confusing convergence of meaning with **kötür-**. **Uyğ.** VIII ff. Bud. [Sanskrit lost] **öŋi u:ğul** (*sic*) **kéte:rip erse:r yeme:** 'even if one has removed the child' *TT VIII F.*3; Sanskrit *apahara* 'take away' **öŋi kéte:rgil** *do. G.*17; (the Buddha) **alku korkınçlarığ kéterdeçi** 'who drives away all fears' *TT X* 122; o.o. *do.* 182, 279; *U III* 48, 19; *IV* 30, 39 *TT VII* 40, 93; etc.: Civ. (wrap various ingredients in paper, heat them) **kegdesin kéterip** 'remove the paper and' *H I* 152; a.o.o.: **Xak.** XI **ol ta:şığ yo:ldın** (MS. *yo:ldan*) **ké:terdi:** 'he removed (*naḥḥā*) the stone from the road'; also used when one removes (*fī izāla*) anything from its place *Kaş. III* 187 (**ké:terür, ké:terme:k**): **biligsizlik kéte:r** (*sic*) 'drive (*adfa'*) ignorance out of your mind' *I* 440, 20; a.o. *III* 164, 4 (*naḥḥā*): *KB* **şarī'at yüzindin kéterdi eşük** 'he removed the veil from the face of the religious law' 54; **kéterse tuman** 'he must disperse the fog' 285; **kétürür tatığ** 'it takes away the taste' (of a meal) 4113; o.o. 285 (**ajunçı:**), 385 (**2 azuk**), 6075 (**osa:ñuk**): XIII(?) *At.* (God makes the night dark) **künüŋ kéterip** 'taking away your day (or sun)'; **tünüŋ kéterip** 'dispelling your night' (he makes the dawn bright) 15–16; *Tef.* **kéter-** 'to take away, remove' 176: XIV *Muh.*(?) *ab'ada* 'to send away' **ké:ter-** *Rif.* 102 (only); *ba"ada* 'to drive away' **ké:ter-** 105 (MS. *ké:tür-*); *şarafa wa 'azala* 'to dismiss, remove' (esp. from an office) **ké:ter-** (unvocalized) 111: **Çağ.** XV ff. **kéter- (-ġey)** *gider- Vel.* 355:

kéter- *burdan* 'to carry off, remove' *San.* 311 v. 15 (quotns.; there is much confusion in *San.* between **kéter-** and **kötür-**, due perhaps to the fact that *burdan* also means 'to carry'; *San.* adds here 'in *Rūmī* **göter-**'): **Xwar.** XIV **kétir-** 'to remove' *Qutb* 97; *MN* 150: **Kom.** XIV 'to remove' **ketir-** *CCG*; *Gr.* 142 (quotn.; perhaps to be assigned to **ketür-**): **Kıp.** XIII *zāḥa* 'to remove' **ketür-** (*sic*) *Hou.* 40, 14; *naḥḥā min izālati'l-ṣay' min makānihi* **ketür-** (*sic*) *do.* 44, 4: XV **keter-** *aḍhaba'l-ṣay', muta'addī* 'to remove something', Caus. *Kav.* 9, 18; 76, 4: **Osm.** XIV ff. **gider-** 'to remove, destroy, dismiss'; common *TTS I* 311; *II* 436; *III* 397; *IV* 341.

S **ketür-** See **keltür-**.

kötür- (**kötör-**; **g-**) 'to lift up, raise', with various extended meanings; prima facie a Caus. f., but no convincing etymology based on this hypothesis has yet been suggested. S.i.a.m.l.g., often in such forms as **köter-**, which point to an original **kötör-** (the form in NC Kır.); NW Kumyk **göter-**: SW Osm. **götür-**; Tkm. **göter-**. See **ké:ter-**. **Türkü** VIII (Heaven) **yügerü: kötü:rmiş erinç** 'must have raised up' (my father and mother) *I E* 11, *II E* 10; similar phr. *do.* 25, 21: VIII ff. Man. **basın** (*sic*) **yokaru kötürüp** 'raising his head' *M I* 6, 2: **Uyğ.** VIII ff. Man.-A [gap] **emgek kötürmeyin** 'let me not (have to) bear the pain of (?)' *M II* 6, 14 (ii): Man. **arkuluğ tağığ kötürüp** 'raising the mountain surrounded by valleys' *TT IX* 77: Chr. **kötürü umadılar** 'they could not lift' (the stone) *U I* 8, 2: Bud. **kötürü alıp** 'lifting and taking' (the demon's daughter to his bosom) *U II* 25, 17; (the wind) **kötürü éltip** 'lifting and carrying off' *TT V* 10, 85; **tamudakı emgekin tükel kötürür** 'he endures all the pains of hell' *TT VI* 446; o.o. *do.* 451; *VII* 40, 141; *X* 125; *USp.* 105b. 4 etc.: **Xak.** XI **er yük kötürdi:** 'the man carried the load' (*ḥamala'l-ḥiml*); also used of a woman when she is pregnant (*ḥamilat*) *Kaş. II* 75 (**kötürür, kötürme:k**; prov.); a.o.o.; *KB* (he subdued the enemy and) **kötürdi özün** 'raised himself up' 101; (keep those who love him safe and) **yağısın kötür** 'remove his enemies' 117; **körüşmez yağılar kötürdi öçin** 'enemies who do not see one another get rid of mutual malice' 145; **bu küçgey küçini boḍun kötrümez** 'the people cannot endure the violence of the violent man', 2030; a.o.o. (common in all these shades of meaning): XIII(?) *At.* **niqāb kötrür ajun** 'this world wears a veil' (and from time to time uncovers its face) 221; **kötrür iḍi** 'God raises' (the humble) 281; o.o. 242 (**uzal-**), 332, 447; *Tef.* **kötür-**; 'to lift, to carry' 187: XIV *Muh. al-ihtimāl* 'to carry' **götürmek** *Mel.* 13, 12 (and 35, 14 v.l.); *Rif.* 89; *ḥamala wa rafa'a* ('to lift') **gö:tür-**, 25, 11; 108; *ṣāla* 'to lift' ditto 27, 9; 110; *al-raf'* **götürmek** 36, 5; 122: **Çağ.** XV ff. **köter-** (**-güŋ, -dı**) *götür-* *Vel.* 363; **köter-** (spelt) *bar dāştan* 'to raise, pick up, carry off', etc. *San.* 302v. 27 (quotns.): **Xwar.** XIII **köter-** 'to raise, remove, carry off' *'Ali* 7, 24: XIV **köter-/kötür-** ditto *Qutb* 104; *Nahc.* 106, 8 ff.: **Kom.** XIV 'to raise; to take away; to be pregnant with' **köter-/kötlr-/kötür-** *CCI, CCG*; *Gr.* 156 (quotns.): **Kıp.** XIII *rafa'a* **kötür-** *Hou.* 36, 7; *ṣāla* **kötür-** *do.* 41, 6: XIV **kötür-** *ḥamala Id.* 78: XV **kötür-** *ḥamala wa naṣafa* ('to absorb') *Kav.* 9, 18; 74, 8; *Tuh.* 13b. 6; *ṣāla wa ḥamala* **kötür-** *do.* 21b. 1: **Osm.** XIV ff. **götür-** 'to move, remove, carry, lift'; c.i.a.p. *TTS I* 327; *II* 457; *III* 313; *IV* 358.

D **kü:ttür-** (**g-**) Hap. leg.?; Caus. f. of **kü:ḍ-**; **Xak.**, but in a meaning described by *Kaş.* as Oğuz XI **ol aŋar ko:y kü:ttürdi:** 'he made him tend (*ar'āhu*) the sheep' (etc.) *Kaş. III* 187 (**kü:ttürür, kü:ttürme:k**).

D **keḍril-** Hap. leg.; Pass. f. of **keḍir-**; unvocalized throughout. **Xak.** XI **ko:y keḍrildi:** *quddati'l-ṣāt mina'l-qadīd* 'the sheep('s flesh) was cut into strips' *Kaş. II* 237 (**keḍrilü:r, keḍrilme:k**).

D **keḍrül-** Hap. leg.?; Pass. f. of **keḍür-**. **Xak.** XI **to:n keḍrüldi:** 'the garment (etc.) was put on' (*lubisa*) *Kaş. II* 237 (**keḍrülü:r, kedrülme:k**).

D **kötrül-** (**g-**) Pass. f. of **kötür-**; s.i.s.m.l. but usually as a Tris.; SW Osm. **götürül-**; Tkm. **göterll- Uyğ.** VIII ff. Bud. [Sanskrit lost] **a:tı:** (spelt *a:dhi*) **kötrölmiş** 'whose name is exalted' (a common epithet of the Buddha) *TT VIII A.*22; *X* 107; *USp.* 60 *II* a 10 etc.: Civ. **atıŋ küŋ kötrülgey** (MS. by inadvertance *kötlürgey*) 'your name and fame will be exalted' *TT I* 43: (**Xak.**) XIII(?) *At.* **kédin künde xayr iş me kötrülgüluk** 'in the Last Day good deeds shall be exalted' 390; Tef. **kötürül-** 'to be raised; to be removed' (from somewhere *Abl.*) 187: **Xwar.** XIV **kötrül-** 'to be raised' *Qutb* 104: **Kom.** XIV 'suspended, hung up' **kötürülmiş** *CCI*; *Gr.*: **Osm.** XIV to XVI **götrül-/götürül-** 'to be removed, put aside'; in several texts *TTS II* 457; *III* 312; *IV* 358.

D **keḍriş-** Hap. leg.; Co-op. f. of **keḍir-**; fully vocalized. **Xak.** XI **ol maŋa: et keḍrişdi:** 'he helped me to cut the skinned meat into strips' (*bi-taqdīdi'l-maslūx*) *Kaş. II* 222 (**keḍrişü:r, keḍrişme:k**).

D **keḍrüş-** (**g-**) Hap. leg.; Recip. f. of **keḍür-**. **Xak.** XI **ola:r ikki: to:n keḍruşdi:** 'they two dressed one another' (*albasa . . . ṯawb*) *Kaş. II* 222 (**keḍrüşü:r, keḍruşme:k**).

D **kötruş-** (**g-**) Hap. leg.; Co-op. f. of **kötür-**. **Xak.** XI **ol maŋa: yük kötrüşdi:** 'he helped me to lift (*fī rafa'*) the load' (etc.) *Kaş. II* 222 (**kötrüşü:r, kötrüşme:k**).

Tris. GDR

D **kétirti:** (**g-**) Hap. leg.; Adv. fr. ***ké:**; 'behind, in the rear'. **Uyğ.** VIII ff. Civ. *TT I* 122 (**tepre:-**).

D **kötürgü:** (**g-**) Hap. leg.; Conc. N. fr. **kotür-**. **Xak.** XI **kötürgü** *al-minqala* 'a means of transport' *Kaş. I* 490.

Tris. V. GDR-

D **keḏürse:-** (**ḡ-**) Hap. leg.; Desid. f. of **keḏür-**. **Xak.** XI **ol maṇa: to:n keḏürse:dі:** 'he wished to dress me' (*yaksūnī'l-ṯawb*) *Kaş. III* 332 (**keḏürse:r, keḏürse:me:k**).

D **kötürse:-** (**ḡ-**) Hap. leg.; Desid. f. of **kötür-**; quoted only as a grammatical example. **Xak.** XI **er yük kötürse:dі:** 'the man wished to carry the load' (*yaḥmilu'l-ḥiml*) *Kaş. I* 280, 19; n.m.e.

Dis. V. GDŞ-

D **kétiş-** (**ḡ-**) Recip. f. of **ké:t-**; s.i.s.m.l.; SW Osm., Tkm. **gidiş-**; but this V. in Osm. in the sense of 'to itch' is a Sec. f. of the Co-op. f. of **kiçi:-**. **Uyğ.** VIII ff. Civ. (you should quickly become associated with the well-disposed and) **terk öpkeçi kétişgüçi** 'and separate yourself from the quick tempered' *TT VII* 17, 23 (the grammar is very rugged; translated fr. Chinese): **Xak.** XI **olar bі:r ekindі:dі:n ketişdі:** 'they parted (*tafarraqa*) from one another' *Kaş. II* 89 (**ketişü:r, ketişme:k**; so vocalized).

D **küḏüş-** Hap. leg.?; Recip. f. of **kü:ḏ-**. **Xak.** XI **ola:r bі:r bі:rig küḏüşdі:** 'they waited (*intaẓara*) for one another' *Kaş. II* 94 (**küḏüşü:r, küḏüşme:k**; MS. everywhere *-d-*).

Dis. GDZ

kiḏiz 'felt'. S.i.a.m.l.g. except SW (where the Oğuz word **1 keçe:**, q.v., is used) in a wide variety of forms ranging fr. NE Tuv. **kidis** to NW Kk. **ki:z** with **kiyiz** as the commonest form. **Türkü** VIII ff. *IrkB* 33 (**ur-**): **Uyğ.** VIII ff. Civ. (in a contract; 'as I required') **kiḏiz** 'a felt' *USp.* 63, 2; a.o. *do.* 79, 11–12 (**uyukluk**): **Xak.** XI **kiḏiz** *al-libd* 'felt' *Kaş. I* 366; six o.o.: *KB* 4442 (**azar**): XIV *Muh. al-lubbād* 'felt' **gі:yiz** *Mel.* 67, 15; **kі:yiz** *Rif.* 168: **Çağ.** XV ff. **kiz** ('with **k-**') *keçe* 'felt' *Vel.* 357 (quotn.); **kiz** 'felt' (*namad*), in Ar. *libd San.* 314r. 7 (same quotn.): **Xwar.** XIV **kiyiz** 'felt' *Qutb* 98; *Nahc.* 31, 7: **Kom.** XIV 'felt' **kiyiz** *CCI*; *Gr.*: **Kıp.** XIII *al-lubbād* **kiyiz** (or **ki:z**?) *Hou.* 17, 4: XIV (under *kāf zāl*) **ki:z** ditto *Id.* 82; a.o. *do.* 79 (**1 keçe:**): XV ditto **kiz** *Tuh.* 31b. 10.

Dis. V. GDZ-

S **köḏez-** 'to watch over' and the like; n.o.a.b. Unquestionably a metathesis of **közeḏ-**, q.v.; the semantic similarity with **küḏ-** is purely coincidental, since morphologically the two words could not be connected. **Xak.** XI **ol maṇa: köḏezdі:** 'he looked after (the thing) for my sake' (*ḥafaẓa'l-ṣay' li-aclī*); and one says **ol meni: köḏezdі:** *intaẓaranī* 'he waited for me' (or 'looked for me'); this V. is constructed from (*tubnā 'an*) both (concepts) *al-ḥifẓ* and *al-intiẓār*; its origin is **kö:z attı:** 'he cast his eyes' on something to look after it; this is also in the V. **közetti:** *Kaş. II* 86 (**köḏe:zür** (*sic*), **köḏezme:k**); **teŋri: meni: köḏezdі:** *ḥafaẓanī'llāh II* 162, 6; **yavlak köḏez tılıŋnı:** 'keep a firm guard (*iḥfaẓ . . . ḥifẓ ṣadīd*) on your tongue' *III* 43, 20; **arsla:n karı:sa: sıçğa:n ütin köḏe:zü:r** 'when a lion grows old it watches (*yartaṣid*) the mouse's hole' *III* 263, 5: *KB* **köḏez-** is fairly common in two senses; (1) 'to watch over, protect', e.g. **ilāhi köḏezgil menіŋ köŋlümі** 'O God, protect my mind' 47; o.o. 384, 1271; (2) 'to keep under control' 167 (**1 tı:ş**), 600 (**2 yaz-**), 967, 2346: XIII(?) *At.* **til köḏezmek** 130, 157; **köḏez ayā düst uluğlar ḥaqqın** 'my friend, respect the rights of mighty ones' 345.

Tris. GDZ

D **kiḏizḡe:k** Hap. leg.; Den. N./A. fr. **kiḏiz**, 'felt-like; of the consistency of felt'. **Xak.** XI **kiḏizḡe:k ka:ğu:n** 'a melon that has lost its freshness (*ṭarāwa*) and become just like felt' (*ka'l-libd maṭala(n)*) *Kaş. II* 290.

D **kiḏizlig** Hap. leg.?; P.N./A. fr. **kiḏiz**. **Xak.** XI (after **kiḏizlik**) and with **-ḡ** (i.e. **kiḏizlig**) 'one who owns (felt)' *Kaş. I* 507.

D **kiḏizlik** Hap. leg.; A.N. (Conc. N.) fr. **kiḏiz**. **Xak.** XI **kiḏizlik yuŋ** 'wool destined to be made into felt' (*al-libd*) *Kaş. I* 507.

D **köḏezlig** Hap. leg.; abbreviated N./A.S. fr. **köḏezil-**; such N./A.S.s fr. Tris. V.s are very rare, and the precise form of this one was prob. devised to suit the metre. **Xak.** XI *KB* **sevükrek atın er kişenlig tutar kereklig atın kör köḏezlig tutar** 'a man keeps his favourite horse hobbled, but his ordinary working horse he (merely) keeps under observation' 315.

Tris. V. GDZ-

D **köḏezil-** Pass. f. of **köḏez-**; n.o.a.b.; cf. **köḏezlig**. **Xak.** XI *KB* (keep your tongue under control and) **köḏezildі baş** 'your head is protected' 176; a.o. 1271: XIII(?) *At.* **köḏezilse bu til köḏezlür özüŋ** 'if your tongue is kept under control, you yourself are protected' 158.

Mon. GG

kek practically syn. w. **1 o:ç** and in the early period generally used in Hend. w. it; originally prob. 'malice, spite, secret hatred'; thence 'a desire for revenge', and finally 'revenge' and other extended meanings. Survives as **kek** in NC Kır., Kzx.: SC Uzb. and several NW languages. **Uyğ.** VIII ff. Man. *TT II* 17, 84–5 (**1 öç**): Bud. *U II* 23, 13–14 (**1 ö:ç**): **Xak.** XI **kek** *al-ḥiqd* 'malice'; hence one says **öçlüg keklig kişi:** *ṣāḥibu'l-ḥiqd wa'l-ṭa'r* 'a malicious, revengeful man' *Kaş. II* 283 (the following word vocalized w. a *fatḥa* is **kük**); *I* 43 and 230, 4 (**1 ö:ç**): *KB* 2313 (**1 ö:ç**): **Kom.** XIV 'hatred' **kek** *CCG*; *Gr.*

PU **ke:h** Hap. leg.; an Exclamation. At the end of the section containing this and similar Mon.s *Kaş.* says that they are pronounced . . . **keh** . . . in rapid speech, but not in writing and that the **-h** is (silent) like the *hā'u'l-istirāḥa*

in Ar. of which examples are quoted; the word should therefore perhaps be transcribed **ke: Xak.** XI **ke:h ke:h** 'an Exclamation (*ḫarf*) used in calling a dog' *Kaş. III* 118.

kök, etc. Preliminary note. *There is great difficulty in determining how many early Turkish words of this general form there were and what were the qualities of their vowels and final consonants. Nawā'i had the same difficulty, see the quotn. fr. the* Muḥākimatu'l-luġatayn *in* Vel., *p. 370 (top) where five alternative meanings are given:—'sky, melody, seam, cauterization (see* **4 kök***) and vegetation'. After the correction mentioned under* **kek** *has been made* Kaş. *lists three words with a short vowel and ten (some alternative meanings of the same word) with a long one. The first three mean 'pain, suffering'* (**kük** *or* **küg**?); *'root'* (**kök**) *and 'thong'* (**kök**) *respectively. There is also another apparently early word meaning 'seam' or the like* (**kök**). *If this really is the word in Uyğ. it can hardly be a l.-w. fr. Pe.* kūk *'basting', and in that event the Pe. word may be a Turkish l.-w., but the status of the word is a little uncertain. Of the second ten the first (and so presumably the next six) are described as ending in* **-g**, *and the eighth (and so presumably the other two) as ending in* **-k**. *The first two 'metre' and 'melody' are alternative translations of the same word* **kü:g** *and the third 'a popular joke' is prob. an extended meaning of it. The fourth and fifth relating to animals were also certainly* **kü:g**. *The sixth and seventh, 'rust' and 'freckles', must be alternative translations of the same word which does not seem to be traceable elsewhere, but was perhaps* **kü:g**. *The eighth and ninth 'sky' and 'sky coloured' are alternative translations of* **kö:k**. *The last entry is a phr. meaning 'a village headman' otherwise traced only in* KB*; it is possible that the first element is the same word as the preceding.*

1 kök 'root, origin', lit. and metaph.; described by *Kaş.* as Oğuz/Kıp. but occurs in *KB*; survives in NE Tuv.: SW Az., Osm., Tkm. Cf. **tü:b, tö:z, yıltız. Türkü** VIII *I E* 3, *II E* 4 (?; **oksız**): **Xak.** XI *KB* **bular erdi dīn ham şarī'at köki** 'these were the root of the faith and religious law' 59; **iki neŋ turur aşlı yıldız köki** 'two things are its origin and root (Hend.) 2132; **yémi ot köki** 'his food was the roots of plants' 6155; o.o. 338 (**kaz-**), 821, 2015, 2183, 5907: XIII(?) *At.* **köki körklüg erniŋ xūyı körklüg ol** 'a man of fine family has a fine disposition' 317; *Tef.* **kök** 'lineage, origin, root' 182: XIV *Muh.* (under 'terms of relationship') *aşlu'l-nasab* 'lineage' **gö:g** (*sic*, in error?) *Mel.* 49, 2; **kö:k** *Rif.* 143: **Çağ.** XV ff. **kök** *riṣa-i diraxt* 'the root of a tree' *San.* 307v. 18: **Kıp./Oğuz** XI **kök** *al-aṣl*; hence one says **köküŋ kim** *mimman aṣluk wa ilā man tantami mina'l-qabāyil* 'who is your ancestor, and to what tribe do you trace your origin?' *Kaş. II* 284: **Kom.** XIV 'origin, lineage' **kök** *CCI*; *Gr.* 150 (quotn.): **Kıp.** XIII ('sky') **kök**; it is also 'family, origin, human semen' (*al-cins wa'l-aṣl wa'l-nutfa*) *Hou.* 5, 1: XIV **kök** *al-cins*; one says **kö:küŋ ne: dür** 'what is your family?' *Id.* 83; *al-cins* **kök** (*Ṭamır*) *Bul.* 5, 6: XV ('sky') **kö:k** also *al-cins* in the sense of the races of mankind like Türk, Rūm, and Ḥabaşa *Kav.* 58, 2; *cins* **kök** *Tuh.* 11b. 12.

2 kök 'thong' and the like. Survives in NC Kır.; NW Kk. **kök** 'a leather thong used to hold together the framework of a *yurt*; a narrow thong used by cobblers'. **Xak.** XI **kök** *rabṭu'l-sarc* 'the thong fastening a saddle'; prov. **er sö:zi: bi:r eder köki: ü:ç** 'it is a sign of manliness to have one word and not to go back on it, just as there are three thongs on a saddle-bow' (*rabṭ ḥamvi'l-sarc*); if there were one more the saddle-bow (*al-qarbūs*) would break because of the excessive number of holes in it, and if there were less, the two thongs would not take the weight of a man *Kaş. II* 283.

3 kök 'seam' or the like. Survives in NE Alt., Tel. **kök** 'seam' *R II* 1221; (Tuv. **kökte-** 'to sew (together), to file (papers)' and the like): SC Uzb. **kük** 'basting, oversewing'. **Uyğ.** VIII ff. Civ. (if a mouse) **yoğurkanığ öz kökün ısırsar** 'bites a blanket or its own(?) seams' *TT VII* 36, 10–11; (in a document about the issue of cloth) **Semişke tonka köküŋe** (?so read) **bir böz bértim** 'I gave Semiş one (roll of) cloth for a garment and its seams'(?) *USp.* 38, 8–9: **Çağ.** XV ff. **kök** (1) *bīxhā-i buzurg ki bar cāma wa amṭāl-i ān zadand* 'large seams which they make in a garment and the like' *San.* 307v. 14 (*bix* normally means 'root', but must here mean 'seam' or perhaps 'basting'); **yana kök tikerde köklemek dür** 'again there is the verb 'to make seams' (or 'to baste'?) for sewing seams' *Vel.* 370, 4–5 (quotn. fr. *Nawā'ī*).

4 kö:k (**g-**) basically 'the sky'; hence 'sky-coloured, blue, blue-grey', etc.; for a similar range of colours cf. **yaşıl**. S.i.a.m.l.g. in both meanings except NE, where it has only the second (various Sec. f.s of **teŋri:** reborrowed fr. Mong. being used in the first); in SW Osm. **gök** (before vowels **gög . . .**); Tkm. **gö:k** (**gö:g . . .**); these forms and Az. **köy** suggest that, in spite of *Kaş.*'s categorical statement that the final was **-k**, the original form may have been **gö:g**. See *Doerfer* III 1677. **Türkü** VIII **üze: kök teŋri: asra: yağız yer kılıntukda:** 'when the blue sky above and the brown earth below were created' *I E* 1, *II E* 2; **kök teyluŋin** 'their grey squirrel skins' *II N* 12, *S* 12; **kök** (VU) **öŋ** name of a river *T* 15; (*I E* 3, *II E* 4?, see **oksız**): VIII ff. **kök yürüŋ taş** 'a blue white stone' *Toy.* 5 (*ETY II* 57); o.o. *do.* 21; *IrkB* 64 (**buymul**): Man. **üze on kat kök asra segiz** (*sic*) **kat yér** 'the ten-fold skies above and the eight-fold earth below' *Chuas.* 42–4: **Uyğ.** VIII ff. Man. **kög** (*sic*) **kalığ** (*sic*) **yüzinte** 'on the surface of the sky' *TT III* 129; (the demons who fell) **köklerden . . . yérgerü** 'from the heavens to earth' *M II* 7,

17: Chr. *U I* 8, 13 (**tegi:**): Bud. (my younger brother) **kök teŋrike yoklağay** 'will (metaphorically) rise as high as heaven' *PP* 57, 2; a.o. *do.* 61, 4; **üstün kökdeki** 'situated above in the sky' *TT VII* 40, 11–12; o.o. *U II* 37, 53–4 etc. (**kalık**)—**kök linxwa** 'a blue lotus' *PP* 38, 1–2; *Suv.* 347, 8; (he drew mortals) **sansarlığ kök titigdin** 'out of the grey mud of the cycle of rebirths' (Sanskrit *samsāra*) *TT V* 26, 85–8; a.o.o. mainly for 'blue' and the like: Civ. *TT I* 23 (**uç-**): XIV *Chin.-Uyğ. Dict. R II* 240 (**kalık**): **O. Kır.** IX ff. (I have parted from) **kök teŋri:de: kün a:y** 'the sun and moon in the blue sky' *Mal.* 10, 3; 45, 5: **Xak.** XI **kö:k** ('with **-k**') *al-samā'* 'the sky' (prov.); **kö:k to:n** 'a dark grey (*akhah*) garment'; also any colour (*lawn*) like the colour of the sky; and one says **kend kö:ki:** 'the suburbs (*sawād*) of a town, referring to the greenness (*xuḍra*) of the trees *Kaş. III* 132; the Turks say **köp kö:k** for *ağbaru'l-mušha'u'l-lawn* 'dark dust-coloured', and the Oğuz say **köm kö:k**; **kö:k** is *al-akhab I* 328, 19–20; **ko:k temür** 'blue (*al-azraq*) iron' *I* 361, 26; a.o. *do.* 362, 9; *III* 162 (**çüwit**); a.o.o. for 'sky': *KB* **yaşıl kök** 'the blue sky' 3, 1002—(the dry trees clothe themselves in green (**yaşıl**), crimson, scarlet, yellow), **kök** 'blue' (and red) 67; a.o.o. in both senses: XIII(?) Tef. **kök** 'heaven' (and earth) 182: XIV *Muh. azraqu'l-qamīṣ* 'in a blue shirt' **kö:k to:nlı:** *Mel.* 11, 1; *Rif.* 84; *al-azraq* **kö:k**; *ṣadīdu'l-zurqa* **gö:m gö:g** (*sic*) 68, 4–8; 168 (**kö:m kö:k**); *al-samā'* **gö:g** (*sic*); *al-macarra* 'the Milky Way' **gö:g yo:lı:**; *qawṣ quzāh* 'rainbow' **gö:g ya:yı:** 78, 16; 183: (**Çağ.** see Osm.): **Oğuz** XI **köm** an Intensifying Particle (*ḥarf mubāliğa*) for *al-lawnu'l-ağbar*, one says **kö:m kö:k** 'dark dust-coloured' *I* 338; a.o. *I* 328 (Xak.): **Xwar.** XIV **kök** 'green' *Quth* 100; 'heaven' *MN* 78, etc.; **Kom.** XIV **kök** 'sky' *CCG*; 'blue' *CCI*; *Gr.* 150 (quotns.): **Kıp.** XIII *al-samā'* **kök** *wa huwa'l-azraq Hou.* 5, 1; *al-azraq* **kök** *do.* 31, 3; *tawkīd waṣfi'l-azraq* **köz kö:k** (*sic*) *do.* 31, 7: XIV **kök** *al-azraq wa yuṭlaq 'alā'l-samā' Id.* 83: **kö:k yolu:** *al-macarra do.* 83; **köm kök** *al-ṣadīdu'l-zurqa*; its origin wa **köp kök** *do.* 84; *al-samā'* **kök** *Bul.* 2, 11: XV they say **köm kök** *fī ta'kīdi'l-zurqa Kav.* 5, 7; *al-samā'* **kö:k** . . . *wa'l-azraq mina'l-alwān do.* 58, 2; *azraq* **kök** *Tuh.* 4a. 2; 83b. 6; *samā'* **kök** *do.* 18b. 7; *lāzward* 'lapis lazuli' **kök berez** *do.* 38b. 13: **Osm.** XIV ff. **gök** 'blue', etc.; c.i.a.p. *TTS I* 316; *II* 444; *III* 304; *IV* 348: XVIII **gög** (so spelt) in *Rūmī* (1) *sabza wa ūlang* 'vegetation, meadow'; (2) *rang-i kabūd* 'blue' (quotn.), for 'intensely blue' **gög gömek**; (3) *asmān* 'sky' (quotns.); (4) metaph. as an expression for 'cauterization' (*sūzāndan dāğ*) for which they burn blue paper *San.* 307v. 19 (the quotns. are in Çağ., the '*Rūmī*' may refer to the spelling **gög**, not to the word itself); **göm gög** (so spelt) 'intensely blue', also called **gög gömek** 309v. 10 (not described as *Rūmī*, but the spelling suggests it).

VU **5 kö:k** in the phr. **kö:k ayu:k**; pec. to Xak. **Ayu:k** is otherwise unknown, and its meaning obscure; it is not therefore possible to say whether **kö:k** in this phr. has one of its normal meanings. **Xak.** XI **kö:k ayu:k** (spelt as one word, but immediately follows **4 kö:k**) 'the title given to the headmen of villages and Türkmen (tribes)' (*akābiratu'l-rasātiq wa'l-turkmān*) *Kaş. III* 133: *KB* (hear the words of) **bilir kök ayuk** 'the wise headman' 2644; (in a passage about the appointments open to persons at the royal court; some become **öge:**) **kayu kök ayukluk üze at alur** 'some receive the title of 'headman' 4067 (some **ınanç beğ, çağrı beg, kül erkin**(?) or **çavlı beg**).

VUF **1 kü:g** 'Song, melody', and the like; l.-w. fr. Chinese *ch'ü*, Middle Chinese *k'jok*, 'song' (Giles 3,062). Survives in most NE languages; NC Kır., Kzx.; SC Uzb. as **kü, küg, küy**; l.-w. in Pe. as *kūk* in such phr. as *kūk kardan* 'to tune (an instrument)'. **Uyğ.** VIII ff. Man. **tükedi Afrin Çor Tégin küği** 'here ends Afrin Çor Tégin's hymn' *M II* 8, 19; a.o.(?) *do.* 7, 1–2 (**takşut**): **Xak.** XI **kü:g** ('with **-g**') *'aruḍu'l-şi'r* 'the metre of a poem'; one says **bu: yı:r ne: kü:g üze: ol** 'what is the metre of this poem?' (*ğazal*): **kü:g** 'the tune of a song' (*al-laḥn fī'l-ğinā*); hence one says **er kü:glendi:** *ğanā'l-racul bi-laḥn lahu* 'the man sang a song in its (right) tune'; (*in a verse*, misplaced after **3 kü:g**) **kü:gler kamuğ tüzüldi:** *waqa'ati'l-muwāfaqa bayn alḥāni'l-ğinā'* 'harmony has been established between the tunes of the songs' *Kaş. III* 131: **Çağ.** XV ff. **kük** ('with **k- -k**') *sāz çalmak* 'playing a musical instrument, or a tune' *Vel.* 369 (quotns.); **kük** (between **3 kök** and **1 kök**) (2) *āhang-i sāz* 'the tuning of a musical instrument' *San.* 307v. 14 (quotns.; the para. ends by saying that in Pe. the word means (1) 'lettuce'; (2) 'cough'; (3) 'dome').

VU **2 kü:g** immediately follows the two entries of **1 kü:g**, and is prob. merely an extended meaning of that word, since there is a similar combination of meanings in Khak. **Xak.** XI **kü:g** the word for any 'joke' (*aḍḥuka*) which circulates among the people of any town during some year and is passed from mouth to mouth; hence one says **bu: yıl kü:g keldi:** 'this year's joke has arrived' *Kaş. III* 131.

?D **3 kü:g** no doubt Dev. N./A. fr. **kü:-**; survives only(?) in NC Kzx. **küy** 'the tending of livestock'; this word also means 'the condition of livestock', which may belong here, or be an attenuated meaning of **4 kü:g**. **Xak.** XI **kü:g yılkı:** *al-dābbatu'l-masrūḥa acma'* 'cattle driven out to pasture in a herd' *Kaş. III* 131 (followed by a verse illustrating **1 kü:g**).

4 kü:g survives in the NC Kır. phr. **kü:gö kel-** (of sheep and other female animals) 'to be on heat, ready to be mated'; Kzx. **küy** (see **3 kü:g**) seems to have the same meaning, cf. **küylö-** (of cattle, sheep and dogs) 'to mate' *R II* 1420. **Xak.** XI **kü:g** *sifādu'l-kabş wa'l-wuxūş fī awānihi ṣātīya(n)*, 'the mating of

rams and wild animals in the mating season in winter'; hence one says **ko:y kü:gi: boldı:** 'the mating season for sheep (etc.) has arrived' *Kaş. III* 132.

PU **5 kü:g** Hap. leg. in both senses; for 'rust' the ordinary words are **bas** and **2 tat**; there is no generally accepted Turkish word for 'freckle'; SW Osm. uses **çi:l**, but most languages use words derived, with some phonetic changes, fr. Mong. *sebgül*. **Xak.** XI **kü:g** 'the rust' (*al-ṭib*'; MS. *ṭab*') which forms on the surface of a mirror; hence one says **közŋüke: kü:g tüştı:** 'greeness (*al-xuḍra*) and rust have formed on the surface of the mirror': **kü:g** 'freckles' (*al-kalafa*) which appear on the faces of women (etc.) *Kaş. III* 132.

PU **kük** (or **6 küg**?) 'suffering, distress'; prob. n.o.a.b.; *R II* 1417 notes a NC Kzx.(?) phr. **kiły kör-** 'to suffer pain, or distress', but there is no other trace of it and there are in NC several words with a similar meaning which go back to **küñ-**. See **kükmek**. **Uyğ.** VIII ff. Civ. **közüŋ içinde kük yok köŋülüŋ içinde kaḍğu: yok** 'there is no pain in your eyes or anxiety in your mind' *TT I* 144–5: **Xak.** XI **kük** (misvocalized *kek*) *al-miḥna* 'distress, suffering'; hence one says **kük** (ditto) **kördi: er** 'the man suffered pain' (*imtaḥana*) *Kaş. II* 283; **kük** (so vocalized) **kördi: kere:kü: yüḍtı:** 'he was so badly off (*ra'ā'l--miḥna*) that he had to carry his tent framework on his own back' *I* 448, 1 (cf. **keten**).

Mon. V. GG-

PU **kik-** Hap. leg., but see **kikşür-**; as this word appears among the Bilitterals with two of the same consonants the final is likely to be **-k-** although the Perf. Suff. is given as **-di:**; syn. w. **bile:-**, etc. **Xak.** XI (**er**) **biçe:k kikdi:** 'the man sharpened (*asanna*) the knife and whetted (*amarra*) one (knife) against another' *Kaş. II* 293 (**kike:r, kikme:k**).

Dis. GGE

VUS **kükü:** See **küküy**.

Dis. GGC

D **kö:kçi:n** Den. N./A. (indicating an attenuated colour) fr. **4 kö:k**; 'bluish, greyish'. The alternative f. **kö:kşi:n** is prob. Secondary. Survives only(?) in NE Tel. **kökşün** 'greybeard' *R II* 1231. See *Doerfer* III 1679. **Xak.** XI **kökşi:n ne:ŋ** 'anything the colour of the sky' (*ka-lawni'l-samā'*) *Kaş. I* 437; *I* 186, 12 (**eğriş-**): *KB* **başında keçürmiş bu kökçin sakal** 'this experienced greybeard' 1798; a.o. 376 (**oḍun-**); (not to be confused with **köğsin** see **köğöz**).

Dis. V. GGC-

S **kikçür-** See **kikşür-**.

Dis. GGD

F **kegde** (?**kaḡḍa:**) 'paper'; l.-w. fr. some Iranian language (?Sogdian) and cognate to Pe. *kāğad*/*kāğıd* 'paper'. Survives in NE Koib. **kegde** 'thick paper' *R II* 1065. **Uyğ.** VIII ff. Bud. (write the *dhāraṇi* on birch bank, (palm leaves) **kegdede** 'paper' (linen or a wooden tablet) *U II* 70, 4 (ü); o.o. *TT VI* 202; *Suv.* 6, 8–9 (**2 *ko:ñ**): Civ. *H I* 150 (**1 taş**), 152; *TT VII* 25, 12 (**kegede**).

Dis. V. GGD-

S **kökded-** See **köklet-**.

D **kekteş-** Recip. f. of **kekte:-** (which survives in NC Kır.), Den. V. fr. **kek**. Survives in NC Kzx. **Xak.** XI **ola:r ikki: kekteşdi:** *taḥāqadā* 'those two secretly hated one another' *Kaş. II* 222 (**kekteşü:r, kekteşme:k**).

S **köktеş-** See **1 kökleş-**.

Tris. V. GGD-

D **kökeḍtür-** 'to exalt, praise to the skies'; Caus. f. of ***köke:ḍ-** Intrans. Den. V. fr. **4 kö:k**, which would presumably have meant 'to go up to the sky' or the like. N.o.a.b. **Uyğ.** VIII ff. Bud. **nom ermezig nom ol tép kökeḍtürdüm erser** 'if I have praised false doctrine to the skies saying that it is the true doctrine' *Suv.* 137, 2–3; a.o. *do.* 135, 11 (**koḍıkartur-**).

Dis. GGG

kekük some kind of bird of prey; the identity of the *zummac* is uncertain, *Havas* 'a reddish falcon'; *Steingass* 'a species of eagle'. N.o.a.b. **Türkü** VIII ff. *IrkB* 23 (**bul-**): **Xak.** XI **kekük** *al-zummac*, a bird the bones of which are used in conjurations and sorcery (*fī'l-nayrinciyāt wa'l-cuyyāt wa ruquyatuhā, sic*) *Kaş. II* 287.

Tris. GGG

D **köke:gü:n** 'horse-fly' and the like; presumably Dev. N. fr. ***köke:-**, Den. V. fr. **4 kö:k**, in the sense of 'something which is sky-coloured, blue'. S.i.s.m.l. in NE, NC, NW, usually as **kökü:n/köğü:n** 'horse-fly, gad-fly'. **Xak.** XI **köke:gü:n** *al-'antara, wahwa dubāb azraq* 'a blue fly' *Kaş. II* 287 (prov.); a.o. *I* 188 (**ortu:**, same prov.): **Çağ.** XV ff. **gögeyin** (spelt) 'a large fly (*magas*) which draws blood when it bites cattle' *San.* 307v. 26; **göŋewün** (spelt) *xar-magas* 'gad-fly' 310r. 20: **Kıp.** XIV **kökewün** 'a flying creature (*ṭayr*) like a large fly, which settles on horses, cattle, etc. and bites them'; when they feel it they run away from it *Id.* 83; *al-zanbūr* 'hornet' **kökün** *Bul.* 11, 2.

Dis. GGL

D **keklig** P.N./A. fr. **kek**; 'spiteful, revengeful'; practically syn. w. **öçlüg**, and in the early period usually used in Hend. w. it. Survives only(?) in NC Kır. **kektü:**; Kzx. **kekti. Uyğ.** VIII ff. Bud. *TT VIII N*:8 (**öçlüg**): **Xak.** XI *Kaş. II* 283 (**kek**).

(D) **keklik** 'partridge'; prob. A.N. (Conc N.) fr. ***kek** as an onomatopoeic for the partridge's call. S.i.a.m.l.g. except NE. There is

another word for 'partridge' not noted before the medieval period, see **çi:l**. Acc. to *Red.* in Osm. **keklik** is 'partridge' in general and 'the red-legged partridge' in particular and **çil** is 'the common grey partridge' and 'the francolin'. See *Doerfer* III 1639. **Uyğ.** VIII ff. Civ. **kekelik** (*sic*) **ötin** 'the bile of a partridge' *H I* 50–2: **Xak.** XI **keklik** *al-qabc* 'partridge' *Kaş. I* 479 (misread as *al-qayḥ* in printed text): *KB* **ünin ötti keklik** 'the partridge sings his note' 76: **Çağ.** XV ff. **keklik** *kabg* 'partridge' *San.* 300v. 23 (and two *phr.*): **Kıp.** XIV **keklik** *al-ḥacal* 'partridge' *Id.* 83; ditto (**çıl/**)**keklik** (misvocalized) *Bul.* 11, 12: XV ditto **keklik** *Tuh.* 13a. 9; *dacāc* 'fowl' (**ṭawuk/**) **keklik** do. 15b. 4.

Dis. V. GGL-

D **kökle-**:, etc. Preliminary note. Kaş. *lists Den. V.s fr.* **3 kök** *and* **1** *and* **3 kü:g** *and Refl. Den. V.s fr* **1 kök** *and* **5 kü:g**; *the basic form of the first survives in NE. There is in* KB *a Den. V. fr.* **4 kö:k**. *There is in* **Uyğ.** *VIII ff. Man.-A* M III *29, 10* (*iii*) *a word* **kökleyür** *of which the meaning is entirely obscure. These seem to be the only early words of this form.* San. *307r. 26 lists a Den. V. fr.* **2 kök** *which s.i.s.m.l.*

D **1 kökle:-** Den. V. fr. **3 kök**; 'to fasten with thongs'. Survives in NC Kır. **köktö-** and perhaps some other languages unless these are Den. V.s fr. **2 kök**. **Xak.** XI **ol eḏer kökle:dі:** *şadda rabṭa'l-sarc* 'he tightened the thong of the saddle' *Kaş. III* 300 (**kökle:r, kökle:me:k**).

D **2 kökle:-** (**g-**) Den. V. fr. **4 kö:k**; 'to be blue, grey, green, etc.' Survives in NC Kır. **köktö-**: SC Uzb. **kükla-** and perhaps elsewhere, but **kö:ker-**, q.v., is commoner in this sense. **Xak.** XI *KB* (hear the words of) **karı köklemiş** 'the old greyheaded man' 1492.

D **1 küğle:-** Den. V. fr. **1 kü:g**; 'to sing' and the like. Survives in NC Kır. **kü:lö:-/küylö-** 'to tune' (a musical instrument): SW Osm. **köküle-** ditto (unless the latter is a Den. V. fr. Pe. *kūk*). **Xak.** XI **er küğle:dі:** *taǧannā'l-racul bi-iğnīya wa axraca laḥn fīl-ğinā* 'the man sang a song and brought out the melody in singing it' *Kaş. III* 301 (**küğle:r, küğle:me:k**): **Çağ.** XV ff. **kükle-** ('with **k- k-**') *sāz çal-* 'to play (or tune?) a musical instrument' *Vel.* 369 (quotns.); **kükle-** *sāz-ra kük kardan* 'to tune a musical instrument' *San.* 307r. 26 (quotns.).

D **2 küğle:-** Den. V. fr. **3 kü:g**; 'to graze'. As pasture is green there was an obvious temptation to regard this V. as identical with **2 kökle-**; this seems to be at the back of the entry **kökle-** 'to graze, put cattle out to graze' in *Vam.* 330, reproduced in *R II* 1227 as 'Çağ., Bokhara'; but the Refl f. **küylen-** (of cattle) 'to be well-nourished' in NC Kzx. preserves the earlier form. **Xak.** XI **yılkı: küğle:dі:** *ibtaqalati'l-dawābb wa akalati'l-rabī'* 'the cattle grazed and eat the spring pasture' *Kaş. III* 300 (**küğle:r, küğle:me:k**).

D **köklet-** Hap. leg.; Caus. f. of **1 kökle:-**; this V. is listed under the cross-heading **-D-** (for the third consonant) which suggests that the original entry had **kökdet-**; the alternative form is morphologically inexplicable. The **-d-** suggests that the original form of **3 kök** was **kög** but the modern NC forms do not support this. See **sığtat-**. **Xak.** XI **ol eḏer yalığın kökletti:** 'he ordered that the straps of his saddle-bow should be tightened' (*bi-şadd*); **kökdedti:** (*sic*) alternative form (*luğa*) *Kaş. II* 327 (**kökletü:r, kökletme:k**).

D **1 köklen-** Refl. Den. V. fr. **1 kök**; survives in SW Osm. **köklen-** 'to take root, be firmly established'. The basic form survives in NE Alt., *Tel.* **köktö-** 'to be related to (someone)' *R II* 1228. **Xak.** XI **er köklendі:** *ta'aṭṭala'l-racul* 'the man was well rooted' (i.e. of good family); also used for 'to stay in one place' (*ğanīya*) *Kaş. II* 253 (**köklenu:r, köklenme:k**).

D **2 köklen-** Hap. leg.; Refl. f. of **1 kökle:-**. **Xak.** XI **eḏer köklendі:** 'the thongs of the saddle were tightened' (*şuddat*) *Kaş. II* 253 (no Aor. or Infin.; followed by **1 köklen-**).

D **1 küğlen-** (**kü:glen-**) Hap. leg.; Refl. f. of **1 küğle:-**. **Xak.** XI **er küğlendі:** 'the man sang' (*ğannā*); originally **kü:glendі:** *Kaş. II* 253 (**küğlenü:r, küğlenme:k**); o.o. *II* 255, 9; *III* 131 (**1 kü:g**).

VUD **2 küğlen-** (**kü:glen-**) Hap. leg.; Refl. Den. V. fr. **5 kü:g Xak.** XI **yü:zі: anıŋ küğlendі:** 'freckles (*al-kulfa*) appeared on his face'; originally **kü:glendі:** *Kaş. II* 253 (no Aor. or Infin.; followed by **1 küğlen-**).

D **1 kökleş-** Recip. Den. V. fr. **1 kök**; cf. **1 köklen-**. Survives in SW Osm., where it is syn. w. **köklen-**. **Xak.** XI **ol anıŋ birle: kökleşdі:** *taṣabbaṭa bihi wa taṣabbaka* 'he clung to him and wrapped himself round him'; there is a dialect form **kökteşdі:** (**2 kökleş-** follows here): **Bulğar** XI **ol anıŋ birle: kökleşdі:** *ta'aqqada ma'ahu 'aqda'l-'aşīra* 'he made a tribal union with him' *Kaş. II* 224 (**kökleşü:r, köklesme:k**; one of the four Bulğar words in *Kaş.*).

D **2 kökleş-** Hap. leg.; Co-op. f. of **1 kökle:-**. **Xak.** XI **ol aṇar eḏer kökleşdі:** 'he helped him to tighten (*fī şadd*) the thongs of the saddle-bow' *Kaş. II* 224 (no Aor. or Infin.; see **1 kökleş-**).

Dis. GGM

VU **kökmek** quite clearly legible in the photograph; according to *Mal.* (note op. cit.) it survives in SE Sarığ Yuğur as **kegmek**; Keri **kökmek** 'a kind of deer'; in Malov, *Yazyk zheltykh uigurov*, Alma Ata, 1957, p. 65 it appears as **kegmik** 'A kind of stag (Chinese *chi nien*) the size of a female donkey'. **O. Kır.** IX ff. (I killed seven wolves, but) **barsığ kökmekig ölürmedim** 'did not kill leopards or stags' *Mal.* 11, 10.

PUD **kükmek/kükme:n** (?**küğmek/küğme:n**) Hap. leg.; Den. N./A.s fr. **kük (6 küg)**; the latter in this entry is unvocalized, and misvocalized in the main entry; these words seem to be vocalized with *fatḥa* but there is no doubt that the vowel was rounded. The second form seems to be the name, customarily transcribed **kögmen** of the Tannu Tuva mountains mentioned in Türkü VIII *I E* 17, etc., *T* 23, 28; if so the second consonant is **-g-**. **Xak.** XI **kükmek er** 'a man who has been tested (*harasathu*) by circumstances and endured sufferings (*al-miḥan*) and become hardened (*iştadda*) by them'; its origin is **kük** *al-miḥna*; this Adj. (*sifāt, sic*) is irregular (*cā'at ṣāḍḍ*); the regular form (*al-qiyās*) is **kükme:n** *Kaş. I* 479.

Dis. GGN

PU **kégen** one of several words for 'illness, disease', or the like; pec. to **Uyğ.** and usually used in Hend. w. **I i:g**; the spelling in *Suv.*, if correctly transcribed, points to **-é-** rather than **-i-**. **Uyğ.** VIII ff. Bud. (the *dhāraṇi* will be effective) **alku kégeninte yılkı kara kégeninte ig kem** 'in all cases of disease, the diseases of cattle and common people(?), illnesses (Hend.)' (discomfort, danger, pain) *U II* 73, 1 (iii) ff.; (demons) **kezik ig kégen kılğuçı** 'who cause epidemic(?) diseases' *TT V* 8, 83; **aç kın igkegen** (*sic*, spelt as one word) **adasın amırtğurdaçı** 'reducing the danger of hunger, pain and disease (Hend.)' *Suv.* 399, 18.

VUD **köge:n** the **-ö-** is shown in Kom. but this may be a dialect form since the word seems to be a Dev. N. fr. **kü:-**, the **-ü-** in which is fixed by **3 kü:g, 2 kügle:-**. This word has nothing to do with Kıp. (PU) **kö:ken** 'plum, peach' in *Hou.*, *Id.*, *Tuh.* which is a l.-w. connected with Ar. *xawx*, which is said to be an Aramaic l.-w. (see *Hou.*, p. 100), perhaps through some Iranian intermediary. **Xak.** XI **köge:n** *ribāqu'l-baḥm wa ribāqu'l-ḥalāyib 'inda'l-ḥalb* 'a noose to control calves, colts, etc., and milch cows, etc. at milking time': **yél köge:n** *qaws quzaḥ* 'rainbow' (lit. 'a noose on the wind') *Kaş. I* 415: **Kom.** XIV **kögen** 'a rope for tying lambs and kids' *CCG*; *Gr.*

S **kökü:n** See **köke:gü:n.**

PUD **kikinç** A Dev. N., but w. no obvious connection w. **kik-**; 'reply', nearly always in the phr. **kikinç bé:r-** 'to give a reply'. N.o.a.b. **Türkü** VIII ff. Man. **dındarlar ınça kikinç bérdiler** 'the Elect gave the following reply' *TT II* 6, 2: **Uyğ.** VIII ff. Man.-A (if anyone asks how he killed the demon) **ınça kikinç bérgil** *M I* 19, 11–12; a.o. *do.* 37, 19: Bud. (then his father the king hearing this petition) **neŋ kikinç** (*Pellist* transcribes *kéginç*) **bérü umadı** 'could not give any reply' *PP* 15, 8 (see note thereon); (after a question, the Buddha) **şlok takşutın ınça tép kikinç yarlıkadı** 'deigned to give the following reply in verse' *Kuan.* 175; o.o. *USp.* 97, 1; 102b. 14; *Suv.* 589, 3.

Dis. V. GGN-

PU(D) **kikne:-** Hap. leg.?; morphologically could be Den. V. in **-e:-** fr. **kégen**; the meaning can only be conjectured, but is clearly pejorative. **Xak.** XI *KB* (if you make a request, state it clearly; if you are asked a question, tell the truth. Do not make pointless remarks or harry (**soŋdama**) people) **uşak söz ederme yéme kikneme** 'do not follow up scandal or' 4301 ('be spiteful' would suit, if it could be connected with **kek**).

Dis. GGR

kekre: 'an acrid, or bitter, plant', usually one eaten by livestock. Survives in SE Türki **kekre** 'ergot' *BŞ* 525: SW Osm., Tkm. **kekre** 'a bitter plant; acrid, bitter'. No obvious etymology, perhaps a l.-w. **Uyğ.** VIII ff. Civ. **kekre** 'a bitter medicinal herb' *H II* 8, 47: **Xak.** XI **kekre:** 'a bitter plant (*nabt murr*) eaten by camels' *Kaş. I* 422.

D **kökrek** Dev. N. fr. **kökre:-**; 'thunder'. N.o.a.b. There is no connection between this word and **kökrek** 'the chest, the upper part of the body' noted in Çağ. *San.* 307v. 28; Kıp. *Hou.* 21, 22 and some modern NC, SC and NW languages; the origin of this word is obscure; it is apparently neither Mong. nor Iranian, and it is hard to see how it could be connected with **kögüz**, same meaning, through some L/R Turkish language, but the Çuv. form of that word is **kăkăr**, *Ash. VII* 107. **Xak.** XI *Kaş. III* 282 (**kork-**): **Kıp.** XV *ra'd* 'thunder' **kökrek** *Tuh.* 16b. 5.

Dis. V. GGR-

kekir- (**g-**; ?**-g-**) 'to belch'. S.i.a.m.l.g.; SW Az. **keyir-**; Osm., Tkm. **gegir-**. **Xak.** XI **er kekirdi:** 'the man (etc.) belched' (*tacaşşa'a*) *Kaş. II* 84 (**kekire:r, kekirme:k**). XIV Muh.(?) *tacaşşa'a* **ke:kir-** *Rif.* 106 (only); *fahiqa* 'to overflow' **kekir-** (MS. *kelir-*) 113; *al-caşā* **ke:kirmek** (MS. *-mak*) 164: **Çağ.** XV ff. **gégir-** (so spelt) *ārüğ zadan* 'to belch', in Ar. *tacaşşu' San.* 315r. 22 (quotn.): **Kom.** XIV 'to belch' **kekir-** *CCG*; *Gr.*

D **kigür-** abbreviated Caus. f. of **kir-**; 'to bring in, introduce', and the like. N.o.a.b.; modern Caus. f.s of **kir-** are **kirgiz-, girdir-**, and the like. SE Türki **kigür-** in *R II* 1341 should be transcribed **keygür-** and is a Caus. f. of **ke:g-**. **Türkü** VIII ff. Man. *Chuas.* 229 (**é:t-**): **Uyğ.** VIII ff. Chr. *U I* 7, 4–5 (**ur-**): Bud. **köni yolka kigürür** 'brings them into the right way' *TT VI* 255–6; o.o. *do.* 394 (v.l.); *PP* 18, 1; 25, 2–3 (**tapa:**); *TT VIII D.6* (**üzlünçülüg**): **Xak.** XI *KB* **çerigde bir ança busuğka kigür** 'put some of your troops in an ambush' 2370: XII(?) *KBVP* **ne törlüg bü sözler öŋin tildeki kigürmiş muŋar kör kamuğ éldeki** 'see what (different) kinds of names have been given to this poem in different languages in various

countries' 31 (grammar chaotic): XIII(?) *KBPP* 25 (**üsk**); *Tef.* **kivür-** 'to bring to (or into)' 177: XIV *Rbğ.* **uçmak içre kigürüp** 'taking him to paradise'; a.o.o. *R II* 1341 (quotns.): **Çağ.** XV ff. **giwür-** (spelt) *dāxil kardan* 'to cause to enter' *San.* 316v. 23 (quotns.): **Xwar.** XIV **kevür-, kigür-, kivür-** 'to bring in' *Qutb* 95–9; **kigür-** *Nahc.* 254, 13; 255, 3; 280, 11: **Kom.** XIV 'to bring into' **küvür-** *CCG*; *Gr.* 160 (quotns.): **Osm.** XIV ff. **givür-**, occasionally **giyür-** 'to bring into, let in, admit' (esp. to paradise); common till XVI, occurs in XVII *TTS I* 313; *II* 439; *III* 299; *IV* 343.

D **kö:ker-** (**g- -g-**) Intrans. Den. V. fr. **4 kö:k**; 'to be, or become, sky-coloured, blue, grey', etc. S.i.a.m.l.g.; in most modern languages the second consonant is **-g-/-v-/-y-**; SW Az. **köyer-**; Osm. **göger-/göver-**; Tkm. **gö:ger-** (this last also means 'to take root', as a similar Den. V. fr. **1 kök**). **Xak.** XI **kö:kerdi: ne:ŋ** 'the thing was dusty' (*ağbara*), that is was the colour of the sky *Kaş. II* 84 (**kö:kerür, kö:kerme:k**): XIV *Muh.*(?) *izraqqa* 'to be blue' (**köli:-**(?); in margin) **kö:ker-** *Rif.* 103: **Çağ.** XV ff. **köger-** (**-günçe**, 'with **k-g-g-**') *göger- Vel.* 370; **göger-** (*sic*?; not spelt) (1) *sabz şudan wa rūyīdan* 'to become green; to sprout'; (2) *kabūd şudan* 'to become blue' *San.* 307r.5 (quotn.): **Kıp.** XV (among Den. V.s) and from **kök, köker-** *Tuh.* 83b. 6: **Osm.** XIV ff **göger-** 'to be blue, green', etc.; fairly common *TTS I* 346; *II* 443; *IV* 348.

PU **kögür-** n.o.a.b.; the Türkü text is not very clear, and the Uyğ. ones open to some doubt; the meaning of **kigür-** would suit all the passages; these may in fact be misreadings of word or in some cases mistranscriptions of **kötür-**. **Türkü** VIII ff. **yolta: at kögü:rmiş erke: 1 yarık yarlığ boltı:** 'one breastplate was issued to the man who brought in(?) the horse from the road' *Miran* B r. 6 (*ETY II* 66): **Uyğ.** VIII ff. Bud. **arvışlar éligin uluğ törlüg ağır ayağ üze kögürserler** ('or **keŋürserler**?) 'if they bring (or, reading **kéŋürserler**, 'publish'; or, reading **kötürserler**,'raise') the chief of the *dhāraṇi*s with great respect' *U II* 73, 3–4 (iii): Civ. **men borlukka özge kişi kögürmezmen** (queried) 'I will not admit(?) other people into the vineyard' *USp.* 32, 10; in 115 in a list of penalties for challenging the validity of a contract, the heaviest penalties are to be 'presented' (**üntürüp**, l. 18) to the central government and the *tegitler*, the next heaviest to be 'brought' (**kögürüp**?, l. 19) to the *Iduk kut*, and the lowest to be 'given' (**bérip**, l. 20) to the treasurer of the town of Koço.

D **kökre:-** (**g-**) Den. V. fr. **4 kö:k**; etymologically the basic meaning must be 'to thunder'; also used for 'to make a loud noise', in various contexts. Survives for 'to thunder' in NE Alt. **küküro-** *R II* 1424: NW Kar. T. **kökre-** *do.* 1224; Kaz. **kükre-** *do.* 1424; Kumyk **köküre-**. SW Osm. **kükre-** 'to foam at the mouth, be sexually excited' seems to be a different word. **Uyğ.** VIII ff. Bud. **arslan xanı kökremiş teg** 'as if the king of the lions had roared' *Suv.* 646, 3: **Xak.** XI **arsla:n kökre:di:** 'the lion roared' (*za'ara*); and one says **buğra: kökre:di:** 'the camel stallion bellowed' (*hadara*); and one says **bulıt kökre:di:** 'the cloud thundered' (*ra'ada*); also used metaph. for the shouts of warriors on the battlefield *Kaş. III* 282 (**kökre:r, kökre:me:k** prov. see **kork-**); o.o. *I* 125, 13 etc. (**arslanla:-**); *I* 354, 23: *KB* 86 (**bulıt**): **Çağ.** XV ff. **kökre-/kökreş-** 'to thunder, or roar', of thunder, lions, etc. *San.* 307r. 7 (quotns.): **Xwar.** XIII ditto *'Ali* 39: XIV ditto *Qutb* 101, *MN* 75: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-ra'd* **kökremek** *Id.* 5, 10 (MS. *dökremek*): XIV ditto *Bul.* 3, 2; ditto and the V. fr. it is **kökre-** *Id.* 83: XV *ba'ba'a* 'to bellow' (**bozla-/**) **kökre-** *Tuh.* 8b. 7.

D **kigrül-** Hap. leg.?; Pass. f. of **kigür-**. **Xak.** XI **tava:r evke: kigrüldi:** 'the property was brought into (*udxila*) the house' (etc.) *Kaş. II* 237 (**kigrülü:r, kigrülme:k**).

D **kekreş-** Hap. leg.; Recip. f. of **kekre:-**, Den. V. fr. **kek**, which seems to be noted only in SW Osm. where it means 'to be, or become, sour or acid'. Cf. **kekre:**. **Uyğ.** VIII ff. Man.-A (they quarrel with one another and exchange abuse) **bu karğantukın alkantukın kekrestükin** (VU) **yöntüstükin** (*sic*, with **-s-** for **-ş-**) 'because of this cursing and abuse, and because they hate and quarrel with one another' *M I* 9, 16–18.

D **kökreş-** Co-op. f. of **kökre:-**; n.o.a.b. **Xak.** XI **bulıtla:r kamuğ kökreşdi:** 'the clouds all thundered (*ra'adat*) together'; and one says **buğra:la:r kökreşdi:** 'the camel stallions bellowed (*tahaddarat*) together', also used metaph. for the shouts of warriors on the field of battle, one says **alpla:r kökreşdi:** 'the warriors shouted (*tahaddarat*) together' *Kaş. II* 222 (**kökreşü:r, kökreşme:k**; verse); a.o. *III* 147, 16 (same verse): **Çağ.** XV ff. *San.* 307r. 7 (**kökre:-**).

Tris. GGR

(D) **kögürçgü:n** (? **gö:-**) 'pigeon, dove'; morphologically obscure, but prob. connected with **4 kö:k** in the sense of 'a grey bird'. S.i.s.m.l. in NC, NW, SW with phonetic changes; SW Az. **köyerçin**; Osm. **güvercin**; Tkm. **gö:gerçin**. NE languages use quite different words or phr. and SE, SC forms of Pe. *kabūtar*. **Uyğ.** VIII ff. Bud. **kögürçgen** *Suv.* 299, 6 (**aŋıt**); 620, 20; Civ. **kögürçgen** *H I* 40 (**çokrat-**): **Xak.** XI **kögürçgü:n** *al-ḥamām* 'pigeon, dove' *Kaş. III* 419: **Çağ.** XV ff. **kögerçin** *kabūtar* 'pigeon, dove' *San.* 308r. 1: **Xwar.** XIV ditto *Qutb* 101: *Kom.* XIV 'dove' **kügerçin** *CCG*; *Gr.*: **Kıp.** XIII *al-ḥamām* **köwercin** *Hou.* 10, 6: XIV **kögercin** ditto *Id.* 83; *Bul.* 12, 4: XV ditto *Kav.* 39, 5; *ḥamām* **ögercin** (corrected below to **kö:-**) *Tuh.* 13a. 19.

Tris. V. GGR-

D **kögürçgü:nleş-** Hap. leg. and prob. used only in the Ger. in **-ü:**; Recip. Den. V. fr. **kögürçgü:n**; mentioned only as a grammatical example. **Xak.** XI **ol meniŋ birle: oyna:di: kögürçgü:nleşü:** 'he gambled with me with a pigeon as the stake' *Kaş. II* 226, 13; n.m.e.

Dis. GGS

S **kögüs** See **kögüz**.

Dis. GGŞ

?F **ke:küş** Hap. leg.; prob. a l.-w. **Xak.** XI **ke:küş** *dawā' yuṭlā bi'l-waram wahwa'l-kundus* 'a medicinal plant applied to swellings; hellebore' (Brockelmann, *Saponaria* or *Veratrum album*) *Kaş. I* 407.

D **kökiş** Den. N./A. fr. **4 kö:k.** Survives in SE Türki **kökiş**: NC Kır. **kögüş. Xak.** XI *KB* **kökiş turna** 'the blue-grey crane' 74.

S **kö:kşi:n** See **kö:kçi:n.**

Dis. V. GGŞ-

D **kikşür-** Caus. Refl. f. of **kik-**; n.o.a.b. **Türkü** VIII *I E* 6 (*II E* 6) (**1 éçi:**): VIII ff. Man. **yeme sav élitip sav kelürüp kişig kikşürü sözledimiz erser** 'if we have carried remarks to and fro and incited people to mutual enmity *Chuas.* 104–7: (**Uyğ.** VIII ff. Bud. this word is perhaps the right reading in *PP* 18, 1 where Pelliot says the scribe first wrote *ékekşlür* and then corrected it to *ékekşlüryür*; (among the dangers of the sea) **törtünç uluğ tegzinç k[emi]ke kigürür suv kikşürür(?) sokuşur** 'fourth, the waters which bring great waves to the ship, quarrel(?) and strike one another'): **Xak.** XI **er biçe:k kikçürdi:** 'the man whetted (*amarra*) the knives one against the other'; and one says **ol ikki: er kikçürdi:** 'he incited (*aġrā*) one of the two men against the other' *Kaş. II* 195 (**kikçürür, kikçürme:k**).

Dis. GGY

VU **küküy** Hap. leg.; 'maternal aunt' (mother's sister), the feminine counterpart of **tağa:y**. The word was lost at an early date, and in the lists of terms of relationship is replaced in *Muh.* by 'mother's sister' and in the Kıp. vocabularies by that or phr. incorporating **tağa:y**, q.v. **Xak.** XI **kükü:** *al-xāla* 'maternal aunt'; also, and more correctly (*al-aṣaḥḥ*), **kükü:y**; one says **kükü:yüm keldi:** 'my aunt has come' *Kaş. III* 232.

Dis. GGZ

kögüz (gögöz) 'chest, breast'; a neutral word used both for men and women. A very old word which survives in Çuv. as **kăkăr**, *Ash. VII* 107, and also in NE most languages **kögüs** *R II* 1233; Khak. **kögis**: SE Türki **köküs**: SW Az. **köks**; Osm. **gögüs**; Tkm. **gövüs**. Other languages mostly use **tö:ş** or **kökrek** (q.v.). The word came to have also a metaph. meaning 'mind, or thought' fairly early. The final was certainly originally **-z** but forms with **-s** occur fairly early. **Uyğ.** VIII ff. Man. **kögüzi kara** 'with black breasts' *M I* 18, 5 (i): Bud. usually in a physical sense, e.g. **kéŋ körtle kögüz** 'a broad, beautiful breast' *TT X* 444; o.o. *U IV* 30, 54 (**emig**); *TT V* 4, 7–11 (**egin**)—sometimes represents Sanskrit *mati* 'mind' and the like *Kuan.* 69, 199 (and see **kögüzlüg**); spelt **gögös** in Tibetan transcription (*Studies*, p. 99): Civ. **bars künde kögüzde bolur** 'on the Leopard Day it gets in the chest' *TT VII* 19, 4; (for a pain) **iç kögüzke** 'within the chest' *II I* 186—**köŋülüŋ kögüzüŋ ökünmeki üküş** 'there is abundant repentance in your mind and thoughts' *TT I* 81–2: **Xak.** XI **kögüz** *al-ṣadr* 'breast' *Kaş. I* 366; (fire blazes) **kögsi ara:** 'in their breasts' *I* 230, 6: *KB* (when a man finds himself in this fleeting world for a couple of days) **nelük kerdi kögsin kaya teg bolup** 'why does he throw out his chest and behave like a rock?' 1535; o.o. of **kögsin** (or **kögüz**) **ker-** 133 (mistranscribed), 5211, 5326; a.o. 4845: XIII(?) At. **kerip xalqka kögsüŋ** 'if you throw out your chest at people' 278; *Tef.* (his mother's) **kögsi** 183: XIV *Muh.*(?) *al-ṣadr* **köküz** *Rif.* 141 (only): **Çağ.** XV ff. **kögsük** (so spelt, see *San.*) *gögüs . . . sīna* 'breast' *Vel.* 368 (quotn.); **kögs** *sīna San.* 308r. 2 (same quotn. but correcting *Vel.*'s word to **kögsüm** 'my breast'); **kögüs** *sīna* 308r. 14 (quotn.): **Xwar.** XIII(?) **anasınıŋ kögüzündün** (or **g- . . . -s-**?) 'from his mother's breast' *Og.* 8–9; a.o. 13–14: XIV **kögüs** 'breast' *Qutb* 100: **Kom.** XIV 'chest' (and 'womb') **kögüs/kövüs/köks-** *CCG*; *Gr.* (*CCI* **tö:ş**): **Kıp.** (XIII 'foster-brother' **kö:güzde:ş** *Hou.* 32, 7): XV *al-ṣadr* **kögüs** *Kav.* 60, 18; *ṣadru'l-insān* **kögüs** *Tuh.* 22a. 3: **Osm.** XIV to XVI 'chest' **gögüz** (fr. XV **gögüs**), before vowels **gögs-** in several texts *TTS I* 316; *II* 444; *III* 304; *IV* 348; **gögüs ger-** in *III* and *IV*.

Tris. GGZ

D **kögüzlüg (g-)** P.N./A. fr. **kögüz**; survives in several NE languages as **kögüstüg/kögüstü:** 'intelligent, understanding' *R II* 1234. **Uyğ.** VIII ff. Man. (addressed to a deity) **kögüzlüğüm bilgem** 'my thoughtful and wise one' *M II* 8, 14–15: Bud. **alkınçsiz kögüzlüg Bodısatv** translating Sanskrit *Akṣayamatī Bodhisattva* 'the Bodhisattva with the inexhaustible mind' is common in *Kuan.*; (if anyone is wicked and) **kararığ biligsiz kögüzlüg** 'has a dark and ignorant mind' *do.* 66; a.o. *USp.* 102a. 31: (XIV *Chin.-Uyğ. Dict.* **kögüzlük** 'breastplate' *Ligeti* 174; *R II* 1234): **Xak.** XI *KB* **neçe kür kögüzlüg küvenür erig** 'how many bold, courageous, proud men' (has death destroyed) 4845.

D **kökü:zme:k** Hap. leg.; Den. N. fr. **kögüz**; no doubt 'breastplate'. **Türkü** VIII **Tay Ö[ge:ke:] bir köki:zme:k yarı:[k yarlığ] bolti:** 'one piece of breast armour was issued to Tay Öge:(?)' *Miran* C 6 (*ETY II* 68).

Mon. GL

kö:l (**g-**) any large body of water, natural or artificial, normally 'pool' or 'lake'. Except in *Kaş.*, and there prob. only in one phr., never used for 'sea', or for 'river'. S.i.a.m.l.g.; SW Az. **köl**; Osm. **göl**; Tkm. **kö:l**. See *Doerfer* III 1682–3. **Türkü** VIII in geog. names, (VU) **Türgi: Yarğu:n Köl** *I E* 34; **Kara: Köl** *I N* 2: VIII ff. *IrkB* 22 (**içğın-**): **Uyğ.** VIII in geog. names, (VU) **Çığıltır Köl** *Şu. E* 6; **Kazluk Köl** ('Goose lake') *do. S* 2; (PU) **Tayğan Köl** *S* 3; **Yula: Köl** S 6: VIII ff. Bud. (you must imagine that) **yürüŋ köl boltı** 'it has become a white lake' *TT V* 6, 47; a.o. *do.* 12, 126; **bir uluğ köl** 'a large lake' *Suv.* 600, 5: Civ. (the swan has flown away and) **kölüŋe konmaz** 'does not settle on its lake' *TT I* 215–216; **uluğ köl üze** 'on the big lake' *USp.* 55, 20: **Xak.** XI **kö:l** *al-ḥawḍ* 'a pool': **kö:l** *al-ğadīr* 'pond': a list of five 'lakes' (*buḥayra*) with their locations follows:- **Isig kö:l**; (VU) **Kürüŋ [kö:l]**; **Sidiŋ kö:l**; **Yulduz kö:l**; **A:y kö:l**; 'the dimensions of each of these lakes is thirty or forty *farsangs*; there are many such lakes in the country of the Turks, but I have mentioned only the larger ones in the Moslem country': **kö:l** *al-baḥr nafsuhu* 'the actual sea'; hence 'sea foam' (*zabadu'l-baḥr*) is called **kö:l köpükі:** and not **teŋiz köpükі:** *Kaş. III* 135; seven o.o. translated *al-ḥawḍ* or *al-ğadīr*: XIII(?) *At.* **wafā köli suğlup** 'the lake of good faith has sunk into the ground' 387: XIV *Muh. al-ḥawḍ* **gö:l** (*sic*) *Mel.* 77, 9; *Rif.* 181: **Çağ.** XV ff. **köl** ('with **-ö-**') 'a place in which water collects' *San.* 308v. 19 (quotn.): **Xwar.** XIII(?) **bir köl arasında** 'in the middle of a lake' *Oğ.* 71: XIV **köl** 'lake' *Qutb* 101: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-ğadīr* (**bu:la:k** also called) **kö:l** *Hou.* 6, 19: XV *birka* 'pool' **köl** *Tuh.* 7a. 13.

1 kül 'ashes, cinders'; s.i.a.m.l.g. **Uyğ.** VIII ff. Civ. **kül** 'ashes', sometimes spelt *kkül* occurs several times in *H I* and *II* and *TT VII* 26, 12: **Xak.** XI **kül** *al-ramād* 'ashes' *Kaş. I* 337 (prov., see **1 ür-**); o.o. *I* 129, 4 (**örte:-**); *III* 237, 10 (**tegі:**): XIV *Muh. al-ramād* **gü:l** *Mel.* 68, 16; *Rif.* 169 (*gü:k*): **Çağ.** XV ff. **kül** ('with **-ü-**) *xākistar* 'ashes' *San.* 308v. 19: **Xwar.** XIV ditto *Qutb* 106: **Kıp.** XIII *al-ramād* **kül** *Hou.* 17, 15: XIV ditto *Bul.* 4, 11; ditto ('with **k-**') *Id.* 83: XV ditto *Tuh.* 16b. 6.

VU **2 kül** either a P.N., or more probably a title, very common in the early period; the vowel is uncertain but as the Chinese character used to transcribe it was *k'üe*, Middle Chinese (*Pulleyblank*) *k'iwât* (Giles 3,252) **-ü-** is perhaps likelier than **-ö-**; *Kaş.*'s etymology is obviously preposterous. The relationship between this word and **Küli Çor**, the name of the persons commemorated in *Ix.* is obscure; but the possibility that the word was originally **küli**, with short **-i**, cannot be excluded (see *Studies*, p. 88). **Türkü** VIII the best known name is **Kül Tegin** commemorated in *I*; **Kül Çor** (perhaps identical with the **Küli Çor** of *Ix.*) *II S* 13; **Kül Toğun** *Ix.* A. (*ETY II* 121); (PU) **Sevig Kül İrkin** *II S* 14; VIII ff. **Kül Cigşi**: *Miran* A 17 (*ETY II* 65): **Uyğ.** VIII **Kül [Bil]g[e:]** *Şu. N* 5: VIII ff. Bud. **Kül Bilge Teŋri Élig** *Pfahl.* 6, 3: **O. Kır.** IX ff. **Küç Kül Totok** *Mal.* 25, 2: **Xak.** XI *Kaş. I* 108 (**1 irkin**); *I* 428, 19 (**bilge:**).

Mon. V. GL-

kel- (**g-**) 'to come', sometimes with the implication of 'to come back'. S.i.a.m.l.g.; SW Az. **kel-**; Osm., Tkm. **gel-**. **Türkü** VIII **kel-** 'to come', very common in *I*, *II*, *T*, etc.: VIII ff. ditto in *IrkB*: Man. [gap] **tarxan kelginçe** 'until . . . Tarxan comes' *TT II* 6, 19; a.o.o.: **Uyğ.** VIII **kel-** is common in *Şu.*: VIII ff. Man.-A **terkleyü keltiler** 'came quickly' *M I* 13, 18; a.o. 15, 7: Man. [gap] **kılu keltiŋiz** 'you have come to make . . .' *TT III* 106; **utru keltiler** 'came to meet' *IX* 86; a.o.o.: Bud. **kel-** 'to come' is very common: Civ. ditto: **Xak.** XI **er evke: keldi:** 'the man came (*atā*) to the house' (etc.) *Kaş. II* 25 (**keli:r kelme:k**; prov.); very many o.o.; *KB* **tapuğka kelip** 'coming to take service' 100; **iḍi kéçki söz ol maṭalda kelir** 'a very old saying comes in the proverb' 110; many o.o. 259, 273, etc.: XIII(?) *At.* **kel-** is common; *Tef.* ditto 170: XIV *Muh. cā'a* 'to come' **gel-** *Mel.* 24, 15; *Rif.* 107; many o.o. more often spelt **gel-** than **kel-**: **Çağ.** XV ff. **kél-** (**-gen**, etc.) *gel- Vel.* 358–9; **kél-** *āmadan* 'to come' *San.* 315v. 8 (quotns.): **Xwar.** XIII **kel-** 'to come' *'Ali* 25: XIII(?) ditto *Oğ.* 11, etc., usually spelt **kél-**; XIV **kel-/kél-** *Qutb* 93–6; **kel-** *MN* 47, etc.; *Nahc.* 314, 15 etc. (common): **Kom.** XIV 'to come' **kel-** *CCI*, *CCG*; *Gr.* 136 (quotns.): **Kıp.** XIII *cā'a* **kel-** *Hou.* 51, 11; a.o.o.; 'next' (year, month) **kelge:n** *do.* 28, 8; 'next but one' (year, etc.) **kelde:çі:** *do.* 28, 8: XIV **kel-** *cā'a*; **keldeçi yıl** 'the coming year' *Id.* 83; ditto **gelen yıl** *Bul.* 13, 12 (so spelt): XV *cā'a* **kel-** *Kav.* 9, 21 a.o.o.; *Tuh.* 12a. 4 a.o.o.

köl- (**g-**) 'to harness' (an animal to a plough, etc.) and the like. Survives only(?) in NE Koib., Sag. *R II* 1268; Khak. See **költür-**, **kölük**, **kölün-**. **Türkü** VIII ff. *IrkB* 25 (**bokursı:**): **Kıp.** XIV **köl-** ('to laugh' and) *rabaṭa qawā'ima'l-ṣāt li'l-ḍaḥk* 'to fasten the legs of a sheep for slaughter' *Id.* 83.

kül- (**g-**) properly 'to laugh; to laugh at (someone *Dat.*)', but in some contexts, esp. in *KB*, more like 'to smile' (properly **külümsin-**). S.i.a.m.l.g.; in SW Az. **kül-**; Osm., Tkm. **gül-**. **Xak.** XI **er küldi:** 'the man laughed' (*ḍaḥika*) *Kaş. II* 26 (**küle:r**, **külme:k**; verse **külse:** translated 'if (a man) smiles at you' (*yatabassam lak*)); about a dozen o.o. (translated *ḍaḥika*): *KB* **küle** 'smiling' 70, 601, 657, 941, etc.; **küler yüz** 'a smiling face' 2072, 2479, etc.; **saŋa külmesüni kédin kelğüçi** 'so that those who come after may not laugh at you' 1227; o.o. 76 (**katğur-**), 707 (**basıt-**): XIII(?) *At.* **saŋa külmesün** 172; *Tef.* **kül-** 'to laugh at' 188: XIV *tabassama* **gül-** *Mel.* 24, 3 (*Rif.* 105 **bıskar-** Hap. leg.?);

ḍaḥika **gül-** 28, 3; 111 (**gü:l-**); *al-ḍaḥak* **külmek** 34, 16; 120; a.o.o.: **Çağ.** xv ff. **kül-***xandidan* 'to laugh' *San.* 308r. 17 (quotns.): **Xwar.** xiii **kül-** 'to laugh' '*Ali* 25: xiii(?) **kül-** 'to smile' *Oğ.* 60 a.o.o.: xiv **kül-** 'to laugh, smile' *Qutb* 106; *MN* 109, etc.: **Kom.** xiv 'to laugh' **kül-** *CCI*; *Gr.*: **Kıp.** *ḍaḥika* **kül-***Hou.* 36, 10: xiv ditto *Id.* 83; *Bul.* 56v.: xv ditto *Kav.* 75, 14 (and 61, 14); *Tuh.* 23a. 10 a.o.o.

Dis. GLE

VU?F **1 küli:** Hap. leg.; prob. a Chinese phr., the second syllable *li* 'plum' (*Giles* 6,884). **Xak.** xiv **küli:** *mā yucaffaf mina'l-xawxi'l--miṣmiṣ ma'a nawātihā wa lā yuflaq* 'apricots dried with the stones inside, not split' *Kaş. III* 234.

2 küli See **2 kül.**

Dis. V. GLE-

D **küle:-** Den. V. fr. **kü:**; 'to praise', and the like. Pec. to Uyğ. **Uyğ.** viii ff. Bud. **öger küleyür erdim** 'I was praising (Hend.)' *Hüen-ts.* 1957; **edgüti yuŋlap açıŋ küleŋ köni nomuğ** 'expound and praise the true doctrine, making great efforts(?)' *do.* 2113–14; a.o.o.

köli:- (**g-**) the basic meaning seems to be 'to be shady, or shaded' (Intrans.) and also perhaps 'to shade, give shade to' (Trans.); in the latter sense it survives in NE Tel. **kölö-** *R II* 1270, and Khak. **köle-**; it is the origin of **kölit-, kölik, köli:ge:** (the parallel series **köşi:-, köşik, köşi:ge:** seems to be an example of an **l/ş** relationship in Standard Turkish). The meanings of **köli:-, kölit-** in Xak. perhaps represent its use as a euphemism for **köm-** 'to bury'. **Uyğ.** viii ff. Bud. Sanskrit (*sutava* 'like a child' **oğol te:ğ**); *paripālito'pi* 'and protected, guarded' **kölöp** (*sic*) **yeme:** *TT VIII D.*38 (a metaph. usage?): **Xak.** xi **ölüğ köli:di:** 'he buried (*dafana*) the dead man' (etc.) *Kaş. III* 272 (**köli:r, köli:me:k**).

Mon. GLB

PU **külf** (or **-v?**) Hap. leg.; onomatopoeic. **Xak.** xi **ta:m külf yıkıldı:** 'the wall collapsed suddenly with a loud noise' (*bi-ṣawt wa sur'a*) *Kaş. I* 348.

Dis. GLB

F **keleb** (or **-p**) Hap. leg.; no doubt a l.-w.; no native Turkish Dis. ends in **-b/-p** (*Studies*, p. 173); not connected w. SW Osm. **kelep** 'a ball (of twine)' *TTS II* 611; *IV* 492 which is Ar. *kalb*. **Xak.** xi **keleb** 'a tender plant (*nabt nā'im*) which grows in the Turks' summer pastures and fattens livestock quickly' *Kaş. I* 353.

Tris. GLB

S kelebek See **kebe:li:**.

Tris. V. GLB-

DF **keleble-** (? **-p-**) Hap. leg.; Refl. Den. V. fr. **keleb**, **Xak.** xi **ta:ğ keleblendi:** 'the mountain was covered with the plant called *keleb*' *Kaş. II* 269 (no Aor. or Infin.).

Dis. V. GLC-

D **külçir-** (**g-**) 'to smile': Inchoative f. of **kül-, külsir-**, q.v., is perhaps a mis-spelling of this word. N.o.a.b. **Uyğ.** viii ff. Bud. **külçire yüzin** 'with smiling face; smiling', qualifying the Subject of a sentence, is common *U III* 14, 12; 21, 9; 23, 12; 50, 9; *TTX* 322, 489: **Xak.** xi *KB* (his face turned red and then pale); **yana külçirip sakındı** 'then smiling he thought' 3845; a.o. 5680: xiii(?) *At.* **ajun külçirer bāz alın kaş çatar** 'the world smiles and then wrinkles its brows (Hend.) again' 205: **Xwar.** xiv **hamīşa külçiresün gül çırayıŋ** 'may your rosy (Pe. l.-w.) face (Mong.) always (Pe.) smile' *Qutb* 107.

Tris. GLC

?F **kele:çü:** (**g-**?) 'talk, conversation'; prob. one of the corrupt foreign words in Oğuz (see **ören**) but definitely not connected with Mong. *kele-* 'to speak', since **-çü** is neither a Turkish nor a Mong. Dev. Suff. after a vowel and the word antedates the first Oğuz contacts with Mongols. Not current in literary Osm. after xvii but survives in xx Anat. as **geleci** *SDD* 604; the **g-** is further evidence against a Mong. origin. **Oğuz** xi **kele:çü:** *al-ḥadīṯ wa'l-kalām* 'talk, conversation' *Kaş. I* 445: xiii(?) *Tef.* **keleçi** ditto 170 (see other refces.): **Xwar.** xiii **kele:çi** 'report, information' '*Ali* 53: xiv ditto *Qutb* 94: **Kıp.** xiii *ḥaddaṯa* 'to tell, relate' **kele:çi: eyt-** *Hou.* 39, 16: **Osm.** xiv ff. **keleçi**, spelt **geleçi** in texts which distinguish **k-** and **g-**, and **söz geleçi** 'talk, conversation'; very common until xv, rare in xvi, once in xvii *TTS I* 441–2; *II* 611; *III* 430; *IV* 491.

Dis. GLD

D **külüt** (**g-**) Hap. leg.; Caus. Dev. N. fr. **kül-**. **Xak.** xi **külüt** *al-ḍuḥka bayna'l-qawm* 'a laughing-stock among the people' *Kaş. I* 357.

S kültgü: See **külgü:**.

Dis. V. GLD-

D **kölit-** (**g-**) Caus. f. of **köli:-**; survives in NE Bar., Kızıl **kölöt-** *R II* 1272; Khak. **kölet-** 'to shade (something), to cover (something with something)'. **Uyğ.** viii ff. Bud. **kölitti turdı** 'stood shading him' *PP* 65, 6 (**iŋle:-**): **Xak.** xi **ol ölüğni: kölitti:** 'he had the corpse buried' (*adfana*) *Kaş. II* 311 (**kölitü:r, kölitme:k**).

D **keltür-** (**g-**) Caus. f. of **kel-**, replaced the earlier form **kelür-**, q.v., in about xi; normally 'to bring (something)' rather than 'to make (someone) come'. The Sec. f. **ketür-**, and the like, appeared in the medieval period. S.i.a.m.l.g.; normally **keltir-** but SW Az. **ketir-**; Osm. **getir-**; Tkm. **gétir-**. **Xak.** xi see Oğuz; eight occurrences of **keldür-**

translated *atā* 'to bring', *aḥdara* 'to summon, bring' and once (*I* 251, 9) *walada* 'to give birth to': *KB* (the king said) **keldür** 'bring (him) here' 570: XIII(?) *At.* (this is a wise and choice book) **talulap ketürdüm** 'I have chosen and brought it' 478 (*sic* all MSS. except one which has **kéltürdüm**); *Tef.* **keltür-/ketür-** 'to offer, present (something, *Acc.*, to someone, *Dat.*) 171–6; XIV *Muh. aḥdara* **getür-** *Mel.* 13, 8; *Rif.* 88 (**keltür-**); **keldür-** 41, 4; **keltür-** 130, 131: **Çağ.** XV ff. **kéltür-** (**-geli**) *getür- Vel.* 359; **kéltür-** *āvardan* 'to bring' *San.* 315v. 29 (quotns.): **Oğuz** XI **ol maŋa: at keltürdi:** 'he brought (*atā*) me a horse'; this form with **-t-** is Oğuz; the Turks have **-d-** (other examples of alternation in both directions follow) *Kaş. II* 195 (**keltürür, keltürme:k**): **Xwar.** XIII **keltür-/ketür-** ditto *'Ali* 7, 12: XIII(?) **kéldürgil** 'summon' *Oğ.* 220 a.o.o.: XIV **keltür-/ketür-** 'to bring' *Qutb* 94–5; *MN* 21, etc.: **Kom.** XIV 'to bring' **keltür-** *CCI*; **keltir-** *CCG*; *Gr.*: **Kıp.** XIII *cāba* 'to bring' **keltür-** *Hou.* 39, 10; *atā* ditto 44, 6: XIV **keltür-** *acā'a* 'to order to come' *Id.* 83: XV *atā* **keltir-** *Kav.* 78, 13; *cāba* **keltir-/ketir-** *Tuh.* 12a. 8: **Osm.** XIV to XVI **getür-** 'to bring; to insert (in a book)'; in a few texts *TTS I* 306; *IV* 337.

D **költür-** (**g-**) Caus. f. of **köl-**; survives in NE khak. **köldir-** 'to have (a horse, etc.) harnessed (to a cart, etc.)'. **Xak.** XI **ol at aḍa:kın költürdi:** 'he ordered that the horse's legs should be fastened (*bi-ṣadd*) and that it should be thrown down' (*bi-baṭḥihi*) *Kaş. II* 195 (no Aor. or Infin.; follows **kültür-**).

D **kültür-** (**g-**) Caus. f. of **kül-**; 'to make (someone) laugh'. S.i.m.m.l.; SW Osm., Tkm. **güldür-**. **Xak.** XI **ol meni: kültürdi:** 'he made me laugh' (*aḍḥakani*) *Kaş. II* 195 (**kültürur, kültürme:k**): *KB* (my body causes me pain) **ara küldürür kör ara yığlatur** 'sometimes it makes me laugh and sometimes cry' 3595, 4096; a.o. 5866: XII(?) *Tef.* **küldur-** ditto 188: **Xwar.** XIII(?) ditto *Oğ.* 375: XIV ditto *Qutb* 107: **Kıp.** XIV **küldür-** *aḍḥaka Id.* 83.

VU(D) **küldre:-** Hap. leg.; vocalized *küldüre:-* but in a section for Dis. V.s; prob. a pure onomatopoeic; cf. **külf, külre:-**. **Xak.** XI **ta:ş kuḍuğ içre: küldre:di:** *ṣawwata'l-ḥacra fi'l-bi'r wa axbara bi-bu'd qar'ihā* 'the stone made a noise in the well and indicated the distance to the bottom' *Kaş. III* 448 (**küldre:r, küldre:me:k**).

Dis. GLG

D **kelig** (**g-**) N.Ac. fr. **kel-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **kelig**, usually in the phr. **kü kelig.** is used as a Buddhist technical term for 'coming' in the sense of 'rebirth'; **teŋri teŋrisi burxanıŋ kü kelig eḍremlig küçi üze** 'by the meritorious power of the divine Buddha (to bring about) distinguished rebirths' *Hüen-ts.* 156 (and see note thereon); similar phr. *Suv.* 69, 14; 189, 1–2; **öŋi öŋi aḍruk aḍruk kü keligler üze** 'by various (Hend.) distinguished rebirths' *do.* 64, 5; **linxwanıŋ özenintin ök bögün keligin tuğmakı bolur** 'birth takes place from the very centre of the lotus by magic and rebirth' *U II* 44, 32–3: **Xak.** XI **ta:z keligi: börkçi:ke:** 'the bald man's (first) visit (*al-ḥuḍūr*) is to the hatter' *I* 26, 20; *II* 41, 15; 52, 18 (*with al--macī'*, same meaning); **kü:z keligi: ya:zın belgü:re:r** 'the approach (*maci'*) of autumn becomes apparent in the summer' *II* 172, 4; o.o. *I* 26, 16 (**okta:-**); *II* 58, 17, etc. n.m.e.

D **kö:lik** (**g-**) Dev. N. fr. **köli:-**; practically syn. w. **köli:ge:**, q.v., but much rarer; for survivals see that word. Cf. **köşik, çoğay.** **Xak.** XI **kö:lik** (so spelt, under *fā'il*) *al-ẓill* 'shade, shadow' *Kaş. I* 409: *KB* (by wise talk men have risen to be king, **malık**) **üküş söz başığ yérde kıldı kölik** 'too much talk has made men's heads something buried in the ground' 173 (see *Kaş.*'s translation of **köli:-**).

D **kölük** (**gölök**) Pass. Conc. N. fr. **köl-**; lit. 'something harnessed', normally 'a baggage animal', more in the sense of one to which baggage is tied than one harnessed to a vehicle. Survives in NC Kır., Kzx. **kölük**; NW Kk., Nog. **kölik**; SW Osm. **gölük** (common in this and extended meanings in XX Anat., *SDD* 657). **Türkü** VIII *T* 15 (**ingek**): **Uyğ.** VIII ff. (Man.-A (just as a wicked man's) **bağı kölüki bukağusı** 'bonds, fastenings, and fetters' (are either heavy or light) *M III* 12, 18 (i); apparently the same word, but might be the Dev. N. in **-g, kölüg** which would fit the sense better): Bud. Sanskrit *īdṛg yānam bhaved yasya* 'if anyone has a vehicle like this' **monda:ğ osoğloğ kölöki bolsa:r kimniŋ** *TT VIII A.*37 (here 'a harnessed vehicle' not animal); (he prepared everything that the prince and his companions needed) **aşı suvı kölüki** 'their food, water and baggage animals' *PP* 28, 3: **Xak.** XI **kölük ne:ŋ** *al-şay'u'l--musta'ār* 'something borrowed (or hired?)'; (there is no other trace of this meaning, but it might have come from (hired) 'transport animals'): **kölük** *al-ẓahr*, that is 'any animal (*dābba*) fit to be loaded with baggage' (*yuḥmal 'alayhā*) *Kaş. I* 392: *KB* (such a man does good to all people and) **yana minnat urmaz kişike kölük** 'does not make his favour a restriction(?) on other people' 857; (the products of the cattle breeder include . . .) **yüḍürgü kölük** 'animals which can be loaded' 4441: **Çağ.** XV ff. **kölük** 'baggage (*ṭay-kaş*) camels, horses, and oxen' *San.* 309r. 3: **Xwar.** XIV **kölük** 'baggage animal' *Qutb* 107 (*külük*); *Nahc.* 240, 17; 273, 15; 409, 4: **Tkm.** XIII *cam'u'l-ḥamīr* 'a collective term for donkeys' **kölü:k** *Hou.* 12, 16: (XIV (between 'dog' and 'bitch') *al-carw* 'puppy' **kölük** (*sic*, no doubt an error for **küçük**, see **kiçig**) *Bul.* 10, 12): **Osm.** XIV ff. **gölük** 'riding, or baggage, animal'; common till XVII *TTS I* 318; *II* 446; *III* 306.

D **kü:lüg** P.N./A. fr. **kü:**; 'famous'. N.o.a.b., but see *Doerfer* III 1686. **Türkü** VIII **antağ külüg xağan ermiş** 'he was such a famous

xağan' I E 4, *II E* 5: **Uyğ.** VIII ff. Man. (addressed to a deity in a hymn) **külügüm** *M II* 8, 17 (i): Bud. **Külüg** occurs as a component in P.N.s *Pfahl.* 10, 15–16; 12, 20: **O. Kır.** IX ff. **külüg kadaşım** 'my famous kinsmen' *Mal.* 3, 6; **Külüg** as a component in P.N.s *do.* 3, 3; 6, 2, etc. (eight occurrences): **Xak.** XI *Kaş. III* 212 (**kü:**): *KB* **külüg** is fairly common; occasionally with its full meaning, e.g. (whoever receives the favour of God) **tilekke tegir boldı atlığ külüg** 'has his wishes fulfilled and becomes famous (Hend.)' 1797; a.o. 4525 (**çavlığ**); but more often used as a convenient rhyme without serious emphasis on its meaning, e.g. (listen) **ay bilge külüg** 1457; **ay külüg** 5283.

D **külgü:** (**g-**) N.Ac. fr. **kül-**; 'laughter', with some extended meanings. S.i.a.m.l.g. with minor phonetic changes; SW Tkm. **gülki/gülkü**, not used in Az., Osm. There is no other trace of *Kaş.*'s second meaning. **Xak.** XI **külgü:** *al-ḍaḥika* 'laughter'; and 'apoplexy' (*al-sakta*) is called **külgü:**, one says **er külgü:** (VU) **bérdi:** (unvocalized) 'the man had an apoplectic stroke'; also called **kültgü:** *Kaş. I* 430: (XIII(?) *Tef.* **külütgü** 'amusing, futile'; perhaps *Kaş.*'s Sec. f. mis-spelt 188): XIV *Muh. al-ḍaḥika* **gülgü:** (*sic*) *Mel.* 85, 3; *Rif.* 191: **Çağ.** XV ff. **külgü** (spelt) *gülmek Vel.* 372; **gülgü** (spelt) (1) *xanda* 'a laugh' (quotn.); (2) *xandan* 'laughing' (quotn.) *San.* 309r. 1.

D **kelgin** Dev. N./A. fr. **kel-**; apparently 'the incoming (i.e. rising) tide'. Survives in SE Türki **kelkün** *Jarring* 170. **Uyğ.** VIII ff. Bud. Sanskrit *udakavāhaṃ* 'a flood of water' **su:vlu:g kelkinig** (*sic*; ?**-g-** intended) *TT VIII A*.32: **Xak.** XI **kelgin** *al-madd wahwa bi-manzilati'l-sayl* 'a flood' (the second word has this meaning and the first is described as being used instead of it) *Kaş. I* 443.

Dis. V. GLG-

D **kelgir-** Hap. leg.; Inchoative f. of **kel-**: **Xak.** XI **ol maŋa: kelgirdi:** *tamannā wa kāda an ya'tī ilayya* 'he wished (to come) and was on the point of coming to me' *Kaş. II* 196 (**kelgire:r, kelgirme:k**).

Tris. GLG

kele:gü: (**g-**) an old animal name ending in **-gü:**. Survives only(?) in SW XX Anat. **gelengi / gelengü / gelenki / geleni** 'field mouse, *Micromys minutus*' *SDD* 605, which, rather than 'gerboa' is prob. the meaning of *al-yarbū'* here. **Xak.** XI **kele:gü:** *al-yarbū'* *Kaş. I* 448: XIV *Muh.*(?) *al-yarbū'* **kelegü:** (unvocalized) *Rif.* 177 (only).

D **köli:ge:** (**g-**) Dev. N. fr. **koli:-**; 'shadow, shade'; cf. **kö:lik**, q.v. S.i.a.m.l.g. in a wide range of forms of which one or two may represent **kölik**; the modern words include NE Koib., Sag., Şor **köletki** *R II* 1270; Khak. **kölek**; Tuv. **xölege**: SE Türki **kölegge**: NC Kır. **kölökö/kölögkö**; Kzx. **kölökö**: SC Uzb. **kulanka**: NW Kk. **köleŋke**; Kumyk **gölentki**; Nog. **köletki**: SW Az. **kölke**; Osm. **gölge**; Tkm. **kölege**. Cf. **köşi:ge:**. **Uyğ.** VIII ff. Bud. **kölige belgürer** 'a shadow appears' *Suv.* 52, 20; a.o. *U II* 39, 87–90 (**aŋmın**): Civ. **köligede kurıtıp** 'drying it in the shade' *II I* 76: **Xak.** XI **köli:ge:** *al-ẓillu'l-ẓalīl* 'deep shade' *Kaş. I* 448; *III* 174 (both main entries): *KB* (if you see this world) **kölige sanı** 'it is like a shadow' 3536; (this world) **kölige turur** 4758: XIII(?) *Tef.* **köle:ge:/kölge:** 'shade' 183: **Çağ.** XV ff. **kölege** (spelt) *gölge . . . sāya ma'nāsına* 'shadow' *Vel.* 371 (verse); **kölege** (spelt) *sāya*, in Ar. *ẓill wa fay' San.* 308v. 25: **Xwar.** XIV **kölige** (*kö:li:ge*)/**köletke** (*kö:le:tge:*) 'shadow' *Qutb* 101; **kölige** 'shade' *Nahc.* 408, 15: **Kom.** XIV 'shade' **kölege** *CCI, CCG*; *Gr.*: **Kıp.** XIII 'the shade (*ẓill*) of a tree, etc. **köle:k**: Tkm. **kölge:y** *Hou.* 7, 14: XIV **kölge:y** *al-ẓill wa'l-xayāl* 'shade, shadow' *Id.* 84; *Bul.* 4, 5: XV *al-ẓill* **kölge:y** *Kav.* 58, 8; *ẓill* **köletke** (MS. *ṭöletke*)/**kölege** (in margin **gölge**) *Tuh.* 24a. 10; *ẓallala* **köletke eyle-** *do.* 24b. 2: **Osm.** XIV to XVI **gölge** in various phr. meaning 'to shade, protect'; in several texts *TTS II* 446; *III* 306; *IV* 350.

D **köliklig** (**g-**) Hap. leg.; P.N./A. fr. **kö:lik**. **Xak.** XI ff. **köliklig yé:r** 'a shady (*muẓallal*) place' *Kaş. I* 510.

D **kölüklüg** (**g-**) Hap. leg.; P.N./A. fr. **kölük**. **Xak.** XI **kölüklüg er** 'a man who owns baggage animals' (*ḥamūla wa ẓahr*) *Kaş. I* 510.

D **külgü:süz** (**g-**) Hap. leg; Priv. N./A. fr. **külgü:**; 'without laughing, in all seriousness' **Xak.** XI **tıŋla: sö:züm külgü:süz** 'listen to my words without laughing' (*min ġayr ḍaḥka*) *Kaş. I* 96, 11; n.m.e.

D **köli:ge:siz** Hap. leg.(?); Priv. N./A. fr. **köli:ge:**; 'casting no shadow'. **Uyğ.** VIII ff. Bud. *TT VI* 99 (**boḍsuz**).

Tris. V. GLG-

D **kelginle:-** Hap. leg.; prob. used only in the Ger. in **-ü:** **Xak.** XI **kelginleyü:** (MS. *kelngizleyu* , no doubt in error) **aktımız** 'we rushed on them like a flood' *Kaş. I* 343, 24; n.m.e.

D **keligse:-** Desid. Den. V. fr. **kelig**; n.o.a.b. **Xak.** XI **ol maŋa: keligse:di:** 'he wished to come to me' (*ya'tiyanī*) *Kaş. III* 335 (**keligse:r, keligse:me:k**); a.o. *III* 285 (**kelse:-**): XIV *Muh.*(?) (in a note on the Desid. f.) *arāda'l-maci'* 'he wished to come' **keligse:di:** *Rif.* 134 (only).

Dis. GLM

külmiz 'the female of the roe-deer', the counterpart of the male, **1 elik**. Survives only(?) in NE Alt. **külmüs**; Khak. **külbüs**; Tuv. **xülbüs**; see *Shcherbak*, p. 121. **Xak.** XI *KB* 79 (**1 elik**).

Tris. V. GLM-

D **kelimsin-** (g-) Hap. leg.; Refl. Simulative Den. V. fr. ***kelim**, N.S.A. fr. **kel-**. **Xak.** XI **ol berü: kelimsindi:** 'he pretended to come in our direction' (⟨*ya'tī*) *naḥwanā*) *Kaş. II* 259 (**kelimsinü:r** (MS. *kelimsindi:*), **kelimsinme:k**).

D **külümsin-** (g-) Refl. Simulative Den. V. fr. ***külüm**, N.S.A. fr. **kül-**; 'to smile'. S.i.s.m.l., with some phonetic changes, e.g. SE Türki **külümsiri-**: NC Kır. **külumsürö-**: NW Kk. **külimsiri-**; Kumyk, Nog. **külemsire-**: SW Az **külümse-/külümsün-**; Osm. **gülümse-** Tkm. **gülümcire-/gülümsire-**. **Xak.** XI **er külümsindi:** 'the man (etc.) smiled' (*ḍāḥaka*) *Kaş. II* 259 (**külümsinü:r, külümsinme:k**): **Osm.** XIV to XVI **gülümsün-** 'to smile'; in several texts *TTS II* 474; *III* 324.

Dis. GLN

D **kelin** (g-) etymologically Dev. N. fr. **kel-**, in the sense of 'one who comes in (to the family'; properly a term of relationship meaning 'the wife of one's younger brother or son' used only by the father or elder brother of the nusband, but more usually rather generally for 'bride'; indeed it seems to be the only native Turkish word with that meaning. S.i.a.m.l.g., normally as **kelin**, but NW Kumyk: SW Osm., Tkm. **gelin**. See *Doerfer* III 1700. (**Türkü** VIII see **keliŋü:n**): **Uyğ.** VIII ff. Bud. *TT VI* 311 (**içger-**): Civ. *TT VII* 28, 51 (**tapındur-**): **O. Kır.** IX ff. *Mal.* 3, 6 (**1 kı:z**): **Xak.** XI **kelin** *al-'arūs* 'a bride' *Kaş. I* 404; o.o. *III* 12 (**yövüşlig**); 242 (**kizlençü:**): *KB* 494 (**ağın**), 2380 (**küde:n**), 3567 (**bezen-**): XIV *Muh. al-'arūs* **geli:n** *Mel.* 49, 10; *Rif.* 144 (adding *wa'l-kanna* also 'daughter-in-law'): **Çağ.** XV ff. **kélin** *'arūs San.* 316r. 19 (quotn.): **Xwar.** XIV **kelin** 'bride' *Qutb* 94: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-'arūs* **ke:li:n** *Hou.* 32, 3: XIV **kelin** *al-kanna wa'l-'arūs Id.* 84: XV *'arūsa* **kelin** *Tuh.* 24b. 10.

D **kölüŋ** (g-) Den. N. (perhaps Dim. f.) fr. **kö:l**; n.o.a.b. (**Uyğ.** VIII ff. Man.-A **külüŋ** in *M I* 10, 8 is prob. an error for **külünç** 'smiling'; see **érin**): **Xak.** XI **kölüŋ** *al-ciyya*, that is 'a pool of stagnant water (*mustanqa'u'l-mā'*) on which birds settle' *Kaş. III* 372; **kö:lü:ŋ** (*sic*) *al-ğadīr* 'a pond' *I* 73, 11.

D **külünç** (g-) Dev. N./A. fr. ***külün-** Refl. f. of **kül-**; survives in SW Az. **külünç**; Osm. **gülünç** 'amusing, ridiculous; laughing-stock; mockery'. (**Uyğ.** VIII ff. Man.-A. see **kölüŋ**): **Xak.** XI **külünç** *al-ḍiḥk* 'laughter', etc. *Kaş. III* 374: *KB* **külünç** 'laughing stock' 2442 (**urunç**): **Osm.** XV **gülünç** 'a laughing stock'; in one text *TTS III* 324; (**gülenç** 'smiling' in *I* 336 is prob. an error for **güleç**, not an old word).

Dis. V. GLN-

D **kölün-** (g-) Refl. f. of **köl-**; n.o.a.b.; apparently used only metaph. for 'to be weary, as if overloaded'. **Uyğ.** VIII ff. Civ. (in a series of disagreeable happenings) **kün teŋri kölündi çerigiŋ üze ay teŋri battı kutuŋ üze** 'the sun has come to a standstill (and is pouring its heat) over your army; the moon has set on your favour from heaven' *TT I* 39–40: **Xak.** XI **er eligi: aḍa:kı: kölündi:** 'the man's arms and legs became limp (*fatarat*) from overwork or from continuous travelling or walking as if he was tied to a weight' (*muqayyad mina'l-ṯikl*) *Kaş. II* 158 (**kölünü:r, kölünme:k**): *KB* (I have become a prisoner of the years and months) **kişensiz kölündi maŋumaz aḍak** 'my legs are disabled, even though not hobbled, and cannot walk' 374.

Tris. GLN

D **kölüŋü:** (?**kölüngü**; g-) Conc. N. fr. **kölün-**; lit. 'something harnessed'; used in Bud. texts to translate *yāna* 'vehicle' in such words as *Mahāyāna*; n.o.a.b. Cf. **kaŋlı:**. **Uyğ.** VIII ff. Bud. (you have explained) **uluğ kiçig kölüŋülerig** 'the Great and Small Vehicles' (*Mahāyāna* and *Hīnayāna*) *Hüen-ts.* 1772–3; **üç kölüŋü** 'the Three Vehicles' *do.* 1922; **taysıŋ savsıŋ kölüŋüler** 'the T'ay-hsing (Mahāyāna) and Hsiao-hsing (Hīnayāna) vehicles' *Suv.* 276, 11–12.

D **keliŋü:n** (g-) Hap. leg.; Collective f. of **kelin**. **Türkü** VIII (my mother the *xatun*, my step-mothers, my junior aunts/elder sisters) **keliŋü:nim** 'my younger brothers'/sons' wives' (and my consorts) *I N* 9.

Tris. V. GLN-

D **kelinle:-** (g-) Hap. leg.?; Den. V. fr. **kelin**. **Uyğ.** VIII ff. Civ. (in an adoption contract, the adopter agrees to put the adopted son on an equal footing with his natural sons and) **kelinlep** 'provide him with a wife' *USp.* 98, 26.

E **kelŋizle:-** See **kelginle:-**.

Tris. GLR

keler 'lizard'; survives as **keler** in SE Tar. *R II* 1113; SW Osm. (which, with Az., also has **kertenkeler**, same meaning). There is no widely distributed word for 'lizard' in the modern languages, see **keslinçü**. **Xak.** XI **keler** *al-ḍabb* 'lizard' *Kaş. I* 364: **Kıp.** XIII *al-waran* 'lizard' **kele:r** *Hou.* 11, 19 (*sic*; altered by *Hou.* to *kele:z*): XIV *al-ḍabb* (PU **i:wan**, Hap. leg.)/**keler**; *al-waran* **keler** *Bul.* 10, 12–13: **Osm.** XIV ff. **keler** 'lizard'; in several texts *TTS I* 443; *II* 611; *III* 431; *IV* 492: XVIII **keler**, in *Rūmī, sūsmār* 'lizard' *San.* 300v. 28.

Dis. V. GLR-

D **kelür-** (g-) the earliest Caus. f. of **kel-**; n.o.a.b.; later displaced by **keltür-**, q.v. **Türkü** VIII **evi:n barkı:n kalı:sız kelü:rti:** 'they brought all their tents and movable possessions' *I N* 1; *I S* 11 (**beḍizçi:**) a.o.o.: VIII ff. **buza:ğu: kelü:rmi:ş** 'it gave birth to a calf' *IrkB* 41: Man. **béş teŋri yarukın biziŋerü kelürdi erser** 'when they had

brought us the light of the Five Gods' *Chuas.* 226–7; o.o. *do.* 104–7 (**kikşür-**); *M III* 23, 10–11 (ii): **Uyğ.** VIII ff. Chr. (the gifts) **kim kelürmiş ertiler** 'which they had brought' *U I* 6, 13: Bud. **terkin maŋa kelürüŋler** 'bring me quickly' *U III* 12, 14; **téginig esen tükel kelürzünler** 'let them bring back the prince safe and sound' *PP* 22, 6–7; o.o. *do.* 25, 6; 29, 2–3; *Kuan.* 76 ('to give birth to'); *TT VI* 62 (*VIII O.6*); *X* 366, etc.: Civ. **kelürüp bérürmen** 'I will bring and hand over' (certain goods) *USp.* 62, 9–11; a.o. ('to give birth to') *TT VII* 26, 18 (**1 uri:**).

D **1 köler-** (**g-**) Intrans. Den. V. fr. **kö:l**; n.o.a.b. **Xak.** XI **kölerdi: su:v** 'the water became stationary and stagnated (*istarāḍa . . . wa'stanqa'a*) and formed a pond' (*al-ğadīr*) *Kaş. II* 84 (**kölerür, kölerme:k**); **kakla:r kamuğ kölerdi:** 'the dry watercourses filled with water' *I* 179, 19; *II* 283, 2.

VUD **2 köler-** n.o.a.b.; prob. merely a metaphor. usage of **1 köler-**. **Xak.** XI **at kölerdi:** 'the horse swelled (*inbaṭaḥa*) owing to dilation (*intifāx*) of the stomach' and the like *Kaş. II* 84 (**kölerür, kölerme:k**; prov.); a.o. *I* 523, 1.

VU(D) **külre:-** Hap. leg.; syn. w. **küldre:-**, q.v., and perhaps an abbreviation of it. **Xak.** XI **ta:ş kuḍuğda: külre:di:** 'the stone made a noise of this sort (*ṣawwata . . . bi-hāḍihi'l-ṣifa*) in the well' *Kaş. III* 282 (**külre:r, külre:me:k**).

D **kelürt-** (**g-**) Hap. leg.?; Caus. of **kelür-**. **Uyğ.** VIII ff. Bud. (the king ordered his ministers to bring goods to present as alms) **ötrü kamağ buyruklar . . . buşılığ ertiniler kelürtip** 'then all the ministers had precious objects brought for (presentation as) alms' *U III* 12, 14–16.

Dis. V. GLS-

D **kelse:-** (**g-**) Hap. leg.; Desid. f. of **kel-** and syn. w. **keligse:-**; the entry is in a section for Dis. V.s but is a complete muddle. **Xak.** XI **men saŋa: keligse:dim** 'I wished to come to you' (*atiyak*); alternative form (*luğa*) **kelse:dim** *Kaş. III* 285 (**kelse:rmen, kelse:me:k**; MS. *kelise:-* everywhere).

D **külsir-** (**g-**) pec. to *Kaş.*, and more or less syn. w. **külçir-**, q.v., which is not mentioned by *Kaş.*; Simulative f. in **-sir-** (not noted elsewhere) of **kül-**; 'to smile'. **Xak.** XI **er külsirdi:** 'the man pretended to smile' (*yatabassam*) also used when he (actually) smiled (*iḍā tabassama*) *Kaş. II* 196 (**külsire:r, külsirme:k**); (in a grammatical Section) **külsirge:n er** *al-raculu'l-mibsām* 'a man who (constantly) smiles' *II* 256, 17.

Dis. GLŞ

D **keliş** (**g-**) Dev. N. (with some element of reciprocity) fr. **kel-**; in the early period nearly always used in association w. **barış**, q.v., for 'coming and going'. S.i.s.m.l.g. for 'coming, arrival'; SW Az. **keliş**; Osm. **geliş**. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 293, 2089 (**barış**): **Xak.** XI *Kaş. I* 370 (**barış**): *KB* 4421 (**barış**): **Çağ.** XV ff. **kéliş** *āmadan* 'coming' *San.* 316r. 18 (quotn.).

Dis. V. GLŞ-

D **keliş-** (**g-**) Recip. f. of **kel-**; properly 'to come together'. S.i.a.m.l.g. with a rather wide range of meanings of which the commonest is 'to come to an agreement'. **Xak.** XI **ol maŋa: kelişdi: barışdı:** 'he came to visit me (*ixtalafa ilayya*) and I went to visit him' *Kaş. II* 110 (**kelişu:r, kelişme:k**): *KB* (if I associate with other people) **barışğu kelişgü kerek men küle** 'I shall have to exchange visits with them with a smile' 4569.

D **köliş-** (**g-**) Hap. leg.; Co-op. f. of **köli:-**. **Xak.** XI **ol maŋa: ölüg kölişdi:** 'he helped me to bury (*fī dafn*) the corpse' *Kaş. II* 110 (**kölişü:r, kölişme:k**).

D **külüş-** (**g-**) Co-op./Recip. f. of **kül-**; 'to laugh together; to laugh at one another'. S.i.a.m.l.g. **Xak.** XI **bodu:n kamuğ külüşdi:** 'the people all laughed together' (*taḍāḥaka*) *Kaş. II* 110 (**külüşü:r, külüşme:k**): XIII(?) *Tef.* **külüş-** ditto 188: **Xwar.** XIV ditto *Qutb* 107.

Tris. GLŞ

D **külüşüg** (**g-**) Hap. leg.; N.Ac. fr. **külüş-**. **Uyğ.** VIII ff. Man. **közi karam birle külüşügin külüşügin** (*sic*) **oluralım** 'let us sit and laugh with my black-eyed (beauty)' *M II* 9, 19–20.

D **kelişlig** Hap. leg.; P.N./A. fr. **keliş**. **Xak.** XI (after **keliş**) hence a hostelry (or guest house, *baytu'l-ḍifān*) is called **kelişlig barışlığ ev**, that is 'a house of coming and going' *Kaş. I* 370.

Mon. GM

1 kem 'illness'; like **kégen** normally used in Hend. w. **1 i:g**; acc. to *Kaş.* **kemlen-** was used specifically of horses, but this cannot apply to **kem** in Uyğ. Survives only(?) in SW Anat. (one group of refugees) **kem** 'a chronic, painful, cardiac disease' *SDD* 873; not to be confused with SW Osm. **kem** l.-w. fr. Pe. *kam* 'deficient, bad', etc.. **Uyğ.** VIII ff. Bud. **ig kem** 'illness' (Hend.) *U II* 42, 7; 43, 19: Civ. *TT VII* 28, 5 (**1 i:g**): **Xak.** XI **kem** *al-dā'* 'illness'; hence one says **at kemlendi:** 'the horse (etc.) was ill' (*dā'a*) *Kaş. I* 338; a.o. *II* 363, 20: *KB* (the physicians) **ol ig kem ne ermiş ayu berdiler** 'declared what the illness (Hend.) was' 1057.

2 kém See **kim**.

kim properly only the Interrogative Pron. 'who?', parallel to **ne:** 'what?', but, unlike **ne:**, never used as an Interrog. Adj. The concept of Relative Prons. was entirely foreign to Turkish, in which Participles and the like are used where Indo-European languages use Relative Prons.,

but when the Turks became acquainted with such languages, and religious works in them began to be translated into Turkish, usually by persons whose native language was not Turkish, **kim** came to be used as a Relative Pron., and, hastened by the phonetic resemblance, in all the meanings of Pe. *ki* and other cognate Iranian words, including the Conjuction 'that'. Grønbech's *Komanisches Wörterbuch* devotes five pages to the various meanings of **kim** in Kom. XIV. No attempt has been made here to list all the medieval non-Turkish uses of the word. S.i.a.m.l.g.; in NE Alt., Küer., Leb., Tel. (*R II* 1202), and Khak. **kem**; Tuv. **kım** (*sic*). everywhere else **kim**. The NE form, together with the Türkü spelling *k m*, suggest that the word may originally have been **kém. Türkü** VIII **kemke: élıg kazğanurmen** 'for whom am I gaining a realm?' *I E* 9; **élıŋın törö:ŋın kem artat(t)ı:** 'who destroyed your realm and customary law?' *I E* 22, *II E* 19: VIII ff. (if the tint of the stone is green) **kem özi:nte: tutsar** 'whoever carries it on his person' (cannot be endangered by poisonous insects) *Toyok* 27 (*ETY II* 59; a translation fr. Sogdian; in parallel passages **tutsar** is used without the **kem**): Man. **yérig teŋrig kim yaratmış tépen biltimiz** 'we know who created earth and heaven' *Chuas.* 167–8; in *do.* 127 **kim** seems to be 'who' but the text is corrupt; (thereafter the holy king's thoughts weakened a little) **ol tıltağın kim ınça eşidti** 'for the reason that he heard the following' *TT II* 6, 31: **Uyğ.** VIII ff. Man.-A **ot kim ığaçda ünüp** 'the fire which arises from wood' *M I* 7, 2; o.o. of Relative **kim** *do.* 8, 11; 15, 3; 16, 5; 17, 8 etc.: Man. **kim** Relative, 'who, which' *Wind.* 23, 33, etc.; Conjunction 'that' *do.* 18, 46: Bud. **kim** is rather rare as an Interrog. but common as a Relative Pron. and Conjunction: Civ. **kim** is not common; in *H I* it is only Relative, elsewhere usually Relative, esp. in the phr. **ne kim, neğü kim** 'whatever' *TT VII* 28, 37–52: **Xak.** XI **kim** Interrogative Pron. (*ḥarf istifhām*) meaning 'who?' (*man*); one says **bu: kim** 'who is this?' used both for the Sing. and the Plur. The **Oğuz** say **bo:y ki:m** (*sic*) *mani'l-qabila*, 'who are your tribe?', it is a collective noun (*ism cam'*) *Kaş. I* 338: about 20 o.o. equally divided between **kim** and **ki:m**; as a *Nom.* nearly always Interrog., but always Relative as an *Acc.* or *Gen.*: *KB* **kim** is common, usually Relative, less often Interrog.: XIII(?) *At.* **kim** is common in both uses; *Tef.* **kim** 'who?; who; that'; **kayu kim** 'whoever'; **kaçan kim** 'when', etc.; **kimse** 'anyone' 179–80: XIV *Muh. manu'l-istifhām* 'who?' **ki:m**; it also means *allaḍī* 'who' *Mel.* 16, 16; *Rif.* 94; a.o.o.: **Çağ.** XV ff. **kim** (1) a word which takes the place of *ki* as a Conjunction (*dar rawābiṭ*), i.e. 'that' (quotn.); (2) *ḥarf-i istifhām*, that is *çi kas/kī* 'who?' *San.* 316r. 20: **Oğuz** XI *Kaş. I* 338 (see Xak.): **Xwar.** XIII **kim** 'who?'; **kimerse/kimse/kimesne** 'someone'; **kimi . . . kimi** 'the one . . . the other' *'Ali* 17: XIII(?) **kim** is common in *Oğ.*; usually in such phr. as **dédi kim, kördi kim** 'he said, or saw, that', occasionally as Relative: XIV **kim** 'who; that'; **kimi . . . kimi** *Qutb* 98; ditto and **kimse** *MN passim*: **Kom.** XIV **kim** in a wide range of meanings *CCI*, *CCG*; *Gr.* 143–7 (many quotns.): **Kıp.** XIII **kim** is the Turkish word for *manu'l-istifhām* 'who?' *Hou.* 51, 9 ff. (examples given): XIV **kim** 'who?'; **kimse** 'someone', also **kimerse:/kimersene:** *Id.* 84; *man* **kim**; **kim** also occurs in the meanings of *anna* 'that'; *ḥattā* (in order) that', *allaḍī* 'who' and *ka'anna* 'as if' *Bul.* 15, 8: XV *man* **kim** *Kav.* 16, 8–16 etc.; *anna* **ki/kim** *do.* 28, 19; *ḥarfu'l-maṣdar* **kim**; this **kim** is also a Conditional Conjunction, an Interrogative and *ḥarf maṣdarī* meaning *anna* *do.* 72, 6; **kim** is common in the grammatical part of *Tuh.* 43a. 9 ff. as Interrogative, Relative, Conjunction, etc.

köm Intensifying Prefix, see **4 kö:k**.

Mon. V. GM-

***kem-** See **kemür-**.

köm- (**g-**) 'to bury', both specifically for 'to bury' (the dead) and more generally for burying something in the ground, ashes, etc.; sometimes even more generally for 'to dig, cultivate'. S.i.a.m.l.g.; in NW Kumyk; SW Osm., Tkm. **göm-**. See **köli:-**. **Uyğ.** VIII ff. Civ. **isig külke kömüp** 'bury them in hot ashes' *H I* 151; o.o. *do.* 35 (**1 o:t**); *USp.* 13, 4 (**er**); 32, 6: **Xak.** XI **ol ölügni: kömdi:** 'he buried (*dafana*) the corpse' (etc.); and one says ⟨ol⟩ **kö:zme:n kömdi:** *ittaxada'l-xubz fi'l-malla* 'he put the loaf in the hot ashes' *Kaş. II* 27 (**köme:r, kömme:k**): *KB* 5212 (**eşü:-**): XIII(?) *At.* (the wise man says what has to be said and) **kereksiz sözlni kömüp kizleyür** 'buries and hides unnecessary remarks' 118: *Tef.* **köm-** 'to bury' 183: XIV *Rbğ.* ditto *R II* 1319 (quotns.); *Muh. dafana* **göm-** *Mel.* 26, 3; **gö:m-** *Rif.* 109: **Çağ.** XV ff. **göm-** ('with **g-**') *ba-zamīn pinhān kardan* 'to hide in the ground', and sometimes 'to put on one side and hide, but not in the ground' *San.* 309r. 4 (quotns.): **Xwar.** XIV **köm-** 'to bury' *Qutb* 101: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *dafana* **köm-** *Hou.* 33, 18: XIV ditto *Id.* 84; *tamma wa qabara* 'to cover up; to bury (the dead)' **köm-** *Bul.* 59r.: XV *dafana* **köm-** *Kav.* 76, 1; *Tuh.* 16a. 1.

Dis. GME

kemi: (**g-**) 'ship, or boat'; s.i.a.m.l.g. usually as **keme**, but SE Türki **kéme**; NW Kumyk **geme**; SW Az. **kemi**; Osm., Tkm. **gemi**. The balance of evidence is for **-e-** as the first vowel, but it was certainly **-é-** in Xak. and this occurs sporadically in Uyğ. In most modern languages this word means 'ship', other words like **uça:n** and **kayğuk**, q.v., being used for smaller vessels. See *Doerfer* III 1703. **Uyğ.** VIII ff. Bud. (if he goes to sea) **kara yél kelip kemisin tokıp** 'a black wind comes and strikes his ship' *Kuan.* 20; **kémisi** (*sic*) **batmış** 'its ship has sunk' *Hüen-ts.* 1891–1892; o.o. *PP* 17, 1–3 (**uḍık**), etc. (in *PP* spelt

kmi): **Xak.** XI **kémi:** (*bi-kasri'l- kāf* among the Turks) *al-safina* 'ship' *Kaş. III* 235 (verse): XIII(?) *Tef.* **kemi** 'ship' 171: XIV *Muh. al-safina wa'l-markab* ('ship') **gemi:**; *al--safinatu'l-şağīra* **giçi: gemi:** *Mel.* 62; *Rif.* 161 (and see **kayğuk**): **Çağ.** XV ff. **kéme** ('with **k-**') *gemi Vel.* 360 (quotn.); **kéme** (spelt) *safina wa zawraq* ('boat') *San.* 316r. 26 (quotn.); a.o. *do.* 65r. 24 (**uça:n**): **Oğuz/Kıp.** XI **kemi:** (*bi-fatḥi'l-kāf*) *al-safina Kaş. III* 235: **Xwar.** XIV **kemi** 'ship' *Qutb* 94: **Kom.** XIV 'ship' **keme** *CCG*; *Gr.*: **Kıp.** XIII *al-safina* **kemi:**; also **kereb** which is *Rūmi* (Greek *karabos*) *Hou.* 7, 6: XIV (**Tkm.**) **kemi:** *al--safina*; **keme:** *al-markab* in **Kıp.** *Id.* 84; *al--markab* **kemi:**; (*al-safina* **kerreb** (*sic*)) *Bul.* 4, 13: XV *safina* **keme** (in margin **kemi**; *wa'l--şağīra* **uçan**) *Tuh.* 19a. 7; *markab* **keme** *do.* 33b. 5.

Dis. GMC

D **kömeç** (**gömmeç**) abbreviated Dev. N. in **-meç** (for kinds of food) fr. **köm-**; lit. ('food) buried (in the ashes to cook it)'. Survives meaning 'bread baked in the ashes', or the like, in SE Türki **kömeç/kö:meç**: NC Kır. **kömöç**: SC Uzb. **kümaç**: NW Kk. **kömeş**; Kaz. **kümeç**; but in SW Osm. **gümec** (*sic*) now means only 'honeycomb' (metaph., owing to its shape). See *Doerfer* III 1643, 1687. **Xak.** XI **kömeç** 'a round loaf (*al-qurş*) which is buried (*yudfan*) in the hot ashes': **kömeç** (*mīm* unvocalized) *al-kanz* 'a buried treasure'; one says **ol kömeç** (MS. *kömüç*) **buldı:** 'he found a buried treasure' *Kaş. I* 360; (as an example of **-ç** as a Suff.) **kömeç** *al-qurş* derived fr. **kömdi:** *dafana fi'l-ramād* ('ashes') *I* 12, 8: **Çağ.** XV ff. *San.* 27v. 15 (**ebe:**): **Osm.** XIV ff. **gömeç** usually 'honeycomb'; less often 'loaf baked in the ashes'; fairly common *TTS I* 318; *II* 447; *IV* 350; and see **ebe:**.

D **kömçü:** Hap. leg.; inexplicable morphologically except as a crasis of ***kömünçü:**, Den. V. in **-çü:** fr. **kömün-**, since this Suff. is attached only to Refl. V.s. The old Arab tribe of 'Ād has the same kind of legendary character in Classical Arabic as **tavğaç**, q.v., in Xak. **Xak.** XI **kömçü:** *al-kanz* 'a buried treasure'; one says **tavğa:ç kömçü:si:** *kanz 'Ādī* 'a hidden treasure of (the tribe of) 'Ād' (i.e. old and rare) *Kaş. I* 418.

Tris. GMC

D **kemi:çi:** (**g-**) N.Ag. fr. **kemi:**; properly 'mariner, boatman'; later sometimes 'ship-builder'. S.i.s.m.l.; SW Osm., Tkm. **gemici**. See *Doerfer* III 1704. **Uyğ.** VIII ff. Bud. **kim yérçi suvçı kémiçi erser** 'whoever is a guide, pilot, or mariner' *PP* 22, 4–5: (**Xak.**) XIV *Muh. şāni'u'l-sufun* 'ship-builder' **gemi:çi:** *Mel.* 58, 1; *Rif.* 156; *mallāḥ* 'mariner, sailor' **gemiçi:** 58, 11; 157: **Kıp.** XIII *al-nūtī* 'sailor' **kemi:ci:** *Hou.* 24, 5.

kömi:çe: (listed under *'fa'ālā*, with various vowels') 'gnat'; n.o.a.b.; of an unusual form, [illegible] **Xak.** XI **kömi:ce:** *al-baqq* 'a gnat' *Kaş. I* 445; a.o. *III* 358 (**siŋ**; mis-spelt *kömünçe:*).

Dis. GMD

D **kemdük** Hap. leg.; Pass. Dev. N./A. fr. **kemdi:-** **Xak.** XI **kemdük süŋük** *al-'urāq mina'l-'iẓām* 'a bone which has been stripped of meat' *Kaş. I* 480.

Dis. V. GMD

kemdi:- Hap. leg.?; cf. **kemdük**. **Xak.** XI *KB* (do not draw a knife at table and) **süŋük kemdime** 'do not strip a bone of meat' 4131.

D **kömtür-** (**g-**) Caus. f. of **köm-**; s.i.m.m.l.; SW Osm., Tkm. **gömdür-**. **Xak.** XI **ol ye:rde: ne:ŋ kömtürdi:** 'he had the thing buried (*adfana*) in the ground' *Kaş. II* 196 (**kömtürür, kömtürme:k**) **Çağ.** XV ff. **gömdür-** Caus. f.; *ba-zamīn pinhān farmūdan* 'to have (something) hidden in the ground' *San.* 309r. 17.

Dis. GMG

PU?F **kemek** Hap. leg.; prob., like many other names of fabrics, a l.-w.; the word has one *fatha* which might be over either of the first two consonants. **Xak.** XI **kemek** *nasīc min quṭn munaqqaş mufawwaf* 'a woven cotton material, embroidered, with white stripes', used to make outer garments (*al-duṭūr*); the Kıpçak make rain-coats (*al-mamāṭir*) from it *Kaş. I* 392.

Dis. GML

D **kemlig** Hap. leg.?; P.N./A. fr. **1 kem**; 'ill'. **Uyğ.** VIII ff. Bud. *Suv.* 585, 13 (**ağrığlığ**).

Dis. V. GML-

D **kömül-** (**g-**) Pass. f. of **köm-**; s.i.m.m.l.; SW Osm., Tkm. **gömül-**. **Xak.** XI *KB* **kamuğ öz yazukka kömüldi bütün** 'I am completely buried in all my sins' 5710: **Kom.** XIV 'to be buried' **kömül-** *CCG*; *Gr.*

D **kemle:-** Hap. leg.; Den. V. fr. **1 kem**. **Xak.** XI **at kemle:di:** 'the horse was ill' (*dawiya*), alternative word (*luğa*) for **kemle:ndi:** (*sic*) *Kaş. III* 301 (**kemle:r, kemle:me:k**).

D **kemlet-** Hap. leg.; Caus. f. of **kemle:-**. **Xak.** XI **bu ot atığ kemletti:** 'this plant made the horse ill' (*adā*) *Kaş. II* 348 (**kemletu:r, kemletme:k**); a.o. 363, 15.

D **kemlen-** Refl. f. of **kemle:-**; pec. to *Kaş.* **Xak.** XI **at kemlendi:** 'the horse (etc.) was ill' (*dā'a*); *wa aşluhu fi'l-faras*, originally (only) of horses *Kaş. II* 253 (**kemlenü:r, kemlenme:k**); o.o. *I* 338 (**1 kem**); *III* 301 (**kemle:-**).

Tris. GML

D **kömüldürük** (**g-**) N.I. fr. ***kömül**, a corruption of **köŋül** (cf. some modern forms of **köŋlek**); 'the breast-strap' of a saddle. An early l.-w. in Mong. as *kömüldürge* (*Haenisch* 103, *Kow.* 2612), and reborrowed in that form in NE Tel. *R II* 1322; otherwise survives

only(?) in NC Kır. **kömöldürük**; SW Osm. **gömüldürük**. **Xak.** XI **kömüldürük** *al-labab fi'l-sarc* 'the breast-strap of a saddle' *Kaş. I* 530; ditto, quoted as a word with six consonants *I* 17, 5: **Kom.** XIV 'breast-strap' **kömüldrük** *CCI*; *Gr.*: **Kıp.** XIII *al-lababb* **kömüldürük** *Hou.* 14, 2: XIV ditto *Id.* 84: XV *labab* **yömüldürük** (*sic*, in error?) *Tuh.* 31b. 10: **Osm.** XV ff. **gömüldürük** 'breast-strap'; common in Ar. and Pe. dicts. *TTS I* 319; *II* 448; *III* 306; *IV* 351: XVIII **gömüldürük** (spelt) in *Rūmī* 'the breast strap' (*sīna-band*) of a horse or camel; in Ar. *maṣdār wa labab San.* 309v. 16.

Dis. GMN

PU **kömen** Hap. leg.; the general meaning 'trickery', or the like, is certain, but other occurrences of **yélvı:** do not provide any close parallel; possibly mistranscribed. **Uyğ.** VIII ff. Bud. **neŋ yélvı kömen teğmegey** 'no sorcery or trickery shall come near them' *U II* 71, 2–3 (ii).

Dis. V. GMN-

D **kömün-** (**g-**) Refl. f. of **köm-**; n.o.a.b. **Xak.** XI **er tava:rın kömündı:** 'the man pretended to bury (*yadfun*) his property' *Kaş. II* 158 (**kömünür, kömünme:k**).

Tris. GMN

E **köminçe:** See **kömı:çe:**.

D **kömündı:** (**g-**) Hap. leg.; Pass. Dev. N./A. fr. **kömün-**. **Xak.** XI **kömündı: ne:ŋ** 'anything buried' (*madfūn*) *Kaş. I* 450.

Dis. GMR

kömür 'charcoal'; in some modern languages also used for '(mineral) coal'. S.i.a.m.l.g., invariably with initial **k-**; this fact, and the fact that it has only in recent times come to mean 'coal' excludes any possibility of deriving it fr. **köm-**. **Uyğ.** VIII ff. Man. **kömür bolupan** 'becoming charcoal' *M III* 28, 6 (iii) (text fragmentary, but preceded by a reference to burning wood): **Xak.** XI *KB* 3837 (**türt-**); 3951 (**öçük-**): XIV *Muh. al-faḥm* 'charcoal' **gömür** (*sic*) *Mel.* 61, 10; **kö:mür** *Rif.* 160: **Çağ.** XV ff. **kémür** ('with **k-**') *kömür Vel.* 360 (quotn.); **kömür** (spelt) *zuğāl* 'charcoal'; also called **kémür** *San.* 309v. 12 (quotn.); reverse entry 316r. 25 (quotn.): **Xwar.** XIV **kömür** 'charcoal' *Qutb* 101: **Kom.** XIV 'coal, or charcoal'(?) **kömür** *CCI*; *Gr.*: **Kıp.** XIII *al-faḥm* **kemür** *Hou.* 23, 20: XIV ditto *Bul.* 4, 11; **kömür** *al-faḥm Id.* 84: XV ditto *Tuh.* 28a. 3.

D **kemrük** (**g-**) Pass. Dev. N./A. fr. **kemür-**; 'crack, gap; cracked, gappy'. N.o.a.b. **Xak.** XI *Kaş. I* 478 (**kertük**): **Kıp.** XIV **kemrik** *al-aframm* 'with gappy, or missing, teeth' *Id.* 84.

Dis. V. GMR-

(D) **kemür-** (**g-**) 'to gnaw' and the like; morphologically Caus. f. of ***kem-**, but hard to connect semantically w. **kemiş-** q.v.; semantically more connected w. **kemdi:-**. S.i.a.m.l.g.; in NW Kumyk; SW Osm. **gemir-**; Tkm. **gémir-**. **Xak.** XI **ol süŋü:k kemürdi:** 'he sucked the marrow (*tamaṣṣaṣa*) out of the bone' *Kaş. II* 85 (**kemürür, kemürme:k**): **Çağ.** XV ff. **kömür-(-di;** 'with **k-**) *kemük ve ğayri nesne gemür-* 'to gnaw bones or other things' *Vel.* 372; **gömür-** (so spelt) *cāyīdan* 'to chew. gnaw' *San.* 309r. 18 (quotns.): **Kom.** XIV 'to gnaw' **kemir-** *CCG*; *Gr.*: **Kıp.** XIV **kemür-** *maṣmaṣa'l-aẓm Id.* 84 (*maṣmaṣa* means 'to macerate,' but seems here to be a vulgarism for *maṣṣa* 'to suck the marrow'): XV *maṣmaṣa wa marmaṣa* (a post-Classical word) **kemir-** *Tuh.* 35b. 9; a.o. 84b. 11.

D **kemrüş-** (**g-**) Hap. leg.; Recip. f. of **kemür-**. **Xak.** XI **ola:r ikki: süŋü:k kemrüşdi:** 'they sucked the marrow (*tamaṣṣaṣa*) out of bones and competed in doing so' *Kaş. II* 224 (**kemrüşü:r, kemrüşme:k**).

Tris. GMR

3 **kömürge:n** See **kövürge:n**.

D **kömürlüg** Hap. leg.; P.N./A. fr. **kömür**. **Xak.** XI (after **kömürlük**) 'and the owner of (charcoal) with **-g**' *Kaş. I* 506.

D **kömürlük** A.N. (Conc. N.) fr. **kömür**; survives in SW Osm. **kömürlük** 'a place for storing charcoal'. **Xak.** XI **kömürlük** *şacaru'l-faḥm wa mawḍi'u'l-faḥm*' a tree for making charcoal, and a place for storing it' *Kaş. I* 506.

Dis. GMS

F **kimsen** a Chinese phr., apparently *chin hsien* 'gold thread' (*Giles* 2,032 4,532; Middle Chinese *kim sen*); the meaning does not match exactly, but alternative phr. with nearer meanings do not match phonetically. N.o.a.b. **Xak.** XI **kimse:n** 'thin gold leaves' (*ruqāqātu'l-ḍahab*) which are used on hats (*al-qalānis*), etc. *Kaş. I* 437: **Çağ.** XV ff. **kimsen** ('with **k-**') *kimzen*, that is 'gilded (or gold-coloured?) leather which mirror-makers put on mirrors' (quotn.); **kimsend** ditto (quotn.) *Vel.* 359; **kimsen** (spelt) *pūstī ki ānrā mu'aṣfar-i zarrīn sāzand* 'gilded (or gold-coloured) leather' *San.* 316r. 23 (quotn.): **Kom.** XIV **kemsen** 'gold leaf' or the like *CCG*; *Gr.*

D **kemsiz** Hap. leg.; Priv. N./A. fr. **1 kem**; 'free from illness'. **Uyğ.** VIII ff. Bud. *Suv.* 20, 19 (**igsiz**).

Dis. GMŞ

kümüş (**g-**) 'silver'; s.i.a.m.l.g.; NW Kk. **gümis**; Kumyk **gümüş**; SW Osm. **gümüş**, but Tkm. **kümüş**. **Türkü** VIII *I S* 5, *II* N 3, etc. (**altu:n**): **Uyğ.** VIII ff. Bud. Sanskrit *rajatasya* 'of silver' **kümüşnüŋ** *TT VIII E* 47; o.o. *PP* 36, 7; 42, 2–3 (**egir-**); *Kuan.* 18: Civ. **kümüş** is common in commercial documents in *USp.*; when unqualified it means 'coin' (actually copper) as opposed to notes, rather than physical silver, e.g. **maŋa**

Bulmışka asığka kümüş kergek bolup 'since I, Bulmeş, required (a loan of) cash at interest' *Usp.*18, 2–3; the amount of the loan was **altı sıtır kümüş** 'six *sıtır* in coin' 18, 3–4 and the monthly rate of interest was **birer yarım bakır kümüş** 'One and a half copper cash a month' (i.e. 30 per cent per annum); this is the rate on some loans in *Fam. Arch.* where the phr. **tartma kümüş** 'weighed (or minted) coin' also occurs: **O. Kır.** IX ff. *Mal.* 11, 9 (**altu:n**); (in *Mal.* 44 and 45 **kümüş** is an error for the tribal name **Kümül**): **Xak.** XI **kümüş** *al-fiḍḍa* 'silver' (verse): **kümüş** 'a *dirham*', because it is made of silver: **kümüş** one of the P.N.s used for slave girls *Kaş. I* 370; a.o. *I* 413 (**tégin**): *KB* **kümüş kalsa altun meniŋdin saŋa** 'if you inherit silver and gold from me' 188; o.o. 479, 948, etc.: XIII(?) *Tef.* **altun kümüş** 188: XIV *Muh. al-fiḍḍa* **gümiş** (*sic*) *Mel.* 12, 13; 75, 6; *Rif.* 87, 178 (**k-**, unvocalized): **Xwar.** XIII(?) **altun kümüş** *Oğ.* 181–2; a.o.o. XIV **kümüş** 'silver' *Qutb* 107: **Kom.** XIV 'silver' **kümüş/kümiş** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-fiḍḍa* **kümüş** *Hou.* 31, 12; **kümiş** P.N. of a slave girl *do.* 30, 11: XIV **kümüş** *al-fiḍḍa Id.* 84; *Bul.* 4, 8: XV ditto *Kav.* 58, 13; *Tuh.* 28a. 1.

Dis V. GMŞ-

(?D) **kemiş-** 'to throw away, abandon', and the like, lit. and metaph.; morphologically Co-op. f. of ***kem-**, but not connected semantically with **kemür-**, and with no obviously Recip. meaning; in *Kaş. II* 115, 4 cited as a V. which has none of the shades of meaning normally associated with the Suff. **-ş-**. Survives only(?) in NW Kar. Krım, L., T. *R II* 1210; *Kow.* 215; in *Rbğ.* where the early MSS. have **kemiş-** later ones have **sal-**. **Türkü** VIII ff. Man. *M I* 7, 7 (**taşğaru:**); 7, 17–21 (**toş**): **Uyğ.** VIII ff. Man. *M I* 35, 16–17 (**kovğa:**): Chr. (they picked up the stone and) **ol kuḍuğ içinde kemişdiler** 'threw it into that well' *U I* 8, 10; a.o. *do.* 9, 2: Bud. **kapığların açuk kemişeyin** 'I will throw open the doors' (of my seven treasures) *U III* 47, 17–18; o.o. *U II* 77, 28 (**kurğak**); *TT VI* 454 (**2 uruğ**); *Suv.* 602, 10 (**2 to:ğ**); *TT IV* 10, 9–10, etc.: Civ. *TT I* 110 (**eğri:**): **Xak.** XI **ol ne:ŋ kemişdi:** 'he threw away (*taraḥa*) the thing' *Kaş. II* 112 (**kemişu:r, kemişme:k**; prov.); **atığ kemşip** 'giving his horse its head' (i.e. letting it gallop; *ḥamala bi-farasihi*) *I* 309, 15; o.o. (same phr.) 441, 8; 472, 12: *KB* **kemişti kitāb** 'he let the book drop' 1572; **yağı at kemişse** 2285, 2386; **oğul kız kemişti ata ḥurmatı** 'boys and girls have given up respecting their parents' 6491; a.o. 5649: XIII (?) *At.* (God) **kemşür koḍı** 'casts down' (the proud man) 282; a.o. 478; *Tef.* **kemiş-** 'to throw down, throw up', etc. (several lit. and metaph. shades of meaning) 171: XIV *Muh.* (?) *alqā wa taraka* 'to throw away, abandon' **kemiş-** *Rif.* 104 (only); *ḥaḍafa* 'to cut off, throw away' **keml:ş-** 107 (only): **Xwar.** XIV **kemiş-** 'to cast (into hell); to lay down (a prayer mat)' *Nahc.* 238, 14; 268, 12–13; 250, 15: **Kom.** XIV 'to throw away' **kemiş-** *CCI*; *Gr.*: **Kıp.** XIII *ḥaḍafa* **ke:miş-** *Hou.* 34, 10: XIV **kemiş-** *baṭaḥa* 'to cast down' *Id.* 84: XV *ramā* 'to throw' (**bırak-/**) **kemiş-** (**/şal-/yık-**) *Tuh.* 17a. 13; *laqqaḥa* 'to throw' (**şal-/bırak-/**) **kemiş-** *do.* 32a. 10: **Osm.** XIV and XV **kemiş-** 'to throw away; to put (something on something else)'; in several texts *TTS I* 443; *III* 432; *IV* 493.

D **kömüş-** (**g-**) Co-op. f. of **köm-**; n.o.a.b. **Xak.** XI **ol maŋa: ne:ŋ kömüşdi:** 'he helped me to bury (*fī dafn*) the thing below ground' *Kaş. II* 111 (**kömişü:r, kömişme:k**; *sic*): XIV *Muh(?) ḍaxara* 'to store (something)' **kömüş-** *Rif.* 109 (only).

Tris. GMŞ

D **kemişge:** Hap. leg.; Dev. N. fr. **kemiş-**; lit. 'something laid down on the ground' or the like. **Xak.** XI **kemişge:** (MS. *kémişge:*) *libd munaqqaş Kāşğarī* 'an embroidered Kāşğar felt (rug?)' *Kaş. I* 490.

D **kümüşlüg** (**g-**) P.N./A. fr. **kümüş**; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **kümüşlüg otruğka tağka teğdi** 'he reached the island and mountain of silver' *PP* 35, 5–6.

Tris. V. GMŞ-

D **kemişil-** Pass. f. of **kemiş-**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *apaviddha* 'cut off' **kemişilmiş** *TT VIII D.*25: **Kom.** XIV **kemişil-** 'to be thrown out of, excluded from (somewhere)' *CCG*; *Gr.* 137 (quotn.).

Mon. GN

S **1 ken** See **kend.**

D **2 ké:n** (**g-**) Instr. f. of ***ké:**; a very old word normally used as an Adv., or Postposition, meaning 'behind (of place), after (of time)', but sometimes declined as a N., its origin having been forgotten. More or less syn. w. **kédin**, q.v.; it is more prob. that modern words like NE **ki:n** are survivals of that word than of this. **Türkü** VIII ff. (at first there is a little pain in this omen) **kén yana: eḍgü: bolu:r** 'later it becomes good again' *IrkB* 57: **Uyğ.** VIII ff. Man.-A (the 512th year) **bardukında kén** 'after (Mani) went (to heaven)' *M I* 12, 15: Man. **mende kén** 'after me' *M I* 29, 16; **andada kén** 'after that' *M II* 7, 15; a.o. *TT III* 66—**kéninte** 'thereafter' *III* 149; *IX* 47, 116: Bud. Sanskrit *paścād* 'thereafter' **kén** (so spelt) *TT VIII G.*16; a.o. *U II* 5, 12; **anda kén** *PP* 68, 2; **sakınmışta kén** 'after thinking' *TT V* 6, 16; **kén keligme öḍlerde** 'in future' *Suv.* 138, 14; 139, 7 etc.—Sanskrit *amte* 'finally' **kénénde** *TT VII D.*25; **eŋ kéninde** *IV* 12, 54: Civ. **kén** is common in *USp.* in such phr. as **bükünde kén** 'from now onwards' 45, 8; **tişi kişi kén ağrığlığ bolsar** 'if a woman becomes ill after that' (i.e. after using certain remedies) *H I* 121–2.

ké:ŋ (**g-**) 'wide, broad'. S.i.a.m.l.g.; NW Kumyk **geŋ**: SW Osm. **gen**; Tkm. **gi:ŋ**.

Uyğ. VIII ff. Man.-A *M III* 30, 5–6 (i) (**alkığ**): Bud. **kéŋ yétiz** 'broad, wide' *U III* 72, 27; *TT X* 214; *U IV* 30, 49: **kéŋin kısğasın** 'the duration (of life)' *Hüen-ts.* 2129; **kéŋ** (by itself) *U II* 60, 2 (i); *TT V* 22, 21; *X* 444, etc.; o.o. *TT VIII C.* 1, etc. (**alkığ**): Civ. *USp.* 45, 12 (**uzkıya**): **Xak.** XI 'anything wide' (*wāsi'*) is called **keŋ ne:ŋ** *Kaş. III* 358 (prov.): *KB* **bu kéŋ dunyā** 'this wide world' 3649; o.o. 43, etc. (**akı:**); 1328 (**etmek**); 2317: XIII(?) *At.* 315 (**bıtıl-**); *Tef.* **kéŋ** ditto 172: XIV *Muh. al-wāsi'* (opposite to 'narrow' **ṭa:r**) **geŋ** *Mel.* 55, 3; *Rif.* 152: **Çağ.** XV ff. **géŋ** ('with **g-**') *geŋ . . . wāsi' ma'nāsınā Vel.* 361 (quotn.); **kéŋ/kéŋiş** *farāx* ('wide) *wa wasi' San.* 316v. 21 (quotns.): **Xwar.** XIV **kéŋ** 'broad, wide' *Qutb* 96, 98 (*kiŋ*); *Nahc.* 24, 4; 250, 15: **Kom.** ditto **keŋ** *CCG*; *Gr.*: **Kıp.** XIII *al-wāsi'* (opposite to 'narrow' **ṭa:r**) **kéŋ** *Hou.* 27, 15: XIV **ken** ditto *Id.* 85: XV ditto *Kav.* 24, 11; *wāsi'* **kéŋ** *Tuh.* 38a. 13.

kin 'musk', the secretion of such animals as the musk-deer and musk-rat; survives as **kin** in one or two NE languages *R II* 1344; Tuv. **xin**; other languages use some form of the syn. word **yıpa:r**, q.v. or the Ar. l.-w. *mish.* **Uyğ.** VIII ff. Man. **kin yıpar yıdlığım** 'my musk-scented (darling)' *M II* 8, 14–15 (ii): Bud. (in a list of 32 perfumes, mainly l.-w.s) **kin yıpar** *Suv.* 475, 22: (**O. Kır.** IX ff. error for **ekin**, q.v.): **Xak.** XI **kin yıpa:r** *nāfica misk* 'musc sack' *Kaş. I* 340; a.o. *I* 327 (**kiz**): *KB* 71 (**bu:r-**); 98 (**bürkür-**): **Xwar.** XIV **kin** 'musk' *Qutb* 99; a.o. 91 (**yıpa:r**): **Kıp.** XIV **kin** *al-misk Id.* 84.

kö:n (**g-**) originally 'raw hide for tanning'; s.i.a.m.l.g. for 'tanned leather'; NC Kumyk: SW Osm. **gön**; Tkm. **gö:n**. **Uyğ.** VIII ff. Civ. **kön işlesersen tavar kor bolur** 'if you work raw hide, the goods produced are useless' *TT VII* 28, 4: **Xak.** XI **kö:n** 'the hide (*cild*) of a horse' in particular (*xāṣṣa(n)*), one says of it **at kö:nı:**; and the word is used for 'the skin (*cild*) of a man,' so that one says **anıŋ kö:nı: kurı:dı:** 'his skin has dried' that is 'he has died'; and one says **tevey kö:nı:** 'camel hide' by extension (*musta'āra(n)*); this word is used only before ṭanning (*al-dabğ*); after that it is called **koğuş** *Kaş. III* 140; o.o. *III* 335 (**kadışla:-**); 353 (**sağrı:la:-**); 425 (**türt-**): *Muh.* (under 'cobblers' materials') *al-na'l* 'sole' **gö:n** *Mel.* 59, 14; *Rif.* 158: **Çağ.** XV ff. **gön** ('with **-ö-**) 'a kind of tanned leather' (*pūst-i madbūğ*), in Pe. *çarm San.* 310r. 7: **Xwar.** XIV **bu inekniŋ köni** 'this cow's hide' *Nahc.* 341, 3: **Kıp.** XIV **kön** *al-cild* (one MS. adds *bi'l-ṣa'r* 'with the hair on') *Id.* 85: XV *cild* (**tan/ter/**) **kön** *Tuh.* 11a. 11: **Osm.** XVI ff. **gön** noted both for 'raw hide' and 'leather' in several texts *TTS I* 319; *II* 448; *III* 305; *IV* 351.

1 kün (**g-**) originally 'the sun'; hence, by extension, 'day'. C.i.a.p.a.l.; in most modern languages it is used only for 'day', other words like **kuya:ş, küneş** being used for 'sun'; in NW Kumyk: SW Osm., Tkm. **gün**. See *Doerfer* III 1688. **Türkü** VIII **kün** by itself normally means 'day' as a measure of time, e.g. **yégirmi: kün** 'for twenty days' *I SE*; with **tün** it means 'day' as opposed to night, e.g. **tünli: künli: yéti: öḍüşke:** 'day and night for seven periods of 24 hours' *II SE*; it means 'sun' only in the phr. **kün batsık** 'sun-set, west' *I S* 1, *II N* 2, etc.; **kün tuğsık** 'sun-rise, east' *I S* 2, etc.; **kün ortusı:** 'when the sun is in the middle, south' *I S* 2: VIII ff. **kün ortu:** 'at midday' *IrkB* 24; **kün tuğdı:** *do.* 26; a.o. *do.* 52; **bir kün** 'one day' *Tun. IV* 9 (*ETY II* 96): Man. **el(l)ig kün** 'fifty days' *Chuas.* 245; **kün tuğdı** *M I* 6, 20; **kün künine** 'day by day' *M III* 20, 5 (i): **Uyğ.** VIII **kün tuğuru:** 'at sunrise' *Şu. E* 1; **on kün** 'ten days' *do. S* 7: IX (my fame reached) **kün tuğsık(k)a: batsık(k)a:** 'the far east and west' *Suci* 4: VIII ff. Man.-A **kün teŋri** 'the sun god' (this phr. often means no more than 'the sun') *M I* 21, 4 (ii); 24, 25: Man. **kün teŋri** *TT III* 49; **kün künine** *do.* 132: Bud. **kün** is common for both 'day' and 'sun'; **kün ortu ödün kün ortu yıpak yüzlenip** 'facing south at midday' *TT V* 10, 88–9: Civ. **kün** is common for 'day' and sometimes means 'sun': **O. Kır.** IX ff. in funerary inscriptions there is a stock phr. 'I could not remain with, or was parted from, the sun (and moon)', **teŋri:deki: künke:** 'the sun in the heavens' *Mal.* 7, 3; **kün ay** *do.* 10, 3; 11, 1 etc.: **Xak.** XI **kün** *al-ṣams* 'the sun'; one says **kün tuğdı:** 'the sun has risen' (*ṭala'at*); (prov.): **kün** *al-yawm* 'day'; one says **bu kün bargıl** 'go today'; the day is called **kün** only because its lightness is due to the sun *Kaş. I* 340; *I* 463 (**batsık, tuğsık**) and many o.o. often mis-spelt **kü:n**: *KB* **kün** is common in all meanings, e.g. (God created) **kün ay birle tün** 'sun, moon, and night' 3; **bu kün** 'today' 191; **tünün ham künün** 'by night and day' 78: XIII(?) *At.* **bu kün** 29, etc., a.o.o.; *Tef.* **kün** 'sun; day' 189: XIV *Muh. al-maṣriq* 'the east' **gün duğmış yé:r** *Mel.* 79, 1; *Rif.* 183 (**gü:n duğdı:**); *al-mağrib* 'the west' **gün batğı: yé:r—gü:n batğu:nı:** *do.*; *al-yawm* **gün** 80, 1; **gü:n** 184; o.o. *Rif.* 74 (**küneş**), 163 (only): **Çağ.** XV ff. **gün** (spelt) (1) *aftāb* 'the sun'; (2) *rūz* 'day'; also used as a title *San.* 310r. 4 (followed by several phr.): **Xwar.** XIII(?) **kün** 'day' is common in *Oğ.*; **kün** 'sun' occurs only as the name of one of Oğuz Xağan's sons: XIV **kün** 'day; sun' *Qutb* 107; *MN* 4, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 158 (quotns.): **Kıp.** XIII *al-ṣams* **kün** *wa huwa'l-yawm Hou.* 5, 2; 28, 10 (followed by phr.): XIV **kün** *al-ṣams wa'l-yawm*, the latter metaph. *Id.* 85; *al-ṣams* **kün** *Bul.* 2, 11: XV *ṣams* (**küneş/**) **kün** *Tuh.* 20a. 13; *yawm* **kün** *do.* 39a. 8; a.o.o.: **Osm.** XIV ff. **gün** normally 'day' was often used until XVI for 'sun; daytime; a lucky day' *TTS I* 337; *II* 475; *III* 325; *IV* 373.

E 2 kün has been read in various passages, almost certainly wrongly. In O. Kır. IX ff. the word read **kün** in *Mal.* 3, 1 etc. is in fact spelt *k i n* and seems to be **ekin**, q.v. The phr., or word, transcribed **él kün** in *KB* and several

later authorities seems to be in fact **élgün**, i.e. **1 é:l**, q.v., with the Collective Suff. **-gün**. It is possible that the word transcribed **küydeki** and listed under **1 kuy**, q.v., should in fact be transcribed **kündeki**, which was F. W. K. Müller's reading. If so, this **kün** seems to be a l.-w. fr. Chinese *k'un* 'the door to the women's appartments' (*Giles* 6,550). See *Doerfer* III 1689, which is partly based on unreliable authorities.

küŋ 'female slave', the feminine counterpart of **kul**; survives only(?) in NC Kır., Kzx.; NW Kk.; other languages use **kara:baş** or l.-w.s. **Türkü** VIII **silik kız oğlın küŋ kıltı:** 'they made their pure (virgin) daughters slave girls' *II E* 7 (*I E* 7 *boltı* in error for **kıltı:**); o.o. *I E* 20, *II E* 17; *I E* 24; *I N* 9 (**tirig**): **Uyğ.** VIII **kulım küŋim** 'my male and female slaves' *Şu. E* 1; *S* 9: VIII ff. Bud. **küŋ kul bir ikintike karışur** 'female and male slaves quarrel with one another' *TT VI* 64 (*VIII O.*7); **kul küŋ işlettimiz erser** 'if we have put them to work as slaves' *TT IV* 8, 10; o.o. *do.* 10, 16; *U II* 87, 51: Civ. **küŋ** 'female slave' is mentioned in *USp.* 56, 6 (as having been sold); 73, 14 (as having married without leave, also called **ebçi karabaş**); 110, 3 (**taş küŋ**, the name of a **kız karabaş**): (**O. Kır.** IX ff. **küŋ yutuz** 'female slave and wife' *Mal.* 42, 1; very dubious text): **Xak.** XI **küŋ** *al-ama* 'female slave' *Kaş. III* 358; *III* 428 (**egirt-**) and three o.o. translated *al-ama* or *al-cāriya* (same meaning): XIII(?) *Tef.* **küŋ** ditto 190: XIV *Muh.*(?) *al-cāriya* **kü:ŋ** *Rif.* 147 (only); *Rbğ.* (Sarah said, 'I am a poor) **küŋ** "slave" (of God') *R II* 1428: **Xwar.** XIV **küŋ** ditto *Qutb* 108: **Kom.** ditto *CCI*; *Gr.*

Mon. V. GN-

kön- (**g-**) with an embarrassingly wide range of meanings; the basic one was perhaps 'to be, or become (physically) straight', with various metaph. extensions. Survives in SE Türki: NC Kır., Kzx.: SC Uzb. (**kün-**): NW Kk., Nog., usually meaning 'to agree (with someone, to something); to become reconciled (ditto); to become accustomed to, or put up with (something)'. **Türkü** VIII ff. **otka: könmi:ş kılıç özi:ke: yarlığ boltı:** 'a sword straightened by heat(?) was issued to Özi;' *Mir.* A 6–7 (*ETY II* 64; morphologically Özi: must be a P.N.): **Xak.** XI **yığa:ç köndi:** 'the piece of wood (etc.) was straight' (*istaqāma*); and one says **oğrı: köndi:** 'the thief admitted (*aqarra*) his theft'; also used of anyone who surrenders property (*cāhid bi-māl*) after admitting (that it is not his); and one says **er yo:lka: köndi:** 'the man went to the road and set out along it' (*şaxaşa . . . ilā'l-ṭarīq wa rakiba'l-ṭarīq*); (**kün-** (**küñ-**) follows here); and one says **tosu:n at köndi:** 'the unruly horse was broken in and behaved properly' (*irtāḍa wa istaqāma*); also used of any thing (*al-amr*) *iḏā istaqāma Kaş. II* 29 (**köne:r, könme:k**); a.o. *II* 199, 1: *KB* (if what **I** say is so) **tilin kön sözüm tut** 'admit it in words, and accept my statement' 3993; **özüŋ yolka köngey** 'you yourself will take to the (right) road' 4810; **isizlerke berge urup könmese** 'if, when you flog the wicked, they do not reform' 5281; a.o. 1536: XIII(?) *Tef.* **kön-** 'to go along the (right) road' 183: **Kom.** XIV **kün-** (*sic*) 'to admit, acknowledge' *CCG*; *Gr.* 159 (quotn.).

küñ- (**g-**) 'to catch fire, to burn (Intrans.)', both lit. and metaph., 'to burn (with anger, and the like)'. S.i.a.m.l.g., **-ñ-** following the usual course (cf. **ko:ñ**); **küy-** in NE Alt., Leb., Tel.: NC Kır., Kzx.: SC Uzb. (**kuy-**); NW Kk., Nog.; **köy-** in NE Kaç., Koib., Sag., Khak.: SE Türki; SW Tkm.; **güy-** in NW Kumyk: **göyün-** in SW Osm. **Uyğ.** VIII ff. **künke küyüp** 'burnt by (the heat of) the sun' *Suv.* 603, 10–11; o.o. *U II* 8, 27 (**tamıḍ-**); *Suv.* 141, 9 (**tamḍul-**); *TM IV* 254, 102: Civ. **küy-** ditto *H II* 30, 154: **Xak.** XI **otuŋ küydi:** 'the firewood (etc.) burnt' (*iḥtaraqa*) *Kaş. III* 246 (**küye:r, küyme:k**); (if you say 'fire') **ağız küyme:s** 'your mouth does not catch fire' *I* 43, 12; **köŋli: küyüp** 'with a burning heart' *II* 188, 11: *KB* **küyer erdim otka** 'I should have burnt *in the fire*' (if he had not protected me) 384; (*beg*s are) **küyer** ot; (if a man's words are crooked) **küyer ol küçün** 'he burns violently' 1024; a.o.o.: **Arğu: otuŋ kündi:** 'the firewood burnt'; with the sound change **-y-** > **-n-** normal in Argu: *Kaş. II* 29 (see **kön-**): XIII(?) *Tef.* **küy-** 'to be burnt' 188: XIV *Muh. iḥtaraqa* **gü:yin-** *Mel.* 21, 16; **kü:yün-** *Rif.* 102; *al-ḥarīq* **gü:ymeg** (*sic*) 37, 10; **kü:yünmek** 123: **Çağ.** XV ff. **küy-** (**-di**, etc.; 'with **k-**') *yan-* 'to burn' (Intrans.) *Vel.* 375–6; **küy-** *sūxtan* ditto *San.* 310v. 1 (quotns.): **Xwar.** XIII **küy-** ditto *'Ali* 30: XIV **küy-/küyne-** (*sic?*) ditto *Qutb* 106; **küy-** *MN* 227: **Kıp.** XIV **küyün-** *iḥtaraqa Id.* 86; ditto **küyin-** *Bul.* 32v.: XV *ḥuriqa* 'to be burnt' **küy-(/açı-)** *Tuh.* 13b. 8: **Osm.** XIV ff. **göyün-/göyn-** (1) 'to burn'; (2) metaph. of fruit 'to ripen'; c.i.a.p. *TTS I* 329; *II* 459; *III* 316; *IV* 361.

Dis. GNE

?F **köne:** occurs only in the phr. **köne: su:v** 'mercury, quicksilver'; it is unlikely that the Turks had their own word for this exotic product, and this is prob. a l.-w., but it must be an old one since the phr. became a l.-w. in Hungarian *kénesö*. Survives only(?) in NW Kaz. **küne sıvı**; Nog. **köne suv.**; other languages use Pe., Russian, or Mong. l.-w.s (the Mong. word means 'silver water'). **Uyğ.** VIII ff. Civ. **köne suvı** is an ingredient in a remedy for difficult parturition *H I* 108: (**Xak.**) XIV *Muh. al-zi'baq* 'mercury' **kö:ne: su:** *Mel.* 75, 8; *Rif.* 178: **Kom.** XIV 'mercury' **köne suvı** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-zi'baq* **kö:ne:y şu:** (also **ciwa:**, Pe. l.-w.) *Hou.* 31, 14.

D köni: (**g-**) Dev. N./A. fr. **kön-**; 'straight; upright', lit. and metaph. Survives only(?) in NE Khak. **köni**; Tuv. **xönü.** **Uyğ.** VIII ff. Man.-A **köni kértü** 'upright and true' *M I*

26, 14: Man. **köni buryuk** (*sic*) 'an upright minister' *M II* 12, 6; **köni nomuğ** 'the true doctrine' *TT III* 51: Bud. **eɟgü köni yolçı yérçi** 'a good, trustworthy guide (Hend.)' *PP* 40, 8; **köni savlığ üçün** 'because he was truthful' *do.* 55, 2; **köni kértü nomuğ** *Suv.* 134, 11; o.o. *do.* 192, 5; *U II* 39, 101; *TT VI* 192, etc.; *X* 369, etc.: Civ. **köni bérürmen** 'I will honestly repay' is a standard formula in contracts *USp.* 1, 5, etc.: **O. Kır.** IX ff. **Köni: Tirig** P.N. *Mal.* 6, 1: **Xak.** XI **köni: ne:ŋ** *al-ṣay'u'l-mustawī* 'a thing which is straight'; and *al-amīn* 'a loyal, faithful (man)' is called **köni: er** *Kaş. III* 237; **köni: barır keyik** 'a gazelle that runs straight' (*mustaqīma(n)*) *III* 151, 18: *KB* **köni** 'honest, upright' is very common 52, 424, 455, etc.; **köni törü** 'righteous laws' 355; **köni dïn** 'the true faith' 54; **köni yol** 'the straight road' (to paradise) 36; a.o. 1055 (**egil-**): XIII(?) *At.* **köni söz** 'the truth' 155, etc.; **köni düst** 'a loyal friend' 384; a.o.o.; *Tef.* **köni** 'straight, truthful', etc. 184: XIV *Muh.*(?) *al-mustaqīm* '(morally) straight' **köni:** *Rif.* 147 (only); *al-muḥiqq* 'truthful' (opposite to 'crooked' **egri:**) **köni: kişi:** 153; *al-muqawwam* 'straight' (opposite to 'crooked' **egri:**) **köni:** 154 (*Mel.* 56, 5 **doğru:**): **Xwar.** XIV **köni** 'straight (arrow); honest' *Qutb* 101: **Kom.** XIV **köni** 'upright; lawful', and the like *CCI, CCG*; *Gr.* 151 (quotns).

küni: (**g-**) 'jealousy; jealous; (hence? metaph.) a co-wife'. Survives only(?) in NE Tel. **kü:nü** 'jealousy' *R II* 1441: SE Türki **küne** ditto *BŞ* 555: SW Osm. **göni/gönü** ditto; Tkm. **güni** 'co-wife'. **Türkü** VIII *II E* 30 (**1 ö:t**): Uyğ. VIII ff. Bud. (the passions of lust, anger, ignorance) **küni** 'jealousy' (pride and scepticism) *U II* 86, 32; (if we have aroused) **küni sakınç** 'jealous thoughts' *TT IV* 8, 73; a.o. *Suv.* 102, 3 (**kıvırğak**): Xak. XI **küni:** *al-ḍarra* 'co-wife', one of more than one wives of the same man *Kaş. III* 237 (prov., see **tegi:**): **Xwar.** XIV **küni** 'envy' *Qutb* 107; (this world and the next are like) **iki küni 'awrat** 'two co-wives' (if the husband prefers one of them the other will be displeased with him) *Nahc.* 397, 11: **Kom.** XIV 'concubine' **küni**; 'bastard' **küniden tovğan** *CCI*; *Gr.*: **Kıp.** XIV **küni** *al-ğayra* 'jealousy' *Id.* 86: **Osm.** XV ff. **günü** (so transcribed) 'jealousy'; in several texts *TTS I* 339; *II* 478; *III* 327; *IV* 375: XVIII **güni** ('with **g-**') in *Rūmī*, 'jealousy' (*raşk wa ḥasad*); and two women who have the same husband address one another as **güni**, in Pe. *wasnī San.* 310r. 25.

Dis. V. GNE-

ké:ŋe:- n.o.a.b., but **ké:ŋeş** and **ké:ŋeş-**, q.v., are commoner. **Xak.** XI **ol maŋa: ké:ŋe:di:** *dabbara amrahu ma'ī* 'he settled his affairs with me' *Kaş. III* 396 (**ké:ŋe:r, ké:ŋe:me:k**): *KB* (let me now go to my kinsman and) **kéŋeyin aŋar men bu iş** 'settle this affair with him' 5654: **Kıp.** XIV *tazāwara* 'to visit one another' **keŋe-** *Bul.* 42r.

D **ké:ŋü-** (**g-**) Intrans. Den. V. fr. **ké:ŋ**; 'to be, or become, broad or wide'. The following modern forms seem rather to be survivals of ***ké:ŋed-**; SE Türki **keŋey-** *BŞ* 528: NC Kır., Kzx. **keŋi-/keŋey-**: SC Uzb. **keŋay-** NW Kk., Nog. **keŋey-**: SW Tkm. **gi:ŋe-/gi:ŋel-**. **Xak.** XI **yé:r ké:ŋü:di:** 'the place (etc.) was broad' (*tawassa'a*) *Kaş. III* 396 (**ké:ŋü:r, ké:ŋü:me:k**): *KB* **élïŋ arta barğay kéŋügey yérïŋ** 'your realm will increase and your territory become wider' 5915: **Osm.** XV **géŋi-** 'to become broad'; in one text *TTS IV* 331.

Dis. GNB

PUF **kenbe:** Hap. leg.; completely unvocalized; prob. Iranian. **Gancak** XI **kenbe:** 'a plant' (*nabt*) *Kaş. I* 416.

Mon. GNC

ke:nç (**g-**) 'the young', of human beings or animals. As such survives only(?) in SW Osm. **genc**, same meaning. It became a l.-w. in Mong. as *kence* 'small, feeble' (*Kow.* 2446, *Haltod* 182), and the Çağ. form below and SC Uzb. **kenja**, 'the youngest child (boy or girl) in a family', are reborrowings fr. Mong. The phr. **ke:nç liyü:** (?read **li:w**) in *Kaş.* prob. has no connection with this word; it seems rather to be a compound of Pe. *ganc* 'treasury' and **liv** or **liyü:**, q.v. **Uyğ.** VIII ff. Bud. **kenç urı kenç kızlar** 'young boys and girls' *Kuan.* 139, 141 (*U II* 20, 20); (I am a delicately brought up) **kenç kiçig** 'young (woman)' *U III* 82, 17; **Kenç Teŋrim, Kenç Turmış Tarxan** P.N.s *Pfahl.* 10, 13–15; o.o. *U II* 60, 0–1 (**kun-**); *TT VI* 250 (*var. lec.*): Civ. **kenç oğlan** *TT VII* 23, 2; **kenç** occurs several times in *H I* usually for 'unborn child': **Xak.** XI **ke:nç** 'a child' (*al-ṭifl*), also 'the young' (*ṣağīr*) of any animal; (PU) **ke:nç liyü:** *māyida yutaxxad fi'l-a'yād wa walāyimi'l-mulūk li'l-nahb ka'l-manāra qadr ṭalāṯīn ḏirā' ṣu'da(n) fi'l-samā'* 'a stand for the booty erected at the feasts and banquets of kings; it is like a minaret (or candlestick?) rising about 30 cubits towards the sky' *Kaş. III* 438; *I* 169 (**em-**) and five o.o. of **kenç** (*sic*) 'infant in arms': *KB* **ajunçı bögü beg nelük ganc urur, er at kayda bolsa anuk kenç alur** 'why does the wise ruler of the world heap up treasures (Pe. l.-w.)? Wherever there are troops he has young men at hand' 2056: XIII(?) *Tef.* **kenç/kenc** 'child' 180 (*kinç/kinc*, erroneously described as Turco-Persian): **Çağ.** XV ff. **kence** 'a child (*ṭifli*) born to elderly parents' *San.* 301r. 24: **Kıp.** XIII *Hou.* 24, 20 (**oğul**): **Osm.** XIV ff. **genc ay** 'new moon' *TTS I* 299: XVIII . . . and in *Rūmī* 'a child' (*ṭifl wa baççа*) is called **genc** *San.* 301r. 24.

Dis. GNC

F künçit 'sesame (seed)'; l.-w. fr. Tokharian A *kuñcit* (see *TT VIII*, p. 92). S.i.a.m.l.g. except NE with variations in the second vowel; an early l.-w. in Russian as *kunzhut* no doubt borrowed fr. some Turkish language, but perhaps reborrowed later by others; in SW only Tkm. **künci**. **Uyğ.** VIII ff. (Bud.)/Civ. **künçit**

occurs fairly often, (*a*) as a foodstuff offered in religious ceremonies *TT VII* 16, 15–16; (*b*) as an ingredient in medicines **künçit ya:ğı:** 'sesame oil' *TT VIII M.* 28; *H I* 92, 100, etc.; (*c*) as an economic crop *USp.* 7, 2; 20, 5; 27, 6 (**patır**): (**Xak.**) XIV *Muh. al-şirac* 'sesame oil' **küncüd ya:ğ** *Mel.* 66, 7; *Rif.* 165 (**künci:d**); *al-simsim* 'sesame' **küncüd** 78, 3; **künci:** 181: **Kıp.** XIV *al-simsim* **künci:** *Bul.* 7, 3: XV ditto *Tuh.* 19a. 5.

?D **könçük** *al-cayb* originally meant 'the opening in the front of a shirt' (a meaning retained by the only obvious survival, NW Kaz. **künçik** *R II* 1446), hence more broadly 'the bosom of a garment' and finally 'a pocket'; it is difficult to see any semantic connection with **kö:n** to justify the suggestion that it is a Dim. f. of that word, but it can hardly be a basic word. **Xak.** XI **könçük** *al-cayb*; in Oğuz the *cīm* has a *fatḥa*, and it is pronounced **könçek** *Kaş. I* 480: XIII(?) *Tef.* **könçük** 'the bosom of a garment' 189 (*künçük*): XIV *Muh.*(?) *al-cayb* **könçü:k** (*-c-*) *Rif.* 166 (only): **Oğuz** XI see Xak.: **Xwar.** XIV **könçük** 'breast pocket' *Quth* 101: **Kom.** XIV 'trousers' **könçek** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-sarāwīl* 'drawers' **kö:nçe:k** (*-c-*; also called **i:m** (**üm**) and **içton**) *Hou.* 18, 12; *al-cayb* **kö:nçü:k** (misspelt *körncü:k*) *do.* 19, 1: XIV **könçek** (*-č-*) *al-sarāwīl Id.* 85; **könçük** (*-c-*) *al-cayb do.* 86: XV *libās* 'garment' **könçek** (*-c-*, also **içton**) *Tuh.* 31b. 11.

Tris. V. GNC-

D **könçüklen-** Hap. leg.; Refl. Den. V. fr. **könçük**. **Xak.** XI **to:n könçüklendi:** 'the garment had an opening in the front' (*cayb*) *Kaş. II* 277 (**könçüklenü:r, könçüklenme:k**).

Mon. GND

F **kend** 'town'; l.-w. fr. Sogdian *knd.* S.i.m.m.l.g. usually as **kent** 'village, small settlement', but generally now obsolete except as a component in geographical names like Tashkent. Cf. **2 balık**. See *Doerfer* III 1705. **Uyğ.** VIII ff. Bud. **şravast kendke** 'to the city of Śrāvasti' *U III* 34, 6 (ii); a.o. *TT X* 51–2 (**boḍun**): **Xak.** XI **kend** *al-balad* 'a town'; hence Kāşğar is called **Ordu: kend** 'the city of the (royal) residence' (*al-iqāma*) because Afrāsiyāb resided there owing to its excellent climate; it is in Lower China (*al-Ṣīnu'l-suflā*); (verse); **kend** *al-qarya* 'village' among the Oğuz and those who live in the (open) country; most of the Turks use it for *al-kūra* 'a provincial town', hence the name **Ö:zkend** for the chief city (*al-qaṣaba*) of Fergana, that is 'the town of our souls' (or selves, *balad anfusinā*); and **Semizkend** 'the fat (*samina*) city', because of its great size, the Persians call it Samarqand *Kaş. I* 343; **ken** any 'town' in the eastern provinces, an abbreviation of **kend** *I* 339; several o.o. of **kend**: *KB* **kend** is fairly common 216, 488 (**tüşün**), 1043 (**uluş**), 4316 (ditto): XII(?) *KBVP* 26 (**uluş**): XIII(?) *Tef.* **kend/kent** 'town' 173: XIV *Muh. al-qarya wa'l-balad* **kend** *Mel.* 75, 15; **kent** *Rif.* 179: **Çağ.** XV ff. **ként/kénd** (spelt) *dih wa qarya* 'village' *San.* 316v. 16 (quotn.): **Oğuz** XI see Xak.: **Kom.** XIV 'city' **kent** *CCI*; *Gr.*: **Kıp.** XIII *al-qarya* **kent**; (**Tkm. kö:y** Pe. l.-w.) *Hou.* 6, 13: XIV **kent** *al-qarya Id.* 85; *Bul.* 4, 3: XV *al-balad wa'l-qarya* **kent** *Kav.* 35, 1; *balad* **kent** *Tuh.* 8a. 5: **Osm.** XV ff. **kend/kent** 'town'; in several texts *TTS I* 447; *II* 616; *IV* 494.

Dis. GND

kentü: Reflexive Pron. 'self', as an Adj. 'own', see *v. G. ATG*, para. 201; spelt with **-nt-** in Türkü, **-nd-** in Xak.; the Uyğ. form is uncertain and perhaps varied, but *TT VIII* has **-nd-**. Often used in Hend. w. **1 ö:z**. Survives only(?) in SW Osm. **kendi**; except in NE, where **1 bo:ḍ** is used in this sense, 'self' in all other languages is **1 ö:z**. **Türkü** VIII **eḍgü: eliŋe: kentü: yaŋıltığ** 'you yourselves have offended against your good realm' *I E* 23, *II E* 19; **Tok(k)u:z Oğuz boḍun kentü: boḍunım erti:** 'the Tokkuz Oğuz people were my own people' *I N* 4 (*in II E* 29, the parallel text, **menin boḍunım**): VIII ff. (all precious stones) **ke:ntü: ke:ntü:** (*sic*) **erde:mi: belgü:si: bar** 'have their own virtues and distinguishing characteristics' *Toy.* 12–14; a.o. *IrkB Postscript* (**alku:**): Man. **kentü özümüzni emgetürbiz** 'we torture ourselves' *Chuas.* 299; a.o. *M I* 6, 5; **kendünüŋ** (*sic*) **kögül sınından** 'from his own member of mind' *M III* 16, 3–4 (i); o.o. *do.* 6–9: **Uyğ.** VIII **kentü: boḍunım** *Şu. E* 2: VIII ff. Man.-A **kentü** '(he) himself' *M I* 8, 11; a.o.o.; **kentü kentü süsin** 'their own armies' *do.* 22, 5 (i); **kentü sevigin** 'self-love' *do.* 34, 19; a.o. *do.* 8, 7 (**u:ḍ**): Man. **kentünüŋ** [gap] 'own' *Wind.* 27: Bud. Sanskrit *svayaṃ* 'he himself' **ke:ndü özi** (*sic*) *TT VIII A.*18; **kendü** 'he himself' *PP* 10, 1; o.o. *do.* 2, 5–6 (**işle:-**); 20, 6–7 (**ötle:-**), etc.: Civ. **öz kendüŋin bek tutğıl** 'keep a firm hold on yourself' *TT I* 40; **kendü köŋülüŋin** 'your own mind' *ditto*; **men kendü özüm** 'I myself' *USp.* 104, 3–4: **Xak.** XI **kendü:** *al-ḍāt wa'l-nafs* 'self'; one says **ol kendü: aydı:** 'he himself said' *Kaş. I* 419; (the snake does not know) **kendü: eğri:si:n** '*iwac nafsihā* 'its own crookedness' *I* 127, 8; a.o. *III* 29, 4 (**uğra:ğ**): *KB* (if you praise a bad (soldier), he becomes very good) **keḍig ögse kendü kaçan kén kalur** 'if you praise a good one, how can he lag behind?' 2400; (a man's conduct shows his ancestry) **isiz aşlıŋa kendü kılkı tanuk** 'his own character is evidence of the evil man's ancestry' 5811; a.o. 970: XIII(?) *At.* **kendü** '(him)self' 55, 406, etc.; *Tef.* **kendü** 'own'; **kendü öz/öz kendü** '(my, him, etc.) self' 172: **Xwar.** XIII **kendözüm** 'I myself' '*Ali* 54 (but **öz özüm** is commoner): XIV **kendü** 'self' *Quth* 94 (**öz** seems commoner): **Kom.** XIV **kendim** 'I myself' *CCI*; **kensi** 'self' (common) *CCG*; *Gr.* 138 (quotns.): **Kıp.** XIV **kendü:** *ta'kīd li'l-nafs* 'an emphatic word for 'self'; one says **kendü: öz bardı:** or **kendözi bardı:** *ḏahaba ḥaqīqata(n) nafsuhu* 'he really

went himself'; and one says **özüm** (*sic*, ?read **özi:**) **bilsün** 'know for yourself' (*sic*); when you entrust a task to him you say this or, in the same meaning, **kendü: özi: bilsün** 'let him know for himself' *Id.* 85; (I, thou, you, we) *huwa* 'he' **kendözi**; (they' **bular**) *Bul.* 16, 6: xv *minhu* 'from him' (**anḍan/)kensiden**; . . . 'with him' (**özi: bile:/anın bile:/**) **kensi: bile:**; . . . 'in him' **kensi:de:** *Kav.* 45, 7–15; 'the third Personal Pron. is **kensi/kendi/özi** *Tuh.* 39b. 13; a.o.o.: **Osm.** xiv ff. **kendü** 'self, own'; c.i.a.p.; **kendü özi/kendözi** (also **kendözüm**, etc.) common fr. xiv to xvi *TTS I* 444–7; *II* 613–16; *III* 432–7; *IV* 494–500: xviii **gendü** (so spelt here only) in *Rūmī, xwud wa xwīštan* 'self' *San.* 301r. 25 (quotn.).

VU?D **köndi:** Hap. leg.; morphologically Dev. N./A. in **-di:** fr. **kön-**, but this should have exactly the opposite meaning. **Oğuz** xi **köndi:** *al-raḍl* 'vile, ignoble'; one says **ol köndi: kişi: ol** 'he is a vile person'. And this Particle (*ḥarf*) is also used as a Conjunction (*ṣila*) when you cannot think of the right word, it is used until the right word comes to mind *Kaş. I* 419 (cf. the similar use of **şey** in Osm.).

F **kendük** one of the Gancak words which is unquestionably Iranian; *al-kandūc* is also a similar l.-w., cf. Pe. *kandū* (Middle Pe. *kandūg*), 'a large clay vessel for storing grain'. **Gancak** xi **kendük** *al-kandūc*, that is a thing constructed (*yubnā*) in the shape of a large jar (*al-dann*) used for storing flour and the like *Kaş. I* 480; a.o. *II* 129 (**tıkıl-**): (**Xak.**?) xiv *Muh. al-ibrīq* 'jug' **kendü:g** (*sic*) *Mel.* 69, 5; *Rif.* 170 (*kündü:g*): **Çağ.** xv ff. **kündük** *āftāba wa ibrīq* 'water bottle; jug'; and in Pe. 'a large jar for storing foodstuffs' *San.* 310r. 14.

kindik 'the navel'. S.i.a.m.l.g. except SW which uses **köbek**, q.v. In Xwar. xiv *Quth* 98 **kindik** seems to mean 'the musc sac, or bladder, of a musk deer'. As such it is an A.N. (Conc. N.) fr. **kin**, but this cannot be the etymology of the word in its ordinary meaning. **Uyğ.** viii ff. Civ. **kindik üstün meŋ bolsar** 'if there is a mole above the navel' *TT VII* 37, 6; **kindik altın** 'below the navel' *do.* 7–8: **Çağ.** xv ff. **kindik** (spelt) *nāf* 'navel' *San.* 316v. 18 (quotn.): **Xwar.** xiv (in their common grave, the head of Abū Bakr) **payğambar . . . nuŋ mubārak kindiki tuşında boldı** 'was on a level with the blessed navel of the Prophet' *Nahc.* 104, 12; a.o. 118, 13: **Kom.** xiv 'navel' **kindik** *CCI*; *Gr.*: **Kıp.** xiii *al-surra* 'navel' **kindik** (MS. *kiund.k*: **Tkm. kö:bek**) *Hou.* 21, 2: xiv **kindik** *al-surra Id.* 85: xv ditto *Kav.* 61, 6 (MS. *kindek*); *Tuh.* 18b. 11.

D **kündem** (**g-**) Hap. leg.; Den. N./A., connoting resemblance, fr. **1 kün**. **Türkü** viii ff. **Man. kündem dındarlar** 'the sun-like Elect' *M III* 17, 21.

D **kündün** (**g-**) Den. Adj./Adv. fr. **1 kün**; lit. 'in the direction of the sun', but in practice used only for a point of the compass, 'south', i.e. in the direction of the midday sun. **Uyğ.** viii ff. Bud. *TT VI* 83, etc. (**öŋdün**; **kédin**): Civ. *TT I* 6, etc. (**öŋdün**); **kündüni** (so read) 'its south' *USp.* 13, 7.

?F **kendir** 'hemp, *Cannabis*'. S.i.a.m.l.g.; unlikely to have been an indigenous plant in the area originally occupied by the Turks and prob. an Indo-European (?Tokharian) l.-w.; v. G. in *Hüen-ts.*, note 1948, suggests a remote etymological connection with German *Hanf* (and accordingly English *hemp*). Perhaps originally **kéntir**. See *Doerfer* III 1647. **Uyğ.** viii ff. (some people spin **1 çağay** (?'wild hemp'), wool or) **kéndir** 'hemp' *PP* 2, 4; **kéndir** as an economic crop *do.* 13, 3; a.o. *Hüen-ts.* 1948 (**kamğak**): Civ. **kendir urığı** 'hemp seed' *TT VII* 14, 49; o.o. *H I* 122; *H II* 14, 122: **Kom.** xiv 'hemp' **kendir** *CCI*; *Gr.*: **Kıp.** xiii *al-kattān* 'flax' **kéndir** *Hou.* 19, 9: xiv **kendir** *al-qunnab* ('hemp') *wa'l-kattān Id.* 85: xv *qunnab* **kendir** (*/kam*(?)) *Tuh.* 29a. 11: **Osm.** xviii **kendir** (spelt) in *Rūmī*, 'a plant from which they spin cords', called in Ar. *waraqu'l-ḥibāl*(?) and in Pe. *bang*; and some say that it is a cord (*rīsmān*) made of bark (*pūst*, i.e. vegetable fibre) and spun, called in Ar. *qunnāb* and in Pe. *kanab San.* 301r. 26.

?C **küntüz** (**g-**) 'daytime', as opposed to **tün** 'night'. S.i.a.m.l.g.; in SW Osm. **gündüz**; Tkm. **gündi:z**. There is no other trace of a Den. Suff. **-tüz** and it is prob. a very early Compound of **1 kün** and **tüz**. **Türkü** viii *I E* 27, *II E* 22 (**uḍı:-**); *T* 12 (**olursık**), 22, 51–2: **Uyğ.** viii ff. Bud. Sanskrit *divā ca rātrau ca* 'by day and night' **tünle yeme: kündüz yeme:** *TT VIII E.*38; ditto but **küntüz** *do. E.*32; o.o. *Kuan.* 15, 73 (*U II* 14, 2); *Hüen-ts.* 1939; **küntüz yinçürü töpün yükünü teğinürmen** 'I venture to bend my head and bow (to you) every day' *Hüen-ts.* 2030: Civ. **kündüz iki yérmé öḍle:rte:ki: onunc öḍünde: bir ya:ŋı bolor** 'there is a new moon in the 10th hour of the twelve daylight hours' *TT VIII L.*1 (so transcribe and translate; MS. spells **ö:d** *üt*); a.o. *H II* 8, 32: **Xak.** xi **kündüz** *ḍaw'u'l-nahār* 'daylight' *Kaş. I* 458; **tünle: yorıp kündüz sevnür** 'a man who travels by night is happy during the day' (*nahāra(n)*) *III* 87, 25; **ajun tüni: kündü:zi:** (*sic*) **yélgin keçe:r** 'the nights and days of this world pass by like a traveller' *III* 288, 14: *KB* ('Thou didst create) **kara tün . . . yaruk kündüzün** 'the dark night . . . and the light day' 22; (he lay on his bed at night and) **kündüz örü** 'stood by day' 952; a.o. 127: xiii(?) *At.* (God created) **tünüŋ kündüzüŋ** 'your night and day' 13; *Tef.* **kündüz** 'day-(time)' 189: xiv *Rbğ.* (he prayed) **tün kündüzün** *R II* 1446: **Çağ.** xv ff. **künduz** *rūz* 'day' *San.* 310r. 14: **Xwar.** xiv **kündüz** 'by day' *Qutb* 107: **Kıp.** xiv **kündü:z** *al-nahār Id.* 85; (*al-layl* **dünle:**); *al-nahār* **kündüz** *Bul.* 13, 12; *ṭūlu'l-nahār* 'all day' **küntüzün** (*sic*; *ṭūlu'l-layl* **dündülbi:**) *do.* 14, 9: xv *al-nahār* **kündüz** *Kav.* 36, 13; *Tuh.* 36a. 4.

Dis. V. GND-

D **ké:ŋüt-** (**g-**) Caus. f. of **ké:ŋü:-**; s.i.s.m.l. as **keŋet-**, **keŋit-**, **keŋeyt-**; cf. **ké:ŋür-**. **Xak.** XI **er evin kéŋütti:** (MS. *keŋütti:*) 'the man enlarged (*awsa'a*) his house' (or something else) *Kaş. II* 326 (**kéŋütü:r, kéŋütme:k**); **er evin ké:ŋütti:** same translation *III* 396 (**ké:ŋütü:r, ké:ŋütme:k**, vocalized *ke:ŋit-* everywhere): XIII(?) *Tef.* **kéŋüt-** 'to broaden' (metaph. of the mind) 173: **Osm.** XV and XVI **géŋit-** 'to broaden, widen'; in several texts *TTS I* 301; *II* 426; *IV* 331.

D **könit-** (**g-**) Caus. f. of **kön-**; pec. to Xak.?; cf. **köndger-**, **köndür-**. **Xak.** XI **er yığa:ç könitti:** 'the man straightened (*qawwama*) the piece of wood' (etc.) *Kaş. II* 313 (**könitü:r, könitme:k**): *KB* **sen öz kılkıŋ étgil kılınçıŋ könit** 'put your own character in order and make your conduct upright' 5204; (admonition is advantageous if a man . . .) **konitse özüg** 'makes himself upright' 5434.

D **küŋed-** Hap. leg.; Intrans. Den. V. fr. **küŋ**; 'to become a maid servant'. **Türkü** VIII *I E* 13 (**kulaḍ-**).

D **köndger-** (**g-**) 'to straighten' and the like; morphologically this seems to be a Trans. Den. V. fr. ***könt** Dev. N/A. fr. **kön-**; semantically in the early period it was syn. w. **könit-** and **köndür-**, but it later developed extended meanings. Survives only(?) in NW Kar. **könder-** 'to guide, lead out, drive' *R II* 1247; *Kow.* 221 and SW Az. **könder-**; Osm., Tkm. **gönder-** which hardly means more than 'to send, send off'. These forms must be carefully distinguished fr. modern forms of **köndür-**. *Kaş.*'s Sec. f. **könger-** (*sic*, in a Chap. for quadrilitterals, not *köŋer-*) is otherwise known only in *Tef.* **Xak.** XI **ol yığa:ç köndgerdi:** 'he straightened (*qawwama*) the piece of wood' (etc.); and one says **oğrı:nı: köndgerdi:** 'he fought with (*mārasa ma'*) the thief until he made him confess' (*aqarra*); and one says **ol anı: yolka: köndgerdi:** (**anı:** is altered either to or from **meni:** in the MS.) 'he guided me (*hadānī, sic*) to the (right) road', (etc.) *Kaş. III* 423 (**köndgerür, köndgerme:k**, both spelt *-gür-* in the MS.): **ol ok köngerdi:** 'he straightened (*qawwama*) the arrow' (etc.); and one says **ol yo:l köngerdi:** 'he guided to (*hadā ilā*) the road'; and one says **beg oğrı:nı: köngerdi:** 'the *beg* compelled (*alzama*) the thief to confess' *II* 196 (**köngerür, köngerme:k**): XIII(?) *Tef.* **könger-** 'to erect' (a wall, house, and the like) 184: **Kom.** XIV 'to straighten' **könder-** *CCI*, *CCG*; 'to lead in (the right way)' **könder-** *CCG*; *Gr.* 151 (quotns.): **Kıp.** XIV **könder-** *şayya'a* 'to see off (a guest)' *Id.* 85; *wadda'a* ditto (**uzat-**, q.v.*/*)**könder-** *Bul.* 87v.: XV *wadda'a* (**uzat-**) **Tkm. könder-** *Tuh.* 38b. 8: **Osm.** XIV ff. both **gönder-** in XV to XVII and **göndür-** in XIV to XIX are noted for 'to see off, to direct, to send (someone somewhere)' *TTS I* 320; *II* 449; *III* 307; *IV* 352.

D **köndgert-** (**g-**) Hap. leg.; mentioned only as an example of the Caus. f. of words of the form of **köndger-**. **Xak.** XI **ol yığa:ç köndgertti:** 'he ordered that the piece of wood (etc.) should be straightened' (*bi-taqwīmi'l-xaşab*) *Kaş. III* 424, 5; n.m.e.

D **köntül-** (**g-**) Hap. leg.; Caus. f. of **könit-**; 'to be straightened' and the like. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 1949 (**kamğak**).

D **köndür-** (**g-**) Caus. f. of **kön-**; 'to straighten', with some extended meanings. S.i.a.m.l.g. except NE, SW with minor phonetic changes. Not to be confused with **könder-** (**köndger-**); cf. **könit-**. **Xak.** XI *KB* **köndüreyin tapuğka yolum** 'I will direct my course towards (royal) service' 474; **köndrü bilmez yorık** 'he does not know how to reform his conduct' 2077; (do not be a slave to passion) **köndür köŋül** 'reform your mind' 3994: XIII(?) *Tef.* **köndür-** 'to direct (someone *Acc.*, to the right road *Dat.*); to show (the right road *Acc.*, to someone *Dat.*)' 183: **Xwar. köndür-** 'to correct; direct, guide' *Quth* 101; *Nahc.* 6, 7; 282, 15: **Osm.** XIV ff. see **köndger-**.

D ***küñdür-** (**g-**) Caus. f. of **küñ-**; 'to burn (Trans.)', and the like. S.i.a.m.l.g.; NE **köydir-/küydir-**; SE **köydür-**; NC Kır. **küydür-**; Kzx. **küydir-**; SC Uzb. **kuydir-**; NW Kaz. **köyder-**; Kk., Nog. **küydir-**; Kumyk **güydür-**; SW Osm. **göyündür-**. Cf. **örte:-**, **küñur-**, **3 yak-**. **Uyğ.** VIII ff. Man.-A *M I* 18, 1–2 (**örte:-**): Civ. **it tişin küydürüp** 'burn a dog's tooth, and . . .' *TT VII* 23, 3: **Xak.** XI **ol anıŋ to:nın küytürdi** 'he ordered the burning (*bi-iḥrāq*) of his garment' (etc.); 'an incorrect word' (*luğa ğayr faşīḥa*) *Kaş. III* 193 (**küytürür, küytürmek**; *Kaş.* perhaps regarded **küyür-** as the correct one): XIII(?) *Tef.* **küydur-** 'to burn' 188: **Çağ.** XV ff. **küydür-** *suzāndan* ditto *San.* 310v. 17 (quotns.): **Xwar.** XIV **kündür-** (*sic*) ditto *Quth* 107; **küydür-** ditto *do.* 106; *Nahc.* 389, 9: **Kom.** XIV 'to burn' (**köydür-**, later corrected to) **küydür-** *CCI*; *Gr.*: **Kıp.** XIII *ḥaraqa* 'to burn' **küyündür-**(*/örte:-*) *Hou.* 35, 4: XIV **küyündür-** *ḥarraqa Id.* 186: **Osm.** XIV **göydür-** in one text; XIV ff. **göyündür-** c.i.a.p. *TTS I* 329; *II* 429; *III* 316; *IV* 360.

Tris. GND

PU **köndegü:** the Sanskrit original shows that this means 'necklace'; prob. an old word ending in **-gü:**; there is no semantic connection between this word and **kön-**, **köndger-**, etc. There is no widely distributed word for 'necklace' in Turkish; n.o.a.b. **Uyğ.** VIII ff. Bud. **kendünüŋ tükel törlüg satığsız ertinilig köndegüsin** 'his own necklace of all kinds of priceless jewels' *Kuan.* 156–7; a.o. *do.* 167.

D **kindiklig** P.N./A. fr. **kindik**; s.i.s.m.l. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **birle: kindiklig:e:r** 'those who have one(?) navel' *TT VIII G.*57.

D **küntemek** 'daily'; Dev. N./A. or Adv. fr. ***kunte:-** Den. V. fr. **1 kün**. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 96 (**üçün**): Bud. *TT I*, p. 26, note 160, 5 (**aşan-**).

Dis. GNG

?D **könek** (**?g-**) 'pail, bucket'; prob. Dim. f. of **kö:n**, and so lit. 'a small leather object'. Survives in NE **könek/könök**: NC Kir. **könök**; Kzx. **könek**: SC Uzb. **kŭnak**, usually in the specialized meaning of 'a milking pail'. **Türkü** VIII ff. *IrkB* 57 (**kanığ-**): **Uyğ.** VIII ff. Civ. *TT I* 11 (**başğar-**): **Xak.** XI **könek** *al-rakwa* 'a container made of leather' *Kaş. I* 392: *KB* in the list of signs of the Zodiac, 141, **könek** translates Ar. *al-dalw* 'Aquarius' (lit. 'a bucket'): XIV *Muh.*(?) *al-dalw* 'Aquarius' **kö:ne:k** *Rif.* 183 (only).

D ***küñük** (**g-**) 'burnt'; Pass. Dev. N./A. fr. **küñ-**. S.i.a.m.l.g. in forms comparable to those of **küñdür-**; NW Kumyk **güyük**; SW Osm. **göynük**; Tkm. **köyük**. **Xak.** XI **küyük ne:ŋ** 'a burnt' (*al-muḥtaraq*) thing' *Kaş. III* 168: **Çağ.** XV ff. **küyük** ('with **k-k**') *yanmuş* 'burnt' *Vel.* 376; **küyük** (1) *sūziş* 'burning' (N.; quotn.); (2) *sūxta* 'burnt' (quotn.) *San.* 311r. 13: **Xwar.** XIV **küyük/küynük** 'fire; ardour; passion' *Qutb* 106: **Kıp.** XIV **küynük** *al-muḥtaraq Id.* 86: XV *maḥrūq* 'burnt' (**küyülmiş**; between the lines) **küyük** *Tuh.* 34b. 12; ditto **küyük** *do.* 48b. 10: **Osm.** XIV ff. **göynük** occasionally 'burning, burnt', more usually 'pain, distress'; c.i.a.p. *TTS I* 328; *II* 458; *III* 316; *IV* 359.

D **kénki:** (**g-**) N./A.S. fr. **2 ké:n**; 'subsequent, last'. Cf. **kédinki:**; SE Türki **kéyinki** 'subsequent' *BŞ* 521 is prob. a survival of the latter and not this word. **Uyğ.** VIII ff. Bud. (of ten definitions; **aşnukı sekizi** 'the first eight' . . .) **kénki ék(k)isi** 'the last two' *TT V* 28, 127; o.o. *Suv.* 134, 1–2 (**ortunkı:**); *TT VIII A.*48 (**éltin-**).

Dis. V. GNG-

VUD **kénik-** (**g-**) in a note on V.s ending in **-k-** *Kaş.* says that these fall into two classes; (*a*) basic V.s like **aşuk-** and **çülük-**; (*b*) V.s in which the Suff. indicates that the Subject of the V. is unable to achieve his desires, like **basık-** der. fr. **bas-**, **usuk-** der. fr. **us-**, **kirik-** and this V. The first two are Emphatic/Pass. forms, but **kirik-** is a Den. V. fr. **ki:r**, and it is likely that this V. too, which has a *ḍamma* over the *kāf* is a Den. V., since there is obviously no semantic connection with **kön-**, and the obvious explanation is that it is a Den. V. fr. **2 ké:n**. The only other known occurrence is in *KB* 4389 where the Fergana MS. has *kinilse*, the Cairo MS. *ki*[gap]*se* and the Vienna MS. has a word which might be *kénikse* but looks more like *könikse* **Xak.** XI **er kénikti:** (MS. *könikti*) *ğalaba 'alā'l-raculi'l-ḍa'f ḥattā ta'axxara 'an aṣḥābihi* 'the man was overcome by weakness, so that he fell behind his companions' *Kaş. II* 165, 15: *KB* (in all tasks knowledge is most beneficial) **kénikse bilig işke yetmez elig** 'if knowledge falls behind the hand cannot achieve the task' 4389.

S **könger-** See **köndger-**.

Dis. GNL

köŋül (**g-**) originally an abstract word with rather varying connotations, 'the mind', as a thinking organization; 'thought' as the product of the mind, and the like. Later, when the heart was taken to be the thinking organization it was also used in a physical sense for 'the heart', in addition to, or substitution for, **yürek**. S.i.a.m.l.g. with a wide range of shades of meaning (the entry in *R II* 1236–7 covers a column and a half); in SW Az. **könül**; Osm., Tkm. **göŋül**. **Türkü** VIII (if tears come to your eyes and) **tılda:** (so read) **köŋülte: sığıt kelser** 'lamentation to your tongue and mind' *I N* 11; **köŋülteki: savımın** 'the words in my mind' *I S* 12; o.o. *T* 15 (**uğuz-**), 32: VIII ff. Man. *Chuas.*107–8 (**artat-**); 177–8 (**tamğa:la:-**), etc.; *TT II* 6, 32; 8, 41, etc.: **Uyğ.** VIII ff. Man. *TT III* 2 (**ayançaŋ**), etc. (common): Chr. (search) **keḏ köŋül teğürüp** 'applying your minds firmly (to the task)' *U I* 6, 1: Bud. **köŋül** is very common; e.g. **ğ̈ köŋülçe bérdi** 'he gave as he thought fit' *PP* 7, 1; a.o. *do.* 8, 5 (**bert-**); **yavlak sakınç köŋülinde yaşuru** 'hiding evil thoughts in his mind' *U II* 23, 12–13; o.o. *Hüen-ts.* 1806 (**ayançaŋ**), etc.: Civ. **köŋül** is common; e.g. **köŋlüŋde negü iş kılayın téser** 'whatever you say in your mind that you will do' *TT VII* 28, 3; **iki kişi köŋüli bir ol** 'the two men's minds are as one' *do.* 30, 11: **Xak.** XI **köŋül** *al-qalb wa'l-fu'ād wa'l-fiṭna* 'the heart, the mind, intelligence'; hence 'an intelligent (*al-faṭin*) man' is called **köŋüllüg er** *Kaş. III* 366 (prov.); over 30 o.o., occasionally spelt **kö:ŋül** with similar translations: *KB* **köŋül** is common; e.g. **közümde yırak sen köŋlümke yakın** 'Thou art far from my eyes but near to my mind' 11; **kişi köŋli** 'a man's mind' (is like a bottomless sea) 211; (read this Turkish proverb and) **köŋül öğke al** 'take it to your mind and understanding' 319: XIII(?) *At.* **köŋül** is common; e.g. **anıŋ wuddı birle köŋüller tolup** 'filling all minds with love of him' 73; **nelük mālka munça köŋül bamakıŋ** 'why have you set your mind so much on wealth?' 183; *Tef.* **köŋül** 'mind, thought', etc. 184: XIV *Muh. al-qalb* **göŋül** *Mel.* 47, 16 (*Rif.* 141 **yü:re:k** q.v.): **Cağ.** XV ff. **köŋül** *dil* 'heart' *San.* 24r. 13; **köŋül kalış** *dil māndagī wa giriftagī-yi xāṭir* 'weariness of heart, anxiety' 310r. 22: **Xwar.** XIII **köŋül** 'heart' *'Ali* 35: XIII(?) ditto *Oğ.* 163, 333: XIV ditto *Qutb* 102; *MN* 19, etc.: **Kom.** XIV **köŋül** is common, meaning 'heart, mind, disposition', etc. *CCI*, *CCG.*; *Gr.* 152 (many quotns.): **Kıp.** XIII *al-qalb ğayru'l-maḥsūs wa'l-fu'ād* 'the intangible heart, the mind' **kö:ŋü:l** *Hou.* 21, 14 (cf. **yürek**): XIV **köŋül** (**-ŋ-** marked) *al-qalb*; and in the *Kitāb Beylik* **könül** *al-nafs* 'the spirit' *Id.* 85.

D **kéŋlik** (**g-**) A.N. fr. **ké:ŋ**; 'breadth, extent', and the like S.i.a.m.l.g. except NE(?), w. minor phonetic changes; in NW Kumyk **geŋlik**; SW Osm. **geŋlik**; Tkm. **gi:ŋlik**. **Uyğ.** VIII ff. Bud. (hang bells) **kaç keŋlik** (so read) **yémiş sögüt üze** 'over the full extent of the fruit trees' *PP* 79, 4–5: (**Xak.**) XIII(?) *Tef.* **keŋlik** 'abundance' (of good things) 173: XIV *Rbğ.* **dunyā géŋliki āxirat tarlığı turur** 'broadness in this world is narrowness in the next' (and vice versa) *R II* 1072: **Xwar.** XIII **kéŋlik** 'abundance, well-being' *'Ali* 53: **Kom.** XIV 'breadth' **keŋlik** *CCI*; *Gr.*: **Osm.** XIV to XVII **géŋlik/geŋlik** '(physical) breadth; (psychological) breadth, i.e. peace of mind'; common *TTS I* 301; *II* 426; *III* 287; *IV* 332.

D **kinlig** Hap. leg.; P.N./A. fr. **kin**; 'scented with musk'. Hitherto read **E ekinlig**, q.v., and mistranslated. **Türkü** VIII **kinlig eşgüti:si:n** 'their musk-scented brocade' *II N* 11–12.

D **köŋlek** (**g-**) Dev. N. fr. **köŋle:-**, but the semantic connection is directly with **köŋül** in its physical sense; 'shirt', i.e. the garment over the heart. S.i.a.m.l.g. in a wide range of forms including NE Khak. **kögenek**; Tuv. **xöyleŋ**: SE Türki **köŋlek**: NC Kır. **köynök**; Kzx. **köylek**: SC Uzb. **küylak/küynak**: NW Kk., Nog. **köylek**; Kumyk **gölek**: SW Az., Tkm. **köynek**; Osm. **gömlek**. Cf. **kömüldürük**. See *Doerfer* III 1652. **Xak.** XI **köŋlek** *al-qamīṣ* 'shirt' *Kaş. III* 383; a.o. *III* 350 (**boğmakla:-**): XIV *Muh. al-qamīṣ* **köŋleg** *Mel.* 66, 15; **kömlek** *Rif.* 166: **Çağ.** XV ff. **köŋlek** (spelt) *pīrāhan* 'shirt' *San.* 310r. 21: **Xwar.** XIII ditto *'Ali* 37: XIV ditto *Qutb* 104; *Nahc.* 132, 16: **Kom.** XIV 'shirt' **köwlek** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-qamīṣ* **kö:nle:k** *Hou.* 18, 12: XIV **könlek** ditto *Id.* 85: XV ditto **kömlek** *Kav.* 63, 17; *Tuh.* 29b. 1 (in margin, alternative form **köŋlek**): **Osm.** XIV ff. **göŋlek** 'shirt' was the standard form until XVI and is noted once in XVII; date of emergence of **gömlek** unknown *TTS I* 321; *II* 450; *III* 308; *IV* 353.

D **künlük** (**g-**) A.N. fr. **1 kün**; 'a period of a day' and the like. S.i.s.m.l.; in SW Osm., Tkm. **günlük**. **Uyğ.** VIII (I put up my memorial there to last for) **bıŋ yıllık tümen künlük** 'a thousand years and ten thousand days' *Şu. E* 9: VIII ff. Civ. **üç künlük** 'a period of three days' *USp.* 55, 21; 118, 14; **bir yarım künlük** 'one and a half days' *do.* 55, 22: **Xak.** XI **künlük** *al-muʿāwama* 'daily business'(?); **künlük yém** *al-rizq* (several meanings; here?) 'soldiers' daily rations', but the phr. is seldom used *Kaş. I* 480: *KB* **kim erse bu künlük tilese sevinç** 'whoever desires the pleasures of the day' 913: **Kıp.** XIV **künlük** *naẓar wa aẓunnuhu ḥaṣā lubān* translation unvocalized, other vocalizations possible; *Caf.* omits the word in his index; it might mean '. . . and I think it means "grains of incense" ' *Id.* 85 (cf. Osm.): **Osm.** XIV ff. **günlük** is noted in several texts as meaning 'sunshade, parasol', and in one XVII text 'a day's pay' *TTS I* 338; *II* 477; *III* 326; *IV* 375: XVIII **günlük** (spelt) in *Rūmī*, (1) *kundur* 'frankincense', in Ar. *ṣamġu'l-buṭm*; (2) *waẓīfa wa yawmīya* 'soldier's pay; daily pay' *San.* 310r. 24 (there is no obvious reason for the meaning 'incense' which is still current).

D **küŋlig** Hap. leg.; P.N./A fr. **küŋ**. **Türkü** VIII **ol öğte kul kullığ küŋ küŋlig bolmış ertl**: 'at that time the slaves had become slave-owners and the maid servants owners of maid-servants' *II E* 18 (in *I E* 21 **küŋ küŋlig** is omitted).

Dis. V. GNL-

E **kinil-** See **kénik-**.

DF **kinle-** 'to crush, mince', or the like; Den. V. fr. ***kin**, not the one listed above, but no doubt a Chinese l.-w., cf. **simle:-** with which it is used in Hend. in *TT I* 157 (**çüwit**). N.o.a.b. **Uyğ.** XIII ff. Civ. **suvta kinlep** 'crush (*castoreum*) in water' *II I* 125; 143 (**bağır**); 157 (**çüwit**); **yumşak kinlep** 'crush until it is soft' 179.

D **köŋle:-** (**g-**) Den. V. fr. **köŋül**. Survives only(?) in NC Kzx. **köŋülö-** 'to be sunk in thought' *R II* 1238 (not in MM). **Uyğ.** VIII ff. Civ. **bu savka köŋleme** 'do not brood on(?) this statement' *TT I* 151: (**Kıp.** XIII *'aciba mina'l-'acab* 'to wonder at (something)' **kö:nle:n-** *Hou.* 37, 15; may be the Refl. f. of this word; there is no other obvious explanation).

D **kinlen-** Hap. leg.; possibly Refl. f. of **kinle:-**; 'to be crushed', but the whole passage is obscure. **Uyğ.** VIII ff. Man. *TT II* 17, 77–9 (**öpül-**).

Tris. GNL

D **köŋüldeş** (**g-**) N./A. of Association fr. **köŋül**; 'like-minded, intimate', and the like. Survives only in NC Kır. **köŋüldöş**; Kzx **köŋüldes** 'friend, intimate, sympathetic'. Must be carefully distinguished fr. Çağ. XV ff. **kükelteş** 'foster-brother' *San.* 309r. 9 which is a N./A. of Association from the Mong. l.-w. (properly *kügül*, *Kow.* 2632) 'foster-mother'. The two are confused in *R II* 1238. **Xak.** XI **köŋüldeş** *muṣāḥibu'l-qalb* 'like-minded' *Kaş. I* 407, 16: **Xwar.** XIV **köŋüldeş** 'sympathetic' *Qutb* 102.

D **könilik** (**g-**) A.N. fr. **köni:**; 'straightness, uprightness', and the like. N.o.a.b. **Xak.** XI *KB* **könilik** is very common as one of the standard virtues of rulers, officials, etc.; e.g. **könilik yanılma yolın** 'do not miss the road of uprightness' 360; **kılınçım könilik** 'my conduct is upright' 590, etc.—**könilik küni** 'the day of judgement' 30, 808: XIII(?) *At.* 167 (**to:n**); a.o.o.: **Xwar.** XIV **cumlasınıŋ işlerini könilik üze kılğıl** 'make all their actions upright' *Nahc.* 316, 10: **Kom.** XIV 'justice, equity', and the like **könülük** *CCI*, *CCG*; *Gr.*

D **köŋüllüg** (**g-**) P.N./A. fr. **köŋül**; normally qualified by a preceding Adj. 'having a . . .

mind', but s.i.m.m.l.g. meaning 'well-disposed, willing, kindly, cheerful', and the like; SW Osm. **gönüllü**. **Uyğ.** VIII ff. Man. *TT III* 71, 89 (**karar-**): Bud. **yarlıkançuçı könüllüg** 'with a merciful mind' *TT X* 275–6; **kértgünç könüllüg** 'with a believing mind' *Suv.* 137, 16; a.o.o.: XIII(?) *Tef.* **könüllüg/ könüllü** 'having a . . . mind' 185: **Xwar.** XIV **könüllüg** ditto *Qutb* 102.

D **könülsüz** (**g-**) Priv. N./A. fr. **könül**; originally 'without the ability to think'. S.i.s.m.l. as the opposite to **könüllüg** meaning 'unwilling, unhappy, modest', and the like. **Türkü** VIII ff. Man. *Chuas. I* 13–14 (**2 ögsüz**): **Uyğ.** VIII ff. Man. *TT III* 30 (ditto): (**Xwar.** XIV **könülsüzlük** 'hardness of heart, cruelty' *Qutb* 102).

Tris. V GNL-

D **künile:-** (**g-**) Den. V. fr. **küni:**; 'to be jealous', hence also 'to envy'. S.i.m.m.l.g. w. phonetic changes; NE **künne-**; Tuv. **xünne-**: SE Türki **künle-**: NC Kır. **künülö-**; Kzx. **künde-**: NW Kk., Nog. **künle-**; Kumyk **gülle-**: SW Osm. **günle-/günüle-** (obsolete). **Uyğ.** VIII ff. Bud. **özümde yéglerig körüp küniledim erser** 'if I have been envious when I have seen people better than myself' *Suv.* 136, 12–13; a.o. *do.* 220, 4 (**2 a:zlan-**): **Xwar.** XIV **künile-** 'to be jealous, to envy' *Qutb* 108; *Nahc.* 65, 6; 288, 13: **Kom.** XIV 'envy' **künilemek** *CCG*; *Gr.*: **Kıp.** XIII *ğāra mina'l-ğayra* 'to be jealous' **künle:-** (*sic*) *Hou.* 42, 15: XIV **künile-** *ḥasada* 'to envy'; and, in the *Kitāb Beylik, ğāra İd.* 86: XV *ğayra* **künilemek** *Tuh.* 26b. 10; *ğāra mina'l-ğayra* **künile-** 27a. 7: **Osm.** XIV ff. **günüle-** 'to be jealous, to envy'; c.i.a.p. *TTS I* 339; *II* 478; *III* 327; *IV* 376.

D **könülger-** (**g-**) Den. V. fr. **könül**; 'to reflect, think deeply'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. in a repetitive passage **ögeli** (see **ö:-**) **könülgerip** 'thinking deeply', *U II* 8, 22, alternates with **ögeli könülde sakınıp** *do.* 9, 1–2; **ögeli böğüş urup** *do.* 9, 11–12; (all good doctrines . . .) **könülgermektin tuğdaçı** 'arise from deep reflection' *TT V* 24, 65–6; o.o. *do.* 70 (**oḍğur-**); *Suv.* 596, 23 ff. (**eḍgü:ti:**) 615, 9; *Tiş.* 50b. 2 etc.

D **könleklen-** (**g-**) Hap. leg.; Refl. Den. V. fr. **könlek**. **Xak.** XI er **könleklendi:** 'the man (etc.) wore a shirt' (*taqammaṣa*) *Kaş. III* 411 (**könleklenü:r, könleklenme:k**).

D **könüllen-** (**g-**) Refl. Den. V. fr. **könül**; survives only(?) in NE Bar. *R II* 1238, but the basic and Caus. f.s survive in other modern languages. **Xak.** XI **er ı:şka: könüllendi:** 'the man set his mind (*'azama*) on doing something'; also used of a boy 'to be intelligent' (*'aqila wa faṭina*) *Kaş. III* 408 (**könüllenü:r, könüllenme:k**).

√ Dis. V. GNR-

D **ké:ŋür-** (**g-**) Caus. f. of **ké:ŋü:-**; 'to widen, broaden', with some extended meanings. N.o.a.b. Cf. **ké:ŋüt-**. **Uyğ.** VIII ff. Bud. **kéŋür-**, with 'doctrine, scripture', and the like as Object, means 'to publicize, make widely known'; it is usually in the Ger. in **-ü:** followed by another V.; e.g. **Vişikluan şastırda kéŋürü sözlemişke** 'because they are made known and published in the Wei-shih-lun' *TT V* 22, 22; similar phr. *USp.* 102b. 11–13 (**énçsire:-**); (I have come with a desire to find scriptures and) **tınlığlarka kéŋürü asığ tusu kılgalı sakınçın** 'the idea of making them known to people and so benefitting them' *Hüen-ts.* 204–6; o.o. *do.* 2008; *Suv.* 2, 4–5 (**ula:l-**); 3, 12; *U II* 73, 3–4 (iii) (?, see **kögür-**)—(be pleased to declare) **kéŋürüsinçe** 'publicly' *U II* 41, 22: **Xak.** XI **er evin ké:ŋürdi:** 'the man enlarged (*awsa'a*) his house' (etc.) *Kaş. III* 392 (**ké:ŋürür, ké:ŋürme:k**): *KB* (in the chapter on **igdişciler** 'cattle-breeders'; they are a good and guileless class of people, but) **bularda tileme törü ya bilig yorıkları kéŋrü bolur ay silig** 'do not ask them about the customary law or intellectual matters, their movements are far-ranging (or their character is unconventional?), oh pure man' 4446: XIII(?) *At.* 412 (**yolsuz**): (**Kıp.** XV see **ke:ŋürt-**).

D **küñür-** (**g-**) Caus. f. of **küñ-**; 'to burn (Trans.)'. N.o.a.b.; cf. ***küñdür-**. **Türkü** VIII ff. Man. **künürügli** (*sic*) **isig yél yéltirmez** 'the burning hot wind does not blow' *M III* 45, 6 (i): **Uyğ.** VIII ff. Man.-A *M I* 18, 2 (**örte:-**): Man. *Wind.* 35–7 (**ur-**); *M III* 28, 5 (iii): Bud. **tütsük küyürüp** 'burning incense' *TT V* 8, 72; o.o. *do.* 12, 130; *U III* 37, 4–5 (**örte:-**); *USp.* 102b. 21; *Suv.* 595, 22 etc.: Civ. **otka küyürüp** 'burn it with fire' *H I* 26–27; o.o. *TT I* 70 (**aḍırtla:-**); *VII* 26, 12 etc.: **Xak.** XI **er otuŋ küyürdi:** (MS., in error, *küytürdi:*) 'the man burnt (*aḥraqa*) firewood' *Kaş. III* 187 (**küyrür** (*sic*), **küyürme:k**); a.o. *II* 133, 15: *KB* (do not go near a fire, if you do) **küyürmek anuk** 'it is ready to burn you' 653; a.o. 249 (**ütül-**): **Xwar.** XIV **küyür-** 'to burn' *Qutb* 106; *MN* 151, etc.

D **ké:ŋürt-** (**g-**) Caus. f. of **ké:ŋür-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (in an account of the history of the biography of Hsüan-tsang, it is said that Huei-li composed it and that Yen-tsung fa-shih) **kéŋürtmiş** 'had it published' *Hüen-ts.* 2153: (**Kıp.** XV in a list of Caus. f.s ending in **-rt-**, *wassa'a* 'to broaden, widen' **kéŋirt-** *Tuh.* 54b. 12).

VU **kéŋren-** 'to grumble, mutter'; prob. a quasi-onomatopoeic; the first vowel is uncertain and perhaps varied. Survives only (?) in NE Şor **kiŋiren-** *R II* 1342; Tuv. **ximiren-**; NC **küŋkül** 'grumble, mutter', and its Den. V.s Kır. **küŋküldo-**; Kzx. **küŋkilde** seem to be distantly related. Cf. **çıŋra:-, yaŋra:-**. **Türkü** VIII ff. (a woman dropped her mirror into a lake; in the morning it jingles) **kéçe: keŋre:nür** 'and in the evening it makes a grumbling sound' *IrkB* 22: **Uyğ.** VIII ff. Bud. (he recovered for a month and then fell ill again) **kéŋrenü aş bérür**

boldılar 'they grumbled but gave (or began to give?) him food' *PP* 68, 3: **Xak.** XI **er ı:şka:** (VU) **küŋrendi:** *haruna'l-insān li'l--iqdām 'alā'l-amr wa takallama ma' nafsihi bi-kalām xafī* 'the man was reluctant to begin the task and muttered to himself under his breath' *Kaş. III* 399 (**küŋrenü:r, küŋrenme:k**): **Çağ.** XV ff. (VU) **küŋren-** (spelt) *xwud ba-xwud az ğayẓ ḥarf zadan wa lund lund ḥardan* 'to talk angrily to oneself and grumble' *San.* 309v. 19 (quotn.).

D **ké:ŋrün-** (**g-**) Hap. leg.(?); Refl. f. of **ké:ŋür-**. **Xak.** XI **ol ké:ŋründi:** *tawassa'a'l--racul zamān fī ni'ma* 'the man spent his time in great comfort' *Kaş. III* 400 (**ké:ŋrenü:r, ké:ŋrenme:k**).

Tris. V. GNR-

D **keŋirsi:-** Hap. leg.; morphologically a Simulative Den. V. fr. ***keŋir**, but there is no trace of such a N. **Xak.** XI **eşiç keŋirsi:di:** *iḥtaraqa'l-şay' fī asfal naḥwi'l-qidr ḥattā irtafa'a rīḥuhu* 'something burnt at the bottom, for example, of a cooking pot, so that a smell rose from it' *Kaş. III* 409 (**keŋirsi:r, keŋirsi:me:k**).

Dis. GNS

?D **keŋes** (**keŋez**) the spelling in *Kaş.* is deliberate, the word following the cross-heading **-S** and preceding the cross-heading **-Ş**, but it is prob. a Sec. f. of **keŋez**, cf. the habitual spelling of the Negative Verbal Suff. **-ma:z/-me:z** as **-ma:s/-me:s** in *Kaş.*; If so irregular Dev. N. fr. **ké:ŋü:-**. N.o.a.b. **Xak.** XI **keŋes su:v** 'shallow (*al-ḍaḥḍāḥ*) water'; also 'an easy task' (*amr sahl*) *Kaş. III* 364: **Xwar.** XIII **keŋes/keŋez** 'easy, convenient' *'Ali* 58: **Kıp.** XIII *al-hayyin* 'easy' (opposite to 'difficult' **şarp**) **keŋe:z** (spelt *keğe:z*) *Hou.* 25, 10: XV *hayyin* (**yavaş/**)**keŋez** *Tuh.* 37b. 9; *hāna* **keŋez bol-** 38a. 4.

Dis. GNŞ

D **kéŋeş** Dev. N. fr. **ké:ŋe:-**; 'advice' and the like; s.i.m.m.l.g. See *Doerfer* III 1651. **Uyğ.** VIII ff. Civ. (if one sneezes at midday) **keŋeş bulur** 'one gets advice' (or, reading **bolur** 'advice comes to one') *TT VII* 35, 5–6: **Xak.** XI **keŋeş** *al-maşwara wa'l-tadbīr fī'l-umūr* 'advice; the settlement of affairs' *Kaş. III* 365: *KB* **keŋeş bér** 'give me your advice' 3482–3; o.o. 3484, 3493, 5650 ff.: **Çağ.** XV ff. **kéŋeş** ('with **k-**) *maşwarat Vel.* 361 (quotn.); **géŋeş** (so spelt) ditto *San.* 316v. 19 (quotn.): **Kıp.** XIV **keŋeşke:** (*sic*) *al-maşwara*, also called **kengeş** (**keŋeş**)/**kengeç** (**keŋeç**) *Id.* 85 (the *-ke:* must be an error; a small *dāl* is written under all the others *kāf*s, which seems to indicate **g-** and **-ng-** (**-ŋ-**)).

D **küneş** (**g-**) Den. N. fr. **1 kün**; originally 'sunshine'. Survives in NE Tel. **küneş** 'the sunny side of a mountain', *R II* 1440, and SW Az. **küneş**; Osm. **güneş**, both the ordinary word for 'sun', and Tkm. **güneş** 'sunshine; a sunny place'. **Türkü** VIII ff. *IrkB* 57 (**olur-**): (**Xak.**) XIII(?) Tef. **küneş** 'sunshine; a sunny place' 189: XIV *Muh. al-şams* 'the sun' **güne:ş** *Mel.* 4, 17 (*Rif.* 74 **gün**); *ğābati'l-şams* 'the sun set' **güne:ş batţı:** 29, 7 (113, but **gün**): **Çağ.** XV ff. **künes** (*sic*) *güneş* 'sun'; also 'a very hot day' (quotns.), with a note saying the final **-s** is required by the rhyme *Vel.* 374; **künes/küns** (spelt) *āftāb* 'sun'; note on spelling (quotns.); also metaph. *āftāb-rū* 'sunny-faced' (quotn.); also called **küneş** *San.* 310r. 15: **Xwar.** XIII **küneş** 'sun' *'Ali* 56: **Tkm.** XIII *al-şu'ā* 'sunshine' **küne:s** (*sic*: **Kıp. kuya:ş**) *Hon.* 5, 2: XIV **küneş** metaph. *al-şams*, but properly *al-şu'ā* (which in **Kıp.** is **kuya:ş** also used metaph. for 'sun') *Id.* 85: XV (?**Kıp.**) *al-şams* **küne:ş** *Kav.* 21, 17; 58, 8; *Tuh.* 23a. 13 (also **kün**).

Dis. V. GNŞ-

D **ké:ŋeş-** Receip. f. of **ke:ŋe:-**; in the Sing. 'to consult (someone *Dat.*); to discuss' (with someone **birle:**); in the Plur. 'to take counsel with one another, have a discussion'. S.i.m.m.l.g. **Uyğ.** VIII ff. Chr. *U I* 8, 4 (**anın**): Civ. **boḍun kéŋeşip** 'the people taking counsel together' *USp.* 77, 8; a.o. *do.* 88, 28 (**2 art-**): **Xak.** XI **ol maŋa: ké:ŋeşdi:** *şāwara ma'ī* 'he took counsel with me' *Kaş. III* 394 (**ké:ŋe:şü:r, ké:ŋe:şme:k**, *sic*); **meniŋ birle:** (MS. *bile:*) **ké:ŋeşdi:** *şawarānī* 'he consulted me' *III* 393, 13: *KB* **negü teg kéŋeşürsen emdi maŋa** 'what advice do you give me?' 3488; **eŋ aşnu bu işke kéŋeşgü kerek** 'we must first discuss this matter' 5649; o.o. 3688–9, 5650–2, 5657, etc.: XIII(?) *Tef.* **keŋeş-** 'to take counsel together' 173: XIV *Rbğ.* ditto *R II* 1069 (quotn.): **Çağ.** XV ff. **kéŋeş-** (**-tı**) 'to consult' *Vel.* 361 (quotn.); **géŋeş-** (spelt, 'with **-ŋ-**') *maşwarat kardan* 'to consult' *San.* 316r. 28 (quotns.): **Xwar.** XIV **keŋeş-** 'to take counsel together' *Qutb.* 94; **kéŋeş-** ditto *do.* 96: **Kıp.** XIV **keneş-** *taşāwara Id.* 85: XV *şāwara* (**ţanış-/**) **kéŋiş-** (*sic*, in margin in second hand **kéŋeş-**) *Tuh.* 21a. 13.

E **kiŋşür-** See **kikşür-**.

Tris. GNŞ

D **kéŋeşçi:** N. Ag. fr. **kéŋeş**; pec. to *KB*? **Xak.** XI *KB* **kéŋeşçi bular erdi** 'these (Companions) were (the Prophet's) advisers' 49; o.o. 2256, 5209 (**yolçı:**).

D **kéŋeşlig** P.N./A. fr. **kéŋeş**; n.o.a.b. **Xak.** XI **keŋe:şlig bili:g üḍreşü:r keŋe:şsiz bili:g opraşu:r** 'experience (*al-tadbīr*) when it is fertilized by advice (*mulaqqaḥ bi'l-şūra*) gains in goodness day by day; but if it is without advice (*ğayru'l-şūra*) it deteriorates day by day' *Kaş. I* 232, 3; a.o. *III* 358, 15; n.m.e.

D **keŋeşsiz** Hap. leg.; Priv. N./A. fr. **keŋeş**; 'without advice'. **Xak.** XI *Kaş. I* 232, 3 (**keŋeşlig**).

Dis. GNZ

keŋez See **keŋes**.

(?D) **köŋüz** Hap. leg.?; 'a dung heap'. Perhaps connected with **köŋ** 'dung', which exists in NC Kır., Kzx: Sc Uzb. (**güng**): NW Kk. **Xak.** XI **köŋüz** *al-dimn wa'l-kirs fī'l-aṭlāl wa hiya ab'ār wa abwāl talabbada ba'ḍuhā 'alā ba'ḍ* 'a dung heap' (Hend.) in a ruined building, that is an accumulated mass of dung and urine *Kaş. III* 363.

F **kenzl:** Hap. leg.; no doubt a Chinese l.-w. Prof. Simon suggests that the origin is *chüan-tzŭ* (Middle Chinese *kjwen-tsi*; *Giles* 3,139 12,317) 'thin silk', and more specifically 'a silk handkerchief'. **Xak.** XI **kenzi:** 'a Chinese woven fabric (*nasic*) of mixed colours (*fī alwān ṣattā*), red, yellow, and green' *Kaş. I* 422.

Mon. GR

?F **ker** 'a moment'; see note on passage quoted below. Perhaps survives in NE Alt., Tel. **kere** 'a period of time, a moment in time', *R II* 1085. The suggestion there that this is a Chinese l.-w. may well be correct, but it can hardly be *chieh* (*Giles* 1,477) since this was *tset* in Middle Chinese, not *kiet* as there stated. **Uyğ.** VIII ff. Bud. Sanskrit *mūhurtam api* 'and only for a moment' **bir ker yeme:** *TT VIII D*.14–15.

ki:r 'dirt, filth, defilement', and the like. S.i.a.m.l.g. For some unknown reason often spelt *kkir* as well as *kir* in Uyğ.; a l.-w. in Mong. in both spellings (*Kow.* 2545, *Haltod* 197). **Uyğ.** VIII ff. Bud. **kir** normally means not physical 'dirt' but 'the defilement or stain caused by sin', Sanskrit *kleśa*; Sanskrit *cetaso upakleśa* 'a small stain on the mind' **köŋlömnöŋ kiri** *TT VIII C*.13; *malam* 'impurity' **nızvanılığ kirig** 'the impurity of the passions' *do. E*.47: a.o. *Hüen-ts.* 103–4: Civ. *H I* 66–7 (**arı:-**): **Xak.** XI *Kaş. II* 211 (**toğraş-**); *do.* 230 (**toğral-**); n.m.e.: *KB* 876 (**arı:-**): XIII(?) At. **akılık kamuğ 'ayb kirini yuyur** 'generosity washes away all the defilement of vice' 230; *Tef.* **kir** (physical) 'dirt' 180: **Çağ.** XV ff. **kir** *çirk wa rīm* 'dirt, filth' *San.* 313v. 1 (quotn.): **Xwar.** XIV ditto *Qutb* 99: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-wasax* 'dirt' (opposite to 'clean' **arı:**) **kir** *Hou.* 27, 17: XIV ditto *Id.* 83 (under **kilikçe:** (for **kirlikçe:**) 'pillow case'): XV ditto *Kav.* 64, 17; *Tuh.* 38a. 12.

1 kür (**?g-**) originally 'stout-hearted, courageous, bold', and the like; this meaning only as noted below, but it seems to survive in NE **kür,** Bar. 'self-willed'; Koib. 'swiftly flowing' (water); Tel. 'fat, stout' *R II* 1447; Khak. 'bold, uncontrollable'; Tuv. (**xür**) 'well-fed; (of winter) starting with ample supplies of food': SW Az. **kür** 'an uncontrollable, fidgety (child)'; Osm., Tkm. **gür** 'thick, dense, abundant'. See *Doerfer* III 1672. **Xak.** XI **kür er** *al-raculu'l-rābiṭu'l-ca'şī'l-qawīyu'l-qalbi'l-şāmix bi'l-anf* 'a man with a courageous soul, a stout heart, and his nose in the air' (prov., verse **kürmet anıŋ yüre:ki:** '(the tribe's) heart is strong (*qawī*) for me)' *Kaş. I* 324: *KB* **kür** is common; e.g. ('Ali was the last of the Companions) **kür ersig yüreklig** 'courageous, manly, stout-hearted' 57; o.o. 409 (**küvez**), 2298, 2337, 4845 (**kögüzluğ**): **Xwar.** XIV **kür** 'stout-hearted' *Qutb* 108: **Osm.** XIV ff. **gür** once (XIV) 'courageous'; in several XIV to XVI texts (of a tree) 'luxuriant' and the like *TTS I* 340; *II* 479; *III* 328; *IV* 376.

VU **2 kür** noted only in the Hend. **tev kür** 'trick, device'; n.o.a.b.; not to be confused w. **küri:**, q.v. **Uyğ.** VIII ff. Man.-A *M III* 9, 11–12 (ii) (**2 a:r-**): Man. *M II* 5, 8–10 (**antağ**): Bud. *U II* 23, 12 (**tev**).

Mon. V. GR-

ker- (**g-**) 'to stretch, spread out (something *Acc.*)'. S.i.a.m.l.g., esp. in the phr. **kögüz** (or synonym) **ker-** 'to throw out one's chest; be proud, confident'; in SW Osm. **ger-**; Tkm. **gér-**. **Xak.** XI **er yip kerdi:** 'the man stretched (*madda*) the cord' (etc.); and one says **beg yo:l kerdi:** 'the *beg* stretched out (*madda*) the road', that is he posted (*yuclis*) men in military posts (*al-marāṣid*) so that those whom he did not know could not pass; this is done in fear of the enemy *Kaş. II* 8 (**kere:r, kerme:k**); a.o. *III* 39, 13: *KB* 133, 1535, etc. (**kögüz**): XIII(?) *At.* **kerip xalqka kögsüŋ** 'throwing out your chest towards the (common) people' 278; *Tef.* **boyun ker-** 'to be stiff-necked' 173: **Karluk** XI **ıt kerdi:** 'the dog barked' (*nabaḥa*) *Kaş. II* 8: **Xwar.** XIII **kér-** 'to raise (the eyebrows)' *'Ali* 49: **Kom.** XIV **ker-** 'to crucify' *CCG*; *Gr.* 139 (quotns.): **Kıp.** XIII *şalaba* 'to crucify' **kere: koy-/ker-** (MS. *kör-*) *Hou.* 34, 16: XIV **ker-** *zayyara* (a rare word meaning 'to hold a horse's lip in a twitch'; ?read *zayyada* 'to increase, expand' (Trans.)); *warima* 'to be swollen' (**şiş-**; and also) **ker-** *Bul.* 88r.: XV *şalaba* (and in the margin *madda*) **ker-** *Tuh.* 22b. 8: **Osm.** XVIII **ger-** (following **gerne-**, an error for **gerin-** which is described as *Rūmī*) Trans. f., *ağūş kuşūdan* 'to throw out one's chest' *San.* 300r. 21: XIV to XVI see **kögüz.**

kir- (**g-**) 'to enter'; with some extended meanings. C.i.a.p.a.l.; NW Kumyk; SW Osm. **gir-**; Tkm. **gi:r-**. **Türkü** VIII **yana: kirip** 'entering (the battle) again' *I E* 38; **Oğuz tezip tavğaçka: kirti:** 'the Oğuz fled and entered China' *II E* 38; a.o. *II N* 14: VIII ff. (above it reaches heaven) **asra: yérke: kirü:r** 'below it enters the earth' *IrkB* 20; a.o. *do.* 63: **Suğçu: balıkda: kirmi:ş yarı:kda:** 'out of the breastplates which arrived from the city of Suchou' *Mir.* A 14 (*ETY II* 65): Man. **içgerü: kirip** 'going in' *M I* 5, 3: Yen. *Mal.* 25, 1 (**yağız**): **Uyğ.** VIII (the Karluk) **On Ok(k)a: kirti:** 'entered the country of the On Ok (western Türkü)' *Şu. N* 11: VIII ff. Man.-A **etözke kirür** 'enters the body' *M I* 16, 7: Man. **kireyin téser** 'if (I) say "let me come in" ' *M II* 8, 13 (ii): Chr. **yakın barıp kirdiler** 'they approached and entered' *U I* 6, 11: Bud. **kir-** is very common; e.g. **balıkka kirdi** 'he entered the city' *PP* 4, 1;

o.o. *do.* 39, 8 (**içgerü:**); *U II* 26, 3 (**kısıl**): Civ. **kir-** is common, e.g. **iki otuzka aram ay küni kirür** 'on the 22nd day (of the schematic month) the (first) day of the first (calendar) month comes in' *TT VII* 6, 4; (if you sneeze at midday) **tavar kirür** 'wealth comes into (your possession)' *do.* 35, 23; a.o. *USp.* 77, 14 (**u:ḍ-**): **Xak.** XI **ol evke: kirdı:** 'he entered (*daxala*) the house' *Kaş. II* 8 (**kirür, kirme:k**); nearly 30 o.o., same translation: *KB* **kir-** is very common, usually physically 'to go in, enter'; but sometimes in an abstract sense, e.g. 26 (**neteglik**); in some contexts it is an Inchoative Aux. V., e.g. **okıp kirdi** 'he decided to summon' 620; **aytu kirdi** 'he began to question' 626; (the full moon) **irlü kirdi** 'began to wane' 1052: XIII(?) *At.* (when a man dies) **toprak içine kirip** 'and enters the ground' 308; *Tef.* **kir-** 'to enter; to penetrate; to begin' 180: XIV *Muh. daxala* **gi:r-** *Mel.* 26, 3; *Rif.* 108; *al-duxūl* **gi:rmeg** 34, 12; 54, 9; 119 (only): **Çağ.** XV ff. **kir-** ('with **k-**'; **-geli**, etc.) *gir- Vel.* 356–7; **kir-** *dāxıl şudan* 'to enter' *San.* 312v. 17 (quotns.): **Xwar.** XIII **kir-** 'to enter' *'Ali* 30: XIII(?) ditto *Oğ.* 139: XIV ditto *Qutb* 98; *MN* 76: **Kom.** XIV ditto *CCG*; *Gr.* 148 (quotns.) **Kıp.** XIII *daxala* **kir-** (MS. *kör-*) *Hou.* 33, 15 (and 27, 18); *cāza mina'l-'uhūr wa'l-duxūl* 'to cross; to enter' **kir-** 39, 8: XIV **kir-** *daxala Id.* 80; *al-şahru'l-dāxūl* 'the coming month' **ki:re:n ay** *Bul.* 13, 11: XV *daxala* **kir-** *Kav.* 9, 18; 74, 17; *Tuh.* 16a. 4; a.o.o.

kör- (**g-**) basically 'to see (something *Acc.*)' with several extended meanings like 'to experience (something *Acc.*); to look to, i.e. obey (someone *Dat.*); to see to it that (you do something, Ger. in **-u:/-ü:**)'. C.i.a.p.a.l.; NW Kumyk: SW Osm., Tkm. **gör-**. There is obviously a very old etymological connection with **I kö:z** 'eye', cf. **semiz** and **semri:-**. **Türkü** VIII **körü:r közim körmez teg . . . boltı:** 'my seeing eye became sightless' *I N* 10 — *I E* 19, *II E* 16 (**1 emgek**)—**kop maŋa: körtı:** 'everyone looked to, i.e. obeyed, me' *I E* 30, *II E* 24 (and see **körgü:**)—(the Xağan said) **yelü: kör** 'see to it that you ride fast' *T* 26—several o.o.: VIII ff. **tağ üze: yul suv körü:pen yış üze: yaş ot körü:pen** 'seeing springs and water on the mountains and fresh vegetation in the mountain forests' *IrkB* 17; **éşi:dmi:şte: körü: körmi:ş yég** 'it is better to see with your own eyes than to hear' *Tun. III* a. 3–4 (*ETY II* 94): Man. **körti** (mistranscribed *kirti*) 'saw' *M I* 6, 2; **közin körüp** *Chuas.* 312—(if I have accepted the advice of evil companions and) **köŋülin körüp** 'looked to, i.e. followed, their thoughts' *do.* 199; a.o.o.: **Uyğ.** VIII **kör tédim** 'I said "see" (or 'obey me'?)' *Şu. E* 11; a.o. *S* 3; *Suci* 8 (**atı:**): VIII ff. Man.-A **körelim** 'let us see' (your perfect being) *M I* 11, 17; o.o. *do.* 9, 6; 9, 7: Man. *TT IX* 14, etc. (**tuğıl**); a.o.o.: Bud. **kör-** 'to see' is very common, e.g. **körür erdi** 'he saw' (the farmers outside the city) *PP* 1, 3: Civ. **kör-** occurs for 'to see', e.g. **kayu kişi kéçe eḍgü körmeser** 'if a man cannot see well at night' *II I* 33, but in the omen texts normally means 'to consult the omens'; there are various idioms; **iğ ağrığ uğrunda körsersen** 'if you consult the omens about an illness' *TT I* 16; **iğ tapa körsersen** same meaning *do.* 77; **yağmur yağıtğuka körser** 'if a man consults the omens about (the possibility of) making it rain' *TT VII* 29, 1; **tavar tegere** (?read **tegre**) **körser** 'if a man consults the omens about property' *do.* 16: **Xak.** XI **ol meni: körḍi:** *ra'āni* 'he saw me'; in a prov. **yüzke: körme:** 'do not look at (*lā tanzur*) a man's face' *Kaş. II* 8 (**köre:r, körme:k**); about 60 o.o.; two occurrences of Aor. **körür**; occasional spellings of **kö:r-** esp. in the Imperat.; translated *ra'ā, başura* ('to see'), *naẓara*—as an Aux. V. **kura: kördüm** *wattartu* 'I strung' (my strong bow) *III* 219, 16: *KB* **kör-** 'to see' is common 248, etc.; the Imperat. **kör** is constantly used, almost meaninglessly, to supply a syllable in a verse which would otherwise lack one 38, etc.—as an Aux. V. **özüŋke baka kör** 'look at yourself' 239 a.o.o.: XIII(?) *At.* ditto; *Tef.* **kör-** 'to see'; **ayru turmakğa şawāb körmedi** 'he did not think it correct to stand apart' 185: XIV *Muh. başura* **gö:r-** *Mel.* 5, 5; *Rif.* 75; *abṣara* 'to see' **gö:r-** 21, 13; 102; *al-naẓar* **gö:rmeg** 13, 13; 35, 9; 89, 121: **Çağ.** XV ff. **kör-** ('with **k-**', **-gen**, etc.) *gör- Vel.* 364–6; **kör-** *dīdan* 'to see' *San.* 303v. 22 (quotns.): **Xwar.** XII ditto *'Ali* 28, 30: XIII(?) **kör-** 'to see' is common in *Oğ.* esp. in the (non-Turkish) phr. **kördi kim** 'he saw that' 32, 36, 41, etc.—(Oğuz Xağan) **yaxşı kördi** 'approved of' (the young man's statement) 198; a.o. 329: XIV **kör-** 'to see' (common) *Qutb* 102; *MN* 41, etc.: **Kom.** XIV 'to see (common); to experience' **kör-** *CCI, CCG*; *Gr.* 153 (quotns.): **Kıp.** XIII *başura* **kör-** *Hou.* 33, 14: XIV **gör-** *abṣara Id.* 80; **kören** *al-mubṣir*, originally **körgen** *do.* 79; *abṣara wa ar'ā* (?read *ra'ā*) **kör-** *Bul.* 251.: XV *naẓara wa ra'ā* **kör-** *Kav.* 9, 19; *Tuh.* 43b. 1, etc. (not translated).

Dis. GRE

D **ké:rü** (**g-**) Adv. fr. ***ké:**; 'backwards, behind', and the like; an early l.-w. in Mong. as *gerü* (*Haenisch* 50); s.i.s.m.l. in NC, NW, SW Az. **kéri**; Osm. **geri**. **Türkü** VIII **kérü:** 'westwards' (as far as the Iron Gate) *I E* 2; **anta: kerü: barıp** 'going back from there' *Ix.* 16; **kerü: barığma: bardı:** 'those who wished to go back went' *Ongin* 11: **Uyğ.** IX **kérü: kün batsık(k)a:** 'westwards towards the sunset' *III B.*9 (*ETY II* 38): VIII ff. Man.-A *M I* 26, 26–7 (**ilgerü:**): Bud. **tinin kérü: kaytı tartap** 'drawing back (Hend.) his reins' *USp.* 97, 20–1 (**kaytı** uncertain, but see **2 kaḍıt-**): Civ. **kérü barır** 'goes back' *TT I* 174: **Xak.** XI **kö:k temür kérü:** (*kāf* unvocalized) **turma:s** 'blue iron does not rest (*yastaqirr*) without work' *Kaş. I* 361, 26 (*Kaş.* explains this as meaning that when a sword is used, it is not left in the wound but withdrawn for further use); (the man who enters the grave) **kérü: yanma:s** 'does not come back' *III* 65, 2; **ké:rü: körüp** 'looking behind you' (*ḥalfak*)

III 245, 16; a.o. *do.* 246, 1; n.m.e.: XIV *Muh. ḥalfa* **gé:rü:** *Mel.* 14, 11; *Rif.* 90 (misspelt *gé:rter*); *tanaḥḥā* 'to cease, be stopped, be removed' **kérü:** **er-**(?) 24, 11 (vocalized *kerewar-*); 106 (unvocalized, *ké:rü: er-*): **Xwar.** XIII **kérü** 'then, again' *'Ali* 55: XIV ditto *Quth* 99: **Kom.** XIV **keri** (of space) 'backwards'; (of time) 'before' *CCI*; *Gr.* 139 (quotns.): **Kıp.** XIII *ḥalfa* (opposite to 'in front' **ilgerü**) **kerü:** *Hou.* 26, 19: XIV *ṭumma* 'then' **ké:rü:** *Bul.* 15, 12: **Osm.** XIV ff. **gerü**, sometimes spelt **gé:ru:** 'afterwards; back', etc.; c.i.a.p. *TTS I* 305–6; *II* 429–30; *III* 290–1; *IV* 336.

?F **küri** 'a measure of capacity, or weight, for dry goods like grain'. Chinese *tou* (*Giles* 11,427) is usually translated 'peck' (2½ bushels) and contains ten *shêng* (*Giles* 9,879) or 'pints'. Survives in SE Türki **küre** 'a weight of 22·4 kilograms', Menges, *Volkskundliche Texte aus Ost.-Türkistan*, SPAW, 1933, XXXII, p. 111. No doubt a l.-w., but not Chinese, perhaps Tokharian. **Uyğ.** VIII ff. Bud. (if I have committed fraud with scales, inch and foot measures) **şéŋin kavın kürin kürillkin** 'pints, tenth-pints, pecks, and peck measures (?)' *U II* 77, 26; 86, 43; *TT IV* 10, 5; *Suv.* 135, 9: Civ. **küri** (sometimes mistranscribed *köni*) is common in *USp.* as a measure of grain, millet, etc. 7, 20, 37, 69, 70, etc.: XIV *Chin.–Uyğ. Dict. tou* 'peck' **küri** *R II* 1454; *Ligeti* 178.

Dis. V. GRE-

küre:-/küri:- Preliminary note. Kaş. *distinguishes between an Intrans. V. 'to run away, desert'*, *VU* **küre:-**, *and a Trans. V. 'to dig up, shovel', and the like*, **küri:-**. *Only the latter survives, and the modern forms of it are fairly consistently* **küre-***; similarly even in Xak. its der. f.s have* **-e-**, *not* **-i-**; *its final vowel is therefore open to some question.*

VU küre:- 'to run away, desert', and the like. N.o.a.b. **Uyğ.** VIII ff. Man.-A (the chief of the demons) **tezdi küredi** 'fled and ran away' *Man.-uig. Frag.* 400, 3: **Xak.** XI **kul küre:di:** 'the slave (etc.) ran away' (*abaqa*) *Kaş. III* 263 (**küre:r, küre:me:k**): *KB* **küremiş küreg erdi oş bu özüm** 'I myself was a runaway fugitive' 1118; a.o. 316.

küri:- 'to dig up (the ground); to shovel (snow)', and the like. **Küre-** (*sic*) usually 'to shovel (snow)' survives in NE Koib., Sag., Tel. *R II* 1448; Khak.: SE Türki: NC Kır. (**kürö-**); Kzx.: SC Uzb. (**kura-**): NW Kaz. (**köre-**), Kumyk, Nog.: SW Az., Osm. (Tkm. **kürekle-**). **Xak.** XI **at küri:di:** 'the horse pawed (or dug up, *ḥafara*) the ground with its hooves'; and one says **ol ka:rığ küri:di:** *kasiḥa'l-ṯalc wa carafahu* 'he swept up the snow and shovelled it away' *Kaş. III* 263 (**küri:r, küri:me:k**); a.o. *III* 256 (**küveçlig**): **Osm.** XV **kürü-** 'to dig up (the ground)': XVI **küre-** (of a mare) 'to be on heat'; each in one text *TTS II* 676.

Dis. GRB

kirpi: 'hedgehog'. S.i.a.m.l.g.; in some languages 'porcupine' is **okluğ** (or the like) **kirpi**. **Uyğ.** VIII ff. Bud. *Suv.* 299, 6 (**aŋıt**): Civ. **kirpi terisin** 'the skin of a hedgehog' *H I* 129: **Xak.** XI **kirpi:** *al-qunfuḏ* 'hedgehog'; and *al-duldul* 'porcupine' is called **okluğ kirpi:** *Kaş. I* 415: XIV *Muh.*(?) *al-qunfuḏ* **kirpi:** *Rif.* 177 (only): **Çağ.** XV ff. **kipri** (*sic*, spelt) *xārpuşt* 'hedgehog', in Ar. *qunfuḏ* . . . **kipri tiken** 'a kind of large hedgehog', in Ar. *duldul San.* 311r. 29: **Kom.** XIV 'hedgehog' **kirpi** *CCG*; *Gr.*: **Kıp.** XIV **kirpi:** ('with **-p-**') *al-qunfuḏ Id.* 80; *Bul.* 10, 9: XV ditto *Tuh.* 29a. 7.

körpe: basically (of an animal or crop) 'produced late in the season'. It retains this meaning of lambs in NC Kır., Kzx., see *Shcherbak*, p. 114, and SW Tkm. and of crops like lucerne in NW Kaz. (**kurpı**); Kk. SW Az., Osm. **körpe** 'very young, fresh, tender' retains this meaning in a more generalized form. From this it came to mean 'the skin of a (very young) lamb' in NC Kır.; NW Nog., Kumyk and from this more generally 'quilt, coverlet, soft mattress', and the like in several SE, NC, SC, NW languages and SW Tkm. See *Doerfer* III 1673. **Xak.** XI **körpe: o:t** *al-xalfa mina'l-nabt* 'a late (or second) crop'; similarly one says **körpe: yé:miş** 'late (or second) fruit', that is fruit which appears after the first crop; similarly 'a child born in the summer' (*al-waladu'l-ṣayfī*) is called **körpe: oğul**; similarly lambs, camel colts, and calves born after the usual season (*awānihā*) are called **körpe:** *Kaş. I* 415: **Çağ.** XV ff. **körpe** (spelt) (1) *liḥāf* 'quilt'; (2) *yūnca-i nīm-ras* 'half-grown lucerne' *San.* 305r. 23: **Kom.** XIV 'lamb skin' **körpe** *CCG*; *Gr.*: **Kıp.** XIV **körpe:** ('with **-p-**') *al-xarūfu'l-raḍī* 'a sucking lamb, calf', etc. *Id.* 81.

?F **kerpiç** 'brick', esp. 'sun-dried brick'. S.i.m.m.l. in the same form, but does not exist in SE, SC which use Persian *xişt*; l.-w. in Russian as *kirpich*. It is prob. that both bricks and the word for them were borrowed by the Turks fr. some other people. **Xak.** XI **kerpiç** *al-labin* 'sun-dried brick'; and a baked brick (*al-ācurr*) is called **bışığ kerpiç** *I* 455; o.o. *I* 372 (**bışığ**); *III* 119 (**ki:b**): XIII(?) *Tef.* **kérpiç** (*sic?*) 'brick' 180: XIV *Muh. al-ācurr* **kerpi:ç**; *al-labin ġayr mufaxxar* ('unbaked') **yi:ğ kerpi:ç** *Mel.* 59, 7 (*yi:l* in error); *Rif.* 158: **Çağ.** XV ff. **kérpiç** ('with **-p-**') *xişt* 'brick' *San.* 313v. 4 (quotn.): **Kom.** XIV 'baked brick' **bişmiş kerpiç** *CCI*; *Gr.*: **Kıp.** XIII *al-ṭūb* 'baked brick' **kürpüç** (*sic?*; *-b-c*) *Hou.* 24, 13: XIV **kerpüç** (*sic*; *-b-c*) *al-acurra*; and in **Kıp.** used for *al-bunyān* 'building, wall' *Id.* 80; *al-bunyān* **kirpiç** (*-b-c*) *Bul.* 4, 3: XV *ṭūb* **kirpiç** (*-b-*; later revocalized **kerpüç**) *Tuh.* 23b. 11.

D **kirpik** 'eyelash'; Dim. f. of **kirpi:**. S.i.a.m.l.g. w. a few phonetic changes, e.g. SC Uzb. **kiprik**. **Uyğ.** VIII ff. Bud. **kaşı kirpiki kök arjawrt öŋlüg** 'his eyebrows and eyelashes the colour of blue lapis lazuli'

(Sogdian l.-w.) *U IV* 30, 49: Civ. *H II* 21, 32: **Xak.** XI **kirpik** *al-hudb fi cafni'l-'ayn* 'the lashes on the eyelids' *Kaş. I* 478: **Çağ.** XV ff. **kirpik** (spelt) *mujagān* 'eyelashes' *San.* 313v. 5 (quotn.); a.o. 35r. 24 (**artıl-**): **Xwar.** XIV ditto *MN* 276: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-cafn* **kerfik** (*sic*?; MS. *kerkıkı:*); *al-hudb* **kerpik** (MS. *keri:k*) *Hou.* 20, 3: XIV **kirpik** (*-b-*) *al-hudb Id.* 80: XV *al-cafn* **kirfik** (*sic*) *Kav.* 60, 13; *şa'r* 'hair' (**şaş/**) **kirpik/** (**yun**) *Tuh.* 20b. 5.

Dis. V. GRB-

VUD **körple:-** Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; the third consonant in the word, *yā'* in the MS., must be *bā'*, since it precedes the cross-heading **-T-** (followed by **sartla:-**). Perhaps an abbreviated Den. V. fr. **körpe:** in the sense of 'young animal'. **Xak.** XI **ol kuzı: körple:di:** *hanaḍa'l-ḥamal wa şawāhu fi ḥaddi'l-ard* 'he roasted (Hend.) a lamb in a hole in the ground' *Kaş. III* 444 (**körple:r, körple:me:k**; MS. *köri:le:-*).

Tris. V. GRB-

D **kirpiklen-** Hap. leg.; Refl. Den. V. fr. **kirpik**. **Xak.** XI **anıŋ kö:zi: kirpiklendi:** *nabata'l-ṣa'ru'l-nāxis fi 'aynihi* 'pointed hairs grew round his eyes' *Kaş. II* 277 (**kirpiklenü:r, kirpiklenme:k**; MS. *kirpüklen-*).

D **körpe:le:-** Hap. leg.; Den. V. fr. **körpe:**. **Xak.** XI **at körpe:le:di:** 'the horse ate the late crop of grass' (*al-xalfa mina'l-nabt*) *Kaş. III* 351 (**körpe:le:r, körpe:le:me:k**).

D **kirpi:len-** Hap. leg.; Refl. Den. V. fr. **kirpi:**. **Xak.** XI **kişi: kirpi:lendi:** 'the man looked disagreeable (*ta'abbasa*) and bristled (*kalaḥa*) like a hedgehog showing its prickles' (*fi xuşūnatihi*) *Kaş. III* 200 (**kirpi:lenü:r, kirpi:lenme:k**).

D **körpe:len-** Hap. leg.; Refl. f. of **körpe:le:-**. **Xak.** XI **ot körpe:lendi:** 'the vegetation produced a late (or second) crop' (*xilfa*) *Kaş. III* 200 (**körpe:lenü:r, körpe:lenme:k**).

Dis. GRC

F **ke:rjü:** Hap. leg.; no doubt a l.-w., ?Iranian. **Xak.** XI **ke:rjü:**('with **-j-**') *al-culāhiq* 'a slingstone' *Kaş. III* 441.

Mon. GRD

VU **kürt** a kind of tree; *Red.* 2070 translates *nab'* in Osm. as 'the mountain birch, *Betula alba*; or whitebeam tree, *Pyrus aria*; or mountain ash, *Pyrus aucuparia*'; Havas translates it *Chadara tenax*; it may have been applied to more than one species, but the Ar. dicts. agree that it was used for making bows. N.o.a.b. **Xak.** XI **kürt** *al-nab'*, that is one of the mountain trees used for making bows, whips, and walking sticks *Kaş. I* 343: **Kıp.** XIV **kürt** in Kıp. *al-safarcal ka'annahu qāla tuffāḥu'l-akrād* 'the quince' as they call 'the Kurdish apple'; and in Tkm. **aywa:** *Id.* 81 (*sic*, clumsily expressed).

2 kürt onomatopoeic; survives in NC Kır. **kürt kürt**, the onomatopoeic of a horse crunching straw. **Xak.** XI **at arpa:nı: kürt kürt yé:di:** 'the horse ate the barley with a crunching sound' (*bi-xaḍḍ*); also used of anyone who eats something like a cucumber and crunches it *Kaş. I* 343.

Mon. V. GRD-

kert- 'to gash, cut a notch in (something *Acc.*)'. S.i.a.m.l.g. in this and some extended meanings. See **1 ket-**. **Xak.** XI **ol yığa:ç kertti:** 'he notched (*ḥazza*) the piece of wood' (etc.); and one says **ol kulın** (*sic*) **boynı: kertti:** 'he notched his slave's neck'; this is an idiomatic expression for 'humiliating' (*kināya 'ani'l-iḍlāl*) *Kaş. III* 427 (**kerte:r, kertme:k**): XIV *Muh.*(?) *naḥata* 'to hew' **kért-** *Rif.* 115 (only): **Kom.** XIV 'to notch' **kert-** *CCG*; *Gr.*: **Kıp.** XIII *saḥaba* 'to penetrate' (in copulation) **kert-** (MS. *kört-*) *wa huwa'l-ḥazz Hou.* 34, 9; *ḥazza* **kert-** (unvocalized) *wa huwa'l-saḥb fi'l-cimā' do.* 39, 12: XIV **kert-** *ḥazza Id.* 81: XV ditto *Tuh.* 14a. 1.

Dis. GRD

F **kirit** Hap. leg.; 'a key'; l.-w. fr. Indo-European, the immediate source prob. Sogdian (*-r-* < *-l-*), cognate to Greek *kleis* (Gen. *kleidos*), which is the origin of the Ar. word. The more ordinary form in Turkish is **kilit** noted in *Tef.* 171; *Muh. Mel.* 76, 7 (margin); *Quth* 99, etc. **Xak.** XI **kirit** *al-miftāḥ* 'key'. This word is near (*qarība*) to the Ar. because ('key') is *iqlīd* in Ar. and the *-q-* was changed to **-k-**, the *-l-* to **-r-**, and the *-d* to **-t** after the *i-* had been elided *Kaş. I* 357.

VU?F **körüd** (for practical purposes) Hap. leg.; the word used for 'the planet Mars' in **Xak.** XI *KB* 133 and, like some other names of planets used in this passage, otherwise noted only in a passage in *Rbğ.* directly copied fr. *KB*. Unlike **sevit** 'Venus', q.v., which has a possible Turkish etymology, but was prob. invented by the author, this word with its final **-d** looks un-Turkish and may be a l.-w.

kértü: (?**kértö:**) 'true; truthful; loyal; truth', and the like. Survives only(?) in NW Kar. **kertı** 'true; truth' *R II* 1103; *Kow.* 216. **Türkü** VIII ff. Man. **kértü teŋri** 'the true God' *Chuas.* 18; a.o.o.: **Uyğ.** VIII ff. Man.-A *M I* 26, 14 (**aŋlağ**): Man. **kértü teŋri** *M II* 5, 15: Bud. **kértü** is commonest in the phr. **çın kértü** *TT VIII A*.16 (**kértö**) etc. (**çın**); **köni kértü nom** 'the upright true doctrine' *TT X* 369, 557; **maŋa kértü sakınıp** 'thinking me reliable' *U III* 68, 27; a.o.o.: **Xak.** XI **kértü:** *al-yamīn* 'an oath'; **kértü:** *mawḍi'u'l-ṣidq* 'the place of truth'; hence one says of a dead man **ol kértü: yé:rde: ol** 'he is in the place of truth where it is not permissible to lie'; hence one says **ol teŋri:ke: kertündi:** (*sic*) 'he believed in (*āmana*) God, and held his

Prophet to be truthful' (*ṣaddaqa rasūlahu*) *Kaş. I* 416: *KB* **kereklig kereksizni kértü sorup** 'asking for the truth about what is necessary and unnecessary' 368: XIII(?) *At.* **kerekmü kereksizmü kértü bilip** 368; *Tef.* **kertü** 'true; certain' 174: **Xwar.** XIII **kertü** 'true; honest' '*Ali* 53: XIV **kértü/kérti** 'true, truthful' *Qutb* 96: **Kom.** XIV 'true' **kerti/kirti** *CCI, CCG*; *Gr.* 140 (quotns.): **Kıp.** *al-ṣidq* 'truth' (opposite to 'lie' **ötrü:k/yala:n**) **kértı:** *Hou.* 27, 4; *ṣadaqa* 'to speak the truth' **kértı: ayıt-** *do.* 36, 5; a.o. *do.* 18, 3 (**eŋlik**): XIV **kértu:** *ṣādiq*; no V. is formed from this; if you wish to say *ṣadaqa* you say **kértü: sözle-** *Id.* 80; **kértu söz** *ṣādiq do.* 81: XV *ṣidq* **kerti** (*sic*; and other words) *Tuh.* 22a. 12; *ṣadaqa* **kerti ayıt-** 22b. 6: **Osm.** XIV to XVI **kértü** 'true, loyal'; in several texts *TTS I* 472; *II* 645; *IV* 525.

kirtüç 'envious' and the like; pec. to Xak. **Xak.** XI **kirtüç kişi:** 'a man who is envious and ill-natured' (*ḥasūd şarisu'l-xulq*) *Kaş. I* 455: *KB* **kişi kılkı kirtüç** 'man's character is (naturally) envious' 194.

D **kertük** Pass. Dev. N./A. fr. **kert-**; 'notch, notched', and the like; often used for the notch in a tally. S.i.a.m.l.g. See **ketük**. **Xak.** XI **kertük** 'a notch (*al-ḥazz*) in wood'; one says **kertük kemrük** 'notches and furrows' (*ḥuzūz wa axādīd*); **kertük** (MS. *kertik*) 'the notch' which is cut in a wooden (tally) for counting loaves of bread and the like *Kaş. I* 478: **Kıp.** XIV **kertük** 'the position of a notch' (*mawḍi'u'l-ḥazz*) *Id.* 81: XV *muḥazzaz* 'notched' **kertik** *Tuh.* 34b. 11; 48b. 11.

VU **kürtük** 'snowdrift, deep snow', and the like. First vowel uncertain; survives as NE Tel. **körtük** *R II* 1265; Khak. **körtik**; Tuv. **xörtük**; but NC Kır. **kürtük/kürtkü**: NW Nog. **kürtik**. There seems also to be a shorter form **kürt** in NE Küer., Şor: SE Tar.: NW Kaz. *R II* 1461 and Kumyk. **Uyğ.** VIII ff. Bud. only in the phr. **öŋ kürtük** *U III* 29, 35 etc. (**3 öŋ**).

D **kértgünç** Dev. N./A. fr. **kértgün-**; 'belief, faith; believing'. Pec. to Uyğ. **Uyğ.** VIII ff. Man. (we worship you) **yüz yüzegütin berü kértgünçin** 'with faith in all our limbs' *TT III* 5: Bud. **kértgünç on törlüg yörüglüg bolur** 'there are ten interpretations of faith' *TT V* 20, 1; o.o. *do.* 22, 30 (**uğur**); 26, 105–6 (**1 teŋ**); **kértgünç kértgünser** 'if he believes' (in false rules) *TT VI* 56–7 (and *VIII O.*2) — **kértgünç köŋülin** 'with a believing mind' *TT VII* 40, 28; o.o. *do.* 40, 8 and 117; *U I* 31, 16; *Suv.* 137, 16 (**köŋüllüg**); *Kuan.* 51.

?S **körtle:** 'beautiful'; perhaps a Sec. f. of the syn. word **körkle:**, q.v. N.o.a.b. **Uyğ.** VIII ff. Man.-A **körtle körk** 'beautiful form', sometimes with additional epithets *M I* 10, 6; 11, 4; 24, 4; **körtle tatığlığ nomı** 'his beautiful sweet doctrine' *Man.-uig. Frag.* 400, title: Man. **körtle tüzün teŋrim** 'my beautiful, good God' *M II* 8, 16–17 (i); a.o. *do.* 8, 7 (**1 ka:ş**): Bud. **körtle öŋ körk** 'beautiful colours and forms' *TT VI* 151; **körtle urı** 'a beautiful boy' *Usp.* 97, 11–12; o.o. *TT X* 550 (**2 taŋ**) etc.; a component in feminine P.N.s *Pfahl.* 10, 12, etc.: **O. Kır.** IX ff. *Mal.* 10, 5 (**uruŋu:**).

VUD **kirdeş** Hap. leg.; N. of Assn. fr. ***kér** or ***kir** which can hardly be **ki:r** above. The resemblance to Mong. *ger* 'house' (*Haenisch* 49) is prob. a mere coincidence. **Xak.** XI **kirdeş** 'a neighbour (*cār*) who lives with you in the same house' (*fī dār wāḥida*) *Kaş. I* 461.

Dis. V. GRD-

D **kerit-** (**g-**) Hap. leg.; Caus. f. of **ker-** in its peculiar Karluk meaning. **Karluk** XI **ol ıtın keritti:** *anbaha kalbahu* 'he made his dog bark' *Kaş. II* 305 (**keritü:r, keritme:k**).

D **küret-** Caus. f. of **küre:-**; n.o.a.b. **Xak.** XI **ol anıŋ kulın küretti:** 'he incited his (someone else's) slave to run away' (*'alā'l-ibāq*) *Kaş. II* 305 (**küretü:r, küretme:k**): *KB* 6536 (**1 arkun**; this verse occurs only in the Cairo MS., where the **-e-** is quite clear, but the Object of the V. is a horse, and this might belong to **kürit-**).

VUD **kürit-** Caus. f. of **küri:-**; survives as **küret-** in most of the same languages as **küri:-**; the MS. of *Kaş.* has *küret-* everywhere, which raises a doubt about the original form. **Xak.** XI **ol aŋar ka:r küritti:** 'he urged him to shovel (*'alā kash*) snow' (etc.) *Kaş. II* 305 (**küritü:r, küritme:k**, see above): *KB* 6536 (?, see **küret-**).

D **kértgün-** 'to believe (something *Acc.*); to believe in (something *Dat.*)'. Morphologically obscure; clearly cognate to **kértu:**. N.o.a.b. **Türkü** VIII ff. Man. **kértü erklig küçlüg teŋri tépen kértkünmedimiz erser** 'if we have not believed that he is a true, powerful, strong God' *Chuas.* 18–20; **kértkünmedin** 'through unbelief' *do.* 134; (of the four 'seals') **ekinti kértkünmek** 'the second is faith' *do.* 180; o.o. *do.* 71; *TT II* 10, 85: **Uyğ.** VIII ff. Bud. **üç ertinike çaxşapatka kértgünür** 'he believes in the three jewels and the commandments' *TT V* 22, 37–8; **kértgünzün bu savağ** 'let him believe these words' *TT X* 467; o.o. *do.* 478; *VI* 57 (**kértgünç**); *USp.* 102b. 27 (**inan-**); *Kuan.* 80: **Xak.** XI **kul teŋri:ke: kértgündi:** 'the servant acknowledged (*qarra*) the oneness of God and held His prophets to be truthful' (*ṣaddaqa ruslahu*); also used when he acknowledged what he had said or done (*qarra bi-mā qāla aw fa'ala*) *Kaş. III* 423 (**kértgünü:r, kértgünme:k**); **teŋri:ke: kértgün** 'believe (*āmin*) in God' *do.* 423, 24; a.o. *I* 416 (**kértü:**; **kertündi:** here is prob. a later alteration and not the author's original text): XIII(?) *Tef.* **kértün-** 'to believe; to believe in (w. *Dat.*)' 174 (the text also contains *kérti:kn-*, perhaps a muddle of **kértgin-**, and once *kértü-*, prob. an error for **kértün-**): **Xwar.** XIII **kertün-** 'to believe' '*Ali* 53: **Osm.**

XIV and XV **kértin-** 'to believe, rely on' in four texts *TTS I* 471; *III* 460; *IV* 524.

D **körtgür-** (**g-**) 'to show'; Caus. f. of **kör-** w. euphonic **-t-** inserted. It and the shortened form **körgür-** are n.o.a.b. A new word **körgüz-**, which can be regarded as a Sec. f. of this word, appeared in the medieval period; the early occurrences are listed below. Another new word **görset-**, which is morphologically, but hardly semantically, a Caus. f. of **körse:-**, is first noted in Osm. XIV and XV, three texts *TTS II* 456; *III* 312; *IV* 357. The other early Caus. f.s of **kör-** are **körtür-** and **körgit-**, q.v. There is a remarkable variety of modern forms, some languages having two or three. Usually these are completely syn., but, for example, in SE Türki **körgüz-** means 'to help to see' (e.g. with the help of glasses) and **körset-** 'to show', and in SW Az. **kördür-** means 'to order (someone) to see to, i.e. do (something)' and **köster-** (a metathesis of **körset-**?) 'to show, demonstrate'. The modern forms, nearly all meaning 'to show', are as follows: NE Alt., Leb., Sag., Şor, Tel. **körgüs-**; Küer. **körkös-** *R II* 1262; Kaç., Koib., Sag. **körtüs-**; Şor **körtös-** 1265; Khak. **kördür-/körgis-**; Tuv. **körgüz-**: SE Tar. **körket-** 1260; **körgüz-** 1262; **körset-** 1265; Türki **körgüz-/körset-**: NC Kır. **kördür-/körgöz-/körsöt-**; Kzx. **körgiz-/korset-**: SC Uzb. **kŭrgaz-/kŭrsat-**: NW Kar. T. **körgüz-** *R II* 1262; Kaz. **kürset-**; Kk., Nog. **körset-**; Kumyk **görset-**: SW Az. **kördür-/köster-**; Osm. **görgüz-** (*Red.*; obsolete)**/göster-**; Tkm. **gördür-/görkez-**. Uyğ. VIII ff. Man. *M III* 26, 11 (i) (**oğurati:**); 39, 1–3 (ii) (**adınçığ**): Bud. **körtgür-** occurs nearly 50 times in *Kuan.* esp. in such phr. as (Kuan-şi-im Pusar) **burxanlar körkin körtgürür** 'shows the forms of the Buddhas' (to those mortals) 103–4; in four places it is mis-spelt **kötgür-** and in *U II* 19, 11 (which is *Kuan.* 128) **körgür-**; a.o. *TT VI* 237: (**Xak.**?) XIV *Muh.*(?) *arānī'l-şay'* 'he showed me the thing' **gö:rgüzdi:** *Rif.* 103 (only): **Xwar.** XIII(?) **men sana başlap yolnı körgürürmen** 'I will lead you and show you the way' *Oğ.* 221–2: XIV **körgez-/körgüz-** 'to show' *Qutb* 101; *MN* 429: **Kom.** XIV 'to show' **körgüz-** *CCI*, *CCG*; *Gr.* 154 (quotns.): **Kıp.** XIV **körgüz-** *arā ğayrahu* 'to show someone (something)'; one also says **kördür-**, this is the original form (*al-aṣl*); one also says **köster-** meaning *arā Id.* 81; *arā* **köster-** *Bul.* 27v.: XV *arā* **körset-/körgez-** (in margin **körgüz-**) *Tuh.* 6b. 2.

D **kertil-** Pass. f. of **kert-**; 'to be notched, gashed', etc. S.i.m.m.l.g. **Xak.** XI **yığa:ç kertildi:** 'the piece of wood (etc.) was notched' (*ḫuzza*); and one says **kul boynı: kertildi:** 'the slave was humiliated' (*dullila*); derived fr. *al-ḫazz* but an expression for *al-taḏlīl Kaş. II* 236 (**kertilü:r, kertilme:k**); a.o. *I* 160, 6: (**Kıp.** XV *inqaṣafa* 'to be broken, split' **kertin-** (*sic*) *Tuh.* 6a. 8).

S **kértün-** See **kértgün-**.

D **kertür-** (**g-**) Caus. f. of **ker-**; n.o.a.b.? **Xak.** XI **ol anıŋ to:nın künke: kertürdi:** 'he ordered that his (someone else's) garment should be spread out (*bi-madd*) in the sun'; similarly one says **ol yi:p kertürdi:** 'he had the cord stretched out' (*amadda*) *Kaş. II* 194 (**kertürür, kertürme:k**): **Kom.** XIV **Jesus Christus bitik tilinçe tatarça kutkardaçı ol kertirer barça elni kutkardaçı** '"Jesus Christ" in the language of the scriptures is "saviour" in Tatar; it means (or comprises, or covers?) "the saviour of all people"' *CCG*; *Gr.* (presumably the same word; there is no obvious alternative).

D **kirtür-** (**g-**) Caus. f. of **kir-**; survives in SW Az. **kirdir-**; Osm. **girdir-**; Tkm. **gi:rdür-** (and **gi:riz-**). Some other languages have **kirgiz-/kirgüz-** *R II* 1361, etc. **Xak.** XI **ol anı: evke: kirtürdi:** 'he ordered that he should be admitted (or brought in, *bi-idxālihi*) to the house' (etc.) *Kaş. II* 195 (**kirtürür, kirtürme:k**): (XIII(?) *Tef.* **kirgüz-** 'to be brought in' 180).

D **körtür-** (**g-**) Caus. f. of **kör-**; see **körtgür-**. **Xak.** XI **ol anar ne:ŋ körtürdi:** 'he urged him to see (*'alā ru'ya*) the thing' *Kaş. II* 194 (**körtürür, körtürme:k**): XIII(?) *Tef.* **körter-** (*sic*, perhaps a mistranscription) 'to show' 186 (a second **körter-** 'to erect' (*ya'nī binā kul-*) is either an error or mistranscription of **kötür-** (*?kö:tür-*) which also occurs in *Tef.*): **Kıp.** XIV *Id.* 81 (**körtgür-**).

D **kertiş-** Hap. leg.; Co-op. f. of **kert-**. **Xak.** XI **ol mana: yığa:ç kertişdi:** 'he helped me to notch(*fī ḫazz*) the piece of wood' (etc.); also used for competing *Kaş. II* 222 (**kertişü:r, kertişme:k**).

Tris. GRD

D **kértgünçlüg** P.N./A. fr. **kértgünç**; n.o.a.b. **Uyğ.** VIII ff. Man. **iki yaruk orduka kértgünçlüg** 'believing in the two palaces of light' *M I* 29, 9–11; a.o. *do.* 30, 2–3 (**bek**): Bud. Sanskrit *śraddhā* 'by faith' **kértgönçlög** (*sic*) *TT VIII A.*33; **kértgünçlüg élig** 'the hand of faith' *V* 24, 53; o.o. *do.* 55–7.

D **kértgünçsüz** Priv. N./A. fr. **kértgünç**; n.o.a.b. **Uyğ.** VIII ff. Bud. **kértgünçsüz töz üze bulğanmış** 'troubled by the root of unbelief' *TT V* 26, 101.

DF **kiritlig** Hap. leg.; P.N./A. fr. **kirit**. **Xak.** XI **kiritlig kapuğ** 'a locked (*muğlaq*) door' *Kaş. I* 506.

DF **kiritlik** A.N. (Conc. N.) fr. **kirit**; n.o.a.b. **Xak.** XI **kiritlik** *al-ġalaq* 'a lock' *Kaş. I* 506; o.o. *I* 72 (**enük**); *I* 306 (**ösügle:-**).

Tris. V. GRD-

D **ké:rtgünse:-** Hap. leg. in a para. on the Desid. f.; Desid. f. of **ké:rtgün-**. **Xak.** XI **ol teŋri:ke: ké:rtgünse:di:** (misvocalized *-gin-*) 'he resolved to acknowledge (*qaṣada an yuqirr*) the oneness of God' *Kaş. I* 280, 25; n.m.e.

DF **kiritle:-** Den. V. fr. **kirit**; n.o.a.b. **Xak.** XI **ol kapuğ kiritle:dİ:** 'he locked (*ağlaqa*) the door' *Kaş. III* 330 (**kiritle:r, kiritle:me:k**); o.o. 345, 1; 348, 22 (grammatical examples).

D **kértü:le:-** Den. V. fr. **kértü:**; n.o.a.b. **Xak.** XI **ol anı: kértü:le:dİ:** *ṣaddaqahu fī mā qāla* 'he believed what he said' *Kaş. III* 352 (**kértü:le:r, kértü:le:me:k**): **Kom.** XIV 'truly, sincerely' **kertilep** *CCI*; **kertlep** *CCG*; *Gr.* 140 (quotn.): **Kıp.** XIV (after **kértu:** q.v. where it says that no V. comes from it, and that 'to speak the truth' is **kértü sözle-**) *wa'l-muṣṭaq minhu* **kértüledİ:** *ay cadda fī'l-amr* ? 'the V. compounded fr. it is **kértüle-** meaning "to be serious (or truthful?) about matters" ' *Id.* 80.

Mon. GRG

D **körk (ğ-)** Dev. N. fr. **kör-**; basically 'something visible; shape, form', and the like; but by XI 'something worth seeing', hence 'beauty' in an abstract sense. Survives only(?) in NE Tel. **körkö** *R II* 1261: SC Uzb. **kürk**; NW Kk. **körik**; Nog. **körk**; SW Tkm. **görk. Uyğ.** VIII ff. Man.-A **körk**, generally qualified by 'lovely, light', etc. is used for 'the form, shape' of God which the worshipper longs to see *M I* 10, 7; 11, 5; 24, 24; a.o. *do.* 25, 29–30 (**beŋiz**): Man. *TT III* 81 (**kanınçsız**); a.o.o.: Bud. **körk** is common, esp. in *Kuan.*, and usually represents Sanskrit *rūpa* 'form', e.g. Sanskrit *rūpa* **körk meŋiz** *TT VIII D.27*; *vapuṣā* 'by beauty' **körk meŋiz üze:** *do.* 37; o.o. *Kuan.* 103–4 (**körtgür-**); **öŋ körk** has much the same meaning *TT VI* 151 (**körtle:**); *Suv.* 164, 20 (**2 öŋ**): **Xak.** XI **körk** *al-ḥusn wa'l-camāl* 'beauty, loveliness' *Kaş. I* 353; **ya:y körkiŋe: inanma:** 'do not rely on the beauty (*al-zahra*) of spring' *III* 161, 1: *KB* **körk**, specifically 'the beauty' of a person or thing, is fairly common; **kaçan körki kelgey begi térgisi** 'how will his master's table look nice?' 2861; **körk meŋiz** 97, 733, 1116; o.o. 64 (**é:t-**), 91, 272, etc.: XIII(?) *At.* **eren körki 'aql ol** 'intellect is the beauty of man' 91: XIV *Rbğ.* **uçmakdakı ḥūrlar körkin** 'the beauty of the houris in paradise' *R II* 1259; *Muh. al-ḥusn wa'l-camāl* **gö:rg** (so spelt) *Mel.* 46, 9; *Rif.* 140: **Çağ.** XV ff. **görg** ('with **ğ- -g**') *ḥusn Vel.* 366; **görk** (spelt) *ḥusn wa camāl wa numūd* ('appearance') *San.* 305r. 28 (quotn.): **Xwar.** XIV **körk** 'beauty' *Qutb* 103: *MN* 56, etc.; *Nahc.* 319, 8: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII (and) **körk** *al-ḥusn wa'l-camāl Hou.* 19, 12 (after **kürk**): XIV **körk** *al-ḥusn Id.* 80.

kürk 'fur'; survives only(?) in SW Osm. **kürk.** See *Doerfer* III 1628. **Xak.** XI **kürk** *al-farw* 'fur' *Kaş. I* 353: XIV *Muh.*(?) *al-farwa* (**içmek**; in the margin of one MS.) **kü:rk** *Mel.* 67, 5: **Çağ.** XV ff. **kürk** (spelt) (1) 'the warm wool (*paşm-i narmī*) which grows at the base of long hair'; also called **teftik**; (2) *pūstīn* 'a fur coat' *San.* 305r. 26: **Kıp.** XIII *al-farwa* **kürk** *Hou.* 19, 12: XIV **kürk** (VU) *al-kibāşiya* 'ram's skin'(?); **kürk** *al-farw Id.* 80: XV *farwa kibāşiya* **kürk** *Tuh.* 27b. 12.

Dis. GRG

S **kerek** See **kergek.**

D **kerük (ğ-)** Pass. Dev. N./A. fr. **ker-**; lit. 'stretched out', hence 'broad, long'. Survives only in NC XIX Kzx. **kérik** (of journey) 'long' *R II* 1096 (not in the XX dicts.). In *Kaş.* the word, although vocalized *ké:rik*, rhymes with **sevük, nelük, be:dük** and must originally have been **kerük** which is morphologically correct. **Xak.** XI in a verse containing several corruptions translated 'my friend, how did you get to us and cross the long deserts (*al-mafāwiza'l-madīda*) and' **ya:zı: kerük** (MS. *balzı: ké:rik*) 'high mountains', *Kaş. I* 94, 3; n.m.e.

D **küreg** Hap. leg.; Dev. N./A. fr. **küre:-**; 'fugitive, runaway (slave, etc.)'. **Xak.** XI *KB* 1118 (**küre:-**).

S **kürek** See **kürgek.**

D **körüğ (ğ-)** Dev. N. fr. **kör-**; 'observer, spy'. Pec. to Türkü?. **Türkü** VIII **Oğuzdan-tan körüğ kelti:** 'a spy came from the Oğuz' *T* 8; o.o. *T* 9, 29, 33; in each case a phr. like 'their report (**sav**) was so-and-so' follows.

?D **körük** 'bellows'; this might be a Dev. N. (N.I.), but the only authority for **körü-** 'to blow with the bellows' is *Red.* 1589 and this may be merely a back-formation. S.i.a.m.l.g. except SC; SW Tkm. **kö:rük** (prob. a false long vowel). The only meaning of **körük** in *Vel.* and the second meaning in *San.* is 'a hen which has stopped laying'; this meaning survives in SW Tkm. **kürk/kürük**, is described as Persian in the *Burhān-i Qāti'*; this is prob. correct; it does not seem to be Turkish. **Xak.** XI **körük** *al-ḥimlūc wa minfāxu'l-ḥaddād* 'a blacksmith's bellows' (Hend.) *Kaş. I* 391: XIII(?) *Tef.* ditto 186: XIV *Muh. minfāx* **gö:rük** *Mel.* 61, 10; **kö:rük** *Rif.* 160: **Çağ.** XV ff. **körük** (spelt) (1) *dam-i ḥaddādī* 'a blacksmith's bellows' *San.* 305v. 21: **Kom.** XIV 'bellows' **körük** *CCI*; *Gr.*

kerki: 'an adze'. Survives with this meaning in SE Türki: NC Kır.; *al-qaddūm* has other meanings ('axe, hatchet'), but the word prob. always meant 'adze'. No obvious Turkish etymology, perhaps a l.-w. **Xak.** XI **kerki:** *al-qaddūm Kaş. I* 430: XIV *Muh.* (under 'carpenters' tools') *al-fa's* 'adze' **kerki:** *Mel.* 62, 2; *Rif.* 160: **Kom.** XIV 'adze' **kerki** *CCI*; *Gr.*: **Kıp.** XIII (after 'carpenter') *al-qādūm* (*sic*) **kerki:** *Hou.* 23, 15: XIV **kerki:** *al-qaddūm Id.* 80: **Osm.** XVIII **kerki**, in *Rūmī*, 'a mattock (*tīşa*) with which builders break up tiles and do other work' *San.* 300v. 7 (*Sami* 1158 'a large axe'; not in *Red.*).

PU?F **körge:** almost the only Gancak word which is not Hap. leg.; prob. a l.-w., but not, like **kendük**, demonstrably Iranian. Survives(?) in NW Krım **körege** 'cup' *R II* 1251. **Gancak** XI **körge:** 'a dish (*al-ṭabaq*) made of

wood' *Kaş. I* 430: **Çağ.** XV ff. **körge** (?or **körege**; 'with **k-** and **-g-**') 'a table (*şandalī*) on which decanters, jugs, and cups are put at a feast'; also 'a wine decanter or jug' (*ṣarāb zarfı . . . belbele ma'nāsına*) *Vel.* 367 (quotns.); **körege** (spelt) 'a table (*kursī*) on which jugs and wine decanters are placed' (same quotns.); the *Rūmī* author made a mistake in translating it 'jug, decanter' *San.* 305v. 4.

D **körgü:** (**g-**) Dev. N. fr. **kör-**; lit. 'the act of seeing' or the like. A rare word which seems to survive only in SW Osm. **görgü** 'experience, breeding, good manners' (fr. **kör-** in the sense of 'to experience something'); Tkm. **görgi/görgü** 'pain, suffering' (cf. the Türkü phr. **1 emge:k kör-** 'to experience suffering'). **Türkü** VIII (you yourselves have offended against your wise *xağan* . . .) **körgü:ŋın üçü:n igidmiş** 'who nourished you because you looked to (i.e. obeyed) him' *I E* 23, *II E* 19: **Xak.** XI *KB* (I have ornamented my shop well) **kişi körgüsi** 'for people to look at' 5108: XIII(?) *Tef.* (he gave the greatest of them) **'Işā yalawaçnıŋ körgüni** 'the appearance of the prophet Jesus' 185.

D **körkdeş** Hap. leg.?; N. of Assocn. fr. **körk**; 'of the same shape, a replica'. In a note on this passage, *Hüen-ts.*, p. 25, note 156, *v.G.* suggests that the word actually means *nirmāṇakaya*, the first of the Buddha's three bodies, the 'shadow body' which he can assume for certain purposes; this seems to be a mistake; the replicas were no doubt *nirmāṇakāyas*, but the Turkish for that word was **belgürtme** (q.v.) **etöz. Uyğ.** VIII ff. Bud. (just as the Buddhas, when they have entered *nirvāṇa*, by exercising their authority to ask for divine favour, in accordance with the wishes of mankind, by various distinguished rebirths) **yarukluğ körkdeşlerin orun orun sayu koḍu yarlıkap** 'deign to place their shining replicas in all places, *Suv.* 64, 6 ff.

D **kergek** (**kerge:k**; **g-**) N./A.S. in **-k** fr. **kerge:-**; 'necessity, necessary'. Became **kerek** by elision of the **-g-** at an unusually early date. C.i.a.p.a.l.; NW Kumyk; SW Osm., Tkm. **gerek**. Apart fr. its ordinary meanings, it is used in various idioms including (1) as a sort of Aux. V. meaning 'must' after (*a*) the Infin.; (*b*) Participles in **-mış/-miş** and **-ğu:/-gü:**, and later (*c*) the Conditional; (2) **kerek . . . kerek** 'either . . . or', in which the original meaning has completely evaporated; (3) for 'stint', cf. **kerge:-, kergeksiz. Türkü** VIII occurs only in the phr. **kergek bul-** 'to meet one's fate, die' *I E* 4, 30; *I N* 10; *Ix.* 23 (**uvul-**): VIII ff. Man. **tutmak kergek erti** 'it was necessary to keep' (the commandments) *Chuas.* 195; a.o.o.—(if we have committed various sins and not prayed properly) **neçe egsüg kergek boltı erser** 'if various deficiencies and stintings have arisen' *do.* 289–90: **Uyğ.** VIII ff. Man.-A **turmış kergek erür** 'we must stand' *M I* 24, 3: Man. **munı bilmiş kergek** 'one must know this' *TT II* 16, 24–5: Bud. **inçe: bilmiş ke:rge:k** (*sic*) *TT VIII O.*9 (*VI* 66, in Uyğ. script usually spelt *krgek*); common in this usage and such usages as **küç kergek** 'strength is necessary' *TT V* 22, 26; **ne kergekin barça bérgeybiz** 'we will give everything that is necessary' *PP* 22, 3–4: Çiv. **yémiş ke:re:k** 'one must eat' *TT VIII I.*19, a.o.o. with **kere:k/ke:re:k; -mış/-miş kergek** is common in *TT VII* and **kerek** occurs once; in *USp.* **kergek** is common, usually in such phr. as **maŋa . . . bor kergek bolup** 'since I needed wine' 1, 2: **Xak.** XI **kerek** a Particle (*ḥarf*) meaning 'it is necessary' (*yanbağī*); it is the answer to anyone who says **kerekmü:** 'is it necessary?'; one says **kerek** 'yes' (*balī*) *Kaş. I* 391; **ta:şığ ısru:masa: öpmiş kere:k** (*sic*) 'if a man cannot bite a stone he must kiss it' (*fal-yuqabbiluhu*) *I* 163, 19; a.o.o. in both spellings: *KB* **kerek sözni sözler kişi** 'a man who says what is necessary' 185; **ajun tutğuka er ukuşluğ kerek** 'a man who controls the world needs intelligent men (to serve him)' 217; a.o.o.—**kerek erdi sen me munı uksa sen** 'you too had to understand this' 658—**kerek . . . kerek** 'either . . . or' 212, 235, etc.; **kerek . . . yā** ditto 3609: XIII(?) *At.* **kerek** 'is necessary' is common—**kerek . . . kerek** 474; *Tef.* **nerse kerekini** 'everything necessary'; **bergü kerek** 'one must give' 173: **Çağ.** XV ff. **kérek** *bāyad* 'it is necessary' *San.* 313v. 3: **Xwar.** XIII **kerekmez** 'it is not necessary' *'Ali* 27: XIII(?) **bolsam kerek turur** 'I must become' *Oğ.* 108; **balukını** (*sic*) **katağlağu** (*sic*?) **kerek turur** 'you must hold the town firmly' *do.* 177: XIV **kerek** common; **kerekmez kim** 'it is not necessary that' *Quth* 94: *MN* 118, 220; **kerekmez iş** 'something you should not do' *Nahc.* 16, 2: **Kom.** XIV 'necessary' **kerek** *CCI, CCG*; *Gr.* 139 (quotns.): **Kıp.** XIV **kerek** 'need' (*al-ḥāca*) or the like; one says **ne kerek** 'what is your need?', that is 'what do you want?', it is equivalent to *mā ḏā turīd Id.* 80: XV *ḥāca* **kerek** *Tuh.* 13b. 2; *muḥtāc* 'needed' **kerek** *do.* 90b. 3: **Osm.** XIV ff. **gerek** 'must', with Future or Conditional; **gerek** 'necessary'; **gerek . . . gerek** 'either . . . or'; **gerekmez** 'must not' (entered under a V. *gerekmek*, but this is an error, the word is a crasis of **gerek imez**) *TT S I* 304; *II* 428; *III* 289; *IV* 334.

D **kergük** (**g-**) Hap. leg.; Dev. N. fr. **ker-**; lit. 'something stretched out'. **Xak.** XI **kergük** *şay' fī kirşi'l-şāt ma'a'l-faḥt ka'l-faḥt* 'a thing like the paunch in the belly of a sheep beside the paunch' *Kaş. II* 289.

D **kürge:k** abbreviated Dev. N. (N.I.) fr. **kürí:-**. S.i.a.m.l.g. as **kürek** or the like for 'spade, shovel'; the second meaning 'oar' survives only in SW Az., Osm., Tkm. In other languages 'oar' is (2) **eşgek** or, occasionally, **kalak**, neither of them old words. **Xak.** XI **kürge:k** *micrafu'l-sufun wa mishāt kull şay'* 'a boat oar; a shovel of any sort' *Kaş. II* 289: XIV *Rbğ.* (God created Adam) **yağız yer kürekidin** 'from a shovelful of brown earth' *R II* 1449: **Çağ.** XV ff. **kürek** (spelt) (1) *pārū*

'shovel; oar'; (2) *ustuxwān-i şāna* 'shoulder-blade'; (3) *ğūza-i panba* 'a cotton pod' *San.* 305r. 25: **Kom.** XIV 'shovel' **kürek** *CCI*; *Gr.*: **Kıp.** XIII (after 'boat') *al-micdāf* 'oar' **kürek** (unvocalized) *Hou.* 7, 7; *al-lawḥu'lladī yuḍarru'l-ğalla* 'the scoop with which seed is scattered' **kürek** (ditto) *do.* 9, 12: XIV **kürek** *al-micrafa Id.* 80: XV *lawḥ* **kürek** (etc.) *Tuh.* 31b. 8; *miqdāf* 'scoop' (**eşgik**; in margin) **kürek** *do.* 33b. 6.

?D **körkle:** 'beautiful'; prima facie a Den. N./A. fr. **körk**, but there is no other trace of a Den. Suff. **-le:**, and the existence of a syn. word **körtle:** suggests that both may be representations of some foreign word and the semantic connection w. **körk** a coincidence. Pec. to Uyğ. **Uyğ.** VIII ff. Man. *TT III* 81 (**kanınçsız**): Bud. **tört körkle kırkın** 'four beautiful maidens' *PP* 42, 2; a.o. *do.* 8 (**2 taŋ**); o.o. *TT V* 12, 123 (of a place); *do.* 127 (of a boy); *Kuan.* 76, 77; *Suv.* 92, 19; 349, 2; 646, 2 (of a sound).

D **körklüg (g-)** P.N./A. fr. **körk**; basically 'having the shape of', a meaning still current in Uyğ., but normally 'having a beautiful shape, beautiful'. Survives in this sense in NE Tel. **körkölö** *R II* 1261: NW Kar. L. **körklü** *do.*; Kk. **körikli:** SW Tkm. **görkli/görklü.** Distinct fr. **körüklüg. Uyğ.** VIII ff. Bud. *TT VI* 410–11 (**étiglig**); *U III* 57, 6 (i) (**osuğluğ**): Civ. **bir körklüg meŋizlig urı oğul kelürgey** 'she will bear a beautiful handsome boy' *TT VII* 26, 17–18: **Xak.** XI **kö:rklü:g tonu:g** 'a beautiful (*ḥasan*) garment' *Kaş. I* 45, 19; **körklü:g kişi:ke:** (?read **kisi:ke:**) *ilā'l-ṣabīḥati'l-malīḥa* 'for a handsome beautiful woman' *I* 319, 18; (after **körk**) hence one says **körklüg** *al-camīl* 'beautiful' *I* 353, 20; o.o. *I* 461, 1 (*ḥasan*); *III* 43, 19 (*ṭalq* 'an open' (face)); n.m.e.: *KB* **yüzi körklüg erdi** 'his face was beautiful' 464; o.o. 675, 1079 (of a day), 2468 (**kuba:**): XIII(?) *At.* **körmekke körklüg taşı** '(the world's) exterior is beautiful to see' 217; o.o. 317–18; *Tef.* **körklüg/körklü** 'beautiful' 186: XIV *Muh. al-camīl* **gö:rglüg** *Mel.* 46, 9; *Rif.* 140; *al-malīḥ* (opposite to 'ugly' **görksi:z**) **görüklüg** 54, 4; 153; *al-ḥasan* **görglüg** 151; *Rbğ.* **körklüg saraylar** 'the beautiful palaces' *R II* 1261: **Çağ.** XV ff. **körklüg** *ḥusndār* 'beautiful' *Vel.* 366 (quotn.); **görklüg** (spelt) *camīl wa sāḥib-i ḥusn San.* 305v. 11 (same quotn.): **Xwar.** XIII **körklürek** 'the most beautiful' *'Ali* 19; **körklü** *do.* 35: XIII(?) **yaxşı körüklüg bir kız** 'a very beautiful girl' *Oğ.* 56–7; o.o. *do.* 60, 77: XIV **körklüg/körklü/körkli** *Qutb* 102; **körklüg** *MN* 51, etc.; *Nahc.* 439, 10: **Kom.** XIV 'beautiful' **körklü** *CCI*; **körkli** *CCG*; *Gr.*: **Kıp.** XIV **körklü:** *dū ḥusn Id.* 80: XV **körükli** (*sic*) *aḥsan Tuh.* 59b. 13; *ḥasan do.* 79a. 8; 84b. 12: **Osm.** XIV to XVI **görklü** 'beautiful'; common *TTS I* 326; *II* 455; *III* 311; *IV* 357.

F **kürküm** 'saffron', supposedly a corruption of Sanskrit *kuṅkuma*, but found also in Pe. and Ar., and perhaps the Iranian form of that word. In SW Osm. prob. a direct borrowing fr. Pe. **Uyğ.** VIII ff. Civ. **kürküm** in several prescriptions *H I* 67, 94; *II* 6, 15: **Xak.** XI **kürküm** *al-za'farān* 'saffron'; this word agrees with Ar. because the Arabs, too, call it *kurkum Kaş. I* 486.

D **kirgin (g-)** Hap. leg.; Dev. N. fr. **kir-. Xak.** XI **kirgin** *qaṭmu'l-faḥl* 'the rutting of a stallion'; and one says **buğra: kirgini: kirdi:** *daxala qaṭmu'l-faḥl* 'the rutting (season) of camel stallions came in' *Kaş. I* 443.

D **körksüz (g-)** Priv. N./A. fr. **körk**; 'ugly'. Survives in SC Uzb. **kürksiz:** NW Kk. **köriksiz:** SW Tkm. **görksüz. Uyğ.** VIII ff. Bud. *TT VI* 443 (**añığ**); 460 (**belgü:süz**); *U III* 43, 25 ('ugliness'): **Xak.** XI *KB* **körksüz söğüş** 'ugly curses' 260; **kerek erse körklüg yā körksüz** 'whether she is pretty or ugly' 3609: XIII(?) *At.* **buxul körksüzü** 'meanness is an ugliness' (of character) 250; *Tef.* **körksüz** 'ugly' (deed) 186: XIV *Muh. al-waḥş* 'savage' (opposite to 'pretty' **gö:rglüg**) **gö:rksi:z** *Mel.* 46, 11; *Rif.* 140, 153; *al-qabīḥ* 'ugly' (ditto) **görksi:z** 54, 5; 151: **Kom.** XIV 'ugly, ugliness' **körksüz/körküsüz** *CCI*, *Gr.*

Dis. V. GRG-

D **kirik-** Intrans. Den. V. fr. **ki:r.** Survives only(?) in NC Kzx. *R II* 1357. **Xak.** XI **to:n kirikti:** 'the garment (etc.) was soiled' (*darina*) *Kaş. II* 117 (**kirike:r, kirikme:k**); o.o. *do.* 119, 5; 165, 12.

kerge:- the base of **kergek**, which is so common, but n.o.a.b. There is no trace of a Sec. f. **kere:-. Türkü** VIII ff. Man. (if we have committed various sins . . . and) **neçe egsütümüz kergetimiz erser** 'if we have been deficient or stinted(?)' *Chuas.* 202–3; 332–3 (it is possible that this should be read **kerget(t)imiz**): **Xak.** XI (whoever accumulates wealth) **beglik anar kergeyü:r** *fa-huwa awlā bi'l-imāra min ğayrihi* 'he is more worthy of the chieftainship than the others' *Kaş. I* 362, 24; n.m.e.

D **körke:d- (g-)** Intrans. Den. V. fr. **körk**; 'to be beautiful'. N.o.a.b.; not to be confused with **körgit-. Xak.** XI **kı:z körkettı:** 'the girl had a pretty face and complexion' (*ḥasuna wachu'l-cāriya wa lawnuha*); originally **körke:dti:** but assimilated (*fa-udğima*) *Kaş. II* 340 (**körketü:r, körketme:k**; here mis-spelt *körküt-*, but an error for **körke:dü:r, körke:dme:k**): **Çağ.** XV ff. **görke- (-di, 'with g- -k-')/görket-(-ip)/görkey-(-ip)** *güzel ol- ve güzel eyle-* 'to be, or make, beautiful' *Vel.* 366 (quotn.); **körkey-** (spelt) *camīl wa ṣāḥib-i ḥusn şudan* 'to be beautiful' *San.* 305r. 2 (quotns., pointing out that *Vel.*'s spelling **görket-** is an error): **Xwar.** XIV **körket-** (spelt *kō:rke:t-*) meaning rather obscure; Zaj. translates 'to make beautiful', but it might belong to **körgit-** *Qutb* 103.

D **körgit- (-g-)** 'to show'; Caus. f. of **kör-**, but there does not seem to be any other example of a Caus. Suff. **-git-**. The sporadic

spellings **-güt-** in Xak. prob. represent a Sec. f. N.o.a.b., see **körtgür-**. **Uyğ.** VIII ff. Man. *TT III* 56 (**köprüg**), 58 (**1 a:ğ-**; both spelt *körkit-*, ? in error): Bud. **bu darnını körgitdeçi** 'displaying this *dhāraṇī*' *U II* 38, 69; **körüm körgitmek** 'to demonstrate (the meaning of) omens' *Hüen-ts.* 7; o.o. *Suv.* 136, 5 (**1 erig**); *Pfahl.* 23, 25; *USp.* 59, 11; one MS. of *Kuan.* consistently reads **körgit-** where the others read **körtgür-**: **Xak.** XI **ol maŋa: ne:ŋ körgütti:** 'he showed me (*arānī*) the thing' *Kaş. II* 340 (**körgütü:r, körgütme:k**): *KB* **körgit olarnıŋ yüzin** 'show their faces' 32; o.o. 48, 659, 661–3, 716, 3540, 3567 (the MS. spellings vary between **körgüt-** and **körgit-**): XIII(?) *Tef.* **körgüt-** (once **körget-**?) 'to show' 185.

D **körkle:-** (**g-**) Hap. leg.?; Den. V. fr. **körk. Uyğ.** VIII ff. Civ. **yağız yér yüzi yaşardı körkledi** 'the surface of the brown earth became green and beautiful' *TT I* 4.

S **körgür-** See **körtgür-**.

S **körgüz-** See **körtgür-**.

Tris. GRG

kere:kü: 'the lattice-work wooden frame', which supports the felt covering of a *yurt*. Survives as **kerege** in NE Alt., Tel. *R II* 1290: NC Kır., Kzx.: NW Kk. See *Doerfer* III 1629. **Türkü** VIII ff. **kere:kü: içi: ne:teg** 'how is the inside of the tent framework?' *IrkB* 18: **Uyğ.** VIII ff. Man. (a man who sweeps out, cleans, arranges, and puts in order) **evig barkıg kereküg** 'a dwelling, the furniture, and the tent framework' *Wind.* 34: **Xak.** XI **kere:kü:** 'a tent' (*xibā'*) among the Türkmen; it is the winter residence of the town dwellers (*ahlu'l-madar*) *Kaş. I* 447 (prov., see **kük**); similar prov. *I* 404 (**keten**).

D **kergeklig** (**g-**) P.N./A. fr. **kergek**; 'necessary'. S.i.m.m.l.g. usually as **kereklig** or the like; NW Kumyk; SW Osm., Tkm. **gerekli. Uyğ.** VIII ff. Bud. **ertiŋü kergeklig ötüg ötündüŋ** 'you have tendered very necessary advice' *U I* 28, 3; **kergeklig nom** 'a necessary doctrine' *TT VI* 240: **Xak.** XI **bu: ne:ŋ ol bizke: kereklig** 'this thing is necessary (*mimmā yanbaġī*) to us' *Kaş. I* 509: *KB* **kerekligni sözler kişi kizlemez** 'when a man says what is necessary he does not hide it' 977; o.o. 315 (**köḍezlig**), 328 (**kértü:**), 1060, 1445 (**tı:ḍ-**), 4400 (**1 bu:t**): XIII(?) *At.* **biliglig kereklig sözüg sözleyür** 'the wise man says what is necessary' 117: **Çağ.** XV ff. **kéreklig** *bāyistānī* 'necessary' *San.* 313v. 3: **Xwar.** XIV **kereklig** 'necessary' *Qutb* 94: **Kom.** XIV 'necessary' **kerekli** *CCG*; *Gr.*: **Kıp.** XV *muḥtāc* 'necessary' **kerekli** *Tuh.* 32b. 12: **Osm.** XIV ff. **gerekli/gereklü** 'necessary'; c.i.a.p. *TTS I* 304; *II* 429; *IV* 334.

D **kergeksiz** Priv. N./A. fr. **kergek**; normally 'unnecessary', but in some contexts 'that ought not to be, improper'. S.i.s.m.l. but in some languages replaced by other phr., e.g. SW Osm. **gerekmez**; Tkm. **gerek del** (for **tegül**). **Türkü** VIII (the Chinese envoy brought treasures, gold and silver) **kergeksiz** 'without stint' *I N* 12; a.o. *II S* 11: **Uyğ.** VIII ff. Man.-A *M I* 9, 12 (**isi:z**): Bud. **kamağ kişiniŋ emgenip kolunmakı kergeksiz** 'all men's sufferings and prayers are unnecessary' *Hüen-ts.* 231–2; a.o. *TT VI* 229 (**ölüg**): Civ. **kerge:ksiz** 'without stint'(?) *TT VIII L*.18: **Xak.** XI *KB* 368 (**kértü:**), 1445 (**tı:ḍ-**), 3767: XIII(?) *At.* 118 (**köm-**), 368 (**kértü:**).

D **körüklüg** (**g-**) P.N./A. fr. (**2**) ***körük** Dev. N. fr. **kör-**; n.o.a.b.; to be distinguished fr. **körklüg. Türkü** VIII ff. (among questions about parts of the tent, 'what is the window like?') **körüklü:g ol** 'it can be seen through' *IrkB* 18; (I am a falcon) **körüklü:g kaya:ka: konu:pan közleyü:rmen** 'I sit on a rock with a wide view (or 'conspicuous'?) and look around' *do.* 64: **Xwar.** XIV (bring to completion) **bu körüklüg işke** 'this conspicuous(?) task' (which you have begun); but **körügli** in such phr. as **körügli köz** 'a sharp eye' is more likely to be a Dev. N./A. in **-gli:** than a Sec. f. of this word *Qutb* 102.

D **körklüglük** (**g-**) Hap. leg.?; A.N. fr. **körklüg. Xak.** XIII(?) *KBPP* **körklüglükindin** 'because of its beauty' 17.

D **körksüzlük** (**g-**) Hap. leg.?; A.N. fr. **körksüz. Xak.** XI *KB* **bu kaşım tügüki bu körksüzlüküm** 'this frown of mine and my ugly looks' 816.

Tris. V. GRG-

D **kergekle:-** (**g-**) Den. V. fr. **kergek**; n.o.a.b.? **Uyğ.** VIII ff. Bud. **kergeklemiş tonı aşı** 'the clothing and food which he needed' *U I* 26, 9: **Xak.** XI **ol anı: kerekle:di:** *tafaqqadahu wa ṭalabahu* 'he missed (i.e. felt the need for) him and looked for him' *Kaş. III* 341 (**kerkle:r** (*sic*?), **kerekle:me:k**): *KB* **kişig kim okısa kereklep tilep** 'one who summons a man, missing him and longing for him' 961.

D **körükle:-** Den. V. fr. **körük**; s.i.s.m.l., including SW Osm. **Xak.** XI **ol o:tuğ körükle:di:** 'he blew on (*nafaxa*) the fire with bellows' (*bi'l-minfāx*) *Kaş. III* 341 (**körükle:r, körükle:me:k**); a.o. *do.* 348, 21.

D **kere:kü:len-** Hap. leg.; Refl. Den. V. fr. **kere:kü:**; quoted only as a grammatical example. **Xak.** XI and like the phr. **er kere:külendi:** 'the man put up a tent (*ittaxaḍa . . . xibā'*) for himself and entered it' *Kaş. III* 205, 20; n.m.e.

D **kirigse:-** (**g-**) Desid. Den. V. fr. ***kirig** N.Ac. fr. **kir-**; n.o.a.b. **Uyğ.** VIII ff. Bud. **taluyka kirigseyürmen** 'I wish to go to sea' *PP* 21, 6–7: **Xak.** XI **ol evke: kirigse:di:** 'he wished to enter (*yadxul*) his dwelling' (etc.) *Kaş. III* 334 (**kirigse:r, kirigse:me:k**).

D **körügse:-** Desid. Den. V. fr. **körüg**; n.o.a.b. **Uyğ.** VIII ff. Man.-A **körügseyürbiz**

'we long to see' (your lovely face) *M I* 10, 10: Bud. **körügsep** 'wishing to see' (the place where their son had died) *Suv.* 625, 4: **Xak.** XI **ol meni: körügse:di:** 'he wished to meet me' (*yalqāni*) *Kaş. III* 334 (**körügse:r, körügse:me:k**); o.o. *I* 281, 8; *III* 285 (**körse:-**): **Kom.** XIV **körüvse-** 'to wish to see' *CCG*; *Gr.* 155 (quotn.).

Dis. GRL

D **kirlig** P.N./A. fr. **ki:r**, 'dirty, soiled'. S.i.s.m.l. in NE, NC, SW; others tend to use **ki:r** itself in this sense. **Uyğ.** VIII ff. Man. **kirlig ayığ kılınç** 'dirty sins' *TT III* 136: Bud. *TT VIII E*.48 (**arıt-**); *Suv.* 135, 13 (**arta:k**).

VUD **kürlig** P.N./A. fr. **2 kür**, 'deceitful, tricky'; used only in the Hend. **tevlig kürlig**. **Türkü** VIII *I E* 6, *II E* 6: **Uyğ.** VIII ff. Bud. *U III* 85, 16 etc.: Civ. *TT I* 63–4, 182 (see **tevlig**).

Dis. V. GRL-

D **keril-** (**g-**) Pass. f. of **ker-**; 'to be stretched', etc. S.i.m.m.l.g.; NW Kumyk; SW Osm. **geril-**; Tkm. **gėril-**. **Uyğ.** VIII ff. Civ. *H II* 8, 39 etc. (**ürül-**): **Xak.** XI **er kerildi:** 'the man yawned and stretched himself' (*taṭā'aba* (MS. *tatāwaba*) *wa imtadda*); similarly one says **uruk kerildi:** 'the cord (and other things like skin and hide) was stretched out' (*imtadda*) *Kaş. II* 136 (**kerilür, kerilme:k**); (of brocade) **kerildi:** 'was spread out' (*busiṭa*) *I* 119, 5; a.o. *I* 523, 11: XIV *Muh.*(?) (in a list of illnesses, after 'fever') *al-ra'da* 'ague, shivering fits' **kérilme:k** *Rif.* 163 (only): **Kom.** XIV **keril-** 'to stretch oneself; to be crucified' *CCG*; *Gr.* 139 (quotn.): **Kıp.** XV *al-tamaṭṭuṭ* 'to stretch oneself' **kérilmek** *Kav.* 61, 15.

D **kiril-** (**g-**) Hap. leg.?; Pass. f. of **kir-**; used only impersonally. **Xak.** XI **evke: kirildi:** 'the house (etc.) was entered' (*duxila ilā*) *Kaş. II* 136 (**kirilür, kirilme:k**).

D **körül-** (**g-**) Pass. f. of **kör-**; 'to be seen', etc. S.i.m.m.l.; SW Osm., Tkm. **görül-**. **Uyğ.** VIII ff. *dṛṣṭo* 'seen, looked after' **körölöp** *TT VIII D*.20: **Xak.** XI **körüldi: ne:ŋ** 'the thing was seen' (*nuẓira ilā*) *Kaş. II* 136 (**körülür, körülme:k**).

VUD **kürle:-** Hap. leg.?; Den. V. fr. **2 kür**; 'to be deceitful, tricky'. **Türkü** VIII ff. Man. *Chuas.* 111 (**tevle:-**).

D **kirlen-** Refl. Den. V. fr. **ki:r**; 'to be dirty' and the like. S.i.s.m.l. **Xak.** XI **to:n kirlendi:** 'the garment (etc.) was dirty' (or soiled, *darana*); and one says **kö:z kirlendi:** 'the eye was bleary' (*ğamaḍat*) *Kaş. II* 252 (**kirlenü:r, kirlenme:k**).

D **kürlen-** (**g-**) Refl. f. of **kürle:-**, which survives in NE **kürle-** Koib. 'to splutter'; Tob. 'to babble' *R II* 1460 (Khak. **kürlen-** 'to shout at, abuse'): SW Osm., Tkm. **gürle-** 'to chatter; (of lions, etc.) to roar'; (with **gök**) 'to thunder'. Some languages use **kürülde-/gürülde-** in the same sense. The word seems originally to have meant simply 'to make a loud noise', and may be a Den. V. fr. **1 kür** in the sense of 'to shout like a warrior in battle'. **Xak.** XI **kö:k kürlendi:** *axaḍati'l-samā' calab* 'it thundered' *Kaş. II* 252 (no Aor. or Infin.).

Tris. GRL

DF **kürilik** Hap. leg.; A.N. (Conc. N.) fr. **küri:** 'a peck measure'. **Uyğ.** VIII ff. Bud. *U II* 77, 26 etc. (**küri:**).

Tris. V. GRL-

E **kürile:-** in Atalay's Index to *Kaş.* is an error for **körple:-**.

Dis. GRM

F **kerem** Hap. leg. (**Xak.**) XI *al-sarab* 'an underground water channel' in 'the language of Upper and Lower China' (China proper and Chinese Turkistan) *Kaş. I* 398; no doubt foreign, perhaps Tokharian.

D **kerim** (**g-**) Hap. leg.?; N.S.A. fr. **ker-**; lit. 'a single act of spreading out'. Cf. **yaḍım**. **Xak.** XI **kerim** *al-qirām* (glossed *munaqqaṣ* in a second hand) 'an embroidered curtain'; hence one says **ta:m kerimi:** *sitru'l-cidār* 'a wall covering' *Kaş. I* 398.

D **körüm** (**g-**) N.S.A. fr. **kör-**; lit. 'a single act of seeing'; in the early period apparently 'examining the omens', or simply 'omen'. Survives in NE Sag. **körüm** *R II* 1258; Khak. **körim** 'a view (e.g. a sea view); an opinion': NW Kar. L., T. **körüm** 'a vision' (in the night) *R II* 1258: SW **görüm** Osm. 'a look, sight'; Tkm. 'appearance; experience, education'. **Uyğ.** VIII ff. Bud. **körüm körü yarlıkazun** 'let him deign to examine the omens' *Hüen-ts.* 32; a.o. *do.* 7 (**körgit-**); **ters körüm** 'false omens' *U II* 76, 8–9 etc. (**ters**); *TT IV* 8, 74 etc. (**tétrü**): Civ. **körüm körser** 'if one examines the omens' *TT VII* 39, 1.

Tris. GRM

D **körümçi:** (**g-**) N.Ag. fr. **körüm**; 'soothsayer'. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **bu nigranti** [gap] **körümçi ol** 'this Nirgrantha is a [?truthful] soothsayer' *Hüen-ts.* 18–19; **körümçi yultuzçı** 'soothsayers and astrologers' *TT VI* 133; o.o. *do.* 264 (**bétkeçi**); 331 (**törüçi:**).

D **körümlüg** P.N./A. fr. **körüm**; n.o.a.b. In the second quotn. below it means simply 'belonging to omens'; in the first the meaning seems to be 'obedient, subject', or the like. **Uyğ.** VIII ff. Bud. (I have ventured to treat, and free from their grievous afflictions all) **sizinę körümlüg boḍunuŋuzni karaŋızni** (in your realm and country) *Suv.* 603, 2, prob. 'your people and common people subject to you'; a.o. *Hüen-ts.* 1911–12 (**çal-**).

Tris. V. GRM-

D **kirimsin-** (**g-**) Hap. leg.; Refl. Simulative Den. V. fr. ***kirim** N.S.A. fr. **kir-**; quoted only as a grammatical example. **Xak.** XI **ol evke: kirimsindi:** 'he pretended to enter the house' *Kaş. II* 260, 29.

Dis. GRN

VU **kürin** Hap. leg.; prob. a l.-w. **Xak.** XI **kürin** 'a basket' (*al-şarīca*) in which watermelons, cucumbers, etc. are transported *Kaş. I* 404.

D **körünç** (**g-**) Dev. N. fr. **körün-**; n.o.a.b. Etymologically it should mean 'appearance' or the like, but in Xak. seems to have a more active meaning. **Uyğ.** VIII ff. Bud. (when I, the monk Prajñādeva, had composed a poem about the divine Buddha's) **ritlvéd körünç kılu yarlıkamışın** 'deigning to bring about the appearance (or revelation?) of the Rgveda' *Hüen-ts.* 1831–2: **Xak.** XI **körünç** *al-qawmu'l--naẓẓāra ilā şay'* 'a crowd of spectators at something' *Kaş. III* 373 (MS. *közünç*, but the entry follows the cross-heading **-R-** and precedes **-Z-**); a.o. *I* 167 (**a:v-**).

Dis. V. GRN-

D **kirin-** (**g-**) Refl. f. of **kir-**; n.o.a.b. **Xak.** XI **er suvda:** (*sic*) **kirindi:** '*the man* waded (*xāḍa*) in the water and washed himself in it'; and one says **er evke: kirindi:** 'the man pretended to enter (*yadxul*) the house' *Kaş. II* 156 (**kirinü:r, kirinme:k**); **suvka:** (*sic*) **kirin** 'wash yourself' *II* 160, 9.

D **körün-** (**g-**) Refl. f. of **kör-**; 'to be visible, to appear, to let oneself be seen'. S.i.a.m.l.g.; NW Kumyk, SW Osm., Tkm. **görün-**. Cf. **közün-**. **Xak.** XI **ol begke: köründi:** 'he met (*laqiya*) the *beg* and saw him' (*ra'āhu*); and one says **ta:ğ köründi:** 'the mountain (etc.) appeared and became visible' (*badā wa ẓahara*); also used for anything which appears in the dark from a distance *Kaş. II* 157 (**körünü:r, körünme:k**); four o.o.: *KB* (I will tell the king) **kayu kün körüngü** 'on what date he will appear' 510: XIII(?) *At.* **körünmez bodı** 'his shape is not visible' 418; *Tef.* **körin-/körün-** 'to appear' 185–6: XIV *Muh. ẓahara* **gö:rün-** *Mel.* 28, 13 (*Rif.* 112 **belgür-**): **Çağ.** XV ff. **körün-** (spelt) *mar'ī wa namūdār şudan* 'to be seen, appear' *San.* 304v. 11 (quotns.): **Xwar.** XIV **körün-** 'to be visible, to appear' *Qutb* 103; *MN* 20, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 155 (quotns.): **Kıp.** XIV **körün-** *tabayyana* 'to appear' *Id.* 80; *Bul.* 37v.; *lāḥa wa bāna wa rawā* ditto **körün-** *do.* 79v. (and see **közün-**).

Tris. GRN

D **körünçlük** (**g-**) A.N. (Conc. N.) fr. **körünç**. Hap. leg.; the passage is discussed in *TT I*, p. 23, note 124 and the conclusion reached that the word means 'an instrument for making appearances', that is 'a state chariot' or the like. **Uyğ.** VIII ff. Bud. **Br[ahma]datı éligniŋ körünçlüki kayu erki** 'which do you suppose is King Brahmadatta's state chariot?' *U II* 22, 3–4; and see **ona:**.

E **kerinçsiz** See **tüzgerinçsiz**.

Tris. V. GRN-

D **körünçle:-** (**g-**) Den. V. fr. **körünç**; 'to display, make a show of (something)'; cf. **körünçlük**. N.o.a.b. **Uyğ.** VIII ff. Bud. (the princely suitors) **öz öz körünçlegülük** [gap] 'in order to display themselves' *U II* 22, 25: Civ. **olurup körünçlegil inçge yügürük atlarığ** 'sit down and display the slim swift horses' *TT I* 124–5.

D **köründür-** (**g-**) Caus. f. of **körün-**; 'to cause to appear'. Survives in NE Tel. *R II* 1256. **Xak.** XI *KB* (go and summon him to me) **tapuğka köründür** 'make him appear for service (to me)' 573.

Mon. V. GRS-

VU **kürs-** Hap. leg.; listed as a Mon. V. ending in two consonants. The reference to **sa:-** is incomprehensible unless it is intended to be to the Desid. V. Suff. **-sa:-/-se:-**, with the implication that the word is der. fr. **1 kür.** This is of course impossible; the mis-spelling of the Infin. may be consequential from it. **Xak.** XI **yigit ka:pa:** (?error for **ka:nka:**) **kürsdi:** 'the young man was full (*imtala'a*) of blood and fat', so that he radiated gaiety (*abdā min nafsihi'l-mucūn*). The origin is that a vessel is filled with something, then after a short time (the contents) expand (*intafaxa*) until they exceed the limit of fullness (*zāda 'an ḥaddi'l--imtilā'*); for example dough, when it is mixed with a lot of yeast and put in a dish and almost fills it, and is then left for a short time, expands till it overflows the rim of the dish (**kürse:r, kürsme:k**—MS. *kürse:me:k*). The origin is their remark of (or to?) a gay, cheerful (*al--baṭīru'l-aşīr*) man **sa:dı:**; we have explained (*bayyannā*) the meaning of it *Kaş. III* 420 (**kürse:r, kürsme:k**—MS. *kürse:me:k*, repeated).

Dis. GRS

D **kirsiz** Priv. N./A. fr. **kir**; 'stainless, undefiled'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *virajasatravacane* 'in the doctrine of stainless virtue' **kirsizniŋ nomopta:** *TT VIII A.*20; **kirsiz** (spelt *kkirsiz*) **arığ kök kalık** 'the undefiled pure sky' *U II* 37, 53; o.o. *do.* 37, 60–3 (**tapçasız**); *TT V* 8, 52.

Dis. V. GRS-

D **körse:-** (**g-**) Desid. f. of **kör-**; n.o.a.b. Cf. **körügse:-**. **Xak.** XI **men anı: körse:dim** 'I wished to meet him' (*liqā'ahu*); originally **körügse:dim**; this is the rule in the case of the lateral letters (*ḥurūfu'l-ḍallāqa*) that for the Desid. f. you add **-gse:-** to the root of the V. *Kaş. III* 285 (**körse:r, körse:me:k**): **Kıp.** XIV **körse-** *ṭalaba şahwata'l-cimā'* 'to seek the pleasure of sexual intercourse' *Id.* 81 (it is possible that this is a mis-spelling of **kürs-**).

Dis. GRŞ

D **keriş (g-)** Dev. N. (connoting mutual action) fr. **ker-**; lit. 'pulling one another'. Survives, meaning 'quarrel' as **keriş** in NE Tel. *R II 1096*; NC Kır., and **keris** in NC Kzx.; NW Kk. **Uyğ.** VIII ff. Bud. *U II* 58, 5 (i) (**tütüş**): Civ. *TT I* 48, etc. (**tütüş**): **Xak.** XI **keriş** *kāhilu'l-faras* 'the withers of a horse' (prov.): **keriş** *al-muqāwama fi'l-mucādala* 'resistance in a quarrel': (**körüş** and **kiriş** follow here): **keriş** *al-mucādala*; one says **ne:lük keriştiŋ** 'why did you quarrel?' *Kaş. I* 370 (the last entry, misplaced and with an irrelevant quotn., looks like a later addition to the text): *KB* (few people love a man who does not love many) **kerişi tellmrek ereji az ol** 'a man who has many quarrels has little happiness' *2150*: **Oğuz** XI **keriş** *ra's kull cabal yuş'ad 'alayhi* 'the summit of any mountain that is climbed' *Kaş. I* 370: **Kom.** XIV 'quarrel' **keriş** *CCG*; *Gr.*: **Kıp.** XIV **keriş** *al-rābiya* 'a hill' *Id.* 81.

kiriş Preliminary note. *There is a clear phonetic and semantic difference between the two words of this form;* **1 kiriş** *'entry' is* **giriş** *in SW Osm., Tkm.;* **2 kiriş** *'bowstring' is* **kiriş** *in those languages.*

D **1 kiriş (g-)** Dev. N. fr. **kir-**; 'entry, way in; incomings, revenue'. Contrast **çıkış** 'expenditure'. S.i.m.m.l.g. **Xak.** XI **kiriş** *al--daxl* 'entry'; and it is 'what comes in (*daxala*) from a man's property' (or trade, *ḍay'a*) *Kaş. I* 370: *KB* **kirişke körü sen çıkış kıl neŋin** 'regulate your expenditure by looking at your revenue' 1325; (it is the account books that regulate all the affairs of the realm) **bitigin tutar él kirişin tetik** 'the shrewd man controls the revenue of the realm by the books' 2707; a.o. 5913 (**çıkış**): XIV *Muh. al-daxl* **ki:ri:ş** *Rif.* 151 (only): **Çağ.** XV ff. **giriş** (spelt; 'with **ğ-**') *madxal* 'entrance, way in' (quotn.); *duxūl* 'the act of entering' (quotn.) *San.* 313v. 10.

2 kiriş 'bowstring'; with some extended meanings like 'cord; the joist (of a roof)'. S.i.a.m.l.g.; Çuv. **xirlü** *Ash.* XVI 133. **Uyğ.** VIII ff. Man. **ya kirişlerin** 'their bowstrings' *TT IX* 79: Civ. **kirişke bir bakır bértim** 'I gave one copper coin for a bowstring' *USp.* 50, 3: **Xak.** XI **kiriş** *wataru'l-qaws* 'bowstring' *Kaş. I* 370; three o.o.: XIV *Muh. al-watar* **kiriş** *Mel.* 71, 6; *Rif.* 173 (MS. *kiri:şti:*): **Çağ.** XV ff. **kiriş** (spelt) 'a piece of gut (*rūda*) which they dry and spin like a cord'; and, metaph., 'bowstring' (*çilla-i kamānī*) *San.* 313v. 9 (quotn.): **Xwar.** XIV **kiriş** 'bowstring' *Qutb* 98: **Kıp.** XIII *al-watar* **kiriş** *Hou.* 13, 16: XIV **kiriş** *al-watar*; and **kiriş** is also a member of a person's team (*hizb*) in a competition for shooting, racing, polo, or the like; one says **bu kirişim dur** 'this is my partner' (*rafīqī*) *Id.* 81 (in the second sense this looks more like a metaph. use of **1 kiriş**).

D **körüş (g-)** Dev. N. fr. **kör-**. S.i.m.m.l.g. with a rather wide range of meanings, 'look, glance; sight, eyesight; appearance; someone one often sees'; SW Osm. **görüş**. **Xak.** XI **körüş** *al-munāẓara bi'l-ilḥāẓ lā bi'l-alfāẓ* 'a meeting face to face, but not a conversation' *Kaş. I* 370: **Xwar.** XIII **körüş** 'look, glance' *'Ali* 18, 56.

VU **kürşe:k** Hap. leg.; prob. a l.-w. **Xak.** XI **kürşe:k** the name of a foodstuff (*ṭa'ām*) made as follows: millet flour (*lubābu'l-duxn*) is boiled in water or milk, then butter (*al-samn*) is put on it and it is eaten *Kaş. I* 478.

kirşe:n 'white lead' used as a cosmetic; syn. w. **opo:**; survives only(?) in NW Kaz. **kérşen**. **Xak.** XI **kirşe:n** *al-isfidāc* 'white lead' *Kaş. I* 437; a.o. *II* 353 (**yalrat-**): XIV *Muh.* (under 'perfumery') *isfidāc* **kirşe:n** *Mel.* 63, 15; *Rif.* 162: **Çağ.** XV ff. **kirşen** 'liquid white' (*safid āb*) which women smear on their faces *San.* 313v. 7: **Kıp.** XIII (under 'women's adornments') *al-isfidāc* which they put on their faces before the rouge **kerşe:n** (*sic*) *Hou.* 18, 5: XV *isfidāc* **kirşen** (*fopa*) *Tuh.* 4b. 13.

Dis. V. GRŞ-

D **keriş- (g-)** Recip. f. of **ker-**; usually 'to pull one another; to quarrel'. S.i.a.m.l.g. except SE; SW Tkm. **gériş-** 'to help to spread out' (e.g. a carpet). **Uyğ.** VIII ff. Bud. *U III* 81, 1 (**tutuş-/tütüş-**): **Xak.** XI **ol maŋa: yıp kerişdi:** 'he helped me to stretch (*fī madd*) the cord' (etc.); also used for competing (**kerişü:r, kerişme:k**); and one says **ol anıŋ birle: kerişdi:** *nāza'ahu fī şay'* 'he contended with him about something'; and one says **ol anıŋ birle: kerişdi:** *şācarahu wa nāza'ahu* 'he quarrelled and contended with him' *Kaş. II* 98 (**kerişü:r, kerişme:k**); o.o. *I* 370 (**keriş**); *II* 115, 5: **Kıp.** XIV **keriş-** *'ānadahu fa-ta'ānadahu* 'to thwart (someone); to contend stubbornly with one another' *Id.* 81.

D **kiriş- (g-)** Co-op. f. of **kir-**; s.i.m.m.l.g. with meanings like 'to penetrate; to intervene; to meddle, interfere; to undertake, set about (a task)' which have very little Co-op. connotation; SW Osm. **giriş-**; Tkm. **gi:riş-**. **Xak.** XI **ol meniŋ birle i:şka: kirişdi:** 'he competed with me in going into the matter' (*fī'l-duxūl fī'l-amr*, etc.) *Kaş. II* 99 (**kirişü:r, kirişme:k**): **Çağ.** XV ff. **giriş-** (**-di**, 'with **ğ-**', etc.) *bir birine giriş-, berhem ol-* 'to be mixed together'; but it is usually used with a preceding V., e.g. **kıla giriş-** *eylemeye başla-* 'to begin to do', meaning *ibtidā* 'to begin' *Vel.* 357 (in a second entry w. quotn. it is given the second meaning and spelt 'with **k-**'); **kiriş-** *dāxil şudan* 'to enter'; and, metaph., in combination w. a V. *āğāz kardan* 'to begin' *San.* 313r. 9 (quotns.): **Kıp.** XIV **kiriş-** *dāxala* 'to enter upon' *Id.* 81.

D **küreş-** Co-op. f. of **küri:-** (*sic*, q.v.); 'to shovel together'. In this sense, noted only in *Kaş.*, it must, like **küri:-**, always have had an initial **k-**. But in the sense of 'to wrestle', in which it s.i.a.m.l.g., there are NW and SW

forms with initial **g-**, NW Kk. **güres-**: SW Osm. **güreş-**; Tkm. **göreş-**. In this sense, therefore, it seems to be the Recip. f. of (2) ***küre:- (g-)**. **Xak.** XI **ol maŋa: ka:r küreşdi:** 'he helped me to shovel (*fī carf*) the snow' (etc.); also used for 'to compete' *Kaş. II* 99 (**küreşü:r, küreşme:k**); o.o., **ki:z birle: küreşme:** 'do not wrestle with a virgin' (*lā tuṣāri'i'l-aḏrā*; she will be stronger than you and will beat you) *I* 474, 6; **çerig tutup küreşti:** *hayyaca kull wāḥid minhumā ḥarb wa taqātalā* 'they both stirred up war and fought one another' *II* 97, 15: *KB* (if you rebel against fortune) **kaḏğun küreş** '(prepare to) wrestle with adversity' 681; o.o. 2249, 2360: **Çağ.** XV ff. **güreş-** (spelt, 'with **g-**') *kuştī giriftan* 'to wrestle' *San.* 304v. 20: **Xwar.** XIV **küreş-** ditto *Qutb* 108: **Kıp.** XIII *ṣāra'a* **küreş-** *Hou.* 41, 13: XV ditto *Id.* 80; *Bul.* 55v.: XV ditto *Tuh.* 22b. 12.

D **körüş- (g-)** Recip. f. of **kör-**; 'to see one another; to meet', and the like. S.i.a.m.l.g.; NW Kumyk: SW Osm., Tkm. **görüş-**. **Türkü** VIII ff. **kop esen tüke:l körü:şmiş** 'they all met one another (again) safe and sound' *IrkB* 15: **Uyğ.** VIII ff. Bud. **kaçan Kumarı élig xan birle körüşsersiz** 'when you meet King Kumāra' *Hüen-ts.* 78–9; a.o. *PP* 76, 3 (**ékki:le:-**): Civ. **künli aylı körüşdi** 'the sun and moon met' (or looked at one another) *TT I* 93; **miŋ bança ırak barmış kişiler birle körüşgeysiz** 'you will meet people who have gone enormous distances' *VII* 30, 7–8: **Xak.** XI **ol meniŋ birle: körüşdi:** *nāẓaranī·bi'l-'ayn* 'he met me face to face'; also used of any things when they see one another (*tarā'ā*) *Kaş. II* 99 (**körüşü:r, körüşme:k**): *KB* **körüşmez yağılar** 'enemies that do not see one another' 145: XIV *Muh.*(?) *al-alqā'* 'to meet' **körüşmek** *Rif.* 121 (only, MS. *kōşmek*, unvocalized): **Çağ.** XV ff. **körüş-** (spelt) 'to see (*dīdan*) one another; to meet' (*mulāqāt kardan*) *San.* 304v. 16 (quotns.): **Xwar.** XIV ditto *MN* 19: **Kıp.** XIV **körüş-** *ṣāfaḥahu* 'to shake hands with someone'; the **-ş-** forms a Recip., and the word was taken to mean 'to shake hands with' instead of 'to see one another' (*nāẓarahu*; MS. in error *nāṣarahu*) *Id.* 81.

Tris. GRŞ

D **kerşegü:** Hap. leg.; Dev. N./A. fr. ***kerşe:-**, Den. V. fr. **keriş**, q.v., in the sense of 'a horse's withers'. **Xak.** XI **kerşegü: at** 'a horse which has a sore on its withers' (*dabar bi-minsacihi*) *Kaş. I* 491.

Tris. V. GRŞ-

D **kirşenlen-** Refl. Den. V. fr. **kirşe:n**; survives in NW Kaz. **kérşenlen-**. **Xak.** XI **ura:ğut kirşenlendi:** 'the woman anointed (*talat*) her face with white lead' (*al-isfīdāc*) *Kaş. II* 278 (**kirşenlenü:r, kirşenlenme:k**).

Dis. GRY

?F **kere:y** 'razor'; prob. an Indo-European l.-w., cf. Greek *keirō* 'to shave'. N.o.a.b.; cf. **yüli:gü:**. All modern languages seem to use l.-w.s for 'razor'. **Oğuz** XI (after **yüli:gu:**, q.v.) the Oğuz do not know this word and call 'razor' (*al-mūsā*) **kere:y** *Kaş. III* 174; n.m.e.: XIV *Muh.*(?) *al-mūsā* **gere:y** (**g-** marked) *Rif.* 160 (only): **Xwar.** XIV **kerey** 'razor' *Nahc.* 383, 1–7: **Tkm.** XV *mūsā* **kerey** (**Kıp. yülüwüç**) *Tuh.* 34a. 12.

Mon. GS

kes pec. to *Kaş.*; homophonous w. **kes-**, q.v. Cf. **kesek**. **Xak.** XI **kes** 'a piece' (*al-qiṭ'a*) of anything; one says **bi:r kes etme:k** 'a piece of bread': **kes** *al-nuhla*, that is 'a small stone (*al-madara*) with which one cleans oneself' (i.e. after passing water) *Kaş. I* 329.

kis Hap. leg.; see **kisi:**. **Xak.** XI **kis** 'wife' (*al-zawca*); hence one says **anıŋ kisi:** (MS. *kissi:*) 'his wife'; and some of them use it *ma'a'l-iḍāfa* (i.e. **kisi:**); one says **ol kisi:** (?MS. *kissi:*) **aldı:** 'he married (*xaṭaba*) a wife' *Kaş. I* 329.

Mon. V. GS-

kes- 'to cut, cut off', and the like. S.i.a.m.l.g.; NW Kumyk alone has **ges-**. The resemblance to Tokharian B *käs-* 'to cut' is a coincidence? Cf. **kes**. **Türkü** VIII ff. *IrkB* 8 (**kılıç**): **Uyğ.** VIII ff. Bud. **kılıç üze kesermen** 'I cut with a sword' *U II* 61, 17; o.o. *do.* 76, 1 (**tel-**); *Hüen-ts.* 316: Civ. **eḏgü kişiler yolın kese katığlanur** 'they strive to cut the good men's road' *TT I* 28; in *TT VII* 36 about omens to be drawn from mice 'biting' various things the word normally used is **ısır-**, but in lines 2 and 12 **kes-**; in *USp.* 22, a long petition, the phr. **kalan kes-** 'to collect (or deduct?) a particular kind of tax' constantly occurs; a.o. *H I* 122 (**öŋi:**): **Xak.** XI **ol yığa:ç kesdi:** 'he cut (*qaṭa'a*) the piece of wood' (etc.) *Kaş. II* 11 (**kese:r, kesme:k**; prov.); four o.o.: *KB* **başım kesmesüni keseyin tılım** 'I will cut off my tongue, so that they may not cut off my head' 166; o.o. 144 (**ço:ğ**), 363, 810 (**bıç-**), 4426: XIII(?) *At.* **anıŋ cawābın kese** 'cutting short his answer' 290; a.o. 324 (**örte:-**); *Tef.* **kes-** 'to cut, cut off', etc. 174 (common): XIV *Muh. qaṭa'a* **kes-** *Mel.* 9, 4–8; 30, 5; *Rif.* 81, 114; a.o.o.: **Çağ.** XV ff. **kés-** (etc.) *kes-* *Vel.* 358; **kés-** *buridan* 'to cut' *San.* 314r. 24 (quotns.): **Xwar.** XIII **kes-** 'to cut, cut off' *'Ali* 31: XIII(?) ditto *Oğ.* 40, etc.: XIV ditto *Qutb* 95; **kés-** *MN* 343: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *qaṭa'a* **kes-** *Hou.* 35, 14: XIV ditto *Id.* 82; *qaṭa'a wa zabara* ('to prune') **kes-** *Bul.* 72r.: XV *qaṭa'a* **kes-** *Kav.* 9, 6; 74, 10; (and **üz-**) *Tuh.* 30a. 10; *cabba* 'to cut off' *do.* 12a. 12.

***kös-** See **kösğük, kösül-, kösün, kösür-**.

küs- 'to be angry, offended; to sulk', and the like. Survives only(?) in SW Az., Osm. **küs-**. **Oğuz** XI **ol andın küsdi:** *'ataba 'alayhi wa a'raḍa 'anhu* 'he was angry with him and avoided him' *Kaş. II* 12 (**küse:r, kusme:k**): (*KB* **küsermen yigitlikke** 363 might mean

'I am angry with youth'(now that I am getting old), but, as this V. is Oğuz, it is more likely to mean '*I long for youth*' (i.e. *to be young again*), see **küse:-**): XIV *Muh. ġaḍaba* 'to be angry' (with someone) **küs-** *Mel.* 9, 8; 29, 9; *Rif.* 81, (112 **öpkele-**); *al-ġaḍab* **küsmek** 120 (only): **Çağ.** XV ff. **küs-** *qahr kardan* 'to conquer' *San.* 306v. 12 (this translation seems to be no more than a guess at the meaning of the V. in a verse by *Sulṭān Ḥusayn Mirzā*): **Kıp.** XIII *ḥarida* 'to be angry (with someone)' **küs-** *Hou.* 35, 14: XIV ditto *Id.* 82: XV *iğtāża* ditto **küs-** *Kav.* 9, 6; *ġaḍaba* **küs-** *do.* 76, 12; *ḥarida* **küs-** *Tuh.* 13b. 5.

Dis. GSE

kisi: 'wife'; cf. **kis**; **kisi:** is the older and prob. the original form. Owing to the ambiguity of the Runic and Uyğ. scripts and the nearness of meaning of the two words **kişi:** has frequently been transcribed (being much the commoner word) where **kisi:** was really intended. The latter should almost certainly be written at any rate in the passages below. There is strong evidence that later the word actually became **kişi:**; see that word. N.o.a.b. **Türkü** VIII *Ix.* 5 (**bulun**), 22: VIII ff. (a gambler) **oğlanı:n kisi:si:n tutu:ğ urupan** 'putting up his children and wife as a stake' *IrkB* 29: **Uyğ.** VIII ff. Bud. **ol yeme Séni ernıŋ Ragagayını atlığ kisisi** 'that man Séna's wife called Rāgagāyini' *U III* 81, 2–3; **kisi oğul** 'wife and child' *Suv.* 554, 14; a.o. *TT X* 499 (**teŋlig**): Civ. **oğluŋ kisiŋ** 'your children and wives' *TT I* 154; a word consistently read **kişi** is very common in *USp.*, in most cases this is correct, but in the following passages **kisi** is likelier, **Kutluğ atlığ xatın kisi** 'a lady wife named Kutluğ' 16, 4; (if I die before I repay the debt) **kisim** 'my wife' (will repay it) 18, 7; a.o. 78, 4 (**bitig**): **O. Kır.** IX ff. **kuyda: kisime:** (instead of the usual **kunçu:yıma:**) 'to my wife in the women's apartments' *Mal.* 18, 3: **Xak.** XI *Kaş. I* 329 (**kis**); 332 (**3 tok**); n.m.e.: *KB* Chap. 72 (4475 ff.) gives advice on choosing 'a wife', **evlig** in the title and 4475, **kisi** in 4479 ff.

Dis. V. GSE-

küse:- 'to wish, desire, long for', and the like. Survives in NC Kır. **küsö-**: SC Uzb. **kusa-**: NW Kk., Nog. **küse-**; the usual transcription *köse-* is clearly erroneous. Cf. **tile:-**. **Uyğ.** VIII ff. Man.-A **küseyürbiz** 'we long for' *M I* 10, 10: Man. **küseserler** *TT III* 151; a.o. *do.* 96 (**üçün**): Bud. Sanskrit *prārthayāno* 'wishing' **küse:yü** *TT VIII A.*1; *yathaivecchet* 'as he wishes' **ne:teg ök küse:se:r** *do. E.*45; **kut kolurmen küsüş küseyürmen** 'I request and long for divine favour' *U I* 31, 4–5; **bolğalı küseser** 'if they wish to become' *TT VII* 40, 52; o.o. *Hüen-ts.* 309–10, 1972 (**anıt-**), etc.: Civ. **urı oğul küseser** 'if he wishes for a son' *TT I* 10; *VII* 26, 3; 30, 13: **Xak.** XI **ol anı: körme:kin küse:di:** 'he wished (*tamannā*) to meet him'; also used for anything that you wish for *Kaş. III* 265 (**küse:r, küse:me:k**): *KB* **iki öz körüşmek tilese küsep** 'if we two wish to see one another' 3698; o.o. 363 (**ökün-** ; **küs-**), 838, 6301; **Küsemiş** P.N. 502: XIII(?) *At.* **eren xayrı şarrı küsep keçmez ol** 'a man's good and bad qualities do not pass away because he wishes them to' 373: **Xwar.** XIV **küse-** 'to wish' *Qutb* 108: **Kom.** XIV 'a wish' **küsemek** *CCI*; *Gr.*: **Kıp.** XIII *iştāqa mina'l-ṣawq* 'to long for' **kü:se:-** *Hou.* 37, 20: XIV **küse-** *arāda mumāṭilatahu fī fi'li'l-xayr* 'to wish to resemble someone in doing good' *Id.* 82: *Osm.* XV **küse-** '*to desire* (*something Dat.*)' in one text *TTS II* 660.

Dis. GSB

***kesbe:** See E **çatı:ba:**.

Dis. GSD

?F **kestem** Hap. leg.; prob. a l.-w., cf. Tokharian B *kästwer* 'night'. Cf. **şanbu:y.** **Xak.** XI **kestem** 'an entertainment with drinks (*ḍiyāfa . . . li-ṣurb*) which a man gives to visitors at night (*layla(n)*) other than a formal banquet' (*min ġayr ma'daba*) *Kaş. I* 485.

F **kester** Hap. leg.; no doubt a l.-w., Iranian or Tokharian? **Uç** (the language of) XI **kester** *al-xazaf* 'earthenware' *Kaş. I* 457.

Dis. V. GSD-

D **kestür-** Caus. f. of **kes-**; s.i.a.m.l.g. **Xak.** XI **ol aŋar yığa:ç kestürdi:** 'he gave him the task of cutting (*kallafahu 'alā qaṭ'*) the piece of wood' *Kaş. II* 195 (**kestürür, kestürme:k**): **Çağ.** XV ff. **késtür-** Caus. f.; *burānīdan* (MS., in error, *burīdānīdan*) 'to order to cut' *San.* 314v. 9.

Dis. GSG

D **kesek (kese:k)** Dev. N. fr. **kes-**; 'a piece (cut off from something)'; s.i.a.m.l.g., usually for 'a lump; a clod of earth', and even 'mud brick'. To be distinguished fr. **kesük** Pass. Dev. N./A. 'cut, cut off', and the like, not noted in the earliest period, but see **kesüksüz**; for convenience early occurrences of this word are also noted below. See *Doerfer* III 1634. Cf. **kes.** **Xak.** XI **kesek** *al-qiṭ'a* 'a piece' of something; one says **bir kesek ötme:k** 'a piece of bread' *Kaş. I* 391; (as an example of suffixed **-k**) the word for *al-qiṭ'a mina'l-ṣay*' **kese:k ne:ŋ** taken fr. **kesdi:** *qaṭa'a I* 14, 15: XIII(?) *Tef.* **kesek** 'a piece' 175—*abtar* 'bob-tailed' **kuyruk**ı **kesük** 176: XIV *Muh.*(?) *al-madar* 'clod' **kese:k** *Rif.* 178 (only)—*bilā walad* 'childless' **kesü:k** (either 'eunuch', or an abbreviation of **kuyruk**ı **kesük** (*Tef.*) which had this metaph. meaning) 143 (only): **Çağ.** XV ff. **kések** ('with **k- -k**') *kirpiç* 'mud brick' *Vel.* 358; **kések** *kulūx* 'clod, mud brick' *San.* 314v. 23 (quotn.)—**késük** *burīda* 'cut, cut off' 314v. 29 (quotn.): **Xwar.** XIV **kesek** 'a clod' *Qutb* 95: **Kom.** XIV 'a piece (of bread)' **kese** *CCG*; *Gr.* (perhaps belongs to **kes**); **Kıp.** XIII *al-qiṭ'a mina'l-laḥm* 'a piece of meat' **kesek et** *Hou.* 15, 16—XIV **kesük** *al-xādimu'l-muḥaṣṣā*

'a castrated servant, eunuch' *Id.* 82: **Osm.** XIV ff. **kesek** (1) XIV and XV 'a piece'; (2) 'a clod'; c.i.a.p. *TTS I* 448; *II* 618; *III* 438; *IV* 501—XVII **kesik para** 'clipped money' *II* 618.

küskü: 'rat; mouse'. Survives in NE Kaç., Koib., Küer., Sag. **küske**; Tob., Tölös **küskü** *R II* 1501; Khak., Tuv. **küske**; *R* translates it 'rat', but in the last two languages it means 'mouse' and 'rat' is **uluğ küske**. See *Doerfer* III 1636. Cf. **sıçğa:n. Uyğ.** VIII ff. Civ. **küskü** is the first name in the 12-year animal cycle in *USp.* and *TT VII*, but **sıçğan** is used in one or two texts in *TT VII* and *VIII* and almost all later authorities.

D **kesgük** Hap. leg.; Dev. N. (N.I.); lit. 'a cutting object'; as a dog-collar, prob. one fitted with spikes. **Xak.** XI **kesgük** *al-sāćūr* 'an iron dog-collar' *Kaş. II* 289.

VU(D) **kösgük** prima facie a Dev. N. in **-gük**; not connected semantically w. **küs-** or **küse:-** but perhaps w. ***kös-**; *al-xayāl* means both 'mirage' and 'scarecrow'. Cf. **oyuk. Xak.** XI **kösgük** 'a scarecrow' (*al-xayāl*) which is set up in vegetable gardens and vineyards to guard against the evil eye; also in the prov. (you can catch a lion by a trick) **kü:çü:n kösgük tutma:s** 'but you cannot catch a mirage (*al-xayāl*) by force' *Kaş. II* 289.

Tris. GSG

D **küse:gçi:** Hap. leg.; N.Ag. fr. ***küse:g** N./A.S. fr. **küse:-. Xak.** XI **emiglig ura:ğut küse:gçi: bolu:r** 'a nursing mother comes to long for food (*muştahīya li'l-ṭa'ām*) and they give her what suits her' *Kaş. I* 153, 14; n.m.e.

D **kesüksüz** Priv. N./A. fr. **kesük** (see **kesek**); 'uninterrupted' and the like. N.o.a.b. **Xak.** XI *KB* 31 **(ula:m): Xwar.** XIV **kesiksiz ulaşu** 'uninterrupted and continuous' *Qutb* 95.

Dis. V. GSL-

D **kesil-** Pass. f. of **kes-**; 'to be cut, cut off, severed', and the like. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (all the nerves of the elephant's tusks were) **üzülüp kesilip** 'torn apart and severed' *U III* 60, 5; same Hend. *Suv.* 61, 10 and 17–18: **Xak.** XI **kesildi: ne:ŋ** 'the thing was cut' (*inqaṭa'a*) *Kaş. II* 136 **(kesilür, kesilme:k);** a.o. *I* 339 **(ti:n),** 523: *KB* **kesildi sözüm** 'my speech has been cut off' (i.e. is ended) 33; o.o. 227, 404, etc.; XIII(?) *Tef.* **kesil-/kesül-** 'to be cut off' etc. 175: XIV *Muh. inqaṭa'a* **kesi:l-** *Mel.* 23, 9; *Rif.* 104: **Çağ.** XV ff. **késil-** (spelt) *burida ṣudan* 'to be cut' *San.* 314v. 7 (quotn.): **Xwar.** XIV **kesil-** 'to be cut (off)' *Qutb* 95: **Kıp.** XIV *inqaṭa'a* **kesil-** *Bul.* 33v.: XV ditto *Kav.* 77, 5; *Tuh.* 60a. 3: **Osm.** XV ff. **kesil-** 'to be cut off, separated', etc.; c.i.a.p. *TTS I* 449; *II* 618; *III* 438; *IV* 502.

(D) **kösül-** Pass. f. of ***kös-**; although the word is treated as a Trans. V. in Xak., Xwar., and Kom., it seems likely that it was originally a Pass., meaning '(of the legs) to be stretched out'. NC Kzx. **kösöl-/kösül-** *R II* 1294–5; **kösil-**, *MM* 227, is an Intrans. meaning 'to stretch oneself out' (hence, *R* , 'to die'). Cf. **kösür-. Xak.** XI **er aḍak kösüldi:** 'the man stretched out (*basaṭa*) his legs' *Kaş. II* 137 **(kösülür, kösülme:k;** prov., **yoğurkanda: artuk aḍak kösülse: üşiyü:r** 'if the legs are stretched (*muddat*) beyond the blanket, they get cold'): **Xwar.** XIV **kilimüŋge köre kösül ayaknı** 'stretch your legs as far as your blanket allows' *Qutb* 103: **Kom.** XIV **ayak kösülgil** *CCG*; *Gr.*: **Osm.** XIV and XV **kösül-** 'to stretch oneself, be stretched out'; in several texts *TTS I* 492; *II* 661; *III* 483 (a Caus. f. **kösült-** 'to stretch out' is also noted).

D **kesle:-** Hap. leg.; Den. V. fr. **kes. Xak.** XI **ol ıtığ kesle:di:** *laqa'a'l-kalb bi-madara* 'he pelted the dog with clods of earth' *Kaş. III* 300 **(kesle:r, kesle:me:k).**

D **keslin-** Refl. f. of **kesil-** and syn. w. it. N.o.a.b. **Xak.** XI **keslindi: ne:ŋ** 'the thing was cut' (*inqaṭa'a*) *Kaş. II* 253 **(keslinü:r, keslinme:k);** a.o. *I* 352, 13: XIII(?) *Tef.* **kesilin-** 'to be cut off' 176.

D **kesliş-** Hap. leg.; Recip. f. of **kesil-** with a specialized connotation. **Xak.** XI **keslişdi: ne:ŋ** *inqaṭa'a ārābu'l-ṣay' wa'nfaṣala aczāhuu* 'the thing was cut into pieces and the parts of it were separated' *Kaş. II* 224 **(keslişü:r, keslişme:k).**

Tris. GSL

?F **keslinçü:** 'lizard'; cf. **keler.** Although this word is morphologically a Dev. N. in **-çü:** fr. **keslin-**, it is fairly certain that this is illusory and that the word is an attempt to give a Turkish form to some foreign word. Apart fr. the medieval words listed below, the following modern words for 'lizard' seem to be other forms of such a foreign word: NE Alt., Leb., Şor **kelesken**; Koib., Sag. **kélesken**; Tel. **keleski** *R II* 1114; Khak. **kileski/kilesken**; Tuv. **xeleske**; SE Türki **keslençik/keslençük**; NC Kır. **keskeldirik**; Kzx. **kesertki**; SC Uzb. **kaltakesek**; NW Kk. **kesirtke/keskeldek**; Kumyk **gesertki**; Nog. **kesertki. Xak.** XI **keslinçü:** *al-wazağa* 'a large lizard; gecko' *Kaş. III* 242: **Xwar.** XIV **kesken** ditto *Qutb* 95: **Kıp.** XIII *al-ḥirdawn wa'l-sihlīya* 'lizard' (Hend.?) **kelte:** *Hou.* 11, 18: XIV **keseltki:** *al-sihlīya wa'l-wazağ Id.* 82; *Bul.* 11, 4: XV *sihlīya* **keseltüki** *Tuh.* 19b. 1 (there seems to be a good deal of confusion about the Ar. terminology of these animals and different dicts. translate the same word by different words including 'chameleon, salamander, Stellion').

Dis. GSM

D **kesme:** Pass. Dev. N./A. fr. **kes-**; originally 'cut, cut up, cut off'; with various extended meanings. Survives in SW Osm. as a normal N.Ac., also 'shears; Turkish delight; a broad

arrow-head'. See *Doerfer* III 1637. **Uyğ.** VIII ff. Bud. **kesme aş** 'a dish of cut up (meat)' *U III* 65, 1 (ii): **Xak.** XI **kesme:** *al-miṣqaṣ mina'l-niṣāl* 'a broad iron arrow-head'; **kesme:** *al-nāṣiya* 'forelock' *Kaş. I* 434 (verse); o.o. *I* 11, 24; 233 (**otruş-**): *KB* (the firmament) **kodı ıḍtı kesme** 'let down its forelock' (over its face) 5824: **Çağ.** XV ff. **kesme** (1) 'a horse of which either the sire or the dam is well-bred'; (2) 'a small round loaf' (*nān-i guliça*); (3) 'a lock of hair which they cut, curl, and let fall on the cheek' (verse); . . . (5) 'a kind of large broad saddle-cloth (*digdigī*) which reaches from a horse's back to the ground' *San.* 300v. 18; **késme** (1) as 2 above; (2) as 3 above (verse); also spelt **kesme** 314v. 26: **Osm.** XV ff. **kesme** 'a broad arrow-head', with other meanings later; in several texts *TTS I* 450; *II* 615; *III* 438; *IV* 502: XVIII **kesme . . .** (4) in *Rūmī* 'a kind of large arrow-head' (*paykān*) *San.* 300v. 21.

Tris. GSM

D **kesmelig** P.N./A. fr. **kesme:**; survives in SW Osm. with various meanings derived fr. those of **kesme:**. **Uyğ.** VIII ff. Bud. **kesmelig et** 'meat for cutting up' *U III* 65, 10 (i).

Tris. V. GSM-

D **kesmelen-** Hap. leg.?; Refl. Den. V. fr. **kesme:**. **Xak.** XI **kı:z kesmelendi:** 'the girl provided herself with a forelock and side curls' *Kaş. III* 203 (**kesmelenü:r, kesmelenme:k**).

Dis. GSN

VU **kösün** used only in the Hend. **küç kösün** and so presumably more or less syn. w. **kü:ç**, 'strength, power', or the like. Not connected semantically w. **küs-** or **küse:-**, but possibly an Intrans. Dev. N. fr. ***kös-** with some such meaning as 'stretching or exerting oneself'. Pec. to Uyğ., where it is fairly common. **Uyğ.** VIII ff. Bud. **bu daranınıŋ küçi kösüni üze** 'by the power (Hend.) of this *dhāraṇī*' *U II* 36, 39–40; (who gave you) **bu balıkka kirgülük küç kösün** 'authority (Hend.) to enter this city?' *U IV* 8, 28; **Çaştanı éliginiŋ küçin kösünin** 'the might of King Caştana' *do.* 10, 51; o.o. *TT VII* 40, 14–15; *X* 127, 202, 247; *Hüen-ts.* 317; 2071–2.

D **küsenç** Dev. N. fr. **küsen-** Refl. f. of **küse:-** not noted before XIV; 'desire, wish; something desired'. Survives in NW Kar. L. *R II* 1500. **Uyğ.** VIII ff. Man. (my lovely, good God! my famous one!) **küsünçim** (?so read) 'my heart's desire' *M II* 8, 17: Chr. **üç törlüg küsünç** (?so read) 'three kinds of desirable things' (gold, myrrh, and frankincense) *U I* 6, 14: **Kom.** XIV 'desire, longing' **küsenç** *CCG*; *Gr.*

Dis. V. GSN-

D **kesin-** Refl. f. of **kes-**; survives at any rate in SW Osm. **kesin-** 'to cut out (clothes) for oneself'. **Xak.** XI **ol ö:ziŋe: et kesindi:** 'he cut off (*iqtaṭa'a*) a piece of meat (etc.) for himself' *Kaş. II* 157 (**kesinü:r, kesinme:k**): **Kıp.** XV *inqaṭa'a* 'to be cut' (**üzün-/**) **kesin-** *Tuh.* 6b. 6.

Tris. GSN

D **küsençig** Dev. N./A. fr. **küsen-**; 'desirable', and the like. N.o.a.b. **Uyğ.** VIII ff. Man. **küsençig meŋiler** [gap] 'desirable joys' *TT III* 123; (His Majesty, our lovely) **küsençig aḍınçığ** 'desirable, exceptional' (brilliant king) *M III* 35, 22: Bud. **küsençig ıḍuk Tuşıttakı ordusıŋa** 'to his desirable holy palace in the Tuşita (heaven)' *USp.* 43, 8; **küsençig** is a component in a royal title in *Pfahl.* 6, 2.

VUD **kösünsüz** Hap. leg.; Priv. N./A. fr. **kösün**; in the Hend. **küçsüz kösünsüz** 'powerless'. **Uyğ.** VIII ff. Man. *M III* 37, 16–17 (i) (**öŋsüz**).

Dis. GSR

D **késre:** 'behind; after, afterwards; in the west'; der. fr. ***ké** with the Loc. Suff. **-re:**, cf. **kérü:** which has the Directive Suff. **-rü:**; the **-s-**, however, is inexplicable. Obviously a very old word; discussed by Bang in *Vom Kôktürkischen zum Osmanischen*, AKPAW, Berlin, 1907, I, p. 7, note 3 which mentions the only known survival NE Abakan **kézre** 'behind' (a mountain). **Türkü** VIII **yağaru: kontukda: késre:** 'after they have settled nearby' *I S* 5, *II N* 4; **késre:** 'in the west' (the Tarduş *begs* . . . in the east (**öŋre:**) the Tölis *begs*) *II S* 13; **ol xan yok boltukda: késre:** 'after that *xan* died' *Ongin* 1; o.o. *do.* 2; *I E* 5, etc. (**anta:**): VIII ff. Man. **antada késre** 'thereafter' *Chuas.* 172: **Uyğ.** VIII **anta: késre:** 'thereafter' *Şu. N* 10–12.

PU?F **küsri:** Hap. leg.; it might be expected that a normal anatomical term would be commoner, perhaps a l.-w. The ordinary word for 'rib' is **eye:gü:. Xak.** XI **küsri:** *cawānihu'l--ṣadr* 'the sides of the chest' (i.e. the ribs?) *Kaş. I* 422.

D **kösrük** Pass. Dev. N./A. fr. **kösür-**; Hap. leg., but there is a Kom. XIV V. **kösürükle-** 'to hobble' (a horse) *CCG*; *Gr.*; perhaps connected etymologically w. the syn. words SW Osm. **köstek**; Tkm. **kössek**, but a Dev. Suff. **-tek** is not well attested. **Xak.** XI **kösrük tuşa:ğ** *şikāl yadayi'l-faras* 'a hobble for (fastening) two of a horse's legs' *Kaş. I* 479.

Dis. V. GSR-

D **kösür-** Hap. leg., but cf. **kösrük**; syn. w. **kişe:-**; prima facie Caus. f. of ***kös-**. **Xak.** XI **ol atığ kösürdi:** 'he hobbled (*aşkala*) two of the horse's legs' *Kaş. II* 78 (**kösürür, kösürme:k**).

Tris. GSR

VUD **kösürgü:** 'a leather bag'; occurs four times in *Kaş.*; in the main entry spelt *kesürgü:*; elsewhere the first syllable is unvocalized, and in *I* 358 it is mis-spelt *k.sirlü:*; but it can be

explained etymologically as a Den. V. fr. **kösür-** in the sense of something of which the neck is tied with a string. **Xak.** XI **kösürgü:** *al-cirāb* 'a leather bag' *Kaş. I* 490; o.o. *I* 358 **(sanaç)**; *III* 48 **(yıparlığ)**.

VU **kösürge:/kösürge:n** 'a mole'; both Hap. leg.; an old animal name ending in **-ge:/-gen**. There is no widely distributed word for 'mole' in Turkish, see *Shcherbak*, p. 151; the phonetic resemblance of SW Az., Osm. **köstebek** is prob. fortuitous. Cf. **közsüz**. **Xak.** XI **kösürge:** 'a kind of field-mouse' (*al-cirḏān*—MS. *al-cirdān*) *Kaş. I* 490; **kösürge:n** 'a kind of mole' (*al-xuld*) *I* 522.

Dis. GSŞ

D **küsüş** 'wish, desire'; Dev. N./A. fr. **küse:-**. N.o.a.b. **Uyğ.** VIII ff. Man.-A. *M I* 28, 21–2 **(ağır)**: Man. *TT IX* 116 **(ka:n-)**: Bud. **küsüş** is common; Sanskrit *icchā* 'wishes' **küsüşleri** *TT VIII E*.2; (I have written this) **Ütret Mama küsüşinę** 'in accordance with the wishes of Ütret Mama' *U I* 15, 2; o.o. *do.* 31, 4–5 **(küse:-)**; *PP* 14, 5 etc.; *Kuan.* 223; *TT V* 24, 54 **(ka:n-)**; *do.* 68 **(umunç)**; *VII* 40, 70 etc.; *VIII F*.11; *X* 385, etc.: Civ. *TT I* 115 **(ka:n-)**; *VII* 27, 14 etc.: **Xak.** XI *KB* **küsüş** is common; sometimes meaning 'wish, desire', e.g. (if a man has wisdom) **bulur er küsüş** 'he achieves his desires' 160; o.o. 44, etc.—but in most cases it seems rather to mean 'desirable, precious, rare', and the like, e.g. (men without understanding are numerous) **ukuşluğ küsüş** 'those with understanding rare' 199; o.o. 207, 361, 1030, 1105, 1155 **(tüzünlük)**, 1725, 5161.

Dis. V. GSŞ-

D **kesiş-** Co-op. f. of **kes-**; s.i.a.m.l.g. except SE(?) usually for 'to help to cut', or as a Recip. 'to intersect', but w. some extended meanings, esp. in SW Osm. where it also means 'to conclude (an agreement), to settle (an account), to draw (a game)', etc. **Uyğ.** VIII ff. Civ. **kesiş-** occurs in several commercial docts. in such phr. as **yüz yastukka kesiştimiz** 'we have settled for a price of 100 *yastuks*' *USp*. 62, 5–6; o.o. 107, 5; 108, 6; 109, 5; 110, 5; 116, 11 **(üzüş-)**: **Xak.** XI **ol maŋa: yığa:ç kesişdi:** 'he helped me to cut (*fī qaṭ'*) the pieces of wood' (etc.); also used for competing *Kaş. II* 101 **(kesişü:r, kesişme:k)**: **Çağ.** XV ff. **késiş-** (spelt) Co-op. f.; *bā-ham buridan wa qiṭ'a qiṭ'a kardan* 'to cut, or cut in pieces, together' *San.* 314v. 5 (quotn.).

D **küseş-** Hap. leg.; Co-op. f. of **küse:-**. **Xak.** XI **eren kamuğ tava:r küseşdi:** 'the men all wished (*tamannā*) for wealth'; also used when they boast to one another about their wealth (*tafāxarū bi'l-māl*) *Kaş. II* 101 **(küseşü:r, küseşme:k)**.

Tris. GSŞ

D **küsüşlüg** P.N./A. fr. **küsüş**; n.o.a.b. **Uyğ.** VIII ff. Man. **bu kutluğ künüg küsüşlüg teginür ertimiz** 'we ventured to desire this auspicious day' *M III* 34, 13–14: Bud. **nom küsüşlüg tınlığlar** 'mortals who desire the (true) doctrine' *TT V*, p. 33, note B 90, 4; in some contexts it is the P.N./A. of **küsüş** as a translation of Sanskrit *kāma* 'desire', e.g. **küsüşlüg öŋlüg teŋri yér**i *kāmarūpadevaloka* 'the heavenly land of desire and form' *U III* 46, 6–7; **küsüşlüg öŋlüg yértinçü** *kāmarūpadhātu TT X* 141.

D **küsüşsüz** Hap. leg.?; Priv. N./A. fr. **küsüş**. **Uyğ.** VIII ff. Bud. Sanskrit *anicchā* 'without desire' **küsüşsüz** *TT VIII A*.35.

Mon. GŞ

ké:ş 'a quiver'; the closed **-é:-** is well established by the O. Kır. and other spellings. Survives only(?) in NW Kar. L., T. *R II* 1180; l.-w. in Pe., *Doerfer* III 1697. Other modern languages use either phr. like 'arrow case' or forms of Mong. *sağadak/sa'adak*. **O. Kır.** IX ff. **altu:nlig** (*sic*) **kéşig bélimte: bantım** 'I have bound the golden quiver round my waist' *Mal.* 3, 2; ditto (with minor changes) *do.* 10, 5; **altu:n kéş aḏrıldım** (*sic*?) 'I have parted from my golden quiver' *do.* 25, 3: **Xak.** XI **ké:ş** *bi'l-imāla* 'with **-é-**' (i.e. in contrast to **ki:ş** which precedes it) *al-kināna* 'quiver'; the Oğuz and their Kıp. kinsmen do not know this word *Kaş. III* 126; 8 o.o.: XIV *Muh. al-ca'ba* 'quiver' **ké:ş** *Mel.* 5, 15; *Rif.* 76 (quoted as a word in which *yā'* represents **-é:-** in contrast with **ki:ş** in which it represents **-i:-**): **Xwar.** XIV **kéş** 'quiver' *Qutb* 97: **Kom.** XIV 'quiver' **keş** *CCG*; *Gr.*: **Kıp.** XV *kināna* **kéş** *Tuh.* 31a. 2.

ki:ş 'sable', both the animal and its skin; s.i.m.m.l.g.; l.-w. in Pe., but not an Uralian or Indo-European l.-w., see *Doerfer* III 1698. **Türkü** VIII *II N* 11–12; *S* 12 **(teyiŋ)**: **Xak.** XI **ki:ş** *al-sammūr* 'sable'; and its tail: is called **ki:ş kuḏruku:** *Kaş. III* 126 *KB* 3836 **(örle:-)**, 4425 **(iç)**, 5367 etc. **(teyiŋ)**: XIV *Muh. al-sammūr* **ki:ş** *Mel.* 5, 14; *Rif.* 76 (see **ké:ş**), 174 (only): **Çağ.** XV ff. **kiş** *sammūr*; in Mong. *bulğan* (*buluğan* in *Haenisch* 22) *San.* 315r. 11 (quotn.): **Xwar.** XIII(?) **kiş** 'sable' *Oğ.* 13: XIV ditto *Qutb.* 99: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIV **ki:ş** *al-sammūr Id.* 83: XV ditto *Tuh.* 19a. 11.

Dis. GŞE

kişi: 'man, person, human being', without distinction of sex, often in contrast to animals and supernatural beings. In Runic and Uyğ. script indistinguishable fr. **kisi:**, q.v. S.i.a.m.l.g. as **kişi** or the like; NW Kumyk alone **gişi**. **Türkü** VIII **kişi:** is fairly common, e.g. **eḏgü: bilge: kişig eḏgü: alp kişig** 'good wise people, good tough people' *I S* 6, *II N* 4; **bir kişi: yaŋılsar** 'if one individual misbehaves' *do.*: VIII ff. **kişi:** is common in *IrkB*, e.g. **eki: aylığ kişi: oğla:n** 'a human child of two months' 2; (heaven heard it above) **asra: kişi: bilti:** 'mankind knew of it below' 54: Man. **eki aḏaklığ kişike** 'to two-legged human beings' (as opposed to animals)

Chuas. 80; **iğiḍ kişi tanukı** 'a false witness for a man' *do.* 101–2; a.o.o.: **Uyğ.** VIII ff. Man.-A. (just as a louse) **kişiniŋ terisinde ünüp** 'that emerges from a man's skin' (sucks his blood) *M I* 8, 14–15: Man. **ayığ kişiler** 'wicked men' *TT II* 16, 21–2; a.o.o.: Bud. **kişi** is very common, e.g. **kayu kişi** 'any man who' *PP* 11, 5; **kişili kişi ermezli** 'human and non-human' *TT VI* 432–3: Civ. **kişi** is very common, e.g. *TT I* 26 (**alta:-**), 56 (**kora:-**): **O. Kır.** IX ff. (I was left an orphan at the age of three, my elder brother) **kişi: kıldı:** 'made a man of me' *Mal.* 6, 2; a.o.o.: **Xak.** XI **kişi:** *al-insān* 'a man; mankind'; used for an individual or as a collective (*yaqa' 'alā'l--wāḥid wa'l-cam'*) and for males and females: **kişi:** *al-zawca* 'a wife'; I heard this word in Yağma:, they say **ol kişi: aldı:mu:** 'has he married?' (*tazawwaca*) *Kaş. III* 224 (in the second meaning clearly a Sec. f. of **kisi:**); nearly 200 o.o.: *KB* **kişi** is very common; e.g. **boḍunda talusı kişide kedi** 'chosen among the people, the best of men' 34: XIII(?) *At.* **kişi** is very common, e.g. **kişi kutluğı** 'most blessed of men' 23: *Tef.* **kişi** 'man'; also 'wife' (error or Sec. f. of **kisi:**) 181: XIV *Muh. al-insān* **gişi:**; *al-nās* **gişi:ler** *Mel.* 8, 15; 45, 3; *Rif.* 81, 138 (**kişi:, kişi:ler**); a.o.o.: **Çağ.** XV ff. **kişi** (spelt) (1) 'a person' (*şaxs*) in general, either male or female; (2) *mard wa āwāz-i mufrad* (*sic*, ?corrupt) 'a man', in the Singular(?) *San.* 315r. 14 (quotns.): **Xwar.** XIII(?) **bir kart kişi** 'an old man' *Oğ.* 313; two o.o.: XIV **kişi** 'a man' *Qutb* 99: **Kom.** XIV **kişi** 'man, men'; common *CCI, CCG*; *Gr.* 149 (quotns.): **Kıp.** XIII *al-insān* **kişi:** *Hou.* 19, 16: XIV **kişi:** *al-insān*, used of males and females; also used metaph. for *al-zawca*; they say **kişim ewdedür** 'my person (*insānī*) is at home', meaning 'my wife' *Id.* 82; *nās* **kişi:ler** *Bul.* 16, 9: XV *racul* 'man' **kişi:** *Kav.* 29, 2; 52, 16; *insān* **kiçi** (*sic*) *Tuh.* 3b. 11 and about 30 o.o. of **kiçi:** **Osm.** XIV ff. **kişi** 'man, men'; c.i.a.p.; in a few XIV and XV texts specifically 'male' as opposed to 'female' *TTS I* 472; *II* 645; *III* 460; *IV* 525.

Dis. V. GŞE-

kişe:- 'to hobble (a horse)' and the like; syn. w. **kösür-**; ?a First Period l.-w. in Mong. as *küli-* (*Kow.* 2602, *Haltod* 235); n.o.a.b.; in some modern languages displaced by **kişenle-** (not an old word). **Türkü** VIII ff. *IrkB* 39 (**tétrü:**): **Xak.** XI **ol atığ kişe:di:** 'he hobbled (*şakkala*) the horse'; and one says **er ku:lın kişe:di:** 'the man bound (or shackled, *qayyada*) his slave' *Kaş. III* 268 (**kişe:r, kişe:me:k**): *KB* (the merciful God chose His servant and) **kişedi ukuş birle kılkın tilin** 'bound his character and tongue with understanding' 1838.

köşi:- Hap. leg., but the **-ö-** is fixed by **köşi:ge:**, q.v.; cf. **köli:-**, q.v. Modern V.s of similar form in, e.g., SE Türki: NC Kır. are not related. **Xak.** XI **ta:m kü:nüg köşi:di:** 'the wall hid (*wārā*) the sun and obstructed it(s light)' (*satarahā*); also used of anything which obstructs the light (*satara'l-aḍwā'*) *Kaş. III* 267 (**köşi:r, köşi:me:k**).

Dis. V. GŞD-

D **köşit-** Caus. f. of **köşi:-**, but practically syn. w. it. N.o.a.b. **Uyğ.** VIII ff. Bud. **kün teŋri öz küçin örtgeli köşitgeli** [gap] 'in order to cover the sun and obstruct (its light) by his own strength' *TT X* 305–6: **Xak.** XI **bulıt kö:küg köşitti:** 'the cloud covered (or blocked out, *satara*) the sky'; also used of anything that covers (or blocks out) anything *Kaş. II* 307 (**köşitü:r, köşitme:k**).

Dis. GŞG

köşek 'a young animal', the kind varying in different languages; not noted in Turkish before XIII but obviously current before the separation of Standard and L/R Turkish, see *Studies*, p. 52, since it was a First Period l.-w. in Mong. as *gölige* (*Kow.* 2602)/*gölöge* (*Haltod* 264) 'a puppy', and occurs in Hungarian as *kölyök* 'a kid or other young animal', no doubt borrowed from Old Bulgar, or some related language. Survives as **köşek** 'camel colt' in SC Uzb.: NW Kk.: SW Az., Osm., Tkm. (**kö:şek**), see *Shcherbak*, p. 106. **Çağ.** XV ff. **köşek/köşelek** (both spelt) 'a one-year-old camel colt'; a 'two-year-old' is called **torum**, and a 'three-year-old' **taylak** *San.* 306v. 18; a.o. 173r. 9 (**torum**): **Kıp.** XIII *al-faṣīl* 'camel colt' **kö:şek** *Hou.* 14, 13: XIV ditto *Bul.* 7, 6; **köşek** ditto *Id.* 82: XV ditto *Tuh.* 27b. 10 (**taylak** in margin): **Osm.** XIV ff. **köşek** 'camel colt'; c.i.a.p. *TTS I* 492; *II* 661; *III* 483; *IV* 548.

D **kö:şik** (*sic*, under *fā'il*) (Conc. N.) fr. **köşi:-**; cf. **köşi:ge:**, **kö:lik**. Pec. to Xak. **Xak.** XI **kö:şik** *al-xamar wa'l-satra* 'a screen, covering' *Kaş. I* 409: *KB* **kayu sığnu keldi tiledi köşik** (rhyming w. **eşik**) 'some came to take refuge (with him) and asked for a screen (from their enemies)' 451.

Tris. GŞG

D **köşi:ge:** Dev. N. fr. **köşi:-**; acc. to *Kaş.* 'light shadow', as opposed to **köli:ge:** 'deep shade'. Mong. *köşige* 'curtain; the side wall of a tent' (*Kow.* 2587, *Haltod* 229) looks more like a l.-w. fr. **kö:şik** with suffixed *-e* than fr. this word. The modern words with this meaning, **köşige/köşögö** and the like, in several NE languages: SE Tar.: NC Kır. seem to be reborrowings fr. the Mong. **Uyğ.** VIII ff. Bud. (climbing a big tree, breaking off the branches and leaves, taking them, and) **balık üze örtüp köşige kılıp** 'covering the fish and giving them shade' *Suv.* 602, 2: (XIV *Chin.–Uyğ. Dict.* 'curtain' **köşige** (?Mong. l.-w.) *Ligeti* 176; *R II* 1307): **Xak.** XI **köşi:ge:** 'slight shade' (*al-ẓillu'l-şaġīr*) *Kaş. I* 448; *III* 174 (both main entries): (**Kom.** XIV 'curtain' **köşegen** (?Mong. l.-w.) *CCI*; *Gr.*).

D **köşiklig** Hap. leg.; P.N./A. fr. **köşik**. **Xak.** XI **köşiklig yé:r** 'a shady (*muẓallal*) place' *Kaş. I* 509.

Dis. V. GŞL-

D **kişel-** Pass. f. of **kişe:-**; n.o.a.b. **Xak.** XI *KB* **biliglig kişeldi turup yügrümez** 'the wise man has been hobbled; he stands still and cannot run' 6614; o.o. 6615.

Tris. GŞL

D **kişilik** A.N. fr. **kişi:**; originally 'humanity, kindliness', and the like. S.i.a.m.l.g.; the original meaning survives in one or two languages like NC Kır.: NW Kk., but elsewhere it usually means 'mankind' or, with a preceding numeral, 'a group of (so many) persons'. **Xak.** XI *KB* **kişilikke himmat muruwwat kerek** 'mankind must have energy and humanity' (and a man's (**kişi**) humanity must be as great as his energy) 414; (if a man is to rise to fortune he must have uprightness) **könilik atı ol kişilik bütün** 'the name of uprightness is complete humanity'. (Men are not rare) **kişilik kız ol** 'it is humanity that is rare' 865–6; a.o. 1690 (**anut-**): XIII(?) *At.* **bu kün bu ajunda kişilik isiz** 'today in this world humanity is (regarded as) a sin' 385: **Xwar.** XIV **kişilik** 'humanity, kindliness' *Qutb* 99: **Osm.** XIV ff. **kişilik** 'humanity' is noted in one or two XIV to XVI texts; the word also occurs in phr. like **kişilik kaftan** 'formal dress' fr. XIV onwards *TTS I* 473; *II* 646; *III* 461; *IV* 526.

Dis. GŞN

D **kişen** Dev. N. (Conc. N.) fr. **kişe:-**; 'a horse's hobble; fetters, leg-irons', and the like. S.i.a.m.l.g. except SW; cf. **buka:ğu:, tuşa:g, kösrük.** See *Doerfer* III 1699. **Uyğ.** VIII ff. Civ. *TT VII* 36, 15 (**üm**): **Xak.** XI **kişen** *şikāl* 'hobble' *Kaş. II* 13 (**seş-**); n.m.e.: *KB* **kişen ol kişike bilig ham ukuş** 'knowledge and understanding are (like) fetters on a man' 314; (the King said, 'what is this fastening (**berk**) of yours?') **negü teg kişen ol séni berkleyü** 'what kind of fetters are they that hold you fast?' 701; o.o. 702, 1837, 6615 (**bür-**): **Çağ.** XV ff. **kişen** (spelt) *zincīr* 'chain' *San.* 315r. 13: **Kom.** XIV 'horse's hobble' **kişen** *CCI; Gr.*: **Kıp.** XIII *al-şikāl* **kişe:n** *Hou.* 14, 6: XIV ditto *Id.* 82: XV *şikāl* . . . **Tkm. kişen** *Tuh.* 20b. 12 (see **tuşa:ğ**).

Dis. V. GŞN-

D **köşin-** Hap. leg.; Refl. f. of **köşi:-**. **Xak.** XI **er künke: köşindi:** (MS. *köşündi:*) 'the man shaded himself (*taẓallala*) from the sun'; also used when a man hides himself (*tawārā*) from somebody *Kaş. II* 157 (**köşinü:r, köşinme:k**).

D **kişne:-** 'to neigh' of a horse and the like; as opposed to **okra:-** 'to whinny'. S.i.a.m.l.g. with initial **k-**; morphologically a Den. V. in **-e:-** fr. **kişen** but with no obvious semantic connection. **Xak.** XI **at kişne:di:** 'the horse neighed' (*şahala*); and one says **katır kişne:-di:** 'the mule brayed' (*saḥaca*) *Kaş. III* 302 (**kişne:r, kişne:me:k**); a.o. *I* 236, 3: XIII(?) *Tef.* **kişne-** 'to neigh' 181: XIV *Muh.*(?) (among 'sounds') *şahilu'l-ḫayl* **kişnemek** *Mel.* 73, 11 (in one MS. only): **Çağ.** XV ff. **kişne-** (spelt) of a horse, 'to neigh' (*şiha kardan*) *San.* 315r. 5 (quotn.): **Xwar.** XIII ditto *'Ali* 36: **Kom.** XIV 'to neigh' **kişine-/kişne-** *CCG; Gr.*: **Kıp.** XIII *şahala'l-faras* **at kişnedi:** (MS. *keşnedi:*) *Hou.* 12, 20: XIV ditto *Id.* 83; *Bul.* 55r.: XV ditto *Tuh.* 23a. 3.

Tris. GŞN

D **kişenlig** P.N./A. fr. **kişen**; n.o.a.b. **Xak.** XI *KB* **kişenlig yarağsızka barmaz üküş** 'a man in fetters cannot get into much mischief' 314; a.o.o. 315–16 (**köḏezlig**).

D **kişensiz** Hap. leg.?; Priv. N./A. fr. **kişen**; 'unhobbled' and the like. **Xak.** XI *KB* 374 (**kölün-**).

Dis. GŞR

F **geşür** 'carrot'; l.-w. fr. Pe. *cazar.* Survives in NW Kar. T. **geşür** *R II* 1576; Kk. **geşir**; Kaz. **kişer**: SW Tkm. **keşir. Oğuz** XI *Kaş. I* 431 (**2 turma:**): XIV *Muh. al-cazar* **geşür** *Mel.* 78, 3; *Rif.* 182 (unvocalized).

Dis. V. GŞR-

VU **köşe:r-** 'to be full to overflowing'. Pec. to *Kaş.* **Xak.** XI **kö:l köşerdi:** 'the lake was very full (*imtala'a . . . cidda(n)*) so that it almost overflowed' (*tafiḍ*) *Kaş. II* 79 (**köşe:rür, köşe:rme:k**; verse); **kö:lü:ŋ takı: köşe:rü:r** 'and the pond is full to overflowing' (*yamtali min fayḍihi*) *I* 73, 11.

Tris. GŞR

VUD **köşerge:k** Hap. leg.; the *kāf* is unvocalized, and there are a *fatḥa* above and a *kasra* below the *şīn*, but the translation suggests that this is a Dev. N./A. (connoting habitual action) fr. **köşe:r-. Xak.** XI **köşerge:k er** 'a man who feels cramped for space (*yataḍayyaq 'alayhi makānuhu*) when he sees people in his house' *Kaş. II* 290.

Mon. GY

S **key** See **keḏ.**

Mon. V. GY-

S **key-** See **keḏ-.**

S **1 küy-** See **kü:ḏ-.**

S **2 küy-** See **küñ-.**

Dis. GYE

küye: (**g-**) 'a (clothes-)moth'. S.i.a.m.l.g. with some phonetic changes; NW Kumyk: SW Tkm. **güye**; Osm. **güve.** See *Doerfer* III 1692. **Xak.** XI **küye:** 'the worm (*al-sūs*) which eats felt, etc.' *Kaş. III* 170: **Kıp.** XIII *al-sūs* **küye:** (MS. in error *kübe:*) *Hou.* 11, 20: XV *dūd* 'worm' (**kurt/sülük/** (PU) **sowulşan/**) **küye** *Tuh.* 15b. 3; *'att* 'moth' **küye** 25a. 12.

Dis. V. GYB-

?E küyfen- Hap. leg.; this word is spelt quite clearly in the MS. but can hardly be right;

f is not a Xak. sound (see *Studies*, p. 167) and, even if it is taken as a scription of **v**, the consonantal cluster **-yv-** is otherwise known only in **ayva:** which is prob. a l.-w. On the other hand, *f* is known to occur as an error for *m*, **-ym-** is a consonantal cluster which occurs in other words, e.g. **eymen-**, and **küymen-** exists with the same meaning in some medieval and modern languages. Moreover, it can be explained as a Refl. Den. V. of **küyüm** which seems to be a genuine word although it is an unvocalized Hap. leg. This word has therefore been entered as **küymen-**.

Dis. GYD

VU?F **küyde:** Hap. leg.; prob. a l.-w.; there is some semantic connection w. **2 küy-(küñ-)** but **-de:** is not a known Dev. Suff. **Xak.** XI **küyde:** 'a furnace' (*al-atūn*) in which gold and silver ores are melted and refined *Kaş. III* 173.

E **küydüŋ** misreading of **kövdöŋ**.

Dis. V. GYD-

S **küydür-** See **küñdür-**.

Dis. GYG

kéyik (**?g-**) originally a generic term for any 'wild four-legged game animal'; hence used as a N. for specific wild animals, deer, wild goat, etc., and as an Adj. for 'wild, untamed', and the like. It is therefore often difficult to determine the exact meaning in some contexts. S.i.a.m.l.g.; in NW Kumyk **gïyik**: SW Osm. **geyik**, but Tkm. **keyik**. The alternation between **-e-** and **-ï-** in the first syllable in modern languages confirms original **-é-**, which is the spelling in O. Kır. **Türkü** VIII (we settled down) **keyik yéyü** (*sic*) **tavışğan yeyü:** (*sic*) 'living on wild game and hares' *T* 8: VIII ff. **kéyi:k** (*sic*) occurs seven times in *IrkB* and seems to mean 'wild game'; e.g. in 15 **kéyi:k oğlı:** 'young wild animals', parallel with **kişi: oğlı:** 'young human beings'; in 31 and 49 **bars kéyi:k** 'a leopard and a wild game animal' went out to look for food together; and in 63 the king's army went hunting and **eli:k kéyi:k** 'roe deer and (other) wild game' were caught in the ring of beaters: **Uyğ.** VIII ff. Bud. **yılkı ajunında barmış kuşlar keyikler** '(persons who) have been reborn as animals and are birds or wild game' *U II* 43, 12–14; a.o. *U IV*. 18 215 (**teğrikle:-**): Civ. **kilen keyik müyüzi teğ** 'like the horn of a wild unicorn' (Chinese *ch'i lin—Giles* 1,044 7,186) *TT I* 42; a.o. *H II* 14, 122: **O. Kır.** IX ff. **kéyik** *Mal.* 44, 2 (**tezlğ**): **Xak.** XI **keyik** *al-waḥşī min kull şay' fī'l-aṣl* basically 'wild' of anything; and when this word is used specifically (*uṭliqat*) it refers to 'antelopes, wild boars, and wild goats' (*al-ẓibā' wa'l-'ufr wa'l-wu'ūl*) and any other animals of this kind which are eaten: **keyik kişi:** 'a wild man' (*al-nasnās*): **keyik söğüt** 'a wild (*al-waḥşī*) willow tree'; similarly the wild variety of any domesticated species (*ṣinf ahlī*) is called **keyik** *Kaş. III* 168; over 20 o.o. usually translated 'wild game'; in *III* 353, 9 *al-ẓibā'*: *KB* (this wicked world . . . does not love those that love it but) **keyik teg kaçar** 'runs away like a wild thing' 401; **keyik teg turur kılkı** '(my own) character is like a wild thing' 698; a.o. 712 (**tezlğ**): XIII(?) *Tef.* **keyik** 'wild animal; wild goat' 178 (*kiyik*): XIV *Muh. al-waḥşī* 'wild animals' **géyik** *Mel.* 54, 8; **keyi:k** *Rif.* 138; *al-ġazāl* 'gazelle' (**ıwu:k**; *in margin*) **geyig** 175 (*only*): **Çağ.** XV ff. **kéyik** ('with **k- -k**') *āhū* 'gazelle' *Vel.* 368; *San.* 317r. 13 (quotn.): **Xwar.** XIII(?) **keyik**, apparently spelt *kik*, occurs several times in *Oğ.*, e.g. **kik av avlaya turur erdi** 'he was constantly hunting wild game' 16–17: XIV **keḍik** (*sic*) 'wild game' *Qutb* 93; *Nahc.* 338, 4: **Kom.** XIV 'wild' **keyik** *CCI*; *Gr.* 136 (quotn.): **Kıp.** XIII *al-wuḥūş muṭlaqa(n)* 'wild animals' in general **keyik** *Hou.* 11, 2: XIV *al-ġazāl* **keyik** (**jıvuğ**) *Bul.* 10, 7; *baqaru'l-waḥşī* 'wild cattle' **şawan keyik/ keyik şığır** *do.* 8–9: XV *al-ġazāl* **kéyik** *Kav.* 62, 6; *waḥş* **kéyik** *Tuh.* 38b. 3: **Osm.** XIV and XV **geyik** 'wild four-legged animals' in several texts *TTS I* 307; *III* 293.

S **keyüg** See **keḍüg**.

S **küyük** See ***küñük**.

Tris. GYG

D **kéyikçi:** (**g-**) N.Ag. fr. **kéyik** 'wild game hunter'; pec. to Uyğ.? **Uyğ.** VIII ff. Bud. **kuş[çı] keyik[çi] balıkçı** 'wildfowlers, wild game hunters, and fishermen' *PP* 1, 7–8; o.o. *U II* 84, 9; *III* 54, 5 (ii); 57, 3 (ii); 58, 8–9 (**tokın-**); 61, 3; *TT IV* 8, 56.

Dis. GYL

D **keylig** (**g-**) Hap. leg.; presumably a crasis of **kéyiklig**. **Xak.** XI **keylig** 'a wild man' (*al-nasnās*); used metaph. for a man who looks suspiciously in every direction as he walks (*yamşī mutalaffita(n)*) like someone stupefied or a wild animal (*ka'l-madhūş awi'l-waḥşī*); he is called **keylig kişi:** *Kaş. III* 175.

Dis. V. GYL-

D **küye:le:-** (**g-**) Den. V. fr. **küye:**; survives with the same meaning in SW Osm. **güvele-**. **Xak.** XI **er kiḍiz küye:le:di:** 'the man cleared the worms (*naza'a'l-sūs*) out of the felt (etc.) when he shook it and drove them out of it' *Kaş. III* 329 (**küye:le:r, küye:le:me:k**).

Dis. GYM

VU **küyüm** Hap. leg. and unvocalized, but with a clear semantic connection w. **küymen-**. **Xak.** XI **ol küyüm küyüm** (*sic*) **kü:n keçürdi:** *amḍā'l-nahār fī ġafla lā qaṭa'a ṣuġl wa lā kāna fāriġa(n)* 'he spent the day indolently without actually stopping work or being unemployed' *Kaş. III* 169.

Dis. V. GYM-

D **küymen-** Refl. Den. V. fr. **küyüm**; 'to be indolent, to potter'. Mis-spelt in *Kaş.*, see E

küyfen-. Survives in SC Uzb. **kuyman-/kuymalan-** 'to potter, fuss, feel bothered'. There is a cognate form in NE Tel. **küymel-** 'to dawdle, dither' *R II* 1422; SW Tkm. **küylen-** has much the same meaning. **Xak.** XI **er ı:şka: küymendi:** *ağfala'l-racul fi'l-amr wa lam yubrimhu* 'the man dawdled over the matter and did not settle it properly'; **kümyendi:** a metathesized alternative pronunciation *Kaş. III* 196 (**küymenü:r, küymenme:k**; MS. *küyfen-* and *küfyen-*): **Çağ.** XV ff. **küymen-** (**-di** etc.) *ta'allul wa bahāna eyle-* 'to make excuses, dawdle' *Vel.* 375 (quotns.); **küymen-** (spelt) *bahāna wa ta'allul kardan San.* 310v. 26 (quotns.).

Dis. V. GYN-

S **küyün-** See **küñ-**.

Dis. V. GYR-

S **küyür-** See **küñür-**.

Mon. GZ

1 kez (**g-**) 'the notch of an arrow'; survives only(?) in SW Osm. **gez**. **Xak.** XI **kez** *fūqu'l-sahm* 'the notch of an arrow'; one says **ok kezi:** *Kaş. I* 326; a.o. *III* 318, 16: XIV *Muh.*(?) (among 'weapons, etc.') *al-fawāq* (?error for *al-fūq*) **o:k kezi:** *Rif.* 173 (only): **Çağ.** XV ff. **gez** ('with **g-**') 'an arrow without feathers'; and if someone cuts a stick in a garden or wood and ties a string to it and makes a bow, and cuts another stick suitable for shooting and fastens some kind of feather to it and shoots it they call such an arrow **gez**; and also any straight branch like an arrow on a tree *Vel.* 353 (quotn.); **gez** 'an arrow without feathers or head; a kind of arrow with a thick middle and slender ends' *San.* 300v. 7 (quotn.); Steingass lists a Pe. word *gaz* with some of these meanings; it is no doubt a Pe. l.-w.): **Kıp.** XIV **kez** (MS., in error, *küz*) *ḥayṭa yaqa'u'l-fūq mina'l-watar* '(the place) where the notch for the bowstring is' *Id.* 81: **Osm.** XIV ff. **gez** 'the notch in an arrow'; in several texts *TTS I* 309; *II* 432; *IV* 339.

2 kez Hap. leg.; there does not seem to be any widely distributed word with this meaning. **Xak.** XI **kez** *al-qurāra* 'sediment', that is the remains of milk, flour, etc., which stick to the bottom of a cooking pot and are scraped off it; one says **eşiç kezi:** (MS., in error, *kizi:*) *Kaş. I* 327.

F 3 kez Hap. leg.; no doubt a l.-w., but not Chinese; perhaps cognate to Pe. *kaz/kaj/kac* 'raw silk'. Cf. **barçın**. **Xak.** XI **kez** 'the name of a kind of Chinese brocade' (*dībācu'l-Ṣīn*) *Kaş. I* 327.

1 kiz (**g-**) Hap. leg.; but cf. **kizle:-**. **Xak.** XI **kiz** *al-'atīda wa'l-taxt wa 'aybatu'l-ṭiyāb* 'a perfume box; wardrobe; clothes bag' and also any kind of 'cupboard'; hence one says **kizde:ki: kin** (MS., in error, *kiz*) **yıpar** 'the scent of musk stored in a cupboard'; this is said only as a simile for the fragrance of girls' breath (*ṭīb fami'l-cawārī*) *Kaş. I* 327.

S 2 kiz See **kidiz**.

1 kö:z (**g-**) 'eye'; c.i.a.p.a.l.; **göz** in NW Kumyk: SW Osm., Tkm.; with extended meanings like 'a small aperture', e.g. 'the eye (of a needle)', and used in many idiomatic expressions. The meaning 'a spring' (of water) is prob. not native Turkish but due to an overliteral translation of Ar. *al-'ayn*, which means both 'eye' and 'spring'. There is obviously a very old etymological connection with **kör-**, q.v. **Türkü** VIII *I N* 10 (**kör-**); *I N* 11 (**1 ka:ş**), etc.: VIII ff. Man. **közin körüp** 'seeing with the eyes' *Chuas.* 312; **közümte** 'in my view' (worthless) *TT II* 8, 44: **Uyğ.** VIII ff. Man.-A (wealth) **közine neŋ ilinmegey** 'will not catch his eye at all' (i.e. will not attract him) *M I* 15, 5; **köz aḍakka sevük** 'the eye is dear to the leg' *do.* 23, 5–6: Man. **közi karam** 'my black-eyed (beauty)' *M II* 9, 19; a.o. *TT III* 152 (**yum-**): Bud. **köz** 'eye' is common, e.g. **köz ağrığ igig** 'an eye disease' *U II* 68, 2 (iii); **közin açıp** 'opening his eyes' *U III* 35, 29; a.o. *PP* 57, 5–6 (**tegler-**): Civ. **köz** 'eye' is common, e.g. *II I* 65 (**yaruksuz**): **Xak.** XI **kö:z**, almost always so spelt, occurs over seventy times, usually translated *al-'ayn* 'eye', less often *al-ṭarf* or *al-basar* 'sight' and the like; there is n.m.e. of this or **2 kö:z** in our MS. of *Kaş.* prob. owing to a scribal error, but the vowel was almost certainly long since there is no comparable confusion in the text at **kez, küz, kiz**: *KB* (let your words be) **közsüz karağuka köz** 'an eye for the blind' 178; **körürmen közin** 'I see with my eyes' 926; a.o. 770 (**açıt-**): XIII(?) *At.* **közi suk baxil** 'the miser with greedy eyes' 255; a.o.o.: *Tef.* **köz** 'eye; the bezel of a ring', and in idioms 181: XIV *Muh. al-'ayn* **gö:z** (*sic*) *Mel.* 46, 13; *Rif.* 140; (under 'dress') *al-faṣṣ* 'the bezel (of a ring)' **gö:z ka:ş** 53, 8; 150; *'aynu'l-mā'* 'a spring of water' **su: gö:zi:** 77, 1; 180: **Çağ.** XV ff. **göz** ('with **g-**') (1) *çaşm* 'eye'; (2) *qarḥa* 'a sore' which breaks out on the body (quotn.); ((3) **güz**); (4) *çaşma* 'a spring' *San.* 306r. 29 (quotn.): **Xwar.** XIII **köz** 'eye' *'Ali* 21: XIII(?) ditto *Oğ.* 6, etc.: XIV ditto, also 'spring' *Qutb* 104; *MN* 100, etc.: **Kom.** XIV 'eye' **köz** *CCI, CCG*; *Gr.*: **Kıp.** XIII (under 'waters') *al 'ayn, 'aynu'l-mā'* (*sic*) **köz** *Hou.* 6, 19; (under 'parts of the body') *al-'ayn* **köz** *do.* 20, 3: XIV **köz** *al-'ayn* . . . also *al-mā'u'l-ma'īn* 'spring water' *Id.* 81; *'aynī* **közüm** . . . *'aynık* **közün** *Bul.* 16, 10–12: XV *al-'ayn* **köz** *Kav.* 60, 11–12; *'aynu'l-sū'* 'evil eye' **şakır köz**; *'ayn* **köz** *Bul.* 24b. 6; a.o.o.: **Osm.** XIV ff. **göz** 'eye' noted in several idiomatic expressions *TTS I* 330 ff.; *II* 461 ff.; *III* 317 ff.; *IV* 362 ff.

2 kö:z 'burning embers'; survives only(?) in SW Az., Osm. **köz**; Tkm. **kö:z**; there are traces of a syn. word w. back vowels in some modern languages, e.g. NE Alt., Leb., Şor, Tel. **kos** *R II* 621: SE Türki **koz** *Shaw* 156 (only), but their status is dubious. **Xak.** XI **kö:z** *al-camr* 'burning embers' *I* 337, 12

(**1 ür-**); n.m.e. (see **1 kö:z**): XIV *Muh. al--camr* **gö:z** *Mel.* 68, 16; **kö:z** *Rif.* 169: **Çağ.** XV ff. **köz** (with **k-**) *axgār-i afrūxta* 'burning embers' *San.* 306r. 28 (prov.): **Xwar.** XIV ditto *Quth* 104: **Kıp.** XIV **köz** . . . also *bayna'l--camr wa'l-aykar*; the last word does not exist in normal Ar. and is prob. a corruption of Pe. *axgār* (see **Çağ.**) *Id.* 81; *al-camr* **köz** *Bul.* 4, 12: XV ditto *Tuh.* 11b. 3: **Osm.** XIV ff. **köz** 'burning embers'; c.i.a.p., esp. in Ar. and Pe. dicts. *TTS I* 492; *II* 662; *III* 484; *IV* 549.

küz (g-) 'autumn'; s.i.a.m.l.g.; **güz** in NW Kk., Kumyk: SW Osm., Tkm. (**güyz**); Çuv. **kĕr** *Ash.* VII 271. **Türkü** VIII(?) **küzte:** 'in the autumn' *Hoyto Tamir X* 3 (*ETY II* 171): **Uyğ.** VIII **ol yıl küzin** 'in the autumn of that year' *Şu. E* 8: VIII ff. Civ. **küz** is fairly common in *USp.* in such phr. as **küz yaŋıda** 'at the beginning of autumn' 1, 4: **Xak.** XI **küz** *al-xarīf* 'autumn' *Kaş. I* 327; a.o. *II* 172, 4 (**kelig**); *III* 160, 19: XIII(?) *At.* **kelür küz keçer yaz** 'autumn comes, summer passes' 471; a.o. 472 (**tüket-**): XIV *Muh. al-xarīf* **gü:z** *Mel.* 79, 17; **kü:z** *Rif.* 184: **Çağ.** XV ff. **güz** (with **g-**) (3) 'the three months of the season of autumn' (*xarīf*) *San.* 306v. 2: **Xwar.** XIV **küz** 'autumn' *Quth* 108: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 160 (quotns.): **Kıp.** XIV **küz** *faṣlu'l-xarīf Id.* 81; *al-xarīf* **küz** *Bul.* 13, 16: XV ditto *Kav.* 36, 15 (MS., in error, *büz*).

Mon. V. GZ-

kez- (g-) 'to travel, walk about, traverse', usually with the connotation of walking about to view the scenery or the like rather than travelling to a specific destination. The V. is Trans. and places traversed are in the *Acc.* S.i.a.m.l.g., **gez-** in NW Kk., Kumyk: SW Osm., Tkm. **Uyğ.** VIII (VU) **Çığıltır költe: ak suv** (?so read) **kezü: sünüşdim** 'I walked along the Ak Suv (river) from the (VU) Çığıltır lake and fought a battle' *Şu. E* 6: VIII ff. Man. *TT III* 60–1 (**1 é:l**): Bud. **ol kutluğ orunlarığ kezser teğzinser** 'if one travels through those holy places and circulates (round them)' *Hüen-ts.* 93–4; *U III* 20, 5 (i) (**1 a:r-**): **Xak.** XI **ol yé:rig kezdi:** 'he traversed (*naqqaba*) the place and walked about in it' (*ṭāfa fihā*) *Kaş. II* 10 (**keze:r, kezme:k**): *KB* **ajunuğ kezermen maŋa yok orun** 'I traverse the world and have no (fixed) place of my own' 747; a.o. 79: XIII(?) *Tef.* **kez-** 'to traverse' 169: XIV *Muh.*(?) *sāḥa wa tafarrada* (?) 'to travel by oneself, alone(?)' **kez-** (MS. *ker-*) *Rif.* 110 (only): **Çağ.** XV ff. **kéz- (-dik,** 'with **k-**') *gez- ve sayr eyle-* 'to travel' *Vel.* 358 (quotn.); **kéz-** *gaştan wa sayr kardan* 'to ramble, travel' *San.* 313v. 12 (quotns.); **kéz-***gardīdan* 'to ramble' is pronounced with **-é-** (not **-i-**) *do.* 25v. 26: **Xwar.** XIII **kez-** 'to walk about or through' *'Ali* 47: XIV ditto *Qutb* 97: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *dāra mina'l-dawrān* 'to traverse' **kez-** *Hou.* 40, 6: XIV **kez-** *ṭāfa Id.* 82; *al-dawrān* **kezmek** *Bul.* 5, 13; XV *dāra mina'l-dawrān* **kez-** *Kav.* 77, 16.

Dis. GZE

D keze: (g-) Gerund of **kez-** used as an Adv.; 'in succession, in due course', and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. (the sun and moon . . .) **tört buluŋuğ keze yarutı tınlığ-larığ igidür** 'illuminate the four quarters (of the world) in succession and nourish living creatures' *TT VI* 244–5: Civ. **iki üç kata munı teg kılsar keze uz açılur** 'if one acts like this two or three times, in due course it is completely cured' *H I* 153–4.

Dis. V. GZE-

D 1 köze:- (g-) Den. V. fr. **1 kö:z**; survives in SW Tkm. **göze-** 'to tie up the mouth of a sack or the like, to prevent the contents from coming out'; this and the Osm. meaning seem to derive fr. **kö:z** in the meaning of 'hole, aperture', and the like; in Xak. it seems rather to mean 'to pick the eyes out'. **Xak.** XI **ol üzümni: köze:di:** *natafa wa'ltaqaṭa habbā-ta'l-'inab mina'l-'unqūd* 'he plucked (Hend.) individual grapes from the bunch' *Kaş. III* 265 (no Aor. or Infin.; follows **2 köze:-**): **Osm.** XV ff. **göze-** is used in several Pe. dicts. for 'to mend holes in a garment' and once for 'to sieve (grain)' *TTS II* 463; *III* 318; *IV* 363: XVIII **göze-** ('with **g-**') in *Rūmi, rufū kardan cāma* 'to mend (holes in) a garment' *San.* 306r. 28.

D 2 köze:- Den. V. fr. **2 kö:z**; 'to poke a fire, stir up the burning embers'; survives with the same meaning in NE Koib. *R II* 1300; and SW Tkm. **kö:ze-** '(of a fire) to burn up' (Intrans.). **Xak.** XI **ol ot köze:di:** *haraṭa'l-nār bi'l-miḥrāṭ* 'he poked the fire with a poker' *Kaş. III* 265 (**köze:r, köze:me:k**).

D küze:- (g-) Hap. leg.; Den. V. fr. **küz. Xak.** XI **ol yayla:ğda: küze:di:** 'he spent the autumn (*aqāma'l-xarīf*) in the summer pasture' (etc.) *Kaş. III* 265 (**küze:r, küze:me:k**).

Dis. GZC

F küzeç 'a jug' or other vessel; it appears fr. *TT I* 197–9 (see **s1:-**) that it could be a vessel standing on legs. Unquestionably a l.-w. fr. some Iranian language, cf. Sogdian *kwzt'yk* (*kūzatīk*?) 'a jug' and Pe. *kūza* (also a l.-w. in Ar.), but it is not clear whether it is an actual Iranian word or a Turkish Dim. f. in **-ç** fr. such a foreign word. Cf. **küveç. Uyğ.** VIII ff. Bud. *TT VIII C.*10 (**batığlık**): Civ. *TT I* 189 (**idiş**); 194–7 (**s1:-**): **Xak.** XI **küzeç** *al-kūza* (MS., in error, *al-lawza*) *wa'l-bastūqa* 'a jug, an earthenware water vessel'; this word agrees with the Ar. except that the (final) *hā'* is changed to *cīm Kaş. I* 360: **Arğu:** XI **küd̲eç** (with *d̲āl*) also *al-kūza*; there is a similar interchange between *d̲āl* and *zāy* in Ar., e.g. *d̲abara* and *zabara* 'to write' and *mā' d̲u'āq* and *zu'āq* 'brackish water' *Kaş. I* 360.

Tris. GZC

DF küzeçlig Hap. leg.; P.N./A. fr. **küzeç. Xak.** XI (after **küzeçlik**) and the owner (of an earthenware water vessel) with **-g** *Kaş. I* 506.

DF **küzeçlik** Hap. leg.; A.N. (Conc. N.) fr. **küzeç**. **Xak.** XI **küzeçlik titig** 'clay suitable for making an earthenware water vessel' (*al-bastūqa*) *Kaş. I* 506.

Dis. GZD

D **közet** (**g**-) Hap. leg., but see **közetçi:**, **közetlig**; morphologically a Dev. N. in **-t** fr. **köze:-**, but semantically connected with **közed-**. **Uyğ.** VIII ff. Bud. **üç közet ödün** 'at the time of the third night watch (of two hours)' *TT V* 10, 99 (ungrammatical translation of a Chinese phr.).

Dis. V. GZD-

D **kezit-** (**g**-) Hap. leg.; Caus. f. of **kez-**; in other languages the Caus. f. is **kezdür-** or the like, not noted in the early period. **Xak.** XI **ol meni: yé:r kezitti:** 'he made me traverse (*tawwafani*) the place' *Kaş. II* 306 (**kezitü:r, kezitme:k**).

D **köze:d-** (**g**-) Trans. Den. V. fr. **1 kö:z**; 'to guard, protect, watch', and the like. *Kaş.*'s etymology is absurd; he was misled by the fact that the **-d-** was assimilated to the **-t-** in the Perf. In Uyğ., usually in the Hend. **küközed-**, same meaning. Survives only(?) in NE Şor, Tel. **küzet-** 'to tend or watch (sheep)'. See **közet** and **ködez-**. **Türkü** VIII **inim Kül Téginig közedü:** 'protecting (or watching over) my younger brother Kül Tégin' *I W* 1 (a much damaged passage): **Uyğ.** VIII ff. Man. usually in the phr. **kü- közed-** *M III* 36, 4–6 (iii) (also *I* 31, 4–6 (i); **kü:-**); *TT IX* 55— (after a gap) **közedip** *TT III* 116; **siz yarlıkamış yarlığığ sımtağsız köŋülün közetdi** (*sic?*) 'they respected the commands which you had given with a mind free from carelessness' *do.* 131; a.o. 137: Bud. usually in the phr. **kü- közed-** and esp. **küyü közedü tut-** *U IV* 36, 81–3 (**açın-**); o.o. (**kü:-**)—**bu kapağ közedü tururlar** 'they stand guarding this gate' *PP* 42, 3–4; **etöz közedgü tamğa** 'a *mudrā* for protecting the body' *TT V* 8, 53; [gap] **küze:tgülük** (*sic*) *TT VIII A*.1; o.o. *PP* 73, 3 (**borluk**); *U III* 82, 25 and see **yüze:gü:**. Civ. **etözüŋin közedsersen** 'if you protect your body' *TT I* 42; o.o. *do.* 173 (**2 érgür-**); *VII* 27, 2 and 9; 28, 27 and 48: **Xak.** XI **ol meni: közetti:** *intaẓaranī* 'he watched (or watched for) me'; its origin is **kö:z att:** *ramā bi-basarihi ilayya intiẓāra(n)* 'he threw a watchful glance at me' *Kaş. II* 306 (**közetü:r, közetme:k**); a.o. *II* 86 (**köded-**); **közetmiş ne:ŋ** *al-ṣay'u'l-maḥfūẓ* 'a thing which is protected' *II* 170, 6; it is used, translated *ḥafaẓa*, to illustrate conjugational forms in *II* 318–21: (*KB* in 26 and 168 the Vienna MS. has **közet-** where the Fergana MS. has **köded-**): XIII(?) *Tef.* **közet-** before **-di**; **közez-** before other Suffs.; once (?error) **közer-** 'to protect' 187–8 (*küzet-*, etc.): **Çağ.** XV ff. **közet-/közle-** (both spelt) *ba-naẓar cust-cū kardan* 'to look diligently for (something)' *San.* 305v. 23 (quotns.): **Xwar.** XV ff. **közed-** 'to be on one's guard' *Qutb* 108 (*küzed-*): **Kıp.** XV *rāqaba* 'to watch over' **közet-** *Tuh.* 17a. 12: **Osm.** XIV to XVII **gözet-** 'to watch, watch for, expect'; in three texts *TTS II* 464.

Tris. GZD

D **közetçi:** N.Ag. fr. **közet**; survives in NE Tel. **küzetçi** (*sic*) 'shepherd' *R II* 1507. **Uyğ.** VIII ff. Bud. **biz ordu kapağ közetçi biz** 'we are the guardians of the palace gate' *PP* 43, 5–6; a.o. *Suv.* 401, 9–10 (**tegin-**): (**Xak.**) XIII(?) *Tef.* **közezçi** (*sic*) 'guardian, protector' 188: (XIV *Muh. nāṭir wa cāsūs* 'watchman, spy' **gözde:çi:** *Mel.* 50, 12; **közde:mçi:** *Rif.* 145: **Xwar.** XIV **közetçisiz** 'unprotected' *Qutb* 104).

D **közedliglig** P.N./A. fr. a N.Ac. fr. **közed-**. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *rakṣitā vanaṣaṇḍe* 'protected in a forest clump' **küze:tliglig a:rığta:** *TT VIII C*.4; a.o. *do. A*.34 (**kaŋlı:çı:**).

D **közetlig** Hap. leg.; P.N./A. fr. **közet**; syn. w. **közedliglig**. **Xak.** XI **közetlig ne:ŋ** 'a thing which is protected' (*al-maḥfūẓ*) *Kaş. I* 506.

Tris. V. GZD-

?C **közetkil-** (**g**-) occurs only in one late and badly written Uyğ. text, possibly mistranscribed; **-kil-** is not a known Den. or Dev. Suff.; perhaps a crasis of **közet kıl-**. **Uyğ.** VIII ff. Bud. **kaŋım teŋri burxan yarlıkamışın tünli künli közetkilür sekiz tümen burxan şravakığ közetkilü alu teginürmen** 'I keep the commandments of my father the divine Buddha by night and day, and venture to keep and receive the eighty thousand Buddha *śrāvakas*' *USp.* 100, 12–14.

D **közetiş-** (**g**-; **közediş-**); Co-op. f. of **közed-**; mentioned only as a grammatical example. **Xak.** XI **ol maŋa: at közetişdi:** 'he helped me to protect (*fī ḥifẓ*) the horse'; also used for competing *Kaş. II* 322, 16; n.m.e.

Dis. GZG

D **kezig** (**g**-) Dev. N. fr. **kez-**; with a rather wide range of meanings, none very closely related to those of **kez-**, of which the basic connotation seems to be intermittence, 'a turn (which comes from time to time); an intermittent illness'. The word is spelt **kezig** in *TT VIII* and rhymes with **isig** in *KB* which seems to confirm the **-g**, but some modern forms point to an alternative final **-k**, perhaps going back to a parallel form **kezek**, a Dev. N. in **-ek**, but it is impossible to associate particular meanings with these alternatives. Survives in SE Türki **kézik** 'typhus' *BŞ* 524: NC Kır., Kzx. **kezek/kezü:** 'turn'; **kezik** 'fever': SC Uzb. (provincial) **kezak** 'turn': NW Kk. **gezek** 'turn'; **gezik** 'a cold in the head'; Kumyk **gezik** 'turn'; Nog. **gezüv** 'turn': SW Osm. **gezek** 'patrol'; **gezik** 'a rodent ulcer'; Tkm. **gezek** 'a turn'. **Uyğ.** VIII ff. Bud. **isimeklig kezig igig** 'a recur-

rent fever' (occurring every, every other, every third or fourth day) *U II* 68, 1–5 (i); **kezig ig kégen** 'recurrent diseases (Hend.)' *TT V* 8, 83—**tüzünler kezigiŋe kirü tükeser** 'if one succeeds in entering the ranks of the good men' *TT V* 22, 34—Sanskrit *kālakrameṇa* 'in the course of time' **ölömlög kezig birle: a:zu üze:** 'with, or upon, the turn of death' *TT VIII D*.28; o.o. *do. B*.11, etc. (**éyin**); *TT V* 20, 6 (**2 kur**); 24, 57 (**tizig**); 26, 107–8 (**ıḍała:-**): Civ. [gap] **kezigi** 'the succession' (of the nine thresholds) *TT VII* 13, 2; (let all the workers of the domain go) **kezigde** 'in turn' *USp*. 25, 6; **onunç kezigke tutzun** 'let him take it for the tenth round' 65, 7–8; a.o. 80, 5: **Xak.** XI **kezig** *al-ḥummā* 'fever', which takes a man with shivering fits (*bi-ra'da*); **sarıg kezig** 'jaundice' (*al-yaraqān*); **kezig** *al-nawba fi'l-'amal*, 'a turn', in relation to work; hence one says **seniŋ kezi:gi:ŋ** (*sic*) **keldi:** 'your turn has come'; **kezig** *al-cur'a* 'daring'; one says **bu: ı:şta: saŋa: kezig kere:k** 'you need daring in this business' *wa ma'nāhu'l-awwal* its meaning is (the same as) the previous one (the significance of this is obscure) *Kaş. I* 391: *KB* (a high position has come to you) **kezigçe** 'in your turn' 236; similar phr. 1476, 4760; **dawlat kezigi** 'your turn for good fortune' 4761; (fortune is elusive . . . if it runs away) **teğmez yana terk kezig** 'your turn does not quickly come again' 713; similar phr. 2382, 3628: **Çağ.** XV ff. **kezek** ('with **k- -k**') 'a rodent ulcer' (*ākila maraḍ*) (quotn.); and they also use it for a game played with a wooden drinking cup (*?; minqar*) *Vel.* 352 (**gezek** ('with **g-**') 'a sweetmeat' is the Pe. word *gazak*); **gézek** (spelt) *sayr wa gardiş* 'travel, wandering about'; and metaph. (1) *pās wa ḥirāsat* 'the (night) watch' (quotn.); (2) *pāsbān wa ḥāris* 'sentry, guard' (quotn.); (3) *nawbat* 'turn' *San.* 314r. 18: **Kom.** XIV 'pestilence' **keziv** *CCG*; *Gr.*: **Osm.** XIV ff. **kezik** 'turn' in one XIV text *TTS I* 453; **gezek** (*sic?*) 'turn' in one XVI text *III* 293 (**keşig** in the same sense in *I* 453; *IV* 503 is a reborrowing fr. Mong., where, by **-z-** > **-s-**; **-si-** > **-şi-**, the word became *keşig*; there was some confusion between this word and **kesek**, see *Haenisch* 99, and it is not easy to identify in Mong. but the P.N./A. *keşiktü* 'sentry, bodyguard' is noted in XIII, *Haenisch* 100. See also *Doerfer* I 331–2).

D **kezük** (**g-**) Pass. Dev. N. fr. **kez-**; lit. 'something which is moved to and fro'; 'a weaver's shuttle'. The word carries one *ḍamma* in the MS. which has been falsely attributed to the *kāf* by previous editors, but it precedes **kezig**, which precedes **küjek**, so must have had a *fatḥa* on the first syllable and the *ḍamma* on the second. Survives only(?) in SE Türki **küzük** 'shuttle' *BŞ* 557. **Xak.** XI **kezük** the translation is corrupt; ?read *huwa* (MS. *fī*) *ālatu'l-ḥā'ik bi'l-* (MS. *al*) *-xuyūṭi'l-mun'aqida ba'ḍuhā 'alā ba'ḍ bihā yufarraqu'l-sadā'l-a'lā mina'l-asfal* 'a weaver's instrument with thread wrapped over and over round it with which the upper and lower warp threads are parted'; also used by the weaver (*nāsic*) of brocade, etc. *Kaş. I* 391.

D **küzki**: (**g-**) N./A.S. fr. **küz**; 'autumnal'. S.i.a.m.l.g.; NW Kk. **güzgi**; Kumyk **güzgü**: SW Tkm. **güzkü**. **Uyğ.** VIII ff. Civ. **küzki üç aylarda** 'in the three autumn months' *TT VII* 38, 5–6; a.o. *TT I* 134 (**ığaç**): **Xak.** XI *KB* **üçi küzki yulduz** 'three of (the signs of the zodiac) are autumn stars' 142.

Dis. V. GZG-

D **küzük-** (**g-**) Intrans. Den. V. fr. **küz**; 'to turn to autumn, become autumnal'. Survives in NE Alt., Tel. *R II* 1509; cf. **küzger-**. **Xak.** XI **yı:l küzükti:** 'the year turned to autumn' (*şāra xarīf*) *Kaş. II* 118 (**küzüke:r, küzükme:k**).

D **kezger-** (**g-**) Trans. Den. V. fr. **kez**; pec. to Xak. **Xak.** XI **er ok kezgerdi:** 'the man cut a notch (*fawwaqa*) in an arrow' *Kaş. II* 196 (**kezgerür, kezgerme:k**); a.o. *III* 106, 14.

D **közger-** (**g-**) Hap. leg.; Trans. Den. V. fr. **1 kö:z**. **Xak.** XI **ol atamnı: maŋa: közgerdi:** 'he brought about an interview (*al-mu'āyana*) between me and my father', that is a meeting (*al-mulāqāt*) *Kaş. II* 196 (**közgerür, közgerme:k**).

D **küzger-** (**g-**) Den. V. fr. **küz**. Both forms below are Hap. leg.; cf. **küzük-**. **Xak.** XI **öḍlek küzgerdi:** *tawaccaha'l-zamān an yaşīr xarīf* 'the season turned in the direction of autumn' *Kaş. II* 196 (**küzgerür, küzgerme:k**): **ö:ḍ küzerdi:** same translation, but *al-waqt* 'time' for *al-zamān II* 77 (**küzerür, küzerme:k**).

D **közkiş-** (**g-**) Hap. leg.; Recip. f. of **közük-**, Den. V. fr. **1 kö:z**, which s.i.m.m.l.g.; **gözük-** in SW Osm., Tkm. **Uyğ.** VIII ff. Bud. (he is ready to go to King Śīlāditya and) **sawşıŋ baxşılar birle közkişgeli** 'have an interview with the Hīnayāna teachers' *Hüen-ts.* 255–6.

Tris. GZG

D **köze:gü:** Dev. N. (N.I.) fr. **2 köze:-**; 'a poker (for stirring the fire)'. S.i.s.m.l. w. substantial phonetic changes, SE Türki **kösey**: NC. Kır. **kösö:/közö:**; Kzx. **köseü**: NW Kk. **kösew**; Nog. **kösev**: SW Osm. **küskü**; Tkm. **kesevi**. **Xak.** XI **köze:gü:** *al-miḥḍāt* 'a poker' *Kaş. I* 448 (prov.): **Kom.** XIV 'poker' **kösöv** *CCG*; *Gr.*

D **keziglig** (**g-**) P.N./A. fr. **kezig**; with various potential meanings; in *KB* it is more likely to mean 'sentry' (cf. the Mong. l.-w. *keşiktü* 'sentry') than 'feverish'. N.o.a.b. **Uyğ.** VIII ff. Civ. in a brief damaged document, *USp*. 68 one Baş kara(?) is apparently required to act as herdsman **kez[ig]lig** 'because it is his turn': **Xak.** XI *KB* (he lay down but could not sleep) **keziglig kişi teg közin yummadı** 'like a sentry(?) he did not close his eyes' 4890.

PU?F **közkeni:** Hap. leg.; the vowel marks, though faint, seem to indicate this pronunciation; prob. a l.-w. **Xak.** XI **közkeni:** *al-quṭrub*, that is 'a kind of beetle (*mina'l-ci'lān*) that flies about at night with a buzzing sound' (*ma' ṭanīn*) *Kaş. I* 493.

PU?F **közkenek** Hap. leg.; the dicts. translate *al-'aṣāya* 'a large lizard', but as *'aṣā* means 'to injure' and the like it presumably also means some kind of bird of prey. Prob. a l.-w. **Xak.** XI **közkenek** 'a bird which resembles the saker falcon (*al-ṣaqr*) and *al-'aṣāya*, and makes violent attacks in the air' (?; *yataballaġ bi'l-rīḥ*) *Kaş. I* 528.

Dis. GZL

D **kezlik (g-)** A.N. (Conc. N.) fr. **1 kez**; lit. 'an instrument for making notches'; a l.-w. in Pe. as *gazlak/gizlik*; survives in SW Osm., Tkm. **gezlik** 'a small knife, pocket knife', and the like. **Xak.** XI **kezlik** 'a small knife (*sikkīn*) which a woman has with her fastened to her dress' *Kaş. I* 478: **Çağ.** XV ff. **gezlik** (spelt) 'a small knife' (*kārd*); also current in Pe. as *gizlik San.* 300v. 15: **Kıp.** XIV **kezlik** 'a knife (*sikkīn*) used for making arrow notches' (*li'l-fūq*) *Id.* 81.

D **küzlüg (g-)** P.N./A. fr. **küz**; syn. w. **közki**; survives in SW Osm. **güzlü** 'autumnal'. **Uyğ.** VIII ff. Civ. **üç künlük yaz** (PU) **kuvrağlık bir yarım kün küzlüg [kuvrağlık]** 'three days communal labour(?) in the spring and one and a half in the autumn' *USp.* 55, 21–2; **yazlığ küzlügi** [gap] *do.* 66, 4.

D **közlük (g-)** A.N. (Conc. N.) fr. **1 kö:z**; survives meaning 'eye-glasses; (a horse's) blinkers or eye shields' in several NW languages and SW Az. **közlük (g-)**; Osm., Tkm. **gözlük**. **Xak.** XI **közlük** 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare' (*ramadat aw qamirat*) *Kaş. I* 478: **Çağ.** XV ff. **(közlük** ('with **k- -k**') *gözlü* 'having . . . eyes' *Vel.* 368 (quotn.)); **gözlük** ('with **g-**') (1) they talk of **nargis gözlük** in the sense of *nargis-i çaşm* 'pheasant-eye narcissus' (same quotn.); (2) (see Osm.); (3) 'a black oily seed used in eye-salves', in Pe. *çaşmak*, in Ar. *aḍrasu'l-kalb Polypodium San.* 306v. 7: **Osm.** XVIII **gözlük** (2) in *Rūmī*, 'eye-glasses' (*'aynak*) which they put over the eyes to strengthen the sight *San.* 306v. 8.

Dis. V. GZL-

D **1 kezle:- (g-)** Den. V. fr. **1 kez**; survives, with the same and extended meanings, in Osm. **gezle-**. **Xak.** XI **ol okın kezle:dі:** 'he cut a notch (*fūq*) in his arrow' *Kaş. III* 300 **(kezle:r, kezle:me:k)**: XIII(?) *At.* (praise the generous man and) **baxīlka katığ ya okun kezlegil** 'cut a notch in an arrow for a strong bow (to shoot) the miser' 228: **Osm.** XIV and XVI **gezle-** 'to put the arrow notch on the bowstring'(?) in two texts *TTS II* 434; *III* 293.

D **2 kezle:-** Hap. leg.; Den. V. fr. **2 kez. Xak.** XI **kezle:dі:** (after **1 kezle:-**) also used for 'scraping the sediment off a pot' (*iḍā axraca'l-qurara mina'l-qidr Kaş. III* 300.

D **kizle:- (g-)** Den. V. fr. **1 kiz**; lit. 'to put (something) in a box or bag', i.e. 'to hide'. Survives only(?) in SW Az. **kizle- (g-)**; Osm., Tkm. **gizle-**; elsewhere 'to hide' is **yaşur-. Türkü** VIII ff. Man. *M III* 21, 3 (i) **(ağı:)**: **Uyğ.** VIII ff. Man.-A **kizleŋ** 'hide!' *do.* 11, 10 (ii); **yémegil begrü** (*sic*?) **kizle yaşurğıl** 'do not eat it, hide (Hend.) it safely' 29, 1 (ii): Bud. *PP* 56, 1 **(bekrü:)**; *Hüen-ts.* 130–1 **(bediz)**; *Suv.* 138, 1–2 **(yaşur-)**; 140, 20 **(egim)**; 446, 15: **Xak.** XI **ol kizle:dі: ne:ŋnі:** 'he hid (*katama*) the thing' *Kaş. III* 300 **(kizle:r, kizle:me:k)**; **er tava:r kizle:dі:** 'the man hid the merchandise' (etc.); its origin is the noun **kiz** *III* 318, 17; **kizlep tutar sevüklük** *al-ḥubbu'l-maktūm* 'concealed affection' *II* 172, 10; a.o. *III* 71, 20: *KB* **kerek sözni sözler kişi kizlemez** 'a man says what is necessary and does not hide it' 185; o.o. 311–12, 665, 970, 977–8 **(kergeklig)**, etc.: XII(?) *KBVP* 13 **(ur-)**: XIII(?) *At.* 118 **(köm-)**, 169 **(katığ)**; a.o.o.; *Tef.* **kizle-** 'to hide' 178: XIV *Muh. al-cannā* 'to hide' **gizlemek** (MS. *-mak*) *Mel.* 39, 8; *Rif.* 125 (corrupt *ḥ* for *c*, *-r-* for **-z-**): **Çağ.** XV ff. **kizle-/kizlet-** (spelt) 'Trans. V., 'to hide'(*pinhān kardan*) *San.* 313v. 27 (quotn.): **Xwar.** XIII ditto *'Ali* 58: XIV ditto *Quṭb* 99: **Kıp.** XIII *xabbā* 'to hide' **kizle:-** *Hou.* 39, 20: XIV **kizle-** *xaba'a* ditto; and in the *Kitāb Beylik ṭamara* 'to hide in the ground' 82: XV *xabbā* **kizle-** *Kav.* 77, 13; *Tuh.* 14b. 9 (also (VU) **ṭomala-, yaşır-, şakla-, şakın-**).

D **közle:- (g-)** Den. V. fr. **1 kö:z**; s.i.a.m.l.g. with some phonetic changes and a wide range of meanings of which the commonest is 'to keep under observation'; **gözle-** in NW Kk., Kumyk; SW Osm., Tkm.; **közle- (g-)** in Az. **Türkü** VIII ff. *IrkB* 64 **(körüklüg)**: **Xak.** XI **ol anı: közle:dі:** 'he hit him in the eye' (*al-'ayn*) *Kaş. III* 300 **(közle:r, közle:me:k**; but see **közleş-**): **Çağ.** XV ff. **közle- (-ıl)** *gözle- Vel.* 368; *San.* 305v. 23 **(közeḍ-)**: **Xwar.** XIII **közle-** 'to watch, watch for' *'Ali* 58: XIV ditto *Quṭb* 105: **Kıp.** XIII *naẓara* 'to eye, look at' **közle:-** *Hou.* 35, 3; **közle:-** *do.* 36, 17: XIV **közle-** *'āyana wa rāqaba* 'to view; to watch over' *Id.* 82: XV *Tuh.* 17a. 12 **(közeḍ-)**: **Osm.** XIV ff. **gözle-** 'to watch over, observe, look for'; in several texts *TTS I* 333; *II* 466; *IV* 365.

D **kezlet- (g-)** Caus. f. of **kezle:-**; survives in SW Osm. **gezlet-. Xak.** XI **ol ok kezletti:** 'he ordered that a notch (*fūq*) should be made in the arrow' *Kaş. II* 348 **(kezletü:r, kezletme:k)**.

D **kizlet- (g-)** Caus. f. of **kizle:-**; s.i.s.m.l.; SW Az. **kizlet- (g-)**; Osm. **gizlet-. Xak.** XI **ol maŋa: sö:z kizletti:** 'he urged me to conceal (*'alā kitmān*) the statement' *Kaş. II* 348 **(kizletü:r, kizletme:k)**: **Çağ.** XV ff. *San.* 313v. 27 **(kizle:-)**.

D **1 kezlen-** (**g-**) Refl. f. of **1 kezle:-**; survives in SW Osm. **gezlen-**. **Xak.** XI **ok kezlendi:** 'the arrow was notched' (*fuwwiqa*) *Kaş. II* 252 (followed by **2 kezlen-**).

D **2 kezlen-** Hap. leg.; Refl. f. of **2 kezle:-**. **Xak.** XI **eşiç kezlendi:** 'the sediment stuck (*iltaṣaqati'l-qurara*) to the bottom of the cooking pot' *Kaş. II* 252 (**kezlenü:r, kezlenme:k**).

D **kizlen-** (**g-**) Refl. f. of **kizle:-**, often used as a Pass.; survives only(?) in SW Az. **kizlen-** (**g-**); Osm., Tkm. **gizlen-**. **Xak.** XI **ol tava:rın kizlendi:** 'he pretended to hide (*yaktum*) his property', also for 'he applied himself to hiding (*istahadda bi-kitmān*) his property' *Kaş. II* 253 (**kizlenü:r, kizlenme:k**): **Çağ.** XV ff. **kizlen-** 'to be hidden' (*pinhān şudan*) *San.* 314r. 15: **Xwar.** XIV **kizlen-** 'to hide oneself' *Qutb* 99; *MN* 219: **Kom.** XIV 'hidden' **kizlenmiş** *CCG*; *Gr.*

D **kezleş-** (**g-**) Hap. leg.; Co-op. f. of **kezle:-**. **Xak.** XI **ol aŋar ok kezleşdi:** (translated) 'he competed with him in cutting notches (*fī tafwīq*) in arrows'; also used for helping *Kaş. II* 224 (**kezleşü:r, kezleşme:k**; 'competing' should have **anıŋ birle:**; **aŋar** is appropriate only for 'helping').

D **kizleş-** (**g-**) Recip. f. of **kizle:-**; n.o.a.b. **Xak.** XI **ola:r ikki: tava:r kizleşdi:** 'those two hid (*katama*) their property (etc.) from one another' *Kaş. II* 224 (**kizleşü:r, kizleşme:k**): **Çağ.** XV ff. **kizleş-** Co-op. f. 'to be hidden together' (*bā-ham pinhān şudan*) *San.* 314r. 14.

D **közleş-** (**g-**) Recip. f. of **közle:-**; s.i.s.m.l. **Xak.** XI **ol menıŋ birle: közleşdi:** 'he competed with me in looking' (or staring, *fī'l-ru'ya*), that is he eyed me (*'āyananī*) and I eyed him *Kaş. II* 224 (**közleşü:r, közleşme:k**).

Tris. GZL

D **közüldürük** (**g-**) N.I. ultimately der. fr. **1 kö:z**; the **-ül-** is irregular, perhaps inserted by false analogy w. **tizildürük** der. fr. **tizil-** and **kömüldürük** der. fr. **kömül** (**köŋül**), but the Kıp. form is a regular Dev. N. fr. **közün-**. N.o.a.b.; cf. **közlük**. **Xak.** XI **közüldürük** 'an object woven from horsehair, put over the eyes when they are suffering from ophthalmia or excessive glare'; alternative form **közlük** *Kaş. I* 529: (**Kıp.** XIV **közündürük** 'a shade (*al-ṣa'rīya*) put over the eyes' *Id.* 81).

D **kizleglig** (**g-**) Hap. leg.; P.N./A. fr. a Dev. N. fr. **kizle:-**; 'hidden'. **Uyğ.** VIII ff. Bud. *USp.* 101, 20–1 (**örtüglüg**).

D **kizlençü:** (**g-**) Dev. N./A. fr. **kizlen-**; n.o.a.b. **Uyğ.** VIII ff. Man.-A **kentü kizlençüŋün . . . kizleŋ** 'hide your own hidden treasure' (without being miserly regarding the pure doctrine, believing with a generous mind and not doubting) *M III* 11, 7–10: **Xak.** XI **kizlençü:** 'a hidden treasure' (*al-xabīya*), and in the prov. **kizlençü: kelinde:** 'a hidden treasure is found in the bride', because she keeps her charms hidden for her husband *Kaş. III* 242: XIII(?) *Tef.* **kizlençü ganclar** 'secret treasures' (Pe. l.-w.) 178: **Xwar.** XIV **kizlençi** 'hidden' *Quth* 99.

Dis. GZM

D **kö:zme:n** Den. N. fr. **2 kö:z**; pec. to *Kaş.* **Xak.** XI **kö:zme:n** *xubzu'l-malla* 'bread (baked) in the hot ashes' *Kaş. I* 444; a.o. *II* 27, 11 (**köm-**).

Dis. GZN

küzen 'polecat'; a very old word, a First Period l.-w. in Mong. as *kürene* (*Kow.* 2636, *Haltod* 237) and Hungarian as *görény*; the suggestion, see *Doerfer* I 328, that this word is connected w. Mong. *küren/küreŋ* 'brown' which later became a l.-w. in some Turkish languages is improbable on phonetic grounds, but not impossible. S.i.a.m.l.g. except SE, see *Shcherbak*, p. 146. **Xak.** XI **küzen** (*zāy* unvocalized) 'an animal of the rat (*al-curḍān*) family used to hunt sparrows and also (*ayḍa(n)*) jerboas' *Kaş. I* 404: **Xwar.** XIV **küzen** Zaj. suggests 'weasel, marten' but the context would equally admit of 'polecat' *Qutb* 108 (note refces. to old Osm.): **Kom.** XIV 'polecat' **kara küzen** *CCI*; *Gr.*: **Kıp.** XIII *al-'arsa* 'weasel' **kü:ze:n** (MS. *kü:ne:n*) *Hou.* 11, 14: XIV **küzen** *al-nims* 'weasel, ferret', and in the *Kitāb Beylik al-dalaq* 'marten' *Id.* 82; *al-nims* **küzen** *Bul.* 10, 9: XV ditto *Tuh.* 36a. 12.

D **közŋü:** (**g-**) contracted Dev. N. (N.I.) fr. **közün-**, listed as a Dis. under *fa'lā* in *Kaş.*; 'mirror'. Survives in NC Kır. **küzgü:** SC Uzb. **küzgu:** NW Kar. **küzgü**; Kumyk **güzgü:** SW Az. **küzgü** (**g-**); Tkm. **gözgi**, but elsewhere displaced by l.-w.s like Ar. *'ayna*. See *Doerfer* III 1674. **Türkü** VIII ff. words transcribed **küzkü:si:** and **küzküm** (no doubt misreadings of **közŋü:si:**, **közŋüm**) appear on two metal mirrors of unknown provenance *ETY II* 171; *IrkB* 22 (**içğın-**): Yen. **[sek]iz bağ:r** (*sic*) **köznü:si: on kara: közŋü:si:** 'his eight copper mirrors and ten black mirrors' *Mal.* 26, 11: **Uyğ.** VIII ff. Man (spirits) **közünüçe közünüpen** 'appearing like (shapes in) a mirror' *M II* 12, 6–7: Bud. **közünüde** 'in a mirror' *USp.* 102a. 10; a.o. *TT VI* 410–11 (**étiglig**): Civ. (he should rub in the salve and) **közünüde körzün** 'look in a mirror' *II I* 125: **Xak.** XI **közŋü:** *al-mir'āt* 'a mirror' *Kaş. III* 379; o.o. *III* 45 (**yüzlüg**), 132 (**5 kü:g**): XIV *Muh. al-mir'āt* **gö:zgü:** *Mal.* 68, 12; *Rif.* 169 (**k-**): **Çağ.** XV ff. **közgü** ('with **k- -g-**') *'ayna* 'mirror' *Vel.* 368; **gözgü** ('with **g-**') *āyina* 'mirror' *San.* 306v. 5: **Xwar.** XIV **közgü** 'mirror' *Qutb* 109; *MN* 248: **Kom.** XIV 'mirror' **küzgü** *CCI*; *Gr.*: **Kıp.** XIII *al-mir'āt* **kö:zü:gü:** *Hou.* 18, 6: XIV **köznü:** (**?közŋü:** intended) ditto *Id.* 81: XV ditto **közgi:** *Kav.* 64, 10: **Osm.** XIV ff. **gözgü** (**gözigü, gözügü**), once (XIV) **gözünü** 'mirror'; c.i.a.p. *TTS I* 331; *II* 464; *III* 319; *IV* 364.

E **közünç** seems to be a mistranscription of **küsünç (küsenç)**, q.v., in *M II* 8, 17; *U I* 6, 14 and is a scribal error for **körünç**, q.v., in *Kaş. III* 373, 12.

D **köznek (g-)** Hap. leg.(?); contracted Dev. N. fr. **közün-**; occurs in a passage about throwing out a bridge to people who have trodden on 'a reflection' on the surface of the water thinking it to be a solid object. See **közünük**. **Uyğ.** VIII ff. Man. *TT III* 55 **(suklun-)**.

Dis. V. GZN-

D **közün- (g-)** Refl. f. of ***köz-**, presumably a very old alternative pronunciation of **kör-**, which is obviously connected etymologically with **1 kö:z**; syn. w. **körün-**, 'to be visible, to appear'. In phr. like **közünür ajun** 'the visible world', the Aor. Participle practically means 'present', as opposed to 'past' and 'future'. **Türkü** VIII ff. Man. **béş közünür tavgïrd** (Iranian l.-w.?) **etöz sınları** 'the five component parts of the visible . . . body' *M III* 18, 12–13 (ii); **béş közünmez tutulmaz yavlak biligler** 'the five invisible, impalpable evil mental states' *do.* 19, 14–15 (i): **Uyğ.** VIII ff. Man. *M II* 12, 6–7 **(közgü:)**; *TT II* 16, 28 **(a:ju:n)**; *III* 148; *IX* 46, 116 **(ka:n-)**: Bud. **közün-** is common, e.g. (there is a mountain over there) **közünürmü** 'is it visible?' *PP* 37, 6; **közünürsiz** 'you appear to be' (a very strong man) *do.* 66, 5; **közünür ajun** 'the visible (present) world' *do.* 11, 3; *Suv.* 474, 20 etc.—(you will go into the city and) **lu xanıŋa közüngeysiz** 'let yourself be seen by (i.e. present yourself to) the king of the dragons' *PP* 40, 1; a.o. 44, 5: Civ. *TT I* 21 **(o:z-)**, 61; (all the signs of thirst) **közönür** (*sic*) 'appear' *VIII I.*9; in the astronomical texts **közün-** is the standard word for '(of a star) to become, or be, visible' *TT VII* 1, 20–2 **(iŋir)** etc.: **Arğu:** XI (immediately after **körün-**) and in Arğu: one says **közündi ne:ŋ** 'the thing was seen' (*ru'iya*); *wa fīhi ba'ḍu'l-qiyās* 'there is a certain rule concerning it'; it is taken fr. their word **kö:z** 'an eye', but they make a difference (*yuxālifūn*) between the Perf. and the Imperat. and say **kör**, that is 'see' (*abṣir*) w. *rā'*, and the Perf. w. *zāy Kaş. II* 157 **(közünür, közünme:k)**: **Kıp.** XIII *lāḥa* 'to appear', in the sense of appearing to someone so that he can see you **kö:zin-** *Hou.* 43, 17 (the other Kıp. authorities have **körün-** in this sense; this may be a scribal error).

Tris. GZN

S **közüŋü** See **közŋü:**.

D **közünük (g-)** Dev. N. (Conc. N.) fr. **közün-**; 'a window'. There is a morphological and semantic difference between this and **köznek**, q.v., **-ük** being properly a Pass. (or, for Intrans. V.s, an Intrans.) Suff.; this word must therefore lit. mean 'something which is seen', perhaps with the application of 'something which is seen from within the building' rather than 'something you see out of'; the later meaning 'aperture' and the like is obviously a metaph. extension. Survives in most NE languages as **köznek/köznök/közönök/közünök** 'window' *R II* 1302–3; Khak., Tuv. **közenek**: NC Kır. **közönök** 'aperture; button-hole': SC Uzb. **küzanak** 'a hole; a cell (in a honey-comb)', most of which look more like modern forms of **köznek**. **Türkü** VIII ff. (in the para. enumerating parts of a tent) **közünüki: ne: teg** 'what is its window like?' *IrkB* 18: **Çağ.** XV ff. **gözünek** ('with **g- -k**') *xirkāh asbābi* '(part of) the equipment of a tent' *Vel.* 368 (quotn.); **gözünek** (spelt) ditto (*az ālāt-i xayma*) *San.* 306v. 10 (quotn.).

Dis. V. GZR-

S **küzer-** See **küzger-**.

Dis. GZS

D **kö:zsüz (g-)** Priv. N./A. fr. **1 kö:z**; 'without eyes, blind'. S.i.a.m.l.; in SW Az. **közsüz (g-)**; Osm. **gözsüz**. See **teglük**. **Uyğ.** VIII ff. Man. *M I* 18, 6 (i) **(teglük)**: Bud. **ol közsüz kişi** 'that blind man' *PP* 74, 5: **Xak.** XI *KB* 178 **(kara:ğu:)**, 271: XIII(?) *Tef.* **közsüz** 'blind' 182; a.o. 200 **(kara:ğu:)**: **Kom.** XIV 'blind' **közsüz**; 'mole' **közsüz** (PU) **opea** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-a'mā* 'blind' **közsi:z** (MS. *kizsi:z*) *Hou.* 26, 8: XIV **Tkm. közsüz** *al-a'mā ay bilā 'ayn* (that is 'without eyes') *Id.* 81; **?Kıp. közsiz** (PU) **sebek** 'a mole' (*al-xuld*) *do.* 82; *al-xuld* **kössüz temek** (?MS. *etmek*) *Bul.* 10, 15: XV *al-a'mā* **közsiz kişi: dir** *Kav.* 60, 9: **Osm.** XIV ff. **gözsüz** 'blind', in several texts; **gözsüz sepet** (XIV)/**gözsüz tebek** (XVII) 'a mole' *TTS II* 467; *III* 320; *IV* 365–6 (the second words in the Kom., Kıp., and Osm. phr. for 'mole' are all very obscure, but the XVII phr. is clearly the origin of the modern word **köstebek**).

Dis. V. GZŞ-

D **keziş- (g-)** Hap. leg.; Recip. f. of **kez-**. **Xak.** XI **ol maŋa: yé:r kezişdi:** 'he competed with me in traversing (*fī taṭwāf*) the place' *Kaş. II* 100 **(kezişü:r, kezişme:k)**; the translation is wrong; **maŋa:** implies 'he helped me'; 'he competed with me' should be **menıŋ birle:**).

D **közeş-** Hap. leg.; Co-op. f. of **2 köze:-**. **Xak.** XI **ol maŋa: o:t közeşti:** (*sic*) 'he helped me to poke (*fī taḥrīṭ*) the fire'; also used for competing *Kaş. II* 100 **(közeşü:r, közeşme:k)**.

L

It is generally believed, and is no doubt true, that no native Turkish word begins with **l-**; all the words listed below are either demonstrably l.-w.s or of a kind which might reasonably be supposed to be l.-w.s. It is also possible that there are some l.-w.s listed above in which the initial **l-** is preceded by a prosthetic vowel. If so, these would be parallel to the l.-w.s with initial *r-* preceded by a prosthetic vowel, see **R**. Some Chinese and Indian l.-w.s with initial *l-* which occur only in Uyğ. texts have not been included below since they never became fully naturalized in Turkish.

Mon. LA

F **lu:** 'dragon' l.-w. fr. Chinese *lung* (*Giles* 7,479), which was pronounced without the final *-ng* in some NW Chinese dialects of the first millennium; often spelt *luu* (representing **lu:***?*) in Uyğ.; prob. *originally introduced* into Turkish as one of the animals of the twelve-year cycle. In this context it still survives *in some modern languages*, see O. Pritsak, *Die bulgarische Fürstenliste*, Wiesbaden, 1955, p. 80. Cf. **na:ğ.** (**Türkü** VIII *lüy in R*'s edition of *Ongin* 12 is a misreading of **koñ**): **Uyğ.** VIII ff. Bud. **alku ağuluğ luular ' yılanlar** 'all kinds of poisonous dragons and snakes' *PP* 39, 6; a.o. *do.* 40, 1 (**közün-**); (in a list of supernatural beings) **lu** Sanskrit *nāga*, a mythical 'snake' *U II* 20, 23; *Kuan.* 142: (in a list of disreputable professions) **luu üntürgüçi yatçı** 'snake charmer and magician' *U II* 84, 12; *TT IV* 8, 60: Civ. **luu yıl** 'the dragon year' *USp.* 10, 1; 125, 1; common in the same context in *TT VII* and *VIII P.*: **Çağ.** XV ff. **luy** means *nahang* 'crocodile' in Mong.; also 'the constellation of the Whale' (*ḥūt*); also the name of one of the Turkish years *San.* 318r. 6 (no doubt reached Mong. through Turkish *luu*, *Kow.* 1965, *Haltod* 486).

Mon. LB

F **la:v** Hap. leg.; l.-w. fr. Chinese *la* 'wax' (*Giles* 6,668; *Pulleyblank*, Middle Chinese *lâp*). **Xak.** XI **la:v** *al-mūmu'lladī yuxtam bihi* 'sealing wax' *Kaş. III* 155.

F **liv** some kind of food, or a dish of food; no doubt a l.-w., prob. fr. Chinese *li* 'a grain', e.g. of rice (*Giles* 6,958; *Pulleyblank*, Middle Chinese *ljip*). **Uyğ.** VIII ff. Bud. in *TT VII* 14 a list of stars, the appropriate offering (hulled millet, rice, etc.) to them is described as **livi aşı**, e.g. 28 (**tuturkan**), 39 (**buğday**); in *USp.* 88, a charter of rights to a holy man, it is said that various officials **liv yémezünler** 'must not eat (his holy*?*) food (or offerings*?*)' 88, 30: **Xak.** XI **li:yü:** (or **li:w***?*) *Kaş. III* 438 (**kenç**); n.m.e.: *KB* (the chamberlain) **liv aş térgi kirse** 'when the table of food is brought in' (must scrutinize it) 2549; (two things increase the reputation of *begs*) **élinde tuğı kör törinde livi** 'their banners in the forecourt, the food (which they lay) before the seat of honour' 2553.

Dis. LCN

?F **la:çın** 'falcon', the actual variety differing in different languages, in SE Türki 'the Barbary falcon', in SW Osm. 'the peregrine'. The most durable of all words beginning with **l-**; s.i.a.m.l.g. as **laçın/laşın**. Almost certainly a l.-w., prob. Tokharian. Cf. **çavlı:, çağrı:, toğan, turumtay, sıŋkur**, etc. **Türkü** VIII ff. **La:ç[ın] Baylu:k** P.N. *Mir.* B v. 4 (*ETY II* 66): **Uyğ.** VIII ff. Bud. (*three doves encountered*) **laçınka** 'a falcon' *Suv.* 620, 20: **Xak.** XI **la:çın** *al-şāhīn* 'a gerfalcon'; one of the predatory *birds; hence men are* called **La:çın** because of their bravery *Kaş. I* 410: *KB* 2381 (**kov-**): XIV *Muh. al-şāhīn* **la:-çı:n** *Mel.* 72, 13; *Rif.* 175: **Çağ.** XV ff. **laçın** *şāhīn* in Ar. *şaqr*; also the name of a tribe of Turks *San.* 317r. 27: **Xwar.** XIV **laçın** 'falcon' *Qutb* 109: **Kıp.** XIII *al-şāhīn* **la:çı:n** (*-c-*) *Hou.* 10, 2; as a P.N. *do.* 29, 5: XIV ditto *Id.* 87; *Bul.* 11, 10: XV ditto *Tuh.* 20b. 11; as a P.N. *do.* 41b. 12: **Osm.** XVIII **laçın** . . . and, in *Rūmī, küh-i saxt* 'a precipitous mountain'; **laçın kaya** 'a precipitous mountain' in general, and the name of a particular mountain *San.* 317r. 28 (no doubt a geog. name misunderstood).

VUF **luçn.t** Hap. leg.; second syllable unvocalized. No doubt like other Gancak words a l.-w. **Gancak** XI **luçn.t** 'help in cleaning the grain (etc.)'; that is among the villagers (*fi ahli'l-qurā*), they help one another by sending a slave or an animal to thresh the corn *Kaş. I* 451.

Dis. LDA

VUF **lé:tu:** Hap. leg.; perhaps l.-w. fr. Chinese *lêng-t'ao* 'to wash in a sieve with cold water' (*Giles* 6,869 10,824). **Xak.** XI **lé:tu:** 'noodles' (*aṭriya*) chilled with water, snow, and ice and mixed with seasonings (*al-abāzīr*); it is eaten to cool one (*li'l-tabrīd*) *Kaş. III* 237.

Dis. LĞD

F **loxta:y** Hap. leg.; no doubt a Chinese phr.; Brockelmann, on the authority of B. Schindler, plausibly suggests *lo* 'raw silk' (*Giles* 7,323; *Pulleyblank*, Middle Chinese *lâk*), *tai* 'girdle' (*Giles* 10,554; *Pulleyblank*, Middle Chinese *tâi*). Cf. **barçın**, etc. **Xak.** XI **loxta:y** 'red Chinese brocade (*dībāc*) with small gold coins (or spangles, *fulūs ṣufr*) attached' *Kaş. III* 240.

Dis. LĞN

F **la:ğu:n** Hap. leg.; an old widely distributed culture word, the immediate source for Turkish uncertain; Brockelmann quotes Syriac *laǰīnā*, Greek *lágoinos*, Assyrian *liginnu*, the last prob. the original word. **Xak.** XI **la:ğu:n** 'a hollow (*manqūr*) object like a grain measure (*al-ṣāʿ*) used for drinking milk or water' *Kaş. I* 410.

Dis. LĞZ

F **lağzı:n** 'pig, swine'; the earliest name for this animal in the twelve-year cycle; later displaced by **toŋuz**, q.v. Prob. a Tokharian l.-w. N.o.a.b. **Türkü** VIII **lağzı:n yıl** 'in the Pig Year' *II S* 10: **lakzın** (*sic*) **yıl** *Ih. A.* b.2 (*ETY II* 122): **Uyğ.** VIII **lağzı:n yılka:** *Şu. N* 11: VIII ff. Man.-A ditto *M I* 12, 16: Bud. (some people . . .) **koy lağzın ulatı tınlığlarığ ölürür** 'kill living creatures like sheep, pigs, etc.' *PP* 3, 1–3.

Dis. V. LLA-

DF **lala:-** Den. V. fr. Chinese *la* 'to cut, slash' (*Giles* 6,653); this word was *lât* in Middle Chinese, but this V. occurs only in a fairly late Uyğ. text, and by this time the Chinese word had no doubt lost its final consonant. **Uyğ.** VIII ff. Civ. (take the beads in a snake's head (?, see **bonçuk**), burn them) **yumşak sokup lalap** 'crush them and cut them up finely' *H. I* 131; o.o. *do.* 166, 171–2, 183.

Dis. LMG

F **limken** Hap. leg.; l.-w. fr. Chinese *lin-ch'in*, Middle Chinese *l̥ïm-kɨm* 'a species of *Pyrus*' (*Giles* 7,157 2,101). **Xak.** XI **limken** *al-iccāṣu'l-aṣfar* 'yellow plum' *Kaş. I* 444.

Dis. LNG

S? **leŋgeç** See **yeŋgeç**.

Mon. LŞB

F **léşp** the Tokharian A word *leśp* 'mucus, phlegm' found its way into Turkish, prob. through translations of medical texts, and survived in an abraded form until XI. **Uyğ.** VIII ff. Bud. (demons) **léşip aşlığlar** 'who eat mucus' *U II* 61, 10; o.o. *Suv.* 588, 14; 591, 8; 592, 19 (**kuzıt-**): Civ. **léşp** 'mucus' *TT VIII I.*5, 7 and 12: **Çigil** XI **lé:ş** *al-luʿāb* 'mucus'; **lé:ş** also *al-balğam* 'phlegm'; one says **lé:ş aktı:** 'the mucus and phlegm flowed' *Kaş. III* 127.

Dis. LYA

PUF **liyü:** Hap. leg.; in the same para. as **lé:tu:**, between **ka:nı:** and **ü:hi:**; the first vowel ought therefore to be long, and the word may be corrupt, but it may represent some Chinese l.-w. like *liao* or *liu*. **Xak.** IX **liyü:** 'mud' (*al-ṭīn*) which turns into hard clay (*ṣalṣāl*) when it dries *Kaş. III* 238.

M

No native Turkish word except a few onomatopoeics, particles, etc., originally began with **m-**, but in most Turkish languages initial **b-**, when followed by a nasal within the body of the word (but not in Suffs.), is changed to **m-** by assimilation. In a few languages, like Xwar. XIII(?), this change has taken place even when there is no nasal in the word. Words with initial **m-**, of which the original form has not survived, are listed here as main entries; the remainder are entered here only w. cross-references.

Mon. MA

1 ma:/1 me: perhaps an abbreviation of **yéme:**; an Enclitic with several functions. (1) in some cases it is best translated 'and' or 'too', and indeed has been treated by some authorities as an independent word, although there is no real doubt that it is an enclitic. (2) in others it hardly seems to do more than give some emphasis to the preceding word. (3) attached to the Interrogatives, **kim, ne:**, etc. it turns them into indefinite relatives, e.g. **ne:çe:** 'how much?', **ne:çe:me:** 'however much'. It disappeared in the medieval period except in a few words like **ne:me:**, q.v., in which it has become fused with the preceding word to form a new word. It is discussed at length in *v. G. ATG*, paras. 291, 352; *Brockelmann*, para. 144*b*. **Uyğ.** VIII ff. Man.-A **kaltı/ınça kaltı . . . ançulayu ma** 'just as . . . so also' *M I* 13, 10; 14, 13; 17, 16: Bud. (the Bodhisattva said) **biz me** 'we too' (when we grow old will deteriorate) *USp.* 97, 16: Civ. **ma/me** is fairly common in *USp.* (1) for 'too, also', e.g. **on béş batman mén me bérzün** 'let him also give 15 *batman* of flour' 76, 8; (2) attached to Interrogatives, e.g. **kim kim me çam çarım kılmazunlar** 'do not let anyone object' 13, 12–13; **negüke me kaltırmayın** 'without delaying for any reason' 6, 4–5: **Xak.** XI **neçe: me: obrak keğük erse:** 'a garment, however shabby it may be' (*wa in kāna xalaq*) *Kaş. III* 38, 20; (and see **ne:me:**); n.m.e.: *KB* **ata orni kaldı atı ma bile, adın ma takı bolsu mıŋ mıŋ ula** 'your father's place remains (for you) and also his name; may there be another too, add thousands more' 111; (of an ageing sage; 'his understanding has gone') **ham qalam ma tınar** 'and his pen too comes to rest' 294; **yana ma ayıttı** 'and again he asked' 525; o.o. 735, etc.: XII(?) *KBVP* **yétürür kamuğnı ma yémez özi** 'He feeds all and does not eat Himself' 4; **neteğ kim tiledi me boldı kamuğ** 'just as whoever he wished came into existence' 6 (in this sentence **me** belongs to **kim** though separated from it): XIII(?) *At.* (keep away from liars) **keçür sen me 'umruŋ könilik üze** 'and live your life uprightly' 154; **neçeme** 'however much' 174; a.o.o.; *Tef.* **neçeme** 220: **Xwar.** XIII(?) (become the chief of the *begs* here) **me** 'and' (let your name for ever be Karluk) *Oğ.* 246: XIV **tün me kün** 'night and day'; **ma/me** Enclitic 'also' *Qutb* 109.

2 ma:/2 me: an Exclamation, 'here you are!; take this!', and the like; s.i.a.m.l.g. sometimes as **ma**, sometimes **me**. **Xak.** XI the word is entered twice, once as *mīm alif hā'*, sometimes abbreviated to *mīm hā'*, and once as *mīm alif*; both might represent **me:** but **ma:** is more probable, at any rate for the first; **ma:(h)** an Exclamation (*ḥarf*) meaning *hunāka wa xuḏ* 'here you are; take it'; one says this when handing something over (*'inda munāwalati'l-ṣay'*) . . . to save time one sometimes says **ma(h)** *Kaş. III* 118; **ma:** (or **me:**?) an Exclamation meaning 'take it'; hence one says **ma:** *xuḏ wa hāka* 'take it, here you are'; it is said both with *hā'* and with *alif* **ma(h)**; examples of alternative spellings with initial *hā'* and *alif* in Ar. follow *III* 213.

VU **3 me:** onomatopoeic for bleating; survives in SW Osm. **me**, *Red.* 2039, which rather than **ma:** is presumably the sound intended. The Den. V. 'to bleat' is first noted as VU **mele-** in Kıp. XIV, *Id.* 88, and exists as **mere-** in SE Türki and **mele-** in SW Az., Osm., Tkm. **Xak.** XI **me:** 'an onomatopoeic for the sound made by lambs, kids, and the like; this agrees with Ar. as is said in *Dū'l-rumma bi'smi'l-mā' mabğūm* ('bleated') *Kaş. III* 214.

Dis. MCA

F maçı: the standard word for 'cat' in NW, but unknown elsewhere in this form; obviously a l.-w. See **çetük, müːş**. Survives in NW Kar. T. **maçı** *R IV* 2050; *Kow.* 232; Kaz. **meçe/meçi** *R IV* 2106; there are also cognate forms NE Tel. **mıjık** *R IV* 2148: SE Türki **möşük** *BŞ* 713; **müşük** *Jarring* 203: NC Kır. **mışık**; Kzx. **mısık**: NW Kk. **pışık**; Kumyk **mişik**; Nog. **mısık**: SW Az., Tkm. **pişik**. **Kom.** XIV 'cat' **maçı** *CCI*; *Gr.*: **Kıp.** XIII *al-qiṭṭ* **maːçı:** (also called **çeːtük**) *Hou.* 11, 11: XIV **maːçı:** (*-c-*) *al-sinnūr* 'cat' *Id.* 87.

Dis. MCG

S mejek See ***bañak.**

Dis. MDG

F mıḏık 'layman'; l.-w. fr. Sogdian *myḏ'k*, which is syn. w. Sanskrit *pṛthagjana*; both words, sometimes in Hend., occur in Uyğ. Bud. texts. **Uyğ.** VIII ff. Bud. **mıḏık pirtigçan . . . men** 'I am a layman' (attached to the pleasures of this world, see **boḏul-**) *Hüen-ts.*

289; o.o. *TT IV* 4, 10 (**toyın**); 5, 21 (**uğur**); p. 15, note A 21, 9; *Suv.* 41, 10.

Tris. MĞZ

(D) **muğuzğa:k** Hap. leg.; prob. a Dev. N./A. (connoting habitual action) fr. an onomatopoeic V. ***muğuz-** 'to buzz'. **Arğu:** XI **muğuzğak** 'an insect (*ḏubāb*) like a bee' *Kaş. I* 504.

Mon. MG

?S **mük** Hap. leg.; obviously cognate to **bük-**, and perhaps Sec. f. of a homophonous N./A. ***bük.** **Xak.** XI one says **ol mük turdı:** *qāma qiyāma'l-rāki"* 'he stood in a bent posture' *Kaş. I* 335.

Dis. MGE

F **mekke** 'black ink'; l.-w. fr. Chinese *mo* 'black; ink' (*Giles* 8,022; *Pulleyblank*, Middle Chinese *mək*; in some dialects *mbək*), which is also a Chinese l.-w. in Mong. as *beke* (*Kow.* 1124, *Haltod* 281). Cf. **şütük.** **Uyğ.** XIV *Chin.–Uyğ. Dict. mo* 'ink' **meke** *Ligeti* 182: **Xak.** XI **mekke(h)** 'the name of a writing material (*naqş*, so to be translated here?) imported from China, in which Turkish writings (*kutubu'l-turkīya*) are written'; the **-k-** in it is doubled, and the *hā'* was originally *alif Kaş. III* 424, 23.

Dis. MGM/MGN

S **mükim/mükin** See **büküm.**

Dis. MLD

PUF **meldeg** (or **meldek**?) Hap. leg.; looks like a Middle Pe. Past Pass. Participle in *-dag* (Modern Pe. *-da*), perhaps cognate to Pe. *mālīdan* 'to rub, polish, smooth' and the like. Neither *'arda* nor *ma"aṭa* are ordinary Ar. words; Brockelmann disregards them and merely translates the word 'felted'; Atalay translates the phrase *erkek avadanlığı gibi keçeleşen sölpüyen*, a very improbable *sensus obscenus*; the most probable meaning etymologically is 'anything felted, like a hard substance worn smooth'. **Xak.** XI **meldeg ne:ŋ** *kull şay' mutalabbad naḥwa'l-'ardatı'l-muma"aṭa Kaş. I* 480.

Dis. MMA

VU **mama:** Hap. leg. in this sense, but see **mamu:**; obviously a quasi-onomatopoeic; syn. w. **ı op.** **Xak.** XI **mama:** *al-rākis* that is 'the ox in the middle of the oxen when they tread out the corn'; the others revolve round it *Kaş. III* 235.

VU **mamu:** obviously a quasi-onomatopoeic; s.i.m.m.l.g. as **mama** (Tkm. **ma:ma**) for 'grandmother; mother; a respectful term for older women; midwife', and the like; in some languages there is a homophonous word (NE Tel. **mama**; SC Uzb. **mamma**; SW Az., Osm., Tkm. **meme**, etc.) meaning 'nipple, the female breast'. **Xak.** XI **mamu:** 'the word for any woman sent with the bride on her wedding night'; not a genuine word (*luğa ğayr aṣlīya*) *Kaş. III* 235: **Kıp.** XIV **ma:ma:** a word used to address an older woman (*al-kabira mina'l--nisā'*) or to refer to her *İd.* 88.

Dis. MMĞ

SF **mamuk** See **pamuk.**

Mon. MN

(S) **ma:n** (**b-**) survives, in the same meaning, as **maŋ** in NE Şor: NC Kzx. (dialect): SW Tkm.; see *Shcherbak*, p. 116. **Xak.** XI **ma:n ya:şlığ ko:y** 'a sheep which has passed the age of four'; used only of sheep *Kaş. III* 157 (**ma:n** in the two preceding entries **ma:n kışla:ğ** 'the name of an Oğuz country' (*bilād*, i.e. the Mangkishlak peninsula in the Caspian) and **ma:n kend** 'a ruined town near Kāşğar' is not likely to be the same word): **Çağ.** XV ff. **maŋ** (rhyming with *tāng*) 'a three-year-old sheep' (*güsfand*) *San.* 319r. 19.

(S) **maŋ** (**b-**) 'gait'; homophonous w. **maŋ-**; survives as **maŋ** 'the gait of a horse; a fast gait' in NE Alt., Leb., Şor, Tel. *R IV* 2006, and Tuv.; **maŋ** in other meanings (e.g. see **ma:n**) in various modern languages is not connected w. this word. **Uyğ.** VIII ff. Bud. (go on your way, merchants) **maŋlamış maŋ sayu** 'in every step that you take' (may you be tranquil and safe) **maŋlamış maŋıŋızlar** 'and may the steps you take' (be free from danger) *Tiş.* 45b. 4–7; o.o. *U II* 24, 2 etc. (**akru:**); *U II* 72, 17 (**yorış-**).

S **1 men** See **ben.**

VUF **2 mén** (or **min**?) 'flour'; l.-w. fr. Chinese *mien* 'flour' (*Giles* 7,892 or 7,895; *Pulleyblank*, Middle Chinese *mjen*). Survives only(?) in Sarığ Yuğur **mén**, S. Ye. Malov, *Yazyk zheltykh uigurov*, Alma Ata, 1957, p. 76. **Uyğ.** VIII ff. Civ. **on béş batman mén** 'fifteen *batman*s of flour' *USp.* 76, 8; o.o. *do.* 91, 4 etc.; *H I* 40 (**çokrat-**), 67 (**1 konak**), 119 (**yasımuk**).

S **1 meŋ** (**b-**) 'bird-seed, small grain', and the like; n.o.a.b.; this may be merely another, perhaps the original, meaning of **beŋ**, q.v. **Türkü** VIII ff. **barз kéyik eŋke: meŋke: barmı:ş eŋı:n meŋı:n bulmı:ş** 'a leopard and a deer went to look for game and grain and found their game and grain' *IrkB* 31: **Uyğ.** VIII ff. Man.-A *M I* 36, 6 (**1 a:ş**): **Xak.** XI **meŋ** *'alafu'l-ṭā'ir* 'poultry food', that is a word for the grains (*al-ḥubūb*) which they pick up *Kaş. III* 358 (prov.); o.o. *I* 425, 19; *II* 18 (**sok-**): *KB* **kuşka meŋ eğsümez** 'the bird does not lack grain' 1193, 2054; o.o. 3564–7; 4417.

S **2 meŋ** See **beŋ.**

S **mıŋ/mıŋ** See **bıŋ.**

S **muŋ** See **buŋ.**

S **1 mün** See **1 bü:n.**

S **2 mün** See **2 bün.**

Mon. V. MN-

S **1 man-** See **1 ba:n-.**

S **2 man-** See **2 ban-.**

S **maŋ-** (b-) 'to walk' and the like; homophonous w. **maŋ**; survives only(?) in SE Türki **maŋ-** 'to go, walk, travel, ride'. See **maŋığ, maŋım. Xak.** XI *KB* **tilek birle maŋsa kişi arzulap** 'if a man longs for something and walks with his desire' (he does not tire or lag on the road till he reaches it) 3702; a.o. 374 (**kölün-**): **Çağ.** XV ff. **maŋ-** (spelt) *qadam guḏāştan* 'to walk' *San.* 318v. 27 (quotn.).

S **mın-/mün-** See **bın-.**

S **mun-** See **bun-.**

möŋ- (b-) survives in SE Tar. **möŋ-** '(of a horse) to rear, kick' *R IV* 2130. **Xak.** XI **at möŋdi:** *cama'a'l-faras carāmīzahu wa ramaḥa* 'the horse gathered its legs together and galloped' *Kaş. III* 391 (**möŋe:r, möŋme:k**).

Dis. MNA

manu: (?b-) 'a wild cat'; survives in NE Tuv. **manı**; see *Shcherbak*, p. 130. Shcherbak suggests that this became a l.-w. in Mong. as *manūl*; the only meanings given for this word in *Kow.* 1973 are 'sentry; bird-scarer'; it is not listed in *Haltod*, which gives *malur* (also in *Kow.* 1995) for 'wild cat'; SE Türki **molun/ mo:lun** 'wild cat', and acc. to Shcherbak 'domestic cat' might be a metathesis of *manūl*, perhaps affected by *malur* which seems to be native Mong. **Uyğ.** VIII ff. Bud. **manu** in lists of predatory animals *Suv.* 599, 15; 610, 14.

S **meŋe/1 meŋi:** See **béñi:.**

S **2 meŋi:** See **beŋi:.**

SD **mu:nu:** (b-) Acc. of **bu:** used as a sort of Excl., generally in antithesis to **o:nu:**, q.v. **Xak.** XI *Kaş. III* 238: *KB* 1161, etc. (**o:nu:**).

Dis. V. MNA-

SD **müne:-** (b-) Den. V. fr. **1 mün (1 bü:n)** in the sense of 'to find fault' or 'to correct a fault'. Survives only(?) in NC Kzx. **mine-** same meaning. **Uyğ.** VIII ff. Bud. (because he held these views) **uzatı yérer müneyür ertiŋiz** 'you criticized and found fault with him at great length' *Hüen-ts.* 1798: **Xak.** XI **ol to:nuğ müne:di:** 'he cut the sides of the garment to rectify unevenness, etc.' (*li-yuṣliḥahu mina'l-inḥirāf* (MS. in error *inḥirāq*) *wa ğayrihi*) *Kaş. III* 274 (**müne:r, müne:me:k**).

Dis. MNC

VU?F **mançu:** pec. to *Kaş.*; morphologically this could be a Dev. N. fr. **1** or **2 man-** but there is no obvious semantic connection and it is more likely to be a l.-w., perhaps a Chinese phr.; cf. **mandu:. Xak.** XI **mançu:** *ucratu'l-muḥtarif faqaṭṭ* 'wages, only of a craftsman's wages' *Kaş. I* 418; a.o. 419 (**tuzğu:**).

S **munça:** See **bunça:.**

SD **mançuk** (b-) Hap. leg.; Dev. N. (Conc. N.) fr. **1 man-** (**1 ba:n-**) in the sense of something tied on. Cf. SC XIX Sart **bança** 'a bundle' *R IV* 1472. **Xak.** XI **mançuk** 'anything suspended (*yu'allaq*) from the saddle like a saddlebag or nose-bag' (*al-ḥaqība wa'l-mixlāt*) *Kaş. I* 476.

S **monçuk** See **bonçuk.**

PU(S) **münçig** (b-) Hap. leg.; the equivalent word in the Chinese original is 'uterus', but the word has no obvious etymology. Cf. **oğulçuk. Uyğ.** VIII ff. Bud. (in a list of demons) **münçig aşlığlar** 'eaters of uteri' *U II* 60, 1 (iii).

Tris. MNC

SC **munçulayu:** (b-) prob. a crasis of **munça:** and **ulayu:**; 'in this way' or the like. N.o.a.b. Cf. **ançulayu:. Uyğ.** VIII ff. Bud. **munçulayu tétrü sakınıp** 'thinking deeply in this way' *U II* 5, 3–4; **künine ayına munçulayu bérip** 'giving in this way (or so much?) day by day and month by month' *PP* 7, 4–5; o.o. *do.* 33, 1; 48, 7; *TT V* 8, 71; 26, 112 etc.

Tris. V. MNC-

SD **mançuklan-** (b-) Hap. leg.; Refl. Den. V. fr. **mançuk. Xak.** XI **er to:nın mançuklandı:** 'the man put his garment in a box (*şiwān*; MS. *siwān*) and hung it (*'allaqahu*) on the saddle behind him' *Kaş. II* 276 (**mançuklanu:r, mançuklanma:k**; MS. *mon-* in error).

SD **monçuklan-** (b-) Hap. leg.; Refl. Den. V. fr. **monçuk (bonçuk). Xak.** XI **kı:z monçuklandı:** 'the girl owned beads and ornaments' (*xarazāt wa ḥullī*) *Kaş. II* 276 (**monçuklanu:r, monçuklanma:k**).

Dis. MND

F **mandu:** Hap. leg.; 'vinegar'. The ordinary Turkish word for 'vinegar' is **sirke:**, q.v.; this word, which has no obvious Turkish etymology, is therefore likely to be a l.-w., perhaps a Chinese phr. **Xak.** XI **mandu:** the word for 'Turkish vinegar' (*xall Turkī*); fresh grape juice is put in an earthenware jar (*bustūqa*) and fermented; then pure wine is poured into it and left for a night to mature. It is the best kind of vinegar *Kaş. I* 420.

S **muntağ** See **buntağ.**

?SF **manda:r** (b-) Hap. leg.; prob. an Iranian l.-w. cognate to Pe. *band* 'cord, tie, fastening, etc.'. See **mandarlan-. Oğuz** XI **manda:r** a plant which wraps itself (*yaltawī*) round trees and often causes their death (*al-yubs*); it is 'ivy' (*al-'aṣaqa*) *Kaş. I* 457.

SD **munduz (b-)** N./A.S. fr. **mun- (bun-)**; 'senile, feeble-minded', and the like with some extended meanings. There does not seem to be any other trace of such a Dev. Suff.; it can hardly be identical with the Den. Suff. in **küntüz**, q.v. **Xak.** XI **munduz** *al-ablah mina'l-nās* 'a feeble-minded, stupid person' (prov.): **munduz akın** *al-atī mina'l-sayl* 'a stream in flood': **munduz yorı:ğa: at** *al-farasu'lladī lā ya'rifu'l-sayr illā'l-hamlaca* 'a horse that knows no form of progression except an amble' *Kaş. I* 458; o.o. *I* 77 **(akın)**; 96 **(ergüz)**: *KB* **ay biligsiz kişi munduzı** 'oh ignorant, stupid man' 643; o.o. 963 **(télve:)**, 2099, 2655, 6394: XIII(?) *Tef.* **munduz** is associated with 'liar' and seems to mean 'malicious' rather than 'stupid' 226: **Kom.** XIV 'simple-minded' **munduz** *CCG*; *Gr.*

Dis. V. MND-

SD **maŋıt- (b-)** Caus. f. of **maŋ-**; n.o.a.b.? **Xak.** XI *KB* (a dying man) **yetilse öḍi kör maŋıtmaz butuğ** 'when his time comes, cannot make his legs walk' 1211.

SD **meŋde:- (b-)** Hap. leg. but see **meŋdet-, meŋlet-**; Den. V. fr. **1 meŋ (beŋ)**; originally 'to pick up grain' and the like. **Xak.** XI **ol anıŋ saçın meŋde:di:** 'he plucked out (*natafa*) his hair' *Kaş. III* 401 **(meŋde:r, meŋde:me:k**; verse, see **kır-)**.

SD **meŋdet- (b-)** Hap. leg.; Caus. f. of **meŋde:-**. The text in the MS. is corrupt, the spellings being *miŋeddetti:*, *miŋde:r*, *miŋde:me:k*. **Xak.** XI **ol anıŋ saçın meŋdetti:** *antafa ṣa'rahu* 'he had his hair plucked out' *Kaş. II* 358 **(meŋdetü:r, meŋdetme:k)**.

SD **1 mandur- (b-)** Hap. leg.; Caus. f. of **1 man-**. **Xak.** XI **ol maŋa: kılıç mandurdı:** 'he urged me to gird myself (*'alā'l-tanaṭṭuq*) with a sword' *Kaş. II* 197 (followed by **2 mandur-**).

S **2 mandur-** See **1 bandur-**.

S **mindür-/mündür-** See **bintür-**.

SD **muntur- (b-)** Hap. leg.(?); Caus. f. of **mun- (bun-)**. Uyğ. VIII ff. Man.-A **yekler erüş kişig munturur** '(various) demons make many men mad' *Man. III* 29, 9 (ii).

SD **meŋdeş- (b-)** Hap. leg.; Recip. f. of **meŋde:-**. **Xak.** XI **ikki: ura:ğut meŋdeşdi:** 'the two women plucked at one another (*tanātafat*) and each of them took hold of the other one's hair' *Kaş. III* 399 **(meŋdeşü:r, meŋdeşme:k)**.

Tris. MND

PUF **mındatu:** Hap. leg.; this word which is indexed under *fa'lalū*, **mandırı:**, also Hap. leg., indexed under *fu'lalī*, and **mundaru:**, also Hap. leg., indexed under *fa'lalāl* and included in a sub-para. with **sanduwa:ç**, and so prob. mis-spelt, all seem cognate both in form and meaning. They are obviously l.-w.s and have an Indian look; perhaps connected w. Sanskrit *maṇḍita* 'ornamented, adorned', but some other origin is possible; *al-qazzīna* is not an ordinary Ar. word; it is der. fr. *qazz*, a Pe. l.-w. in Ar. meaning 'silk', and may mean 'a silken garment' or the like. **Xak.** XI **mındatu:** *al-qazzīna Kaş. I* 491: **Çiğil** XI (VU) **mandırı:** 'the word for the gathering which assembles in the presence of the bridegroom and bride (*al-machsu'lladī yucma'bayna'l-xatan wa'l-'arūs*) at night, when ceremonial gifts (*al-niṯār*) are presented' *I* 492: **Xak.** XI (PU) **mundaru:** *al-ḥacala mina'l-ḥarīr* 'a bridal canopy of silk' *I* 529.

SD **muŋaḍınçığ (b-)** Dev. N./A. fr. ***muŋaḍın-** Refl. f. of **muŋaḍ- (buŋaḍ-)**; etymologically it should mean 'confused, perplexed', or the like, but it seems rather to be laudatory in character and to mean 'marvellous' or the like. Pec. to Uyğ., and usually used in association w. **aḍınçığ** or **taŋlançığ**. **Uyğ.** VIII ff. Man. *M III* 39, 2–3 (ii) **(aḍınçığ)**: Bud. **muŋaḍınçığ uluğ ış küḍüg** 'a marvellous great undertaking' *Suv.* 613, 19; o.o. *TT V* 20, 9 **(aḍınçığ)**; *U IV* 28, 31–2 etc. **(taŋlançığ)**.

PUF **mandırı:** and **mundaru:** See **mındatu:**.

Tris. V. MND-

SD **muŋaḍtur- (b-)** Hap. leg.?; Caus. f. of **muŋaḍ- (buŋaḍ-)**. **Xak.** XI *KB* **muŋaḍturmağıl sen yégü keḍgüke** 'do not let yourself be worried about food or clothing' 1264.

SDF **mandarlan- (b-)** Hap. leg.; Refl. Den. V. fr. **manda:r**, but not, like it, described as Oğuz. **Xak.** XI **yığa:ç mandarlandı:** *iltawā'l-lablāb 'alā'l-ṣacar* 'the tree was wrapped in bindweed, *Dolichos lablab*' *Kaş. II* 271 **(mandarlanu:r, mandarlanma:k)**.

Dis. MNĞ

SD **maŋığ (b-)** Hap. leg.; N.Ac. fr. **maŋ-**. **Xak.** XI **maŋığ** *al-xaṭwa* 'step, gait'; hence one says **anıŋ maŋığı: kö:r** 'look at his gait' *Kaş. III* 365.

SD **munuk (b-)** Hap. leg.; Pass. Dev. N./A. fr. **mun- (bun-)**; 'mentally confused' and the like. **Xak.** XI *Kaş. I* 66 **(2 azuk)**.

S **munğak** See **muyğak**.

SD **munğul (b-)** n.o.a.b.; in *TT III*, where **-ğ-** is often represented by **-k-**, the spelling is *munkul*, in the *Suv.* MS., which is XVIII, *muŋğul*; the meaning, which can only be deduced fr. the context, might well be 'mentally confused, troubled', and the like, so it is best explained as a Dev. N./A. fr. **mun- (bun-)**. The resemblance to the tribal name *Moŋğol* is purely fortuitous. **Uyğ.** VIII ff. Man. (they were liberated from an animal existence) **umuğsuz irinç munğul kal ağuluğ** (spelt *akuluğ*) 'hopeless, miserable, men-

tally disturbed, savage, and poisonous' *TT III* 25–6; o.o. *do.* 27, 89: Bud. (tell me quickly, Minister, where my son is. My body is distressed and annoyed, as if it was being burnt with fire) **ögümin köŋülümin içğınıp muŋğul** (*muŋğul*) **bolup bilinmezmen** 'I am losing my understanding and mind, becoming mentally confused, and do not know (what has happened)' *Suv.* 624, 17–18.

SD **munğa:n** (**b-**) N./A. of Habitual Action fr. **mun-** (**bun-**); lit. 'mentally disturbed' and the like. Pec. to *Kaş.* where it is entered twice, in *I* 440 under *fa'lān*, and in *I* 476 under *fa'lāl*. In the latter case the section contains no other words ending in **-a:n** and this word comes between **mançuk** (the last word ending in *qāf*) and **bürçek** (the first ending in *kāf*); it is therefore almost certainly an error for **munğa:k** a parallel N./A. in **-ğa:k** which would have the same meaning. **Xak.** XI **munğa:n kişi** *al-ṭarṭār* 'a garrulous person, chatterbox' *Kaş. I* 440.

F **mınğuy** Hap. leg.; l.-w. fr. the Chinese phr. *mien* 'flour' (see **mén**) and *hu* 'paste' (*Giles* 4,936; *Pulleyblank*, Middle Chinese *γou*). **Xak.** XI **mınğuy** the name of the 'paste' (*'acīn*) used to stick papers together; the dough (*'acīn*) for it is mixed with water and then boiled until it becomes very viscid *Kaş. III* 241.

Dis. V. MNĞ-

SD **muŋuk-** (**b-**) Pass. Den. V. fr. **muŋ** (**buŋ**); 'to be distressed' and the like. Pec. to Xak. **Xak.** XI **er muŋuktı:** *umtuḥina'l-racul wa'ḍ-ṭurra* 'the man was distressed and subjected to pressure' *Kaş. III* 395: *KB* **muŋuksa yağı yüz ölümke urur** 'if the enemy is hard pressed he turns his face to death' 2391.

SD **mañğır-** (**b-**) Hap. leg.; Inchoative f. of **2 man-** (**2 ban-**). **Xak.** XI **ol etme:kig ya:ğka: mañğırdı:** 'he began to dip (*yaṣbağ*) the bread in oil and plunge (*yağmis*) it into it' *Kaş. II* 197 (**mañğıra:r, mañğırma:k**).

SD **muŋkar-** (**b-**) Trans. Den. V. fr. **muŋ** (**buŋ**); 'to cause distress' and the like. Pec. to Xak. **Xak.** XI **ol anı: muŋkardı:** *iḍṭarrahu wa'mtaḥana* 'he applied pressure to him and distressed him' *Kaş. III* 397 (**muŋkarur, muŋkarma:k**): *KB* **ayı muŋkarursen bu kün sen méni** 'oh! you are distressing me today' 4024.

Dis. MNG

S **mengü:/meŋgü:** See **beŋgü:**.

Dis. V. MNG-

SD **münük-** (**b-**) Hap. leg.; Intrans. Den. V. fr. **1 mün** (**1 bü:n**); 'to be faulty, defective', and the like. **Uyğ.** VIII ff. Civ. the 28th hexagram *kuo* 'to commit a fault' (*Giles* 6,622) is translated **uluğ münükmek** *TT I* 224.

Dis. MNL

SD **muŋluğ** (**b-**) P.N./A. fr. **muŋ** (**buŋ**); 'sorrowful, melancholy, distressed', etc. S.i.a.m.l.g. except SW with various phonetic changes. **Türkü** VIII ff. (of an omen) **muŋlu:ğ ol añığ yavlak ol** 'it is distressing and very bad' *IrkB* 22: **Uyğ.** VIII ff. Man.-A *M III* 30, 3 (ii) (**éndür-**): **Xak.** XI **muŋluğ er** 'a melancholy (*al-mumtaḥin*) man' *Kaş. III* 382: *KB* **muŋluğ** is common as a stock epithet for 'suffering' mankind, e.g. **kamuğ barça muŋluğ törütülmişi** 'all His created beings suffer' 5; o.o. 24, 28, 1056 (**1 uli:-**), 1673 (**çırğuy**), 4403: (XIV *Muh. ma'yūb* 'vicious, defective' **mu:nlu:ğ** *Mel.* 52, 7; *Rif.* 148; prob. an error for **mü:nlü:g**): **Çağ.** XV ff. **muŋluğ** *mu'lim wa muta'allim* 'distressing, distressed'; both meanings occur (*har dū āmada*) *San.* 320v. 25 (quotns. for each meaning): **Xwar.** XIII **muŋlu** (one MS. **buŋla**) 'distressed' *'Ali* 49: XIV **muŋlı/muŋlığ/muŋluğ** ditto *Qutb* 112; **muŋluğ** *Nahc.* 286, 6: **Kıp.** XIV **muŋlu:** (**-ŋ-** marked) *al-muḥtāc wa ma'nāhu ḍū'l-ḥāca* 'distressed, in need' *Id.* 89.

Dis. V. MNL-

SD **manıl-** (**b-**) Hap. leg.; Pass. f. of **2 man-** (**2 ban-**). **Xak.** XI **etme:k sirke:ke: manıldı:** 'the bread was dipped (*ṣubiğa*) in vinegar' (etc.) *Kaş. II* 138 (**manılur, manılma:k**).

SD **münel-** (**b-**) Hap. leg.; Pass. f. of **müne:-**. **Xak.** XI **to:n müneldi:** 'the sides of the garment and the superfluous (material in the) hole for the neck (*qawāratuhu'l-zā'ida*) were trimmed' (*quṭi'a*) *Kaş. II* 138 (**münelür, münelme:k**).

S **münül-** See **binil-**.

SD **maŋla:-** (**b-**) Den. V. fr. **maŋ**; 'to step, stride'. Survives with this meaning as **maŋda-** in SE Tar. *R II* 2010 and for 'to gallop' in several NE languages as **maŋta-** ditto; Khak. **maŋna-**. **Uyğ.** VIII ff. Bud. **kşatrik begler maŋın maŋlap** 'striding with the gait of the *kṣatriya* chiefs' *U IV* 8, 16 (and *I* 41, 1; both mistranscribed and mistranslated); a.o. *Tiş.* 45b. 4 (**maŋ**).

SD **meŋle:-** (**b-**) Hap. leg. but see **meŋlet-**, **meŋlen-**; cf. **meŋde:-**; Den. V. fr. **1 meŋ**, q.v., for a similar phr.; 'to look for, or pick up, grain'. **Türkü** VIII ff. *IrkB* 49 (**eŋle:-**).

SD **münle:-** (**b-**) Hap. leg.; Den. V. fr. **2 mün** (**2 bün**). **Xak.** XI **er münle:dı:** 'the man sipped the soup' (*ḥassā . . . al-maraqa*) *Kaş. III* 301 (**münle:r, münle:me:k**).

SD **meŋlet-** (**b-**) Hap. leg.; Caus. f. of **meŋle:-**. **Xak.** XI **ol ka:zığ meŋletti:** *al-qaṭa'l-baṭṭa'l-ḥabb* 'he gave the goose (*Kaş.*, as usual, 'duck') grain (etc.) to pick up' *Kaş. II* 359 (**meŋletü:r, meŋletme:k**).

SD **meŋlen-** (**b-**) Hap. leg.; Refl. f. of **meŋle:-**; 'to pick up grain for oneself'. The **simürğük** is described as 'a bird like a nightingale' in the language of Balāsāğūn, but the quotn. seems to be ordinary Xak. **Xak.** XI *Kaş. II* 290 (**simürğük**); n.m.e.

Tris. MNL

SD **meŋi:lig (b-)** P.N./A. fr. **2 meŋi: (beŋi:)**; 'joyful, happy', and the like. N.o.a.b. **Türkü** VIII ff. **meŋi:li:g beg er erməs** 'he was a happy *beg*' *IrkB* 5; a.o. *do.* 62: **Uyğ.** VIII ff. Man.-A *M III* 11, 3 (ii) **(barımlık)**: Bud. **alku meŋilig boldılar** 'they all became joyful' *PP* 72, 3–4; **énçgülüg meŋülüg** (*sic*) 'peaceful and happy' *TT IV* 12, 59–60; o.o. *U II* 45, 56; *Suv.* 192, 5 etc. (it has sometimes been mistranslated 'eternal' owing to confusion with **meŋgü (beŋgü:)** 'eternal'): **Xak.** XI *KB* **meŋilig boḍun kim bu yaŋlığ beği; meŋilig beg ol kolsa boḍnı yégi** 'happy are the people who have a *beg* like this; happy is the *beg* if his people seek what is good for him' 1789 (the MSS. have some v.l.s, but this was the original text); o.o. 1975, 5398, 6370.

SD **meŋi:lik (b-)** A.N. fr. **2 meŋi: (beŋi:)**; 'joyfulness, happiness'. **Uyğ.** VIII ff. Man. **tı turkaru meŋiligin** (*sic*) 'in complete and lasting happiness' *TT III* 110: Bud. *U II* 34, 6–7 **(asığlık)**; *Suv.* 354, 7 **(étigsiz)**: **(Xak.** XIII(?) *Tef.* **meŋülük** 'eternity' is a parallel A.N. fr. **meŋgü (beŋgü:)**).

Tris. V. MNL-

SD **1 meŋi:le:- (b-)** Den. V. fr. **2 meŋi:(beŋi:)**; 'to rejoice; to be happy'. N.o.a.b. It is possible that *Kaş.*'s translation of *2* **meŋi:le:-** is purely imaginary and based on a false etymology; the verse quoted certainly contains **1 meŋi:le:-**. **Türkü** VIII ff. (seated on a golden throne) **meŋi:leyü:rmen** 'I am happy' *IrkB* 1; o.o. *do.* 4, 28, 51, 56: Bud. (that man) **meŋi meŋileyür** 'is happy' *TT VI* 198.

SD **2 meŋi:le:- (b-)** Den. V. fr. **1 meŋi:(béñi:)**; n.o.a.b. **Xak.** XI **er meŋi:le:di:** 'the man ate the brain' (*al-dimāġ*); this is the original (meaning); then this was used in speech (*fi'l-kalām*) in the same contexts as the Ar. phr. *ṭūbā lak* ('you have been invited'), that is that a man must slaughter a sheep to get the brain which is the best part of the animal; and whoever is honoured (*ukrima*) by the slaughter of a sheep for the sake of the brain and has it placed before him is greatly complimented (*muḥtaram*); then this word is used for anyone who receives special food, it is addressed to him; (in a verse) **eren ta:pup** (?so read) **meŋi:le:di:** (MS. *müŋi:le:di:*) *yan'amu'l-ricāl mina'l-amwāli'llatī nahabūhā* 'the men rejoice at the spoils which they have captured' *Kaş. III* 405 (no Aor. or Infin.).

Dis. MNM

SD **maŋım (b-)** N.S.A. fr. **maŋ-**; 'a single stride'. N.o.a.b. **Xak.** XI *KB* (a man is born and mounts the horse of time) **küni bir maŋım ol tüni bir maŋım** '(each of) his days is one stride and (each of) his nights one stride' 1389.

Dis. MNR

S **mıŋa:r** See **bıŋa:r**.

Dis. V. MNR-

maŋra:-/müŋre:- Introductory note. *Both these V.s, which seem to have an onomatopoeic origin and to represent earlier forms* ***baŋra:-/*** ***büŋre:-**, mean 'to make a noise' of some kind.* Kaş. *uses the first only of human beings and the second only of animals, and this distinction survives in most early languages, although reversed in Çağ. In modern times the first s.i.a.m.l.g. except SW with some phonetic changes, e.g. NC Kır.* **ma:ra-**, *and means only 'to bleat' or 'to low', and the second survives only(?) in NW Nog.* **müŋre-** *'to bellow'.*

S **maŋra:- (b-)** 'to shout'. **Türkü** VIII ff. Man. *M I* 6, 10 **(ün)**: **Uyğ.** VIII ff. Man. *M III* 9, 12–13 (i) **(ünde:-)**: Bud. **inisin okıyu maŋradı** 'he shouted calling his younger brother' *PP* 58, 3–4; **Xak.** XI **er maŋra:dı:** 'the man (etc.) shouted' (*ṣāḥa*) *Kaş. III* 402 **(maŋra:r, maŋra:ma:k)**: **Çağ.** XV ff. **maŋra:-** (spelt) of a cow, sheep, and the like 'to low, bleat' (*nāla kardan*); and of a man (*insān*) they say **muŋra-** (*sic*) *San.* 319r. 8; **(Xwar.** XIV **maŋla-** '(of a cock) to crow' *Qutb* 110): **Kom.** XIV 'to bleat' **maŋra-** *CCG*; *Gr.* 163 (quotn.): **(Kıp.** XIV *aḍana* 'to call to prayer' **banla-/baŋla-** *Bul.* 32v.: XV *aḍana mina'l-āḍān li'l-ṣalāt* **mağla-** (*sic*, for **maŋla-**) *Kav.* 75, 7; *aḍana* **maŋla-** *Tuh.* 5b. 13; a.o.o.: **Osm.** XIV ff. **baŋla-** 'to shout, call to prayer; to crow; to thunder'; in several texts *TTS I* 74; *II* 103; *IV* 73).

S **müŋre:- (b-)** 'to bellow, low, bleat', etc. **Türkü** VIII ff. (I am a maral deer) **müŋre:-yü:rmen** 'I bellow' *IrkB* 60: **Uyğ.** VIII ff. Bud. *Suv.* 12, 21–2 **(ağrın-)**: **Xak.** XI **u:ḍ müŋre:dі:** 'the bull bellowed' (*xāra*) *Kaş. III* 403 **(müŋre:r, müŋre:me:k)**: XIV *Muh.* (among animal noises) *ṭuġā'u'l-baqar wa'l-ğanam* 'lowing, bleating' **muŋra:mak** (*?sic; -mak* is a common error for *-mek* in *Muh.*) *Mel.* 73, 11; *Rif.* 176: **Çağ.** XV ff. **muŋra-/muŋraş-/muŋray-/muŋurğa-** (all spelt) *nāla kardan insān* of a man 'to shout'; and of animals they say **maŋra-** *San.* 320r. 7 (quotns.): **Kom.** XIV 'to low' **muŋra-** *CCG*; *Gr.* 166 (quotn.).

SD **maŋrat- (b-)** Hap. leg.; Caus. f. of **maŋra:-**. **Xak.** XI **ol anı: maŋratтı:** *aṣātahu wa ṣayyahahu* 'he made him call out and shout' *Kaş. II* 358 **(maŋratu:r, maŋratma:k)**.

SD **müŋret- (b-)** Hap. leg.; Caus. f. of **müŋre:-**. **Xak.** XI **ol u:ḍnı: müŋretti:** 'he made the bull bellow' (*axāra'l-ṯawr*); and one says **o:t eşiçni: müŋretti:** 'the fire made the pot boil violently and noisily' (*ağlat . . . bi-fawarān wa ṣawt*); and one says **ol erni: uru:p müŋretti:** 'he beat the man till he made him howl and bellow like an ox' (*a'wāhu wa axārahu xuwāri'l-baqar*) *Kaş. II* 358 **(müŋretü:r, müŋretme:k)**.

SD **maŋraş- (b-)** Co-op. f. of **maŋra:-**; s.i.s.m.l. following the modern meanings of

maŋra:-. Xak. XI (the cloud rose noisily) **aktı: akın müŋreşü:** 'the stream flowed with a babbling sound' (Hend., *bi-ranin wa xarīr*); (the people were astonished by it) **kökrer takı maŋraşu:r** *Kaş.* translates *wa hiya tar'ad wa taṣīḥ wa tabriq* 'and it (the cloud) thunders and crashes and flashes with lightning', but it seems likelier to mean 'it (the cloud) thunders, and they (the people) all shout (in alarm)' *Kaş. III* 398, 25–7; n.m.e.

SD **müŋreş- (b-)** Co-op. f. of **müŋre:-**; n.o.a.b. **Xak.** XI (in the spring) **sığır buka: müŋreşü:r** 'the bulls and cattle bellow joyfully' (*xāra . . . faraḥa(n)*) *Kaş. II* 79, 21; a.o. *III* 398, 25–7; n.m.e.: **Çağ.** XV ff. *San.* 320r. 7 (**müŋre:-**).

Dis. MNS

F or S **mansız** or **mensiz** See **bensiz.**

SD **mü:nsiz (b-)** Hap. leg.; Priv. N./A. fr. **mü:n (1 bü:n);** 'without defects, soundhearted'. **Xak.** XI *Kaş. III* 140 (**1 bü:n**).

Dis. MNŞ

?S **müŋuş** 'a corner'; first appears in the medieval period and survives in NE/NC Bar., Tob. **müyüş** *R IV* 2221: SC Uzb. **muyiş;** it seems to be an unusual Sec. f. of **büñüz,** q.v. **(Xak.)** XIV *Rbğ.* **bir müŋüşde** 'in a corner' (in hell) *R IV* 2220 (quotn.): **Çağ.** XV ff. **müŋüş** *gūşa-i xāna wa sarā* 'the corner of a house or mansion' *San.* 321r. 4 (quotn.): **Xwar.** XIV **müŋüş** 'corner, secluded nook' *Qutb* 113; *Nahc.* 268, 13; 321, 4: **Kom.** XIV 'corner' **müŋüş** *CCG*; *Gr.*

Dis. V. MNŞ-

PUSD **miŋeş- (b-)** 'to ride behind someone else on the same horse'; the word, which carries a *ḍamma* as well as a *kasra* on the *mīm*, appears in *Kaş.* under the heading *wa naw' minhu* 'and another sort of it' in a section containing V.s with four consonants, the second being **-ŋ-**, after **meŋdeş-** and before **küŋren- (kéŋren-),** which perhaps implies a spelling **miŋgeş-** or even **mingeş-.** It survives with the same meaning in SE Tar. **miŋgeş-** *R IV* 2150; Türki **mingeş-** *BŞ* 707: NC Kzx. **mingeş-**: SC Sart **miŋiş-** *R IV* 2150; Uzb. **mingaş-**: NW Kk. **mingeş-,** and in SW Osm. **bingiş-** (of teeth) 'to overlap' *Sami* 335. Morphologically it seems to be the Co-op. f. of a Den. V. fr. ***binig,** a N.Ac. fr. **bin-. Xak.** XI **ol menin birle: miŋeşdi:** *irtadafa ma'ī'l-faras wa naḥwahu* 'he rode behind me on a horse or the like' *Kaş. III* 399 (**miŋeşü:r, miŋeşme:k**).

Dis. MNZ

S **meŋiz** See **beŋiz.**

S **müŋüz** See ***büñüz.**

SD **meŋzeg (b-)** Dev. N. fr. **meŋze:- (beŋze:-);** 'likeness, resemblance; something resembling'. N.o.a.b. **Xak.** XI *KB* **anıŋ oxşağı yok azu meŋzegi** 'there is nothing like or resembling Him' 16; a.o. 17 (**1 bo:ḏ**): XIII(?) *Tef.* **meŋzeg** 'example; (physical) shape' 222: XIV *Muh. al-miṯl* 'similarity, resemblance' **meŋzeg** *Mel.* 85, 3; *Rif.* 191.

Dis. V. MNZ-

S **meŋze:-** See **beŋze:-.**

S **meŋzet-** See **beŋzet-.**

Tris. MNZ

SD **müŋüzge:k (b-)** Hap. leg.; Den. N. fr. **müŋüz (*büñüz)** in the sense of 'something horny'. **Xak.** XI **müŋüzge:k** 'hard skin on the hand (*macalu'l-yad wahwa'l-ğilaz*) which results from manual labour' *Kaş. III* 388.

SD **meŋizlig (b-)** P.N./A. fr. **meŋiz (beŋiz);** 'beautiful' and the like. N.o.a.b. **Uyğ.** VIII ff. Bud. *U III* 57, 6 (i) **(osuğluğ):** Civ. *TT VII* 26, 17–18 **(körklüğ).**

SD **meŋizsiz (b-)** Hap. leg.?; Priv. N./A. fr. **meŋiz (beŋiz);** 'unbeautiful'. **Uyğ.** VIII ff. Man. *M III* 37, 16 (i) **(öŋsüz).**

Tris. V. MNZ-

SD **meŋizlen- (b-)** Hap. leg.; Refl. Den. V. fr. **meŋiz (beŋiz). Xak.** XI **kişi: meŋizlendi:** *ḥasuna wachu'l-insān* 'the man's face was beautiful' *Kaş. III* 407 **(meŋizlenü:r, meŋizlenme:k).**

SD **müŋüzlen- (b-)** Hap. leg.; Refl. Den. V. fr. **müŋüz (*büñüz). Xak.** XI **kuzı: müŋüzlendi:** *ṭala'a qarnu'l-ḥamal* 'the lamb (etc.) grew horns' *Kaş. III* 408 **(müŋüzlenü:r, müŋüzlenme:k).**

Mon. MR

F **mır** 'honey'; l.-w. fr. Chinese *mi* (*Giles* 7,834; *Pulleyblank*, Middle Chinese *mjit*, in some 1st millennium NW dialects *mir*); the Chinese word is itself a l.-w. fr. Tokharian B *mit*, which seems to exclude the possibility that **ba:l,** q.v., was taken fr. Tokharian. Pec. to Uyğ. VIII ff. Bud. **mır** in a list of drugs, etc. *Suv.* 596, 1: Civ. **mır** is included in several prescriptions in *H I* 114, 128; *Dat.* **mırka** *do.* 143.

Mon. MRC

F **mırç/murç** 'pepper'; ultimately der. fr. Sanskrit *marica/maricа*, same meaning, prob. through some Iranian(?) intermediary. The alternative medieval form **burç** shows the same sound-change **m** > **b** that seems to have occurred in **ba:l,** q.v. S.i.a.m.l.g. with some phonetic changes and initial **m-** in NE, SE, NC Kır., and SC and initial **b-** in NC Kzx., NW, and SW (Tkm. only). Cf. **bitmül.** **Uyğ.** VIII ff. Civ. **kara murç** 'black pepper' *H I* 134; **murç** *do.* 7, 49; *TT VII* 22, 3: XIV *Chin.–Uyğ. Dict. hu chiao* 'black (lit. foreign) pepper' (*Giles* 4,930 1,350) **murç** *R IV* 2195;

Ligeti 183: **Xak.** XI **murç** *al-fulful* 'pepper' *Kaş. I* 343; a.o. *II* 186 (**soktur-**): **Çağ.** XV ff. **burc** *fulful*; **burç** ditto, also **ısti ot** and in *Rūmi* **büber** *San.* 132v. 13: **Kom.** XIV 'pepper' **burç** *CCI*; *Gr.*: **Kıp.** XIII (among cooking materials) *al-fulful* (MS., in error, *al-quft*) **burç** *Hou.* 17, 18: XIV **burç** (-*c*) *al-fulful Id.* 29; *Bul.* 7, 1: **Osm.** XIV to XVI **burç** 'pepper' in several texts *TTS I* 126; *II* 178; *IV* 134.

Dis. MRD

F **merdeĸ** Hap. leg.; presumably l.-w. fr. Pe. *mardak* 'a little man', Dim. f. of *mard*. **Xak.** XI **merdek** 'the young of a bear' (*waladu'l-dubb*); it is called **aḍıġ merdeki:** 'bear-cub' (*al-daysam*); and some Turks call 'the sucking pig' (*al-xinawṣ*) **toŋuz merdeki:** *Kaş. I* 480.

Dis. MRM

F **marım** Hap. leg.?; l.-w. fr. Sanskrit *marmā* 'a joint, or other external part of the body'. This is not the word in Uyğ. IX *Suci* 7 and 9 **marıma:, marımınça:** which is the Syriac l.-w. *mār* 'teacher' with the 1st Pers. Poss. Suff., 'to my teacher, like my teacher'. **Uyğ.** VIII ff. Bud. *TT III*, p. 26, note 5, 11 (**yüze:gü:**).

Dis. MRZ

F **mara:z** Hap. leg.; in the meaning 'paid labourer' it is a l.-w. fr. Sogdian *maraz*, see Benveniste in *Journal asiatique*, vol. 236, pt. 2, 1948, p. 184; **xiyār** in the longer phr. is a synonymous Sogdian l.-w. **Xak.** XI **mara:z** *al-'iẓlim* 'indigo': **mara:z** 'a paid labourer' (*al-'acīr*); one says **xıya:r mara:z** *Kaş. I* 411.

Mon. MŞ

VUF **mü:ş** one of several words for 'cat', see **çetük**, and no doubt a l.-w., but not Pe., where *mūş* means 'mouse, rat'. As such Hap. leg., but some of the modern words listed as cognate to **maçı:** may be more cognate to this word. **Çigil** XI **mü:ş** *al-hirra* 'female cat'; in Oğuz **çetük** *Kaş. III* 127; o.o. *I* 391 (**küvük**) and, with **Xak.** words and provs., in *I* 438, 14; *II* 14, 18; 105, 24; *III* 165 (**küvük**); 267, 19.

Dis. MŞC

VUF **maşıç** Hap. leg.; no doubt a l.-w. **Xak.** XI *al-'inabu'l-ğirbīb* 'high quality black grapes' are called **maşıç üzüm** *Kaş. I* 360.

Dis. MŞĞ

VUF **mışkıç** Hap. leg.; l.-w. fr. Sogdian *mwškyšč* 'wild cat'; cf. **manu:**. **Uyğ.** VIII ff. Civ. *H I* 57–8 (**ergüz-**).

Dis. MYA

S **méyi** See ***béñi:**.

Dis. MYB

PU **muya:w-** Hap. leg.; 'to mew'; an obvious onomatopoeic. The pronunciation is quite uncertain; the only form is apparently a Ger. in **-u:** spelt **muya:wu** or **muya'u:**, but as neither can be der. fr. any ordinarily shaped Turkish V. the word may be a mere onomatopoeic. **Xak.** XI **mü:ş oğlı: muya:wu tuğdı:** 'a kitten is born mewing' (*Kaş. waladu'l-hirra ya'mū umā' ummihi* 'the kitten mews like its mother') *Kaş. II* 14, 18; n.m.e.

Dis. MYĞ

S **mayak** See ***bañak**.

VUS **muyğa:** (**b-**) Hap. leg.; a pejorative Adj. perhaps meaning 'headstrong' or the like. Morphologically it might be a Dev. N./A. fr. ***muy-** (***buñ-**) parallel to **muyğak**, if that can be taken as a Dev. N./A. fr. the same V. **Uyğ.** VIII ff. Bud. *TT VI* 254–5 (**ıy-**).

S?D **muyğak** (**buñğak**) 'the female maral deer'. It is twice spelt *munğak* in the Vienna MS. of *KB*, and although this may be merely an error of a kind common in that MS. it may be a reminiscence of the original form of the word, which is morphologically a Dev. N./A. (connoting habitual action), cf. **muyğa:**. Survives in NE Tel. **muyğak** *R IV* 2170; Khak. **muyğax**; other languages use the Mong. l.-w. *maral*. **Uyğ.** VIII ff. Man. *M I* 35, 5 (**éḍer-**): Bud. **muyğak** *USp.* 102c. 5; **muyğakkıya** Dim. f. *do.* 3: **Xak.** XI **muyğak** (MS. *mayğak*) *al-aḥnaf mina'l-nās wa'l-acrad min ḍawāti'l--ḥawāfir* 'a man with bow legs and a short--haired hoofed animal' *Kaş. III* 175 (no doubt the same word, with a suggestion of its character as a Dev. N./A.): *KB* **sığun muyğak** 'the male and female maral deer' 79 (**ağna:-**), 5374.

Tris. V. MYĞ-

SD **mayaka:-** (**bañaka:-**) Hap. leg.; Den. V. fr. **mayak** (***bañak**); 'to defecate'. **Uyğ.** VIII ff. Civ. *TT VII* 42, 5 (**art**).

Dis. MYL

SD **mayıl** (**bañıl**) Hap. leg.; 'over-ripe'; apparently Intrans. Dev. N./A. fr. **may-** (***bañ-**); cf. **mayıl-**. **Xak.** XI **mayıl** (*yā'* unvocalized) **yémiş** 'the word for any fruit when it has become soft (*lāna*) after it has ripened (*naḍica*) and passed its prime' (*cāwaza ḥaddahu*), for example a peach or soft large melon *Kaş. III* 168.

Dis. V. MYL-

SD **mayıl-** (**bañıl-**) Pass. f. of **may-** (***bañ-**); 'to be over-ripe', cf. **mayıl, mayış-**. There are traces of **may-** and its der. f.s in several modern languages; NE Kaç., Kız., Koib., Sag. **mayık-/mayıl-** 'to be exhausted, weak' *R IV* 2014; Khak. **mayıx-**: NC Kır. **mayı-** 'to be damaged' *do.*; **maytar-** 'to bend' (Trans.); **mayrı-/mayış-** 'to bend (Intrans.), to be bent'; Kzx. **may-** 'to be exhausted, weak' *R IV* 1986; **mayır-** 'to bend' (Trans.); **mayıs-** 'to bend' (Intrans.): NW Krım **mayış-** 'to be bent, to collapse' *R IV* 2015.

The same general connotation runs through the whole group. **Xak.** XI **ka:ğu:n mayıldı:** 'the fresh water-melon went bad (*infasaxa*), that is when it is kept overnight and becomes over-ripe', also used of any fruit *Kaş. III* 190 (**mayılu:r, mayılma:k**).

Dis. MYM

VUSD **moyum (b-)** Hap. leg.; N.S.A. fr. ***moy- (*boñ-)**; 'confused' and the like, cf. **moymal-, boymaş-**. **Uyğ.** VIII ff. Bud. Chinese *hun* 'confused' (*Giles* 5,239) is translated **moyum aḍırtsız** *Hüen-ts., Briefe*, p. 34, note 1929.

Dis. V. MYM-

VUSD **moymal- (b-)** Hap. leg.; Pass. Den. V. fr. **moyum**; cf. **boymaş-**. **Uyğ.** VIII ff. Bud. **üjlkde moymalmışlarka aça yaḍa sözleyür erdl** 'he spoke and expounded (Hend., the true doctrine) to those confused by the letter (of the scriptures)' *Hüen-ts.* 1929–30.

Dis. MYN

S **muya:n** See **buyan.**

Tris. MYN

SDF **muyançılık (b-)** Hap. leg.; A.N. fr. a N.Ag. fr. **muya:n (buyan)**. **Xak.** XI **muyançılık** *al-tawassuṭ wa'l-ṣulḥ bayna'l--raculayn* 'mediation and reconciliation between two people'; one says **sen muyançılık kıl** 'mediate between us'; its origin is **muya:n** *al-ṯawāb* 'recompense for good deeds' *Kaş. III* 179.

SDF **muyanlık (b-)** Hap. leg.; A.N. (Conc. N.) fr. **muya:n (buyan)**; 'a charitable institution'. **Xak.** XI *KB* 489 (**buŋaḍ-**).

Dis. MYŞ-

SD **mayış- (bañış-)**; Co-op. f. of **may- (bañ-)**; 'to collapse' and the like. S.i.s.m.l., see **mayıl-**. **Xak.** XI **er yé:rke: mayışdı:** 'the man stuck (*laziqa*) to the ground', because of obstinacy or laziness (*min ḥirānihi wa kasalihi*), that is when he is ordered to do something and refuses to accept the order (**mayışu:r, mayışma:k**; the *yā'* carrying both *kasra* and *ḍamma*): **yamaşdı:**, metathesized form of **mayışdı: (yama:şu:r, yamaşma:k**; so vocalized owing to confusion with **1 yamaş-**?) *Kaş. III* 189.

Mon. MZ

S **moz** See **bo:z.**

S **muz** See **bu**

N

The only basic Turkish words beginning with **n-** are **ne:** and **ne:ŋ**, and even **ne:ŋ** may be ultimately der. fr. **ne:**. The other words listed below are either der. f.s, Sec. f.s, or l.-w.s. Several other l.-w.s occur in Uyğ., some frequently, but are not listed below since they never occur except in Man. or Bud. religious works and so never really became part of the language. These include Sanskrit l.-w.s like **namo** 'homage' and **nirvan** '*nirvāṇa*', and Iranian (mostly Sogdian) l.-w.s like **niğoşak** 'Hearer' (a Man. technical term), **noş** 'elixir', and **nizvanı** 'emotion, passion'. In the latest Uyğ. texts and in later languages there are also a few Mong. l.-w.s like **nökör** 'personal servant, friend' and in the Islamic period many Ar. and Pe. l.-w.s; the only one likely to cause confusion is Pe **nā** 'not', which occurs as early as *KB* 17, 18, etc., usually with a Neg. V.

Mon. NA

ne: originally an Interrog. Pron. 'what?' used in speaking of inanimate objects in the same way that **kim** is used of animate beings, and like that word also used as a Pron. Adj. and later, under the influence of Indo-European grammar, as a Relative and occasionally in an exclamatory sense. In all these meanings it is sometimes also used of animate beings. As well as the derivatives below some oblique cases are almost used as Advs. The word and its der. f.s are discussed at length in *v. G. ATG*, see Index, p. 212. C.i.a.p.a.l. **Türkü** VIII **ne: xağanka: işig küçig bérü:rmen** 'to which *xağan* shall I offer my services?' *I E* 9, *II E* 9; (*we are an army of two or three thousand*) **kelteçimiz bar mu: ne:** 'would it be (a good thing) for us to come?' *T* 14; **ben saŋa: ne: ayayı:n** 'what shall I say to you?' *T* 32; **neke: tezer biz . . . neke: korku:r biz . . . ne basınalım tegelim** 'Why are we running away? . . . Why are we afraid? . . . Why should we be downcast? Let us attack.' *T* 38–9; a.o. *T* 57: VIII ff. **añı:g kılınçlı:g şımnu: ne: yavlak çulvu: sakı:ntı:** 'what evil blasphemy did that wicked demon think of?' *Toyok III* v. 2–7 (*ETY II* 178): Man. **ne bar ermiş tépen biltimiz** 'we knew what existed' (before there was a heaven and earth) *Chuas.* 163; (if our prayers have not reached God) **ne yérde tıdınt tutunt erser** 'but have been obstructed or detained somewhere' *do.* 217–18; (we knew) **teŋrili yekli nede ötrü süŋüşmiş** 'why heaven and the demon fought' 164–5; o.o. *do.* 169, 172, etc.; **ne üçün téser** 'if one says "why?"' *M III* 6, 7 (i): **Uyğ.** VIII ff. Man.-A **ne üçün téser** *M I* 23, 29; **ne er sen** 'what man are you?' *do.* 33, 19: Bud. **ne üçün** 'why?' *PP* 4, 5 etc.; **neke** 'why?' *do.* 5, 2 etc.; **tususı ne bar** 'what advantage has it?' *PP* 21, 1; Sanskrit *yāvacca* 'and as much as' **ne: yaŋlığ yeme:** *TT VIII A*.2; **ne: yörüg** 'what interpretation?' *do. H*.6; **ne ayıtmış kergek** 'what ought one to ask?' *TT X* 16; o.o. *do.* 55, 197, etc.: **ne yeme** followed by Conditional 'whatever' (may . . .) *TT IV* 10, 8 etc.; **ne erser asığka tusuka kirmedi** 'did not enter into any kind of advantage (Hend.)' *Suv.* 612, 2–3: Civ. **ne busuş ol** 'what grief is there?' *TT I* 187; **ne aḍa bolğay** 'what danger will come?' *do. VII* 30, 2—**ne kim iş kılsa** 'whatever he does' *do.* 28, 37 (in these texts **negü:** is much commoner than **ne:**): **Xak.** XI **ne:** a Particle (*harf*) meaning *mā ḍā* 'what?'; hence one says **ne: té:rsen** 'what do you say?': **ne:** a Particle expressing surprise (*al-ta'accub*), hence one says **ne: me: eḍgü: kişi: ol** 'what a good man (etc.) he is!' or **ne: me: yavuz ne:ŋ ol bu:** 'what a bad thing this is!' *Kaş. III* 214; and about 20 o.o. as either an Interrog. Pron. or Adj., e.g. **ne: uğurda: keldi:ŋ** 'at what time did you come?' *I* 53, 14: *KB* **ne** 'what?' is common in conversation, e.g. **tileki ne ermiş** 'what was his wish?' 503; o.o. 507, etc.—**ne erse** 'anyone' or 'anything', declined as a N., is common, e.g. **ne ersedin ermez seniŋ birlikiŋ ne erselerig sen törüttüŋ seniŋ** 'Thou has no oneness with anyone; any that Thou hast created are Thine' 13: XIII(?) *At.* **ne** 'what?' as a Pron. or Adj. is common, e.g. **tavar asğı ne ol** 'what is the advantage of wealth?' 287; **ne neŋ bar** 'what thing is there?' (as good as knowledge) 100—**biligsiz ne aysa** 'whatever the ignorant man says' 119—**ne kim kelse erke** 'whatever comes to a man' 145; *Tef.* **ne** 'what?'; **ne kim (. . . erse)** 'whatever'; **nerse** 'some, something' 227–8: XIV *Muh. ayş* 'what?' **ne:** *Mel.* 5, 7; *Rif.* 75; (Interrog.) *mā* 'what?' **né:** (*sic*) 16, 15; 94 (followed by examples); **ne:** has an Interrog. meaning and corresponds to *ayy şay* 'what?', e.g. 'what are you doing?' **ne: kılu:rsen**; 'what do you want?' **ne: ti:le:rsen** 17, 19; 96: **Çağ.** XV ff. the entries in *Vel.* are confused; **né** is translated by *ne*, and oblique cases, etc., of **né** by corresponding oblique cases of *ne*, e.g. **nége** *neye* that is *ne için* 'why?', also *ne nesneye* 'to what thing?', but the *Acc.* Suff. **-nı/ni** is also entered as a separate word and so translated *fulān* 'so-and-so', and the *Gen.* Suff. **-nıŋ/niŋ** translated *fulanıŋ* 391 ff.; **né** is a word which when placed at the beginning of a sentence means *çih* 'what?', the Pe. Interrog. Pron. (and at the end of a word **-nı/-ni** is the *Acc.* Suff.) *San.* 322r. 3 (various der. f.s and phr. like **né üçün** 'why?' follow): **Xwar.** XIV **né** 'what?', **nerse** 'thing' *Quth* 113; *MN* 250, etc.: **Kom.** XIV **ne** (also **nege, neden**) occurs as an Interrog., Indefinite, and

Relative Pron./Pron. Adj. *CCI*, *CCG*; *Gr.* 168–9 (quotns.): **Kıp.** XIII *ayş* **ne:** *Hou.* 56, 15 ff.: XIV **ne:** *ayy şay' Id.* 89; *ayş* **ne:**; *'alā ayş* **neçün** (*-c-*) *Bul.* 15, 6; *fi'l li-ta'accub* **ne:**; *li-acal ayş* **ne:nüŋ wüçün** (*sic*) *do.* 16, 2–3: XV **ne:** (*bi-imāla*, i.e. *ne:* not *na:*) *ayş*; also **né:** *Kav.* 16, 8 (various der. f.s and phr. follow): **Osm.** XIV ff. **ne** with various idiomatic meanings and in phr.; c.i.a.p. *TTS I* 525 ff.; *II* 702 ff.; *III* 517 ff.; *IV* 584 ff.

D **nü:** Hap. leg.; no doubt, as *Kaş.* says, a crasis of **ne:gü:**. **Xak.** XI **nü:** a Particle (*harf*) used instead of **ne:** and meaning *mā ḍā*; hence one says **nü: té:rsen** 'what do you say?'; originally **ne:gü:** but abbreviated *Kaş. III* 215.

Tris. NBŞ

F **névaşigi** 'a good spirit'; ultimately der. f. Middle Pe. *nēw wāxşīg*, prob. through the Tokharian A form *naivāsik* (see *TT X*, p. 57). The word is discussed in Sir Harold Bailey, *Indoiranica*, BSOAS XVIII, 1957. N.o.a.b. **Uyğ.** VIII ff. Bud. **nayvaşigi teŋrilerke** 'to the good spirits and gods' *U II* 80, 64 (and see note, p. 83); a.o. *TT X* 271: XIV *Chin.–Uyğ. Dict. shên* 'supernatural being' (*Giles* 9,819) **nayvaşigi** *U II*, p. 83, note 64; *Ligeti* 184: **Xwar.** XIII(?) **yaxşı nevşigilerdin** (so read?) **körüklügrek erdi** 'he was more beautiful than the good spirits' *Oğ.* 7–8.

Dis. NCA

D **ne:çe:** *Equative* f. of **ne:**; properly an Interrog. Pron. 'how many?', but with Indefinite and Relative connotations in some contexts, see *v. G. ATG*, paras. 195 etc.; sometimes declined as a N. S.i.a.m.l.g. except NE(?); but note that 'how many?' is **neçe** in SW Az., **nice** in Osm., and that in both languages **nece** means 'in what language?' **Neşe** 'why? how?' etc. which occurs in some medieval and modern languages seems to be not a Sec. f. of this word but a crasis of **ne işe** fr. **2 i:ş**. **Türkü** VIII ff. Man. **neçe yügürür erti ança** 'the more he ran, the more' (he vomited) *M I* 7, 12–13; phr. like **béş teŋrig . . . neçe sıdımız bertdimiz erser** 'inasmuch as (or to the extent that) we have injured and hurt the five gods' *Chuas.* 51–2 are common in this text: **Uyğ.** VIII ff. Man.-A **neçe otaçı otın birle kelser** 'however many physicians come with their remedies' *M I* 15, 6–7; **neçeke tegi** 'to the extent that' (men and women fail to partake of the strength of the five gods) *do.* 16, 16: Man. **neçe . . . işler küdügler erser** 'however many . . . undertakings there may be' *TT II* 16, 41–5: Bud. **neçe . . . bar erser** 'however many . . . there may be' *TT IV* 16, 62; *VIII H.*10 (**ne:çe:**); *Suv.* 530, 2 etc.—Sanskrit (let a man strive) *tāvat yāvad arthasya niṣpati* 'so much as will achieve his purpose' **ança:ka tegi ne:çe:ke: tegi asıgnıŋ bütmeki bolsar** (*p- . . . p-*) *TT VIII E.*44; a.o. *do.* 45—**neçe teŋlig** 'like what?' (Interrog.) *U III* 73, 2; 'how!' (exclamatory) *TT X* 345—**neçede kén témin öglenip** 'after some time he completely recovered consciousness' *Suv.* 619, 18–19; **neçede ölser** 'as soon as he dies' *U III* 43, 19; a.o. *do.* 80, 3: Civ. **bu yérke neçe uruğ batsar** 'whatever quantity of seed is planted in this land' *USp.* 28, 5: **Xak.** XI **neçe:** a Particle (*harf*) meaning *kam fi'l-'adad* 'how many?'; hence one says **neçe: yarma:k bérdiŋ** 'how many *dirhams* did you give?'; *wa yakūn ayḍa(n) istifhāma(n)* 'and it is also Interrogative' (*sic*) *Kaş. III* 220; similar o.o. *I* 49 (**1 é:n**); *III* 157 (**sa:n**)—**avçı: neçe: al bilse: aḍığ ança: yo:l bili:r** 'however many tricks the hunter knows the bear knows as many ways out' *I* 63, 13; a.o. *I* 332, 12—**neçe: yitig biçe:k erse:** 'however sharp a knife is' *I* 384, 24; o.o. *I* 458, 13; *III* 38, 20 (**neçe: me:**): *KB* **neçe** 'however much, or many', usually w. Conditional, is common **23**, 114, 347, 736, etc.; **neçe me** same meaning 918, etc.; sometimes almost 'whenever', e.g. 247: XIII(?) *At.* **neçe** is common, usually w. Conditional 'however much'; 'how much?' 180; 'why?' 181; **neçe me** 'however much' 38, 174; *Tef.* **néçe** 'how many?; however much'; **néçe me** 'however much'; **néçe kim bardı erse** 'whoever (or however many?) went'; **bir néçe** 'a few' 229; (**nése** 'why?' 230): XIV *Muh. kam istifhāmīya* **neçe:** *Mel.* 17, 6; *Rif.* 95; (*li-ma* 'why?' **neşe:** 43, 7 (only)): **Çağ.** XV ff. (**nése** *nice* in the sense of 'because' (*zirā*) *Vel.* 393); **néce** (spelt) *çih qadr wa har çand* 'how much?; however much' (quotn.); **néçe** (spelt) *çand tā* 'how many times?' (quotn.) *San.* 322v. 15: **Xwar.** XIII **neçe** (**nése** 'how?') *'Ali* 17; **bir neçe** 'some' *do.* 54: XIII(?) **bir neçe** 'some' *Oğ.* 153: XIV **néçe** 'how many?; however many' *Qutb* 114; *MN* 44, etc.; **néçe me kim muhimm** 'however important' *Nahc.* 241, 2; (**neşe** 'why?' *do.* 237, 3–8; 238, 6 etc.): **Kom.** XIV 'how much?' **neçe** *CCI*; **neçe me** 'however much'; **ança . . . neçe** 'so much . . . as' *CCG*; *Gr.* 169 (quotns.): **Kıp.** XIII *kam* **neçe:** (*-c-*) *Hou.* 50, 15; 55, 8 ff.; *bi-kam* 'for how much?' **neçe:ye:** *do.* 55, 13 ff.: XIV **neçe:** ('with **-ç-**') *kam Id.* 89; (**Tkm. nése:** *li-ma do.* 90); *kam* **neçe:** (*-c-*) *Bul.* 15, 5: XV *kam* **neşe:** (*-ş-* is the usual scription for *-ç-* in *Kav.*) *Kav.* 16, 21 ff.; if you ask a question about a number you say **neçe** (*-c-*) *Tuh.* 57a. 13 ff.; *kullamā* 'whenever, whatever' **neşe ki** *do.* 89b. 9: **Osm.** XIV ff. **nice/niçe** 'how?; what?; several; often' and in several idioms including **niçe me**; c.i.a.p. *TTS I* 526 ff.; *II* 705 ff.; *III* 521; *IV* 588 ff.

Dis. NCD

F **nıjda:ğ** Hap. leg.; obviously an Iranian (?Sogdian) l.-w. Cf. **bile:gü:**. **Xak.** XI **nıjda:ğ**, 'with **-j-**', *al-mişḥaḍ* (MS. *maşḥaḍ*) 'whetstone' *Kaş. I* 465.

Dis. NCG

D **neçük** unusual der. f. of **ne:** with Suff. **-çük** (very rare; function obscure); properly 'how?', occasionally 'why?' or as a Relative or Indefinite Adv. Prob. a very old word. The

Instr. **neçükin** and an odd Den. V. form **neçükledi:**, both rare, are included here for convenience. Survives only(?) in SE Türki: SC Uzb.: NW Kar. L., T. **Türkü** VIII ff. (I am a young gazelle) **otsu:z suvsu:z kaltı: uyı:n neçü:k yorı:yı:n** 'how can I get on without grazing or water? How am I to walk?' *IrkB* 45: **Uyğ.** VIII ff. Man.-A (the god Xormuzda had a merciful heart) **şımnuğ neçükledi ölürdi** 'how did he (come to) kill the demon?' *M I* 19, 10: Chr. (go and seek him) **neçükin bulsarsizler** (so read) 'however you find him' (come back and tell me) *U I* 6, 2; a.o. *do.* 6, 5 (**ün-**): Bud. **él törü neçük tutarbiz** 'how shall we maintain the realm and customary law?' *PP* 9, 6; o.o. *do.* 54, 4; *U III* 48, 12; *U IV* 10, 76—**kaltı neçük** 'just as' *Suv.* 139, 7 and 19—**neçükin** 'how?' *PP* 12, 6; *Kuan.* 98; *Hüen-ts.* 71, etc.—**neçükledi** (*?sic*, transcribed *neçekledi*) **oğğurak tegingülük bolur** 'how must one definitely attain? *U III* 4, 8–9; **neçükledi . . . ig toğa kétmez** 'how is it that the diseases (Hend.) . . . do not disappear?' *U IV* 10, 62–3: **Yapa:ku:** XI **neçük** a Particle (*harf*) meaning *li-ma* 'why?'; hence one says **neçük bardıŋ** 'why did you go?' *Kaş. I* 392; a.o. *do.* (**nelük**); (in a **Xak.** verse) **körüp neçük kaçmadıŋ** 'why did you not fly when you saw me?' *I* 79, 20: XIII(?) *Tef.* **neçük** 'how?; how' 228: **Çağ.** XV ff. **néçük** ('with **-k**') *nice ve niçün* 'how? why?' *Vel.* 393 (quotn. containing **neçükleş-**); **néçük** *çih güna wa çih naḥw* 'how? in what way?' (quotn.); (**néçükleş-** *çih naḥw kardan* 'to do in what way?' (quotn.)) *San.* 322v. 8–13: **Xwar.** XIII **neçük** *'Ali* 17: XIV **néçük** 'how?' *Qutb* 113; *MN* 284, etc.: **Kom.** XIV 'how?; as; like', etc. **neçik** *CCI, CCG*; *Gr.* 169–71 (quotns.): **Kıp.** XIII *kayf* 'how?' **neçük** *Hou.* 55, 16 ff. (quotns.): XIV ditto *Id.* 89; *Bul.* 15, 6: XV *kayf* **neşük** *Kav.* 17, 6 ff. (quotns.); *kayf* **neçik** *Tuh.* 56b. 2; a.o.o.

Dis. NDG

C **ne:te:g** a combination of **ne:** with the Postposition **te:g**, q.v.; properly Interrogative 'like what?' but often used as a Relative Adv. 'as, just as'. Survives only(?) in SW Osm. **nete/nite** 'even'; **netekim/nitekim/niteki** 'just as, even as; for example; thus'. **Türkü** VIII ff. **kere:kü: içi: ne:teg ol** 'what is the inside of the tent frame like?' *IrkB* 18; a.o.o.: **Uyğ.** VIII ff. Man.-A **neteg** 'just as' *M I* 23, 6 (**ağız**): Bud. Sanskrit *katham* 'how?' **ne:te:g** *TT VIII A*.23; *yathā* 'as' **neteg** *do. B*.12; **ne:teg** *do. E*.45; (I am ready to do) **neteg yarlıkasar** 'as he commands' *U IV* 16, 155; **kaltı neteg . . . ançulayu** 'just as . . . so' *TT IV* 12, 37; *V* 24, 51 etc.; a.o. *U III* 57, 6 (i) (**osuğluğ**): **Xak.** XI **neteg** 'an Interrogative Particle (*harf istifhām*) meaning *kayf* 'how?'; hence one says **neteg sen** 'how are you?' *Kaş. I* 392; 10 o.o.: *KB* **munıŋ şukrı emdi neteg öteyin** 'how am I now to proffer thanks for this?' 390; **emdi köŋlüŋ neteg** 'how are you feeling now?' 523; a.o. 839: XII(?) *KBVP* **neteg kim tiledi me boldı kamuğ** 'and everything came into existence as he wished' 6; a.o. 22: XIII(?) *Tef.* **neteg** 'how?; just as, as' 228: XIV *Muh. kayf* **néte:** *Mel.* 17, 6; *Rif.* 95: **Çağ.** XV ff. **nétek** ('with **-k**') *nice nesne* (*sic*?) 'how?; how' (quotn.); **nétük** *nice* (quotn.) *Vel.* 392–3; **nétek/nétük** (spelt) *çih naḥw wa çih güna* 'in what way? how?' *San.* 322r. 26 (quotns.): **Xwar.** XIII **nete** *'Ali* 17: XIV **néteg** 'how?' *Qutb* 114; *MN* 227.

Tris. NDG

D **neteglik** A.N. fr. **ne:te:g**; survives in SW Osm. **netelik/nitelik** 'essence, essential nature'. **Xak.** XI *KB* ('Thine existence is manifest; Thou art as bright as the sun and moon) **neteglikke yetgü köŋül öğde yok** 'in the (human) understanding there is no thought which can reach (Thy) nature' 12; o.o. 16; **neteglikke kirme** 'do not try to investigate the nature (of God)' 26: XIII(?) *Tef.* **neteglik** 'nature, character' 229: **Xwar.** XIII **netelik** ditto *'Ali* 18.

Mon. NG

F **na:g** l.-w. fr. Sanskrit *nāga*, properly 'snake', but also used for various mythological beings, serpent gods and the like; as one of the animals in the twelve-year cycle it replaced the earlier word **lu:** in Xak., the only language in which it occurs, and prob. reached that language through Sogdian. **Xak.** XI **na:g** *al-timsāḥ* 'crocodile'; **na:g yıla:n** *al-ṭu'bān* 'a serpent'; **na:g yılı:** 'the name of one of the twelve years in Turkish'; the year A.H. 469, in which I wrote this book, was this year *Kaş. III* 155; a.o. (year) *I* 346, 6.

Dis. NGE

D **negü:** Den. N./A. fr. **ne:**, and for practical purposes syn. w. it. N.o.a.b. See **negülük.** **Türkü** VIII ff. (a blind colt looked for an udder on a stallion; if he is lost(?) in broad daylight) **tün ortu: kanta: negü:de: bolğay ol** 'where (Hend.) will he get to at midnight?' *IrkB* 24: **Uyğ.** VIII ff. Bud. **oğrı tép tédükünüz negü ol** 'what is it that you called a thief?' *PP* 59, 4–5; **ne negü iş işlegeli uğrasar** 'if he starts to do any work' *U II* 23, 26; **negü erser témedin** 'without saying anything' *do.* 31, 50; a.o. *do.* 5, 14 (**ötgürü:**); **negü üçün** 'why?' *U III* 35, 26; **bu etöz yeme negüke kergeklig ol** 'and what is this body needed for?' *do.* 43, 27–8; o.o. *U IV* 10, 42 etc.; (the form **negül** before a gap in *Hüen-ts.* 108 is prob. the beginning of **negülük**, but in *TT VI* 31 *v.l.* it seems to be a crasis of **negü: ol**): Civ. (if one burns a dog's tooth and) **negüke türtser** 'rubs it on any (part of the body)' *TT VII* 23, 3; **negü sakınç sakınsar** 'whatever thought he has' 28, 4; and similar o.o. w. Conditional; **negü kim, negü me** 'any, anything' are common in *USp.*: **Xak.** XI *Kaş. III* 215 (**nü:**); n.m.e.: *KB* **negü tér** 'what (someone) says' is very common 156, 165, etc.; **negü bar ajunda**

biligde küsüş 'what is there in (this) world more desirable than wisdom?' 260; **negüke** 'why?' 467, 583, etc.; (if the water is dirty) **negün yup arır** 'what can a man wash with to be clean?' 2108; o.o. 583, 663 (**yum-**), 1069 (**uḍık**), 1394 (**ek-**), 3488 (**ké:ŋeş-**): XIII(?) *At.* (hear) **biligliğ negü tép ayur** 'what the wise man says' 129; (tell me) **bu negüke kerek** 'what is this necessary for?' 314: *Tef.* **negü** 'what?'; **neg/negü** also occurs at the beginning of questions with no specific meaning 228: (**Çağ.** XV ff. **nağu** (*sic*) *ne üçün* 'why?' *Vel.* 390 (quotns.): **nağu** *çirā* 'why?' *San.* 321v. 14 (same quotns.), seems to be a corruption of this word).

Tris. NGL

D **negülük** A.N. fr. **negü:** used as an Interrogative only, usually as an Adv.; 'why?'. N.o.a.b. **Uyğ.** VIII ff. Chr. (this is a lump of stone) **negülük ol** 'why is it?' (that our animals cannot carry it) *U I* 8, 6: Bud. Sanskrit *kim* 'why?' **negülük** *TT VIII D*.8; ditto **ne:gülük** *D*.30; **negülük tuğdum men** 'why was I born?' *PP* 4, 8; o.o. *do.* 30, 1; 66, 6; 68, 8 (**barığsa:-**); **negülük ol** 'why?' (when you have come so far, give up and turn back?) *Hüen-ts.* 96; o.o. *U III* 41, 3–4 (**tirig**); *IV* 8, 27: **Xak.** XI *KB* **negülük tésesen** 'if you ask "why?"' 196, 296; **negülük** 'why' (do you put aside these good things?) **nelük** 'why' (do you not accept this advice?) 3984.

Dis. NLG

(S)D **nelük** 'why?'; exactly syn. w. **negülük** and almost certainly a crasis of it, since there is no other reasonable explanation of the **-ü-**, cf. **nü:** < **negü:**. Survives in **nelikten** 'why?' in NC Kır., Kzx.: NW Kk. **Türkü** VIII ff. *IrkB* 57 (**kanığ**): **Uyğ.** Man.-A **nelük keltiŋ bizinę** 'why have you come to us?' *M I* 33, 20: **Xak.** XI **nelük** a Particle (*ḥarf*) syn. w. **neçük** (q.v.) and used by the other Turks instead of it; it means *li-ma* 'why?' *Kaş. I* 392; five o.o., mostly **ne:lük**, but in *I* 94, 2 mis-spelt **ne: elük**: *KB* **nelük** 'why?' is fairly common 241, 369, 775, 3984 (**negülük**), 6440–1, etc.: XIII(?) *At.* **nelük** 'why?' (occurs four times); *Tef.* ditto 228: XIV *Muh. li-ma* **ne:li:k/nelük/ne:re:k/ne:k** *Mel.* 17, 17; *Rif.* 96 (with *kam* for *li-ma*): **Xwar.** XIII **nelük** 'why?' *'Ali* 17: XIV ditto *Qutb* 113; *MN* 255: **Kıp.** XIV **nelük** *li-ma* in Kıp. (i.e. as opposed to Tkm. **néşe:**) *Id.* 90; *li-ayy şay'* 'why?' **nelük** *Bul.* 15, 11: XV another Interrogative is **nelik** meaning *li-ma Tuh.* 57b. 7 (quotn.).

Mon. NM

F **no:m** the Greek word *nomos* properly 'law' was a l.-w. in Syriac and was adopted by the Manichaeans as a technical term with a rather wider meaning 'law, doctrine', etc.; from this it passed to Sogdian as *nwm* and was used in Buddhist texts to translate Sanskrit *dharma*, which has an even wider range of meanings. In Turkish it is used in both Man. and Bud. texts with a similarly wide range of meanings. It is not connected with Tokharian A *ñom* mentioned in *TT X* 58 note; this is a pure Tokharian word meaning (and cognate to the English word) 'name'. It became an early l.-w in Mong. where it came to mean 'law; scripture; religion; book', etc. NE Tel. **nom** 'law' *R III* 695; Tuv. **nom** 'book' are reborrowings fr. Mong. and not survivals. The original word is n.o.a.b. **Türkü** VIII ff. [gap] **nomı ol** *Toyok IV* r. *heading* (*ETY II* 180): Man. **nom** is fairly common in *Chuas.*; it is generally best translated 'doctrine', e.g. **arığ nom** 'the pure doctrine' as opposed to **iglıḍ nom** 'false doctrine', but in 72 **teŋri nomın sözleser** seems to mean 'when (we) recite the holy scriptures' and in 228–9 (**é:t-**) the exact meaning is obscure; **nom törü** 'doctrine and rules' *do.* 74 (**tı:ḍ-**); 128 (**tut-**); *TT II* 10, 91 (**ur-**): **Uyğ.** VIII ff. Man.-A (of a Man. dignitary) **nom uluğı** 'chief exponent of the doctrine'(?) *M I* 12, 17; **nom bitig** 'scripture' *do.* 25, 10; a.o.o.: Man. **nom ratnike** 'to the jewel (Sanskrit l.-w.) of doctrine' *TT IX* 32; (the pure) **nomın dının** 'doctrine and religion' 88; o.o. in *TT III*: Chr. *M III* 49, 9–12 (ii) (**ornaş-**): Bud. **nom** is used to translate *dharma* in the Buddhist triad *Buddha dharma saṅgha* 'Buddha, law, and community' *TT IV* 14, 63, and is common in all the meanings of *dharma* '(religious) law, doctrine', etc., e.g. **burxan nom nomlamaklığ** 'preaching the Buddhist doctrine' *TT V* 26, 86–7: Civ. **bu nom bitigke tapınıp uḍunup** 'respecting and worshipping this scripture' *TT VII* 14, 10; a.o.o. in semi-Buddhist texts: **Xak.** XI **no:m** *al-milla wa'l-şarī'a* 'religion; religious law'; hence one says **teŋri: no:mı:** 'God's religious law and faith' (*dīn*). Similarly all religions (*al-milal*) are called **no:m**. This is a word of the Chinese (*luğatu'l-Şīnīn*) *Kaş. III* 137.

Dis. NMA

C **ne:me:** a combination of **ne:** with the Enclitic **1 me:**; originally an Indefinite Pron. 'something, anything', or the like; rare in the early period, the list of early occurrences below being fairly complete. In some modern languages, esp. in NE, it has completely replaced **ne:** in all its meanings; survives in NE most dialects **neme/néme** *R III* 690–1; Khak. **níme**: SE Türki **neme/nime** *BŞ* 736; *Jarring* 208: NC Kır. **neme/eme**: SC Uzb. **nima**: NW Kk. **néme**: SW Tkm. **nemé.** **Uyğ.** VIII ff. Bud. (now I wish to return home) **nemen ötgeymü men** 'shall I (be able to) get through somehow?' (or ?how shall I . . .?) *Hüen-ts.* 27; (I do not know) **nemen takı neçe yaşağuŋuz** [gap] 'how and how long your life [?will last]' *do.* 54: Civ. (if he has a loss) **neme tapmaz** 'he does not recover anything' *TT VII* 28, 40: **Xak.** XI **neme:** a Particle (*ḥarf*) meaning 'I do not know' (*lā adrī*); hence one says **neme: ne: kıldı:** 'I do not know what he has done' *Kaş. III* 236; a.o. *III* 214 (**ne:**): XIII(?) *Tef.* **néme** a Particle,

'however, nevertheless', etc. 230: XIV *Muh.* (in a para. on Exclamations of Surprise) such a word is **neme:**, e.g. 'what a brave man he is!' **neme: alp er turur** *Mel.* 18, 1; *Rif.* 96: **Çağ.** XV ff. **néme** *nesne* 'thing' *Vel.* 391 (quotns.); **néme/némerse** (both spelt) *çiz* 'thing', in Ar. *şay'* *San.* 323r. 3 (quotns.): **Xwar.** XIII(?) (he captured) **sanağuluksuz nemeler yılkılar** 'innumerable things and livestock' *Oğ.* 308: XIV **neme** 'thing' *Qutb* 113; **neme yaxşı kul turur bu Ayyūb** 'what a good servant this Ayyūb is!' *Nahc.* 333, 8; a.o. 376, 4: **Kıp.** XIV **neme** 'thing, anything', esp. w. a Neg. V. *CCI*, *CCG*; *Gr.* 171 (quotns.): **Kıp.** XIV **neme: şay'** '(any)-thing'; one says **neme: yédin mü** 'have you eaten anything?' *İd.* 90; *şay'* (**nesne:**, also) **neme:** *Bul.* 16, 1: XV *şay'* **neme** (**nesne**) *Tuh.* 21a. 11; a.o. 58b. 7.

Dis. NMC

DF **nomçı:** N.Ag. fr. **no:m**; 'preacher', and the like. N.o.a.b. **Türkü** VIII ff. Man. *Chuas.* 135–6 (**artız-**), 324–5 (**teŋriçi:**): **Uyğ.** VIII ff. Bud. **bu nomuğ arvışığ nomlağlı nomçı** 'a preacher who preaches this doctrine and *dhāraṇī*' *TT VI* 373–4; a.o. *Kuan.* 126–7 (**égil**).

Tris. NMC

F **namı:ja:** Hap. leg.; no doubt an Iranian (?Sogdian) l.-w. **Çigil** XI **namı:ja:** *al-silf wahva zawc uxti'l-mar'a* 'one's wife's sister's husband' *Kaş. I* 446.

Dis. NML

DF **nomluğ** P.N./A. fr. **no:m**; 'possessing a . . . doctrine' and other meanings taken fr. the meanings of **no:m**. N.o.a.b. **Uyğ.** VIII ff. Man. **eḍgü tétyük nomluğ ratnig** 'the jewel (Sanskrit l.-w.) of the doctrine called "good"' *TT III* 108; **azağ nomluğlarda** 'with those who have false doctrines' *IX* 89: Bud. **nomluğ etöz** translating Sanskrit *dharmakāya*, one of the three bodies or natures of the Buddha (cf. **belgürtme** and **1 tüş**) which are discussed at length in *Suv.* 38, 14 ff.; (the hand with which one eats) **nomluğ tatığığ** 'the sweet food of the (true) doctrine' *TT V* 22, 45; a.o.o. in *TT V* and *Hüen-ts.*

Dis. V. NML-

DF **nomla:-** Den. V. fr. **no:m**; 'to preach' (with or without an Obj.). N.o.a.b. **Türkü** VIII ff. Man. **burxanlar arığ dıntarlar nomlasar kirtkünmedin** 'not believing when the prophets and pure Elect preach' *Chuas.* 133–4: **Uyğ.** VIII ff. Man. **ewanglyon nom ratnig nomlap** 'preaching the precious doctrine of the gospel' *TT III* 62–3; a.o.o.: Bud. Sanskrit *jagāda* 'he has preached' **nomladı** (MS. *-tı*) *TT VIII D.*6; (the Buddha) **bu** (MS. *bo*) **su:darığ nomla:yu: ya:rlıka:dı** 'deigned to preach this *sūtra*' *do. H.*3; o.o. *TT V* 26, 86–7 (**no:m**); *VI* 373–4 (**nomçı:**); *PP* 46, 4–7; 49, 6 etc., often in the phr. **nom nomla:-**.

Mon. NN

?D **ne:ŋ** has two meanings: (1) Adverbial, with Neg. V.s 'any, at all', and the like, pec. to Türkü and Uyğ.; (2) as a N., 'thing, property', also found in Xak. As both these meanings are also found among the various meanings of der. f.s of **ne:** it seems reasonable to suppose that it is a Den. N. fr. **ne:**. **Türkü neŋ buŋuğ yok** 'you have no trouble' *I S* 8, *II N* 6; a.o. *I E* 26 (**yılışığ**)—**neŋ neŋ savım erser beŋgü: taşka: urtım** 'I have put on the memorial stone all that I had to say' *I S* 11, *II N* 8; **neŋ yerdeki: xağanlığ boḍunka** 'for peoples having a *xağan* in every(?) country' *T* 56: VIII ff. Man. (the Mojak will hear and) **neŋ taplamağay** 'will not approve at all' *TT II* 6, 26; a.o. *do.* 8, 41: **Uyğ.** VIII ff. Man.-A **neŋ** with Neg. V. is common, e.g. **ağı baram köziŋe neŋ ilinmegey** 'wealth and property will not catch his eye at all' *M I* 15, 4–5; o.o. *do.* 15, 9; 16, 11 etc.: Man. **neŋ . . . yok** 'there is no (trick) at all (that he cannot play)' *M II* 5, 8–10: Bud. **ne:ŋ**, in *TT VIII* spelt both *neŋ* and *ne:ŋ*, with Neg. V. is common, e.g. Sanskrit *na prayatasi* 'you do not exert yourself' **neŋ katığla:ma:z se:n** *TT VIII D.*9; **neŋ aḍınsığ kılmazun** 'let him not do anything different' *Hüen-ts.* 284–5: **Xak.** XI **neŋ** *al-şay'* 'a thing'; hence one says **bu: ne: ne:ŋ** (*sic*) **ol** 'what is this thing?'; **neŋ** *al-māl* 'property, wealth' (verse) *Kaş. III* 360; over 300 o.o. almost all spelt **ne:ŋ** and translated 'thing'; there does not seem to be any case of **ne:ŋ** with Neg. V.: *KB* **neŋ** is common, both for 'thing', e.g. **bu tört neŋ** 'these four things' 306, and 'property', e.g. **evi neŋ tolur** 'his house is full of property' 759: XIII(?) *At.* **neŋ** is common both for 'thing' and 'property'; *Tef.* **neŋ** 'thing' (both abstract and concrete) 228: **Xwar.** XIV ditto *Qutb* 113.

Dis. NRA

S **naru:** See **aŋaru:**.

Tris. NRĞ

(S)D **narukı:** N./A.S. fr. **naru:** (**aŋaru:**); 'situated beyond, on the other side', and the like. Pec. to Xak.? **Xak.** XI *KB* **munıŋda narukı neçe eğri yol** 'however winding the road may be from here onwards' 4876.

Dis. NRG

?C **nerek** *Kaş.* is prob. right in saying that this is a crasis of **ne: kergek** (cf. **nelük**), since it has exactly the same meaning. Survives in NE Alt., Tel. **ne:rek** *R III* 679. **Xak.** XI **nerek** a Particle (*ḥarf*) meaning *li-mā ḍā yanbaġī* 'what is it necessary for?'; one says **bu: saŋa: nerek** 'why do you need this?'; its origin is **ne: kere:k** and it was abbreviated *Kaş. I* 392: *KB* **yaŋı neŋ bolurda bu eşki**

nerek talu neŋ bolurda yavuz ne kerek 'when a new thing comes into existence, what need is there for the old? When a good thing comes into existence, what need is there for the bad?' 688; **biligsiz bolur kul nerek kul sözi** 'the slave is ignorant, what is the need for a slave's statement?' 1906: XIII(?) *At.* **aya ḫirṣ iḏisi ḫarīṣlik nerek, ayu bér maŋa bu neḏüke kerek** 'O miser! what is the need for miserliness; tell me what this is needed for' 313–14: XIV *Muh. Mel.* 17, 17; *Rif.* 96 (**nelük**).

R

Initial **r-**, like initial **l-**, q.v., was a sound entirely foreign to the Turkish language and any l.-w. with initial *r-* which became established in the early language assumed a prosthetic ', e.g. **ertini, erej**. There is a sprinkling of Indian and Iranian l.-w.s in some Man. and Bud. texts without the prosthetic vowel, e.g. **ratni**, the Tokharian form of Sanskrit *ratna*, which later became **ertini**, but these are not listed here since they never became at home in Turkish. In the Moslem period a number of Arabic and Persian l.-w.s entered the language unchanged, but those used in popular speech usually assumed a prosthetic vowel, e.g. SW Osm. **uruc** 'fasting, a canonical fast', a corruption of Pe. *rūza*. The only word with initial **r-** in *Kaş.* is that listed below.

VUF **rabçat** (fully vocalized) Hap. leg.; origin uncertain, but no doubt an Indo-European l.-w. cognate to Russian *rab* 'slave'; *rabota* 'work', etc. **Gancak** XI **rabçat** *al-suxrīya* 'unpaid forced labour'; as when for example a chief (*al-amīr*) takes animals belonging to the peasantry (*al-ra'īya*) and carries his goods on them without payment *Kaş. I* 451.

S

Mon. SA

S(D) **sa:** crasis of **saŋa:**, Dat. of **sen**; an unusually early case of a crasis common later. **Xak.** XI **sa:** a Particle (*harf*) meaning *anta* 'you'; hence one says **sa: ayurmen** 'I say to you' (*lak*). The *alif* is changed from *nūn* in the word **sen** or abbreviated fr. the word **saŋa:**; (irrelevant Ar. parallels follow) *Kaş. III* 208 (following a para. on (the Suff.) **-sa:/-se:** meaning *law* 'if').

F **so:** no doubt, as Müller suggested, 'chain, lock', l.-w. fr. Chinese *so* 'lock, chain' (*Giles* 10,204). N.o.a.b. but see **sola:-**. **Uyğ.** VIII ff. Bud. (plundering, robbing, breaking in, opening doors and) **sosın söküp** 'pulling their locks apart' *U II* 76, 1; **yetі temir son kemі solap turğurdı** 'he tied up the ship, fastening it with seven iron chains' *PP* 31, 5–6; a.o. *do.* 33, 2–3 (**1 aç-**).

S **su:** See **suv.**

VU **sö:** noted only in the phr. **söde/södin berü** 'for a long time past', but cf. **sökl:**. In *Chuas.* v.*l.C.* transcribed it *suy* and confused it with **suy (tsuy)** 'sin', a Chinese l.-w.. N.o.a.b. **Türkü** VIII ff. Man. **söde berü . . . yazıntımız erser** 'if for a long time past we have sinned' (against the sun and moon gods, etc.) *Chuas.* 13; o.o. *do.* 49, 85, etc.: **Uyğ.** VIII ff. Bud. **öğüm kaŋım sönde** (*sic*, acc. to Pelliot) **berü méni sevmez erti** 'for a long time past my mother and father have not loved me' *PP* 56, 7–8; (because their attachments (Hend.) have not been broken (Hend.)) **sö-** (text in error *suv*) **-din berü** 'for a long time past' *Suv.* 61, 17; o.o. spelt *soo, do.* 280, 7; 695, 23.

VU **1 sü:** 'army'. The theory put forward in *TT X*, p. 19, note 206 that this should be transcribed *şö:* and taken as a l.-w. fr. Chinese *shou* 'to hunt' (*Giles* 10,013) is quite untenable since the spelling with **s-** is universal in texts in Ar. script. The word itself cannot be traced later than about XV, but the phr. **sü: başı:** 'army commander' lived on and, when **sü:** itself had been forgotten, was taken to be **su: başı:** and used for 'water (i.e. irrigation) superintendent', an official of great importance in the Middle East, see e.g. SW Osm. **şu başı** *Sami* 835, *Red.* 1188. This misunderstanding suggests that the vowel was **-ü:** but this is not certain. **Türkü** VIII **sü:** 'army' is common, esp. in the phr. **sü: süle:-** 'to make an expedition'; **sü başı: İnel** (*sic*) **Xağan Tardu:ş Şaḍ barzu:n** 'let İnel Xağan, the Tarduş Şaḍ, go as army commander' *T* 31: VIII ff. **sü:** occurs several times in *IrkB*, e.g. **xan süke: barmi:ş yağı:ğ sançmi:ş** 'the *xan* went to the army (i.e. on a campaign) and routed the enemy' 34: Yen. **sü:** has been read in several inscriptions, but the only clear case is *Mal.* 26, 8 (**1 teŋ**): **Uyğ.** VIII **sü:** occurs 8 times in *Şu.*, usually in such phr. as **sü: yorı:dı:** 'the army set out' *N* 6; **[sü:] başı: ben** 'I was the [army] commander' has been restored in the *Side line*: VIII ff. Man.-A **kentü kentü süsin** [gap] 'their own armies' *M I* 22, 5 (i); Bud. **sü**, usually spelt *suu* (cf. **sö:** in *Suv.*), is fairly common, e.g. **alku törlüğ sü: çerіglerde** [gap] 'in all kinds of armies and troops' *U II* 74, 4 (i); a.o. *do.* 69, 5 (ii): Civ. **süke barğu iş bolur** 'it becomes an affair of going to the army' *TT VII* 36, 15–16; a.o. *I* 67 (**sançıt-**): **Xak.** XI **sü:** *al-cund* 'the army' *Kaş. III* 208 (prov.; verse); about 40 o.o. translated *al-cund* or less often *al-cayş* 'army' or *al-'askar* 'the soldiers'; in *I* 478, 8 the full title of **Selcük** (*sic*, not Salcuk) 'the ancestor of those Sultans' is given as **Selcük sü: başı:**: *KB* in 2266 the King asks what qualities **sü başlar kişі** 'an army commander' requires; the answer is in Chap. XXX, 2269 ff.: XIII(?) *Tef.* **sü** 'army'; **süsi birle ya'nі laşkarı birle** 278: (XIV *Muh. rafiqu'l-'askar* 'fellow-soldier' **sü:de:ş** *Mel.* 50, 1; *Rif.* 145): **Xwar.** XIII **sü** 'army' '*Alі* 52: XIV ditto *Qutb* 162: **Kıp.** XIII *Hou.* 14, 10 (**çerіğ**): **Osm.** XIV to XVI **sü** 'army' in several texts *TTS I* 652; *II* 853; **sü başı**, here spelt *su başı*, with *şu* in some texts fr. XV (perhaps a later MS.) onwards, occurs in all periods; in the earliest period the title was clearly military and this continued till XVIII, but the transition to civil duties is hinted in dicts. fr. XVI onwards *I* 646; *II* 844; *III* 640; *IV* 707.

F **2 sü** 'preface'; l.-w. fr. Chinese *hsü* (*Giles* 4,771). Pec. to Uyğ. **Uyğ.** VIII ff. Bud. *Suv.* 2, 5 (**ula:l-**).

Mon. V. SA-

sa:- 'to count'; in its original form obsolete everywhere; it has become **say-** in NW Krım, Nog.: SW Az., Osm., Tkm. (**sa:y-**), but it has been displaced, in all other languages completely, and in these partially, by **sana:-** (Tkm. **sa:na-**), q.v. (**Uyğ.** VIII ff. Bud. this word was read by Pelliot in *PP* 68, 8, but the correct reading is **barığsadıŋız**): **Xak.** XI **er ko:nığ** (*sic*) **sa:dı:** 'the man counted (*'adda*) the sheep' (etc.) *Kaş. III* 247 (**sa:r, sa:ma:k**; verse); o.o. *I* 281, 22 (where it is described as the origin of the Desid. V. Suff. **-sa:-/-se:-**); *III* 250, 4: *KB* **sayu bérdі bilgin ukuşı teŋin** 'he reckoned up his knowledge and the extent of his understanding' 569; **ikіgüni bir tép isizke sama** 'do not reckon them both to be as bad as one another' 875; (the King) **kamuğ eḍgülükni atamış sayu** 'has named and counted up all the advantages' 3474;

başıŋa tegi bağna sadım neçe 'I have counted how many rungs there are up to the top (of the ladder)' 6034: XIII(?) *Tef.* **samak** 'number, calculation' 261: **Çağ.** XV ff. **say-şay-** *Vel.* 283; **say-** (spelt) *şumurdan* 'to count' *San.* 236v. 25: **Xwar.** XIV ditto *Qutb* 151: **Kıp./Tkm.** XIV **(Kıp. şana-)** *'adda*; **Tkm. şa-** *Id.* 60: XV *al-'adad* **şaymak**, the Imperat. is **şay** *Kav.* 64, 18; *'adda* **(şana-/) şay-** *Tuh.* 25b. 13: **Osm.** XIV ff. **say-** 'to count', but more often 'to reckon (something) to be (something)'; in several texts *TTS I* 606; *IV* 669.

sı:- 'to break' (Trans.), both lit. and metaph.; survives in NE Kaç., Sag. *R IV* 602 (phr.) and SW Osm., but elsewhere displaced by **sındır-**, first apparently noted in Xwar. XIV, *Qutb* 164, or other words. **Türkü** VIII (I brought a decorator from the Chinese Emperor and decorated the tomb) **meniŋ savımın sımadı:** 'he (i.e. the Chinese Emperor?) did not break (i.e. reject) my statement'. (The Emperor's chamberlain sent a decorator) *I S* 11, *II N* 14; **üç otuz balık sıdı:** 'they broke (i.e. captured) twenty-three towns' *T* 19; o.o. *I E* 36 **(uḍluk)**; *Ix.* 21: VIII ff. Man. *Chuas.* 51 **(bert-)**, 256 **(baça:k)**: **Uyğ.** VIII ff. Man.-A **üç yeg savın sımağlı** 'not breaking the three good words' *M III* 29, 3 (ii): Man. (eat the lamb's flesh, but) **sünükin sımaplar** 'do not break its bones' *M III* 39, 3 (iii): Bud. **yinçge sıp** 'breaking (gold-bearing ore) into small pieces' *Suv.* 71, 14; **oḍğurak teriŋ munı sıdıŋız** 'you fundamentally confuted him' *Hüen-ts.* 1801; **sıdaçı siz . . . yatlarığ** 'you rout the strangers (to the true doctrine)' *do.* 2063–4; o.o. *TT IV* 8, 67 and 75: Civ. **küzeçig közedip sımasar** 'if a man looks after a cooking pot and does not break it' (it is a vessel for serving food); **apam bir aḍakın sısar** 'but if he breaks one of its feet' (it spills the contents) *TT I* 197–9; a.o. *do.* 17 **(bert-)**: **Xak.** XI **ol otuŋ sı:dı:** 'he broke up (*kasara*) the fire-wood' (etc.); and one says **ol sü:ni: sı:dı:** 'he routed (*hazama*) the army' *Kaş. III* 249 **(sı:r, sı:-ma:k)**; **sıyu:ma:s**, crasis of **sıyu: u:ma:s** 'he cannot break' *I* 123, 21; 128, 13; o.o. *I* 282, 14; 382 **(kapak)**; 473, 1: *KB* **yağını sımak** 'to rout the enemy' 2272; **sıma köŋlini** 'do not break his heart' 4264; **boynı sımağınça** 'unless you break their necks' 4807; **sığıl burxanın** 'break his idols' 5486: XIII(?) *At.* (if your tongue gets out of control) **tişiŋni sıyur** 'it breaks your teeth' 132; *Tef.* **sı-** 'to destroy' (abstract) 270: XIV *Muh.* *kasara* **sı:-** *Mel.* 30, 11; 40, 17: *Rif.* 114, 130 (both mis-spelt *sın-*); *al-kasr* **sı:mak** 35, 8; 121: **Xwar.** XIV **sı-** 'to break' *Qutb* 163: **Tkm.** XIV **sı-** *kasara Id.* 51: **Osm.** XIV ff. **sı-** 'to break (lit. or metaph.); to conquer'; c.i.a.p. *TTS I* 619; *II* 814; *III* 618; *IV* 683.

VU **su:-** Hap. leg.; basic meaning obscure. **Xak.** XI **ol aŋar boyu:n su:dı:** *inqāda lahu wa xaḍa'a* 'he obeyed him and submitted'; and one says **ol maŋa: yu:ŋ su:dı:** 'he sent (*arsala*) me hanks of wool to spin' (*li'l-fatl*) *Kaş. III* 248 **(su:r, su:ma:k)**.

Mon. SB

sa:b 'a turn (to do something)'; n.o.a.b. **Uyğ.** VIII ff. Bud. (of the last in a series of named teachers) **sabında nom işin işlegüke yarağlığ** 'fit to do the work of (teaching) the doctrine in his turn' *Hüen-ts.* 1983–4; a.o. *Suv.* 590, 13: **Xak.** XI **sa:b** *al-nawba fi'l-cawāb li--kalām wa fi'l-ṭaḥn wa'l-saqy* 'a turn to reply to a speech, to use a mill, or to irrigate (one's land)'; hence one says **ol sö:z(le)ge:li: sa:b bé:rme:s** 'he does not give (others) a turn to speak', and in regard to using a mill, etc. **seniŋ sa:b keldi:** 'your turn has come' *Kaş. III* 145.

sa:p (sap) 'the handle (of a sword, knife, etc.)'; s.i.a.m.l.g. with this and extended meanings. The long **-a:-** in *Kaş.* seems to be an error (cf. **1 baş, 1 taş**); the SW Tkm. form is **sap (sa:p** 'pure' etc. is the Ar. l.-w. *ṣāf*) and the *Acc.* in Osm. is **sapı**, not **sabı**, which implies a final **-p** and so a short vowel. **Xak.** XI **sa:p** *niṣābu'l-sayf wa'l-sikkīn* 'the handle of a sword or knife' *Kaş. III* 145 (prov.); a.o. *I* 384, 25 **(yon-)**: **Xwar.** XIV **sap** 'handle' *Qutb* 150: **Kıp.** XIII ('halter' **yu:la:r**); *al-micarr* 'the leading-rope of a halter' **yu:la:r şa:pı:** *Hou.* 14, 5: XIV **şap** *al-niṣāb Id.* 56: xv ditto *Tuh.* 36b. 6: **Osm.** XVIII **sap** ('with **-p**') in *Rūmī*, 'the handle (*dasta*) of a sword, knife, arrow', and the like *San.* 228v. 17.

sa:v 'a speech', etc.; the difference between this word and **sö:z**, if it is not simply one of chronology or dialect **(sö:z** is rather rare in the early period), seems to be one of quantity; **sa:v** seems to mean 'a (full-length) speech; a narrative or story, a message', while **sö:z** seems to mean basically 'a single word, or short utterance'. Very common in the earlier period, but not noted after XIV except in the Hend. **söz sav. Türkü** VIII **sav** is common, esp. in *T*; it is used (1) of Bilge: Xağan's address to his people, e.g. **bu savımın eḍgü:ti: eşid** 'listen carefully to this speech of mine' *I S* 2; a.o.o.; (2) of speeches or representations, e.g. **Tavğaç boḍun savı: süçig** 'the Chinese people's words are honeyed' *I S* 5, *II N* 4; (3) of a report or narrative, e.g. **körüg savı: antağ** 'the spy's report was as follows' *T* 9; (4) of a message, e.g. **sav ançа: ıḍmış** 'they sent the following message' *T* 9: VIII ff. **edğü: söz sav elti: keli:r** 'he comes bringing good news' *IrkB* 7, 11; **kul savı:** 'the slave's speech' (is addressed to his master), **kuzğu:n savı:** 'the raven's words' (are a prayer to heaven) *do.* 54; **savlar** 'a statement' (of the qualities of the seven planets and five kinds of jewels) *Toyok* 4 (*ETY II* 57); *Tun. III*a. 2 (*ETY II* 94); **tanukluğ**); a.o.o.: Man. **sav élitip sav kelürüp** 'carrying messages to and fro' *Chuas.* 104–5; **anıŋ savın alıp** 'accepting his preachings' *do.* 137; **yumşağ savı sözi** 'their mild words' *M III* 20, 7 (i): o.o. *do.* 33–4 **(çulvu:)**, 199; *TT II* 10, 77–8: **Uyğ.** VIII ff. Man.-A *M I* 15, 2 **(ögek)**:

18, 3 (i) (**aḍır-**); 19, 14 (**tanukla:-**): Bud. Sanskrit *katham* 'statement' **sa:vıg** *TT VIII A.21*; *vādam* ditto *do. G.17*; a.o. *do. E.49*: **bu sav éşldip** 'hearing this statement' *PP* 61, 2; **ötüg sav** 'petition' do. 15, 7; a.o. *do.* 76, 2; **savıg sözüg** (the second later deleted) 'statement' *TT X* 26; a.o. *Hüen-ts.* 2040 (**1 öt-**); and many o.o.: Civ. in *TT I* the standard formula is (if such-and-such an omen is received) **savın ınça ayur** 'it gives the following message' 14, 32, 44, etc.; **türk savında** 'among Turkish proverbs' *VII* 42, heading: **Xak.** XI **sa:v** *al-maṯal* 'a proverb', hence one says **sa:vda: mundağ kelir** 'there is a proverb which says'; **sa:v** *al-qiṣṣa* 'a story, narrative'; **sa:v** *al-ḥikāya* ditto; **sa:v** *al-risāla* 'a message'; **sa:v** *al-kalām* 'a statement'; **sa:v** *al-anbā' wa'l-ahādīṯ* 'news, reports'; hence the Prophet (*al-nabī*) is called **sa:vçı:** because he gives news, tells stories, delivers messages, and quotes proverbs *Kaş. III* 154 (verse); about 12 o.o.: *KB* (I have heard of his fame, wisdom, and understanding and) **sılığ savını** 'his pure utterances' 527; a.o. 973 (**egsü:-**); **öt sav/öt sav erig** 'advice' is common, see **1 öt:** XIII(?) *Tef. ḥadīṯ* 'traditional story' **sav** 257: **Kıp.** XIV **şaw** *al-da'wā* 'claim, petition' *Id.* 61: **Osm.** XIV ff. **söz sav** see **sö:z**; XIV **sav** 'story, news'; in two texts *TTS I* 603.

sep 'dowry'; survives, sometimes with extended meanings, in NE several dialects *R IV* 493: SE Türki: NC Kır. (in Kzx. only for 'use, benefit'): SC Uzb.: NW Kumyk: SW Tkm. Cf. **kabın. Xak.** XI **sep** *cihāz kull 'arūs wahwa māluhā* 'the dowry of a bride', that is her property *Kaş. I* 319: **Kom.** XIV 'a bride's dowry' **iseb** *CCG*; *Gr.*

sıp 'a one-year-old colt'; n.o.a.b., but survives as **sıpa** 'a donkey colt from six months to a year' in SW Az., Osm. (in the latter also for other young animals), see *R IV* 668; *Shcherbak*, p. 124. (**Uyğ.** VIII in a geog. name see **1 baş**): **Xak.** XI **sıp** 'a colt (*al-muhr*) when it has reached its second year' *Kaş. I* 319; **tegür meniŋ sa:vımnı: bilge:-lerke:** (MS. *bilge:leke:*) **ay, tınar kalı: atatsa: kısrak sıpı:** (MS. *sm*) **ta:y** 'convey my message and say to the wise "the mare rests when her colt grows up to be a horse"' *I* 207, 11; *III* 158, 9 (adding 'because it is then ridden on instead of her'); a.o. *I* 487 (**sıpa:kur**): (**Kıp.** XIII *al-caḥş ibn sana* 'a one-year-old donkey colt' **sıpa:** (**-p-**) *Hou.* 12, 16: XIV **sıpa:** ('back vowels and **-p-**') *al-caḥş Id.* 51).

su:v 'water'; c.i.a.p.a.l.; in SW Tkm. still **suv**; in NE Koib., Sag., Şor **suğ**; Çuv. **şıv/şu** (*sic*) *Ash.* XVII 171, 205; elsewhere **su**, occasionally **su:**; sometimes with extended meanings, 'stream, river', etc. **Türkü** VIII **yér suv** occurs several times; it has been suggested that it has a mystical or religious connotation, but the context in this and other languages shows that it merely meant 'territory', i.e. an area containing both land and streams, lakes, etc.; **eçü:miz apa:mız tutmış yé:r suv ıdısiz bolmazu:n** 'let not the territory which our ancestors (Hend.) held become ownerless' *I E* 19; ditto but **kalmazu:n** 'let not . . . remain' *II E* 16; similar phr. *I E* 20, *II E* 17; (the Tokkuz Oğuz) **yerin suvı:n ıdıp** 'abandoned their territory' (and went to China) *II E* 35; [long gap] **yeriŋerü: suvı:-ŋaru: kondı:** 'settled down in their territory' *II E* 40; **üze: Türkü teŋrí:sí: Türkü ıduk yéri: suvı: ança etmiş** 'the god of the Türkü thus organized the sacred territory of the Türkü' *I E* 11, *II E* 10; **ıduk yer suv** also occurs in a damaged passage in *II E* 35—**Anı: suv[ıŋa] bard[ımız] ol suv koḍı: bardımız** 'we went to the river An:, and went down it' *T* 27; o.o. *I E* 24 (**1 ka:n**); *do.* 27, 22 (**1 o:t**): VIII ff. (a horse) **tağ üze: yul suv körü:pen** 'seeing a spring and water on the mountain' *IrkB* 17; a.o. *do.* 33; in the *Toyok* document about precious stones (*ETY II* 57 ff.) **suv** (perhaps an over-literal translation of the Iranian original) means something like 'colour', e.g. **ol ok taşı:ŋ suvı: ya:şı:l bolsar** 'if the colour of that stone is green' 26–7: Man. **suv teŋrí** 'the water god' *Chuas.* 36; **suv içreki tınlığka** 'to aquatic creatures' *do.* 86; (I do not wish to live) **yértinçü yér suvda ev bark içínde** 'in a dwelling in the territory of this world' *TT II* 8, 41–2: **Uyğ.** VIII **suvı: Seleŋe: ermiş** 'their water (river) was the Selenga' *Şu. N* 2: VIII ff. Man.-A **suv teŋrí** *M I* 21, 2 (i); **ol suv bulğakı** 'that disturbed water' *M III* 10, 11 (i): Man. *TT III* 55 (**küvençlig**): Bud. **suvda suv öŋlüg tağlar** 'mountains in the water (i.e. waves) the colour of water' *PP* 17, 4; many o.o.—**Cémbüdvip yér suvdakı** 'in the territory of Jambudvīpa' *PP* 44, 1; (there was a holy *ṛşi*) **ol yér suv** 'of that territory' *do.* 59, 1: Civ. **suv** 'water' is common in all texts; in *TT VII* 1, 19 the planet Mercury is called **suv yultuzı** 'the water star', the Chinese name: **O. Kır.** IX ff. **yerime: ayıta: suvıma: aḍrıldım** 'I have said farewell to my land and parted from my water' *Mal.* 11, 4; (I was parted) **yérim suvı:m sizime:** *do.* 45, 6: **Xak.** XI **su:v** *al-mā'* 'water' *Kaş. III* 129 (prov.; following an entry **ţu:f** (*sic*) 'a belt (*minṭaqa*) woven by hand from woollen (*al-ṣūf*) threads'; as such it must be an error, perhaps for *ṣūf* as a l.-w.); over 100 o.o.: XIII(?) *At.* **ḫalīmlık suvın saç** 'sprinkle it with the water of mildness' 340; *Tef.* **su/suv** 'water; liquid' 275: XIV *Muh. al-naḥr* 'river' **ulu: su:** *Mel.* 4, 20; *Rif.* 75; *al-mā'* **su:** 15, 14; 76, 16; 92, 180 (in margin **suf**): **Çağ.** XV ff. **suw** (so to be spelt, under *sīn-i maḍmūm* with *wāw*) *āb* 'water', as is well known, also *rawāj, raw-naq, cāh, 'izzat*, and *āb-i rū* 'current, brilliance, distinction, honour (Hend.)' *San.* 248r. 28 (the later translations assume that it is used with the same metaph. meanings as *āb*): **Xwar.** (XIII **şudağı** 'in the water' *'Ali* 18): XIII(?) **su** 'water' *Oğ.* 166, 205: XIV **suv/metri gratia su** 'water' *Qutb* 161–2; *MN* 5, etc.: **Kom.** XIV 'water' **su** (before vocalic Suff.s **suv-**) *CCI, CCG*; *Gr.* 224 (phr.): **Kıp.** XIII

al-mā' **şu:** *Hou.* 6, 18: XIV ditto *İd.* 55 (and two phr.): XV ditto *Kav.* 31, 5; 58, 14 (and two phr.); *Tuh.* 35a. 5; *mirḥāḍ* 'lavatory' **şu öy** (for **ev**) *do.* 35a. 7: **Osm.** XIV ff. **su/şu** (in one XIV text before vocalic Suff.s **suv-**) c.i.a.p. in various phr. *TTS I* 646 ff.; *II* 844 ff.; 850; *III* 641 ff.; *IV* 709 ff.

Mon. V. SB-

sap-, sep- Preliminary note. *There is great confusion about V.s of these two forms. The only certain form in Türkü is* **sep-** *'to repair (something broken)', and the only certain form in Uyğ.* **sap-** *'to instil, graft', and the like, although 'to equip, fit out' was almost certainly* **sep-**. Kaş. *lists only* **sap-** *and translates it (1) 'to thread (a needle)'; (2) 'to repair (something broken)', but distinguishes between* **saptur-** *'to order to repair' and* **septür-** *'to order to provide a dowry', obviously a Caus. f. of* **sep-** *which is homophonous w.* **sep** *'a dowry'. On this basis therefore it looks as if the Türkü word was misspelt and* Kaş.*'s two meanings go back to some common origin.* **Sap-** *'to thread (a needle), to inoculate, graft' survives in SE Türki: perhaps NW Kaz.* R IV *401: and SW Tkm.;* **sep-** *'to equip' is not noted again. In the mēdīēval period two apparently new V.s appeared,* **sap-** *'to go astray, deviate', and the like, which is noted in XIX NC Kzx. and NW Kaz. in* R IV *402 and survives in SW Osm., and* **sep-** *'to scatter (solid matter, e.g. seed), to sow; to sprinkle (liquids), to irrigate', which is practically syn. w.* **saç-** *and s.i.a.m.l.g. (in SW* **serp-**).

sap- 'to thread (a needle), to graft, inoculate (lit. or metaph.); to repair (something broken)'. See above. **Türkü** VIII ff. **sınuk:ŋı:n sepermen** (*sic*) 'I repair your broken things' *IrkB* 48 (and see **ula:-**): **Uyğ.** VIII ff. Bud. (How are you worthy to be called) **kalınçu burxan şasının ur[taçı?] saptaçı** 'one who grafts in(?) the surviving discipline (Sanskrit *śāsana*) of the Buddha?' *Hüen-ts.* 306–7; **antağ yok erdi kögüzinte sukmayuk köŋülinte sapmayuk** 'thus he was not one who refused to take (the teaching) to his bosom or graft it(?) into his mind' *do.* 1927–8: **Xak.** XI **yi:çi: yiğne: sapdı:** 'the tailor threaded (*daxxala . . . al-silk fī*) the needle'; and one says **ol kuş kanatın sapdı:** 'he joined up (i.e. mended, *waṣala*) the bird's wing'; also used of anything defective(?) when one pulls it together and joins it up (*taqāṣara 'an cinsihi fa-carrahu wa waṣalahu*) *Kaş. II* 3 **(sapa:r, sapma:k):** *KB* 1858 **(buzuk):** XIV *awṣala* **sa:pt:** *Mel.* 20, 1; *Rif.* 99 **(sap-):** **(Kom.** XIV 'to stand aside (for someone)' **sap-** *CCG*; *Gr.*: **Kıp.** XIV **şapt:** (*-b-*) *nakaba 'ani'l-ṭarīq* 'to go astray from the road' *İd.* 56).

sav- See **savıl-**.

sep- 'to equip, fit out', and the like. See above, and **septür-**. (**Türkü** VIII ff. see **sap-**): **Uyğ.** VIII ff. Bud. (the old man agreed and became the Prince's guide. Then) **kapı xan téginke septi** 'his father the King equipped the Prince' (and gave him the food, water, transport animals, and everything else required by the 500 men) *PP* 28, 1–2: (XIV *Muh. raşşa'l-mā'* 'to sprinkle water' **su: sep-** *Mel.* 26, 11; ditto *wa nafaḍa'l-ṭawb* 'to shake the dust off a garment' **sep-** *Rif.* 109: **Çağ.** XV ff. **sép- (-ti)** *sep-* 'to sprinkle', that is to sprinkle water or something else *Vel.* 284; **sép-** ('with **-p-**') *afşırdan* 'to sprinkle' *San.* 249v. 4 (quotns.): **Kıp.** XIV **sep-** ('with **-p-**') *raşşa qalila(n)* ('lightly') *İd.* 51: XV *raşşa* **sep-** *Tuh.* 17a. 11: **Osm.** XIV ff. **sep-** 'to sprinkle'; c.i.a.p. *TTS I* 614; *II* 810; *III* 613; *IV* 677).

sev- 'to love; to like', with a wide range of shades of meaning. S.i.a.m.l.g. w. several phonetic changes NE Alt., Tel. **sü-** (no other languages): SE Tar. **söy-**; Türki **söy-/ süy-** ('to kiss'): NC **süy-**: SC **sev-**: NW Kaz. **söy-**; others **süy-**: SW Az., Osm. **sev-**; Tkm. **söy-**.§ **Türkü** VIII ff. **sevdükimi:n yéyü:rmen** 'I eat what I like' *IrkB* 3: Man. **idi sevmezmen** 'I do not at all like' (to live a worldly life) *TT II* 8, 42: **Uyğ.** VIII ff. Man. *TT III* 98–9 **(ana:):** Bud. **sever taplar** 'loves and likes' *U III* 25, 4; o.o. *TT V* 10, 112 **(ağırla:-)**; *X* 256 **(amran-)**; a.o.o.: Civ. **buyanığ sevgil** 'love virtue' *TT I* 111: **Xak.** XI **ol meni: sevdi:** *aḥabbanī* 'he loved (or liked) me' *Kaş. II* 15 **(seve:r, sevme:k;** prov.); three o.o.: *KB* **sev-** with various shades of meaning is common, e.g. **sevip sözi tuttum** 'I have loved him (the Prophet) and accepted his words' 46; a.o. 135 **(sevit):** XIII(?) *At.* **anı nā xalāyıq sever nā xāliq** 'neither the creatures nor the creator love him' 272; *Tef.* **sev-** 'to love' 264: XIV *Muh. aḥabba* **sew-** *Mel.* 22, 1; *Rif.* 102 (in error **sevin-**); *'aşiqa* 'to love passionately' **sew-** 29, 3; 112; *al-ḥibb* **sewmek** (MS. *-mak*) 36, 5; 121 **(se:w-):** **Çağ.** XV ff. **séw- (-er,** etc.) *sev-, muḥabbat et- mu'nāsıma Vel.* 290–1; **séw-** *dūst dāştan* 'to like, love' *San.* 258r. 23 (quotns.): **Xwar.** XIII **sev-** (with triply dotted *wāw*) 'to love' *'Ali* 37; (with simple *wāw*) 41: XIV **sev-** ditto *MN* 173, etc.: **Kom.** XIV 'to love, like' **söw-** *CCI*; **sev-, söv-, söy-** *CCG*; *Gr.* 218 (quotn.): **Kıp.** XIII *aḥabba* **sew-** *Hou.* 34, 8; *ḥabba* **sew-** *do.* 39, 16: XIV **sew-** *aḥabba*; also used in P.N.s (*yusammā bihi*) *İd.* 54; (*al-ḥabīb* **sevtüküm** *Bul.* 9, 6): XV *ḥabba* **sew-** *Kav.* 12, 6; *muḥabbata(n)* 'in friendliness' **sewmek üşün** (*sic*) *do.* 33, 6; *aḥabba* **söy-** *Tuh.* 6b. 5; **söw-** *do.* 79b. 11.

Dis. SBA

PU **subı:** 'conical, tapering', and the like; homophonous w. **subı:-**, which proves that it had back vowels. This is confirmed in Kıp.; but it survives only(?) in SW Osm. where it is transcribed **söbü** in *Sami* 740 and **sübü** in *R IV* 850 (with cross-refces. to **söbö/söbü** which are not listed) and *Red.* 1086. SW Osm. **sopa** 'a cudgel' (i.e. a tapering stick) may, however, also be descended fr. this word. **Xak.** XI

anything long with a tapering end (*ṭawīl muḥaddadu'l-ra's*) is called **subı:**; hence a man's head, when it is not round (*mudawwar*) is called **subı: ba:ş** *Kaş. III* 217: **Kıp.** XIV **şubu:/şubı:** *asīl* 'long and tapering' *Id.* 56; *ḥalbā* **subı** *Tuh.* 12b. 12 (*ḥalbā* means 'milch camel'; there is presumably an omission between the two words, prob. **sağlık** or the like for *ḥalbā*, but there is no obvious Ar. word beginning w. *ḥ-* with a meaning appropriate to **subı:**): **Osm.** XIV ff. words meaning, of the face 'oval', of the eyes 'almond shaped' are listed as follows **şobıca** XIV; **şobek** XVI; **söbe/söbü** XVI ff.; **söbek** XVI ff. *TTS I* 639; *II* 838; *III* 637; *IV* 703.

Dis. V. SBA-

sabı:- (or **sapı:-**?) Hap. leg., but cf. **sabıt-**. **Xak.** XI **at kuḏrukı: sabı:dı:** 'the horse's tail (etc.) waved' (*taḥarraka* 'was in motion') *Kaş. III* 256 (**sabı:r, sabı:ma:k**).

D **suva:-** Den. V. fr. **su:v**; originally 'to irrigate (land); to water (animals)', and the like; in modern languages later forms of **suvğar-** are used in this sense. In the medieval period it was used for 'to plaster' and this must also be an early meaning, see **suval-, suvaş-**. In this sense s.i.s.m.l. as **sıba-/suba-/sıva-/suva-**. **Uyğ.** VIII ff. Bud. *PP* 1, 3 (ö:l): **Xak.** XI **kanıŋ emdi: yé:r suva:r** 'your blood now waters (*yasqī*) the ground' *Kaş. I* 498, 21; n.m.e.: XIII(?) *Tef.* **suva-** 'to plaster up' (the entrance to a cave) 276: **Çağ.** XV ff. **suwa-** (spelt) *andūd kardan* 'to plaster' *San.* 247v. 9 (quotns.): **Tkm.** XV *layyasa* 'to plaster' **şuva-** (in margin 'also pronounced **şıva-**'); **Kıp. şıza-** Hap. leg., ?corruption of **şıva-**) *Tuh.* 32a. 11.

PU **subı:-** Hap. leg., but see **subıt-**; homophonous w. **subı:**. **Xak.** XI **subı:dı: neːŋ ṭāla'l-şay'** *wa ta'allala ṭarfuhu* 'the thing was long and its sides tapered off' *Kaş. III* 257 (**subı:r, subı:ma:k**).

Dis. SBC

D **sa:vçı:** N.Ag. fr. **sa:v**; normally 'messenger', and so a less distinguished term than **yala:vaç** (a l.-w., q.v.); but as in this meaning it corresponded to Ar. *rasūl* it was used by early Moslem Turks for 'the Prophet'; in this sense it was soon displaced by the Pe. l.-w. *payğāmbar* and now survives only(?) in NE Tob. **sawçı** 'go-between' *R IV* 431. **Türkü** VIII ff. **a savçı:** on a yellow horse and a **yalavaç** on a bay horse bring good news *IrkB* 11; a.o. *do.* 55: **Uyğ.** VIII ff. Bud. (if we have gone from one town, country, or realm to another as a) (VU) **tiŋçi savçı** 'messenger' (i.e. making mischief) *TT IV* 10, 21 (**tiŋçi** is Hap. leg., prob. a N.Ag. fr. a Chinese l.-w.): **Xak.** XI **sa:vçı:** 'a prophet' (*al-rasūl*) from among the prophets of God; its base is **sa:v** meaning 'news, a statement, a proverb', and the prophet communicates these things *Kaş. III* 441 (and see Oğuz); a.o. *III* 154 (**sa:v**): *KB* **savçı** 'the Prophet' (Muḥammad) 30, 388: XIII(?) *Tef.* **savçı** 'prophet', once in the Hend. **yalavaç payğambar savçı** 257: XIV *Muh.*(?) (in a list of occupations) *rasūl* 'messenger, envoy' **sawçı:** *Rif.* 156 (mis-spelt *su:rçı:*; *Mel.* 57, 12 **é:lçi:**): **Oğuz** XI **sa:vçı:** *al-rasūl wahwa'l-safīr* 'messenger, envoy', who travels between the families of an intended bridegroom and bride with messages *Kaş. III* 441; a.o. *III* 154 (after **sa:v**) same translation, adding 'because he reports the statements of one to the other and vice versa, as I have explained'; not here described as Oğuz: **Xwar.** XIII **savçı** (with triply dotted *wāw*) 'prophet' '*Ali* 48: **Kıp.** XIV **şawçı:** (*-c-*) 'one concerned with disputes (*mansūb ilā'l-da'wā*), in the sense of differences between two adversaries; such a person must be a *qāḍī*; and **şawçı:** is used for 'prophet' (*al-nabī*); they say **sawçımuz** 'our prophet' meaning 'the Prophet', God bless him *Id.* 61.

D **suvçı:** N.Ag. fr. **su:v**; s.i.s.m.l. for 'water-seller, water-carrier, mariner, swimmer', etc. **Uyğ.** VIII ff. Bud. **kim yérçi suvçı kemiçi bar erser** 'if there are any guides, pilots, or boatmen' *PP* 22, 4–5; a.o. *do.* 23, 8; Civ. (in a charter of immunities) **borlukıŋa ögen kesğüçiler suvçı kirmedin** 'the people who cut the streams and the water superintendent must not enter his vineyard' *USp.* 88, 45–6 (as the V. is **kes-** 'to cut', not **kaz-** 'to dig', the first were presumably labourers who cut the banks to release irrigation water): **Çağ.** XV ff. **suçı** (spelt) *sāqī wa ābdār* 'cup-bearer; butler' *San.* 239r. 9 (quotns.).

Dis. SBD

D **sevit** Caus. Dev. N. fr. **sev-**, lit. 'one who causes love', rather than 'one who loves'; 'the planet Venus'. For practical purposes Hap. leg., the only other occurrence being in the passage in *Rbğ.* quoted fr. *KB, R IV* 501, and prob. a word invented by the author of *KB*. Cf. **çolpan**. **Xak.** XI *KB* **sevük yüz urundı béşinçi Sevit, seve baktı erse sen özni avıt** 'fifth, Venus put her lovely face (in the sky); when she looks lovingly at you, enjoy yourself' 135.

PUF **sibüt** Hap. leg.; no doubt a l.-w., presumably, in Kāşğar, Indo-Iranian; cf. Pe. *sibitt* 'dill, *Anethum graveolens*'. **Kāşğar** XI **sibüt** *al-kuzbara* 'coriander' *Kaş. I* 356.

D **savdıç** prima facie a Den. N. in **-dıç**, cf. **tardıç, sağdıç**, but there is no semantic connection w. **sa:v** and it may be, like other names of artefacts, a l.-w. Cf. **savdıçlan-**, which fixes the vowels. N.o.a.b. **Xak.** XI **savdıç** *al-qaf'atu'llatī turmal mina'l-ağsān* 'a basket plaited from twigs', used for carrying fruit, etc. *Kaş. I* 455.

Dis. V. SBD-

D **sabıt-** (or **sapıt-**?) Hap. leg.; Caus. f. of **sabı:-**. **Xak.** XI **at kuḏruk sabıttı:** 'the horse waved (*ḥarraka*) its tail'; and one says **ıt**

kuḏruk sabıttı: 'the dog wagged (*başbaşa*) its tail' *Kaş. II* 298 (**sabıtur, sabıtma:k**); **bu: at ol kuḏruk sabıtğa:n** 'this horse is constantly waving its tail'; also of a dog when it wags its tail, when it asks for food or sees its people (*ahlahu*) and fawns on them *I* 513.

D **sevit-** Caus. f. of **sev-**; 'to make (other people) love (oneself)'. N.o.a.b., but fairly common in *KB*. Cf. **sevtür-**. **Uyğ.** VIII ff. Bud. (Queen Bhadrā every day made gracious affectionate speeches to the king) **etözin sevitgelir üçün** 'in order to make him love her body' *U III* 54, 16–17; o.o. *TT V* 28, 119 etc. (**ayat-**): **Xak.** XI *KB* (this wicked world) **sevitür sunup tutsa bérmez elig** 'ingratiates itself to you, but if you reach out to grasp it, does not give you its hand' 400; (hear the words of) **sevitmiş kişi sevitse kişi kör mün erdem başı** 'the man who has made himself loved; if a man makes himself loved his faults are (regarded as) the height of virtue' 533; o.o. 582, 594, 3704.

D **suvat-** Caus. f. of **suva:-**; as such n.o.a.b., but other later forms of this V. and **suvğar-** form parallel Caus. f.s **subat-, suvart-**, etc. w. similar and extended meanings. **Uyğ.** VIII ff. Bud. *U I* 29, 6–7 (**u:ḏ**): **Çağ.** XV ff. **suwat-** Caus. f.; *andūd kardan* 'to order to plaster' *San.* 247v. 23.

PUD **subıt-** Hap. leg.; Caus. f. of **subı:-**; cf. **subı:la:-**. **Xak.** XI **ol ne:ŋni: subıttı:** 'he tapered (*allala*) the thing, that is constricted its sides and lengthened it' (*yuḥaddid ṭarfahu wa yuṭawwilahu*), as, for example, a nail *Kaş. II* 298 (**subıtu:r, subıtma:k**).

D **saptur-** Caus. f. of **sap-**; n.o.a.b. in its original meaning but s.i.s.m.l. as the Caus. f. of **sap-** in its later meanings. **Xak.** XI **ol maŋa: kuş kanatın sapturdı:** 'he ordered me to join up (i.e. mend, *bi-waṣl*) the falcon's (*al-bāzī*) wing' (etc.); also used for mending (*rafā*) anything *Kaş. II* 183 (**sapturur, sapturma:k**): (**Kıp.** XIV **şaptur-** *ankaba ğayrahu* 'to lead someone astray' *Id.* 56).

D **septür-** Hap. leg.; Caus. f. of **sep-**; precedes **saptur-** in *Kaş.* **Xak.** XI **ol anıŋ kızın septürdi:** *amara bi-tachīz bintihi wa zaffahā ilā'l-xatan* 'he ordered that his daughter should be given a trousseau and conducted her to the bridegroom' *Kaş. II* 182 (*wa'l-awwal maṣdaruhā bi'l-kāf*, i.e. **septürür, septürme:k**).

D **sevtür-** Caus. f. of **sev-**; s.i.a.m.l.g. w. the same phonetic changes and shades of meaning as **sev-**. **Xak.** XI **ol** (*sic*, superfluous) **teŋri: seni: maŋa: sevtürdi:** 'God put love for you (*maḥabbatak*) in my heart' *Kaş. II* 185 (**sevtürür, sevtürme:k**): XIII(?) *At.* **akı bol akılık seni sevdürür** 'be generous, generosity makes you loved' 260; *Tef.* **sevdür-** 'to make (someone) love (something)' 265: **Çağ.** XV ff. **séwdür-** Caus. f.; *xwudrā maḥbūb kardan* 'to make oneself loved' *San.* 258v. 12.

Tris. V. SBD-

D **savdıçlan-** Hap. leg.; Refl. Den. V. fr. **savdıç. Xak.** XI **er savdıçlandı:** 'the man owned a basket' (*qaf'a*) *Kaş. II* 271 (**savdıçlanu:r, savdıçlanma:k**).

Dis. SBĞ

D **sapığ** Dev. N. fr. **sap-**; 'something joined to something else' and the like. In Uyğ. only in the phr. **ulağ sapığ** '(endless) succession'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 13, 19 (ii) (**1 ula:ğ**): Bud. *TT VI* 015, etc. (**1 ula:ğ**): **Xak.** XI **sapığ** *kisru'l-xibā* 'the lowest flap of a tent' *Kaş. I* 374 (lit. something joined on to the rest of the fabric).

D **suwuk** (**suvuk**) Intrans. Dev. N./A. fr. **suva:-**; 'fluid, liquid', and the like, with extended meanings. Survives w. the same meanings in SW Osm. **sıvık** (also **cıvık**); Tkm. **suvuk**. Cf. **suvlaŋ. Kıp.** XI **suwuk** (*sic*) 'anything liquid and runny' (*māyi' raqīq*) like clotted cream and thick fruit juice when it has become runny (*raqqa*); hence one says **suwuk yuğrut** 'runny *yoğurt*'; **suwuk kuḏruk** 'a long tail with very little hair on it' (*qalīlu'l-ṣa'r*), like the tail of a camel; also a tree (i.e. with few leaves), etc. *Kaş. III* 164 (the **-w-** with both *ḍammа* and *kasra* everywhere): **Tkm.** XIII *al-ṣaxw wahwa'l-nā'im* 'soft' (opposite to 'hard' **katı:**) **şuwı:k** (*MS. şawı:k*); **Kıp. yumşak** *Hou.* 28, 1: **Osm.** XIV ff. **sıvık** 'liquid, runny'; c.i.a.p. *TTS I* 626; *II* 823; *III* 626; *IV* 690.

D **sapğa:k** Hap. leg.; this word occurs, in a list of words with four consonants which are arranged in strict alphabetical order, between **çamğuk** and **saplık** but is spelt *başğak* in the MS.; there is no doubt that it is mispointed and should be spelt *sapğak*; Dev. N. fr. **sap-**, lit. (the part of the body) 'which joins' (the upper to the lower part). **Xak.** XI **sapğa:k** *mā fawqa'l-warikayn* '(the part of the body) above the hips' *Kaş. I* 470.

Dis. V. SBĞ-

(S) **sıvğa:-** Hap. leg.; the word is quite clear in the photograph; prima facie a Den. V. fr. ***sıvığ**; there does not seem to be any cognate word, but the meaning is clear. **Uyğ.** VIII ff. Man.-A (then the magicians in the city of Babylon took a bow and arrow; they strung the bow and shot at Zruşç Burxan (the Prophet Zoroaster)) **okı yana sıvğar öz tamırıŋa teğdi** 'their arrow turned to one side and penetrated his own vein' (the demon then died) *Man.-uig. frag.* 401, 8.

D **suvğar-** Trans. Den. V. fr. **su:v**; 'to water (livestock); to irrigate or water (land)'. S.i.a.m.l.g.; in SW Az., Osm., Tkm. **suvar-**: NC Kzx. **suar-**: NW Kk., Nog. **suvğar-**; Kır. Kumyk, and all other language groups **suğar-. Xak.** XI **ol at suvğardı:** 'he watered (*saqiya*) the horse' (etc.) *Kaş. II* 188 (**suvğarur, suvğarma:k**); o.o. in grammatical examples *II* 44, 18 etc.: XIII(?) *Tef.* **suvar-**

'to irrigate' 276: XIV *Muh. asqā'l-mā'* 'to irrigate' **suwa:r-** *Mel.* 22, 9 (*istaqā'l-mā'*) **su: tart-** *Rif.* 103): **Çağ.** XV ff. **suwar-** *şuvar-* 'to moisten', that is to moisten mud, etc. *Vel.* 301; **suğar-** (spelt) 'to give water' (*āb dādan*) to the thirsty; 'to moisten' (*sīrāb kardan*); also pronounced **suwar-** *San.* 243v. 26 (quotn.); reverse entry *do.* 247v. 28: **Xwar.** XIV **suğar-** 'to irrigate' *Qutb* 161; **suvar-** 'to water' (sheep) *Nahc.* 113, 12: **Osm.** XIV ff. **suvar-**, sometimes **sıvar-**, 'to water', etc.; c.i.a.p. *TTS I* 649; *II* 850; *III* 645; *IV* 714.

D **suvğart-** Caus. f. of **suvğar-**; s.i.s.m.l. **Xak.** XI if it is desired to form a Caus. of a V. ending in **-r-**, **-t-** is added to it, and (in the Perf.) the **-d-** (of the Suff.) is merged with it, the result is **-tt-**, the **-d-** being assimilated, e.g. **ol atın suvğarttı:** 'he directed someone to water (*saqiya*) his horse' *Kaş. II 256, 2*; n.m.e.

Tris. SBĞ

D **suvuklık** Hap. leg.*?*; A.N. (Conc. N.) fr. **suvuk**; 'a liquid'. **Uyğ.** VIII ff. Bud. *TT V* 26, 100–2 (**2 çuğ**).

C **sıpa:kur** Hap. leg.; *Kaş.*'s etymology is possible, but surprising, since **akur**, q.v., a Pe. l.-w., properly means 'a stable or stall', although used in the medieval period for 'manger'. It is perhaps a l.-w., and this a false etymology. **Xak.** XI **sıpa:kur** *al--mixlāt* 'a nose-bag'; originally **sıp aku:rı:** *mi'lāfu'l-ṭanī mina'l-xayl* 'a manger for a colt that has cut its first teeth' *Kaş. I* 487.

Tris. V. SBĞ-

D **sa:vıkla:-** Hap. leg.; the word is certainly so spelt, but there is no other trace of **sa:vık**, fr. which it is a Den. V. This might conceivably be a Dim. f. fr. **sa:v**, in which case the V. might mean 'to talk incoherently'. **Uyğ.** VIII ff. Civ. [gap] **ağzıntın ta:şğa:ru: üntürü:r koğşa:r sa:vıkla:r köŋli: a:da:r** 'he brings up (his food), grows weak, and talks incoherently; his mind wanders' (assuming an unusual scription of **a:za:r**) *TT VIII I.3*.

VUD **suvığlan-** Hap. leg.; Refl. Den. V. fr. ***suvığ** Dev. N. fr. **suva:-**. Cf. **suvuk**. **Xak.** XI **ol ba:lığ suvığlandı:** 'he reckoned that the honey (etc.) was runny' (*raqīq*) *Kaş. II* 267 (**suvığlanu:r, suvığlanma:k**).

D **suvğarımsın-** Refl. Simulative Den. V. fr. a N.S.A. fr. **suvğar-**; noted only in grammatical sections. **Xak.** XI the most correct way (of expressing the idea that a man pretends to do something but does not actually do it), and the commonest, is to add (to the Refl. f. of the V.) before the *nūn* a *mīm* and a *sīn* (MS. *şīn*), making three consonants in all, e.g. **ol at suvğarımsındı:** 'he pretended to water (*yusqī*) the horse' *Kaş. II* 202, 12; a.o. *II* 261, 22; n.m.e.

D **suvğarın-** Hap. leg.; Refl. f. of **suvğar-**, used as a Simulative; in a grammatical section immediately before **suvğarımsın-**; the MS. actually has *suvğardı:* but the context shows this to be an error. **Xak.** XI if it is desired to express the idea that a man pretends to do something but does not actually do it, one way is to add *nūn* (to the basic V.) before the *dāl* (of the Perf.), e.g. **ol at suvğarındı:** (so read) 'he pretended to water (*yusqī*) the horse' *Kaş. II* 202, 3; n.m.e.

D **suvğarış-** Hap. leg.; Co-op. f. of **suvğar-**; noted only in a grammatical section. **Xak.** XI if you wish to modify a V. in this section to express help (*i'āna*) in doing something or competition, you add. *şīn* (to the basic V.) before the *dāl* (of the Perf.), e.g. **ol maŋa: at suvğarışdı:** 'he helped me to water (*fī saqy*) the horse' *Kaş. II* 201, 21; n.m.e.

Dis. SBG

D **sepük** Hap. leg.; Pass. Dev. N./A. fr. **sep-**; etymologically this should mean 'equipped, fitted out'; its exact meaning in its context is discussed under **silkim**, q.v. **Xak.** XI *KB* 4599 (**silkim**).

D **sevig, sevük** Preliminary note. *These two words, the first a N.Ac. in* **-ig** *fr.* **sev-**, *'love, loving, liking', and the second a N./A. in* **-ük** *(Passive), 'liked, beloved', must be carefully distinguished. This is not easy in der. and later forms, since* **sevig** *became* **sevüg** *by labial attraction at a fairly early date. Cf.* **saçığ, saçuk.**

D **sevig** see above. N.o.a.b., displaced in the medieval period by words like **sevgü:**, N.Ac. in **-gü:**, or l.-w.s. **Türkü** VIII ff. Man. (if we have sinned) **etöz sevigince yorıp** 'acting in accordance with the desires of the flesh' *Chuas.* 196–7: **Uyğ.** VIII ff. Man.-A **etöz sevigin uvutsuz işin** 'bodily love and shameless behaviour' (i.e. sexual intercourse) *M I* 16, 18–19; **seveg özütlüg nığoşaklar** 'the Hearers with loving spirits' *do.* 28, 24; **kentü sevigin** 'because of self-love' *do.* 34, 19: Man. **sevig köŋülin** 'with loving thoughts' *M III* 34, 17: Bud. *PP* 78, 5–6 (**amrak**): Civ. **Sevig Buyruk** P.N. *USp.* 112, 2: (XIV *Muh. al--ṣadīq* 'close friend' **sewgü:** *Mel.* 55, 1; *Rif.* 152: **Kıp.** XIII (after **sew-**) *al-maḥbūb* 'beloved' **sewgü:** *Hou.* 39, 16: XIV ditto *Id.* 54): **Çağ.** XV ff. see **sevük**: **Osm.** XIV and XV **sevi/sevü/sevüg** 'love'; in several texts *TTS I* 615; *II* 811; *III* 616; *IV* 678 (XIV **sevgü** 'beloved', once *I*).

D **sevük** see above. **Uyğ.** VIII ff. Man.-A *M I* 23, 6 (**ağız**); o.o. *do.* 7 and 28: **Xak.** XI **sevük ne:ŋ** 'a thing which is loved' (*al-maḥbūb*) *Kaş. I* 390; **aydım aŋar se:vük** (*sic*) 'I said to him "beloved!"' *I* 94, 2: *KB* **sevük savçı birle** 'with the beloved Prophet' 30; **sevükrek atın** 'his favourite horse' 315; o.o. 135 (**sevit**): XIII(?) *Tef.* **sevükrek** 'most loved' 265: **Çağ.** XV ff. **séwük** ('with **-k**') *maḥabbat* 'love' *Vel.* 291 (but quotn. contains **séwük séwgen** 'one who loves a beloved'); (**séwgüm**

(*sic*) *mihr wa maḥabbat* 'love' *San.* 258v. 29; it is not clear whether this is an error for **séwgü** or a mistranslation of 'my beloved'): **Xwar.** XIV **sevük** 'beloved, dear' *Qutb* 157.

sibek the basic meaning underlying both translations seems to be 'a long object in a central position'; survives only(?) in SW Osm. **sübek** 'an infant's urinal in a cradle'; XX Anat. **sibek** (1) ditto; (2) 'the iron pivot of a hand-mill'; (3) 'the tap-root of a tree' *SDD* 1225; **söbek** (2) only, inter alia, *do.* 1247. **Xak.** XI **sibek** 'the pivot of a hand-mill' (*quṭbu'l-raḥā*), that is the iron (rod, *al-ḥadīda*) round which the upper millstone revolves; **sibek** 'the hollow reed (*al-qaṣab*) which is fixed in an infant's cradle for him to urinate in' *Kaş. I* 389.

Tris. SBG

D **seviglig** P.N./A. fr. **sevig**; 'lovely' and the like, esp. of the face. N.o.a.b. **Uyğ.** VIII ff. Man.-A **seviglig . . . yüzüŋüzen** 'your lovely face' *M I* 10, 8-9: Man. *Wind.* 42-3 (**içiglig**): Bud. **seviglig y[üzin]** *U III* 17, 9; o.o. *do.* 34, 2-3 (ii) (**ün**); *U II* 37, 60-3 (**tapçasız**); *TT X* 123, 346, 550, etc.: (**Xak.**) XIII(?) *Tef.* **sevigli** 'dear' 265: **Xwar.** XIV **sevüglüg** 'lovely' *Qutb* 157; (an action) **sevüglügrek** 'more agreeable' (to Göd) *Nahc.* 265, 16.

D **seviglik** A.N. fr. **sevig**; 'love'. Although the second vowel is almost consistently **-ü-** this seems to be an A.N. fr. **sevig** not **sevük**. N.o.a.b. **Xak.** XI **kizlep tutar sevüglik** *al-ḥubbu'l-maktum* 'concealed love' *Kaş. II* 172, 10; n.m.e.: **Çağ.** XV ff. **séwüklük** ('with **-k-k**') *sevmeklik* 'love' *Vel.* 290 (quotn.); **séwüglük/séwiglik** (both spelt) *maḥabbat* 'love' (quotn.), also *maḥbūb wa dūst dāşta* 'beloved, friend' (quotn.) *San.* 258v. 29: **Xwar.** XIV **sevüglük** 'loveliness' *Qutb* 157.

D **sevügsüz** (**sevigsiz**) Priv. N./A. fr. **sevig**; 'loveless; unloved'. N.o.a.b. **Xak.** XI **sevügsüz** *al-baġīḍ* (MS. *baġīẓ*) 'odious' *Kaş. II* 250, 2 (**yodkı:**); n.m.e.: **Xwar.** XIV **sevügsüz erdi köŋlüm** 'my heart had no love in it' *Qutb* 157.

Dis. SBL

D **saplık** A.N. (Conc. N.) fr. **sa:p**; apparently Hap. leg.; similar modern forms are P.N./A.s representing **saplığ**. **Xak.** XI **saplık** 'anything which serves as the hilt (*maqbaḍ*) of a knife or sword or the handle (*niṣāb*) of anything' *Kaş. I* 470.

D **savlığ** P.N./A. fr. **sa:v**; used w. preceding Attributive, 'speaking' (the truth, etc.). Pec. to Uyğ. **Uyğ.** VIII ff. Bud. *PP* 55, 2 (**köni:**); *TT VI* 119 (**utu:n**).

D **suvla:g** Dev. N. (Conc. N.) fr. **suvla:-**; s.i.s.m.l. as **sulaw/sulak** 'a watering-place for livestock' or, more generally, 'a place with abundant water'. **Xak.** XI **suvla:ğ** *maşra'atu'l-mā'* 'a place where water can be drawn'; **suvla:ğ** *ism mawḍi'* 'a place-name' *Kaş. I* 464: **Xwar.** XIV **suvlağ** (MS. in error *savlağ*) 'a watering-place for livestock' *Qutb* 156.

D **suvluğ** P.N./A. fr. **su:v**; properly 'watery, possessing water', with various extended meanings including some derived fr. idiomatic uses of *āb* in Pe. (see **su:v** Çag.). S.i.a.m.l.g. w. phonetic changes similar to those of **su:v**, q.v. **Xak.** XI *KB* **yüzüŋ tutçı suvluğ tutayın tése** 'if you resolve constantly to retain respect' (Pe. idiom) 4297; **neçe kızğu eŋlig yüzi suvluğ er** 'how many rosy-cheeked, respected (Pe. idiom) men' (have been ruined by women) 4524: **Xwar.** XIV **yüzi suvluğ** *Qutb* 156 (mis-spelt *savluğ*), 162: **Kom.** XIV 'spelt' (grain) (PU) **suwlu** *CCI*; *Gr.*: **Kıp. şu:luw** *al-mawrida* 'watering trough' *Id.* 55; *al-kalak* 'a raft of inflated skins' **şuwluw** *Bul.* 4, 15.

D **suvluk** A.N. (Conc. N.) fr. **su:v**; with a wide range of meanings connected w. water, the oddest being 'a horse's bit' perhaps because it makes the horse dribble. Survives in NE Koib., Küer., Sag. **suğluk** 'a horse's bit' *R IV* 760; Khak., Tuv. ditto: NC Kır. **su:luk** 'bit; trough; rain-coat'; Kzx. **sulık** ditto: SC Uzb. **suvluk** 'bit': NW Kk., Nog. **suwlık** 'bit': SW Az. **suluğ** 'blister'; Osm. **suluk** 'bit; water bowl; blister'; Tkm. **suvluk** 'bit; a place with abundant water'. **Uyğ.** VIII ff. **suvluk** 'water-trough' *U III* 38, 28: **Xak.** XI **suvluk** *al-mindīl* 'towel, turban', and the like *Kaş. I* 471; in *I* 201 (**urun-**), *III* 323 (**saçu:la:-**), and 6 o.o., *al-'imāma* 'turban'— **su:luk** *al-'imāma III* 262 (**saru:-**; perhaps a scribal error): XIV *Muh.*(?) *al-saṭīḥa* 'water-trough' **su:luk** *Rif.* 169 (*only*): **Çağ.** XV ff. **suluk** a generic term for 'water vessel' (*su ẓarfı*) or 'pool' (*birka*) for collecting and storing water; also 'watery, full of water' (*sulu ve ābdār*) *Vel.* 298 (quotn.); **suluk** (spelt) (1) *dahana-i asb* 'a horse's bit'; (2) *çīz-i ābdār* 'a water-container' *San.* 246r. 23 (same quotn.): **Osm.** XIV ff. **sulık** 'water-vessel, pool', and, fr. XVI, 'the cheek-piece of a bit' *TTS I* 646; *III* 642; *IV* 709.

D **suvla:ŋ** Hap. leg.; Dev. N./A. fr. **suvla:-**; the semantic connection is obscure, but cf. **suwık**. **Xak.** XI **suvla:ŋ yığa:ç** 'a smooth (*al-mardā*) tree which has no branches (*ğuṣn*) on its stem' (*sāqihā*); **suvla:ŋ saç** 'straight (or lank, *al-sabaṭ*) hair' *Kaş. III* 386.

S **süvli:n** See **sügli:n**.

Dis. V. SBL-

D **sapıl-** Pass. f. of **sap-**; n.o.a.b. **Xak.** XI **yıp yigne:ke: sapıldı:** 'the thread was threaded (*insalaka*) through the needle'; and one says **oğul ata:sıŋa: sapıldı:** 'the boy kept close (*iltaṣaqa*) to his father while going to the place' *Kaş. II* 120 (**sapılur, sapılma:k**); a.o. *I* 158 (**étil-**).

D **savıl-** Pass. f. of **sav-**, which is not noted before the medieval period. The earliest occurrence is prob. in XIII(?) *Tef.* (VU) **sav-**

'to spray (perfume)' 264 (*sev-*); it also occurs in Kıp. XIV **şaw-** *hawwala* which has several meanings, here perhaps 'to turn away' *Id.* 60, and Osm. XIV ff. **sav-** Trans. 'to drive away, repulse; avoid, escape from; bring to an end; let loose'; Intrans. 'to go away, come to an end' *TTS I* 605; *II* 800; *III* 605. The Pass. f. survives only(?) in SW Osm. **savul-** 'to stand aside, get out of the way', and the like. In some other languages **savıl-** is a Sec. f. of **sağıl-**. Cf. **savur-**. **Xak.** XI **kü:n savıldı:** 'the sun turned downwards and declined' (*mālat . . . wa zālat*); and one says **köŋlüm aŋa:r savıldı:** (MS. *savuldı:*) 'my heart inclined towards him'; also used of anything which has withdrawn from stability and turned downwards (*zāla min qarārihi wa māla*) *Kaş. II* 125 (**savılur, savılma:k**; MS. *savul-*); **kaġğu: yeme: savılsu:n** 'let sorrow depart' (*yarḥal*) *I* 106, 11; (I said) **aŋar savılma:** (MS. *savulma:*) *lā tamil ilā Qolbaq* 'do not incline towards him (Kolpak)' *III* 80, 19; a.o. *II* 163, 3: *KB* **töpüdin savılmış bakır sokun-a** 'Mars had declined from the zenith' 4888; o.o. 4889, 6216 (**ülker**): **Xwar.** XIII **sawa:l-** (*sic*) 'to disappear' '*Ali* 50: **Kom.** XIV 'to step aside, make way' **suwul-** (*sic*) *CCG*; *Gr.*: **Kıp.** XIII *ḥadā mina'l-xurūc 'ani'l-ṭarīq* 'to turn away from the (right) road' **şawul-** *Hou.* 39, 17: XIV **şawul-** *tanaḥḥā* 'to be diverted' *Id.* 61: **Osm.** XIV ff. **savıl-** 'to be avoided; to be put on one side; to make way for (someone); (e.g. of summer) to pass, elapse'; c.i.a.p. *TTS I* 606; *II* 801; *III* 606; *IV* 668.

D **sevil-** Pass. f. of **sev-**; 'to be loved, liked', etc. S.i.m.m.l.g. with the same phonetic changes. (**Xak.**) XIII(?) *At.* **sevilmek tilesesen kişiler ara** 'if you wish to be popular with people' 259: **Xwar.** XIV **sevül-** 'to be liked' *Quth* 157: **Kıp.** XV *maḥbūb* 'loved' **sewülmiş** (or **söwülmiş**?) *Tuh.* 32b. 9.

D **suva:l-** Pass. f. of **suva:-**; originally 'to be watered, irrigated'; s.i.s.m.l. as **sual-**, **subal-**, etc. 'to be plastered'. **Xak.** XI **tarığ suvaldı:** 'the crop was irrigated' (*suqiya*), also used of anything sprinkled with water (*iḏā ruṣṣa 'alayhi'l-mā'*) *Kaş. II* 125 (**suvalur, suvalma:k**); (**sokul-** follows here); **ev suvaldı:** 'the house (etc.) was plastered' (*ṭuyyina*, MS. in error *ṭayyana*) *II* 125 (**suva:lur, suva:lma:k**, *sic*); o.o. **suvaldı:** *II* 162, 13; **suva:lur** *III* 240, 8.

D **sapla:-** Den. V. fr. **sa:p**; s.i.s.m.l. as **sapla-** (1) 'to fit a handle, etc.'; (2) 'to plunge (a sword) in up to the hilt'. **Uyğ.** VIII ff. Bud. **keyikçi er ağuluğ okın saplap toşğuru tartıp** presumably 'a hunter fitting his poisoned arrow (to the bow) and drawing it fully back' (shot the elephant in the heart) *U III* 57, 3 (ii): **Xak.** XI **er kılıç sapla:dı:** 'the man fastened (*rakkaba*) the sword in its hilt' (*qabī'atihi*); also used when he fastened the handle (*niṣāb*) of anything *Kaş. III* 296 (**sapla:r, sapla:ma:k**).

D **savla:-** Den. V. fr. **sa:v**; n.o.a.b. **Xak.** XI **ol telim savla:dı:** 'the man talked a great deal' (*takallama bi-kalām kaṯīr*); also used when a man quoted proverbs (*daraba . . . al-amṯāl*) *Kaş. III* 297 (**savla:r, savla:ma:k**); **kış ya:yğaru: savlayu:r** (MS. *savlanur*, but rhymes w. **tavrayu:r, savrayu:r**) 'winter argues with summer' *III* 278, 11: XIII(?) *Tef.* **sawla-** 'to make a speech' 257.

D **suvla:-** Den. V. fr. **su:v**; s.i.m.m.l.g. usually as **sula-** 'to irrigate', less often 'to water (livestock)'; w. extended meanings in SW Osm. **Xak.** XI **at suvla:dı:** 'the horse drank (*şariba*) water (etc.)'; and one says **er titig suvla:dı:** 'the man moistened (*amā(ha)*) the mud (etc.)' *Kaş. III* 297 (**suvla:r, suvla:ma:k**); **yuvğa: suvın suvlama:** (unvocalized, but so read) *lā taṣqī bi-mā' lā aṣl lahu* 'do not drink water flowing from an unknown(?) source' *III* 80, 21: *KB* 449 (**börü:**): XIV *Muh.* (after *şariba* **iç-**) *şariha* 'to drink copiously' **su:vla:-** (*-f-*) *Mel.* 27, 11; *Rif.* 110: **Çağ.** XV ff. **sula-** (**-p**) *sula-*, *sīrāb et-* 'to drink to satiety' *Vel.* 299; **sula-** *āşāmīdan āb* 'to drink water' *San.* 246r. 15.

D **saplat-** Caus. f. of **sapla:-**: 'to order to fit a handle'; s.i.s.m.l. **Xak.** XI **ol kılıç saplattı:** 'he ordered someone to fasten the tang (*rakkaba'l-sīlān*) in the hilt (*al-qabī'a*) of the sword'; also for to fasten the handle (*niṣāb*) of anything like a knife or dagger *Kaş. II* 344 (**saplatu:r, saplatma:k**).

D **suvlat-** Caus. f. of **suvla:-**; s.i.s.m.l. as **sulat-**. **Xak.** XI **ol çöbni: suvlattı:** 'he ordered someone to sprinkle water on the dregs of something' (*raşşa'l-mā' bi-ṭacīr şay'*) *Kaş. II* 346 (**suvlatu:r, suvlatma:k**).

D **savlan-** Refl. f. of **savla:-** used as Pass.; 'to be spoken of'. N.o.a.b. **Xak.** XI *Kaş. III* 199, 28 (**çavlan-**); n.m.e.: *KB* (the King said, a good man is always praised, but) **müni bu isizler ara savlanur** 'his faults are always quoted among these wicked men' 909.

D **suvlan-** Refl. f. of **suvla:-**; s.i.s.m.l. as **sulan-**, generally used as Pass. **Xak.** XI **suvlandı: ne:ŋ** 'the thing was moist and full of water' (*raṭuba wa kaṯura mā'uhu*) like fruit when it is soft (*lāna*) and full of juice or a boil when yellow liquid appears in it and it is swollen (*tarahhala*); and one says **anıŋ kö:zi: suvlandı:** 'his eyes watered' *Kaş. II* 247 (**suvlanu:r, suvlanma:k**): *KB* (man uses his tongue to speak; if he speaks well) **yüzi suvlanur** 'he is honoured' 275 (cf. **suvluğ**).

D **savlaş-** Recip. f. of **savla:-**; n.o.a.b. **Türkü** VIII ff. Man. *TT II* 8, 55–6 (**öğrünçlen-**): **Xak.** XI **ol meniŋ birle: savlaşdı:** 'he quoted proverbs to me and I to him'; also used of messages, speeches, and anecdotes *Kaş. II* 215 (**savlaşu:r, savlaşma:k**).

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VUD **subı:la:-** Hap. leg.; Den. V. fr. **subı:**; cf. **sübıt-**. **Xak.** XI **subı:la:dı: ne:ŋni:** 'he

lengthened (*tawwala*) the broad thing, and constricted its sides' (*ḥaddada ṭarfahu*) *Kaş. III* 323 **(subı:la:r, subı:la:ma:k)**.

Dis. SBN

saban 'plough', but whether a generic term, or originally the name of some particular kind of plough is uncertain. Survives only sporadically as **sapan** 'wooden plough' in SE Türki and **saban** in NC Kzx. ('obsolete'): SC Uzb. (ditto): NW Kumyk, Nog. (only): SW Osm. (only), which suggests an original specific meaning. Cf. **bokursı:**. **Xak.** XI **saban** *al-faddān bi-camī' ālātihi* 'a plough with all its accessories'; **saban** also 'cultivating the land'(*falāḥatu'l-arḍ*) *Kaş. I* 402 (prov., see **örtgün**); o.o. *II* 214, 4; *III* 416, 23 (same prov.): XIV *Muh. al-miḥrāṯ* 'plough' **sa:ba:n** *Mel.* 60, 2; *Rif.* 158: **Çağ.** XV ff. **saban** 'a wooden object on which they fasten a piece of iron and use it to till the ground', in Ar. *faddān*; (and **sapan** 'a sling') *San.* 228v. 20: **Kom.** XIV 'plough, ploughed field' **saban** *CCI, CCG*; *Gr.* 210 (quotns.): **Kıp.** XIII *al-miḥrāṯ* **şaba:n** *Hou.* 9, 9: XIV ditto **şaban** *Bul.* 4, 1: XV ditto *Tuh.* 33b. 9: **Osm.** XVI ff. **saban** noted in several phr. *TTS II* 775; *III* 583; *IV* 647.

D **sevinç** N.Ac. fr. **sevin-**; 'joy, pleasure, delight'; in one or two early passages perhaps rather 'affection, love'. S.i.a.m.l.g. except NE(?) with some phonetic changes. **Türkü** VIII ff. Man. (then all the people . . .) **bizinge dındarlarka yüküntiler sevinç ötüntiler** 'did obeisance to us, the Elect, and expressed their pleasure (or affection?)' *TT II* 10, 82–3: **Uyğ.** VIII ff. Man.-A (this scripture was recited) **uluğ öğrünçün** 'with great joy' (and written) **ağır sevinçin** 'with intense delight' *M I* 25, 3–5; **ol sevinç** 'that joy' *M III* 13, 13 (ii): Man. **sevinç ötünü** *M III* 34, 18; o.o. *II ind.* 44, etc. **(erdem)**; *TT III* 17: Bud. *TT VIII G.*40, etc. **(öğrünç)**; *U IV* 46, 38 etc. **(utlı:)**: Civ. (make your mind joyful) **yérke teŋrike sevinç tut** 'bring(?) joy to earth and heaven' *TT I* 12–13; o.o. *do.* 52, 131; *VII* 27, 13, etc. **(öğrünç)**: **Xak.** XI **sevinç** *al-surūr* 'joy, delight' *Kaş. III* 373 (prov., see **oxsın-**; verse): *KB* **sevinç** is common; normally 'joy', e.g. **sevinçin tolu tut** 'make his joy full' 117; o.o. 123 **(avınç)**, 340 **(arkuk)**, 359, 913, etc.; a different shade of meaning in (praise the Prophet and) **sevinçin tile** 'seek to do what will please him' 39; a.o. 52: XIII(?) *At.* **sevinç erse kédin** 'if joy comes later' 371; a.o. 413; *Tef.* **sevinç** 'joy; joyful news' 265: XIV *Muh. al-faraḥ* 'joy' **sévinç** (*-f-*) in Turkistan, **séwinç** in our country *Mel.* 8, 1; *Rif.* 79; a.o. 52, 1; 148: **Çağ.** XV ff. **séwinçi** *mujdağanı* 'his reward (for bringing good news)' *Vel.* 291 (quotn.); **séwinç** (spelt) *mujda wa nuwīd* 'good news; reward' *San.* 259r. 4 (same quotn.): **Xwar.** XIII(?) **sevinç** 'joy' *Oğ.* 2: XIV ditto *Qutb* 157; **sevünç** ditto *do.* 4; 'a reward' *Nahc.* 20, 6: **Kom.** XIV 'joy' **sövünç** *CCI, CCG*; *Gr.* 223 (quotns.).

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D **sapın-** Hap. leg.; Refl. f. of **sap-**. **Xak.** XI **işle:r yigne: sapındı:** 'the woman undertook to thread the needle, but did not actually do it' *Kaş. II* 150 **(sapınu:r, sapınma:k)**.

D **sevin-** Refl. f. of **sev-**; 'to rejoice, be joyful, glad', etc. S.i.a.m.l.g. w. the same phonetic changes as **sev-**. **Türkü** VIII *II E* 2 **(öğir-)**: VIII ff. *IrkB* **(öğir-)**: Man. *TT II* 8, 60 **(öğir-)**: **Uyğ.** VIII ff. Man.-A *M I* 28, 13 **(öğir-)**: Bud. (the king of the dragons) **ertinü sevindi** 'was very glad' *PP* 46, 8; o.o. *do.* 53, 2 etc. **(öğir-)**; **öğmişke sevinmedin** 'without taking pleasure at being praised' *U III* 73, 21: Civ. **sevinmek** as the name of a hexagram *TT I* 87; a.o. *do.* 128–9 **(örüki:)**: **Xak.** XI **er sevindi:** 'the man rejoiced and was merry' (*surra . . . wa'btahaca*) *Kaş. II* 153 **(sevinü:r, sevinme:k**, everywhere spelt *sevün-*; verse); o.o. *II* 286, 20 **(ulğa:ḍ-)** etc., 10 in all, spelt **sevin-** and translated *surra* or *fariḥa* 'to be glad': *KB* 81 **(küven-)**: XIII(?) *At.* **okığlı kişiniŋ sevinsün cānı** 'so that the soul of the man who reads it may be glad' 44; *Tef.* **sevin-/sevün-** 'to rejoice, be glad' 265: XIV *Muh. fariḥa* **sewin-** *Mel.* 29, 14; **sevin-** (*-f-*) *Rif.* 113: **Çağ.** XV ff. **séwin-** (spelt) *şādī kardan* 'to rejoice, be glad' *San.* 258v. 15 (quotns.): **Xwar.** XIII(?) (Oğuz Xağan . . .) **sevindi küldi** 'was pleased and smiled' *Oğ.* 198; a.o.o.: XIV **sevün-** 'to rejoice' *Qutb* 157; *Nahc.* 369, 2: **Kom.** XIV 'to rejoice, be joyful' **sevin-/sövin-/sövün-/söyün-** *CCI, CCG*; *Gr.* 219 (quotns.): **Kıp.** XIII *fariḥa* **séwin-** *Hou.* 35, 13: XIV ditto *Id.* 54; *Bul.* 68v.: XV ditto **söwün-** *Kav.* 74, 6; *al-faraḥ* **sewinmek** *do.* 61, 16; *surra wa fariḥa* **söyün-** *Tuh.* 20a. 11; a.o. *do.* 28b. 4.

Tris. SBN

D **sevinçlig** P.N./A. fr. **sevinç**; 'joyful, happy', etc. S.i.s.m.l. **Uyğ.** VIII ff. Man.-A *M I* 11, 19 **(öğrünçlüg)**: Bud. *Suv.* 15, 8 etc. **(öğrünçlüg)**: Civ. **taşdın ünser sevinçlig bolur** 'if he goes out (of his house) he is happy' *TT VII* 28, 44; o.o. *do.* 14, 12 etc. **(öğrünçlüg)**; *I* 155 **(eke:)**: **Xak.** XI *KB* **sevinçlig** is fairly common, e.g. **sevinçlig bolur anda yazlur kaşı** 'he becomes happy there and his brows relax' 813; o.o. 951, 1260, 1561: XIII(?) *Tef.* **sevinçlig** 'happy' 265: XIV *Muh. al-farḥān* 'joyful, cheerful' **sevinçli:g** (*-f-*) *Mel.* 55, 13; *Rif.* 153: **Xwar.** XIV **sevinçlig/sevinçlüg** ditto *Qutb* 157: **Kom.** XIV ditto **sövünçlü** *CCG*; *Gr.*

D **sevinçsiz** Priv. N./A. fr. **sevinç**; 'unhappy', etc. N.o.a.b. **Uyğ.** VIII ff. Bud. **kayu tınlığlarnıŋ utlısı[z] sevinçsiz kılmışları** 'what deeds of human beings bring neither reward nor pleasure?' *U IV* 40, 184–5: **Xak.** XI *Kaş. III* 377, 2 **(tapığsa:k)**; n.m.e.

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D **sevinçlen-** Hap. leg.; Refl. f. of **sevinçle:-** (see below); 'to be pleased, delighted', etc.

Uyğ. VIII ff. Bud. *Hüen-ts.* 215 (**üḍlen-**): (**Kom.** XIV **sövünçle-** 'to bring joy to (someone *Dat.*)' *CCG*; *Gr.*).

D **sevintür-** Caus. f. of **sevin-**; 'to make (someone *Acc.*) happy', etc. S.i.s.m.l. **Uyğ.** VIII ff. Bud. [gap] **sevintürgelir üçün** 'in order to make . . . happy' *TT X* 554: **Xak.** XI *KB* **olarnı menıŋdin sevindür tuçı** 'make them (the Prophet's four Companions) constantly pleased with me' 62; **begin keḍ sevindürse tapnur kulı** 'if his servant by his service greatly pleases his master' (the road to honour is opened to him) 845; **boḍunuğ sevindürgil elgin tılın** 'make the people happy with your hand and tongue' 1367: XIV *Muh.*(?) (after *fariḥa* **sevin-**) *farraḥa* 'to make joyful' **sevindir-** (*-f-*; unvocalized) *Rif.* 113 (only): **Çağ.** XV ff. **sévindür-** Caus. f.; *şādī kardan* 'to make glad, joyful' *San.* 258v. 27: **Kom.** XIV 'to make happy' **sövündür-** *CCG*; *Gr.* 224 (quotn.): **Kıp.** XV **sewindir-** also means *farraḥa* (Caus.) *Kav.* 74, 3 (see **sön-**).

D **sabanla:-** Hap. leg.; Den. V. fr. **saban. Xak.** XI **ol yé:riğ sabanla:dı:** 'he ploughed and tilled(*falaḥa . . . wa karaba*) the land' *Kaş. III* 342 (**sabanla:r, sabanla:ma:k**).

Dis. SBR

süvri: 'with a tapering end, sharp, pointed'; syn. w. **subı:** but not connected etymologically unless they have a common foreign origin. Survives only(?) in SW Az., Osm. **sivri** 'pointed', etc.; **sivri sinek** 'mosquito'. **Uyğ.** VIII ff. Bud. **süvri süŋün sançıp** 'piercing with a sharp lance' *U II* 86, 48; **süvri sışlar** 'sharp spikes' *TM IV* 253, 56; a.o. *do.* 255, 138 (**uçluğ**): **Xak.** XI **süvri:** 'anything with a tapering end' (*muḥaddadu'l-ra's*), like teeth, spear- or arrow-heads, lamp-stands (*al-manāra*), spits, and other small (*şiğār*) things *Kaş. I* 422: XIV *Muh.*(?) (after *al-baqq* 'gnat' **çı:bı:n**—a medieval word) **sewri: sinek** *Mel.* 63, 8 (in one MS.): **Kom.** XIV 'sharp' **sürü** *CCG*; 'gnat'(?) **sürü çıbın** *CCI*; *Gr.*: **Kıp.** XIV **süwrü: çıbın** *al-ba'ūḍ* 'mosquito', compounded of **süwrü:** *raqīqu'l-ṭarf maḥdud* 'slim, tapered' and **çıbın** *al-ḍabāb* 'fly' *Id.* 54; *al-ba'ūḍ* **siwri çıbın**, and in another dialect (*luğa*, ?**Tkm.**) **siwri sipe:k** *Bul.* 10, 15: XV *ba'ūḍ* **süwri şıbın** *Tuh.* 7b. 9: **Osm.** XVIII **siwri** (spelt) in *Rūmī*, 'a sting (*niş*), the sharp (*tīzī*) point of anything'; **siwri sipek** in *Rūmī*, 'a gnat' (*paşşa*), in Ar. *baqq San.* 258r. 28.

E **süprük** See **süprül-**.

PU **subra:n** Hap. leg.; spelt *suyra:n* in the MS. but between **Sabra:n**, a place-name, and **tüğsi:n**; cognate to **subı:. Oğuz** XI **subra:n** 'anything long (*ṭawīl*) in the shape of a lamp-stand (*al-manāra*) or the like' *Kaş. I* 436.

Dis. V. SBR-

D **savur-** Caus. f. of **sav-** (see **savıl-**) although the semantic connection is not very close; 'to scatter; to winnow', and the like. S.i.a.m.l.g. except NE; SE Türki **sovur-/so:r-/so:ra-**: NC Kir. **sapır-**; Kzx. **suır-**: SC Uzb. **sovur-**: NW Kk., Kaz. **suwır-**; Kumyk **suvur-**; Nog. **suvır-**: SW Az., Tkm. **sovur-**; Osm. **savur-. Xak.** XI **er tarığ savurdı:** 'the man turned over the wheat with a pitch-fork (*darrā* (*sic*) *al-ṭa'ām*) and cleaned it in the heap' (*naqqāhu fi'l-kuds*); also used of anything when you winnowed it and cleaned it in the wind (*nasaftahu wa naqqaytahu fi'l-rīḥ*) *Kaş. II* 82 (**savura:r, savurma:k**); (God created (the sky like) a blue turquoise) **savurdı: ürüŋ kaş** 'and scattered (*naṭara*) on it (the stars like) jade'(*yaşm*); this is a white stone of which seals (*al-xawātim*) are made *I* 330, 25: XIII(?) *Tef.* **savur-** 'to winnow; to scatter' 257: **Çağ.** XV ff. **sawur-** (spelt) 'to scatter (*afşāndan*) earth, threshed corn, and the like and toss them in the wind' (*ba-bād dādan*) *San.* 236r. 22 (quotns.): **Kıp.** XV *darrā* (*sic*) **şowur-** (**şawur-** added below the line) *Tuh.* 16a. 8; *salla* 'to pull (something) out gently' **şowur-** *do.* 20a. 4.

sipir- 'to sweep'; with some metaph. meanings like 'to drive out, send away' in some modern languages. An early l.-w. in Mong. as *şi'ür-* (*Studies*, p. 227); s.i.a.m.l.g. with various phonetic changes (**-i-/-ü-, -p-/-b-**). **Uyğ.** VIII ff. Man. (like the servants of kings and *begs* who) **sipirür arıtır** 'sweep and clean' (the house and furniture) *Wind.* 33–4: **Xak.** XI **ol ev süpürdi:** 'he swept (*kanasa*) the house' *Kaş. II* 85 (**süpürür, süpürme:k**): XIV *Muh. saḥaqa* 'to rub clean' **süpür-** (*-b-*, unvocalized) *Rif.* 110 (*Mel.* 27, 3 **sü:rt-**); *kanasa* **süpür-** 30, 13; 114: **Çağ.** XV ff. **süpür-** (spelt) *cārūb kardan* 'to sweep' *San.* 238v. 2 (quotns.): **Kıp.** XIII *kanasa min kansi'l-bayt* **süpür-** (*-b-*) *Hou.* 37, 1: XIV **süpür-** ('with **-p-**') *kanasa Id.* 51; *Bul.* 78v.: XV ditto *Kav.* 74, 11; *kanasa* **süpir-** *Tuh.* 31b. 1.

S **suvar-** See **suvğar-**.

savra:- pec. to *Kaş.*; see **savrat-. Xak.** XI **ış savra:dı:** 'the action was discontinued' (*istafrağa*); also used of anyone doing something when he stopped doing it(*farağa 'anhu*); and one says **sökel i:gdin savra:dı:** 'the invalid recovered from his disease' (*indamala'l-marīḍ wa'nsalla minhu*) *Kaş. III* 281 (**savra:r, savra:ma:k**); **igler yeme: savrayu:r** *al-amrāḍ taqill* 'illnesses also abate' (in the summer) *III* 278, 13; o.o. *I* 103, 2; *III* 41, 20 (the same verse, translated *qalla* and *farağa*).

D **savurt-** Caus. f. of **savur-**; s.i.s.m.l. **Xak.** XI **ol aŋar tarığ savurttı:** *aḍrāhu'l-ḥinṭa* 'he ordered him to winnow the wheat' (etc.) *Kaş. III* 431 (**savurtur, savurtma:k**; the V. here used is similar to, but different fr., *darrā* translating **savur-**).

D **savrat-** Hap. leg.; Caus. f. of **savra:-**; the Infin. is given as *-me:k*, but this is no doubt an error; the second half of the entry was inadvertently omitted in the MS. and inserted

later; the error may be due to the fact that the entry immediately followed **süvrit-**, and so was in any case misplaced. **Xak.** XI **ol evin savrattı:** *farrağa baytahu mina'l-qumāš wa'l--mitā'* 'he emptied his house of furniture and goods'; and one says **ol ı:ştın savrattı:** *atamma amrahu wa farağa minhu* 'he finished what he was doing and stopped doing it' *Kaş. II* 332 (**savratu:r, savratma:k**; see above).

D **süvrit- (süvri:d-)** Trans. Den. V. fr. **süvrı:** with the **-d-** changed to **-t-** by false analogy fr. **süvritti:**; 'to sharpen'. Survives only(?) in SW Osm. **sivrit-**. *Sami* 759 enters three words in succession, **sivir-** 'to be sharp', **sivri** 'sharp', **sivrit-** 'to sharpen'; *Red.* 1105 adds **sivril-** 'to be sharp', **sivrilt-** 'to sharpen', but omits **sivrit-**; there is no other trace of **sivir-** and it was prob. invented to explain the other words. **Xak.** XI **ol yığa:çığ süvrittı:** 'he sharpened the end (*allala ṭarf*) of the piece of wood (etc.), that is when he tapered it off' (*ḥaddadahu*) *Kaş. II* 332 (**süvritü:r, süvritme:k**).

D **savruk-** Hap. leg.; Intrans. f. of **savur-**. **Xak.** XI **kö:zdin** (MS. *-den*) **ya:ş savruktı:** 'tears dripped (*taraššaša*) from his eyes'; also used of water when it formed waves and the waves broke into spray (*māca wa'ḍṭarabat amwācuhu bi-fawrān*) in the rivers *Kaş. II* 228 (**savruka:r, savrukma:k**; verse).

D **savrul-** Pass. f. of **savur-**; s.i.s.m.l. with some phonetic changes. **Xak.** XI **su:v savruldı:** 'the river formed waves with spray and bubbles' (*māca . . . bi-favarān wa ğalyān*); also used of a cooking pot when the broth in it was scooped up (*rufi'a*) in a ladle and put back in it (*rudda fīhā*) to stop it from boiling over; and one says **tarığ savruldı:** 'the wheat was winnowed' (*durriya*) and **ya:ş kö:zdin savruldı:** 'tears dripped from the eyes' *Kaş. II* 232 (**savrulu:r, savrulma:k**; verse): **Çağ.** XV ff. **sawrul-** (spelt) 'to be scattered (*afṣurda*) and tossed in the wind' *San.* 236v. 7 (quotns.).

D **süprül- (sipril-)** Pass. f. of **sipir-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **ev süprüldi:** 'the house was swept' (*kunisa*); and when one is angry with a man one says **süprül** (so read, apparently later altered to *süprük*) that is 'go away' (*aḏhab*) as sweepings (*al-kanāsa*) go away without anyone minding *Kaş. II* 231 (**süprülür, süprülme:k**): **Çağ.** XV ff. **süpürül-** *cārūb şudan* 'to be swept' *San.* 238v. 16: **Kıp.** XIV **süprül-** 'to be swept'; also used by them in the sense of *insalla* 'to slip away' *Id.* 51.

D **savruş-** Hap. leg.; Co-op. f. of **savur-**. **Xak.** XI **ol mapa: tarığ savruşdı:** 'he helped me to winnow (*fi'l-taḏrīya*) the wheat (etc.)'; also used when he helped to stir (*fi'l-tadrīya, sic*) the broth with a ladle to prevent it from boiling over *Kaş. II* 212 (**savruşu:r, savruşma:k**; if the text is right both *darrā* and *ḏarrā* are used here).

Tris. SBR

PUF **suburğa:n** (or **supurğa:n**?) 'a tomb'. This word was discussed at length by W. B. Henning in *Transactions of the Philological Society* (of London) 1945, pp. 157 ff. After discussing other cognate Iranian words for 'tomb' he reached the conclusion that this was a l.-w. fr. Sogdian ***zmry'n**. The second consonant was prob. **-b-** not **-p-**. N.o.a.b., but a l.-w. still surviving in Mong. as *suburğan* (*Kow.* 1392, *Haltod* 348). Cf. **2 sı:n. Türkü** VIII ff. **supurğan** (*sic*) **içre** 'within the tomb' *M I* 6, 2: **Uyğ.** VIII ff. Bud. **sın suburğan arasınta** 'among the tombs' *U II* 53, 5 (iii); **[sın?] suburğan yérke yakın** 'near the place of the tombs' *III* 19, 9 (ii); **šıtavan [su]burğanka** 'to the funereal grove (Sanskrit *šītavana*) and the tombs' *do.* 21, 3 (ii) **sın suburğan orun** *TT VI* 290 (v.l. to **sın orun**): **Xak.** XI **suburğa:n** *al-nā'ūs wa muqābiru'l-kafara* 'a funeral vault, a pagan cemetery' *Kaş. I* 516 (prov.; mis-spelt *subuzağa:n*).

D **süpürgü: (sipirgü:)** N.I. fr. **sipir-**; 'broom, brush'. An early l.-w. in Mong. as *şi'ürge* (*Studies*, p. 240); s.i.a.m.l.g. w. some phonetic changes. **Xak.** XI **süpürğu:** *al--miknasa* 'brush, broom' *Kaş. I* 490: XIV *Muh. al-miknasa* **süpürgü:** *Mel.* 69, 9; *Rif.* 170: **Çağ.** XV ff. **süpürğü** (spelt) *cārūb* ditto *San.* 239r. 1 (quotn.): **Xwar.** XIV **sipürtke** (*si:pü:rtke*) ditto *Qutb* 158: **Kom.** XIV ditto **sibürtke** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *al-miknasa* **sepürge:** (*-b-*) *Hou.* 17, 1: XIV **süpürge:** (*-b-*) ditto *Id.* 51: XV ditto **süpürgen** (*sic*) *Kav.* 74, 11; ditto **sipirgi** (*-b-*; in margin **sipirge**) *Tuh.* 34a. 7.

D **süpründi:** Pass. Dev. N. fr. ***süprün-(siprin-)** Refl. f. of **sipir-**; 'sweepings, rubbish'. Survives in SW Az. **süpürüntü**; Osm. **süprüntü**. **Xak.** XI **süpründi:** *al-qamāma* 'sweepings, rubbish' *Kaş. I* 493.

Dis. SBS

D **suvsuş** Dev. N. fr. **suvsı:-**; 'a potable liquid derived from a process of steeping grain and the like; a decoction'; esp. 'a weak decoction'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 1941–2 (**tuturka:n**): Civ. **a:lku su:vsuşla:rta: yég üstünki xan sodak teğme: bolu:rla:r** 'they are called the royal beverage (Sanskrit *sodaka*), the best of all decoctions' *TT VIII I.*16; a.o. *H II* 8, 31: **Xak.** XI **suvsuş** *āxir mā'i'l-ḥinṭa ba'd mā ḏahaba quwwa ṣarābihi* 'the final decoction of wheat after the strength of its beverage has gone'; also a name for 'pure milk (*al-māḥiḍ*) diluted with water' *Kaş. I* 460.

D **suvsız** Priv. N./A. fr. **su:v**; 'waterless, without water'. S.i.m.m.l., usually as **susuz. Türkü** VIII (day and night for seven days) **suvsız keçdim** 'I made my way without water' *II SE*: VIII ff. *IrkB* 45 (**otsuz**): (**Xwar.** XIV **susuzluk** 'lack of water' *Quth* 162): **Kıp.** XIII *bilā mā'* 'without water' **şu:sı:z** *Hou.* 52, 6.

Dis. V. SBS-

D **1 suvsa:-** Desid. Den. V. fr. **su:v**; 'to be thirsty' and the like. S.i.m.m.l., usually as **susa-**. **Türkü** VIII ff. Man. *TT II* 8, 37 (**2 a:ç-**): **Uyğ.** VIII ff. Bud. *Hüen-ts.* 2040–1 (**1 us-**): **Xak.** XI **er suvsa:dı:** 'the man (etc.) was thirsty' (*'aṭişa*); in this case too (i.e. as in other Desid. V.s) the connotation is one of longing for something *Kaş. III* 284 (**suvsa:r, suvsa:ma:k**); a.o. *I* 281, 26: XIII(?) *Tef.* **suvsa:-** (*-f-*) 'to be thirsty' 276: XIV *Muh. 'aṭişa* **su:sa-** *Mel.* 29, 5; **su:vsa:-** (corrupted to *su:knsa:-*) *Rif.* 113; *al-'aṭşān* 'thirsty' (opposite to 'satiated') **su:sa:mış** 53, 13; 151: **Çağ.** XV ff. **susa-(-p)** *susa- Vel.* 295; **susa-** *taşna şudan* 'to be thirsty' *San.* 243r. 22 (quotn.): **Xwar.** XIII **suvsa-** (with triply dotted *wāw*) ditto *'Ali* 25, 39: XIV **suvsağlı** (MS. *savsağlı*) 'thirsty' *Quth* 156; **susa-** *do.* 161: **Kom.** XIV 'to be thirsty' **suvsa-** *CCI*; **susa-** *CCG*; *Gr.* 226 (quotns.): **Kıp.** XIV **şu:şa-** *'aṭişa Id.* 58; *Bul.* 62v.: XV ditto *Tuh.* 26a. 5.

S **2 suvsa:-** See **suvşa:-**

D **suvsı:-** Simulative Den. V. fr. **su:v**; pcc. to *Kaş.*; cf. **suvsuş. Xak.** XI **sirke: suvsı:dı:** 'the vinegar came to taste like water' (*axaḍa . . . ṭa'ma'l-mā'*); the wateriness (*al-mā'iya*) destroyed the acidity *Kaş. III* 284 (**suvsı:r, suvsı:ma:k**); a.o. *I* 282, 7.

D **suvsat-** Caus. f. of **suvsa:-**; s.i.s.m.l., usually as **susat-. Xak.** XI **ol anı: suvsattı:** *'aṭṭaşahu* 'he made him thirsty' *Kaş. II* 336 (**suvsatu:r, suvsatma:k**): **Çağ.** XV ff. **susat-** Caus. f.; *taşna kardan* 'to make thirsty' *San.* 243v. 5: **Osm.** XV **korkut- susat-** 'to frighten and cause distress to (someone)'; in one text *TTS IV* 713.

PU?E **sivsin-** Hap. leg.; this reading can hardly be correct; no word with such a form could, as far as is known, have this meaning; it would be appropriate for ***sıḍrın-**, Refl. f. of **sıḍır-. Uyğ.** VIII ff. Bud. Sanskrit *viraktacittā* 'with minds freed from worldly attachments' **sivsinmiş köŋöllögle:r** *TT VIII A*.28.

Tris. SBS

D **suvsa:lık** 'thirst'; A.N. – fr. **suvsa:-**. N.o.a.b.; modern languages normally use **susuzluk** or ordinary Dev. N.s fr. **suvsa:-** for 'thirst'. **Uyğ.** VIII ff. Civ. **su:vsa:lık** *TT VIII I*.9 (**alku:**), 12 (**1 ö:r-**), etc.; *H II* 22, 30: **Xwar.** XIV **susalık** *Quth* 161; **suvsalık** *Nahc.* 265, 16: **Osm.** XIV ff. **susalık** (1) 'thirst'; (2) 'insatiable thirst, as a morbid conditlon in camels'; in several texts *TTS I* 649; *III* 644; *IV* 712.

Dis. V. SBŞ-

D **savaş-** Recip. f. of ***sava:-** Den. V. fr. **sa:v**; properly 'to argue with one another, to quarrel', but later, in a physical sense, 'to come to blows, to fight'. Survives only(?) in SC Uzb. **savaş-**: SW Az., Osm. **savaş-**; Tkm. **söveş-**. A parallel N. **savaş** 'a fight', Dev. N. (connoting reciprocity) fr. ***sava:-**, occurs in these and some NW languages. **Oğuz** XI **ola:r ikki: savaşdı:** 'those two quarrelled' (*tacādalā*) *Kaş. II* 102 (**savaşu:r, savaşma:k**): (**Xak.**) XIII(?) *Tef.* **savaş-** 'to fight' (with someone **birle**) 257 (also **savaş** 'a fight'): XIV *Muh. ḥāraba* 'to fight one another' **sawa:ş-** *Mel.* 25, 1; **şawa:ş-** *Rif.* 107; *al-ḥarb* **sawa:şmak** 37, 10; **şawa:şmak** 123: **Kom.** XIV 'to fight one another' **sovaş-** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII *ḍāraba mina'l-muḍāraba* 'to come to blows' **şa:waş-** *Hou.* 41, 19: (XIV *xāṣama* 'to quarrel' **şawa:ş et-** *Bul.* 43v.): XV *xāṣama* **şawaş-** (*/talaş-*) *Tuh.* 15a. 2: **Osm.** XIV ff. **savaş-** 'to fight one another', and **savaş** 'a fight'; c.i.a.p. *TTS II* 800; *III* 604; *IV* 667.

D **seviş-** Recip. f. of **sev-**; 'to like, or love, one another'. S.i.m.m.l. w. the same phonetic changes as **sev-. Xak.** XI **ola:r ikki sevişdi:** 'those two liked, or loved, one another' (*taḥābbā*) *Kaş. II* 102 (**sevişü:r, sevişme:k**): **Çağ.** XV ff. **séwiş-** (spelt) Recip. f.; 'to like (or love, *dūst dāştan*) one another' *San.* 258v. 14.

D **suvaş-** Hap. leg.; Co-op. f. of **suva:-. Xak.** XI **ol maŋa: ev suvaşdı:** 'he helped me to plaster (*'alā ṭaṭyīn*) the house' (etc.); also for competing *Kaş. II* 102 (**suvaşu:r, suvaşma:k**).

D **suvış-** Hap. leg.; ultimately der. fr. **su:v**, but there does not seem to be any other example of a Den. V. Suff. **-ış-. Xak.** XI **yuğurmış u:n suvışdı:** 'the dough was flabby (*istarxā*) owing to the excess of water in it'; also used of any liquid (*māyi'*) that is thin (*raqqa*) owing to an excess of water *Kaş. II* 102 (**suvışu:r, suvışma:k**).

PU **suvşa:-** Hap. leg.; 'to whisper'; prob. Den. V. in **-a:-** fr. ***suvış** an onomatopoeic for 'a whisper'. There are several words for 'a whisper' in modern languages, the commonest **sıbır/şıbır**; the nearest to this is NW Kumyk **şıbış. Xak.** XI **ol kula:kka: suvşa:dı:** *takallama fī'l-uḏun bi-kalām ḫafī* 'he whispered in his ear'; (**suvşa:r, suvşa:ma:k**; with *-f-* everywhere); and one says ⟨**ol**⟩ **sökelke: suvşa:dı:** *raqqā'l-'alīl* 'he whispered spells to the sick man'; *wa bi'l-sīn luğa fīhi* 'another form is **suvsa:-**' *Kaş. III* 286.

***suvşat-** See **şuvşat-**.

***suvşaş-** See **şuvşaş-**.

Tris. SBŞ

?D **suvuşğa:n** Hap. leg.; apparently Dev. N./A. (connoting habitual action) fr. **suvuş-** (**suvış-**); 'tapeworm'. The only common word for 'tapeworm' is NW Kumyk **suvalçan**: SW Az. **soxulcan**; Osm., Tkm. **soğulcan**, which goes back to Kıp. XIV **şu:luncan** *al-'alaq* 'leech'; one MS. adding *wa dūdu'l-baṭn* 'and tapeworm' *Id.* 56, 59; *al-'alaq* **suwlaca:n**

Bul. 5, 2 and is also ultimately der. f. **su:v**. **Xak.** XI **suvuşğa:n** *al-ṣafar wa hiya ḥayya fi'l-baṭn* 'tapeworm; intestinal worm' *Kaş. I* 519.

Dis. SBZ

PU **sı:bız** Hap. leg.; no obvious etymology, perhaps a quasi-onomatopoeic. The Turkish languages are rich in words for 'fool, simpleton'; e.g. for SW XX Anat. *SDD V* 9 (s.v. **ahmak**) lists over 150, some here also with no obvious etymology and a quasi-onomatopoeic look. **Xak.** XI **sı:bız kişi:** *al-axraqu'l-ğāfil* 'a foolish, obtuse, careless person' *Kaş. I* 406.

Tris. SBZ

(D) **sıbızğu :** 'reed-pipe, flute', or other similar wind instrument, morphologically Den. N. fr. **sı:bız** but with no semantic connection, unless it too has a quasi-onomatopoeic basis. Survives in NE Alt., Şor, Tel. **sıbıskı,** *R IV* 671; NW Kk., Kaz., Nog. **sıbızğı**. **Xak.** XI **sıbızğu:** *al-mizmār* 'flute, pipe' *Kaş. I* 489; o.o. *I* 176 and 217 (**3 ötür-**); 246 (**ötrül-**): XIV *Muh.*(?) *al-ṣabāba* 'reed-pipe' **sıbızğu:** *Rif.* 161 (only): **Kıp.** XIII *ṣabābatu'l-turk* **sıbızğu:** (MS. *sıbırğu:*) *Hou.* 24, 11: XIV **sıpızğı:** ('with **-p-**') *al-zamr* 'flute, pipe' *Id.* 51; **şıbızğı:** *al-ṣabāba*; 'already mentioned under **s-**' *do.* 56: XV *zamr ṭawīl* 'a long pipe' **sıbızğı** ('a short one' **zurnay**, Pe. l.-w.) *Tuh.* 18a. 10.

Mon. SC

1 saç 'hair', apparently only the hair of the human head. S.i.a.m.l.g. w. phonetic changes (**s-/ş-/ç- ; -s/-ş/-ç**); cf. **tü:. Türkü** VIII *II S* 12 (**bıç-**): VIII ff. *Yen.* (his . . . and copper were as limitless) **kara: saçı:n teg** 'as his black hair' *Mal.* 26, 7: **Uyğ.** VIII ff. Bud. **uzun saçın . . . ıdıp** 'letting down his long hair' *U II* 25, 15; o.o. *U IV* 8, 38; *TT V* 4, 10–11 (**egin**) etc.: Civ. *TT VII* 32, 20 (**sokun-**); a.o.o.: **Xak.** XI **saç** *al-ṣa'r* 'the hair' *Kaş. I* 321 over 20 o.o.: *KB* **ürüŋ boldı erse kara saç sakal** 'when the black hair and beard have become white' 1103: XIII(?) *Tef.* **saç** 'hair' (of the head) 264: XIV *Muh. al-ṣa'r* **sa:ç** *Mel.* 46, 2; **saç** *Rif.* 139; a.o.o.: **Çağ.** XV ff. **sac** (*sic*) *mūy-i sar* 'the hair of the head' *San.* 229v. 18 (quotns.); **saç** (*sic*) also *mūy-i sar* and *gīsū* 'curls' *do.* 21: **Xwar.** XIII **saç** 'hair' *'Ali* 14: XIII(?) ditto *Oğ.* 76: XIV ditto *Qutb* 150; *MN* 6, etc.: **Kom.** XIV 'hair of the head' **saç** *CCI*; *Gr.*: **Kıp.** XIII *al-ṣa'r* **ṣa:ç** *Hou.* 19, 19: XIV **ṣaç** ('with **-ç**') *al-ṣa'r Id.* 56: XV *al-ṣa'r* **ṣaş** (*sic*) *Kav.* 60, 11; ditto *Tuh.* 20b. 5.

2 sa:ç (sa:c) 'an iron plate for baking; a frying-pan', and the like; also occurs in the phr. **sa:ç aḍa:kı:** 'tripod, trivet'. Survives in SW Az. **sac, sacayağ**; Osm. **sac, sacayak**; Tkm. **sa:ç, saçak. Xak.** XI **sa:ç** *al-miqlāt* 'frying-pan' *Kaş. III* 147: XIV *Muh. al-miqlā* **sa:c** *Mel.* 69, 1; *Rif.* 169 (mis-spelt *sa:rıx*); *al-dīkdān* 'trivet' **sa:c aya:kı:** 68, 15; **ṣa:ç aḍa:kı:** (*sic*) 169: **Çağ.** XV ff. **sac** 'a round iron plate' (*āhanī mudawwar*) in the shape of a shield on which they bake bread *San.* 229v. 17: **Kıp.** XIII *al-ṣācu'l-ḥadīd ma'rūf* 'an iron baking tray, known' (also in Kıp.); *al-minṣabu'l-ḥadid* 'an iron trivet' **ṣa:c aya:ğı:** 'the legs of a baking dish' *Hou.* 17, 15: XIV **ṣac** 'on which thin loaves (*ruqāq*) are baked' *Id.* 56: (XV *al-kānūn* 'a stove' (**ocak**; in margin) also **sacak** *Tuh.* 31a. 15): **Osm.** XVIII **sac ayağ** in *Rūmī, sih pāya* 'tripod', in Ar. *minṣab*, in Pe. *dīg-pāya*; **sac ayak yürümek** an expression for 'to walk three abreast' *San.* 229v. 25 (quotn.).

suç in *Kaş.*'s first meaning Hap. leg.; his second, metaph., meaning suggests that it may be the origin of SW Az., Osm. **suç** (*sic*, not *suc*) 'a fault of action or omission, offence, sin'. **Xak.** XI **suç** onomatopoeic (*ḥikāya*) for (the sound of) glancing off something (*nubwi'l-ṣay'*); hence one says **kılıç suç kıldı:** 'the sword glanced off' (*nabā*); and one says **er suç kıldı:** 'the man avoided accepting the thing' (*nabā . . . qabūla'l-amr*) *Kaş. I* 321: **Kıp.** XIV **ṣuç** ('with **-ç**') *al-ḏanb* 'a fault' *Id.* 56; (*al-ḏanb* **yazuk** which is also *al-xaṭī'a* 'sin') and *al-ḏanb* **suç** (*-c*) *Bul.* 5, 12: XV *ḏanb* **ṣuş** (*sic*) *Tuh.* 16b. 1: **Osm.** XIV ff. **suç** 'offence' (in phr.); in several texts *TTS I* 646; *II* 845; *IV* 709.

Mon. V. SC-

saç- 'to scatter, sprinkle', and the like. S.i.a.m.l.g. w. the same phonetic changes as **1 saç. Türkü** VIII ff. *IrkB* 20 (**köpük**): **Uyğ.** VIII ff. Man.-A **kim özütin üçün eḏgü u[ru]ğ saçsar** 'whoever scatters good grain for the sake of his soul' *M III* 11, 14–15 (ii): Bud. (one must worship the Buddhas holding flowers and) **saçmış kergek** 'must scatter them (before them)' *TT V* 10, 106; **ırk saçtı** 'he cast lots' *Hüen-ts.* 37; o.o. *U III* 12, 5; 46, 11; *Suv.* 183, 15; 485, 3; *TT X* 155: Civ. **saçığ saçsar** 'if one scatters offerings' *TT VII* 30, 3; **pıtpıtını saçıp** 'sprinkling long peppers (l.-w.)' *II I* 35; a.o. *II II* 22, 27 (**2 ögsüz**): **Xak.** XI **men yıpa:r saçtım** 'I sprinkled (*naṭartu*) musk (etc.)'; and one says **ol evke: su:v saçdı:** 'he sprinkled (*raṣṣa*) water on the house' (etc.) *Kaş. II* 4 (**saça:r, saçma:k**); **tava:rıŋnı: saçmadıŋ** '(why) did you not throw away (*ṭaraḥta*) your property?' *I* 79, 22; **yağmur kibi: ka:n saça:r** '(my eyes) drip blood like rain' *I* 272, 18: *KB* **közi yaş saçar** 'his eyes drop tears' 80; **burnu yaşın saça** 'sprinkling his nose with tears' 1500; o.o. 719 (**té:r-**), 4827 (**yomğı:**): XIII(?) *Āt.* 340 (**su:v**); *Tef.* **saç-** 'to scatter (seed), to drop (tears)' 264: XIV *Muh.*(?) *al-raṣṣ* **ṣa:ṣmak** *Rif.* 120 (only): **Çağ.** XV ff. **saç-** ('with **-ç-**') *pāşīdan wa afşāndan* 'to scatter, sprinkle' *San.* 229r. 25 (quotns.): **Xwar.** XIII ditto *'Ali* 34: XIV ditto *Qutb* 150; *MN* 265, etc.: **Kom.** XIV 'to sow' **saç-** *CCI, CCG*; *Gr.*: **Kıp.** XIII **ṣa:ç** ('hair', also Imperative of) *raṣṣa, naṭara Hou.* 19, 19; *raṣṣa* **ṣa:ç-**, also *al-niṭār do.* 40, 13: XIV **saç-** ('with **-ç-**') *raṣṣa kaṭīra(n)*; **ṣaç-** *ḏarra* 'to sprinkle' *Id.* 56; *baḏara* 'to sow' and *naṭara* **ṣaç-** *Bul.* 35, 4.

seç- 'to choose, select, pick out', and the like. Survives only(?) in SW Az., Tkm. **séç-**;

Osm. **seç-**; cf. **üğür-**. **Uyğ.** VIII ff. Bud. **tek munı kamağ kuvrağ ara seçip** 'choosing only this man among the whole community' *Hüen-ts.* 253–4: **Xak.** XI *KB* **törütti üğürdi seçe yalŋukuğ** '(God) created and picked out (Hend.) man' 148; **sakışın seçer er yıl ay kün öğüg** 'by calculation a man picks out an (auspicious) year, month, day, and time' 2220; o.o. 10, 329 (**aḍır-**), 797: XIV *Muh.*(?) *mayyaza wa xāyara* 'to distinguish, select' **seç-** (*-c-*) *Rif.* 115 (only): **Kıp.** XIV **seç-** ('with **-ç-**') *'azala şay' mina'l-şay'* 'to distinguish between one thing and another' *Id.* 51: XV *laqaṭa, cama'a, qaṣṣaṣa* 'to glean, pick up, collect' (**şöple-/ter-/**) **şeş-** (*sic*) *Tuh.* 32a. 9.

sıç- 'to defecate, empty the bowels'. The kind of word often deliberately omitted in dicts. but noted as NC Kır. **çıç-**: NW Kk. **sıç-/şış** (see *Bul.* Index): SW Osm. **sıç-** and, prob. s.i.a.m.l.g. **Xak.** XI **er sıçdı:** 'the man defecated' (*tağawwaṭa*); also used of others besides men *Kaş. II* 4 (**sıça:r, sıçma:k**); a.o. *I* 343, 27 (**burxa:n**): XIV *Muh. tağawwaṭa* **sı:ç-** (*-c-*) *Mel.* 24, 7; *Rif.* 106; *al-tağawwuṭ* **sıçmak** (*sic*) 34, 8; 119: **Kıp.** XIII *xari'a* 'to defecate' **sıç-** *Hou.* 36, 11: XIV **şıç-** ('with **-ç-**') ditto *Id.* 56; *tağawwaṭa wa qaḍara* ('to defile') **sıç-** *Bul.* 42v.: XV **şış-** (*sic*) *tağawwaṭa Kav.* 9, 9; *Tuh.* 10a. 10.

***suç-** See **suçul-**.

Dis. SCA

D **saçu:** Hap. leg., but cf. **saçu:la:-**; Dev. N. fr. **saç-**. Cf. **saçğa:k**. **Xak.** XI **saçu:** 'the fringe' (*hudb*) of a garment, towel and the like, *Kaş. III* 219.

D **seçe:** 'a sparrow'; prob. a Dev. N. fr. **seç-** in the sense of (an animal) 'which picks out (seeds, etc., on the ground)'. As such Hap. leg., but survives as SW Az., Osm. **serçe**; Tkm. **sérçe**, in which the **-r-** is intrusive, as in **serp-** for **sep-**. **Oğuz** XI **seçe:** *al-'uṣfūr* 'sparrow' *Kaş. III* 219: XIV *Muh.*(?) *al-'uṣfūr* **serçe:** *Rif.* 175 (only): **Tkm.** XIII ditto **serçe:** (**Kıp. çıpçık**) *Hou.* 10, 7: XIV ditto **serçe:** (*-c-*) (and **çıpça:k**) *Bul.* 11, 12: **Osm.** XVIII **sérçe**, in *Rūmī*, metaph. 'quick, impetuous' (*tand u tīz*); **sérçe parmak**, in *Rūmī*, 'little finger', in Ar. *xunṣur San.* 251 v. 8.

F **sıçı:** the Chinese phr. *ssū chih* (*Giles* 10,211 1,817) 'four boundaries'; the vowels are fixed by **sıçılığ**. Pec. to Uyğ. Civ. **Uyğ.** VIII ff. Civ. **bu borluknıŋ sıçısı** 'the boundaries of this vine- yard are' (east . . . south . . . north . . . west . . .) *USp.* 13, 6–7; 109, 7; **bu yérniŋ sıçısı** 'the boundaries of this piece of ground' *do.* 107, 19; 108, 17.

Dis. V. SCA-

D **suçı:-** Den. V. fr. **suç** in the sense of 'to move to one side, shy away from something'. **Xak.** XI **at suçı:dı:** 'the horse (etc.) reared (*waṭaba*) and jumped about' (*qafaza*) *Kaş. III* 258 (**suçı:r, suçı:ma:k**); a.o. *III* 279 (**bukra:-**): **Xwar.** XIV **suçu-** 'to shy' (on hearing a drum) *Qutb* 161 (*suç-*): **Osm.** XIV to XVI **suçı-** (1) of a horse or ox, 'to rear, kick', and the like; translates Pe. *sigizīdan* ditto; (2) translates Pe. *ālidan* 'to commit a crime' *TTS I* 653; *IV* 708.

süçi:- (?**sü:cı:-**, see **sü:çig**) 'to be sweet'; n.o.a.b., but see **sü:çig**. **Xak.** XI **süçı:dı: ne:ŋ** *iḥlawlā'l-şay' wa ṭāba* 'the thing was sweet and pleasant' *Kaş. III* 258 (**süçı:r, süçi:me:k**): *KB* **şakar teg süçiyü barır ol kişi:** 'that man goes about as sweet as sugar' 813.

Dis. V. SCD-

D **saçıt-** Caus. f. of **saç-**. Survives only(?) in NE Alt., Tel. **çaçıt-** *R III* 1908; cf. **saçtur-**. **Xak.** XI **ol aŋar su:v saçıttı:** 'he ordered him to sprinkle (*araşşahu*) water' (etc.); and one says **ol anıŋ méŋi:sin saçıttı:** 'he beat him until he scattered(*faraṭa*) his brain'; also used of ordering to scatter (*bi'ntiṭār*) anything *Kaş. II* 299 (**saçıtu:r, saçıtma:k**): *KB* **yağığ bir saçıtsa yana térlümez** 'if you once scatter the enemy, they cannot reassemble' 2396; (how many gallant men's breasts has death crushed and) **saçıttı közin** 'scattered their eyes' 4845.

D **sıçıt-** Hap. leg.; Caus. f. of **sıç-**; cf. **sıçtur-**. **Xak.** XI **ol anı: sıçıttı:** 'he made him defecate' (*axra'ahu*) *Kaş. II* 300 (**sıçıtu:r, sıçıtma:k**).

D **suçıt-** Hap. leg.; Caus. f. of **suçı:-**. **Xak.** XI **ol atığ suçıttı:** 'he made the horse (etc.) rear' (*awṭaba*) *Kaş. II* 300 (**suçıtu:r, suçıtma:k**).

D **süçit-** Caus. f. of **süçi:-**; n.o.a.b. **Xak.** XI **ol açığ ne:ŋni: suçitti:** 'he sweetened (*aḥlā*) the sour, bitter thing'; and one says **ol yé:rig süçittı:** 'he made the saline ground (*al-sabxa*) cultivable and fertile' (*qarāḥ wa ḥaqla*) *Kaş. II* 299 (**süçitü:r, süçitme:k**); *KB* (truth is bitter but) **yarın aşğı kelgey süçitgey seni** 'its benefits will come tomorrow and sweeten you' 5777.

D **saçtur-** Caus. f. of **saç-**; s.i.s.m.l. w. phonetic changes. Cf. **saçıt-**. **Xak.** XI **ol maŋa: yarma:k saçturdı:** *anṭara'l-darāhim 'alaya* 'he had me showered with money' *Kaş. II* 183 (**saçturur, saçturma:k**): **Xwar.** XIV **saçtur-** 'to order to sprinkle' (perfume) *Qutb* 150.

D **sıçtur-** Hap. leg.; Caus. f. of **sıç-**; cf. **sıçıt-**. **Xak.** XI **ol anı: sıçturdı:** *axra'ahu min ixrā'* 'he made him defecate' *Kaş. II* 184 (**sıçturur, sıçturma:k**).

D **sacṭaş-** Hap. leg.; Recip. Den. V. fr. **1 saç**; syn. w. **saçlaş-**. **Xak.** XI **ola:r ikki: saçtaşdı:** 'those two took hold of one another's hair' (*axaḍa . . . ṣa'r*) *Kaş. II* 211 (**saçtaşu:r, saçtaşma:k**).

Dis. SCĞ

D **saçiğ, saçuk.** Preliminary note. *These two words, the first a N.Ac. 'scattering' and the like,*

fr. **saç-**, *and the second a Pass. N./A 'scattered' and the like, must be carefully distinguished, since the later forms tend to converge. The later word* **saçak** *is a Sec. f. of* **saçğa:k**, *q.v. Cf.* **sevig, sevük.**

D **saçığ** N.Ac. fr. **saç-**; 'the act of scattering', esp. solid objects as opposed to liquids, e.g. 'offerings to the gods; offerings so scattered'. Survives in NC Kzx.: **şaşu** Kk. **şaşuw** 'a wedding present'. **Uyğ.** VIII ff. *TT VI* 265–6 (**tökük**): Civ. **saçığ saçsar** 'if one scatters offerings' *TT VII* 39, 3; a.o. *do.* 25, 7 (**tökük**): **Çağ.** XV ff. **saçığ/saçık/saçuk** *düğüne édilen saçu* 'a wedding present' *Vel.* 272 (quotn.); **saçığ/saçık** ('with **-ç-**') (1) *niṯār wa ṣābāṣ* 'money scattered among the guests at a wedding' (quotn.); (2) 'money and goods sent from the bridegroom's house to the bride's house on the *occasion of a* wedding' (quotn.) *San.* 225v. 28: **Xwar.** XIV **saçığ** 'offerings' (metaph. for tears) *Quth* 150: **Osm.** XIV to XVIII **saçı/saçu** 'jewels, money, and food distributed on festive occasions'; in several texts *TTS I* 585; *II* 775; *III* 583; *IV* 647.

D **saçuk** Pass. Dev. N./A. fr. **saç-**; 'scattered' and the like. Survives in SW Osm. **saçık** 'scattered, disordered'. **Uyğ.** VIII ff. Bud. **saçuk köŋüllüg yaŋluk sakınçlığ tınlığlar** 'scatter-brained people with erroneous thoughts' *TT VI* 023: **Xak.** XI **saçu:k ne:ŋ** 'something scattered' (*al-manṯūr*) *Kaş. I* 381.

D **saçğa:k** Dev. N/A. connoting habitual action fr. **saç-**; lit. 'constantly scattering', w. various extended meanings. Survives in NC Kır. **saçak** 'a handtowel'; Kzx. **şaşak** 'brush; tassel; fringe' SC Uzb. **saçok** ' a fringe; the hair on a horse's hocks': SW Osm. **saçak** 'the eaves of a house; a fringe (of hair, or on a garment); disordered, scattered' (the last a confusion w. **saçuk**). Cf. **saçu:**. **Xak.** 'a man who throws about his money' (*man yubaḏḏir mālahu*) is called **saçğa:k kişi:** *Kaş. I* 470: **Çağ.** XV ff. **saçak** ('with **-ç-**') (1) 'a fringe (*rīṣa*) woven of thread and silk' (quotn.), in Ar. *hudb*; (2) 'a table cloth' (*sufra*), in Ar. *sammāṭ*; (3) 'the eaves (*ṭurra*) on the front of a house', that is an expression for the boarding which they place on the front of a mansion *San.* 229v. 22: **Kom.** XIV 'fringe' **saçak** *CCI*; *Gr.*: **Kıp.** XIV **şaçak** ('with **-ç-**') *al-ṣarrāba wa'l-'uṭkūl* 'tuft, tassel; fringed hangings' (*al-'uṭkūl* also means 'a branch full of dates, grapes, etc.') *Id.* 56.

D **sıçğa:k** Hap. leg.; Dev. N./A. in **-ğa:k** (see **saçğa:k**) fr. **sıç-**. Not connected w. SW Osm. **sıcak** 'hot', which is an abbreviation of **ısıcak**, Dim. f. of **ısığ (isig)**. **Xak.** XI **sıçğa:k** *allaḏi ya'tarīhi'l-ğā'iṭ kaṯīra(n)* 'with loose bowels'; this word is irregular; because the rule is that there should be an **-n** instead of **-k**; Adjs. connoting the continuance (*al-dawām*) of something are formed in this way (examples follow) *Kaş. I* 470.

sıçğa:n a generic word for both 'rat' and 'mouse', the first sometimes specified as **uluğ sıçğa:n**; an old animal name ending in **-ğa:n**. S.i.a.m.l.g. w. unusual phonetic changes (**s-/ç-/t-**; **-ç-/ş-**; **-ğa:n/-kan/-an**). Cf. **küskü**. **Uyğ.** VIII ff. Civ. **karağu sıçğan ötin** 'the gall of a black rat (or mouse?)' *H I* 56; **sıçğan** is one of the animals of the twelve-year cycle in *TT VII* (common) and *VIII P.*33: **Xak.** XI **sıçğa:n** *al-fa'ra* 'mouse' (prov.); **sıçğa:n yılı:** 'the name of one of the twelve years among the Turks' *Kaş. I* 438; *o.o. I* 75, 18 and 409, 9 (**alımçı:**) and 6 others mainly in provs.: XIV *Muh. al-fa'r* **sı:çğa:n** *Mel.* 73, 3; *Rif.* 177; **sı:çğa:n yılı:** 80, 17; 185: **Çağ.** XV ff. **sıçğan** *müş*, 'mouse' (quotn.); also the name of one of the Turkish years *San.* 250r. 27: **Xwar.** XIV **sıçkan/sıçan** 'mouse' *Quth* 163: **Kom.** XIV 'rat' **sıçkan** *CCI*; *Gr.*: **Kıp.** XIII *al-fa'r* **sıçka:n**; **Tkm. sıçan** *Hou.* 11, 12: XIV **sıçğan** ('with **-ç-**') *al-fa'r*; **Tkm. şıçan** and **şıçtan** (*sic*, ?error for **sıçkan**); also one of the Turkish months; one says **sıçkan a:y**; **a:y** is both 'moon' and 'month' *Id.* 56; *al-fa'r* **şıçkan** (*-c-*) *Bul.* 10, 13: XV *qāf* is sometimes omitted, e.g. **şışkan**, *al-fa'r*, sometimes pronounced **şışan** *Kav.* 5, 17; a.o. *do.* 62, 10; 'they omit the *qāf* (in second hand, "from **şışkan**") and say **sıçan** (*-c-*)' *Tuh.* 83a. 6–7: **Osm.** XVIII **sıçan otı** in *Rūmī*, a medicinal herb, in Ar. *turābu'l-ḥālik* and *sammu'l-fa'r* 'rat's bane' *San.* 250r. 25.

Dis. V. SCĞ-

D **saçğur-** Hap. leg.; Inchoative f. of **saç-**. **Xak.** XI **er su:v saçğurdı:** 'the man was on the point of sprinkling (*yarušš*) the water' *Kaş. II* 187 (**saçğura:r, saçğurma:k**).

D **suçğur-** Hap. leg.; abbreviated Inchoative f. of **suçı:-**. **Xak.** XI **at suçğurdı:** 'the horse was on the point of rearing' (*yaṯib*) *Kaş. II* 187 (**suçğura:r, suçğurma:k**).

Tris. SCĞ

D **sıçğanak** Dim. f. of **sıçğa:n**; 'muscle' lit. 'little mouse'; the same metaphor occurs in Indo-European languages, e.g. Latin *mus* 'mouse', *musculus* 'muscle'. Cf. **baka:çuk.** N.o.a.b.; there is no standard word for 'muscle' in the Turkish languages, all others using phr. or l.-w.s. **Uyğ.** VIII ff. Bud. **sıçğanakların tutunup** 'clasping their own muscles' *U IV* 8, 37 (and *I* 43, 1); a.o. 22, 299.

Dis. SCG

D **sü:çlg** (? **sü:clg**) N./A.S. fr. **süçı:-**; 'sweet; a sweet substance', e.g. 'wine'. Survives for 'sweet' in SE Türki **süçük/çüçük**: SC Uzb. **suçuk/çuçuk**; SW Tkm. **süycí**, and for 'wine' in Osm. **sücü**. **Türkü** VIII (the Chinese people's) **savı: süçig** 'words are sweet' *I S* 5, *II N.*4; a.o. *do.* (**2 a:r-**): **Uyğ.** VIII ff. Civ. in *USp.* 1 a man acknowledges the receipt of **yarım kab bor** 'half a vessel of wine' in the third month and undertakes to return **bir kab süçüg** 'one vessel of wine' in the autumn; o.o. of **süçüg** 'wine' *do.* 6, 6; 10, 5: **Xak.** XI **sü:çlg** 'sweet' (*al-ḥulw*) of anything; **sü:çig**

al-xamr bi-'aynihi more specifically 'wine'; this is one of the words with two opposite meanings (*al-aḍdād*; perhaps because to a Moslem wine is not sweet); and the people of the Ila: valley, that is the **Yağma:, Tuxsı:, Çiğil** call 'wine' **kızıl süçig**, that is 'red wine' (*al-ṣarāb*) *Kaş. I* 408; o.o. of **süçig**, usually 'wine', sometimes 'a sweet thing' *I* 154 (**açıt-**); 157; 282, 7; 373 (**bışığ**); *III* 166 (**koyuğ**); 397 (**siŋdür-**); 427 (**esürt-**): *KB* **süçig tutğu tıl söz** 'he must keep his tongue and words sweet' 547; **süçig bu tiriglik** 'this life is sweet' (and death bitter) 1170; o.o. 706, 2072 (**1** ö:z), 2092 (**süçin-**) ('wine' in *KB* is always **bor**): XIII(?) *At.* 209 (**açığ**); *Tef.* **suçuğ** (*sic*) /**süçüg** 'sweet' 278–9: XIV *Muh. al-ḥulw* **sücüg** *Rif.* 96 (only); **sücü:** *Mel.* 54, 7 (**tatığlığ**); 56, 7; 66, 1; 151, 154 **sü:cü:g** 66, 1; 165: **Çağ.** XV ff. **sücük**, same as **cücük** 'sweet, tasty' (*şirīn wa laḏīḏ*) *San.* 239r. 9; **cücük** (spelt) *şirīn* 212r. 12 (quotn.): **Oğuz** XI **süm süçig ne:ŋ** 'a very sweet thing' *Kaş. I* 338: **Xwar.** XIV **süçüg** 'sweet; wine' *Qutb* 162; **sücüg** *Nahc.* 57, 7; 402, 5: **Kıp.** XIII *al-xamr* (**bor . . .**) also **sücü:**, which is anything 'sweet' (*al-ḥulw*) Hou. 16, 3 ff.; *al-ḥulw* **sücü:**, which is also 'grape wine' (and **ṭa:ṭlu:**) *do.* 27, 8: XIV (**Tkm.**) **sücı:** *al-laḏīḏu'l-ḥulw*; also used for *al-xamr*; **Kıp. sücü:** *Id.* 51: XV *al-xamr* (**şa:ğır**; that which is made from wheat is called **bu:za**; and they have a sort made of raisins called) **şüşüş** (*sic*) *Kav.* 63, 5: **Osm.** XIV ff. **sücı**, occasionally **sücü**, 'wine'; c.i.a.p. *TTS I* 652; *II* 853; *III* 646; *IV* 715: XVIII **sücı** in *Rūmī*, 'wine' (*şarāb*) *San.* 239r. 12.

Dis. SCL

D **saçlığ** P.N./A. fr. **1 saç**; 'hairy' and the like. S.i.s.m.l. w. some phonetic changes. **Uyğ.** VIII ff. Man. *M II* 11, 16 (**tétrü:**) **Xak.** XI **saçlığ er** 'a hairy (*al-ṣa'rāni*) man' *Kaş. I* 464: XIV *Muh. ḏū ṣa'r* 'possessing hair' **sa:çlığ** (MS. *sa:clü:g*) *Rif.* 83 (only); 'black-haired' **kara: sa:çlı:** *Mel.* 10, 17 (only); *ṣāra bi-ṣa'r* 'to become hairy' **sa:çlu: bo:l-** 27, 15; (*Rif.* 111 *sa:ç.ldı.*).

Dis. V. SCL-

D **saçıl-** Pass. f. of **saç-**; 'to be scattered, sprinkled', etc. S.i.s.m.l. w. the same phonetic changes as **saç-**. **Uyğ.** VIII ff. Man.-A **tökülmek saçalmak** 'to be poured out and scattered' *M III* 13, 18 (ii): Man. *M III* 40, 3 (iii) (**arpa:**): Bud. (they saw the Budhisattva's bones) **ınaru berü anta munta saçılıp yatmışın** 'lying scattered this way and that, here and there' *Suv.* 625, 10–11; o.o. *TT X* 436; *TM IV* 253, 38: Civ. **eḍ tavar saçılur** 'property and possessions are dissipated' *TT I* 74–5: **Xak.** XI **yarma:k saçıldı:** 'the silver coins (etc.) were scattered' (*nuṯirat*) *Kaş. II* 122 (**saçılu:r, saçılma:k**); **yağmur yağıp saçıldı** (translated) 'the rain drops scattered' (*inṯaṯarat*) *II* 122, 21; a.o. *I* 258, 4: *KB* **yana saçlur andın térilmiş neŋi** 'the property which had been collected is dissipated again' 738: **Çağ.** XV ff. **saçıl-** (spelt) *afşānda şudan* 'to be scattered', etc. *San.* 229v. 9 (quotns.): **Xwar.** XIV ditto *Qutb* 151; *MN* 155.

D **seçil-** Pass. f. of **seç-**; survives only(?) in SW Az., Tkm. **séçil-**; Osm. **seçil-** 'to be chosen, selected'. **Uyğ.** VIII ff. Man.-A *M III* 25, 11 (iii) (**aŋaru:**; this might be **saçıl-**): Civ. [gap] **éşte tuşta seçildiŋ** 'you have been picked out from among your comrades (Hend.)' *TT I* 48: **Xak.** XI *KB* **biligdin şeçildi kişi yılkıdın** 'man was distinguished from the animals by his knowledge' 1843.

VU(D) **suçul-** morphologically Pass. f. of ***suç-** (there is no semantic connection w. **suçı:-**), but almost consistently used as an Active Trans. V. The first vowel is prob. **-u-**, which is the prevailing form in Kom. N.o.a.b. but cf. **suçlun-, sucluş-**. Cf. **soyul-**. **Xak.** XI **er to:nın suçuldı:** 'the man took off (*naza'a*) his garment'; also used when a sheep is flayed (*sulixa cildu'l-şāt*); (in a verse) **törlüg çéçe:k suçuldı:** 'the flowers have emerged from the ground' (*uxricat . . . mina'l-arḍ*) *Kaş. II* 122 (**suçulu:r** (or **suçlu:r**?), **suçulma:k**): *KB* **suçulma meniŋdin bu imān toni** 'do not strip this garment of faith off me' 393; a.o. 84 (**tu:l**): XIII(?) *Tef.* **suçul-** 'to strip off' 278: **Xwar.** XIV ditto *Qutb* 161; *Nahc.* 39, 9; 132, 16; 133, 1: **Kom.** XIV 'to strip off (one's clothes) **soçul-/suçul-** *CCI*; **çuçul-** *CCG*; *Gr.*: **Kıp.** XIV **suçul-** (*-c-*) *ta'arrā* 'to be undressed' *Id.* 57.

D **saçlan-** Refl. Den. V. fr. **1 saç**; s.i.s.m.l. Cf. **saçlaş-** **Xak.** XI **er saçlandı:** *nabata ṣa'ru'l-racul* 'the man's hair grew' *Kaş. II* 246 (**saçlanu:r, saçlanma:k**).

D **suçlun-** Refl. f. of **suçul-**; n.o.a.b. **Türkü** VIII ff. *IrkB* 44 (**tıtın-**): **Xak.** XI **kılıç kı:ndın suçlundı:** 'the sword was drawn (*insalla*) from the scabbard'; also used of anything that is withdrawn from its place *Kaş. II* 246 (**suçlunu:r, suçlunma:k**).

D **saçlaş-** Hap. leg.; Recip. Den. V. fr. **1 saç**, syn. w. **saçtaş-**. Cf. **saçlan-**. **Xak.** XI **ol ikki: bile:** (*sic*) **saçlaşdı:** 'those two took hold of one another's hair' (*axaḍa . . . ṣa'r*) *Kaş. II* 215 (**saçlaşu:r, saçlaşma:k**).

D **suçluş-** Hap. leg.; Co-op. f. of **suçul-**. **Xak.** XI **ol meniŋ aḍa:ktın tike:n suçluşdı:** 'he helped me to extract (*fī tanqīş*) a thorn from my foot'; also used for competing, and for helping to draw (*fī sall*) a sword from the scabbard, etc. *Kaş. II* 215 (**suçluşu:r, suçluşma:k**).

Tris. SCL

DF **sıçılığ** P.N./A. fr. **sıçı:**; n.o.a.b. **Uyğ.** VIII ff. Civ. **bu tört sıçılığ borluk** 'the vineyard delimited by these four boundaries' *USp.* 13, 9; 109, 11.

Tris. V. SCL-

D **saçu:la:-** Hap. leg.; Den. V. fr. **saçu:.** **Xak.** XI **ol suvluk saçu:la:dı:** 'he made a

fringe (*hudb*) for the towel (*al-mindīl*, etc.)' *Kaş. III* 323 (**saçu:la:r, saçu:la:ma:k**).

Dis. V. SCN-

D **saçın-** Refl. f. of **saç-**; s.i.s.m.l. w. phonetic changes. **Xak.** XI **er ö:ziŋe: su:v saçındı:** 'the man occupied him with sprinkling (*bi-raşş*) water over himself' *Kaş. II* 150 (**saçınu:r, saçınma:k**): XIII(?) *Tef.* **saçın-** 'to burst, disintegrate' 264: **Osm.** XVI **saçın-** '*to* sprinkle (perfume) over oneself'; in one text *TTS IV* 647.

D **süçin-** Refl. f. of **süçi:-**; n.o.a.b. **Xak.** XI **er sö:zke: süçindi:** 'the man took pleasure (*wacada . . . ḥalāwa*) in talking, and spent his time on it instead of getting on with his work' *Kaş. II* 150 (**süçinü:r, süçinme:k**; prov.): *KB* (Aytoldı) **tapuğka süçindi** 'took pleasure in serving' (the king) 618; **süçigke suçinse ajun begleri** 'if the lords of the world take pleasure in sweet things' (the ills of the common people are bitter) 2092.

Tris. SCN

D **saçındı:** Pass. Dev. N./A. fr. **saçın-**; survives w. same meaning in SW Osm. **saçıntı. Xak.** XI **saçındı: ne:ŋ** 'anything thrown away or scattered' (*al-maṭrūḥu'l-manṯūr*) *Kaş. I* 449.

Dis. V. SCR-

D **süçir-** Hap. leg.; unusual Inchoative f. of **süci:-. Xak.** XI **açığ ne:ŋ sücirdi:** 'the bitter thing became agreeable and sweet' (*ṭāba . . . wa'ḥlawlā*) *Kaş. II* 75 (**süçire:r, süçirme:k**).

D **saçra:-** Den. V. fr. **saça:r** Aor. Participle of **saç-**; 'to spirt, (of sparks) to fly, to jump', and the like. Survives in SE Türki **çaçra-/çaçri-** 'to spirt': NC Kzx. **şaşra-/şaşıra-** 'to splash, spatter, crumble, straggle'; SC Uzb. **saçra-** 'to spirt, spark', etc.: SW Az., Osm., Tkm. **sıçra-** 'to spirt, jump, jump up'. **Xak.** XI (the blood horse galloped; red sparks were struck (by its hooves); they set fire to the dry grass) **saçrap anın örteyü:r** 'they fly and thereupon burn it' *Kaş. II* 133, 16; n.m.e.: **Çağ.** XV ff. **saçra-(-p)** *sıçra- Vel.* 272; **saçra-***castan* 'to jump, spring (of sparks), to fly', etc. *San.* 229v. 15 (quotn.; when the arrow of fate **saçradı** 'has sprung forward' from the bow of destiny): **Xwar.** XIV **saçra-** 'to jump' *Qutb* 150: **Kıp.** XIV **şaçra-** (*-c-*) *ṭarṭaşa* 'to spirt; (of a pen) to splutter' *Id.* 56; *ṭaştaşa* ditto **sıçra-***Bul.* 58r.: XV *ṭarṭaşa* **şaşra-** *Tuh.* 24a. 8; *fazza wa naṭṭa* 'to be startled, to jump' (PU **tırpılda-/sekir-/**) **şışra-** (in margin, 'also **sışra-**') *do.* 28b. 6.

D **saçrat-** Caus. f. of **saçra:-**; survives in SE Türki **çaçrat-**, etc., as **saçra:-. Xak.** XI **ol maŋa: su:v saçrattı:** 'he accidentally splashed (*anṭara . . . min ġayr qaṣd*) water on me', as e.g. when one pours water, oil or any other liquid from one vessel to another, and drops of it are scattered and fall on a garment or something; also used when a man has broken a piece of wood and a bit of it flies off (*yaṭib*, MS. *yaṭubb*) (**saçratğu:** follows) *Kaş. II* 331 **saçratu:r, saçratma:k**).

Tris. SCR

D **saçratğu:** Hap. leg.; N.I. fr. **saçrat-. Xak.** XI (after **saçrat-**) hence 'a kind of trap' (*naw' mina'l-fuxūx*) is called **saçratğu:**; it is made as follows, two twigs are joined together (at an angle), and a cord with nooses in it is fastened between them. Then it is covered with dust and grain is sprinkled on it; then a bird settles to pick up the grain and a noose entangles its neck or foot and it is caught *Kaş. II* 331 (prov.).

Dis. V. SCŞ-

D **saçış-** Co-op. f. of **saç-**; the Caus. f. **saçıştur-** s.i.s.m.l. with phonetic changes. **Xak.** XI **ol maŋa: yarma:k saçışdı:** 'he helped me to scatter (*fī naṯr*) the silver coins', (etc.); also used for competing *Kaş. II* 92 (**saçışu:r, sacışma:k**; MS., in error, *-me:k*).

D **suçış-** Hap. leg.; Co-op. f. of **suçı:-**; the MS. shows a double vocalization *suçış-/suçuş-*. **Xak.** XI **atla:r kamuğ suçışdı:** 'the horses (etc.) all reared together' (*istaṭṭabat*, for *istawṭabat*) *Kaş. II* 92 (**suçışu:r, suçışma:k**).

D **sü:çiş-** Hap. leg.; Co-op. f. of **süçi:-. Xak.** XI **sü:çişdi: ne:ŋ** *ṭāba'l-şay' wa'ḥlawlā ba'ḍuhu fī ba'ḍ* 'some of the things were agreeable and sweet' *Kaş. II* 92 (**süçişü:r, süçişme:k**, *sic*).

Mon. SD

sü:t (**-d**) 'milk'. C.i.a.p.a.l.,; in SW Osm. **süt**, before vowels **süd-**; Tkm. **süyt, süyd-. Uyğ.** VIII ff. Man. [gap] **sütden yeme** [gap] *Wind.* 2: Bud. **süt** 'milk' is one of the prescribed food (**aş**) offerings in *TT VII* 16, 8 etc.: Civ. **süt** is a common ingredient in remedies in *H I*, e.g. **it sütin içgül** (*sic*) 'drink dog's milk' 21; o.o. *H II* 30, 144; *TT VII* several, *VIII M.*34 (spelt *südh*): **Xak.** XI **sü:t** *al-laban* 'milk' *Kaş. III* 120; 30 o.o. all spelt **sü:t**: *KB* (if good qualities enter a child) **ürüŋ süt bile** 'with (its mother's) white milk', 881; o.o. 4442, 5881: XIII(?) *Tef.* **süt** 'milk' 279: XIV *Muh. al-laban* **sü:t** *Mel.* 66, 7; *Rif.* 165; *al-raḍī'* 'an infant at the breast' **sü:t emge:n** 48, 15; 143: **Çağ.** XV ff. **süt** *süd . . . şīr ma'nāsına* 'milk' *Vel.* 291 (quotn.): **Xwar.** XIII(?) ditto *Oğ.* 79: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-ḥalib* 'fresh milk' **süt** *Hou.* 16, 12: XIV **süt** *al-laban Id.* 51; *al-ḥalīb* **süt(d)** *Bul.* 8, 2: XV *al-labanu'l-ḥalīb* **süt** *Kav.* 63, 4; *ḥalīb* **süt** *Tuh.* 13a. 11; *laban* **süt** *do.* 31b. 12: **Osm.** XIV to XVI **süd** so spelt, in phr. *TTS IV* 720 (and see *Vel.* above).

Mon. V. SD-

?D **sat-** 'to sell'; prob. Caus. f. of **sa:-**, in the sense of making the customer count out the price. The converse 'to buy' seems originally to have been simply **al-** 'to take', but the phr. **satğın** (q.v.) **al-** appeared at an early date. C.i.a.p.a.l. **Uyğ.** VIII ff. Bud. (the butchers) **etin kanın satar** 'sell their meat and blood'

PP 3, 4–5; **satayın** 'I will sell' (my life to buy your life) *U IV* 36, 100: Civ. the phr. **toğuru** (or **toğru**) **tumlıtu sat-** 'to sell outright, irrevocably' is common on contracts, see **toğuru:**: **Xak.** XI **ol tava:r sattı:** 'he sold (*bā'a*) the goods' (etc.) *Kaş. II* 295 (**sata:r, satma:k**); a.o.o. in grammatical examples: *KB* **bilig satsa bilge biliglig alır** 'if the sage sells wisdom, the wise man buys it' 470; o.o. 2641: XIII(?) *At.* **anın sattı mālın** 'he has sold his property for its (wisdom's) sake' 238; *Tef.* **sat-** 'to sell' 263: XIV *Muh. bā'a* **sa:t-/ sa:ṭ-** *Mel.* 19, 21; 23, 11; 33, 6; *Rif.* 99, 105, 117; *al-bay'* **ṣa:tmak** 35, 16; 121: **Çağ.** XV ff. **sat-** *furūxtan* 'to sell' *San.* 228v. 27 (quotn.): **Xwar.** XIII ditto *'Ali* 26: XIV ditto *Qutb* 155: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *bā'a mina'l-bay'* **sa:ṭ-** *Hou.* 38, 12: XIV **ṣaṭ-** *bā'a Id.* 58; **saṭ-** *Bul.* 34, 5: XV *bā'a* **ṣa:ṭ-** *Kav.* 68, 15; **saṭ-** *Tuh.* 8a. 7; a.o.o.

***sıd-** See **sıdığ, sıdır-**.

si:d- 'to urinate'. S.i.a.m.l.g., usually as **siy-**; SW Tkm. **si:-**; cf. **kaşan-**. **Uyğ.** VIII ff. Civ. **yérke sidip** 'urinating on the ground' *H I* 74: **Xak.** XI **er sitti:** 'the man (etc.) urinated' (*bāla*); originally **si:dtı:** but assimilated (*udğima*) *Kaş. II* 295 (**side:r, sidme:k**); **er si:dtı:** ditto *III* 440 (**si:de:r, si:dme:k**) XIV *Muh. bāla* **siy-** (or? **si:-**) *Mel.* 23, 13; *Rif.* 105; *al-bawl* **siymeg** (?**si:meg**) 34, 8; 119; *law-waṭa* 'to defile', and the like **siy-** (?**si:-**) 31, 3; (115, PU *si:be:-*): **Kom.** XIV 'to urinate' **siy-** *CCI, CCG*; *Gr.*: **Kıp.** XIII *bāla mina'l-bawl* **siy-** (?or **si:-**) *Hou.* 38, 11: XIV **si-** (*sic*) *bāla Id.* 51; *bāla* **siy-** (*sic*) *Bul.* 34r.: XV *bāla mina'l-bawl* (MS. *mibwal*) **siy-** (or **si:-**?) *Kav.* 77, 6; *bāla* **si-** *Tuh.* 8a. 12; a.o. 83b. 10.

VU **so:d-** 'to spit'; the long vowel suggests **-o:-** rather than **-u:-** but n.o.a.b.; now displaced everywhere by **tükür-** which is first noted in *Muh.* and the Kıp. authorities. Cf. **yarla:-**. **Uyğ.** VIII ff. Man. **soḍmış yarça** 'like spittle which has been ejected' *TT III* 112: Civ. *H II* 12, 111; 14, 134. **Xak.** XI **ol kişi: yü:zi:ŋe: sotti:** 'he spat (*bazaqa*) in the man's face'; originally **so:dtı:** but assimilated *Kaş. II* 295 (**soḍa:r, soḍma:k**); **er so:dtı:** 'the man (etc.) spat' *III* 439 (**so:da:r, so:dma:k**; prov.); o.o. *I* 341 (**çırt**); *II* 80 (**sağur-**); *III* 132, 19 (same prov.).

Dis. SDA

F **sata:** pec. to Xak., and discussed in Clauson, 'Early Turkish Astronomical Terms, *UAJ*, XXX D, 1963, p. 365, where it is suggested that it is a l.-w. from Ar. *saṭī'* 'the dawn'. If so, the meaning 'coral' is a metaph, arising fr. its pink colour. **Uyğ.** Bud. VIII ff. **sıta** (*sic*) occurs with gold, silver, crystal, jade, pearls, etc. in a list of jewels *Suv.* 515, 17: **Xak.** XI **sata:** *al-baṣṣad* (l.-w. from Pe. *bassad*) 'coral' *Kaş. III* 218: *KB* 77 (same meaning, see **çomğuk**) ; (the air was dark . . . then) **sata koptı yérdin yaḍıldı butık** 'the dawn rose from the ground and its branches spread out' 4892; **kıza baktı yérdin sata kalkanı** 'the shield of dawn (i.e. its spreading light) looked redly from the ground' 4895; o.o. 3840 (**sata kalkanı**); 5679.

Dis. V. SDD-

D **sidit-** Hap. leg.; Caus. f. of **si:d**; cf. **si:dtür-**. **Xak.** XI **ura:ğut oğlın sidittı:** 'the woman made her child urinate' (*abālat*); also used of a horseman when he makes his horse urinate *Kaş. II* 302 (**sidittü:r, sidıtme:k**).

D **si:dtür-** Caus. f. of **si:d-**; s.i.s.m.l., usually as **siydir-** or the like. Cf. **sidit-**. **Xak.** XI **ol oğlın sittürdi:** 'he made his child urinate' (*abāla*); also used of horses; originally **si:dtürdi:** but assimilated *Kaş. II* 183 (**sittürür, sittürme:k**).

VUD **so:dtur-** Hap. leg.; Caus. f. of **so:d-**. **Xak.** XI **ol anıŋ yü:ziŋe: sotturdı:** *abzaqa bi-wachihi* 'he made (people) spit in his face'; originally **so:dturdı:**; **so:dturur, sotturma:k** assimilated (*sic*) *Kaş. II* 183.

Dis. SDĞ

D **satığ** N.Ac. fr. **sat-**; lit. 'selling', but usually more specifically 'trade, commerce', and sometimes 'sale price'. S.i.s.m.l. as **satığ/satı/satu**. See **satğın**. **Uyğ.** VIII ff. Bud. Sanskrit *dharmeṇa na vaṇik caret* 'a man must not trade in the (true) doctrine' **nom üze: ne:ŋ satığ yulu:ğ kılğuluk ermez** *TT VIII E.*9; o.o. of **satığ yuluğ** *PP* 13, 7 ff. (**öŋtün**); *U II* 77, 25; 86, 42; *TT VI* 104; *VII* 40, 68; (your brother has gone to another country) **satığka** 'to trade' *U III* 82, 14: Civ. **satığ kılsa** 'if one trades' *TT VII* 28, 10; o.o. *do.* 15 and 40; in the commercial documents in *USp.* **satığ**, which is common, nearly always means 'sale price', e.g. **bu tavarnıŋ satığı** 'the sale price of these goods' 8, 4–5: **Xak.** XI **satığ** *al-mubāya'a* 'trade, commerce' *Kaş. I* 374: *KB* (you must wage stern war against the infidels) **yuluğla bu işke etöz kıl satığ** 'take risks in this affair making your body the price' 4227; (the merchant) **satığ birle tınmaz** 'never rests from trading' 4419; a.o. 5108: XIII(?) *Tef.* **satığ** 'trade' 263: **Çağ.** XV ff. **satığ** *furūxt* 'selling'; **satığ alığ** *xarīd u furūxt wa dād u sitad* 'buying and selling, commerce' *San.* 229r. 22 (quotn.): **Xwar.** XIII **satu** 'selling' *'Ali* 54: **Kom.** XIV 'trade' **satığ/satık** *CCI*; **satov** *CCG*; *Gr.*: **Osm.** XIV to XVII **satu** (1) 'trade'; (2) 'things sold'; (3) 'market' (also **satu bazar** 'buying and selling'); common *TTS I* 603; *II* 798; *III* 602; *IV* 666.

D **sıdığ/sidig** prima facie a Dev. N. fr. ***sıd-** and cognate to **sıdır-**; it would suit both words if ***sıd-** meant 'to come away in layers, peel off' (Intrans.); there is obviously no connection w. **si:d-** so *Kaş.*'s preference for **sidig** seems misplaced. Pec. to *Kaş.* **Xak.** XI **sıdığ** *aḥad ḏaylayi'l-qabā ilā'l-talbīb mina'l--cānibayn* 'one of the two skirts of a robe up to the collar from the two sides'; hence one says

sıdığ yapı:p olturdı: 'he drew together (*ḍamma*) to himself the two sides of the robe and sat down'; this is a sign of refinement (*mina'l-na'ma*); **sıdığ** *furacu'l-asnān bayna'l--liṯṯāt* 'the gaps in the teeth between the gums'; hence one says to someone who is told to keep a secret **bu: söːzni: sıdığdın sızıtma:** 'do not let this statement pass (*lā tuḍib*) the gaps in your teeth', that is 'do not disclose it' *Kaş. I* 374: **sıdığ** 'one of the two skirts (*cānibayn*) of a robe'; it is more correct (*aḥsan*) than **sıdığ** *Kaş. I* 389.

VUD **soḏuk** Pass. Dev. N./A. fr. **soːḏ-**; pec. to Kaş. **Xak.** XI **soḏuk** *al-buzāq* 'spittle' *Kaş. I* 381; o.o. *III* 102 (**yuğruş-**, translated *al-rīq* 'spittle'); *III* 321, 4.

D **satğaːğ** Dev. N./A. fr. **satğaː-**; 'ill-treated, oppressed; ill-treatment, oppression'. Pec. to *KB*. **Xak.** XI *KB* **bu satğağ basınçak üçün** 'because of this oppression and scorn' 911; a.o. 912; **neçe satğağ erse bu eḏgü kişi** 'however much the good man may be oppressed' 919; a.o. 924; (there are many wicked men in the realm) **yavaş boldı satğağ kötürmez başı** 'the men of peace get oppressed and do not raise their heads' 6453.

D **satğın** Pass. Dev. N./A. fr. **satˣ**; 'sold'; used only in the phr. **satğın al-** 'to receive something sold', i.e. 'to buy'. Survives only (?) in SW Az., Osm. Tkm. **satın al-**; the commoner phr. for 'to buy' in other modern languages is **satıp al-**. **Uyğ.** VIII ff. Bud. (I will sell my life and) **sizlerniŋ isiğ özüŋüzlerni satğın alayın** 'buy your lives' *U IV* 36, 100–1: Civ. **uḏ satğın alsar** 'if one buys an ox' *TT VII* 39, 2: **(Xak.)** XIII(?) *Tef.* **satın al-** 'to buy' 264: XIV *Muh. iştarā* 'to buy' **saːtuːn al-** *Mel.* 22, 11; *Rif.* 103; *al-şirā'* **saːṭkun almak** 126 (only): **Çağ.** XV ff. **satkun al-(-ıp)** *satın al- Vel.* 272; **satkun al-** *xaridan* 'to buy' *San.* 229r. 9 (quotn.): **Xwar.** XIII **satun al-** 'to buy' *'Ali* 56: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *iştarā* **saːṭun al-** *Hou.* 37, 7: XIV **ṣaṭna al-** (*sic*) ditto *Id.* 58: XV ditto **ṣaːṭṭın al-** *Kav.* 12, 17; **saːṭın al-** *do.* 31, 7; **saṭın al-** *Tuh.* 87a. 5.

Dis. V. SDĞ-

satğaː- basically 'to tread, or trample, on (something *Acc.*)' with some extended meanings. Etymology obscure; with no semantic connection w. **satığ**. N.o.a.b., but see **satğaş-**. **Uyğ.** VIII ff. Bud. **tümen bere tağlarda arğular satğap bulıtığ tumanığ** 'for 10,000 (Chinese) *li* the valleys in the mountains pass through clouds and mist' *TT IX*, p. 22, note 77, 5 (a *Hüen-ts.* fragment): **Xak.** XI **ol anıŋ boynın satğaːdı:** 'he trod (*taxaṭṭā*) on his neck'; and one says **biːr yoːl biːrig satğaːdı:** (translated) 'the southerly road crossed (*cāza*) the westerly road'; and one says **alım béːrimni: satğaːdı:** 'the debt due to him cancelled (*iqtaḍḍa*) the debt due from him'; (in a *verse*; the days and nights of this world pass like travellers) **kimni: kalı: satğasa: küːçin keveːr** 'if they come on anyone and trample on him(*fa-man atā 'alayhi wa xabbaṭahu*), they sap his strength'; the phr. relating to roads and debts are **Oğuz** *Kaş. III* 288 (**satğaːr, satğaːmaːk**): *KB* (when you take your seat, know your proper place and) **kişiğ satğamağıl** 'do not tread on people' 4112; o.o. 707 (**basıt-**), 5709, 6441: **Oğuz** see Xak.: **Kom.** XIV **satka-** to injure'(?) *CCG*; *Gr.* 215 (in an obscure *phr.*).

sıtğaː- as such Hap. leg., but survives w. the same meaning in SW Osm. **sığa-**. **Xak.** XI **ol koːlın sıtğaːdı:** *şammara yadahu* 'he rolled up his sleeves' *Kaş. III* 288 (**sıtğaːr, sıtğaːmaːk**); a.o. *I* 325, 9.

D **satğal-** Hap. leg.; Pass. f. of **satğaː-**; the second meaning is presumably Oğuz. **Xak.** XI **er boynı: satğaldı:** 'the man's neck (etc.) was trodden on' (*xuṭṭiyat*); also used of a debt when it has been cancelled (*uqtuṣṣa*) by something which balances it (*yuwāzinuhu*) *Kaş. II* 233 (**satğalurː, satğalmaːk**).

D **sıtğal-** Hap. leg.; Pass. f. of **sıtğaː-**. **Xak.** XI **yéŋ sıtğaldı:** *şummira'l-kummān* 'the two sleeves were rolled up' *Kaş. II* 233 (**sıtğalur, sıtğalmaːk**).

D **sıtğan-** Hap. leg.; Refl. f. of **sıtğaː-**. **Xak.** XI **er sıtğandı:** 'the man tucked himself up' (or 'prepared himself'; *taşammara*); also used when he has tucked up his clothing (*şammara ṯawbahu*); Intrans. and Trans. *Kaş. II* 245 (**sıtğanuːr, sıtğanmaːk**).

D **satğaş-** Recip. f. of **satğaː-**; survives as **sataş-** with a wide range of meanings in NW Kaz. 'to lose one's way; to lose one's senses' *R IV* 378; Nog. 'to lose one's way; to be at a loss'; SW Az. 'to tease, pester, provoke, mock (someone *Dat.*)'; Osm. ditto and 'to be aggressive, seek a quarrel'; Tkm. 'to be exposed to (e.g. pain *Dat.*); to meet (someone); to see one another; to do business (with someone *Dat.*)' **Xak.** XI **olaːr biːr ikindi: bile: satğaşdı:** 'they trod (*taxaṭṭā*) on one another's necks'; also used when people outdo one another in arrogance (*yu'abbar bihi 'ani'l--taṭā'ul*); and one says **ol maŋa: yoːlda: satğaşdı:** 'he met me face to face (*laqiyanī . . . muwācahata(n)*) on the road'; *Kaş. II* 214 (**satğaşuːr, satğaşmaːk**): XIII(?) *Tef.* **satğaş-/satxaş-** 'to meet (someone *Dat.*), to come together' 263; **sataş-** *do.* 272 (see **sıtğaş-**): **Oğuz** XI (after Xak.) and in Oğuz one says **olaːr alım bérim bile: satğaşdı:** 'they cancelled (*qaṣṣa*) their mutual debts' *Kaş. II* 214: **Xwar.** XIII **sataş-** 'to meet' *'Ali* 57: XIV **satğaş-** 'to meet (someone *Dat.*)' *Nahc.* 83, 9; 252, 12–13; 432, 2: **Osm.** XIV ff. **sataş-** (1) 'to encounter, or experience (something disagreeable *Dat.*)'; (2) 'to meet (someone)'; c.i.a.p.: XVIII **sataş-**, in *Rūmī, mubtalā wa ducār ṣudan* 'to be distressed; to experience' *San.* 229v. 20 (quotn.).

D **sıtğaş-** Hap. leg.; Co-op. f. of **sıtğaː-**. **Xak.** XI **olaːr kamuğ bileːk sıtğaşdı:** 'the

men all rolled up their sleeves' (*taşammarat . . . 'ani'l-kummayn*); also used for helping and competing *Kaş. II* 214 (**sıtğaşu:r, sıtğaşma:k**): (XIII(?) *Tef.* 272 **sıtaş-**, the transcription of a V. w. the *sin* unvocalized, translated 'to come together; to encounter', is clearly an error for **sataş-**).

Tris. SDĞ

D **satığçı:** N.Ag. fr. **satığ**; 'merchant, salesman', and the like. S.i.a.m.l.g. w. some phonetic changes. Cf. **satğu:çı:**. **Türkü** VIII ff. **satığçı: er** *Toyok IV* r. 3 (*ETY II* 180): **Uyğ.** VIII ff. Bud. *PP* 22, 8 ff. (**eren**); **satığçı** 'merchant' is common in *Kuan.* 43, etc.: Civ. **Kısak satığçıka** 'to Kısak, the merchant' *USp.* 72, 67: **Xak.** XI *KB* Chap. 58 (4419 ff.) lays down rules for dealing with **satığçı** 'merchants': XIV *Muh. al-bayi'* 'merchant' **şa:tıçı:** *Mel.* 56, 14; **sa:tığçı:** *Rif.* 154: **Çağ.** XV ff. **satığçı** *dalāl wa dast-furūş* 'auctioneer, retailer', who keeps goods on hand and sells them *San.* 229v. 23 (quotn.): **Kom.** XIV 'merchant' **satuğçı** *CCI*; *Gr.*: **Kıp.** XIII *al-bayyā'* **sa:tıçı:** *Hou.* 24, 1.

D **satğu:çı:** Dev. N./Ag. fr. **sat-**; 'a seller', a rather more limited term than **satığçı:**; n.o.a.b.; all modern words go back to **satığçı:**. **Uyğ.** VIII ff. Bud. (if we have been hunters, butchers or) **ıt etin satğuçı** 'sellers of dog meat' *TT IV* 8, 58–9; *U II* 84, 11: **Çağ.** XV ff. **satğuçı** *'umūm furūşanda* 'a general term for seller' *San.* 229v. 25.

D **satığlığ** P.N./A. fr. **satığ**; apparently 'having a (high) price (set on it)'. N.o.a.b. **Uyğ.** VIII ff. Bud. **burxanlarnıŋ ağır satığlığ nomın nomlayurmen** 'I preach the highly priced (i.e. precious) doctrine of the Buddhas' *U III* 47, 26.

D **satığlık** A.N. (Conc. N.) fr. **satığ**; survives in SW Osm. **satılık** 'something for sale' (horse, house, etc.). **Xak.** XI **satığlık neːŋ** *şay' mu'add li'l-bay'* 'something destined for sale' *Kaş. I* 503: **Kıp.** XV *mabī'* 'for sale' **satılık** *Tuh.* 35b. 3.

D **satığsız** Priv. N./A. fr. **satığ**; 'priceless', in the sense of 'beyond price'. N.o.a.b. **Uyğ.** VIII ff. Bud. (persons who search for gold, silver, pearls, and) **satığsız ertiniler** 'priceless jewels' *Kuan.* 19; a.o. *do.* 157 (**köndegü:**).

Tris. V. SDĞ-

D **satığla:-** Hap. leg.; Den. V. fr. **satığ**. **Xak.** XI **ol anıŋ birle: satığla:dı:** *bāya'a ma'ahu mina'l-bay'* 'he traded with him'; the more correct form (*al-aşaḥḥ*) is **satığlaşdı:** but both words are used' *Kaş. III* 336 (**satığla:r, satığla:ma:k**).

D **satığlaş-** See **satığla:-**.

D **satığsa:-** Hap. leg.; Desid. Den. V. fr. **satığ**. **Xak.** XI **er atın satığsa:dı:** 'the man was on the point of selling (*yabī'*) his horse, and wished to do so' *Kaş. III* 333 (**satığsa:r, satığsa:ma:k**; verse).

Dis. SDG

D **sıḏük** Pass. Dev. N. fr. **sı:ḏ-**; 'urine'. S.i.a.m.l.g., usually as **sıdık**, but in NC Kır.: SC Uzb. SW Tkm. **sıydık**. These forms are irregular, since **sıḏük** should become **sıyük/sıyık** and suggest that besides **sıḏük** there was another form ***sıḏtük**, with the Suff. **-tük**, which is of the nature of a Past Pass. Participle. **Uyğ.** VIII ff. Civ. **teve süḏükin alıp** 'take camel's urine and . . .' *H I* 54; **böri mayakı uḏ sı(ḏü)ki birle** 'wolf's dung and ox's urine' *do.* 102: **Xak.** XI **sıḏük** (MS. *sidük*) *al-bawl acma'* 'urine', in general *Kaş. I* 389; (in a grammatical section) one says **sıḏtı:** *bāla* and thence *al-bawl* is called **sıḏük** (*sic*) *III* 321, 5: XIV *Muh. al-bawl* **sı:dük** *Mel.* 48, 1; **sı:tük** *Rif.* 142: **Kom.** XIV 'urine' **sıdık/sıy** *CCI*; *Gr.*: **Kıp.** XIII *al-bawl* **sı:dık** (or **sıydık**?) *Hou.* 21, 19: XIV **sıtük** *al-bawl*; **sıdük** *al-bawl*, also **sıtük** *Id.* 51: XV *al-bawl* **sıdık** *Tuh.* 7a. 7; a.o. 83b. 9: **Osm.** XIV **sıdük/sıdık** both noted *TTS II* 824; *IV* 692.

Dis. V. SDG-

D **sü:tger-** Hap. leg.; Intrans. Den. V. fr. **sü:t**. **Xak.** XI **yuğrut sü:tgerdi:** 'the *yoğurt* oozed (*yağṭur*) until it became like milk in liquidity' (*fī riqqatihi*) *Kaş. II* 189 (**sütgire:r, sütgirme:k**, *sic*).

Dis. V. SDL-

D **satıl-** Pass. f. of **sat-**; s.i.a.m.l.g. **Xak.** XI **tava:r satıldı:** *bi'ati'l-sil'a* 'the commodity was sold' *Kaş. II* 121 (**satılur, satılma:k**:) **Çağ.** XV ff. **satıl-** *furūxta şudan* 'to be sold' *San.* 229r. 7: **Xwar.** XIII **şatıl-** ditto '*Ali* 33: **Kıp.** XIII (in a list of names for slaves) **şaṭılmış** *mabyū'* 'sold' *Hou.* 30, 4: XIV **şaṭılmış** (MS. *şaṭalmış*) a Proper Name ('*alam*) derived fr. the Pass. Participle meaning *al-mabī'* *Id.* 58.

ʔE **satlan-** See **şatlan-**.

Tris. V. SDL-

D **satu:la:-** Den. V. fr. ***satu:**; there is no trace of any cognate word, but its form is reasonably well established. N.o.a.b. **Xak.** XI **ol telim satu:la:dı:** *takallama bi-kalām kaṯīr la manfa'a fihi* 'he said a great many things of no value' *Kaş. III* 323 (**satu:la:r, satu:la:ma:k**); **sa:tu:layu:** (*sic*) **sayraşıp tatlığ ü:nin kuş üne:r** 'a bird rises singing volubly with a sweet note' *III* 194, 16.

Dis. SDM

PUʔE **satma:** Hap. leg.; a Pass. Dev. N.; there is obviously no connection w. **sat-**, but a Dev. N. fr. **sap-**, in the sense of 'something grafted or fastened on' would suit the meaning. **Xak.** XI **satma:** *al- 'irzāl*, that is 'a small platform (*raff*) which a night-watchman (*al-nāṭūr*) fastens in a tree to sit on at night' *Kaş. I* 433.

Dis. SDN

?F **satun** 'garlic'; perhaps a l.-w.; n.o.a.b. Cf. **sarumsak**. **Uyğ.** VIII ff. Civ. (for a chronic catarrh) **soğun sakalı satun sakalı birle sokup** 'pound onion rootlets (lit. 'beard') and garlic rootlets together and . . .' *H I* 144–5; o.o. *do.* 176 (**yanç-**); *II* 12, 101: XIV *Chin.–Uyğ. Dict. suan* 'garlic' (*Giles* 10,381) **satun** *R IV* 380, 388 (*sadun*); *Ligeti* 193.

Dis. V. SDN-

D **satın-** Refl. f. of **sat-**; s.i.s.m.l. usually for 'to sell for oneself'. **Xak.** XI **er atın satındı:** 'the man pretended to sell (*yabī*') his horse' *Kaş. II* 150 (**satınu:r, satınma:k**).

Dis. SDR

sa:tır Hap. leg. **Xak.** XI **sa:tır** a term of abuse (*sabb*) meaning 'you without a pedigree' (*man lā aṣl lahu*) *Kaş. I* 406.

F **sıtır** l.-w. fr. Sogdian *st'yr*, which is itself a l.-w. fr. Greek *stater* 'a silver coin'. Common in *USp.* and *Fam. Arch.* as a unit of currency, occasionally as a unit of weight. The *Dat.* **sıtırka** gives the quality of the vowels. Study of the documents shows that there were three units of currency, the **bakır** 'copper' representing the Chinese *ch'ien* 'copper cash' (*Giles* 1,736) of which ten were equal to a **sıtır**, the **sıtır**, and the **yastuk** equal to fifty **sıtır**. As units of weight the **bakır** was a Chinese 'mace' or one-tenth of an ounce, and the **sıtır** the Chinese *liang* 'ounce' (*Giles* 7,010). These words are discussed in F. W. K. Müller, 'Uigurische Glossen', p. 319, *Festschrift für Friedrich Hirth*, Berlin, 1920. L.-w. in Mong. as **şicir** 'refined gold, gold leaf' (*Kow.* 1508). **Uyğ.** VIII ff. Civ. *USp.* 18, 3 (**bakır**), etc.— **üç sıtır tamğa kümüş** *do.* 64, 18 seems to mean 'three *sıtır* in (minted) coin'—**1 sıtır ıt sütin** 'one ounce of dog's milk' *H I* 62: XIV *Chin.–Uyğ. Dict. liang* 'ounce' **sıtır** *R IV* 720 (*sidir*, mistranslated), *Ligeti* 195.

D **seḏrek** N./A.S. fr. **seḏre:-**. Survives in NC Kır. **seyrek** (1) 'rare, scarce'; (2) (of forests, crops, etc.) 'sparse'; Kzx. **sirek** 'rare': NW Kk., Kumyk, Nog. **siyrek**; Kaz. **si:rek** 'rare; sparse; loosely woven': SW Az., Osm., Tkm. **seyrek** ditto. **Uyğ.** VIII ff. Bud. Sanskrit *chidribhūta* 'having become gappy or perforated' **se:ḏre:k** (*-t-*) **bolmışla:r** *TT VIII A.*40: **Xak.** XI **seḏrek bö:z** 'loosely woven (*al-muhalhalu'l-nasc*) cotton fabric'; **seḏrek kapuğ** *al-sancūra*, that is 'a lattice work (*muṣabbak*) door' *Kaş. I* 477; **konak başı: seḏreki yéğ** 'a head of millet is best when it has few seeds' (*kāna qalīla'l-ḥabb*) *I* 384, 12: **Çağ.** XV ff. **seyrek** *mutaxalxil wa kam mucimm wa raqīq* 'dispersed, sparsely filled, thin'; in Pe. *tanuk San.* 238r. 23: **Kom.** XIV 'scattered, scanty' **seyrek** *CCI*; *Gr.*

***seḏrem** See **seyrem**.

D **sıḏrım** N.S.A. fr. **sıḏır-**; lit. 'a single strip'. Survives in SW Osm. **sırım** 'strap'. Cf. **kaḏış, yarındak**. **Oğuz** XI **sıḏrım** (MS. *sıdrım*) 'a strap' (*al-qidd*); and one says **sıḏrım** (ditto) **işliğ er** 'a man who performs a task (*ya'malu'l-'amal*) and leaves no part of it for anyone else' *Kaş. I* 485; a.o. *I* 517 (**sıḏır-**, not described as Oğuz): **Kıp.** XIV **sırım** *al-sayr mina'l-culūd* 'a leather strap' *Id.* 52: **şı:rım** 'a white (*abyaḍ*) strap'; see **sırım** *do.* 57.

Dis. V. SDR-

D **sa:tur-** Caus. f. of **sa:-**; n.o.a.b. **Xak.** XI **ol aŋar ko:y sa:turdı:** *a'addahu'l-ğanam* 'he ordered him to count the sheep' (etc.) *Kaş. III* 186 (**sa:turur, sa:turma:k**); a.o. *III* 192, 11.

D **sattur-** Caus. f. of **sat-**; s.i.m.m.l.g. as **sattur-/sattır-**. **Xak.** XI **ol menin tava:rığ satturdı:** *abā'a matā'ī* 'he ordered that my goods should be sold' *Kaş. II* 183 (**satturur, satturma:k**): **Çağ.** XV ff. **sattur-**. Caus. f.; *furūšāndan* 'to order to sell' *San.* 229r. 8: **Kıp.** XV the Caus. f. of **şa:ṭ-**, *bā'a*, is **şa:ṭṭır-**; it should be **şa:ṭdır-** but the **-d-** has been assimilated *Kav.* 68, 15.

?D **sıḏır-** 'to strip, peel, scrape', and the like; perhaps Caus. f. of ***sıḏ-**, see **sıḏığ**. S.i.a.m.l.g. except SE(?), usually as **sıyır-**, but **sızır-** in some NE languages, **sidir-** in SC Uzb. and SW Tkm. **si:r-**. Cf. **soy-**. **Xak.** XI **bu er ol sıḏrım sıḏırğa:n** 'this man is constantly making straps' (*al-qidd*) and cutting them in strips (*yaqudduhu*) from a hide and stripping (*yaqṣur*) the hair from them; also used of anyone whose nature it is to strip (or peel) things (*man kāna fī ṭab'ihi qaṣru'l-ṣay'*) *I* 517; n.m.e.: (XIV *Muh.* see **sıḏrıl-**).

D **sı:tur-** Hap. leg.; Caus. f. of **sı:-**. **Xak.** XI **ol otuŋ sı:turdı:** *aksara'l-ḥaṭab* 'he had the firewood (etc.) broken up' *Kaş. III* 187 (**sı:turur, sı:turma:k**).

S **sittür-** See **si:ḏtür-**.

S **sottur-** See **so:ḏtur-**.

seḏre:- survives only(?) in NC XIX (? not XX) Kzx. **sire-** 'to be planted at wide intervals'. **Xak.** XI **kişi: seḏre:dı:** (MS. *seḏredi*, but in all other V.s in the section the second vowel is long) *xaffat zaḥmatu'l-nās* 'the crowd of people dispersed' (or was scattered); and one says **to:n seḏre:dı:** (ditto) 'the garment was losely woven and worn thin' (*tahalhala wa'ncarana*, MS. *'ncara'ana*) *Kaş. III* 277 (**seḏre:r, seḏre:me:k**); a.o. *III* 167 (**olğun**).

D **seḏret-** Hap. leg.; Caus. f. of **seḏre:-**. **Xak.** XI **ol to:nuğ seḏretti:** 'he wove the garment loosely' (*halhala*); and one says **ol kişı:nı: seḏretti:** 'he dispersed (*qallala*) the crowd of people'; also used for dispersing and scattering (*axaffa*) a crowd of anything *Kaş. II* 332 (**seḏretü:r, seḏretme:k**; MS. twice *sedret-*).

D **sıḏrıl-** Pass. f. of **sıḏır-**; s.i.s.m.l. with the same phonetic changes; in some, e.g. SW Osm., as well as having its usually Pass.

meaning 'to be stripped, scraped', etc., it is used as an Intrans. V. meaning 'to slip, slip away', and the like. **Xak.** XI **balık eligdin sıḏrıldı:** 'the fish slipped (*tazallaqa*) out of the hand'; also used of anything slippery (*zallāq*) that escapes (*tamallaṣa*) from the hand (etc.); and one says **yo:l sıḏrıldı:** 'the road was scrutinized (*nuẓira fī'l-ṭarīq*) at every corner'; and one says **er ta:mdın sıḏrıldı:** 'the man slipped off the wall' (etc.) *Kaş. II* 231 (**sıḏrılu:r, sıḏrılma:k**): XIV *Muh. zaliqa* 'to slip' **şırıl-** *Mel.* 26, 15; *Rif.* 110 (MS. **şır-** in error); *al-zalaq* **şırılmak** 36, 7; 122: **Kıp.** XIV **sırıl-** *inzala'a* (*zala'a* has no relevant meaning, and *inzala'a* is not noted in the dicts.; no doubt an error for *inzalaqa* 'to slip away'); one says **sırıldı: ara: yérden** 'he slipped away from the place' *Id.* 52.

D **seḏreş-** Hap. leg.; Co-op. f. of **seḏre:-. Xak.** XI **to:n seḏreşdi:** 'the garment lost its roughness (*ṭaxāna*) and became less thick' (*qalla kaṯāfatuhu*); one also says **boḏu:n seḏreşdi:** 'the crowd of people dispersed' (*qalla*); also used of anything when it disperses (*xaffa wa qalla*) and scatters (*taxalxala*) after being closely packed *Kaş. II* 211 (**seḏreşü:r, seḏreşme:k**).

D **sıḏrış-** Hap. leg.; Co-op. f. of **sıḏır-. Xak.** XI **ol anar ka:r sıḏrışdı:** 'he helped him to sweep off the snow and shovel it up' (*fī kashi'l-ṭalc wa carfihi*); also of other things. *Kaş. II* 211 (**sıḏrışu:r, sıḏrışma:k**; MS. *sıdrış-*).

Tris. SDR-

D **sıḏırğa:k** Hap. leg.; Dev. N. connoting habitual action fr. **sıḏır-**; lit. 'constantly scraping (the ground)'. **Xak.** XI **sıḏırğa:k** (MS. *sıdırğa:k*) *al-ẓilf* 'a cloven hoof' *Kaş. I* 502.

Dis. V. SDS-

D **satsa:-** Hap. leg.; Desid. f. of **sat-. Xak.** XI **ol atın satsa:dı:** 'he wished to sell (*bay'*) his horse' (etc.) *Kaş. III* 284 (**satsa:r, satsa:ma:k**; MS. in error *satısa:-*).

Dis. V. SDŞ-

D **satış-** Recip. f. of **sat-**; s.i.s.m.l., usually for 'to sell to one another, to trade'. **Xak.** XI **ol maṇa: tava:r satışdı:** 'he helped me to sell (*fī bay'*) goods'; also used for competing *Kaş. II* 89 (**satışu:r, satışma:k**); a.o. *I* 518 (**alış-**): **Çağ.** XV ff. **satış-** Recip. f.; 'to sell (*furūxtan*) to one another' *San.* 229r. 7: **Kıp.** XV *tabāya'a* 'to sell to one another' **satış-** *Tuh.* 10b. 8.

Mon. SĞ

1 sa:ğ (**?sağ**) in the earliest period only in the phr. **sa:ğ ya:ğ** 'pure (i.e. clarified) butter'; thence more generally 'sound, healthy' and, by a curious metaph., 'right' (not 'left') in the Oğuz group only; cf. **oŋ.** S.i.a.m.l.g. with some phonetic changes **sağ, sax, sav, saw, so:, su:.** The Tkm. form, **sağ**, suggests that this is one of *Kaş.*'s false long vowels, cf. **1 baş.** See *Doerfer* III 1047. **Uyğ.** VIII ff. Bud. **sağ yağ** *TM IV* 252, 22: Civ. **sağ yağ** *H I* 145: **Xak.** XI **sa:ğ ya:ğ** *al-samn* 'clarified butter'; **sa:ğ köŋül** *al-qalbu'l-maxmūmu'l-naqī* 'a cleansed, pure mind' *Kaş. III* 154; a.o. *III* 159 (**ya:ğ**): XIII(?) *At.* (if a man thinks before he speaks) **sözi söz sağı** 'his words are sound words'; *Tef.* **sağ** (1) 'healthy'; (2) 'right (not left)' 258: XIV *Muh.* (in Adv.'s of Place) *yamīn* 'right' **ṣa:ğ** *Mel.* 14, 10; **sa:ğ el** *Rif.* 90; 'the right hand' **ṣa:ğ é:lin** 47, 9; (*sa:ğa:*) 125; *mā' ṭayyib* 'good water' **sa:ğ su:** 76, 16; 180: **Çağ.** XV ff. **sağ** (1) *huşyār* 'sober'; (2) *ṣaḥīḥ wa tandurust* 'healthy'; (3) 'sobriety, good health'; (4) *ṭaraf-i rāst* 'the right side' *San.* 232r. 24: **Oğuz** XI **sa:ğ** *al-ṣiḥḥa wa'l-salāma* 'good health'; hence one says **yi:niŋ sa:ğ mu:** 'is your body healthy?'; **sa:ğ su:v** *al-mā'u'l--qarāḥu'l-'aḏb* 'pure, palatable water'; **sa:ğ elig** 'the right hand'; all these phrases are Oğuz; the Turks do not know them *Kaş. III* 154: **Xwar.** XIV **sa:ğ** 'right' *Qutb* 151; **sağ yağ** *Nahc.* 25, 1: **Kom.** XIV 'to be well' **sav bol-**; 'on the right side' **sa kolunda** *CCG*; *Gr.*: **Kıp.** XIII *al-samn* **sa: ya:ğ** *Hou.* 16, 8; *muta'āfī* 'cured' *wa huwa'l-ṣaḥīḥ* (opposite to 'ill' **sökel**) **ṣa:ğ** *do.* 26, 6: XIV **(Tkm.) ṣağ** *al-ṣaḥīḥ*; one says **Sancar ṣağ dur** 'Sancar is well and in good health'; **ṣağ el** 'the right hand'; one says **ṣağ elin bile: ye:** 'eat with the right hand'; and in **Kıp. oŋ elin bile: ye:**; **ṣağ yağ** *al-samn Id.* 58; *al-samn* **ṣayağ** *Bul.* 8, 6; (in Advs. of Place) *yamīn* **ṣa:ğda:** *do.* 14, 5: XV *al-mu'āfā mina'l-maraḍ* 'cured of a disease' **ṣa:ğdır** *Kav.* 60, 5; *ṭāba* 'to be well', etc. **saw bol-** *Tuh.* 24a. 3: **Osm.** XIV **sağ** 'healthy, sound; honest, upright'; and once, XV, 'pure'; c.i.a.p.; **sayağı/sayyağı** (for **sa:ğ ya:ğ**) noted down to XVII *TTS I* 586, 606; *II* 776, 801; *III* 584, 506; *IV* 648, 669.

2 sa:ğ Hap. leg.; perhaps a l.-w. **Xak.** XI **sa:ğ** the word for 'the sticks with which wool is processed' (*quḍbān yunfaş bihā'l-ṣūf*) *Kaş. III* 154.

D **3 sa:ğ** Dev. N. fr. **sa:-**; n.o.a.b., but see **sa:ğlığ. Oğuz** XI **sa:ğ** *al-'aql* 'the intellect'; **sa:ğ** *al-fiṭna wa'l-ḏakā* 'intelligence, sagacity'; hence one says **sende: sa:ğ yo:k** 'you have no intelligence' *Kaş. III* 153.

sak 'awake, alert', and the like. S.i.s.m.l. in NE, NC, NW. Cf. **sakçı: Xak.** XI **sak sak an** Exclamation (*ḥarf*) used by a sentry (*al-ḥāris*) in the army when he tells people to keep awake (*al-tayaqquẓ*) to protect castles, forts, or horses from the enemy; one says **sak sak** 'be wakeful' (*ayqāẓ*); hence 'an intelligent, wide awake man' (*al-faṭinu'l-mutayyaqiẓ*) is called **sak er** *Kaş. I* 333: *KB* **sak başıŋnı yéyür** 'look out or it will bite your head off' 164; **bu beglik işiŋe takı sak kerek** 'a man must be alert in the position of *beg*' 439 (prob. spurious); a.o. 1452 (**oḏuğ**).

sığ/sık Preliminary note. *There is no clear evidence of the existence of any early word pronounced* **sı:ğ**, *but some medieval and modern*

forms of 'shallow, scanty' suggest that this may have been the original, or an alternative, form of **1 sı:k**. *In addition to the words listed below there is a presumably old word* **sık**, *'tight, dense', and the like, homophonous w.* **sık-**, *which is first noted in Kom. and survives in NW Nog.: SW Az.* (**sıx**); *Osm.; Tkm.*

1 sı:k (**?sığ**) 'shallow, scanty', and the like. Survives in SW Osm. **sığ** 'shallow'. **Uyğ.** VIII ff. Bud. **uluğ suvka kirser ölmegey sıkka tegip üngey** 'if he enters great waters (i.e. goes to sea?) he will not get wet, but will reach shallow (water) and get out' *Kuan.* 17; **oğğurak kılğalı sıkığ teriŋig** 'he must confidently expound the shallow and the deep' *Hüen-ts.* 2084: **Oğuz** XI **sı:k** *al-qalīl* 'few, scanty'; hence one says **ola:rda: ko:y sı:k ol** 'they have (only) a few sheep' *Kaş. III* 130: **Kıp.** XIII (*al-'amīq* 'deep' **terin**) and the opposite (*ḍadd*) of 'deep' is **sı:**, **Tkm. sık** *Hou.* 7, 1.

?F **2 sık** (**?sığ**) Hap. leg.; the likeliest meaning is 'stalk' or the like; prob. a Chinese l.-w. **Uyğ.** VIII ff. Civ. (if a woman suffers from painful and swollen breasts, she should rub on a mixture which is described; if the woman subsequently(?) suffers in this way) **kentir sıkını üç öŋi kesip** 'cut a stalk(?) of hemp into three pieces' (boil them in wine and water, mix the decoction with cow's butter and rub it on) *H I* 122.

?E **3 sık** See **şık**.

1 su:k 'greed, greedy; envy, envious, covetous'. *Kaş.*'s explanation of **su:k** in **su:k erŋe:k** as the same word used metaph. is possible but improbable; it is more likely to mean 'poking, thrusting', and the like, homophonous w. **suk-**. For 'index finger' it survives only(?) in NC Kzx. **suk kol**; in the other meanings it survives in SE Türki *Shaw* 125 (only); NC Kır.: SC Uzb.: NW Kk., Nog. **Türkü** VIII ff. Man. **toḍunçsuz uvutsuz suk yek üçün** 'because of the insatiable, shameless demon of greed' *Chuas.* 252–3, 302–3, 310–11: **Uyğ.** VIII ff. Man.-A. **az uvutsuz suk yek** 'the demon of lust and shameless greed' *M III* 29, 8 (ii); a.o. *do.* 11 (ii): Bud. **suk erŋek** *U II* 46, 71–2 (**eğ-**): **Xak.** XI **su:k er** 'a greedy, covetous (*al-ṭamī'u'l-caṣī*') man'; **su:k erŋe:k** *al-muhallila mina'l-aṣābi*' 'the index finger'; it means 'the greedy' (*al-ḥarīṣ*) because it appears first in taking food *Kaş. III* 130: *KB* (I do not like a man) **suk erse kılınçı** 'if he behaves greedily 849; **közi suk** (a man) 'with a greedy eye' 1143, 3568; o.o. 1379, 2611 (**erksiz**), 5384 (**2 a:ç-**): XIII(?) *At.* (the miser) **közi suk** 255; a.o.o.: XIV *Muh. al-sabbāba* 'the index finger' **su:k barmak** *Rif.* 141 (inadvertently omitted in *Mel.*): **Kıp.** XIII *al-şahhāda* 'index finger' **suk barmak** *Hou.* 20, 15: XIV ditto *al-sabbāba Id.* 59: XV *al-sabbāba* **suk** (MS. *şuk*) **barmak** *Kav.* 61, 3.

VU **2 suk** a Particle which although not alliterative seems to have the same functions as an alliterative Intensifying Particle (see **1 ap**). N.o.a.b. **Xak.** XI **suk yalŋuz er** 'a lonely, isolated (*al-waḥīdu'l-munfarad*) man who has no friends or helpers' *Kaş. I* 333: **Xwar.** XIV **suk yalğuz** ditto *Quṭb* 159.

Mon. V. SĞ-

sağ- 'to milk' (an animal). An early l.-w. in Mong. as *sağa-/sa'a-* (*Haenisch* 130, *Kow.* 1294). S.i.a.m.l.g. w. some phonetic changes (**sağ-**, **sav-**, **saw-**, **sa:-**). **Uyğ.** VIII ff. Civ. **sağ-** 'to milk' *H II* 40, 144: **Xak.** XI **er ko:y sağdı:** 'the man milked (*ḥalaba*) sheep' (etc.) *Kaş. II* 15 (**sağa:r, sağma:k**); about 10 o.o., and see **suğ-**: XIV *Muh. ḥalaba* **sa:ğ-** *Mel.* 25, 9; *Rif.* 108: **Çağ.** XV ff. **sağ-** *düşīdan* 'to milk' *San.* 231r. 15: **Xwar.** XIV **sağ-** ditto *Quṭb* 151: **Kıp.** XIV **şağ-** *ḥalaba Id.* 58: XV ditto **şağ-/şaw-** *Tuh.* 13b. 8.

D **sa:k-** prob. an Emphat. f. in **-k-** fr. **sa:-**; n.o.a.b., replaced at an early date by **sakın-**; see **sakış**. **Uyğ.** VIII ff. Bud. [gap] **yeme: inçe: sa:ksa:r** 'and if he thinks as follows' *TT VIII K.*2.: **Xak.** XI **bardı: eren konuk körüp** (384, 5 **bulup**) **kutka: saka:r** 'gone are the men who, when they see (find) a guest, reckon it (*'addahu*) a favour from heaven' *I* 85, 5; 384, 5; n.m.e.: *KB* **saka barsa mundağ bu yaŋlığ telim** 'if (I) had many thoughts of this kind' 4428.

D **sığ-** lit. 'to fit (Intrans.) into (something *Dat.*)', with various metaph. meanings. S.i.a.m.l.g. as **sıy-** in NE, NC, NW and **sığ-** in SE, SC, SW. **Uyğ.** VIII ff. Civ. **kılmış kılınç sığmaz** 'what you have done does not fit' (i.e. is inappropriate or unsuccessful?) *TT I* 76: **Xak.** XI **bu: sö:z köŋülke: sığdı:** *naca'a hāḍā'l-kalām fi'l-qalb* 'this statement acted on the mind'; and one says **u:n ka:bka: sığdı:** 'the flour filled (*wasa'a*) the sack'; also used of other things *Kaş. II* 15 (**sığa:r, sığma:k**); **kılıç kınka: küçün sığdı:** translated 'the swords almost failed to fit into (*yasa'*) the scabbards because they were covered with blood' *I* 183, 8; 359, 18; 397, 9; a.o. 359, 4: *KB* **élig köŋliŋe sığdı erse tapuğ** 'when his service had commended itself to the king's mind' 1607: **Çağ.** XV ff. **sığ-** (spelt) *guncidan* 'to fill exactly'; **sığış-** has the same meaning; *Ṭali'-i Harawī* thought that **sık-** had this meaning, but it means 'to squeeze' *San.* 253r. 5 (quotns.): **Xwar.** XIV **sığ-** *Quṭb* 164: **Kıp.** XIV *wasa'a* **sığ-** *Bul.* 87v.: XV *wasa'a* **şıy-** *Tuh.* 38b. 10: **Osm.** XIV to XVI **sığ-** 'to fit, suit'; in several texts *TTS II* 813; *IV* 681.

sık- lit. 'to squeeze, press, compress'; metaph. 'to distress, depress (someone)'. S.i.a.m.l.g. **Uyğ.** VIII (I fought them and pierced their ranks) **Seleŋe:ke: sıka: sançdım** 'I pressed them against the Selenga and pierced them' *Şu. E* 4: VIII ff. Bud. *TT V* 10, 95 (**yuğruk**): Civ. *H II* 10, 72: **Xak.** XI **ol üzüm sıkdı:** 'he pressed (*'aṣara*) the grapes' (etc.) *Kaş. II* 18 (**sıka:r** (MS. *sıkdı:*), **sıkma:k**): XIV *Muh.*

'aşara **sığ-**, v.l. **sık-** *Mel.* 29, 3; **sık-** *Rif.* 112 (in MS. *sikrtı:*); **Çağ.** XV ff. **sık-** *afşurdan* 'to sqeeze, press' *San.* 254r. 10 (quotns.): **Xwar.** XIII **sık-** (and **sığ-**) 'to squeeze' *'Ali* 13: **Kıp.** XIV **şık-** *'aşara Id.* 59: XV ditto *Kav.* 76, 8; *Tuh.* 26a. 4 (**sık-**); a.o. *do.* 53a. 1: **Tkm.** *'abasa* 'to frown' (**burţar-/buruş-/**) **sıx-** *do.* 26a. 1.

suğ- Hap. leg.; quite distinct from **sağ-**, but liable to be confused with it; the **-u-** is fixed by **suğur-**, q.v. Basically 'to draw out, or drain off (something *Acc.*, from something *Abl.*'). **Xak.** XI ⟨**ol**⟩ **ko:ydın kurut suğdı:** 'he procured (*ittaxaḍa*, milk for) dried curd cheese from the ewe'; its origin is **suğurdı:** (*sic*) *Kaş. II* 15 (**suğa:r, suğma:k**).

sok-, suk- Preliminary note. *Most modern NE, NC, SC,* and *NW languages distinguish between* **sok-** *'to beat, crush, reduce to powder, forge (iron)', and the like with a Direct Object in the* Acc., *and* **suk-** *'to insert, thrust (something into something else), with some connotation of force; to invite to enter, admit', and the like, with a Direct Object in the* Acc. *and an Indirect one in in the* Dat. *In SE Türki* Shaw, BŞ *and* Jarring *all list* **sok-** *but only* Shaw *125* **suk-**. *In SW only* **sok-** (*Az.* **sox-**) *exists; almost all its meanings belong to* **suk-**, *but some like '(of a snake) to bite; to injure, calumniate' in Osm. seem to belong to* **sok-**. Kaş. *treats both V.*s *in the same para.; in this and other early texts it is simply a matter of judgement which V. is involved.*

sok- 'to beat, crush', etc.; see above. Cf. **tö:g-**. **Uyğ.** VIII ff. Bud. (he saw farmers irrigating and cultivating the land) **kuş kuzğun sokar yorıyur** 'birds and ravens walk about crushing (the clods)' (and kill innumerable creatures) *PP* 1, 4–5; (among the fittings of a house) **sokğu teğirmen** 'a mill for crushing (grain)' *TT VI* 86; **sokup** 'digging into' (the entrails of a corpse) *X* 552 Civ. (take various seeds, etc. and) **bu otlar yumşak sokup** 'crush these vegetables to a pulp' *TT VII* 22, 12; **sok-** 'to grind, crush', etc. is common in *H I*: **Xak.** XI (after **suk-**) and one says **er tu:z sokdı:** 'the man crushed (*daqqa*) salt' (etc.); and **kuş meŋ sokdı:** *laqaṭa'l-ṭā'iru'l-ḥabb* 'the bird picked up seed' *Kaş. II* 18 (**soka:r, sokma:k**); (the crow) **bu:z soka:r** 'pierces (*yanqur*) the ice' *I* 425, 18: XIII(?) *Tef.* **sok-** 'to crush' 272: **Çağ.** XV ff. **sok-** *ur- . . . ḍarb eyle- ma'nāsına* 'to *strike*' *Vel.* 297; **sok-** ((1) **suk-**); (2) of a poisonous animal 'to bite' (*gazīdan*), in Ar. *lasa'a|ladağa San.* 244v. 26: **Oğuz** XI (after Xak.) **anı: yıla:n sokdı:** 'the snake bit him' (*ladağathu*) *Kaş. II* 18: **Kom.** XIV **sox-** 'to strike; to card (wool); (of the heart) to beat; to forge (iron)' *CCG*; *Gr.* 221 (quotns.)

suk- 'to insert, thrust in', etc.; see above. **Türkü** VIII ff. *IrkB* 33 (**ur-**): **Uyğ.** VIII Bud. (of doomed souls) **koḍı sukarlar** 'they thrust them down' (into the cauldrons) *TM IV* 255, 139; a.o. *Hüen-ts.* 1927–8 (**sap-**): **Xak.** XI **men anı: evke: sukdum** 'I made him enter (*adxaltuhu*) the house'; also used of anything when you have inserted it into something by force (*adxaltahu . . . şiddata(n)*), for example an axe-head on to the handle *Kaş. II* 18 (**sok-** follows); a.o. *III* 142 (2 ***koñ:**): *KB* **yavalık bile borka baş sukmasa** 'you must not in your folly thrust your head into wine' 708: XIII(?) *Tef.* **suk-** 'to thrust' (one's hand into one's bosom) 277: XIV *Muh. ḥaşā* 'to fill up, stuff' **su:k-** *Mel.* 25, 5; **suk-** *Rif.* 107; *al-ḥaşw* **sukmak** 24, 10 (mis-spelt *sakmak*); 119: **Çağ.** XV ff. **suk-** (1) *furū kardan* 'to bow (the head, etc.)' *San.* 244v. 26 (quotn. w. Indirect Object in *Dat.*; (2) **sok-** follows): **Xwar.** XIV **suk-** (w. *Dat.*) 'to thrust into' *Qutb* 159: **Kom.** XIV 'to insert (something into something) **sox-** (*sic*) *CCG*; *Gr.* 221 (quotn.): **Kıp.** XIII *dassa min dassi'l-şay' fi'l-şay'* 'to hide something in something' **suk-** *Hou.* 40, 5: XIV **suk-** *adxala Id.* 59: XV **suk-** *adxala aw ḥaşā aw dassa Kav.* 9, 12; 77, 15; *ḥaşā* **suk-** *Tuh.* 3b. 2; 13b. 10.

Dis. SĞA

saka: survives only(?) in NC Kzx. **sağa** (1) 'an estuary'; (2) 'the foot of a mountain'; (3) 'the junction of the blade and hilt (of a knife, etc.)'. **Xak.** XI **saka:** *safḥu'l-cabal* 'the foot of a mountain' *Kaş. III* 226.

D **sağu:** (**sa:ğu:**) if the basic meaning is 'corn measure' a Dev. N.I. fr. **sa:-**, lit. 'an instrument for counting'; if 'a (milk) pail', a Dev. N. in **-u:** fr. **sağ-**; but the first is the likelier. Survives in SE Türki **sağu** 'a wooden pail' *Shaw* 118 (only). SW Osm. **sağu** in the phr. **sağu sağ-** 'to sing a dirge', noted as early as XIV, *TTS I* 590; *II* 780, is a different word of unknown origin. **Uyğ.** VIII (then the lynx) [gap] **sağuda yuğrut birle kelürüp** 'brought (the . . . . of a dead lizard) mixed with *yoğurt* in a pail' *U IV* 50, 122: **Xak.** XI **sağu:** *al-mikyāl* 'a corn measure' *Kaş. III* 225; a.o. **sa:ğu:** *III* 418 (**kırklım**): XIV *Rbğ.* **sağu** 'a corn measure; a drinking vessel; the pan of a pair of scales' *R III* 275 (quotns.).

D **soku:** (**sokğu:**) Dev. N.I. fr. **sok-**, abbreviated. Survives as **sokkı/sokku** in some NE and NC languages in its original meaning and such extended meanings as 'a heavy blow; the sound of horses' hooves'. **Xak.** XI **soku:** *al-minḥāz* 'a mortar'; originally with **-kk-** (*bi'l-taşdīd*) but abbreviated like **baku:** and **yaku:** (q.v.; an Ar. parallel is added) *R III* 226: **Çağ.** XV ff. **sokku:** (spelt) 'a large wooden mortar' (*hāwan*) *San.* 245r. 16.

Dis. V. SĞA-

***saka:-** See **sakak, saka:l.**

sakı:- n.o.a.b.; there is no connection w. NE Alt., Sag., Tel. **sakı-** 'to wait for, watch', etc. *R III* 247, which seems to be a Den. V. fr. **sak.** (**Uyğ.** VIII ff. Civ. **sakığuluk** *TT I* 19 is an error for **sakınğuluk**): **Xak.** XI **ol**

meniŋ kö:züme: sakı:dı: 'he appeared faintly (*taxayyala*) before my eyes'; similarly one says **sa:kığ sakı:dı:** *taxayyala'l-sarāb (ka-)annahu mā* 'the mirage appeared faintly like water' *Kaş. III* 268 (**sakı:r, sakı:ma:k**).

²D **sıka:-** perhaps a Den. V. fr. **sık** the N./A. homophonous w. **sık-**, see **sığ/sık** Preliminary note; 'to stroke, fondle'. Survives in SW Osm. **sığa-/sıva-** 'to rub with the hands, smooth, massage' (for the meaning 'to roll up the sleeves' see **sıtğa:-**). **Uyğ.** VIII ff. Bud. (if he thinks, 'let the Buddhas of the ten cardinal points come, let the divine favour of the Buddhas [gap] me') **tögömin sıka:zunla:r anı üçün tögöden ükün be:lgörmiş** '"let them touch my husked millet". Thereupon a heap of husked millet appeared' *TT VIII K.* 3: **Xak.** XI **ol anıŋ başın sıka:dı:** *amarra yadahu 'alā rā'sihi ta'aṭṭufa(n)* 'he passed his hand affectionately over his head'; also used when one has felt (*aḥassa*) anything by passing the hand over it *Kaş. III* 269 (**sıka:r, sıka:-ma:k**): XIII(?) *Tef.* **sığa-/sıka-** 'to stroke' 270–1: **Xwar.** XIV **sığa-** 'to caress, show kindness to (someone *Acc.*)' *Qutb* 164: **Osm.** XIV ff. **sığa-** 'to fondle, stroke'; in several texts *TTS II* 812; *III* 616.

soğı:- 'to be cold'; s.i.s.m.l. w. phonetic changes (**so:-, su:-, sovu-**, etc.); in others displaced by der. f.s. **Uyğ.** VIII ff. Civ. **soğı-** 'to be cold' *H II* 24, 47: **Xak.** XI **su:v soğı:dı:** 'the water (etc.) was cold' (*barada*) *Kaş. III* 268 (**soğı:r, soğı:ma:k**): XIV *Muh. barada* (*Mel.*, in error, *barrada*) **sowı:-** *Mel.* 25, 16; *Rif.* 105: **Xwar.** XIV **sovu-** 'to get cold' *Qutb* 156 (*savu-*): **Kıp.** XIV **şowu-** *barada Id.* 60: XV *barida* (*sic*) *mina'l-şitā* 'to be cold in winter' (**üşü-/**) **sowu-** *Tuh.* 8a. 10: **Osm.** XVI **sovu-** 'to be cold' *TTS II* 836.

D **sukı:-** Hap. leg.; Den. V. fr. **1 su:k** in the sense of 'index finger'. **Xak.** XI **ol anı: sukı:dı:** *nadağahu bi-iṣbi'ihi* 'he prodded him with his finger' *Kaş. III* 269 (**sukı:r, sukı:-ma:k**).

Dis. SĞC

D **sakçı:** N.Ag. fr. **sak**; 'guard, guardian'. S.i.a.m.l.g. **Xak.** XI *KB* **kılıç baldu boldı bu él sakçısı** 'the sword and spear have become the guardians of this realm' 2140; a.o. 2143: XIII(?) *Tef. raqīb* 'watchman, guardian' **sakçı** 261: **Çağ.** XV ff. **sağçı** *mustalfiẓ* 'guard, etc.' *San.* 232r. 29; **sakçı** 'watchman (*nigahbān*), guard' *do.* v. 20: **Xwar.** XIV **sakçı** 'guard, sentry' *Qutb* 153.

Mon. SĞD

F **sa:xt** l.-w. fr. Pe. *sāxt* 'stirrup leather, horse armour, saddle and bridle ornaments', and other artifacts like 'vessel, pot'. Survives in NC Kzx. **sawıt** 'vessel, container; coat of mail, armour': NW Kar. T. **sawut** 'vessel' *R IV* 430; Kaz. **saut, sawıt** ditto *R IV* 237, 428. **Oğuz** XI (after **üstem**, q.v.) this is what is called **sa:xt** in Oğuz *Kaş. I* 107: **Çağ.** XV ff. **sawut** *zirih* 'coat of mail' *San.* 236v. 19: (**Xwar.** XIV **sağıtlığ** 'armoured' *Qutb* 151): **Kom.** XIV **sağıt** 'tool, instrument, horse-trappings' *CCG*; *Gr.* 212.

Dis. SĞD

sığıt 'weeping, lamentation'; prob. a quasi-onomatopoeic. Survives only(?) in NE Koib., Sag. Tel. **sığıt/sı:t** *R IV* 6, 19, 655; Khak. **sı:t**. **Türkü** VIII (if tears come to the eyes) **tılda:** (?so read) **köŋülte: sığıt kelser** 'and lamentation comes to (or from?) the tongue and the mind' *I N* 11: **Xak.** XI **sığıt** *al-bukā'* 'a weeping, lamentation' *Kaş. I* 356; a.o. *III* 275 (**sığta:-**): *KB* (wake up, greybeard, and prepare for death) **bu keçmiş künüŋke sığıt kıl ünün** 'cry out lamentations for your days that are past' 376; o.o. 932, 1233 (**ağıt-**), 1516: XIV *Muh. al-niyāḥa* 'wailing for the dead' **sığı:t** *Mel.* 8, 7; *Rif.* 80: **Kom.** XIV 'mourning' **sığıt** *CCG*; *Gr.*

D **suğut.** Preliminary note. *These two words are obviously different;* **1 suğut** *is a Dev. N. fr.* **suğ-**, *q.v.;* **2 suğut** *which lies between* **1 suğut** *and* **sığıt** *can hardly be a similar Dev. N. fr.* **suk-**, *though semantically connected, since the sound change* **-k-** > **-ğ-** *is unknown in Xak., but might be a similar Dev. N. fr.* **sığ-** *misvocalized.*

D **1 suğut** Hap. leg.; see above. **Karluk** XI **suğut** *al-aqiṭ* 'dried curd cheese' *Kaş. I* 356.

VUD **2 suğut** Hap. leg.; syn. w. **suktu:**. **Xak.** XI **suğut** 'guts (*al-am'ā*), which are stuffed (*yuḥṣā*) with spices (*afāwih*), rice and meat, cooked and eaten' *Kaş. I* 356.

D **suktu:** Dev. N. in **-tu:** (phonetic variant of **-dı:/-di:**) fr. **suk-**. Survives only(?) in NW Kaz. **sokta** *Budagov I* 709 (Kaz. **-o-** corresponds to standard **-u-**). **Xak.** XI **suktu:** 'guts stuffed with liver (*kabid*), meat, and spices, cooked and eaten' *Kaş. I* 416.

D **sağdıç** Den. N. fr. **1 sa:ğ**. Survives only (?) in SW Az. **sağdış**; Osm. **sağdıç** 'a bridegroom's best man; a bride's attendant'. **Türkü** IX(?) the word occurs in 3 (or 4?) *Talas* inscriptions, *ETY II* 134 ff. There are better transcriptions in *Novye epigraficheskie nakhodki v Kirgizii*, Frunze, 1962; **otu:z oğlan sağdı:çları:** 'the thirty young men, the comrades(?)' *Talas II* 1 (pp. 23 ff.); **otu:z oğlan sağdıçı:ğ** *VIII* 3 (p. 16); *X* 3 (p. 18), and prob. *IV* (*ETY II* 136), but there is no satisfactory text of this: **Xak.** XI **sağdıç** *al-ṣadīq* 'a true friend'; **sağdıç** (*sic*?; the first vowel looks more like *ḍamma*) *ism ḍiyāfa tadūr bayna'l- qawm fi'l-şitā' 'alā'l-tartib* 'the name of an entertainment given by (each) member of a clan in turn during the winter' *Kaş. I* 455; a.o. *III* 374, 7 (*al-ṣadīq*): **Kıp.** XIV **şağtuc** 'the comrade (*rafīq*) of the bridegroom who waits on the people at a wedding feast' *Id.* 59.

Dis. V. SĞD-

D **soğıt-** Caus. f. of **soğı:-**; 'to make cold, to chill'. S.i.m.m.l. w. the same phonetic changes.

Uyğ. VIII ff. Man. (just as cold water mixed with hot water) **soğıtır** 'chills it' *Wind.* 49: Bud. **kögüzlerin soğıtdaçı** 'cooling the breasts' (of pregnant women) *USp.* 102a. 33–4: Civ [gap]**tam(?) mün birle soğıtıp içürser** 'if one cools . . . with broth and gives it to him to drink' *H I* 1: **(Xak.?)** XIV *Muh. barrada* 'to cool, chill' **şawut-** *Mel.* 64, 12; **sowı:t-** Rif. 105; (*al-bārida* 'a cold fever, ague' **şa:wutt:** 163 only): **Kıp.** XIII *barrada'l-mā' wa ğayrahu* **sawut-** (*sic*) *Hou.* 38, 14: XV *barrada* **şawuṭ-** (*sic*) *Kav.* 77, 6; (*bārida* **üşümek**;) *burūda* 'being or becoming cold; chilling(?)' **sowutmak** *Tuh.* 7a. 9–10).

D **sığta:-** Den. V. fr. **sığıt**. Survives in most NE languages and SE Tar. as **sıkta-**; Khak. **sıxta-**. **Türkü** VIII **bunça: boḍun kelipen sığta:mış yoğla:mış** 'all these people came, mourned, and celebrated the funeral feast' *I E* 4, *II E* 5: **Uyğ.** VIII ff. Man. **sıktayu(?)** *TT II* 16, 13: Bud. (then the king and the people) **ığlayu sığtayu** 'weeping and lamenting' *PP* 30, 8; o.o. *do.* 61, 4, etc. (**1 ulı:-**); *U III* 13, 5 (i) (**açığ**); 17, 3 (**ığla:-**); 17, 21; 42, 26, etc.: **Xak.** XI **oğla:n sığta:dı:** 'the boy (etc.) wept' (**sığta:r, sığta:ma:k**); alternatively pronounced with **-x-** (*wa bi'l-xā'* *luğa fīhi*), as in Ar. *ğumār/xumār* and *ğaddār/xattār*; this (change) is permissible only in V.s and not in N.s; you may not say **sıxıt** for *al-bukā'* instead of **sığıt** *Kaş. III* 275; a.o. *III* 355 (**1 baŋ**): XIV *Muh. nāḥa* 'to wail, lament' **sıkta:-** in Turkistan, **sığta-/sıxta-** in 'our country' *Mel.* 8, 8; *Rif.* 80; *nāḥa* **sıkta:-** 31, 9; *wa nadaba* (same meaning) **sıxta-** 115: **Çağ.** XV ff. **sıkta-** (and also **sıktal-**) *ba-mubālağa wa ifrāṭ* ⟨*girya*⟩ *kardan az rū-yi tangdilī* 'to lament to an excessive extent because of grief' *San.* 254r. 23: **Kıp.** XIV **şıkda-** (*sic*) *nadaba 'alā'l-mayt* 'to bewail the dead' *Id.* 59; *nāḥa* **şıḳta-** (vocalized *şokuṭa-*) *Bul.* 85r.

D **sığtat-** Caus. f. of **sığta:-**; n.o.a.b. **Xak.** XI (under the cross-heading **-D-**, cf. **köklet-**) **ol anı: sıxtattı:** (*sic*) *abkāhu* 'he made him weep'; **sığdadtı:** (*sic*) alternative form (*luğa*) *Kaş. II* 327 (**sıxtatu:r, sıxtatma:k**); (in a grammatical para.) **anı: sığtat** *abkihu II* 360, 12: **Çağ.** XV ff. **sığtat-(-tı)** *ziyāda ağlat-* 'to make (someone) weep to excess' *Vel.* 287 (quotn.); **sığtat-** Caus. f.; *ba-ifrāṭ giryānīdan* ditto *San.* 254v. 6 (quotns.).

D **sağtur-** Caus. f. of **sağ-**; s.i.s.m.l. **Xak.** XI **ol ko:y sağturdı:** *aḥlaba'l-labina* (MS. *labin*) 'he had the milch-ewe milked' *Kaş. II* 185 (**sağturur, sağturma:k**).

D **sığtur-** Caus. f. of **sığ-**; 'to insert or fit (something into something else)'. S.i.s.m.l. as **sığdır-** or **sıydır-**. Cf. **sığur-**. **Xak.** XI **ol bi:r ne:ŋni: bi:rke: sığturdı:** 'he inserted (*adxala*) one thing into another, and made it fit in it' (*awsa'ahu fīhi*) *Kaş. II* 185 (**sığturur, sığturma:k**).

D **sıktur-** Caus. f. of **sık-**; 'to have something pressed, squeezed, etc.'. S.i.m.m.l.g. **Uyğ.** VIII ff. Civ. in *USp.* 53 (3), 3–4 the right reading is prob. **bor sıkturğalı kelip** 'who came to organize the wine-pressing': **Xak.** XI **ol üzüm sıkturdı:** 'he gave orders for pressing (*bi-'aṣr*) the grapes, and they were pressed' *Kaş. II* 186 (**sıkturur, sıkturma:k**): **Kıp.** XV (another Suff. of the Caus. f. is **-tır-**, e.g. . . .) *ista'ṣara* **sıktır-** *Tuh.* 55a. 3.

D **soktur-** Caus. f. of **sok-**; 'to order to crush, grind', etc. Unlike **sok-** and **suk-**, **soktur-** and **suktur-** are separated in *Kaş.* S.i.m.m.l.g. **Xak.** XI **ol murç sokturdı:** *adaqqa'l-fulful* 'he had the pepper ground'; and also other things *Kaş. II* 187 (*kaḍālika*, 'the same Aor. and Infin.' (as **suktur-** which precedes it)).

D **suktur-** Caus. f. of **suk-**; 'to order to insert, thrust in', etc. S.i.m.m.l.g.; in SW Osm. **soktur-**; Tkm. **sokdur-**. **Xak.** XI **ol bi:r ne:ŋni: bi:rke: sukturdı:** 'he ordered the insertion (*bi-idxāl*) of one thing into another, and it was inserted' *Kaş. II* 186 (**sukturur, sukturma:k**): **Kıp.** XV (another Suff. of the Caus. f. is **-tur-**, e.g. . . .) *istaḥṣā* 'to have (something) filled or stuffed' **suktur-** *Tuh.* 55a. 4.

D **sığtaş-** Co-op. f. of **sığta:-**; 'to lament, or wail, together'. S.i.s. NE l. as **sıktaş-/sıktas-**. **Uyğ.** VIII ff. Bud. (the two brothers) **ığlaştı ötrü sığtaştılar** 'wept and lamented together' *PP* 53, 1; **Xak.** XI **kişi: kamuğ sıxtaşdı:** 'the people all wept (*bakā*) together' (**sıxtaşu:r, sıxtaşma:k**); another form (*luğa*) with **-ğ- sığtaşdı:** *Kaş. II* 211.

Tris. SĞD

D **sığıtçı:** N.Ag. fr. **sığıt** 'mourner'. N.o.a.b. **Türkü** VIII **yoğçı: sığıtçı:** 'participants in the funeral feast and mourners' *I E* 4, *II E* 5; *I N* 11: (XIV *Muh.*(?) *nāyiḥ wa nādib* 'mourner, wailer' **sığta:çı:** *Rif.* 158 (only) seems to be an abbreviated N.Ag. fr. ***sığta:ğ**).

D **sağdıçlığ** Hap. leg.?; P.N./A. fr. **sağdıç**. **Uyğ.** VIII ff. Bud. **kaltı varxar sanlığ sağdıçlığ tavarın altımız yuŋladımız erser** 'if we have taken and used property belonging to a monastery (Sanskrit *vihāra*) or our friends' *TT IV* 6, 44.

D **sığıtsız** Hap. leg.; Priv. N./A. fr. **sığıt**. **Uyğ.** VIII ff. Man. (because he has established the doctrine of the Prophet) [gap **s]uz sığıtsız boltımız** 'we have become free from . . . and lamentation' *M III* 36, 6 (i).

Dis. SĞĞ

?D **sakak (saka:k)** obviously cognate to **saka:l**, and prob. a Dev. N. fr. ***saka:-** in the sense of 'something hanging down, pendulous'; of human being, 'double chin'; of a bovine, 'dewlap', and the like. Survives in the same and some extended meanings in NE Kır., Kzx. **sağak**: NW Kk., Nog. (for 'fish's gills')

sağak: SW Osm., Tkm. **sakak**. **Xak.** XI **sakak** *al-ḏaqan* 'a double chin' *Kaş. II* 286 (prov. misquoted, verbs following **sakak** and **saka:l** inverted); a.o. *I* 282, 26 (same proverb correctly quoted, with **saka:k**): **Çağ.** XV ff. **sakak** *zanaxdānla gardan mābaynı* 'the part between the chin and the chest' *Vel.* 276 (quotn.); **sakağ** *ğabğab*, same meaning *San.* 232v. 17 (same quotn.): **Xwar.** XIV **sakak alması** 'Adam's apple' *Quth* 153; **Kom.** XIV 'chin' **sağak** *CCI*; *Gr.*: **Kıp.** XIII (among 'parts of the body') *al-ğababa* 'double chin' **sağak** *Hou.* 20, 7: **Osm.** XV ff. *ğabğab* **sakak** in several Ar. dicts. *TTS I* 591; *II* 781; *III* 589; *IV* 653.

D **sakığ** Dev. N. fr. **sakı:-**; 'mirage'; n.o.a.b. **Sakım**, q.v., and SW XX Anat. **sağın** 'mirage' *SDD* 1178 are cognate forms. **Xak.** XI **usukmışka: sa:kığ** (*sic*) **kamuğ su:v körünü:r** 'to the thirsty man every mirage (*sarāb*) seems to be water' *Kaş. I* 191, 7; a.o. *III* 268 (**sakı:-**); n.m.e.: *KB* **sakığ ol körü barsa dunyā işi** 'the affairs of this world, if you go to look at them, are a mirage' 1410; a.o. 3627.

D **sıkığ** theoretically, as in the case of **sevig** and **sevük**, there should be two Dev. N./A.s fr. **sık-**, a N.Ac. in **-ığ**, **sıkığ** 'pressure, constriction', and the like, and a Pass. N./A. in **-uk** 'squeezed, constricted', and the like, the latter becoming **sıkık** by vocalic assimilation in some modern languages. The early forms all seem to be **sıkığ**; of modern forms NE Tel. **sıkık** 'narrow, compressed' *R IV* 608: and SC Uzb. **sikik** 'pressure; compressed, narrow, narrowed' represent **sıkuk** and SW Osm. **sıkı** 'tight, severe; pressing necessity, trouble, straits', etc. **sıkığ. Uyğ.** VIII ff. Bud. **erüş üküş alp sıkığ emgeklerig** 'many (Hend.) grievous constrictions and sufferings' *Suv.* 109, 4; a.o. *U II* 11, 7 (**taŋığ**): **(Xak.?)** XIV *Muh.*(?) *al-şarāb* 'wine(?)' **sıkı:ğ** *Rif.* 190 (only).

VU?D **sukak** the male of the **ıvık**, q.v., which was almost certainly 'female gazelle', so presumably 'male gazelle;' etymologically explicable as Dev. N. fr. **suk-**, lit. 'thrusting (with its horns)'. N.o.a.b.; unconnected w. Osm. **sokak** 'street' which is a corruption of Ar. *zuqāq*. **Uyğ.** VIII *Şu. S* 11 **(yul)**: **Xak.** XI **sukak** *al-raym mina'l-ẓibā'* 'a male white gazelle' *Kaş. II* 287; **arka:r sukak yomuttı:** *ictama'a'l-urwā wa'l-'afr* 'the female mountain sheep and gazelles have assembled' *I* 214, 17: *KB* 5374 **(ıvık)**: **Çağ.** XV ff. **sukağ** (1) 'a kind of gazelle (*āhū*), but bigger than an (ordinary) gazelle; its horns are used to make knife handles and are smooth and without corrugations' ((2) 'a narrow street'; see above) *San.* 245r. 16: **Oğuz** XI **sukak** *kināya 'ani'l-fārisi* 'a slang term for a Persian'; one says **bu sukak ne: té:r** 'what does this Persian say?' *Kaş. II* 287: **Xwar.** XIV **sukak** 'gazelle' *Quth* 161.

D **soğık** N./A.S. fr. **soğı:-**; 'cold'. S.i.a.m.l.g. **Uyğ.** VIII ff. Civ. **soğık suv** 'cold water' *TT VIII I*.5; **soğık yélte:** 'in a cold wind' *do.* 14 —**sovuk yaş** 'cold tears' *H I* 85; o.o. *do.* 135, 186: **Xak.** XI *KB* **kayusı soğık étti** 'some of them prepared a cold (drink)' 1060; a.o. 4623 **(isit-)**: XIII(?) *Tef.* **sovuk**(?) 'cold' 257 (*savuk*, but unvocalized): XIV *Muh. al-bārid* 'cold' **sowuğ** *Mel.* 53, 11; **tumuluğ**; in margin) **sa:vu:k** *Rif.* 150; o.o. (water) 77, 10; 181; (day) 80, 7; 185: **Çağ.** XV ff. **sawuğ/sawuk** *sard wa bārid* 'cold' *San.* 236v. 21: **Xwar.** XIII **sowuk** 'cold' *'Ali* 57: XIII(?) **soğuk** *Oğ.* 242: XIV **savuk/sovuk** *Quth* 156–9; **savuk** *Nahc.* 30, 16: **Kom.** XIV 'cold; the cold' **sawok, suwuk** *CCI*; *Gr.*: **Kıp.** XIII *al-bard* 'the cold' **sawuk** (*sic*) *Hou.* 5, 9; *al-bārid* **sawuk** *do.* 27, 12: XIV **şowuk** *al-bard Id.* 51; *Bul.* 3, 4: XV *bard wa bārid* **sowuk** *Tuh.* 7a. 10: **Osm.** XIV ff. **sovuk** (normal)/**savuk** (less common) 'cold'; c.i.a.p. *TTS I* 606, 637; *II* 836; *III* 605, 636; *IV* 668, 702.

D **sokğu:** See **soku:**.

Tris. SĞĞ

VUD **sukaklığ** Hap. leg.; P.N./A. fr. **sukak**. **Xak.** XI **sukaklığ ta:ğ** 'a mountain full of male gazelles' (*'ufr mina'l-ẓibā'*) *Kaş. I* 498.

D **soğıklık** A.N. (sometimes Conc. N.) fr. **soğık**; s.i.s.m.l. w. phonetic changes. **Xak.** XI **soğıklık ne:ŋ** 'anything intended for (use in) the cold weather' (*mu'add li'l-burūda*) *Kaş. I* 503: **Çağ.** XV ff. **savuğluk** *sardī* 'the cold' *San.* 236v. 21 (quotn.): **Xwar.** XIV **sovukluk** 'the cold' *Quth* 159: **Kıp.** XIV (in a list of diseases, after 'cold fever, ague' **ditretmek**) *al-bard* 'a cold'(?) **sowukluk** *Bul.* 9, 16: **Osm.** XIV ff. **sovuklık** 'the herb purslane' in one XIV, and 'the cold' in one XVI text *TTS II* 836; *IV* 703.

Tris. V. SĞĞ

D **soğıklan-** Refl. Den. V. fr. **soğık**; n.o.a.b. **Xak.** XI ⟨**ol**⟩ **bu: yé:rig soğuklandı:** (*sic* in MS.; *-u-*? error for *-ı-*) 'he reckoned that this place was cold' (*bārid*) *Kaş. II* 266 **(soğuklanu:r, soğuklanma:k)**: **Osm.** XVI **sovuklan-** (of a man) 'to be cold, feel the cold'; in one text *TTS II* 836.

Dis. SĞL

D **saka:l** obviously cognate to **saka:k**, and prob. a Dev. N. fr. ***saka:-** in the sense of 'something hanging down'; 'beard'. S.i.a.m.l.g. **Uyğ.** VIII ff. Bud. **sakalı ertiŋü köp erti** 'his beard was very thick' *U III* 30, 30; a.o. *USp.* 105b. 3 **(yülit-)**: Civ. *H I* 144–5 **(satun)**: **Xak.** XI (they fight) **sakal tutup** 'grasping one another by the beard' (*li'l-liḥā*) *Kaş. I* 230, 5; **saka:l oxşa:r** 'he fondles his beard' (and cuts his throat) *I* 282, 26; 4 o.o. of **saka:l**; n.m.e.: *KB* **bu kökçin sakal** 'this greybeard' 667; 1798; o.o. 1098 **(bütür-)**; 1103 **(1 saç)**: XIII(?) *Tef.* **sakal** 'beard' 259: XIV *Muh. al-liḥya* **saka:l** *Mel.* 47, 5; *Rif.* 140: **Çağ.** XV ff. **sakal** *liḥya*, in Pe. *rīş San.* 232v. 17 (quotn.): **Kom.** XIV 'beard' **sakal** *CCI*; *Gr.*: **Kıp.** XIII *al-liḥya* **sakal** *Hou.* 20, 7: XIV **şakal** ditto *Id.*

59: XV ditto *Tuh.* 31b. 5; (**şakallı:** 'bearded' *Kav.* 59, 19–20).

D **sa:ğlığ** Hap. leg.; P.N./A. fr. **3 sa:ğ** in its etymological meaning. **Sağlığ** in later texts is a Sec. f. of **sağlık**. **Xak.** XI **sağlığ** 'anything counted' (*al-ma'dūd*); originally **sa:ğlığ** *Kaş. I* 464.

D **sağlık** Dev. A.N. (Conc. N.) fr. **sağ-**; 'a milch animal'. Survives only(?) in SE Türki *Shaw* 118, *Jarring* 263 ('ewe'). In other modern languages the words for 'milch animal' are generally other Dev. N.s fr. **sağ-**, usually **sağın**, q.v., but in SW Az., Osm. the hybrid word **sağmal** w. the Mong. Suff. **-mal** (*Studies*, p. 203) which can be traced back to XIII or XIV in Kıp. (see below). **Sağlık** in other modern languages is an A.N. fr. **1 sa:ğ**, 'health, sobriety, and the like, first noted in Xwar. XIV *Qutb* 151 and Osm. XIV *TTS II* 779, etc. **Uyğ.** VIII ff. Civ. **iki sağlık koyn** 'two milch ewes' *USp.* 36, 2: **Xak.** XI **sağlık** *al-na'ca* (MS. in error *nac'a*) *al-ḥalūb fī'l-aṣl* 'an ewe, originally a milch animal' *Kaş. I* 471; 3 o.o. translated *al-na'ca I* 520 and *III* 102 (**koşul-**); *II* 22 (**tel-**): XIV *Rbğ.* **sağlık** ditto *R IV* 279 (quotn.); *Muh. al-ḥalība* **sa:ğlığ** *Mel.* 70, 17; **sağlık** *Rif.* 172: **Çağ.** XV ff. **sağlığ** *sağılur* 'milch' (goat) *Vel.* 276 (quotn.); **sağlığ** (1) *dūşidanī wa şīr dihanda* ditto (same quotn.); ((2) 'good health'; (3) 'sobriety') *San.* 232v. 2: **Kıp.** XIII *al-ḥalūb mina'l-ġanam wa'l--ma'az* 'a milch ewe or goat' (**şamğa:lı:**, ?muddle of **şağmal**; and) **şa:ğlı:k** *Hou.* 15, 10: XIV **şağlık** *al-na'ca Id.* 59 (also **şağmal** 'milch ewe'; **şağlık** 'good health' 58); *al-na'ca* **sağlık** (MS. *soğlak*) *Bul.* 7, 11: XV *na'ca* **şawluk** *Tuh.* 36b. 1 (and *'afiya* 'good health' **sawluk**; **Tkm. sağlık** *do.* 24b. 4).

D **saklık** A.N. fr. **sak**; 'wakefulness, watchfulness; caution'; s.i.s.m.l. in NW. **Xak.** XI **saklık** *al-yaqaẓa fī'l-umūr* 'watchfulness in affairs' *Kaş. I* 471: *KB* (he presided over his kingdom) **saklık bile** 'with watchfulness' 438; o.o. 442 (**oduğluk**), 1960, 2015, 2221, 2353.

D **sukluk** A.N. fr. **1 su:k**; 'greed; envy, covetousness'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **yana iki közi sukluk** [gap] 'and his two eyes . . . greed' *U III* 30, 28: **Xak.** XI **sukluk** 'greed (*al-ḥirṣ*) for food and other things, and covetousness' (*al-caṣā'a*) *Kaş. I* 471: *KB* (I collected the wealth of this world) **suklukun** 'greedily' 1119; **bu sukluk iğ ol** 'this greed is a disease' 2002; a.o. 6092 (**karağur-**): XIII(?) *At.* (put out of your mind) **tavar suklukın** 'greed for wealth' 185: **Kom.** XIV 'covetousness, lust' **suklık/sukluk** *CCG.*; *Gr.*: **Kıp.** XIII (under 'diseases') *al-ṭam'* 'covetousness', the most grievous of diseases **su:kluk** (MS. *su:kaluk*) *Hou.* 33, 7.

Dis. V. SĞL-

D **sağıl-** Pass. f. of **sağ-**; 'to be milked'. S.i.s.m.l. w. phonetic changes, e.g. NC Kır. **sa:l-**. **Xak.** XI **şü;t sağıldı:** 'the milk was milked' (*ḥuliba*) *Kaş. II* 124 (**sağılu:r, sağılma:k**); (for *II* 163, 3 see **suğul-**): **Çağ.** XV ff. **sağıl-** (spelt) *düşida şudan* 'to be milked' *San.* 231r. 25: **Xwar.** XIV **sağıl-** ditto *Qutb* 154 (*sic* in MS. not *sakıl-* as in Index).

D **sıkıl-** Pass. f. of **sık-**; 'to be squeezed, compressed', etc., lit. or metaph. S.i.m.m.l., sometimes as **sığıl-**. **Uyğ.** VIII ff. Bud. (if the common people are) **sıkılmış tapılmış** 'constricted and bound' (by the agony of illness) *Suv.* 586, 14; **sıkıldım** 'I was depressed' (and felt ill and weak) *Hüen-ts.* 2071: Civ. **beğ er sıkılur éş bulmadın** 'the *beğ* is depressed because he cannot find friends' *TT I* 24 (so read, not **iş** 'work'); **yürek sıkılmak tın buzmak** 'heart disease and respiratory trouble' *H I* 3–5: **Xak.** XI **üzüm sıkıldı:** 'the grapes were pressed' (*'uṣira*); also used of anything that has been compressed and squeezed (*'uṣira aw ḍuğiṭa*) *Kaş. II* 125 (**sıkılur, sıkılma:k**): **Çağ.** XV ff. **sıkıl-** (spelt) *afşurda şudan* 'to be squeezed, compressed' *San.* 254r. 21 (quotn.).

D **suğul-** Pass. f. of **suğ-**; the meanings as given are more Intrans. than Pass., but the basic meaning seems to be 'to be drained off'. N.o.a.b. **Uyğ.** VIII ff. Bud. **kördi bir uluğ köl suvı suğulup alkınğalı uğramışın** 'he saw the water of a great lake sinking into the ground and beginning to disappear' *Suv.* 600, 5; a.o. 603, 9: Civ. (if you take the meat of two bones of goat and boil them in one cup of wine and one cup of water and drink the water) **suğulmışta** *H I* 18; Arat translated 'when it gets cold', but **soğı:-** being Intrans. cannot form a Pass.; the meaning seems to be 'when it has been drained off (the meat)'; a.o. *H II* 12, 82: **Xak.** XI **su:v suğuldı:** 'the water sank' (or became scanty, *naḍaba*), also used of milk when it has become scanty (*baku'a*) *Kaş. II* 124 (**suğulu:r, suğulma:k**); **sü:t suğuldı:** *baku'a'l-laban II* 139, 14; 163, 3 (MS. *sağıldı:*); **suğulmış su:v** 'water which has disappeared' (*al-ğābir*) *II* 170, 12; **bu: su:v ol tavra:k suğulğa:n** 'this water always quickly sinks into the ground' (*yağūr*); also used of a spring when it dries up (*yağūr*) quickly *I* 520: XIII(?) *At.* 387 (**kö:l**); *Tef.* **suğul-** ditto 276: **Kıp.** XV *ḍabala* 'to dry up' (MS. *ḍabala*) **şuvul-** *Tuh.* 16a. 8.

D **sokul-** Pass. f. of **sok-**; 'to be crushed', etc. S.i.s.m.l. **Xak. tu:z sokuldı:** 'the salt was crushed' (*duqqa*) *Kaş. II* 125 (inserted (later?) in the middle of the entry of **suval-**; no Aor. or Infin.); o.o. *II* 135, etc. (**kakıl-**): **Çağ.** XV ff. **sokul-** ((1) see **sukul-**); (2) *gazida şudan* 'to be bitten' (by a poisonous animal) *San.* 245r. 12.

D **sukul-** Pass. f. of **suk-**; 'to be thrust into (something *Dat.*)', etc. S.i.s.m.l.; in SW Az. **soxul-**; Osm. **sokul-**. **Xak.** XI **tava:r evke: sukuldı:** 'the goods were brought into (*udxila . . . fī*) the house and hidden' (*ğubina*) *Kaş. II* 125 (**sukulur, sukulma:k**): **Çağ.** XV ff. **sukul-** (1) *furū raftan* 'to go down, descend',

and the like *San.* 245r. 12 (quotn.; (2) **sokul-** follows).

D **sakla:-** Den. V. fr. **sak**; 'to watch over guard, protect'. S.i.a.m.l.g. w. some extended meanings like SW Osm. 'to conceal'. **Xak.** XI *KB* **sakış birle saklar kişi iş küdüg** 'a man watches over his affairs with (careful) calculation' 2220: XIV *Muh. ḥarasa* 'to guard' **sakla-** *Mel.* 25, 7; *Rif.* 107 (mis-spelt *sak-*); *al-ḥarāsa* **saklamak** 36, 3; *Rif.* 121; *ḥafiẓa* 'to protect', in margin **sakla-** *Rif.* 107 (and see **sakın-**): **Çağ.** XV ff. **saxla-** (*sic*) *nigah dāştan* 'to watch' *San.* 230r. 3 (quotn.): **Xwar.** XIII **sakla-** 'to protect' *'Ali* 28: XIII(?) **sakla-** ditto, and 'to comply with (an order)' *Oğ.* 128, 180: XIV **sakla-** 'to protect; to keep (an oath)' *Quth* 153; *MN* 425; *Nahc.* 237, 12: **Kom.** XIV 'to guard' **sakla-** *CCI*; *Gr.*: **Kıp.** XIII *ḥarasa wa ḥafiẓa* **sakla:-** *Hou.* 35, 3: XIV **şakla-** ditto; another word for *ḥafiẓa* is **aşra-** [N.B. Mong. l.-w.] *Id.* 59: XV *ḥarasa mina'l-ḥarāsa bi-ma'nā'l-ḥifẓ* **şakla-**; you can also use it in the sense of 'to beware of' (*al-iḥtirāz*), that is to beware of someone or something to avoid being dirtied by them; and you can use it in the sense of 'to conceal' (*al-ixfā'*), when you use it to tell someone to conceal an object from the sight of others, or a statement from the ears of others; there is another, more usual, word for 'to conceal', **yaşır-** *Kav.* 74, 12; *ḥarasa* **sakla-** *Tuh.* 13b. 7; a.o. *do.* 14b. 9 (**kizle:-**): **Osm.** XIV ff. **sakla-** (occasionally, XIV, **saxla-**) (1) 'to guard, protect'; (2) 'to comply with' (laws, etc.); c.i.a.p. *TTS II* 782; *III* 590; *IV* 654.

VU **suğlı:-** Hap. leg., but cf. **suğlıt-**; semantically close to **suk-** but morphologically incompatible. **Xak.** XI **er** ⟨?**elig**⟩ **koyna: suğlı:dı:** 'the man thrust his hand (*adxala . . . yadahu*) into his bosom to search for something' *Kaş. III* 297 (**suğlı:r, suğlı:ma:k**).

VUD **suğlıt-** Hap. leg.; Caus. f. of **suğlı:-**. **Xak.** XI **ol anar koyna: elig suğlıttı:** 'he ordered him to thrust (*adxala*) his hand into his bosom to search for something' *Kaş. II* 346 (**suğlıtu:r, suğlıtma:k**).

D **saklan-** Refl. f. of **sakla:-**; s.i.s.m.l. w. Refl. or Pass. meaning, 'to protect oneself; to be protected'. **Türkü** VIII ff. Man. **özlerin saklanu** 'protecting themselves' *M III* 38, 5 (i): **Uyğ.** VIII ff. Man.-A *M III* 9, 7–8 (**uḍık**): Bud. [gap] **saklanu körgil** 'see that you protect yourself' *TT X* 426; a.o. *PP* 17, 1–2 (**uḍık**): Civ. **saklanğu** 'you must beware' *TT VII* 17, 2 etc.; o.o. *TT I* 195–6 (**turuş**), 214: **Xak.** XI **ol mendin saklandı:** *ḥaḍira 'annī wa tawaqqā* 'he bewared of me and protected himself' *Kaş. II* 247 (**saklanu:r, saklanma:k**): *KB* (oh king!) **ḫācılarka saklanğu ol** 'you must keep watch on your ministers' 2503; o.o. 443, etc. (**osa:l**), 1437: XIII(?) *Tef.* **saklan-** 'to protect oneself' *Tef.* 261: XIV *Muh. salima wa nacā* 'to be safe, to be saved' **sakla:n-** *Mel.* 27, 7; **saklan-** *Rif.* 110: **Xwar.** XIV **saklan-** 'to protect oneself' *Quth* 153: **Kom.** XIV 'to beware' **saklan-** *CCI*; *Gr.*: **Kıp.** XV *taḥarrasa* 'to guard oneself' (**sakın-**/) **saklan-** *Tuh.* 10a. 13.

D **su:klan-** Refl. Den. V. fr. **1 su:k** 'to be greedy; to covet (something *Dat.*)', and the like. Survives as **suktan-** in NC Kır., Kzx., and **suklan-** in SC Uzb. and NW. **Uyğ.** VIII ff. Bud. Sanskrit *nānyeṣām spṛhako bhavet* 'you must not covet the property of others' **neŋ aḍınlarnıŋ bulunçıŋa: su:klanda:çı bolğuluk ermez** *TT VIII E.*10; o.o. *do. E.*10; *USp.* 94, 2: **Xak.** XI *KB* **közi tok kerek neŋke suklanmasa** 'you must be satisfied and not covet things' 2200; **özüŋ suklanursen ajun térgeli** 'you yourself are greedy to collect (the goods of) this world' (but death is greedy to collect you) 3619: **Kom.** XIV 'to covet' **suxlan-** *CCG*; *Gr.* 225 (quotn.): **Kıp.** XV *iştahā* ditto **şuklan-** *Tuh.* 5b. 3.

D **suklun-** Refl. f. of **sukul-**, with an Intrans. meaning, 'to fall, or plunge (into something *Dat.*)'. N.o.a.b. **Uyğ.** VIII ff. Man. (you have shown the bridge of true doctrine) **küvençlig suv köznekiŋe suklunmışlarka** 'to those who have plunged into the reflection on (the surface of) the water of pride' *TT III* 55: **Xak.** XI **anıŋ aḍa:kı: ü:tke: suklundı:** 'his foot went into (*daxala fī*) a hole'; also used of anything that goes into something and gets stuck in it (*istaḥkama fihi*) *Kaş. II* 247 (**suklunu:r, suklunma:k**): **Osm.** XV, XVI **soklun-** (*sic* in Osm.) 'to push one's way into (something)', with the implication that it is not one's business to; in two texts *TTS II* 831; *III* 698.

D **saklaş-** Recip. f. of **sakla:-**; s.i.s.m.l. **Xak.** XI **boḍu:n kamuğ saklaşdı:** 'the people all protected themselves from (*taḥāfaẓa . . . min*) one another' *Kaş. II* 216 (**saklaşu:r, saklaşma:k**): **Xwar.** XIV **saklaş-** 'to take precautions against one another' *Quth* 153.

D **sıklış-** Hap. leg.; Co-op. f. of **sıkıl-**. **Xak.** XI **boḍu:n barça: sıklışdı:** 'the people (etc.) crowded together (*izdaḥama*) until the place was congested' (*ḍāqa*); also used of grapes when they are pressed (*in'aṣarat*) *Kaş. II* 216 (**sıklışu:r, sıklışma:k**).

D **sukluş-** Hap. leg.; Recip. f. of **sukul-**. **Xak.** XI **sukluşdı: ne:ŋ** *idramacca'l-şay'* 'the thing was jammed in'; that is when one thing enters (*daxala*) another and is fixed in it (*yustaḥkim fihi*), as for example when the tang of a sword blade enters the handle and is fastened in it *Kaş. II* 216 (**sukluşu:r, sukluşma:k**).

Tris. SĞL

D **sakalduruk** N.I. fr. **sakal**; survives in SE XIX Türki *Shaw* 119 (only) for 'the throat strap of a headstall'. **Xak.** XI **sakalduruk** 'a strap (*xayṭ*) covered with brocade and fixed to a hat (*qalānsuwa*), so that the hat may be fastened below the chin and does not fall off' *Kaş. I* 530: **Çağ.** XV ff. **sakalduruk** (*sic*?; MS. *sakaldurluk*) 'a string (*'aqd*) of pearls that

women put over their heads so that it hangs below the chin like a beard' *San.* 232v. 19.

Tris. V. SĞL-

D **sağu:la:-** Hap. leg.; Den. V. fr. **sağu:**. **Xak.** XI **er buğda:y sağu:la:dı:** 'the man measured (*kāla*) the wheat' (etc.) *Kaş. III* 325 (**sağu:la:r, sağu:la:ma:k**).

D **sakalduruklan-** Hap. leg.; Refl. Den. V. fr. **sakalduruk**; quoted only as a grammatical example. **Xak.** XI **er sakalduruklandı:** 'the man fastened the strap (*xayṭ*) of his hat' *Kaş. III* 205, 14; n.m.e.

D **saǧlıklan-** Hap. leg.; Refl. Den. V. fr. **saǧlık**. **Xak.** XI **er saǧlıklandı:** 'the man owned (milch) ewes' (*ni'āc*) *Kaş. II* 275 (**saǧlıklanu:r, saǧlıklanma:k**).

D **saklantur-** Caus. f. of **saklan-**; 'to order (someone) to protect himself, be watchful', and the like. S.i.s.m.l. in NW. **Uyğ.** VIII ff. Man.-A *M I* 13, 4–5 (**oḍğur-**).

Dis. SĞM

D **sağım** N.S.A. fr. **sağ-**; lit. 'a single act of milking', hence 'the yield of one milking'. S.i.m.m.l.g. in this sense w. some phonetic changes, e.g. NC Kır. **sa:m**; Kzx. **sawım**: NW Kumyk **savum**; Nog. **savım**: SW Az., Osm., Tkm. **sağım**. See **sakım**. **Xak.** XI **bi:r sağım sü:t** *qadr ḥalba min laban* the quantity of milk at one milking' *Kaş. I* 397: **Xwar.** XIV **sağım** 'a draught of milk' *Qutb* 151.

D **sakım** N.S.A. fr. **sakı:-**; 'a (single) mirage'. Survives in NC Kır. **sakım/zakım**; Kzx. **sağım**: NW Kk., Kaz **sağım** (Kumyk, Nog. **sağın**; Tkm. **salğım**). **Xak.** XI *KB* (this world) **sakım ol** 'is a mirage' (if you go to see it, it continues to be visible, but if you try to grasp it it goes away and vanishes) 4759: **Kıp.** XIII *al-sarāb* 'mirage' **sa:ğım** *Hou.* 5, 20: XV ditto *Tuh.* 85b. 11.

D **sokım, sukım** Preliminary note. *The N.S.A. of* **sok-** *is first noted in Çağ. XV ff.* **sokum** '*slaughter cattle*' San. *245r. 24, and survives in this meaning in SE Türki* **sokum**: *NC Kır.* **soğum**; *Kzx.* **soğım**: *NW Kk.* **soğum**; *Nog.* **soğım**. *It is noted in Kıp.* Hou. *15, 19*; Bul. *7, 14*; Tuh. *31b. 8. The N.S.A. of* **suk-** *is noted in* Kaş. *but survives only(?) in SW Osm.*

D **sukım** N.S.A. fr. **suk-**; lit. 'a single act of insertion'; in the phr. in *Kaş.* apparently '(the whistle) in which (the arrow shaft) is inserted'. Survives in SW Osm. **sokum** 'the act of insertion; the point of insertion' (e.g. the point at which a horse's tail joins the body). **Xak.** XI **sukım** the word for a piece of wood (*xaṣaba*) of which the interior is hollowed out; it is shaped in the form of a cone (*al-ṣanūbara*) and pierced on three sides, and mounted on an arrow shaft; it is a whistle' (*al-ṣufārī*); 'the planet Mars' is called **bakır sukım** ('copper whistle') after it *Kaş. I* 397; o.o. of **bakır sukım** *I* 360 (**bakır**; MS. *sukum*); *III* 40 (**yultuz**): (*KB* **töpüdin savılmiş bakır sukın-a** (*sic*) 'Mars had descended from the zenith' 4888: **Kıp.** XIV see **sağın**).

D **sıkma:n** Dev. N. fr. **sık-**; n.o.a.b. **Xak.** XI **sıkma:n** 'the season of pressing (*awān 'iṣīr*) the grapes in the autumn' *Kaş. I* 444: XIV *Muh.* (?) (under 'vintners' implements') *al-mi'ṣara* 'wine-press' **sıkma:n** *Rif.* 162 (only).

Dis. SĞN

D **sağın** Intrans./Pass. Dev. N. fr. **sağ-**; syn. w. **sağlık**. Survives in NC Kır. **sa:n**; Kzx. **sawın**: SC Uzb. **soğın**: NW Kk. **sawın**; Kaz. **savın**. **Xak.** (XI see **sağınlığ**) XIV *Muh.* (under 'camels') *al-ḥalūba* 'milch camel **sa:ğın** *Mel.* 70, 11; *Rif.* 172 (MS. *sa:ğır*): **Çağ.** XV ff. **sağın** *süḍi sağlur koyun* 'a milch ewe' *Vel.* 276 (quotns.); **sağın** *gūsfand-i şirdār* ditto *San.* 232v. 8: (**Kıp.** XIII see **sı:ğun**: XIV **şağan** *al-naṣl* 'arrow'; may be a muddle of **sukım** *Id.* 59).

sağun n.o.a.b., perhaps a title, possibly foreign, rather than a N. **Xak.** XI **sağun** *laqab akābira Qarluq* 'a title of Karluk chiefs'; and a Turkish physician (*al-ṭabīb*) is called **ata: sağun** *Kaş. I* 403: *KB* (if a melon (**kağun**) has no flavour, you should throw it out) **ay sağun** 5111 (this, rhyming w. **kağun**, is obviously right, two MSS. have **sığun**).

sığan Hap. leg. **Xak.** XI **sığan saç** *al-ṣa'ru'l-sabiṭ* 'straight lank hair' *Kaş. I* 403.

sı:ğun 'the male maral deer'; clearly identified as such by the phr. **sığun muyğak** 'male and female maral deer'. There are some odd occurrences w. a rounded vowel in the first syllable. Survives in NE Alt., Leb. Tel. **sığın**; Koib., Sag., Şor, Khak., Tuv. **sı:n** 'maral deer' and in SW, where there are no maral deer, Az., Osm. **sığın** 'elk'; Tkm. **su:ğun** 'stag'. **Türkü** VIII **tağda: sığu:n** [gap] 'the maral deer in the mountains . . . ' *II W* 5: VIII ff. **toku:z arlı:**(?) **sığu:n kéyi:k men** 'I am a male maral deer with nine?' (corrupt?) *IrkB* 60: **Uyğ.** VIII ff. Man.-A *M I* 35, 5–7 (**éḍer-**); Bud. the Hīnayāna and Mahāyāna ('Small' and 'Great Vehicle') sects are metaph. described as **koyn tartar sığun tartar kaŋlı** 'the vehicle drawn by a sheep or a maral deer', and **yürüŋ uḍ tartar uluğ kaŋlı** 'the great vehicle drawn by a white ox' *Hüen-ts.* 2119–21: Civ. **suğun** (*sic*) **ıt kulkakıŋa kelser** 'if (the lot) falls on the maral deer or dog's ear' *TT VII* 29, 4; o.o. *H I* 55 (**öği:-**); *II* 22, 24: **Xak.** XI **sı:ğun** *al-ayyil* 'deer' (a non-specific word for several species): **sı:ğun otı:** 'a cultivated plant (*nabt*); its root is in the shape of a human being; it is used to treat sexual impotence'; its Pe. name is **ısfarang** ('mandragora'); there are male and female (plants), the male (used to treat) males, and the female females; **Sı:ğun** (VU) **samur** the name of the place after which Buğra: **Xa:n**

was named *Kaş. I* 409: *KB* **sığun muyğak** 'the maral stag and doe' (frolic in the spring) 79; a.o. 5374; **billgsiz sığun sen ağınap yor-a** 'you are an ignorant maral deer, go and roll on your back' 6613 (a dubious verse, prob. spurious): XIV *Muh.*(?) *al-ayyil* **sı:ğın** *Mel.* 72, 11 (in one MS.): **Çağ.** XV ff. **suğun** (*sic*) 'a kind of wild bovine' (*gāw-i kūhī*), called in Pe. *gawazn* 'elk'(?; a non-specific term like *al-ayyil*) *San.* 244v. 25; **suyğun** *gawazn*, usually the male, but also the female; the male is also called **buğu** and the female **maral** (Mong. l.-w.s for 'stag' and 'doe') *do.* 249v. 1: **Xwar.** XIV **sığun** 'stag'(?) *Qutb* 164: **Kıp.** XIII (among 'wild animals') *al-aril* (error for *al--ayyil*?) **şığın** (vocalized *şağ.n; baqaru'l-waḥş* 'wild bovine' **şığır keyik**) *Hou.* 11, 7: XIV **şığın** *baqaru'l-waḥş Id.* 58; **şuwun** *al-ayyil;* **şuwun keyik** *baqaru'l-waḥş* 61; a.o. *do.* 33 (**bakır**); *baqaru'l-waḥş* **şawan** (*sic*, in error) **keyik** *Bul.* 10, 8; *al-ayyil* **şığın** *do.* 10, 14: XV *baqaru'l-waḥş* **şıyın** (in margin **şığın**) *Tuh.* 7b. 6 (there is obvious confusion between **sı:ğun** and **şığır** here, but all these entries prob. belong here): **Osm.** XIV ff. **sığın** in several texts, mostly Pe. and Ar. dicts. translating *gawazn, gāw-i waḥşī*, and the like *TTS I* 618; *II* 813; *III* 616; *IV* 680.

so:ğun (so:ğon) 'onion'. An early l.-w. in Mong., w. Mong. Suff. *-ğina* as *so'oŋğina* (XIV, *Studies*, p. 231) / *soŋgina* (*Kow.* 1386, *Haltod* 341). S.i.a.m.l.g. except SE, NC, usually as **soğan**, NE Alt., Tel. **soğono**; in SE, NC and some other languages displaced by Pe. *piyāz*. Cf. **osğun, kuçkundı:. Uyğ.** VIII ff. Civ. **soğunnı bışurup** 'boil an onion and . . .' *H I* 128; o.o.: *do.* 144–5 (**satun**); *II* 16, 11: **Xak.** XI **so:ğun** *al-baṣal* 'onion', with either *fatḥa* or *ḍamma* on the *ğayn*; **so:ğun yıla:n** *al-ḥuffāṭ mina'l-ḥayyāt* 'a large harmless snake' *Kaş. I* 409: XIV *Muh. al-baṣal* **soğa:n** *Mel.* 78, 3; *Rif.* 181: **Çağ.** XV ff. **soğan** *piyāz*, in Ar. *baṣal San*, 244v. 24: **Kom.** XIV 'onion' **soğan** *CCI*; *Gr.*: **Kıp.** XIII *al-baṣal* (**ya:wa:** and more commonly) **şo:ğa:n** *Hou.* 8, 15: XIV **şoğan** ditto *Id.* 59; *Bul.* 8, 7: XV ditto *Kav.* 63, 14 (**so:ğa:n**); *Tuh.* 7b. 12.

S **suğun** See **sı:ğun.**

D **sukın** See **sukım.**

D **sakınç (sa:kınç)** N.Ac. fr. **sakın-**; originally 'thought', hence 'deep, anxious thought; anxiety', and the like, survives in SC Uzb. **soğinç**: NW Kk., Nog. **sağınış**; Kumyk **sağınç** 'anxiety': SW Tkm. **sa:ğınç** 'uncertainty; hesitation'; concepts expressed in some other languages by other der. f.'s of **sakın-**. **Türkü** VIII ff. Man. *Chuas. I* 18–19 (**2 ö:ğ**); **neçe yavlak sakınç sakınürbiz** 'whatever evil thoughts we think' *Chuas.* 293–4; **Uyğ.** VIII ff. Man.-A (within a man's body there are many) **küçlükler köŋüller billgler sakınçlar** 'strengths, mental activities, knowledges, and thoughts' *M III* 9, 14–15 (ii); in *do.* 12, 2 (i) ff. is an enumeration of the 2nd, 3rd, and 4th **sakınç**: Man. *TT II* 17, 68–9 (**bensiz**): Bud. **sakınç** is common; (1) normally, 'thought', e.g. Sanskrit *cittakalpa* 'way of thinking' **sa:kınç** *TT VIII C.*19; *saṃkalpā* 'thoughts' **sa:kınçlar** *do. E.*2; a.o. *do. H.*3; **inça tép sakınç sakıntı** 'he thought as follows' *PP* 45, 1–2; 56, 6; **yek sakınçı** 'a diabolical thought' *do.* 56, 5; o.o. *U III* 14, 13 (i) (**sakınç sakınu**); *TT X* passim, etc.; (2) 'meditation' *TT V* 10, 87 (**alaŋadtur-**); (3) **sakınç** translating the Bud. technical term *saṃjñā* 'awareness, consciousness' *TT VI* 160 (see p. 66, note 157); (4) **küsüş sakınç** seems to mean 'wishes and aspirations' *TT X* 501; *U IV* 14, 135: Civ. **neğü sakınç sakınsarsen bütmez** 'whatever ideas you have fail to come to fruition' *TT VII* 28, 4; o.o. *TT I* 110 (**tétrü**), etc.: **Xak.** XI **sakınç** *al-hamm* 'anxiety, concern' *Kaş. III* 374; four o.o. translated *al-hamm* or *al-ḥuzn* 'grief': *KB* **ğarîblik sakınçı sarığ kıldı eŋ** 'the worry of being a stranger made his cheeks yellow' 498; **sakınç** usually occurs in antithesis to **sevinç** 'pleasure', e.g. 117 (**1 kutur-**); o.o. 913, 1087, 3549: XIII(?) *At.* (do not spend too much time on hope (**amal**), what I call 'hope' is **uzun sanmak** 'meditating for a long time') **uzun sanma sakınç üküş kıl 'amal** 'do not spend a long time in meditation, concentrate on action' 296; a.o. 426 (**kadğu:**): *Tef.* **sakınç** 'thought, thoughts' 259: **Çağ.** XV ff. (**sakınma** *ayma şanma* 'remembering, thinking'); **sağınç** (*sic*) also occurs with this meaning *Vel.* 275 (quotn.); **sağınç** (spelt) *taṣawwur wa andīşa wa xayāl* 'meditation, anxiety, reflection' *San.* 232v. 9 (quotns.): **Xwar.** XIV **sakınç** 'thought' *Qutb* 154: **Kom.** XIV 'thought' **sağınç** *CCI, CCG*; *Gr.*: **Osm.** XIV and XV **sağınç** (*sic*) (1) 'thought'; (2) 'anxiety'; (3) perhaps 'hope, aspiration' in five texts *TTS I* 587; *II* 778; *III* 585; *IV* 650.

Dis. V. SĞN-

D **sağın-** Preliminary note. *The* **-k-** *of* **sakın-** *was voiced at an unusually early period, cf.* **sakınç.** *This may have been due to the fact that the first vowel was originally long, cf. the spellings of* **sakınç** *in* TT VIII. *Thus fr. XI there were two V.s* **sağın-.** *In* Kaş. **1 sağın-** *is listed correctly between* **süsün-** *and* **soğun-;** **2 sağın-** *is listed immediately before* **sakın-,** *three other V.s intervening between the two.* Kaş.*'s note shows that he was aware of the unusual status of* **2 sağın-.**

D **1 sağın-** Refl. f. of **sağ-**; survives only(?) in SW Osm. **sağın-** 'to yield milk, or, metaph., moisture' *R IV* 265 (but few other authorities); Tkm. **sağın-** 'to milk for oneself'. **Xak.** XI **er koyun sağındı:** 'the man pretended to milk his sheep' *Kaş. II* 152 (**sağınu:r, sağınma:k**).

D **2 sağın-** See **sakın-.**

D **sakın-** (**sa:kın-**) Refl. f. of **sa:k-**; originally simply 'to think'; this meaning s.i.s.m.l., but in most it has come to mean 'to think longingly about (something); to desire', or 'to think

anxiously about something, to be worried', and the like. In SW Osm. **sakın-** means 'to take care of oneself, be cautious, be on one's guard against' and (Trans.) 'to protect'. These are meanings appropriate to **sakla-, saklan-** and seem to be due to a folk etymology; in Tkm. **sä:ğın-** (*sic*) means 'to stop and think'. Other modern forms are NE **sağın-**: SE Türki **sağın-, séğin-**: NC **sağın-** SC Uzb. **soğin-**: NW **sağın-**. More or less syn. w ö:-, q.v. **Türkü** VIII **sakın-** 'to think', about a dozen occurrences, e.g. **sakıntım** 'I thought' (if you try to distinguish between a lean and a fat ox from a distance, you cannot tell which is which) **ınça sakıntım** 'that is what I thought' *T* 5–6: VIII ff. (a woman put down her cup and bowl and went away) **yana: eḍgü:ti: sakı:nmı:ş** 'then she stopped and thought thoroughly' (what am I doing?) *IrkB* 42; o.o. *do.* 58; *Toy. III* 1 v. 1 (*ETY II* 178), etc.: Man. *Chuas.* 293–4 (**sakınç**): **Uyğ.** VIII **üç karluk yavlak sakınıp teze: bardı:** 'the Three Karluk (tribes) had evil thoughts and deserted me' *Şu. N* 11: VIII ff. Man.-A *M I* 10, 19 (**oyun**); *III* 12, 7–9 (iii) (ö:-): Man. *TT III* 137 (etöz): Bud. **sakın-** 'to think' is common in such phr. as **ınça tép sakıntı** 'he thought as follows' *PP* 10, 7–8: **sakınç sakın-** *do.* 45, 1–2; 56, 6; *U III* 14, 13 (i) (**sakınç**) is syn.; w. the Ger. **-ğalı/-geli** it means rather 'to plan, intend', e.g. **ölürgeli . . . sakınsar** 'if they plan to kill' *Kuan.* 27; Sanskrit *na cintayati* 'he does not think' **neŋ sa:kınma:-sa:r** *TT VIII D.16*; **sa:kında:çı** 'thinker' *do. C.*16; o.o. *U II* 9, 1 and 80, 61 (ö:-); *TT V* 22, 21 (**aḍırt**); *USp.* 97, 25 (**amru:**); *Hüen-ts.* 1896 (**kolu:la:-**): Civ. **ayığ sakınğuçılar** 'those who think, or plan, evil' *TT I* 141; a.o. *do.* 19 (see **sakı:-**); **sakınmış kergek** 'one must think about, form a mental picture of' (something) *do. VII* 15, 3 ff.; o.o. of **sakın-, sakınç sakın-** (28, 4 **sakınç**), and **-ğalı sakın-** in *VII*: **Xak.** XI **ol maŋa: eḍgü: sağındı:** (*sic*) *ẓanna bī xayr wa aḍmarra* (*sic*) *ḍālika fī nafsihi* 'he thought well of me but concealed the fact' (**sağınu:r, sağınma:k**); and one says **er mendin sakındı:** *ḥaḍara 'annī* 'he was wary of me'; *wa'l-qāf fī hāḍā aṣlab mina'l-awwal* 'the velar sound in this is harder (more plosive) than in the first' *Kaş. II* 153 (**sakınu:r, sakınma:k**); **sakınma:sa: utsuka:r** 'if one does not think (*yatafakkar*, at the beginning of something) one is defeated' *I* 242, 17; **barmış ne:ŋig sakınma:** 'do not worry (*tahtamm*) about wealth that is lost' *III* 361, 3; three o.o. translated *ẓanna* or *tafakkara*: *KB* **kutaḍmış kişi kör sakınmış kerek** 'a fortunate man must be thoughtful' 726; (speak your words well and) **idi saknu** 'after deep thought' 1008; o.o. 517, 1112, 4334 (ö:-): XIII(?) *At.* **sakın** 'think carefully' 173, etc.; a.o. 367 (**é:t-**); *Tef.* **sakın-** 'to think; to think carefully, be cautious' 259: XIV *Muh. aḍmara* **sa:ğın-** *Mel.* 23, 1; (**sa:xla-** *Rif.* 103); *fakkara* 'to think, ponder' **sa:ğın-** 30, 1 (PU **bü:kşür-** 113); *ẓanna* **sa:ğın-** 28, 11; 112; *al-ẓann* **ṣa:ğınmak** 37, 14; 124 (mis-spelt *ṭalğınmak*): **Çağ.** XV ff. **sağın-** (spelt) (1) *yād kardan* 'to remember, have in mind'; (2) *taṣawwur kardan* 'to meditate, imagine'; (3) *ḥaḍar kardan* 'to be wary' *San.* 231 v. 16 (quotns.): **Xwar.** XIV **sağın-** 'to deem (to be)' *'Ali* 48: XIV **sakın-** 'to think; to deem; to be wary' *Qutb* 154: **Kom.** XIV 'to think (of); to meditate', etc. **sağın-** *CCI, CCG*; *Gr.* 211 (quotns.): **Kıp.** XIII *ḥaḍara* **sakın-** *Hou.* 34, 19: XIV **ṣağın-** (vocalized *ṣağan-*) *ḥasaba* 'to count, reckon' *Id.* 58: XV in a para. on the Turkish equivalents of *ẓanna* as an Intrans. V., *fakara wa tafakkara* **ṣağın-** (MS. *ṣağan-*) . . . *ẓanna wa ḥasaba wa xāla* ('to imagine, conceive') **ṣa:ğın-** (MS. *ṣa:ğan-wa* **ṭap-**) all other meanings of *ẓanna* **ṣa:ğın-** (*sic*) *Kav.* 29, 5 ff.; *taḥarrasa* 'to be wary' **sakın-***Tuh.* 10a. 13; a.o. 14b. 9 (**kizle:-** cf. **sakla:-**): **Osm.** XV **sakın-** 'to protect' in one text *TTS IV* 654: XVI 'to keep one's distance'; in one text *I* 592: **sağın-** 'to think' *II* 778: XVIII **sakın-** in *Rūmi ḥaḍar kardan San.* 232 v. 14 (quotn.)

D **sığın-** Refl. f. of **sığ-**; usually 'to take refuge in or with (some place, someone, *Dat.*); to trust, rely on (someone *Dat.*)'. Survives in NC Kır., Kzx. **sıyın-**: SC Uzb. **siğin-**: NW Kk., Kumyk **sıyın-**: SW Az., Osm., Tkm. **sığın-**. NE Alt., Tel. **sığın-** 'to shrink' is a Sec. f. of **sıkın-**, Refl. f. of **sık-**. **Uyğ.** VIII ff. Bud. (the hero Arjuna . . .) **bilekin sığanıp** 'interlacing his forearms' *U II* 25, 15–16 (this should prob. be read **sıkanıp (sıkınıp)** 'pressing together'); (the maral deer . . .) **yérke yapşınu sığındılar** 'sought safety pressing themselves against the ground' *IV* 34, 69: **Xak.** XI **keyik turuğka:** (MS. *turağka:*) **sığındı:** *iltacā'l-waḥş ilā'l-ma'qil* 'the wild animal took refuge in the place of shelter'; also used of anything that has taken shelter (*lāḍa*) in something else; hence one says **men teŋri:ke: sığınu:rmen** *a'ūḍ bi'llāh* 'I ask God for protection' *Kaş. II* 152 (**sığınu:r, sığınma:k**); a.o. *II* 160, 26: *KB* **saŋar ok sığındım** 'I have asked Thee for protection' 29; o.o. 451 (**kö:şik**), 2158, 3790, 5125: XIII(?) *Tef.* **sığın-** 'to ask (God) for protection; to take shelter' 258 (*sağın-*), 270: XIV *Muh. iktanna* 'to hide oneself' **ṣığın-** *Mel.* 23, 5; *Rif.* 104; *al-iktinān* **sığınmak** 35, 16; 121: **Çağ.** XV ff. **sığın-** (1) *guncīda ṣudan* 'to be contained in (something)'; (2) *dāxil wa multacī ṣudan* 'to surrender, take refuge' *San.* 253 v. 7A (quotns.): **Xwar.** XIII **sığın-** 'to rely on' *'Ali* 28 (and **sığındır-** 'to cause to seek refuge' 57): XIV ditto *Qutb* 151: **Kom.** XIV **sığın/sıyın-** 'to take refuge with' *CCG*; *Gr.*: **Kıp.** XIII *iltacā mina'l-iltică* **ṣığın-** *Hou.* 37, 8; *lāḍa mina'l-malāḍ wa'l-iltică* **sığın-** *do.* 43, 16: XV *iltacā* **sıyın-** (in margin **sığın-**) *Tuh.* 5a. 12; *ittasa'a* 'to be expanded, filled' (**yayın-/**) **ṣıyın-** *do.* 5b. 3; *ta'assafa* 'to regret, be sorry' **sıyın-** *do.* 9b. 9 (*sic*, dubious); *rakana* ('to rely on'), *wa iltacā wa istanada* ('to have recourse to') **sıyın-** (in margin **sığın-**) *do.* 17b. 8; *lāḍa wa iltacā* **sıyın-** *do.* 39a. 3.

VUD **soğun- (soğın-)/suğun-** Hap. leg.; in its first meaning Refl. f. of **soğı:-**; the meaning

of the Ar. translation of the second phr. is disputed, but a Refl. f. of **suğ-** in the sense of 'to drain oneself off' would suit it. **Xak.** XI **er soğundı:** 'the man became cold' (*tabarrada*); and one says **er suğundı:** *istaṭāba'l-racul mina'l-bawl* 'the man relieved himself of his urine' (etc.) *Kaş. II* 152 (**soğunu:r, soğunma:k**).

VUD **sokun-** this V. is vocalized both **sıkın-** and **sokun-** in *Kaş.* but the Uyğ. phr. points clearly to the latter; in the absence of an Indirect Obj. it can be taken as **sokun-** rather than **sukun-** with the basic meaning of 'to rub oneself hard' or the like, but this is not wholly satisfactory. SW Osm. XV to XVII **sokun-** 'to put (an ornament) on (one's head); to plant (e.g. rose trees) in (the ground)' represents an earlier ***sukun-**. **Uyğ.** VIII ff. Civ. **tıŋrak bıçğu saç sokunğu künler** 'days for cutting the nails and washing the hair' *TT VII* 32, 19–20; **küskü künde sokunsar bay bolur** 'if a man washes it on a Mouse Day, he becomes rich' *do.* 33, 2–3; a.o.o.: **Uç** XI **ura:ğut başın sokundı:** *iğtasalati'l-mara'a* 'the woman washed herself' (should be 'her head'); this is a word (*luğa*, used) in Uç *Kaş. II* 153 (**sokunu:r, sokunma:k**).

Tris. SĞN

PUD **soğançığ** pec. to Uyğ. Bud. where it is normally an epithet of **nom** 'doctrine' and translates Chinese *miao* 'excellent, wonderful, lovely' (*Giles* 7,857), see *PP*, p. 249, note 2. Prima facie a Dev. (rather than a Den.) N./A. in **-çığ**, but as it has no plausible etymology it may be a l.-w. Kom. XIV 'heel' **sowunçak** *CCI, Gr.*, which survives in NW Kar. T. **soğançıx** *R IV* 529, is obviously a different word. **Uyğ.** VIII ff. Bud. **soğançığ bar atlığ ertini teg** 'like the lovely jewel called *bara* (Sanskrit)' *TT V* 22, 31; **soğançığ öŋ körk** 'lovely form' (Sanskrit *rūpa*) *Suv.* 164, 20; a.o. *Kuan.* 172; **soğançığ ünlüg** 'with a lovely voice' *do.* 203; with **nom** *PP* 46, 4 (**tatığlığ**); *TT VI* 25; *Hüen-ts.* 160, etc.

D **sakınçlığ** (**sa:kınçlığ**) P.N./A. fr. **sakınç**; 'having . . . thoughts'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *pāpīyam* 'wicked' **a:yığ sa:kınçlığ** *TT VIII G.*34; **alku tınlığlarka eḍgü sakınçlığ** 'with kindly thoughts for all creatures' *USp.* 43, 12–13; **sakınçlığ** 'anxious' *U II* 20, 4 (**ata:**): **Xwar.** XIV **sakınçlığ** 'thoughtful' *Qutb* 154.

D **sakınçsız** (**sa:kınçsız**) Priv. N./A. fr. **sakınç**; n.o.a.b. **Uyğ.** VIII ff. Man. **sakınçsız süzük köŋüllüg** 'with a pure mind, free from (anxious) thoughts' *TT IX* 95: **Xak.** XI *KB* (associate freely with the farmers and) **boğuzdın sıŋar sen sakınçsız tiril** 'and so far as your throat (i.e. food needs) is concerned live free from care' 4401.

D **sakınuk** (**sa:kınuk**) Intrans. Dev. N./A. fr. **sakın-**; 'thoughtful; a profound thinker; cautious', and the like. N.o.a.b. **Xak.** XI *KB* **sakınuk** is fairly common as an epithet of commendation; (listen to the words of) **sakınuk kişi** 'the thoughtful man' (the thoughtful man is a leader of men) 1063; o.o. 58 (**té:tik**), 1266, 1442, 2186 (**2 uruğluğ**): XIII(?) *Tef. taqī* 'God-fearing' **sakınuk** 259: (**Xwar.** XIV **saknukluk** 'caution; thoughtfulness' *Qutb* 153): **Osm.** XIV (God accepts the sacrifices of) **sakınıklardan ve eyülerden** 'the pious and good' *TTS I* 592.

?D **sağnağu:** Hap. leg.; *al-qar'* means both 'a gourd' and 'a pustule'; either might be meant here. Prima facie a Dev. N. of the same form as **karnağu:**, q.v., which it follows, but with no obvious etymological connections. **Xak.** XI **sağnağu:** *al-qar'u'l-yābis* ('dry') *Kaş. I* 491.

D **sağınlığ** Hap. leg.; P.N./A. fr. **sağın**. **Xak.** XI **sağınlığ er** 'a man who owns milch animals' (*ḥalā'ib*) *Kaş. I* 499.

D **soğunluğ** P.N./A. fr. **so:ğun**; survives in SW Osm. **soğanlı**. **Xak.** XI **soğunluğ ta:ğ** 'a mountain full of wild onions' (*al-'unṣul*) *Kaş. I* 499.

Dis. SĞR

1 sağır 'a game battue'; n.o.a.b. Several Kıp. authorities use this spelling for **sığır**, but that is prob. a mere error. Not connected with **sağır** 'deaf', a word of unknown origin first noted in XIV *Muh. Mel.* 46, 7; *Rif.* 139 and Kıp. XIV *Id.* 58 (**şağır**), 60 (**şanğır**) and surviving in SW Osm. **Türkü** VIII ff. *IrkB* 63 (**içre:**): **Xak.** XI **sağır** (first syllable unvocalized) 'a kind of hunt (*ṣayd*) by the king and common people; the king scatters (*yabuṭṭ*) the people in thickets and open spaces (*al-acām wa'l-fayāfī*) to collect the wild animals (*al-wuḥūš*) and drive them towards him, and he stands and shoots at his own convenience (*bayn yadayhi*) without tiring himself out looking for them' *Kaş. I* 364.

F **2 sa:ğır** no doubt l.-w. fr. Pe. *sāğar* 'cup, goblet'; *Kaş.*'s translation suggests that it was a sort of rhyton. Cf. **sağrak**. **Xak.** XI **sa:ğır** *maxrūṭ ka-hay'ati'l-minḥāz yuc'al fihi'l-şarāb* 'a conical vessel in the shape of a mortar in which wine is put' *Kaş. I* 406: XIV *Muh.*(?) *laysa fī'l-kūz mā'* 'there is no water in the jug' **sa:ğarda: su: yo:k** *Rif.* 92 (prob. the Pe. word itself).

sığır 'a large bovine', perhaps a generic term; the exact meaning is discussed, not quite completely or accurately, in *Shcherbak*, p. 96. It can hardly originally have meant 'cow' since that was **inge:k**, q.v. Survives in SE Türki **sigir/sıyır** 'cow': NC. Kır., Kzx. **sıyır** 'cow': SC Uzb. **sigir** 'cow': NW Kar. **sığır** 'ox'; **sıyır** 'cow' (*Shcherbak*); Kk., Kumyk, Nog. **sıyır** 'cow'; Kaz. **sıyer** 'cow': SW Az. **sığır** 'large bovine'; Osm. **sığır** 'bull, cow, ox, buffalo'; Tkm. **sığır** 'cow'. **Xak.** XI **sığır** *al-baqar* 'bovine'; **su:v sığırı:** *al-cāmūs* '(water) buffalo', that is 'water bovine' *Kaş. I* 364; o.o., same translation *II* 79, 21 (**müŋreş-**); 189 (**süsgir-**): XIV *Muh. al-baqar*

sığır/şığır *Mel.* 7, 14; 71, 1; *Rif.* 72, 172; 'the ox year' **sığır yı:lı:** 80, 18; 185 (cf. **u:ḍ**): **Çağ.** xv ff. **sığır** (spelt) *gāw-i nar* 'a male bovine' *San.* 254r. 3 (and several phr.): **Xwar.** xiv **sığır** 'bovine' *Qutb* 151 (*sağır*), 164: **Kom.** xiv 'ox' **sığır**; 'buffalo' **su sığır** *CCI*; *Gr.*: **Kıp.** xiii *baqaru'l-waḥş* **şığır** (MS. *şağır*) **keyik** *Hou.* 11, 7; *al-baqar muṭlaqā* 'a generic term for bovines' **şığır** (*şağır*) *do.* 14, 8; *al-cāmūs* **şu: sığırı:** (unvocalized) *do.* 14, 20: xiv **şığır** *al-baqar Id.* 58; *Bul.* 7, 7; *al-cāmūs* **şu: şığırı:** (/**gāmus**) *do.* 7, 10; *baqaru'l-waḥş* **şawan keyik/keyik şığır** *do.* 10, 8: xv **şır/şığır** *al-baqar Kav.* 5, 19; *al-baqara* 'cow' **şığır** (*şağır*) *do.* 62, 2; *baqara* (**inek/**) **sığır** *Tuh.* 7b. 6 (and see **sı:ğun**).

VU **suka:r** Hap. leg.; Aor. Participle, used as a N., prob. of **suk-** in the sense of 'one who pushes (with his forehead)' (but has no horns to pierce with). **Xak.** xi **suka:r** 'any animal that has no horns, or any man that has no hair on his head' (so that it is) like his temples (*naḥwa'l-ṣudğayn*) like the Turks (*ka'l-Turkīya*); hence one says **suka:r ko:y** 'a hornless (*camnā'*) sheep' *Kaş. I* 411.

VU?F **suğur** 'marmot'; Benveniste suggested in *Journal asiatique*, vol. 236, Pt. 2, p. 184 that this is a l.-w. fr. Pe. *suğur*, but that means 'porcupine'; *al-wabr* is a small fur-bearing animal which hibernates (*Red.* 'the Syrian coney, *Hyrax syriacus*' in Osm.). **Xak.** xi **suğur** *al-wabr*, *wahwa duwaybba şibhu'l-waral* 'the marmot, a small animal like (?the size of) a large poisonous lizard' (*Red.* 'the white-throated regenia or varan, *Regenia albogularis*'); its skin is used to make rain-coats (*al-mimṭar*) *Kaş. I* 363; a.o. *II* 227 **tonçuk-**): **Kıp.** xiii (among 'wild animals', *al-samūr* 'sable' **şawşar** (corruption of Pe. *susmār*) . . .) *al-nims* 'weasel, ferret, etc.' **şu:ğır** (*sic*) **şawşa:r** *Hou.* 11, 14.

sağrı: originally 'raw hide'; thence 'leather from the hindquarters of a horse', and thence 'the hindquarters of a horse'; in this sense s.i.a.m.l.g. w. large phonetic changes, e.g. NE Tuv. **sa:r**: NC Kır. **so:ru**, Kzx. **sawır**: NW **savrı/sawrı/savır**; the origin of English 'shagreen'. **Xak.** xi **sağrı:** 'raw hide' (*al-zarğab*); and 'the surface' (*adim*) is called **sağrı:**; hence one says **yé:r sağrı:sı:** 'the surface and face (*wa wachuhu*) of the ground', and **kişi: sağrı:sı: yü:z** 'a man's hide is his face', because it is the hardest and thickest part of his skin and endures heat and cold *Kaş. I* 421; o.o. *I* 152 (**etüklüğ**); *III* 350 (**kırtışla:-**): xiv *Muh.* (under 'cobblers' wares') *kīmuxt* (Pe.) 'thick leather' **sağrı:** *Mel.* 59, 14; *Rif.* 158: **Çağ.** xv ff. **sağrı:** (spelt) *kafal* 'the hindquarters', and metaph. 'the hide (*pūst*) on the hindquarters of a horse or ass, which is tanned', in Pe. *kīmuxt San.* 232r. 1: **Kom.** xiv 'leather' **sağrı** *CCI*; **savrı** *CCG*; *Gr.*

sığra: Hap. leg.; being Oğuz perhaps a l.-w. Atalay plausibly suggests a connection w. Kıp. xiv **şığrak** *mā bayna'l-aṣbu'ayn* 'the space between two fingers' *Id.* 58; a l.-w. might well occur in two forms. **Oğuz** xi **sığra:** *al-facc wa'l-wādī* 'ravine, valley' *Kaş. I* 422.

D **sukru:** Hap. leg.; Ger. of ***sukur-**, Caus. f. of **suk-**, used as an Adv. **Xak.** xi one says **evke: sukru: kirdim** 'I entered the house intruding without permission' (*dāmira(n) min ğayr iḏn*; i.e. 'pushing my way in') *Kaş. I* 422.

DF **sağra:k** 'cup, goblet'; prima facie a Dim. f. of **2 sa:ğır**, but *Steingass* lists this as a Pe. word and both may be Pe. Survives in SW Osm. (*Red.* 1060). **Xak.** xi **sağra:k** 'a cup or goblet (*al-qa'b wa'l-kās*) out of which one drinks' *Kaş. I* 471 (prov.); o.o. *I* 100, 7; 468, 8: xiii(?) *Tef.* **sağrak** 'cup'; xiv *Muh. al-kūz* 'jug' **sakra:k** *Mel.* 69, 7; **sağra:k** *Rif.* 170; *al-qihf* 'cranium' **ba:ş sağra:kı:** 46, 2; 139: **Çağ.** xv ff. **sağrak** *küza-i lūladār* 'a jug with a spout'; also pronounced **sığrak** *San.* 232v. 2; reverse entry 253v. 28: **Xwar.** xiv **sağrak** 'goblet' *Qutb* 151: **Kom.** xiv 'cranium' **savrak** *CCG*; *Gr.*: **Kıp.** xiv **sağrak** *al-hunāb* 'a wooden bowl' *Id.* 58: **Osm.** xiv ff. **sağrak** (occasionally in xiv **soğrak**) 'cup, goblet', etc.; c.i.a.p. *TTS I* 589; *II* 779; *III* 581; *IV* 651.

Dis. V. SĞR-

?E **sağur-** See **suğur-**.

sıkır- 'to whistle'; survives only(?) in NE Küer. **sıkır-/sıkkır-** *R IV* 609–12; Khak., Tuv. **sığır-**; there does not seem to be any widely distributed word for 'to whistle'. **Xak.** xi **kuş sıkırdı:** 'the bird whistled' (*ṣaffara*); and one says **kişi: sıkırdı:** 'the man whistled' *Kaş. II* 83 (**sıkra:r, sıkırma:k**): xiv *Muh.*(?) *ṣaffara* **şı:kır-** *Rif.* 111 (only); *al-ṣafīr* **sıkı:rmak** 176 (*Mel.* 73, 11 **ça:ğırmak**).

D **sığur-** Caus. f. of **sığ-**; 'to insert, or fit (something *Acc.*, into something *Dat.*)'. N.o.a.b. Cf. **sığtur-** and see **sıkur-**. **Xak.** xi **ol u:nuğ ka:bka: sığurdı:** 'he inserted (*adxala wa anca'a*) a large quantity of flour into a small container' (*al-ẓarf*); also used of other things when he fitted them (*awsa'ahu*) into something by force and pressure (*bi-şidda wa rakl*) *Kaş. II* 81 (**sığurur, sığurma:k**): *KB* (I have heard what you said and) **kõŋülke sığurdım anı** 'have driven it into my mind' 3860: **Çağ.** xv ff. **sığur- (-dı, -ğay)** *şığur-Vel.* 287 (quotn.); **sığur-** (spelt) Caus. f. of **sığ-**, *guncānidan* 'to cause to be contained; to fit (something into something)' *San.* 253r. 19 (quotns.): **Osm.** xiv and xv **sığur-** ditto; in a few texts *TTS II* 813; *III* 617; *IV* 681.

PUD **sıkur-** the V. in the Uyğ. texts below does not obviously have the same meaning as **sığur-** and may be a Caus. f. of **sık-**, lit. 'to cause to squeeze' or the like. **Uyğ.** viii ff. **Män. uluğ yarlıkançuçı kõŋülüŋ üze olarnı barça sıkurup** 'pressing them all with your great compassionate mind' *TT III* 90–100; 118–19: Bud. (we have sent a modest gift) **küsüşümüz ol sıkurup alı yarlıkazun** 'our wish is that he may deign to take it to himself (?) and accept it' *Hüen-ts.* 2026–7.

VUD **suğur-** Caus. f. of **suğ-**; 'to have (something *Acc.*) drained off (something *Abl.*)' and the like. Consistently spelt *sağur-* in the main entry in *Kaş.*, but this is clearly an error. Survives in NC Kır. **su:r-**; Kzx. **suır-** 'to draw (a sword), pull out (teeth), winnow (grain)': SC Uzb. **suğur-** ditto: NW Kk. **suwır-**; Kaz. **suır-**; Kumyk **suvur-**; Nog. **suvır-** ditto. **Xak.** XI **er su:v suğurdı:** 'the man gulped down (*'abba*) the water'; and one says **kum su:v suğurdı:** 'the sand absorbed (*naşşafa*) the water': **Karluk** XI **ol kurut suğurdı:** 'he drained off (*anşafa*) the liquid from the dried curd cheese (*al-aqiṭ*) so that it became cheese': **Barsğa:n** XI **ol yoka:ru: ya:rın suğurdı:** 'he spat (*bazaqa*) towards the sky'; the other (Turks) say **soğtı:** *Kaş. II* 80 (**suğurur, suğurma:k** (see above); prov.); a.o. **suğurdı:** *II* 15 (**suğ-**): **Çağ.** XV ff. **suğur-** (**-dı**, etc.) *çıkar-* 'to draw out, pull out' *Vel.* 296 (quotns.); **suğur-** (spelt) 'to pull or bring (*birūn kaşîdan wa dar-āwardan*) something out of something else', e.g. a sword from the scabbard, an arrow from a wound, a hair from milk *San.* 244v. 6 (quotns.).

D **suğrut-** Hap. leg.; Caus. f. of **suğur-**; lit. 'to have (things) pulled out, pulled about', etc. **Xak.** XI **ol anıŋ evin suğrutti:** (MS. *suğrattı:*) 'he searched (*baḥaṭa*) his house, and saw everything that was in it' *Kaş. II* 332 (**suğrutu:r, suğrutma:k**).

VUD **sığrış-** Hap. leg.; second syllable unvocalized; Caus. f. of **sığır-** with a meaning parallel to that of **sığın-**, 'to provide shelter for one another' or the like. **Xak.** XI **ola:r bi:r bi:rke: sığrışdı:** 'they strengthened (or supported, *makkana*) one another' *Kaş. II* 212 (**sığrışu:r, sığrışma:k**).

D **sıkrış-** Hap. leg.; Co-op. f. of **sıkır-**. **Xak.** XI **ula:r barça: sıkrışdı:** 'the partridges all whistled (*ṣaffarat*) together'; also used of snakes, etc., when they whistle (or hiss) *Kaş. II* 213 (**sıkrışu:r, sıkrışma:k**).

D **suğruş-** Hap. leg.; Co-op. f. of **suğur-** with a connotation of totality. **Xak.** XI **kumla:r su:vuğ suğruşdı:** (MS. *suğraşdı:*) 'the sand (completely) absorbed (*tanaşşafat*) the water' (etc.) *Kaş. II* 212 (**suğruşu:r, suğruşma:k**; *rā'* unvocalized).

Tris. SĞR

?D **sığırçuk** the form, Dim. f. fr. **sığır**, is deceptive, and perhaps cloaks a l.-w.; a kind of small bird, original meaning obscure; survives, meaning 'starling', in SC Uzb. **çuğurçik**; NW Kumyk **sıyırtğış**: SW (Az. **sığırçın**); Osm. **sığırcık**. NE Tel. **sığırçık** 'grasshopper' like other NE words **sığırtkı/sığırtkıç** is prob. der. fr. **sıkır-** and not connected. **Xak.** XI **sığırçuk** (MS. *sığırçık*) *al-ṭayhūc* (l.-w. fr. Pe. *tīhū*) 'partridge', or 'quail'? *Kaş. I* 501; **sığırçuk** (*sic*) ditto *I* 505, 24: XIV *Muh. zurzūr* 'starling' **sığırçuk** *Mel.* 73, 3; *Rif.* 176: (**Çağ.** XV ff. **sığırçın** 'a black bird with white spots', in Pe. *sār* 'starling' *San.* 254r. 4): **Kom.** XIV 'dove'(?) **sığırçık** *CCI*; *Gr.*: **Kıp.** XIII *al-zurzūr* **şığırcuk** *Hou.* 10, 10: XIV ditto *Bul.* 11, 14: XV *zurzūr* **sıyırşık** (*sic*) *Tuh.* 18a. 11: **Osm.** XVIII **sığırcık/sığırcuk** the same as (Çağ.) **sığırcın**, *sār*; also called **sığır kuşı** *San.* 254r. 5.

sakırku: 'a tick'; perhaps a l.-w. Survives in SW Osm. **sakırğa**; Tkm. **sakırtğa** and prob. NE Tuv. **sarğı**; NW Kumyk **kasırtğa**; Nog. **kasartkı**; most other languages use Pe. *kana*. **Xak.** XI **sakırku:** (*qāf* carries both *fatḥa* and *kasra*) *al-qurād* 'a tick' *Kaş. I* 489: **Kıp.** XIV **şakurğa:** *al-qurād Id.* 59: XV *qurād* (VU köne; **Tkm. kışılţıkı**; in margin) **şakırğa** *Tuh.* 29a. 12.

sıkırka:n 'a kind of large rat'; perhaps a l.-w. Pec. to *Kaş.* **Xak.** XI **sıkırka:n** 'a kind of large rat' (*mina'l-ciraḏān*) *Kaş. I* 521; **sıçğa:n takı: sıkırka:n** *al-curḏ wa'l-fāra* 'rats and mice' *II* 263, 22.

VUD **sokarlaç** Hap. leg.; prob. a l.-w.; the Suff. **-laç**, which is very rare, is prob., like **-va:ç**, foreign (?Iranian). **Xak.** XI **sokarlaç börk** 'a tall (*al-ṭawīla*) hat' *Kaş. I* 493.

D **sığırlığ** P.N./A. fr. **sığır**; n.o.a.b. **Xak.** XI **sığırlığ er** 'a cattle-owner' (*ḏū baqar*) *Kaş. I* 495.

VUD **suğurluğ** Hap. leg.; P.N./A. fr. **suğur**. **Xak.** XI **suğurluğ ta:ğ** 'a mountain full of marmots' (*wabr*) *Kaş. I* 494.

Tris. V. SĞR-

VUD **sağurul-** Hap. leg.; if this could be read as **suğurul-** (the script is Uyğ., and such a mistake is possible), Pass. f. of **suğur-**, which gives reasonable sense. **Türkü** VIII ff. Man. (because they did not know the beneficent God) **sağurulğay örtengey otluğ tamu içinde** 'they will be sucked down and burnt in fiery hell' *M III* 7, 11 (ii).

D **sığırla:-** Hap. leg.; Den. V. fr. **sığır**. **Xak.** XI **ol anı: sığırla:dı:** 'he reckoned that he was an ox (*baqar*) and traced his ancestry back to one' (*nasabahu ilayhi*) *Kaş. III* 331 (**sığırla:r, sığırla:ma:k**).

D **sağrı:la:-** Hap. leg.; Den. V. fr. **sağrı:**. **Xak.** XI **ol kö:nüg sağrı:la:dı:** *ittaxaḏa'l-cild zarğab* 'he made the skin into raw hide' *Kaş. III* 353 (**sağrı:la:r, sağrı:la:ma:k**).

Dis. SĞŞ

D **sakış (sa:kış)** Dev. N. fr. **sa:k-**; originally 'counting, calculation'; in the medieval period in some languages it came to mean 'thought, care, worry', and so more or less converged w. **sakınç**; survives in this sense as **sağış/sağıs** in most NE languages and NW Kaz., *R IV* 270. **Uyğ.** VIII ff. Bud. **ayığ kılınçlarımız sanı sakışı idi yok** 'our evil deeds are quite innumerable (Hend.)' *TT IV* 6, 25; a.o. *VI* 54: Civ. **béş grahalar yorıkı sakış** (*sic* not *sayış*, see facsimile) 'enumeration of the move-

ments of the five planets (Sanskrit l.-w.)' *TT VII* 1, 5; **béş otuz sakış** 'number 25' *do.* 21, 3; a.o.o.: **Xak.** XI (I was counting (*'adadtu*) the revolutions of the Great Bear) **sakış içre: künüm tuğdı:** 'and while I was counting them (*fī dālika'l-'adad*) my sun rose' *Kaş. III* 247, 25; n.m.e.: *KB* (the gold and silver which I have collected lies idle) **maŋa teğdi sakış anıŋdın ülüş** 'my (only) share in them is counting them' 1363; o.o. 9 (**katıl-**), 367 (**tüket-**), 2220 (**seç-, sakla:-**), 4048 (**ağıç:**): XIII(?) *Tef.* **sakış** 'counting, calculation' 260: XIV *Muh. yawmu'l-ḥisāb* 'the day of reckoning' **sa:ğış gü:n** *Mel.* 44, 14; *Rif.* 138 (**sa:kış**): **Çağ.** XV ff. **sağış** *şumāra wa ḥisāb* 'computation, reckoning' *San.* 232v. 6 (quotn.): **Xwar.** XIV **sakış** 'thought, reckoning' *Qutb* 154; **sakış kıldılar** 'they counted up' *Nahc.* 119, 5; **sakışı yok** 'are innumerable' *do.* 260, 4: **Kom.** XIV **sakış et-** 'to decide' (to do something): **Kıp.** XIII *al-ḥisāb* **ṣa:ğış** *Hou.* 22, 2: XIV **sağış** ditto *Id.* 58; *al-'adad* **ṣa:ğış** *Bul.* 12, 10: **Osm.** XIV ff. **sağış** 'calculation, numbering'; common down to XVIII *TTS I* 588; *II* 778; *III* 586; *IV* 650.

D **sıkış** Dev. N. (with Recip. connotation) fr. **sık-**; n.o.a.b. (**Uyğ.** VIII ff. Bud. **sıkış** in *U II* 73, 2 (iii) seems to be a misreading of **sıkığ**): **Xak.** XI **sıkış** *al-zaḥma wa'l-taṣādum* 'crowding together, colliding' *Kaş. I* 368.

E **sakşı** See **sakız** Uyğ. Civ.

Dis. V. SĞŞ-

D **sağış-** Hap. leg.; Co-op. f. of **sağ-**. **Xak.** XI **ola:r ikki: sü:t sağışdı:** 'those two competed in milking' (*fī ḥalbi'l-laban*); also used for helping *Kaş. II* 101 (**sağışu:r, sağışma:k**).

D **sıkış-** Co-op. f. of **sık-**; survives in SW Az. **sıxış-**; Osm. **sıkış-** 'to be crowded together, compressed; to be urgent', and the like. **Xak.** XI **ol maŋa: üzüm sıkışdı:** 'he helped me to press (*fī 'aṣr*) the grapes'; also for to compete (MS. in error 'to help'); and one says **kişi: sıkışdı:** 'the people crowded together (*izdaḥama*) until the place was full' *Kaş. II* 104 (**sıkışu:r, sıkışma:k**).

D **soğış-** Hap. leg.; Co-op. f. of **soğı:-** with a connotation of totality. **Xak.** XI **ö:d soğışdı:** (MS. *soğuşdı:*) *tawaccaha'l-zamān li'l-burūda* 'the season tended to coldness' (i.e. the cold season came) *Kaş. II* 101 (**soğışu:r, soğışma:k**, *sic*).

D **sokuş-** Recip. f. of **sok-**; properly 'to beat, crush one another', and the like, but in the early period often 'to meet, encounter one another' with no implications of violence. S.i.a.m.l.g. in NE, NC, NW **soğuş-/soğış-**, and the like, in SE, SC, SW **sokuş-** usually meaning 'to beat one another, to fight'. There seems to be no certain occurrence of **sukuş-**. **Türkü** VIII ff. **sokuş-** 'to meet (someone, usually *Dat.*, once *Acc.*)' is common *IrkB* 2 and 16 (**utru:**), 6 (**toŋuz**), 27, 35, 47 (**öme:le:-**), 49: **Uyğ.** VIII ff. Bud. *PP* 18, 1 (**kikşür-**): Civ. **tütüşke sokuşur** 'one gets involved in a quarrel' *TT VII* 36, 5; **bay bolur edgü yultuzka sokuşur** 'one becomes rich and meets a lucky star' *do.* 37, 3–4: **Xak.** XI **ol maŋa: tu:z sokuşdı:** 'he helped me to crush (*fī daqq*) the salt' (etc.); also used for competing *Kaş. II* 104 (**sokuşu:r, sokuşma:k**): **Çağ.** XV ff. **sokuş-** (1) *ba-yak digar furū burdan* 'to carry one another down' (perhaps **sukuş-**, see **suk-**); (2) 'to bite (*gazīdan*) one another' *San.* 245r. 15.

Tris. SĞŞ

D **sakışçı:** N.Ag. fr. **sakış**; 'accountant' and the like. N.o.a.b. **Xak.** XI *KB* (the *wazīr*) **sakışçı kerek bolsa bilge tetik** 'must be a knowledgeable and quick-witted accountant' (. . . the whole work of a *wazīr* is **sakışlar** 'calculations') 2218: XIV *Muh. ḥāsib* 'accountant' **sa:ğışçı:** *Mel.* 57, 5; **sa:kışçı:** *Rif.* 155.

D **sakışlığ** P.N./A. fr. **sakış**; survives in some NE and NW languages as **sağıştığ, sağıştu:, sağıslı**, etc. *R IV* 272 for 'having a . . . mind or disposition; intelligent; anxious', etc. **Xak.** XI *KB* (he managed all his affairs, and) **sakışlığ bitip koḍtı barça barın** 'made a written list, with figures, of all his property' 1722; a.o. 2997: XIII(?) *Tef.* **sakışlığ** 'having a (predetermined) number' 260.

D **sıkışlık** Hap. leg.; A.N. fr. **sıkış**; 'worry, concern', etc. **Uyğ.** VIII ff. Bud. *TT VIII B.6* (**azkiña:**).

D **sakışsız** Priv. N./A. fr. **sakış**; 'incalculable, innumerable'. Syn. w., and often used in Hend. w., **sansız**. N.o.a.b. **Uyğ.** VIII ff. Bud. **sansız sakışsız teŋriler yekler** 'innumerable gods and demons' *TT VI* 431: (**Xak.**) XIII(?) *Tef.* **sansız sakışsız** 261 (under *san*): **Xwar.** XIV **sakışsız** 'countless' *Qutb* 154 (under **sakış**); **sansız sakışsız** *Nahc.* 399, 1.

Dis. SĞZ

sağız/sakız *Kaş.* distinguishes these two words, but the meanings are very similar; perhaps both are later forms of ***sa:kız**, but the Tkm. f. is **sakız**. S.i.a.m.l.g., meaning 'gum, resin', and the like, in a wide range of forms: NE **sağıs/saŋıs/sa:s** *R IV* 269, 287, 394: SE Türki **ségiz**: NC **sağız**: SC Uzb. **sakiç** (*sic*): NW **sağız/sakkız**: SW Osm., Tkm. **sakız**: Çuv. **soxăr/suxăr** *Ash. XI* 218. **Uyğ.** VIII ff. Civ. **kulak sakzı bolsa** 'if he has wax in the ears' *H I* 56 (not ***sakşı** 'dirty' as suggested by Arat); a.o. *II* 28, 137: **Xak.** XI **sağız** *al-'ilk* 'gum, resin': **sağız topra:k** *al-ṣalṣāl wa'l-ṭīnu'l-ḥurr* 'clay (or loam), unadulterated clay': **sakız** *kull luzūca* 'any viscous substance' which sticks to the clothes, like thickened fruit-juice (*al-rubb*), etc. *Kaş. I* 365: XIV *Muh.* (*al-misk* 'musk' **yıpa:r**) *al-kundur* 'frankincense' **sakız** *Rif.* 162 (in *Mel.* 63, 15 **yıpa:r** has fallen out and **ka:şlık**, q.v., has come under *al-kundur*): **Çağ.** XV ff.

sakkız (so *spelt*) 'a gum (*şamġī*) which flows from a tree', in Ar. *'ilku'l-buṭm* ('turpentine') *San.* 232v. 22: **Kom.** XIV 'gum mastic' **sakız** *CCI*; *Gr.*: **Kıp.** XIII *al-'ilk* **sakız** *Hou.* 18, 9.

D ***sığız** See **sığza:-**.

D **sığza:ğ** Dev. N. fr. **sığza:-**; lit. 'something inserted or fitted in (between two things)'; survives in SW Osm. **sığza** 'the gusset of a garment' (*Sami* 847). **Xak.** XI **sığzağ** (MS. *sığzığ*) *al-kalb wahwa sayr yuc'al bayn al--xarzatayn fi'l-xuff wa naḥwihi* 'the strip of leather which is put between the two rows of stitches in a boot and the like' (the boot in this case seems to have been a top boot with a narrow strip of leather inserted (at the front or more probably the back) between the two edges of the piece of leather forming the main part of the top); **sığzağ** (MS. *sığzıg*) 'a patch' (*al-ru'ba*) between two things; and 'a tooth-pick' (*xilālu'l-asnān*) is called **tı:ş sığza:ğı:** *Kaş. I* 464: **Kıp.** XIV **ṣığza:** *ṭawqu'l-qamīṣ* 'the collar of a shirt' *Id.* 58.

Dis. V. SĞZ-

D **sığza:-** Hap. leg., but see **sığza:ğ**; Den. V. fr. ***sığız** Dev. N. fr. **sığ-** meaning 'something inserted or fitted in'; 'to insert, or fit (something between two other things)'. **Xak.** XI **ol tı:ş sığza:dı:** 'he picked (*xallala*) his teeth with a tooth-pick'; and one says **ol etik yi:sin** (first *yā'* undotted) **sığza:dı:** *cadara'l--kalb fī'l-xuff* 'he fitted the strip of leather (between the two seams) in the boot' (see **sığza:ğ**); also used of anything when it has been inserted (*udxila*) between two things under pressure (*bi-taḍyīq*) *Kaş. III* 283 (**sığza:r, sığza:ma:k**).

D **sığzal-** Hap. leg.; Pass. f. of **sığza:-**. **Xak.** XI **bi:r ne:ŋ bi:rke: sığzaldı:** 'one thing was inserted (*tadaxxala*) into another under pressure' (*bi-kulfa*); as a handle is forced into the socket of an axe or spade and fixed (*yaṣtadd*) in it, or a strip of leather is inserted between the two rows of stitches (in a boot) *Kaş. II* 232 (**sığzalu:r, sığzalma:k**).

Tris. SĞZ

sağızğa:n 'magpie'; an old animal name ending in **-ğa:n**. S.i.a.m.l.g. w. various phonetic changes, with a metathesis only in SW Az. **sağzağan**; Osm. **saksağan. Uyğ.** VIII ff. Bud. *TT VI* 95 (**kızıl**): **Xak.** XI **kuş yavuzı: sağızğa:n** (MS. *sağzığa:n*) 'the worst (kind of) bird is a magpie' (*al-'aq'aq*) *Kaş. I* 439, 6; n.m.e.: XIV *Muh. al-'aq'aq* **sağısğa:n** *Mel.* 73, 3; *Rif.* 176 (vocalized *sığsiğa:n*): **Çağ.** XV ff. **sakızğan** *şağşağan Vel.* 276; **saksağan** (*sic*) *kalāğ-i ablaq* 'magpie', in Ar. *'aq'aq San.* 232v. 22: **Kıp.** XIII *al-'aq'aq* **şa:ğızğa:n** (?; unvocalized) *Hou.* 10, 19: XIV **sağasğan** *al-'aq'aq*; **Tkm. sakasğan** *Id.* 58 (one MS. has different vocalization); *al-'aq'aq* **sağsağan** (*sic*) *Bul.* 12, 6: XV *abū zurayq* 'crow') *wa'l-'aq'aq* **şağşağan** *Tuh.* 4b. 10.

D **sağızlığ/sakızlığ** P.N./A. fr. **sağız/sakız**; s.i.s.m.l. w. similar phonetic changes. **Xak.** XI **sağızlığ er** 'a man who owns chewing gum' (*'ilk yumḍağ*): **sağızlığ yé:r** 'ground containing unadulterated clay' (*ṭīna ḥurra*): **sakızlığ to:n** 'a garment with viscous substances sticking to it' (*ta'alluqu'l-luzūcāt fīhi*) *Kaş. I* 495.

Mon. SG

sik 'penis'; homophonous w. **sik-**. Survives in SW Osm. and perhaps elsewhere, but the kind of word deliberately omitted fr. many dicts. **Xak.** XI **sik** *'ardu'l-racul* 'penis'; followed by a para. saying that in reading the Koran before audiences of Turkish men and women it is customary to omit Ar. words *containing the* syllables **sik, tıla:k,** and **am** for fear of rousing ribald comments *Kaş. I* 334; a.o. *I* 201 (**örün-**): XIV *Muh. al-ḍakar* 'penis' **sı:k** *Mel.* 48, 3; *Rif.* 142: **Kom.** XIV 'penis' **sik** *CCI*; *Gr.*: **Kıp.** XIII *faracu'l-racul* 'the male organ' **sik** *Hou.* 21, 3: XIV **sik** *al-ḍakar muqābilu'l-farac* (opposite to 'vulva') *Id.* 53: XV *al-ḍakar* **sik** *Kav.* 61, 6; *Tuh.* 16a. 11.

Mon. V. SG-

sik- (of the male only) 'to copulate' (w. a female *Acc.*). S.i.a.m.l.g. *R IV* 681, but deliberately omitted fr. most modern dicts. **Xak.** XI **er ura:ğutnı: sikti:** 'the man copulated with (*cāma'a*) the woman' *Kaş. II* 22 (**sike:r, sikme:k**); a.o. *I* 401, 21 stating that the Pres. Participle is **sikke:n** *cammā'*: XIV *Muh. cāma'a* **sı:k-** *Rif.* 107 (only); *nāka* 'to copulate' (misspelt *nahā*) **sik-** *do.* 116 (only); *al-cimā'* **sı:gmek** *Mel.* 34, 10; **sikmek** 119: **Kıp.** XIII (after **sik**) 'and it is also the Imperat. for the (corresponding) V.' (*bi'l-fi'l bihi*) *Hou.* 21, 3; *nakaḥa* 'to marry' **sik-** *do.* 34, 9; *nāka mina'l--cimā'* **sik-** *do.* 44, 2: XIV **sik-** *nāka Id.* 53; *Bul.* 83v.: XV *cāma'a mina'l-cimā'* **sik-** *Kav.* 77, 11; *nakaḥa* **sik-** *Tuh.* 37b. 3.

sö:g- 'to curse, revile'. S.i.a.m.l.g. w. some variations in the last consonant; SW Tkm. **sö:g-. Uyğ.** VIII ff. Bud. *Suv.* 136, 9–10 (**tota:-**); *TM IV* 252, 17–18 (**sarsı:-**): **Xak.** XI **ol anı: sö:gdi:** *sabbahu* 'he abused, or cursed, him' *Kaş. III* 184 (**sö:ge:r, sö:gme:k**); **başı: boynın söge: turdı:** 'he continuously cursed (*ẓalla yasubb*) his head and neck' *III* 230, 20; a.o. *I* 27 (**sögüg**): *KB* **yayığ tép sögerler bu kılkım üçün** 'they curse me and call me fickle because of my character' 690: XIV *Rbğ.* **itni sögti** 'he cursed the dog' *R IV* 571: *Muh. ḍamma* 'to reprove, blame' **sö:g-** *Mel.* 26, 7; *Rif.* 109; *ṣatama* 'to curse' **sö:g-** 27, 11; 110; *al-ġaḍab* 'to be angry' **sökme:g** 35, 1 (**küsmek** 130): Çağ. XV ff. **sög-(-dı** 'with **-g-**') *sög-, duşnām vér- ma'nāsına* 'to abuse, curse' *Vel.* 297 (quotn.); **sök- . . .** (2) *duşnām dādan . . .* in this meaning also **sög-** *San.* 245r. 25 (quotns.): **Xwar.** XIV **sög-** 'to curse' *Qutb* 159; *Nahc.* 14, 15–16; 129, 8: **Kom.** XIV 'to curse, blaspheme' **sök-** *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *ṣatama* **sög-** *Hou.* 34, 14; *sabba* **sög-**, also *ṣatama*; the *kāf* in this

word is like the Ar. *qāfu'l-manqūṭa* (**g**) *do.* 40, 18: XIV **sög-** ('with **-g-**') *ṣatama Id.* 53; *Bul.* 51r.: XV ditto *Kav.* 32, 15; 75, 12; *Tuh.* 21b. 5; *ṣabba wa ṣatama* **sög-** *do.* 20a. 11; o.o. *do.* 28b. 3; 31b. 7.

1 sök- Trans.; 'to tear apart, pull down, break through (an obstacle)', and the like. S.i.a.m.l.g. with these and extended meanings. **Türkü** VIII **karığ sökdim** 'I forced my way through the snow' *T* 25; o.o. *I E* 35, *II E* 27 (**batım**): **Uyğ.** VIII ff. Bud. **ertini alıp söküp** 'taking and detaching the jewel' (in his ear) *PP* 50, 8; o.o. *U II* 76, 1 (**so:**); *TT IV* 6, 39 (**buz-**): Civ. **otla:r söküp** 'pulling the vegetables to pieces' (and boiling them in milk) *TT VIII M.*34; o.o. *H II* 26, 97; 28, 129: **Xak.** XI **ol yama:ğ sökti:** 'he tore (*naqaḍa*) the patch out of the garment'; and one says **ol evin sökti:** *naqaḍa xibā'ahu wa binā'ahu* 'he pulled down his tent or (built) house' *Kaş. II* 21 (**2 sök-** follows in the same para.): *KB* 2268 (**çerig**): XIV *Muh. fataqa* 'to split, tear apart' (**sökül-**; v.l.) **sök-** *Mel.* 29, 11; **sök-** *Rif.* 113; (*al-naqṣ* **se:kmek** is prob. an error for *al-naqḍ* **sökmek** 123): **Çağ.** XV ff. **sök-** (**-tl**, 'with **-k-**') *bir bütün nesneyi çāk et-, sök- ma'nāsına* 'to tear apart something complete' *Vel.* 297 (quotn.); **sök-** (1) *şikāftan* 'to split, tear apart' *San.* 245r. 25 (quotns.): **Kıp.** XIII *fataqa min fatqi'l-qumāş* 'to tear', of tearing linen **sök-** *Hou.* 35, 2: XIV **sök-** *fataqa Id.* 53; *Bul.* 68r.: XV *fataqa* (*wa ṣatama*) **sök-** *Tuh.* 28b. 3.

2 sök- Intrans. w. Indirect Object in *Dat.*; 'to kneel down'. Syn. w. **çök-** (*Kaş.* translates both the same), but n.o.a.b. **Uyğ.** VIII ff. (if the man who understands this scripture stands among the company of Bodhisattvas and) **iki tizin söküp bérser** 'kneels on both knees and presents it' *USp.* 106, 19–20: **Xak.** XI (after **1 sök-**) and one says **ol begke: sökti:** 'he knelt (*caṭā*) in the presence of the *beg* (etc.)'; hence one says **söke: oltur** *iclis cāṭiya(n)* 'sit down kneeling' *Kaş. II* 21 (**söke:r, sökme:k**); one says **er söke: olturdı:** *caṭā'l-racul 'alā rukbatihi* 'the man knelt on his knees and sat' *III* 230 (verse): *KB* **bu Aytoldı kirdi köründi söküp** 'Aytoldı entered and presented himself kneeling' 581.

Dis. SGE

F sekü: l.-w. fr. Pe. *sakū* 'bench, platform, terrace'. Survives in NC Kır. **seki** 'a small flat ledge in the foothills': NW Kaz. **seké** 'a bench in a house': SW Az., Osm. **seki**; Tkm. **séki** 'a wooden or stone bench, terrace, pavement, pedestal'. **Xak.** XI **sekü:** *al-dukka* 'a (stone) bench' *Kaş. III* 230: **Kıp.** XIII *al-maṣṭaba* 'a large stone bench' **se:kü:** *Hou.* 6, 6: XIV *al-maṣṭaba* (*sic*, also correct) ditto *Bul.* 14, 11: **Osm.** XVI ff. **seki** used in several Ar. and Pe. dicts. to translate words meaning 'bench', etc. *TTS I* 611; *II* 806; *IV* 673.

D söke: See **2 sök-**.

VUD sö:ki: N./A.S. fr. **sö:**; 'former, of old'. N.o.a.b. **Türkü** VIII ff. Man. (if we have somehow sinned against) **söki teŋri yalavaçı burxanlarka** 'the former messengers of God, the prophets' *Chuas.* 64–5: **Uyğ.** VIII ff. Bud. (how was it possible that one day Dharmagupta) **barı yarlıkadı erki tümen sökilerke** 'deigned to go to the innumerable men of old?' *Hüen-ts.* 1959–60; **söki arşılar biliginе** 'to the knowledge of the sages (Sanskrit *ṛṣi*) of old' *Suv.* 589, 4–5: Civ. **söki xanlar küçi . . . soŋ futsı bilgeniŋ alı** 'the strength of former kings . . . the devices of the later sage Confucius' *TT I* 105–7: **Xak.** XI *KB* **söki teg bolur yandru kılkı yaŋı** 'his character and habits turn back and become as they were formerly' 738.

E sökö is read in *TT VIII K.*10 and identified w. the SW Osm. phr. **sökü otı** 'bird's-foot, *Ornithopus compressus*', but **sökü** is the Osm. f. of ***sökük** Dev. N. fr. **1 sök-**, so this is impossible. The Brahmı text *syo kyo dhaṁ* no doubt represents **sögötin** 'its tree'.

Dis. SGC

PU?F sügiç Hap. leg.; this word is glossed *yıldız* 'star' in the Fergana MS. but this is an obvious error; it must be some kind of a bird, prob. a l.-w. **Xak.** XI *KB* (just before dawn) **sügiç koptı örlep kalıkka ağıp ünün sumlıdı sürī 'ibrī okıp** 'a *sügiç* rose and soared climbing to the firmament; it chattered unintelligibly (as if it was) reciting a Hebrew psalm' 5677.

Dis. SGD

sögüt (sögöd) in Uyğ. a generic term for 'tree'; fr. XI onwards specifically 'the willow-tree, *Salix*'. Survives in SE Türki **söget**: NC Kır. **sögöt**: SW Az. **söyüd**; Osm. **söğüd/ sögüt**; Tkm. **sövüt**. Cf. **ta:l**. **Uyğ.** VIII ff. Bud. **aşok sögüt** 'Aśoka tree' *U II* 24, 3; **nılapuşup atlığ sögüt** 'a tree called Nīlapuṣpa' *do.* 25, 17–18: **yémiş sögüt** 'a fruit tree' *PP* 79, 4–5; **sögüt** 'tree' *do.* 7; o.o. *U II* 7, 1; 26, 19; 35, 32; *U III* 22, 14; *Hüen-ts.* 316; *TT VIII K.*10 (**sökö**); *X* 457, etc.: Civ. *TT I* 163 (**tı:t**), 165 (**artuç**), 191 (**çüşüm**); *VII* 28, 41–2 (**tik-**); etc.: XIV *Chin.–Uyğ. Dict.* 'tree' **sögöt** *Ligeti* 196; *R IV* 576 ('willow', ?error): **Xak.** XI **sögüt** *şacaru'l-xilāf* 'willow-tree' *Kaş. I* 356 (prov., see **kadıŋ**); same prov. *III* 134, 13; 369, 22; a.o. *III* 168 (**kéyik**): **Çağ.** XV ff. **söğüd** 'a name for the willow (*bīd*) tree' *San.* 245v. 28 (the spelling looks *Rūmī*): **Kıp./Tkm.** XIII *al-ṣafṣāf* 'willow' (**Kıp. ta:l**) **Tkm. sögü:t** *Hou.* 8, 6.

D sökti: Dev. N. in **-ti:** (usually **-di:**, Pass.) fr. **1 sök-**; 'bran'. N.o.a.b. **Barsğa:n** XI **sökti:** *al-nuxāla* 'bran' *Kaş. I* 416: **Xak.** XI *KB* 4767 (**kavık**).

Dis. V. SGD-

E sekit- See **söküt-**.

D sikit- Hap. leg.; Caus. f. of **sik-**; cf. **siktür-**. **Xak.** XI ⟨**ol**⟩ **ura:ğutnı: sikitti:** 'he urged someone to copulate (*ḥamala man*

cāma'a) with the woman' *Kaş. II* 309 (**sikitü:r, sikitme:k**).

D **1 sökit-** Hap. leg.; Caus. f. of **1 sök-**; this V. seems to occur in the phr. below. **Uyğ.** VIII ff. Bud. **sökitgülük etlerig** (?read **etlerin**) 'you must have (their?) meat minced' *Suv.* 592, 18–19.

D **2 sökit-** Caus. f. of **2 sök-**; in *Kaş.* clearly w. Caus. meaning; but elsewhere it seems to mean simply 'to kneel' and is a l.-w. in this meaning in Mong. *sögöt-* (*sic*) (*Haenisch* 135, *Kow.* 1433, *Haltod* 352). Cf. **sökür-**. N.o.a.b. **Türkü** VIII ff. Man. (then the holy King Bögü Xan came to the assembly of his own Elect and) **dındarlar[ka**?] **sökütüp yınçürü** (MS. in error *yinçülü*) **ötündi** 'knelt before(?) the Elect and ventured to bow to them' *TT II* 6, 34: **Xak.** XI **ol anı: sökitti:** *acṭāhu* (MS. *aḥṭāhu*) 'he made him kneel' *Kaş. II* 310 (**sökitü:r, sökitme:k**; everywhere vocalized *sekit-*): **Kıp.** XV(?) *caṭā* 'to kneel' (**bağdaş oltur-** (not an old phr.); in margin in two second hands) **söküt-** (perhaps here fr. Mong.) and **çök-** *Tuh.* 12a. 10.

D **siktür-** Caus. f. of **sik-**; n.o.a.b. Cf. **sikit-**. **Xak.** XI **er küŋin siktürdi:** 'the man urged someone to copulate (*insān 'alā camā'*) with his slave girl' *Kaş. II* 186 (**siktürür, siktürme:k**).

D **sögtür-** (**sö:gtür-**) Caus. f. of **sö:g-**; 'to order (someone *Dat.*) to curse or revile (someone *Acc.*)'. S.i.s.m.l. w. the same phonetic changes. **Xak.** XI **ol anı: söğtürdi:** 'he urged him to curse, or revile, him' (*'alā sabbihi*); originally **sö:gtürdi:** with -ö:- but shortened *Kaş. II* 186 (**sögtürür, sögtürme:k**): **Kıp.** XV (in a para. on the Caus. f.) *wa fī istaştama* and for 'to order to curse' **söktür-** *Tuh.* 55a. 3.

D **söktür-** Caus. f. of **1 sök-**; s.i.s.m.l. **Xak.** XI **ol to:n söktürdi:** 'he ordered that the seams of the garment should be torn apart' (*bi-naqḍ durūzi'l-ṯawb*); also used when he ordered the tearing down (*bi-naqḍ*) of a wall, etc. *Kaş. II* 186 (**söktürür, söktürme:k**): **Çağ.** XV ff. **söktür-** Caus. f.; *şikāfānīdan* 'to order to tear apart, etc.' *San.* 245v. 17.

Tris. SGD

D **sökitkü** (**sökitgü**) Hap. leg.; prob. merely the Ger. of **2 sökit-**, that of **1 sökit-** is less prob. **Uyğ.** VIII ff. Civ. [gap] **turmış tiktāk ya:ğ içürmiş kerek sökitkü içürmiş kere:k** '. . . standing you must make him drink bitter (Sanskrit l.-w.) oil; you must make him kneel and drink' (you must bleed him) *TT VIII I*.24.

D **sögütlüg** P.N./A. fr. **sögüt**; survives with much the same meaning in SW Osm. **sögütlü** (*Red.* 1094). **Xak.** XI (after **sögütlük**) and 'the owner of one' is called (the same) with (final) **-ğ** *Kaş. I* 506.

D **sögütlük** A.N. (Conc. N.) fr. **sögüt**; survives in SW Osm. **sögüdlük** (*Red.* 1093). **Xak.** XI **sögütlük** *manbat şacaru'l-xilāf* 'a plantation of willow-trees', with (final) **-k** *Kaş. I* 506; a.o. *I* 510, 22.

Tris. V. SGD-

D **sögütlen-** Hap. leg.; Refl. Den. V. fr. **sögüt**. **Xak.** XI **yé:r sögütlendi:** 'the ground was thickly planted with willows' (*muxlifa min şacari'l-xilāf*) *Kaş. II* 266 (**sögütlenü:r, sögütlenme:k**).

Dis. SGG

D **söğüg** Hap. leg.; Dev. N. fr. **sö:ğ-**; quoted only as an example of a Dev. N. used as a verbal complement. **Xak.** XI ⟨**ol**⟩ **anı: söğüg söğti:** *sabbahu sabāba(n) bāliğa(n) fihi* 'he cursed (or abused) him violently' *Kaş. I* 27, 12.

Dis. SGL

VU **sigil/sögöl** (?***sigöl**) 'wart' or similar swelling including 'nipple' and 'piles'. The vocalization is chaotic, and perhaps best explained by assuming an original ***sigöl**. Survives as NE Khak., Tuv. **sö:l**: SE Türki **sögel/sügel**: NC Kır. **sö:l**; Kzx. **süyel**; SC Uzb. **sügal**: NW Kk., Kumyk **süyel**; Kaz. **söyal**; Nog. **şüyel** (*sic*): SW Az. **ziyil**; Osm. **sigil**; Tkm. **siŋŋil** (*sic*). See **sengil**. **Uyğ.** VIII ff. Civ. **kimniŋ etinde sögöl ünser** 'if a wart emerges on someone's skin' *H I* 73; a.o. *do.* 74: **Xak.** XI **sigil** *al-ṭu'lūl* 'wart, nipple' *Kaş. I* 394; **söğül** *III* 301 (**söğne:-**): **Çağ.** XV ff. **siwel** (spelt) 'a hard lump' (*dāna-i şulb*) which emerges on a hand or limb; in *Rūmī* **sigil**, in Ar. *ṭu'lūl San.* 259r. 3: **Osm.** XIV **bawāsīr sigili** 'piles', in one text *TTS IV* 692: XVIII **sigil** ('with **-ğ-**') in *Rūmī*, same translation as Çağ. **siwel** *San.* 255r. 12.

D **sökel** 'ill, sick': survives only(?) in SW xx Anat. **sökel** *SDD* 1248; perhaps Intrans. Dev. N./A. fr. **2 sök-** in the sense of 'kneeling, unable to stand up'. *Kaş.*'s description as 'Oğuz' is dubious, since it is quoted in several Xak. phr. **Xak./Oğuz** XI **sökel** *al-marīḍ* 'ill', in Oğuz *Kaş. I* 394; o.o. in Xak. phr. *I* 216, *III* 395 (both **oŋal-**); *II* 10 (**1 si:z-**), 40 (**tınığ**); *III* 180 (**tur-**), 281 (**savra:-**), 286 (**suvşa:-**): XIII(?) *Tef.* **sökel** 'ill' 275: XIV *Muh. al-'alīl* 'ill' (opposite to 'well' **esen**) **sö:kel** *Mel.* 56, 5; 64, 10; *Rif.* 154 (**söğel**; 163 **sökellikli**): **Çağ.** XV ff. **sökel** ('with **-k-**') *xasta wa bīmār* 'ill, sick', also used of a man who is crippled (*az 'uḍvī ma'yūb*) *San.* 245v. 25: **Xwar.** XIV **sökel** 'ill' *Qutb* 160; *Nahc.* 235, 5–6; 240, 13 etc.: **Kıp.** XIII *al-marīḍ* (opposite to 'well' **şa:ğ**) **söke:l** *Hou.* 26, 6; 33, 1 (MS. *söke:n*): XIV **sökel** ditto *Id.* 53; *Bul.* 9, 15; *mariḍa* **sökel ol-** *Bul.* 82v.: **Osm.** XIV and XV **sökel** 'ill'; in 3 texts *TTS I* 640; *II* 839.

sügli:n 'pheasant, *Phasianus spp.*'; survives only in SW Osm. **süğlün/sülün**; Tkm. **sülgün**; elsewhere displaced by Mong. l.-w. *kirğa'ul*. Possibly a l.-w. cf. **sügiç**. **Uyğ.** VIII ff. Civ. *H II* 24, 51: **Xak.** XI **sügli:n** *al-tadruc* 'pheasant'; **süvli:n** alternative form (*luğa fihi*)

Kaş. I 444: XIV *Rbġ.* **sülgün** (*sic*) 'pheasant' *R IV* 833 (quotn.): **Xwar.** XIV **süglün** ditto *Qutb* 160 (*söklün*), 162 (*süklün*): **Kom.** XIV ditto **söwlün** *CCI*; *Gr.*

Dis. V. SGL-

D **sikil-** Pass. f. of **sik-**; noted by *Red.* in SW Osm., and no doubt surviving elsewhere. **Xak.** XI **ura:ğut sikildi:** 'the woman was copulated with' (*cümi'at*) *Kaş. II* 126 (**sikilür, sikilme:k**).

D **1 sögül-** (**sö:gül-**) Pass. f. of **sö:g-**; 'to be cursed, reviled', etc. S.i.s.m.l. w. the same phonetic changes. (**Xak.**) XIII(?) *At.* **yérilgen sögülgen térip bérmegen** 'the man who accumulates (property) and does not give is reviled and cursed' 247: **Çağ.** XV ff. **sökül-** . . . (2) *duşnām dāda şudan* 'to be reviled, cursed' *San.* 245v. 14.

PU **2 sögül-** 'to roast (meat *Acc.*)'; a very unusual case of a Trans. V. with a Pass. f. N.o.a.b. There are two ancient cognate words, **söğlün-**, **2 sögüş**, q.v., the latter still surviving; and some modern ones, SW Osm. **sögleme** 'roast meat' (*Red.* 1093), **söyüle-** (**sögle-**) 'to roast' *Barbier de Meynard* in *R IV* 580 and in XX Anat. **sögür-** 'to roast *kebabs*', **sögürme** 'roast *kebab*' *SDD* 1248; the likeliest transcription is therefore **sögül-**. **Uyğ.** VIII ff. Civ. (if a man's armpits are malodorous) **övkeni sögülüp üç kün yakzun** 'roast a lung and rub it on for three days' *H I* 28–9: **Xak.** XI **er et sögüldi:** 'the man roasted (*şawā*) meat' (etc.) *Kaş. II* 126 (**sögülür, sögülme:k**): XIII(?) *Tef.* (PU) **söğli-** ditto 278 (*sükli-/süklü-*): XIV *Muh. şawā* **sö:gül-** *Mel.* 27, 13; *Rif.* 111; *al-şawā* **sögülmek** 34, 16; 120; (under 'food') *al-şiwā* 'roast meat' **sögülmiş** 65, 12; 164: **Kıp.** XIII *al-şarā'iḥ* 'slices of meat' **sö:gülmiş** (MS. *şö:gülmiş*) **et** *Hou.* 15, 17: XIV **söğül-** ('with **-ğ-**') *şawā Id.* 53; *Bul.* 51v.: **Osm.** XIV and XV **söğül-** 'to roast'; in several texts *TTS I* 639; *II* 839; *IV* 704.

D **sökül-** Pass. f. of **1 sök-**; 'to be torn apart, split', etc. S.i.m.m.l. **Xak.** XI **to:n sökü̈ldi:** *nuqida durūzu'l-ṯawb* 'the seams of the garment (etc.) were torn apart'; also used of a building (*al-binā'*) when it has been torn apart *Kaş. II* 125 (**sökülü:r, sökülme:k**): XIII(?) *Tef.* **sökül-** ditto 275: **Çağ.** XV ff. **sökül-** (1) *şikāfta şudan* 'to be torn apart' *San.* 245v. 14 (quotn.): **Kom.** XIV **sökül-** 'to be torn apart, separated' *CCG*; *Gr.*: **Kıp.** XV *maftūq* 'split' **sökülmiş** *Tuh.* 34b. 13: **Osm.** XVI **sökül-** 'to be torn apart' in one text *TTS II* 839.

PUD **söğlün-** Refl. f. of **2 sögül-**, generally used as Pass. N.o.a.b. **Uyğ.** VIII ff. Bud. **sünükine tegi eti yini söğlünüp** 'his flesh and skin being roasted through to the bone' *U III* 24, 6 (i); **etözi söğlündi** 'his body was roasted' *U IV* 40, 171: **Xak.** XI **et söğlündi:** 'the meat was roasted' (*inşawā*); and one says **er özine: et söğlündi:** 'the man made it his business to roast (*tawallā ṭaşwīya*) the meat for himself' *Kaş. II* 248 (**söğlünü:r, söğlünme:k**); the second phr. translated 'he concentrated on roasting the meat and did not ask anyone else to help' *II* 254, 20: **Kıp.** XIV **söğlün-** *inşawā Id.* 53; *al-şarāyiḥ* 'slices of meat' **sölenmiş et** *Bul.* 7, 15: XV *inşawa* (**şışlan-**; in margin) **söğlün-** *Tuh.* 7a. 1: **Osm.** XIV **söğlün-** 'to be roasted'; in one text *TTS I* 639.

Tris. SGL

PUD **söğlüncü:** Dev. N. (Conc. N.) fr. **söğlün-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (the cook brought the king) **söğlünçüsin** 'his roast meat' *TT V*, p. 21, note A 124, 3: **Xak.** XI **söğlünçü:** *al-şiwā* 'roast meat' *Kaş. III* 242; a.o. *II* 309 (**kokıt-**): XIII(?) *Tef.* **söğlünçi** ditto 279 (*süklünçi*): **Kıp.** XIII *al-şiwā* **sö:glünçi:** *Hou.* 15, 17: XIV **sö:lüncü:** (*sic*, under *sīn–lām*) *al-şarāyiḥ* ('slices of meat') *wa'l-şiwā Id.* 53; *al-şiwā* **söğlenci:** (*sic*) *Bul.* 7, 15: XV *al-şirāyiḥ* **sölencü** *Tuh.* 21a. 9.

Dis. SGM

D **sökme:n** Hap. leg.; Dev. N. fr. **1 sök-**. **Xak.** XI **sökme:n** *min alqābi'l-abṭāl* 'a military title'; it means 'one who breaks the ranks of the (enemy) army' (*kāsir ṣaffi'l-ḥarb*); taken from the phr. **sökti: ne:ŋni:** 'he tore (*hataka*) the thing' *Kaş. I* 444.

Tris. V. SGM-

D **sökmenlen-** Hap. leg.; Refl. Den. V. fr. **sökme:n**. **Xak.** XI **er sökmenlendi:** 'the man put on military dress (*tazayyā . . . bi-zīyi'l-abṭāl*) and reckoned himself one of them'; the Imperat. is **sökmenlen** *Kaş. II* 278 (**sökmenlenü:r, sökmenlenme:k**).

Dis. SGN

PU **sögen** Hap. leg.; a Hap. leg. for such a common object is prob. a l.-w. **Xak.** XI **sögen** *al-qirṭāla* 'a pack saddle' *Kaş. I* 403.

D **sögünç** Dev. N. fr. ***sögün-** Refl. f. of **sö:g-**; 'a curse, abuse', and the like. N.o.a.b.; cf. **1 söğüş**. **Xak.** (XI *KB* in 4553 the Vienna MS. has **söğünç**, the others **söğüş**): XIII(?) *At.* 232 (**tı:d-**): **Çağ.** XV ff. **sögünç** ('with **-ğ-**') *duşnām* 'curse, abuse' *Vel.* 297 (quotn.); **söğünç** (spelt) ditto *San.* 245v. 29: **Xwar.** XIV **söğünç** ditto *Qutb* 162 (*sügünç*).

Dis. V. SGN-

D **1 sökün-** Ref. f. of **1 sök-**; n.o.a.b. **Xak.** XI (after **2 sökün-**) **ol to:nın sökündi:** 'he pretended to tear apart (*yanqud*) the seams of his garment' *Kaş. II* 154 (**sökünü:r, sökünme:k**): (XIV *Muh. anqaḍa* (?for *inqaḍḍa*) **se:kin-** *Rif.* 104 (only) seems to be a misspelling of this word).

D **2 sökün-** Refl. f. of **2 sök-**; n.o.a.b. **Xak.** XI **er begke: sökündi:** 'the man knelt (*caṭā 'alā rukbatayhi*) before the *beg*' *Kaş. II* 154 (followed by **1 sökün-**): XIV *Muh. ittakā* 'to lean

on(something)' and the like **sö:ygen-** (*sic*) *Mel.* 21, 12; **sö:kün-** *Rif.* 102 seems to belong here).

PUD **söğne:-** Hap. leg., but see **söğne:gü:**; Den. V. fr. ***söğün** which seems to be cognate to **sigil/sögül** and may mean 'whitlow' or the like. **Xak.** XI **er sögöl söğne:dі:** *'ālaca'l-raculu'l-ṭu'lūl wa dāwāhu* 'the man treated and cured the wart' *Kaş. III* 301 (**söğne:r, söğne:me:k**).

Tris. SGN

PU?F **sekentir** virtually Hap. leg., occurring only in *KB* and the quotation fr. *KB* in *Rbğ.*; 'the planet Saturn'. The spelling is uncertain, the MSS. of both authorities varying between **-r** and **-z**. Since, unlike **sevit** 'Venus', q.v., it has no Turkish etymology, no doubt a l.-w. **Xak.** XI *KB* (the highest of these is) **sekentir** (it revolves and remains in one sign of the zodiac for 2 years and 8 months) 131.

PUD **söğne:gü:** Hap. leg.; Dev. N. (Conc. N.) fr. **söğne:-**. **Xak.** XI **söğne:gü:** 'a swelling (*baṭra*, i.e. whitlow) which comes out between the nail and the flesh' *Kaş. I* 491.

Dis. SGR

D **sékrik** Dev. N. fr. **sékri:-**; 'a jump'; Survives in NW Kaz. **sikrik** 'a jump' *R IV* 681. **Uyğ.** VIII ff. Man. [gap] **ségrik** [gap] context obscure *TT II* 17, 59: **Xak.** XI **sékrik** 'any place in the mountains which is crossed by jumping' (*yu'bar 'anhā bi'l-waṯb*) *Kaş. I* 478.

D **sökrük** Hap. leg.; *Kaş.*'s translation is the same as that of **tıla:k** and no doubt means 'a woman's sexual organs'; presumably therefore Pass. Dev. N. fr. (**2**) ***sökür-**, Caus. f. of **1 sök-**. **Xak.** XI **sökrük** *-natā'u'l-mar'a Kaş. I* 478: (**Kıp.** XIV *al-qadīd* 'dried strips of meat' (**kak et/**) (PU) **sögrük** (unvocalized, *-k- -k*) (**/kuru: et**) *Bul.* 8, 9 is obviously a different word and, if correctly transcribed, cognate to **sögül-**, q.v.).

Dis. V. SGR-

D **sökür-** Caus. f. of **2 sök-**; 'to make (someone *Acc.*) kneel'. N.o.a.b.; cf. **çökür-**. **Türkü** VIII *I E* 2 (**1 başlığ**), 15, 18; *II E* 13, 16; *N* 10.

?D **sékri:-** 'to jump'. See **sekerçi:**. S.i.a.m.l.g. w. unusual phonetic changes: NE **sekir-/ségir-** *R IV* 442–6: SE Türki **sekre-/sékre-/sekeri-** (also **seki-/sekle-/sekli-/sekilde-**): NC **sékir-**: SC Uzb. **sakra-**: NW Kk., Nog. **sekir-**; Kaz. **siker-**: SW Osm. **segir-**, in some cases with extended meanings. Cf. **saçra:-**. **Uyğ.** VIII ff. Bud. *U IV* 10, 47 (**tölük**); *TT X* 355: **Xak.** XI **er suvka: sekri:dі:** 'the man jumped (*waṯaba*) into the water' (etc.) *Kaş. III* 281 (**sekri:r, sekri:me:k**); o.o. *I* 142, 15; 354, 24: XIII(?) *Tef.* **sékri-** 'to jump' 267: XIV *Muh. qafaza* 'to leap' **ségir-** *Mel.* 30, 9; **sékir-** *Rif.* 114; *waṯaba wa waqafa* (?error for *qafaza*) **sékir-** 116 (only): **Çağ.** XV ff. **ségri-** (**-dі**, 'with **-g-**') *sıçra-* 'to jump' *Vel.* 288 (quotn.); **ségri-/ségir-** (both spelt) *castan* 'to jump', but 'to wake with a start' (*castan az xwāb*) and 'to jump with surprise or fear' is **sésken-** (not an old word) *San.* 254v. 13 (quotns.): **Xwar.** XIV **sekir-/sékir-** 'to jump, dance(?)' *Qutb* 156–7: **Kom.** XIV 'to jump' **sekir-** *CCI*; *Gr.*: **Kıp.** XIV **sekri-** *waṯaba Id.* 53: XV *raqaṣa* 'to dance' **sekir-** *Tuh.* 17a. 11; a.o. 28b. 5 (**saçra:-**): **Osm.** XIV to XVI **sekri-** (or **segri-**?) 'to jump'; in several texts *TTS I* 611; *II* 806; *IV* 673.

D **sékrit-** Caus. f. of **sékri:-**; *Kaş.* notes two forms without a cross-refce. S.i.a.m.l.g.; in SE Türki **sekret-**; SC Uzb. **sakrat-**; elsewhere **sekirt-** or the like. **Xak.** XI (in the section headed *fa'landı:*) **ol atın arıktın sekritti:** (vocalized *sekirittı:*) 'he made his horse jump (*awṯaba*) over the canal' (etc.) (**sekritü:r**); similarly one says **ol bitig okır erke:n sekritti:** 'he made an omission (*aswā ḥarzax*) in reading the book or Koran' (**sekritme:k**) *Kaş. II* 333 (for the second phr. cf. **sik**): (in the chapter of words with two consecutive consonants) **ol at sekirtti:** 'he started off (*a'dā*) the horse' (etc.) *III* 431 (**sekirtür, sekirtme:k** . . . Imperat. **sekirt**); o.o. *II* 274, 24; *III* 429, 3: *KB* (the proud warrior) **sekirtip** 'setting (the army) in motion' 2381: XIII(?) *Tef.* **sékrit-** 'to start off' (a horse) 267: **Çağ.** XV ff. **ségrit-/ségirt-** (both spelt) Caus. f.; *cahānidan* 'to cause to jump' *San.* 255r. 5 (quotns.): **Kıp.** XIII *ṭarada min ṭardi'l-faras* 'to drive (a horse) on' (VU) **sekrit-** (unvocalized) *Hou.* 33, 17: **Osm.** XIV ff. **sekirt-** (**?segirt-**) c.i.a.p.; occasionally in XIV and XV 'to drive (a horse) on', but normally Intrans., 'to run; (of an army) to advance, attack' *TTS I* 611; *II* 805; *III* 610; *IV* 672.

D **sékriş-** Co-op. f. of **sékri:-**; 'to jump together; to jump in competition with one another'. **Xak.** XI (in a grammatical section) **ol menıŋ birle: sekrişdі:** 'he jumped in competition with me (*wāṯabanī mubāra*) to see which of us was best at it' *Kaş. II* 225, 12; a.o. *I* 214 (**tizig**); n.m.e.

Tris. SGR

D **sekerçi:** Hap. leg.; the context indicates a meaning like 'brigand'. Perhaps der. fr. **serker**, if not N.Ag. fr. ***seker**, which is also the basis of Kıp. XIII *ḥaṭṭa* 'to incite' (VU) **seke:rle:-** (*sīn* unvocalized) *Hou.* 39, 12; *lazza mina'l-lazz* 'to molest' ditto *do.* 43, 3, and might possibly be the basis of **sékri:-** if that was a Den. V. in **-i:-**. **Seker** is prima facie the Aor. Participle, used as a N., of **sek-**, first noted in Kıp. XIV **sek-** *daraca*, a word with several meanings, here perhaps 'to walk' *Id.* 53 and surviving in SW Az., Osm. 'to hop, skip along, walk mincingly' (a link, perhaps illusory, w. **sékri:-**); Tkm., more neutrally, 'to go, enter, come'. **Xak.** XI *KB* (thirdly, keep all the roads clear and) **karakçığ sekerçig arıtğıl arığ** 'clean out the highwaymen and brigands(?)' 5577.

Dis. SGS

süksük some kind of a tree, prob. a tamarisk; prob. a quasi-onomatopoeic fr. the noise which it makes in a wind. Survives in SE Türki **süksük** 'the saksaul tree' (i.e. *Haloxylon ammodendron*, see *U III*, p. 32, footnote) *Shaw* 126 (only), and mentioned in SW Osm. 'a kind of tree' (*Red.* 1067). **Uyğ.** VIII ff. Bud. **ötrü braman süksük otuŋın tamturmış** 'then the Brahman set fire to the firewood of *süksük*' *U III* 32, 19 ff.: **Xak.** XI **süksük** *al-ğaḍā* '*Euphorbia*, tamarisk' *Kaş. I* 486: **Çağ.** XV ff. **süksük** 'plants which grow up in the spring and dry off in the summer and become dry sticks' (*xas u xāşāk*) *Vel.* 298 (quotns.); **süksük** (spelt) 'a tree (*diraxti*) which grows in sandy soil'; when it becomes dry its long roots emerge from the soil and they make sticks from them (quotn.); also called **ucar** (in 65r. 16 translated *hima-i tāğ* 'tamarisk', otherwise unknown), in Ar. *ğaḍā San.* 245v. 22 (followed by two *Rūmī* meanings otherwise unknown, 'a rough, uneven gait', and 'a horse that does not keep to the road').

VUC **seksö:n** 'eighty'; crasis of **sekiz o:n**, which was the form used in Türkü VIII, *Ix.* 3 and Uyğ. VIII ff. Bud., *PP* 24, 4 and still survives as **ségiz on** in NE Khak. In all other modern languages the form is **seksen** or the like. **Xak.** XI **seksö:n** the number 'eighty'; originally **sekiz o:n** 'eight times ten' and then joined together (*cu'ilā wāḥid*) *Kaş. I* 437: XIII *Tef.* **seksen** 'eighty' 267: XIV *Muh.* 'eighty' **sekze:n** *Mel.* 81, 15; **sekse:n** *Rif.* 187: **Xwar.** XIV **seksen** 'eighty' *Quṭb* 156: **Kıp.** XIII ditto *Hou.* 22, 15: XIV ditto *Id.* 53; *Bul.* 12, 14: XV ditto *Kav.* 39, 7; 65, 9 (**seksе:n**); *Tuh.* 60b. 10.

Dis. SGŞ

D **sikiş** Dev. N. (connoting mutual action) fr. **sik-**; 'copulation'. Survives in SW Osm. and no doubt elsewhere. **Xak.** XI **sikiş** *al-mucāma'a Kaş. I* 369: **Kıp.** XIV **sikiş** *al-cimā' Id.* 53.

D **1 söğüş** Dev. N. (connoting mutual action) fr. **sö:g-**; 'cursing, abuse', and the like. S.i.a.m.l.g. w. minor phonetic changes. **Uyğ.** VIII ff. Man.-A *M I* 10, 19 (**oyun**): **Xak.** XI **söğüş** *al-sabb wa'l-tasābb ma'a(n)* both 'abuse' and 'mutual abuse' *Kaş. I* 368: *KB* (there is little pleasure and much pain in governing a realm) **az ol öggüçisi telimrek söğüş** 'there are few who praise and many more (who) abuse' 2148; **saran bolma artuk söğüş bulğa sen** 'do not be mean, you will receive much abuse' 4553; o.o. 239 (**ögdi:**), 240, 260 (**körksüz**), etc.: XIII(?) *At.* **ajunka bu söğüş malāmat nelik** 'why these curses and reproofs to the world?' 453; a.o. 242 (**uzal-**): XIV *Muh. al-şatīma* 'a curse' **sö:giş** *Mel.* 84, 12; **sö:güş** *Rif.* 190: **Çağ.** XV ff. **söğüş** *duşnām* 'curse, abuse' *San.* 245v. 28: **Kom.** XIV 'abuse' **söküş** *CCI*; *Gr.*

(D) **2 söğüş** 'roast meat'; morphologically obscure, but cognate to **2 sögül-**, q.v. Survives only(?) in SW Osm. **söğüş** 'roast meat'. **Oğuz** XI **söğüş** ('with **-g-**') *mā yaşluḥ li'l-şiwā' mina'l-cidā' wa'l-ḥumlān* 'a kid or lamb suitable for roasting' *Kaş. I* 369: **Osm.** XVIII **söğüş . . .** and, in *Rūmī, güşt-i yaxnī* 'cooked meat' *San.* 245v. 28.

Dis. V. SGŞ-

D **sikiş-** Co-op. f. of **sik-**; survives in SW Osm. and no doubt elsewhere. **Xak.** XI **er ura:ğut birle: sikişdi:** 'the man and woman copulated' (*bāḍa'a*); and both of them are described as active participants (*mucāmi'*) by this word *Kaş. II* 107 (**sikişü:r, sikişme:k**).

D **söğüş-** (**sö:güş-**) Recip. f. of **sö:g-**; 'to curse, or abuse, one another'. S.i.m.m.l. w. some phonetic changes, SW Tkm. **sö:güş-**. **Uyğ.** VIII ff. Man.-A **söğüsürler** (VU) **yontusurlar** (*sic*) 'they curse and threaten one another' *M I* 9, 15–16: **Xak.** XI **ola:r ikki: söğüşdi:** *tasābbā* 'those two cursed (or abused) one another' *Kaş. II* 107 (**söğüşü:r, söğüşme:k**); a.o. *II* 89, 13: **Çağ.** XV ff. **söğüş-** Recip. f.; 'to curse (or abuse, *duşnām dādan*) one another' *San.* 245v. 18.

D **söküş-** Co-op. f. of **1 sök-**; s.i.s.m.l. w. minor phonetic variations. **Xak.** XI **ol maŋa: to:n söküşdi:** 'he helped me to tear apart (*fī naqḍ*) the seams of the garment'; also used for helping to demolish a house (*fī hadmi'l-dār*) (etc.); and also for competing *Kaş. II* 107 (**söküşü:r, söküşme:k**); a.o. *II* 90, 9–10 (**artukluk**).

Tris. SGŞ

D **söğüşlüg** Hap. leg.?; P.N./A. fr. **1 söğüş**. **Xak.** XI *KB* **söğüşlüg nelük boldı Ḍaḥḥāk utun** 'why was wicked Ḍaḥḥāk (universally) cursed?' 241.

Dis. SGZ

sekkiz 'eight'; like **ottuz, ékki:**, q.v., and three other numerals it originally had a medial double consonant, but this is seldom written and in many languages not pronounced. S.i.a.m.l.g. with some phonetic changes (**-k-/-g-; -z/-s**). Only(?) SE Türki **sekkiz**: SC Uzb. **sakkiz** preserve the **-kk-**. **Türkü** VIII **sekiz** (for **sekkiz**) is common; VIII ff. including Man. and Yen. ditto: **Uyğ.** VIII ff. Man.-A: Man.: Bud.: Civ. ditto: **O. Kır.** IX ff. ditto: **Xak.** XI **sekiz** the number 'eight'; it is an abbreviation (*taxfif*) of **sekkiz** *Kaş. I* 365; a.o. *I* 437 (**seksö:n**): XIII(?) *Tef.* **sekiz** 266: XIV *Muh.* 'eight' **sekkiz** *Mel.* 81, 8; **sekiz** *Rif.* 186: **Çağ.** XV ff. **sékiz** ('with **-k-**') *sekiz Vel.* 288; **sékiz** (spelt) 'eight'; also pronounced **sékkiz** *San.* 255r. 10; (on the **-kk-** see 20v. 9 ff.): **Kom.** XIV 'eight' **segiz** (*sic*) *CCG*; *Gr.*: **Kıp.** XIII 'eight' **sekiz** *Hou.* 22, 8: XIV ditto *Id.* 53; **sekkiz** *Bul.* 12, 11: XV **sekiz** *Kav.* 65, 7; *Tuh.* 60b. 7.

Tris. SGZ

D **sekizinç (sekkizinç)** Ordinal f. of **sekkiz**; 'eighth'. As in the case of other Ordinals (see

üçünç) the Suff. gradually became **-inçi:**, in some languages **-inci:**, fr. about XI; s.i.a.m.l.g. in those forms. Not well attested in the medieval period. **Türkü** VIII ff. Man. **sekizinç** 'eighth (paragraph)' *Chuas.* 156; a.o. *M III* 19, 4 (ii): **Uyğ.** VIII **sekizinç ay** 'in the eighth month' *Şu. E* 5, 6: VIII ff. Civ. ditto in several documents in *USp.*: **(Xak.)** XIII(?) *Tef.* **sekizinç** 266 (under *sekiz*): **Xwar.** XIV **seksinçi** (*sic*) *Qutb* 156: **Kom.** XIV **sekizinçi** *CCG*; *Gr.*

Mon. SL

1 sa:l 'a raft', prob. specifically one made of timber, see **2 ta:r**. S.i.a.m.l.g., in SW Tkm. **sa:l**. See **salla:-**. **Xak.** XI **sa:l** *al-'amd bi--ma'nā* **ta:r** 'a support' in the (same) sense as **ta:r** *Kaş. III* 156: **Çağ.** XV ff. **sal** 'a thing used for crossing rivers'; they fasten timbers together and launch them on to the water and they do not sink; with it they cross the water *Vel.* 278 (quotn.); **sal** 'a thing constructed of wood and reeds on which they sit and so cross deep rivers' *San.* 235v. 26 (quotn.): **Kıp.** XIV **şa:l** 'poles (*'īdān*) put together and tied'; one climbs on to it on a river (*al-baḥr*), and so crosses from one side to the other; an (Ar.) word for it is *al-ṭawf* (properly 'a raft of inflated skins') *Id.* 59.

VU?F **2 sa:l** Hap. leg.; 'lacquer'. Prob. a I.-w., ?Tokharian or Indian, not Chinese. Cf. **1 sır**. **Xak.** XI **sa:l** *luzūcāt tuttaxaḏ mina'l--ğirā'* 'viscous substances made of glue'; they are smeared on Chinese and other wooden bowls (*al-qişā'*); then they are carved (or painted?, *yunqaş 'alayhā*) *Kaş. III* 157.

VU **si:l** Hap. leg.; 'abstemious'. **Xak.** XI **si:l kişi:** 'an abstemious (*qatīn*) person', that is one who dislikes (*yu'āf*) eating all (sorts of) food; **si:l at** 'a horse which eats sparingly' (*qalīlu'l--i'tilāf*) *Kaş. III* 134.

so:l 'left' (opposite to 'right'). S.i.a.m.l.g.; SW Tkm. **so:l**. See **soltun**. **Uyğ.** VIII ff. Bud. **sol közi** 'his left eye' *Suv.* 595, 12; **sol atsız erṇek** 'the left ring finger' *TT V*, p. 16, Note A 54, 6: **Xak.** XI **so:l elig** 'the left (*al--yusrā*) hand' *Kaş. III* 134; a.o. *I* 72 (**elig**): *KB* **solındın** 'in his left hand' 772; **soluṇdın tamu ornı** 'the position of hell is on your left' 917; a.o. 4056: XIII(?) *Tef.* **sol** 'left' (side) 273: XIV *Muh. al-yadu'l-yusrā* (in Turkistan) **so:l elig**, (in our country) **şo:l elig** *Mel.* 7, 15; *Rif.* 79; *yasār* 'to the left' **so:l el** 14, 10; 90: **Çağ.** XV ff. **sol** *şol ṭaraf Vel.* 297 (quotn.); **sol** *cānib-i çap* 'the left side' *San.* 246r. 17 (quotns.): **Xwar.** XIV ditto *Qutb* 158: **Kom.** XIV 'left; on the left' **sol** *CCI*; *Gr.*: **Kıp./ Tkm.** XIV **şol** *al-şamāl* 'left' in Tkm.; also called **şağ** and **şon** *Id.* 59 (**şağ**, the Tkm. word for 'right', is an obvious error; **soŋ** (*sic*) a Sec. f. of **so:l**, prob. due to the influence of **oŋ** 'right', is noted in NW Krım, *R IV* 533); *şamāl* **şolda:** *Bul.* 14, 5: XV *şamāl* **şol** *Kav.* 35, 4; *Ṭuh.* 21a. 7; *yasār* **şol** *do.* 39a. 9; 73b. 8,

sö:l 'the juice in meat; lymph'; survives in NW Kk., Nog. **söl**; Kaz. **sül. Uyğ.** VIII ff. Bud. (demons) **söl aşlığlar** 'who eat serum or lymph' *U II* 61, 10; a.o. *U III* 41, 0–1 (ii) **(kabar-)**: **Xak.** XI **sö:l** 'the juice (*al-rutūba*) in a tree or meat'; hence one says **sö:llüg et** 'meat which has not been thoroughly cooked, so that traces of blood remain in it' *Kaş. III* 134 (prov., see **kaḍıŋ**).

Mon. V. SL-

sal- basically 'to move (something *Acc.*), to put into motion', with some implication of violent motion, and a wide range of extended meanings. S.i.a.m.l.g. as a Trans., Intrans., and Aux. V. Cf. **kemiş-**. **Uyğ.** VIII ff. Bud. **böḍlyü kolın sala** [gap] 'dancing and waving her arms' *U II* 24, 4: Civ. **bu üç** [gap] **birgerü salıp kayınturup içgül** 'stir these three . . . together, boil them, and drink them' *H I* 193–4; (in an agreement for the lease of a vineyard, after a list of various taxes on it) **biz salmazbiz tép biz Budaşiri Baxşıka tapşurup berdimiz** 'we are not responsible for paying them; we have handed them over and entrusted them to Buddhaśrī *Baxşı USp.* 14, 15–16; a.o. *TT VII* 42, 5 **(beltir)**: **Xak.** XI **ol maŋa: to:nın saldı:** 'he waved (*lama'a*) his garment at me'; and one says **ol maŋa: kişi:de: altun saldı:** 'he made me spend (*axraca lī*) money on the man'; and **su:v yığa:çığ saldı:** 'the water washed away (*laqaṭa*) the wood' (etc.); also used when a man signals (*awma'a*) with his hand from afar *Kaş. II* 24 **(sala:r, salma:k)**: XIII(?) *At.* **takabburnı yérdin salıp** 'drive pride away from the place' (and cling to humility) 267; **isizlikdin özni sıŋaru salıp** 'drawing yourself aside from wickedness' 366: XIV *Muh. (Mel.) abla'a* 'to cause to swallow'; (*Rif.*) *ablağa* 'to bring (to a place)' **sa:l-** 21, 11; 102; *ba'aṭa* 'to send' **sa:l-** 24, 1; 105; *xalā* (read *xallā* 'to release', see *al-taxlīya*) **sa:l-** 26, 1; 108; *al--taxlīya* **şa:lmak** 36, 1; 121: **Çağ.** XV ff. **sal-(-mak**, etc.) *sal-*; also used for *yürek oynaması* 'of the heart, to palpitate', and *ḥarakat ve iḍṭirāb* 'to move, agitate' *Vel.* 276 (quotns.); ditto also in the meaning of *'acz* 'to be weak, incapable(?)' 277 (quotn.); **sal-** *andāxtan* 'to throw', and *iḍṭirāb kardan* 'to agitate', and *muḍṭarib sāxtan dil* 'to make the heart palpitate'; in the last meaning it is both Trans. and Intrans. but cannot be used without the word 'heart' *San.* 232v. 24 (quotns.): **Xwar.** XIII **sal-** 'to throw' *'Ali* 31: XIV **sal-** 'to put, put down, throw down', etc. *Qutb* 152; *MN* 165, etc.: **Kıp.** XIV **şal-** *arsala* 'to send' *Id.* 59: XV *ramā 'an ğayri'l-qaws* 'to throw' (but not 'to shoot' an arrow) **şa:l-(/bırak-)** *Kav.* 74, 2 (but 'to shoot' an arrow **at-**); *ramā* **(bırak-/ kemiş-/) şal- (/yık-)** *Ṭuh.* 17a. 13; *laqqaḥa* 'to throw' **şal- (/bırak-/kemiş-)** *do.* 22a. 10: **Osm.** XIV ff. **sal-** is noted with eleven different meanings *TTS I* 595; *II* 786; *III* 592; *IV* 657.

PU sil- basically 'to rub (something *Acc.*); to wipe' (often with the connotation of wiping

clean), with various extended meanings like 'to smear (plaster or mud) on to (a building); to massage; to caress, stroke'. Most modern forms have back vowels and are Dis.: NE Sag. **sıla-** 'to smear, plaster'; Tüm. 'to rub' *R IV* 652: SE Türki **sıla-** 'to caress, stroke; to rub, rub down; to flatter' *Jarring* 273: NC Kır. **sıla-** 'to stroke, caress'; Kzx. **sıl-** (?**sıla-**)/ **sılan-** 'to rub off; to strip (flesh from bones); to smear; to massage': SC Uzb. **sila-** 'to smoothe, stroke': NW all languages **sıla-** 'to stroke, caress; to massage; to smear': but SW Az., Osm. **sil-**; Tkm. **sı:l-** 'to wipe, polish, clean, erase'. As the word is omitted fr. *Kaş.* and the only early der. f.s are **sılığ**, and perhaps **sılı:**, q.v., it is uncertain whether it was originally **sıl-** or **sılı:-**, but it certainly had front vowels. **Uyğ.** VIII ff. Bud. **türtüngü sılıp** 'rubbing on ointment' *U II* 40, 106–7: (**Xak.**) XIV *Muh. maḥā* 'to erase' (VU) **sıl-** *Mel.* 31, 7; *Rif.* 115 (*masaḥa* ('to wipe') *wa maḥā*); *masaḥa yadahu* 'to wipe the hands' **sıle:-** 115 (31, 5 **éli: sürt-**); *al-masḥ* **sılmak** (unvocalized) 121 (only): **Çağ.** XV ff. **sıl-** (so spelt) *pāk kardan* 'to cleanse' *San.* 255r. 13: **Xwar.** XIV **sıl-** 'wipe, wipe away' *Quṭb* 157 (note form **sılgeymen**), 164 (*sıla-* in error): **Kıp.** XIII *masaḥa* **sıl-** *Hou.* 33, 13: XIV ditto *Id.* 53; *masaḥa wa maḥā* **sıl-** (**-mek**) *Bul.* 81r.: XV *masaḥa* **sıl-** *Kav.* 9, 21; 74, 1; *Tuh.* 25b. 13.

sol- See **soluş-**.

Dis. SLA

VUD **sılı:** Hap. leg.; the *sın* has a *fatḥa* in the MS., but if *al-mıṭyan* (*sic* in the MS.), a word not contained in the ordinary dicts., means, as morphologically it should, 'a mason's trowel' or the like, this is best explained as a Dev. N. (Conc. N.) in **-ı:** fr. **sıl-**. **Xak.** XI **sılı:** *al-mıṭyan Kaş. III* 233.

Dis. V. SLA-

D **salla:-** Den. V. fr. **1 sa:l**; 'to put (people) on a raft'. This V. has been plausibly restored in **Uyğ.** VIII *Şu. S* 1, see **altın**. It has no connection w. SW Osm. **salla-** 'to swing, shake, hold in suspense', and the like, which is an irregular der. f. of **sal-**.

DF **sola:-** Den. V. fr. **so:**; lit. 'to chain, fasten with chains', metaph. 'to interlock'. N.o.a.b. **Uyğ.** VIII ff. Bud. *PP* 31, 5–6 (**so:**); *TT V* 8, 55 (**içtirti:**): Civ. (then that mucus dries like clinging mud) [gap] **a:kağ yolla:rda: sola:p kodor** perhaps '[the disease] fixes and deposits [mucus] in the respiratory passages' *TT VIII* I.7.

S **sula-** See **suvla:-**.

D **sü:le:-** Den. V. fr. **sü:**; 'to campaign'. Common in Türkü, but otherwise n.o.a.b. **Türkü** VIII **süle:-** and the syn. phr. **sü: süle:-** occur nearly thirty times in *I*, *II*, *T*, e.g. **ilgerü: şantuŋ yazı:ka: teği: süledim** 'I campaigned eastwards as far as the Shantung plain' *I S* 3; **sü: sülepen** 'making campaigns' (he subdued peoples in every direction) *I E* 2, *II E* 3: **Uyğ.** VIII ff. Bud. (if I have deprived other people of their lives) **sü sülep** 'by making campaigns' (putting on armour, etc.) *U II* 78, 30; 86, 47; *TT IV* 10, 12: Civ. **sü sülemek** is the name of a hexagram *TT I* 31: **Xak.** XI **beg yağı:ka: süle:di:** 'the *beg* campaigned against (*ğazā*) his enemy'; originally **sü:le:dı:**, then the **-ü:-** was shortened *Kaş. III* 271 (**sü:le:r, sü:le:me:k** (*sic*); verse): (XIV *Muh.*(?) **sü:le:-** is entered in the margin against *ḥabasa* 'to make prisoner' **zında:nla:-** (Pe. l.-w.) in *Rif.* 107).

Dis. SLC

(D) **sa:lçı:** Hap. leg.; N.Ag. meaning 'cook', but there is no appropriate word ***sa:l** to provide a basis for it. **Xak.** XI **sa:lçı:** *al-maṭbaxī fī aṣli'l-luğa* originally 'cook'; thence 'a large kitchen knife' (*ṣafratu'l-maṭbaxī*) is called **sa:lçı: biçe:k** *Kaş. III* 442.

Dis. SLD

D **soltun** Den. Adj./Adv. fr. **so:l**; lit. 'situated on the left'; in the early period also, as a Cardinal Point, 'in the east' in the south-oriented system. **Uyğ.** VIII ff. Bud. **soltun** 'in the east' *TT VI* 94–5 (**oŋtun**); **soltun yıŋak** 'on the left' *X* 159: Civ. **soltın başı** 'the left side of the head' *TT VII* 34, 6; o.o. *do.* 9 ('ear'); *do.* 12 ('eyebrow'): **Xak.** XI *KB* (God is neither behind nor in front) **nā soldın oŋun** 'nor to the left or right' 18.

Dis. V. SLD-

PUD **solat-** Hap. leg.; occurs in a text which certainly contains transcription errors; in the same line **yağak** was transcribed *yasak*. The meaning is within limits clear, but although the word can hardly be a Caus. f. of **sola:-** it is hard to make an alternative suggestion. **Uyğ.** VIII ff. Bud. (if a man erects a monastery the size of a nutshell (see **yağak**) and) **buğday evininçe burxan körkindin solatsar** 'adorns it(?) with a statue of Buddha the size of a grain of wheat' (and puts in it a reliquary the size of one seventh of a perilla seed) *Pfahl.* 6, 6.

D **sület-** (**sü:let-**) Caus. f. of **sü:le:-**; 'to launch (troops) on a campaign' and the like. N.o.a.b. **Türkü** VIII **on ok süsi:n sületdim** 'I sent out the army of the On Ok (Western Türkü) on a campaign' *T* 43; **xağanımin** (*sic*) **sületdimiz** 'we persuaded my *xağan* to start a campaign' *T* 53.

D **saltur-** Caus. f. of **sal-**; s.i.m.m.l.g. w. minor phonetic changes (**-t-/-d-**, **-u-/-ı-**) and the same wide range of meanings as **sal-**. **Uyğ.** VIII ff. Bud. **burxanlarka saçığ tökük salturup** 'have offerings and libations put (or thrown) before the Buddhas' (and give food to the spirits) *TT VII* 25, 7–8: **Xak.** XI (after Oğuz phr.) **ol maŋa: yé:ŋ salturdı:** 'he ordered someone to wave a sleeve at me' (*ḥattā alma'a bi-kumma ilayya*); also used for

ordering someone to throw (*bi-ṭarḥ*) something *Kaş. II* 187 (**salturur, salturma:k**): **Oğuz** XI **ol meni: aŋa:r salturdı:** *amara bi'l-iḥāla li 'alayhi* 'he ordered me to make a payment to him'(?) *Kaş. II* 187 (followed by Xak.): **Osm.** XV **saldur-** 'to cause (someone) to abandon or give up (something)' *TTS IV* 655.

Dis. SLĞ

D **salığ** Dev. N. fr. **sal-** (this, rather than **salık**, was prob. the original form) with a wide potential range of meanings. In the early period it meant some form of *tax*, and was the common word for 'tax' in the Golden Horde, see Caferoğlu in *T M IV*, p. 41. It survives in this sense as **sélik** in SE Tar. *R IV* 359; Türki *BŞ* 386. **Uyğ.** VIII ff. Civ. **borluknuŋ negü kim salığı zakātı bolsar** 'whatever taxes and poor-rates (Ar. l.-w.) fall on the vineyard' *USp.* 2, 8; **salığ bérgü bolmiş üçün** 'because they have become liable to pay taxes' *do.* 25, 7; *o.o. do.* 14, 14 (**basığ**); 30, 5(?): (**Xak.**) XIV *Rbğ.* **salığ bér-** 'to point out' (of the hand)(a route; lit. 'to give a wave') *R IV* 359 (quotn.): **Çağ.** XV ff. **salığ/salık** (1) 'a government assessment (*tawcīh-i mulkī*) imposed on a country for (the pay of) a mercenary army' (quotn.); (2) *sūrāğ wa nişān* 'a sign or mark' (quotn.); (3) *ḥarba* 'weapon of war' (Pe. quotn.) *San.* 234r. 14: **Osm.** XIV **salık** (1) 'news, information'; (2) 'some kind of weapon', and **salık/salu ver-** 'to point out, indicate'; in several texts *TTS I* 593; *II* 784; *III* 591; *IV* 655.

D **sola:k** prob. Dev. N./A. fr. ***sola:-** Den. V. fr. **so:l**; lit. 'situated on the left' or the like. Prob. the origin of Mong. *soloğay* 'left, left hand; left-handed' (*Kow.* 1401, *Haltod* 343). Survives for 'left-handed' in SW Osm., but all other languages seem to use some form of the Mong. word in this sense. The Kıp. XI meaning, not recorded elsewhere, seems to mean literally 'the organ on the left'; *Kaş.*'s etymology is, of course, preposterous. **Kıp.** XI **sola:k** 'the spleen' (*al-ṭiḥāl*); the **s-** is altered from **t-** (i.e. in **tala:k**, q.v.); this is like the (Ar.) word *sitt* for *sids* and *ṭast* for *ṭass* (another example quoted) *Kaş. I* 411: (**Kıp.** XV(?) *al-a'sar* 'left-handed' **şolağay** in text, **şolak** in margin in second (?SW) hand *Tuh.* 4a. 4): **Osm.** XVI ff. **solak** (metaph. for) 'a personal bodyguard of the Sultan'; in several texts *TTS II* 832; *III* 634; *IV* 699: XVIII **solak** in *Rūmī*, 'a man who uses his left hand' *San.* 246r. 19.

S **suluk** See **suvluk.**

D **salğa:** Hap. leg.; Dev. N./A. fr. **sal-**. **Xak.** XI **salğa: at** 'a restive (*camūš*) horse' *Kaş. I* 425.

D **salkım** occurs in two quite different meanings (1) 'cold; hoar-frost', and the like, and rather later (2) 'something pendulous, a bunch of grapes, ear-rings', and the like. In the first sense it is syn. w. **sarkım**, q.v., which is prima facie a N.S.A. fr. **sark-**; but **sark-** means 'to hang limply' and the like, so is semantically the basis of **salkım** in its second sense. On the other hand this is also one meaning of **salın-**, q.v. The explanation is perhaps that ***salk-**, a der. f. in **-k-** (Intrans.) of **sal-**, also meant 'to hang limply' and is the basis of **salkım** in its second sense, and that **sark-** and **sarkım** are Sec. f.s of these words. But the connection between **sal-** and its derivatives and 'cold' is obscure. **Salkım** in the sense of 'a bunch of grapes', and the like, survives in NW Kk. **solkım**: SW Az. **salxım**; Osm., Tkm. **salkım**; it does not survive in the sense of 'cold', but the cognate form **salkın** s.i.a.m.l.g., in NE Alt., Tel. for 'a violent (cold) wind', elsewhere for 'cool', or 'cold' (weather). **Uyğ.** VIII ff. Civ. (boil a few dry *siri*) **bir kéçe taştın salkımka tégürüp** 'expose them one night out of doors to the cold' (and the next day take them and reduce them to ashes) *H I* 178: (**Xak.**) XIII(?) *Tef.* **salkım** 'a bunch (of fruits)' 261 (**salğum** 'a mirage' is a Sec. f. of **sakım**, q.v.): **Çağ.** XV ff. **salkum** (spelt) *xūşa-i angūr* 'a bunch of grapes' and the like, in Ar. *'unqūd San.* 234r. 10: **Xwar.** XIII **salkum** 'a bunch of grapes' *'Ali* 52: **Kom.** XIV 'bunch of grapes' **salkum**; '(cold) wind' **salkun** (*sic*) *CCG*; *Gr.*: **Kıp.** XIII *al-'unqūd mina'l-'anab wa ğayrihi* **salku:m** *Hou.* 8, 1: XIV **şalkum** ditto; and one says **bir şalkum üzüm yédim** 'I ate one bunch of grapes' *Id.* 59: XV *'unqūd* **şalkım** *Tuh.* 25a. 11: **Osm.** XVI ff. **salkım** 'pendulous ear-rings' in several phr. *TTS I* 594; *IV* 656.

Mon. V. SLG-

silk- 'to shake (something *Acc.*)'; s.i.a.m.l.g. as **silk-/silik-/silki-**. **Uyğ.** VIII ff. Bud. *Suv.* 490, 17 (**çaŋ**): **Xak.** XI **er yığa:ç silkdi:** 'the man shook (*nafaḍa*) the tree' *Kaş. III* 422 (**silke:r, silkme:k**): XIII(?) *Tef.* **silk-** 'to shake' 269: XIV *Muh. nafaḍa* **silkit-** (?for **silki-**) *Mel.* 31, 15 (only): **Çağ.** XV ff. **silk-** (spelt) *tagāndan* 'to shake, shake off' *San.* 255v. 21: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *nafaḍa* **silik-** *Hou.* 36, 3: XIV **silk-** *nafaḍa Id.* 53; ditto (but **silik-** before Suffs. beginning w. consonants) *Bul.* 83r.: XV *nafaḍa mina'l--nafḍ* **silk-** *Kav.* 76, 2; *Tuh.* 37a. 9.

Dis. SLG

D **silig/silik**(?) Dev. N./A. fr. **sil-**; 'clean, pure, smooth', and the like, lit. and metaph. The original form (or forms?) is uncertain. The only certain early **-k** is in Türkü and there the second vowel is not marked and might have been **-ü-**. Medieval and modern forms like **sili:** point to **-g**, Osm. **silik** to **-k**. Both forms may have existed, but if so were syn. **Türkü** VIII (VU) **silik kız oğlın** 'their pure (i.e. virgin) daughters' *I E* 7, 24; *II E* 7: **Uyğ.** VIII ff. Bud. (the lay sister) **Teŋriken tégin** (PU) **silig terken kunçuy teŋrim** P.N. *Pfahl.* 6, 4: **Xak.** XI (PU) **silig er** *al-raculu'l--zarīfu'l-naqīyu'l-ḥasanu'l-laṭīfu'l-kalām* 'a man who is graceful, clean, good-looking, and a witty speaker' *Kaş. I* 390: *KB* **silig** par-

ticularly in the apostrophe **ay silig** is common; it consistently rhymes w. words ending in **-g, bilig, tilig, ögdilig**, etc.; 42 (**kılık**), 43 (**alçak**), 75 (**1 okı:-**), 527 (**sa:v**), 956 (**akru:**), 2072 (**1 ö:z**), etc.: XIII(?) *At.* **uluğka kiçigke sılığ** (or **sılık**, *sic*, MSS. vary) **kıl sözüŋ** 'speak honestly to great and small' 356: XIV *Muh.*(?) *al-naẓīf* 'clean, pure' **si:li:g**, quoted as a word ending in **-g** *Rif.* 77 (only): **Çağ.** XV ff. **sılığ**·(*sic*) *pāk wa bī-'ayb* 'pure, faultless' (also an abbreviation of **ısılığ** 'hot') *San.* 256r. 7 (quotns.): **Kom.** XIV 'pure' **sili** *CCG*; *Gr.*: **Kıp.** XIII **Ay sili:** 'clear (*naẓīf*) moon'; P.N. of slave girl *Hou.* 30, 18: XIV **silik** (MSS. *selik*) *al-ṣābbu'l-ẓarīf* 'a graceful boy' . . . **sili:** *malmūs* (?, MS. *malmas*) 'smoothed' *Id.* 53.

PUD **sülük** Hap. leg.; if correctly so transcribed perhaps A.N. (Conc. N.) fr. **sü:** meaning 'army horses'. It is obviously not **sülük** 'a leech' first noted in Çağ. XV ff. *San.* 246r. 26: Kıp. XIII *Hou.* 7, 6: XIV *Id.* 53 and s.i.s.m.l. **Xak.** XI *KB* (from the stock-breeders come food, clothing) **mingü at aḏğır sülük** 'riding horses, stallions, army horses(?)' (and load-carrying baggage animals) 4441.

D **sö:llüg** Hap. leg.; P.N./A. fr. **sö:l**; 'juicy' (meat, etc.). **Xak.** XI *Kaş. III* 134 (**sö:l**); n.m.e.

D **silkim** Hap. leg.; N.S.A. fr. **silk-**; lit. 'a single act of shaking'. The word, with **sepük**, also Hap. leg., occurs in the guide to good table manners. A translation can only be conjectural. **Xak.** XI *KB* (stretch out your right hand and pronounce the name of God; your food supplies will increase and you will become rich. Do not stretch out and take a meat ball opposite someone else; take whatever is opposite you and eat it. Do not draw a knife and pick up a bone on it) **ayı bolma kovdaş nā silkim sepük** 'do not be excessively quarrelsome (?; Hap. leg.) or upset the tableware'(?) 4599 (this would be easier if a corruption of **yā silkme** could be assumed).

Dis. V. SLG-

D **silktür-** Caus. f. of **silk-**; 'to have (something *Acc.*) shaken', etc. S.i.s.m.l. **Uyğ.** VIII ff. Bud. (then the officials) **kançanabatı balıkta çuŋ silktürüp** 'had a bell (or gong, Chinese l.-w.) sounded in the city of Kañcanavati' *U III* 29, 13–14.

D **silkin-** Refl. f. of **silk-**; s.i.s.m.l. as (1) Intrans. 'to shake, shiver'; (2) Pass. 'to be shaken'. **Xak.** XI **er to:nın silkindi:** 'the man busied himself shaking (*nafḍ*) his garment'; and one says **er silkindi:** *iqṣa'arra cildu'l-insān* 'the man's skin quivered'; and **tevey silkindi:** 'the camel was restless' (*intafaḍa*) *Kaş. II* 246 (**silkinü:r, silkinme:k**; prov.): **Çağ.** XV ff. **silkin-** *tagānda şudan* 'to be shaken' *San.* 256r. 1 (quotn.): **Xwar.** XIV ditto *Qutb* 158: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XV *intafaḍa* **silkin-** *Tuh.* 6b. 4.

Tris. SLG

PUD **siliglik** A.N. fr. **silig/silik**; 'cleanness, purity', and the like, lit. and metaph. **Xak.** XI *KB* (a man must have gentleness) **ham siliglik kerek** 'and purity' (or honesty?; understanding and knowledge) 326; (Aytoldı started to speak placidly, and said what he had to say) **siliglik bile** 'with honesty (or sincerity?)' 584: XIV *Muh.* (as an example of (1) *yā'* representing **-ı-**; (2) *kāf* representing **-g-**) *al-nizafa* 'cleanness, purity' **si:li:gli:g** *Mel.* 5, 18; 6, 9; *Rif.* 76, (77 see **silig**).

Tris. SLM

D **sola:muk** Hap. leg.; prob. Dev. N./A. fr. ***sola:-**, cf. **sola:k**. **Xak.** XI **sola:muk** *al-a'sar mina'l-ricāl* 'a left-handed man' *Kaş. I* 487.

Tris. V. SLM-

D **salımlaş-** Hap. leg.; Recip. Den. V. fr. ***salım**, N.S.A. fr. **sal-**. **Xak.** XI ⟨**ol**⟩ **anıŋ birle: salımlaşdı:** *cādalahu wa mārāhu* 'he contended with him and opposed him stubbornly' *Kaş. II* 258 (**salımlaşu:r, salımlaşma:k**; see note on **konuklaş-**).

Dis. SLN

D **salŋu:** Hap. leg.; in a section headed *fa'lā* for words containing **-ŋ-**; crasis of ***salınğu:** Dev. N. (N.I.) fr. **salın-**; 'a sling'; in most modern languages 'sling' is some form of **sapğan**, not an ancient word, but in NC Kır. **salmo:r** Dev. N. fr. **sal-** w. Suff. **-mo:r**, prob. Mong., see *Studies*, p. 203. **Xak.** XI **salŋu:** 'a sling (*al-xaḍḍāfa*) used to throw pebbles' (*al-ḥaṣā*) *Kaş. III* 379.

Dis. V. SLN-

D **salın-** Refl. f. of **sal-**; s.i.m.m.l.g. with a wide range of meanings. **Uyğ.** VIII ff. Bud. (of a dying man) **altın erini boş bolup koḍı salınsar** 'when his lower lip becomes loose and hangs down' *Suv.* 595, 17; (of a corpse; the stomach bursts and) **bağırsukları salınıp** 'its entrails hang out' *TT X* 548–9: **Xak.** XI **yinçü: kula:ktın salındı:** 'the pearl hung (*tadallā*) from the ear'; also used of anything that was hanging from something *Kaş. II* 154 (**salınu:r, salınma:k**): *KB* (fulfil God's commands and offer Him your service) **uçup kir sarayka erejin salın** 'fly (i.e. die?) and enter the palace (of heaven) and grasp(?) its happiness for yourself' 3672; a.o. 118 (**küjek**): XIII(?) *At.* **takabbur libāsın keḍip tap salın** 'if you are wearing the garment of pride quickly cast it off' 277; **aya artak işlig sevinçin salın** 'O man whose deeds are corrupt, cast away your pleasure in them' 413; *Tef.* **şādlık üze salınu salınu** 'giving themselves over to joy' 261: **Çağ.** XV ff. **salın-/salıl-** *andāxta şudan* 'to be thrown' *San.* 233v. 5 (quotns.): **Xwar.** XIII ditto *'Ali* 33: **Kom.** XIV 'to be suspended, to hang (Intrans.)' **salın-** *CCG*; *Gr.*: **Kıp.** XIV **şalın-** *istarsala* 'to hang down' *Id.* 59: (XV **salın-** in a second (SW?) hand in the margin against *tadallā Tuh.* 5a. 9

and *ta'allaqa* 'to be suspended' *do.* 10a. 11): **Osm.** XIV ff. **salın-** (1) 'to sway, wobble'; (2) 'to be suspended'; (3) 'to be thrown (into something *Dat.*)'; c.i.a.p. *TTS II* 785; *III* 592; *IV* 656.

Tris. SLN

D **salındı:** Intrans./Pass. Dev. N./A. fr. **salın-**; survives in SW Osm. **salıntı** 'a swell at sea; swaying about'. **Xak.** XI **salındı: otuŋ** 'firewood which a flood has thrown up (*laqaṭahu*) on the bank of a river': **salındı: ne:ŋ** 'anything thrown away' (*al-maṭruḥ*): **salındı:** (MS. *sol.ndı:*) 'a man's plait of hair' (*'arf*, ?read *'urf*), derived fr. the phr. **salındı: ne:ŋ** 'the thing hung down' (*tadallā*), it means 'permanently hanging down' (*abada(n) mutadallī*), an incorrect word (*luġa ġayr faṣīḥa*) *Kaş. I* 449.

Tris. V. SLN-

D **salıntur-** Caus. f. of **salın-**; s.i.s.m.l., usually w. much the same meaning. **Uyğ.** VIII ff. Bud. (the maral deer) **tillerin salınturup** 'hanging out their tongues' *U IV* 34, 71.

D **salŋu:la:-** Hap. leg.; Den. V. fr. **salŋu:**; vocalized *salıŋu:la:-* in the MS., but this seems to be an error. **Xak.** XI **üzüm salŋu:la:dı:** 'the grapes hung (*tadallā*) from the vine trellis'; and one says **er ıtığ salŋu:la:dı:** 'the man threw a missile (*ramā . . . bi-qidāfa*) at the dog' *Kaş. III* 410 (**salŋu:la:r, salŋu:la:ma:k**).

Dis. V. SLŞ-

D **salış-** Recip. f. of **sal-**; s.i.s.m.l. w. a wide range of meanings. **Xak.** XI **ola:r ikki: yé:ŋ salışdı:** 'those two waved (*lama'a*) their sleeves at one another'; also used when they grasped one another by the shoulders (*axaḍa . . . 'aṭaf*) in wrestling and pushed one another right and left; the original meaning is shaking (*nafḍ*) garments, etc. at one another *Kaş. II* 109 (**salışu:r, salışma:k**).

D **soluş-** Co-op. f. of **sol-** 'to wilt, wither'. **Sol-** with the same meaning s.i.m.m.l. but is not noted earlier than Xwar. XIII *'Ali* 40: XIV *Quṭb* 158; *MN* 349, etc. **Xak.** XI **ya:ş soluşdı:** 'the vegetables (etc.) withered' (*ḍabala*); also used of any vegetable or fruit when it has lost its freshness (*ḍahabat ṭarāwatuhu*) *Kaş. II* 109 (**soluşu:r, solusma:k**).

Mon. SM

se:m not an independent word but a jingle w. **em** in the phr. **em se:m**, n.o.a.b. **Uyğ.** VIII ff. Bud. **uküş törlüg ém sem** 'many kinds of remedies' *TT VI* 264–5: **Xak.** XI 'a remedy' (*al-'ilāc*) is called **em se:m**; **se:m** is not used alone (*yufrad*) but (only) in the Hend. (*yuzdawac*) *Kaş. III* 157; a.o. (**em sem**) *I* 407, 28: XIII(?) *Tef.* **em sem** 'remedy' 76: **Osm.** XIV to XVI (only) ditto, common *TTS I* 267; *II* 381; *III* 252; *IV* 296.

sı:m alliterative Pref.; see **sı:m sımra:k.**

süm alliterative Pref. in **Oğuz** XI; *Kaş. I* 338 (**süçig**).

Dis. SMA

VUF **soma:** Hap. leg.; prob. a Chinese phr., the **-ma:** may be *mai/mo* 'wheat' (*Giles* 7,602). **Xak.** XI **soma:** the word for 'sprouting wheat' (*ḥinṭa munabbata*); it is dried and ground and made into porridge (*al-'aṣāyid*) or bread; also 'sprouting barley' (*al-ṣa'īr*) which is made into beer (*xamiru'l-fuqqā'*) *Kaş. III* 234.

Dis. SMD

VU?F **samda:** Hap. leg.; prob. a corruption of some form of Greek *sandalion* which is a l.-w. in several Oriental languages. **Çigil** XI **samda:** *al-ṣandalu'lladī yulbas* 'a sandal' which is worn (i.e. not 'sandal-wood') *Kaş. I* 418.

D **sımta:ğ** Dev. N./A. fr. **sımta:-**; 'negligent, negligence'; n.o.a.b. **Uyğ.** VIII ff. Bud. (of inferior men) Sanskrit *pramattānām* 'of the negligent, careless' **sımta:ğla:rnıŋ** *TT VIII A.*2; a.o. *U I* 58 (mis-spelt *şımtağ*).

?F **samdu:y** Hap. leg.; prob. a Chinese phr., *san tui*. **Xak.** XI **samdu:y** 'the word for any food which is somewhere between (*ṭa'ām mu'tadil*) hot and cold, as suits its character' *Kaş. III* 240.

Dis. V. SMD-

sımta:- 'to neglect, be careless about (something)'; l.-w. in Mong. as *şimta-* (*Kow.* 1507)/*şimda-* (*Haltod* 379), where, no doubt owing to a misunderstanding of some Buddhist text, it means 'to hasten, make great efforts, do one's best'. N.o.a.b. **Uyğ.** VIII ff. Bud. (evil-doers must be rounded up and arrested) **yaraşmaz kemişip sımtap boş ıdsar** 'it is not seemly to disregard or neglect them and let them go free' *Suv.* 561, 12–13; o.o. *U I* 58.

D **sımta:l-** Pass. f. of **sımta:-** used as Intrans.; 'to be negligent, careless'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *apramādaviṣayesmin* 'in this region of non-negligence' **sımta:lma:ma:kı** [gap] *TT VIII A.*2; a.o. *do. E.*23; **nom ermezde yorıdaçı sımtalmışlar** 'those who behave irreligiously and are negligent' Radloff, *Kuan-ši-im Pusar* 71, 16.

Tris. SMD

D **sımta:ğsız** Priv. N./A. fr. **sımta:ğ**; 'free from neglectfulness, or idleness'. N.o.a.b. **Uyğ.** VIII ff. Man. (they observed your commandments) **sımtağsız köŋülün** 'with a mind free from neglectfulness' *TT III* 131; o.o. *do.* 148; *IX* 46: Bud. (at that time they become) **sımtağsız köŋüllüg, sımtağsız bolmışta kén** 'after having become free from neglectfulness' (they can achieve all good things) *Maitrisimit fragment*, *TT III*, p. 30, note 131, 2; a.o. *Suv.* 247, 14–16 (**2 örüg**).

Dis. SMG

simek this word and **simekle:-** raise some difficulties. Malov in *Pamyatniki drevnetyurkskoi pis'mennosti*, Moscow–Leningrad, 1951,

p. 420, suggested w. refce. to *Suv.* 5, 2 that it was identical w. Çuv. **çimĕk** (*syimek*) and meant 'funeral feast'; but that word is merely the Çuv. equivalent of **yémek** 'food' and is quite irrelevant. In the vast majority of cases **simek** is used in the Hend. **arığ simek** and seems to mean 'copse, forest, jungle', or the like. In *Suv.* 602, 7 it is used by itself and cannot have this meaning. **Semekle-**, so spelt, in *Suv.* 5, 2 may be a different word. **Uyğ.** VIII ff. Bud. **arığ simek** *U III* 10, 13–14 etc. (**2 arığ**); (on the banks of that river a large crowd of fishermen had collected and) **balık tartğu simekin kılurlar erti** *Suv.* 602, 7–8 (for continuation see **2 to:ğ**) meaning obscure, possibly 'and had made scoops(?) to catch the fish', see **simekle:-**.

Tris. V. SMG-

D **simekle:-** Den. V. fr. **simek**, q.v.; n.o.a.b. **Uyğ.** VIII ff. Bud. (he died . . . the people in the house) **uluğ yığıt sığıt kılı[p ölügüg] semeklegeli [. . . éltmezken] üç kün ertip ba[rdı. törtünç] kün . . .** *Suv.* 5, 1–4 (text restored by *Rad.*) the meaning suggested by Malov, op. cit. above, is 'raised loud lamentations; three days passed and they had not yet succeeded in burying the corpse. On the fourth day . . .'; in this context **semekle-** might mean 'to carry out (to burial)' or the like; (after the passage quoted under **2 to:ğ**; it was impossible to block up that outlet quickly. Seeing this he thought 'when this outlet was broken up, a deep channel formed') **ınçıp yüz mıŋ kişiler birle simeklep terk tavrasar üç ayka tegi yeme bütürgülük iş ermez** 'so if a hundred thousand men together hurried to scoop up (earth) (?) the work of blocking it up could not be done within three months' *do.* 602, 15–18.

Dis. SML

VUD **sumlım** N.S.A. fr. **sumlı:-**; n.o.a.b. **Xak.** XI **sumlım tat** 'a Persian who is completely ignorant (*lā ya'rif . . . albatta*) of the Turkish language'; and anyone who does not know Turkish is called **sumlım** *Kaş. I* 486; a.o. *II* 347 (**sumlıt-**).

Dis. V. SML-

D **semle:-** Hap. leg.; Den. V. fr. **se:m**, used only in the Hend. **emle:- semle:-**. **Xak.** XI one says as a Hend. (*fī'l-atbā'*) **ol anı: emle:di: semle:di:** 'he treated him medically' (Hend., *'ālacahu wa dāwāhu*) *Kaş. III* 298 (**semle:r, semle:me:k**; MS. in error *-ma:k*).

VUDF **simle:-** Hap. leg.; Den. V. fr. ***sim**, no doubt a Chinese l.-w.; 'to crush, mince', or the like. Cf. **kinle:-**. **Uyğ.** VIII ff. Civ. *H I* 157 (**çüwit**).

VU **sumlı:-** 'to talk unintelligibly'; pec. to Xak. **Xak.** XI **er sumlı:dı:** 'the man spoke a non-Turkish language (*bi-kalām ğayri'l-turkīya*) which the man addressed did not understand' *Kaş. III* 298 (**sumlı:r, sumlı:ma:k**): *KB* **çiçeklikte sandwaç ünün sumlıdı** 'the nightingale sang unintelligibly in the flower garden' 5972; a.o. 5677 (**süğiç**).

VUD **sumlıt-** Hap. leg.; Caus. f. of **sumlı:-**. **Xak.** XI **ol anı: sumlıttı:** 'he urged him to talk a non-Turkish language'; this is because the Turks call anyone that does not know Turkish **sumlım**, just as the Arabs call anyone that does not know Arabic *a'camī*; that is the original (meaning), but if he later learns Arabic they still call him by this name; but the Turks, when he learns their language, remove him from the category of **sumlım** *Kaş. II* 347 (**sumlıtu:r, sumlıtma:k**).

VUD **sumlış-** Hap. leg.; Recip. f. of **sumlı:-**. **Xak.** XI **tat kamuğ sumlışdı:** 'the Persians all talked to one another in their own foreign language' (*tarāṭana . . . bi-luğatihim*); also used of any people who talk to one another in a non-Turkish language *Kaş. II* 216 (**sumlışur, sumlışma:k**).

Dis. SMN

sama:n 'straw'; s.i.a.m.l.g.; in SE: NC Kır.: SC: NW Kaz.: SW **saman** (Tkm. **sa:man**, with long vowel transposed): NE Tuv. **savaŋ**: NC Kzx.: NW Kk. **saban**. NW Kumyk, Nog. **salam** is a corruption of Russian *soloma* and not connected. Cf. **2 küvük. Uyğ.** VIII ff. Civ. (food, slaughter cattle, and) **yéti kaŋlı saman** 'seven wagons of straw' *USp.* 92, 6: **Çigil** XI **sama:n** 'straw' (*al-tibn*) *Kaş. I* 415; a.o. in **Xak.** verse *II* 316, 11: XIV *Muh.*(?) *al-tibn* (**ke:wük**; in one MS.) **şama:n** *Mel.* 77, 13: **Çağ.** XIII **saman** *kāh* 'straw', in Ar. *tibn San.* 234r. 28: **Kıp./Tkm.** XIII *al-tibn* (**kewük/şala:m**—see above); **Tkm. sa:ma:n** *Hou.* 9, 14: XV *tibn* (**kewük**) **Tkm. şaman** *Tuh.* 8b. 8: **Osm.** XV ff. **saman oğrısı** 'the Milky Way' (lit. 'the thief of straw'); c.i.a.p. *TTS I* 597; *II* 789; *III* 594; *IV* 659; *San.* 234v. 1.

Tris. SMN

D **samanlığ** P.N./A. fr. **sama:n**; n.o.a.b. **Xak.** XI **samanlığ er** 'a man who owns straw' (*tibn*) *Kaş. I* 499; a.o. 500, 12.

Dis. SMR

sımra:k See **sı:m sımra:k**.

Dis. V. SMR-

simür- 'to swallow in a single gulp'; survives as **simir-** in NE Bar.: NC Kzx. and **sümür-** in SE Tar., Türki: SW Az., Osm., Tkm. **Xak.** XI **ol sü:tüg simürdi:** 'he gulped down (*'abba*) the milk' (etc.) *Kaş. II* 85 (**simürür, simürme:k**); **bu er ol sü:tüg simürge:n** (MS. *sümürge:n*) 'this man is constantly gulping down milk' (etc.) *I* 523; a.o. 525, 1: (XIV *Muh. maṣṣa* 'to suck in' **so:r-** *Rif.* 115 (only); *al-maṣṣ* **samurmak** (*sic*) *Mel.* 37, 3; 123 might be this word mis-spelt or an error for **so:rmak**): **Çağ.** XV ff. **sümür-** (spelt) (*bamangīdan*(?) 'to

murmur'; ?an error, not recurring), *nūşīdan* 'to drink' (recurring alone throughout the Conjugation), in Ar. *maşş San.* 246r. 27 (quotns.): Kom. XIV 'to swallow' **sim-** *CCG*; *Gr.* 220 (q.v., dubious).

(D) **semri:-** 'to be, or become, fat'; prima facie Den. V. fr. ***semir**, an R-Turkish form of **semiz**, q.v. S.i.a.m.l.g. as **semir-**. **Xak.** XI **ko:y semri:di:** 'the sheep (etc.) became (or was) fat' (*samina*) *Kaş. III* 281 (**semri:r, semri:me:k**); a.o. *II* 365, 26: *KB* 3600 (**2 bulak**): XIV *Muh. samina* **semür-** *Mel.* 27, 9; *Rif.* 110: **Çağ.** XV ff. **semir-** ('with **-r-**') *farbih şudan* 'to be fat', also spelt **sémir-** *San.* 234r. 19; reverse entry 256r. 11: **Kom.** XIV 'to be fat' **semir-** *CCG*; *Gr.*: **Kıp.** XIV **semir-** *samina* with **-r-**, but **semiz** with **-z** *samīn Id.* 53: XV *samina* **semir-** (/**semiz bol-**) *Tuh.* 20a. 10: **Osm.** XV and XVI **semri-** (*sic*) 'to be fat'; common until XVI *TTS I* 612; *II* 808; *III* 613; *IV* 675.

D **semrit-** Caus. f. of **semri:-**; 'to fatten'; s.i.m.m.l.g. as **semirt-**. **Türkü** VIII ff. **turuk at semri:ti: yé:rin: öpen** 'a lean horse, remembering the place which fattened him' *IrkB* 16: **Xak.** XI **er atın semritti:** 'the man fattened his horse' (etc.) *Kaş. II* 333 (**semritü:r, semritme:k**); a.o. *do.* 366, 1: *KB* **özin semritür** 'he fattens himself' 988; o.o. 990, 3549: XIII(?) *Tef.* **semrit-** (*?sic*, unvocalized) 'to fatten' 267: **Osm.** XIV **semrit-** ditto; in two texts *TTS II* 808.

D **semriş-** Hap. leg.; Co-op. f. of **semri:-**. **Xak.** XI **atla:r kamuğ semrişdi:** 'the horses (etc.) all got fat' (*axaḍat . . . fī'l-siman*) *Kaş. II* 213 (**semrişü:r, semrişme:k**).

D **simrüş-** Hap. leg.; Recip. f. of **simür-**; the *sīn* everywhere carries both *kasra* and *ḍamma*. **Xak.** XI **ol menıŋ birle: su:v simrüşdi:** 'he competed with me in gulping down (*fī 'abb*) the water' (etc.) *Kaş. II* 213 (**simrüşü:r, simrüşme:k**).

Tris. SMR

samurtuğ Hap. leg. **Xak.** XI **samurtuğ ı:ş** 'a complicated (*muxtaliṭ*) affair with no obvious way out' (*lā yudrā maxracuhu*) *Kaş. I* 494.

VUD **simürgük** a kind of bird; spelt *semürgük* in the MSS., but *KB* 6609 shows that it must be a Dev. N. (connoting habitual action) fr. **simür-**; n.o.a.b. **Xak.** XI **Bala:-sa:ğu:n** dialect **simürgük** 'a creature (*şay'*) like a nightingale'; **büç büç öter simürgük boğzı: üçün meŋlenü:r** 'the bird which sings its song (*al-muṭarrib bi-ilḥānihi*) when it is hungry picks up (*yaltaqiṭ*) seed for the sake of its throat' *Kaş. II* 290: *KB* (knowledge is a sea which has no bounds or bottom) **neçe suv kötürgey simürgük sora** 'however much water the *simürgük* may suck up and carry off' 6609.

S **samursak** See **sarımsak**.

Dis. V. SMS-

(D) **samsıt-** Hap. leg.; presumably Caus. f. of ***samsı:-**; the only recorded cognate V. seems to be NE Tel. **samzıl-** 'to lose one's strength, collapse' *R IV* 436. **Xak.** XI **ol anı: samsıttı:** 'he injured him (*aḍāhu*) with his tongue or hands' *Kaş. II* 336 (**samsıtu:r, samsıtma:k**).

Tris. SMS

C **sı:m sımra:k** Hap. leg.; listed among Mon.s w. a central long vowel, which shows that **sı:m** is an alliterative Prefix. The second *sīn* is unvocalized but must represent **sı**; *al-ra's* means quite unspecifically 'a head' of an animal, garlic, or anything else and its precise meaning here is obscure. **Çigil** XI **sı:m sımra:k** 'the name of a kind of food' (*al-ṭa'ām*); a head (*al-ra's*) is cooked, cut up small, and put in an earthenware bowl (*al-bustūqa*) with spices (*afāwih*); sour cream is poured over it until it matures (*yudrik*), then it is eaten *Kaş. III* 136.

Dis. SMZ

semiz 'fat'; etymologically connected w. **semri:-**, q.v. S.i.a.m.l.g. **Türkü** VIII *T* 5 (**ıra:k**): VIII ff. *IrkB* 65 (**ağız**): **Uyğ.** VIII ff. Man. (the trees and shrubs all become) **semiz** 'fat' (full of colour and sap . . .) *Wind.* 19: **Xak.** XI **semiz** 'fat' (*al-samīn*; of any animal) this word agrees with (*wāfaqat*) Ar., except that they have changed the *-n* to *-z*; this is permissible (*cāyiz*) in their language; they call 'thou' **sen** and 'you' **siz**, changing the **-n** to **-z** *Kaş. I* 365; a.o. *I* 285, 13: *KB* (this body is prone to evil) **semiz tutsa** 'if it puts on fat' (it becomes more evil) 3599: XIV *Muh. al-samīn* (opposite to 'lean' **aruk**) **semiz/semi:z** *Mel.* 48, 12; 65, 12; *Rif.* 152, 164: **Çağ.** XV ff. **semiz** (spelt) *farbih wa ṭamīn* 'fat' and 'precious' (?error for *samīn*); also spelt **sémiz** *San.* 234v. 3; **sémiz** *farbih* 256r. 12: **Kom.** 'fat' **semiz** *CCI*; *Gr.*: **Kıp.** XIII *al-samīn* (opposite to 'lean' **aruk**) **semiz** *Hou.* 27, 18: XIV **Tkm. semüz** *al-samīn*; **Kıp. semiz** ditto *Id.* 53: XV *asman* 'fatter' **semiz** *Kav.* 24, 10; *samīn* **semiz** *Tuh.* 18b. 3.

Tris. SMZ

D **semizlik** A.N. fr. **semiz**; 'fatness'; s.i.s.m.l. **Xak.** XI **semizlik** *al-siman* 'fatness' *Kaş. I* 507: XIII(?) *Tef.* **semüzlik** ditto 267: **Çağ.** XV ff. **semizlik** *farbihī* 'fatness' *San.* 234v. 4: **Kıp.** XV (VU) *sumna* 'fattening food'(?) **semizlik** *Tuh.* 49b. 8: **Osm.** XVI **semizlik otu** 'purslane' (in Osm. usually **semiz otu**) *TTS IV* 675: XVIII **semizlik otı** in *Rūmī, xarqa* 'purslane', in Ar. *baqlatu'l-ḥamqā San.* 234v. 4.

Mon. SN

D **sa:n** Preliminary note. *There is only one genuine Turkish word* **sa:n**, *Dev. N. in* **-n** (*usually Intrans./Pass.*) fr. **sa:-**, *basically* '*number, estimate, calculation*', *which later acquired*

such meanings as 'a military parade' (i.e. 'a count of the troops') and '(personal) esteem, reputation', the latter following the development of meaning of **say-** (**sa:-**) *to mean 'to respect (someone)'. With one or two such meanings, esp. 'military parade', it became a l.-w. in Pe. It s.i.a.m.l.g. A Pe. word* **sān** *meaning 'manner, resemblance', and the like used in such phr. as* **badīn sān** *'in this manner', and as a Suff. in words like* **pīlsān** *'like an elephant' entered Turkish as early as* KB *and s.i.s.m.l. as a l.-w.* **San' san** *'in small pieces' noted in Çağ. and s.i.s.m.l. is merely a quasi-onomatopoeic not noted in the early period.*

D **sa:n** Dev. N. fr. **sa:-**; see above. **Uyğ.** VIII ff. Bud. **altmış iki kotı sanı Gang ögüz içindeki kum sanınça bodısatvlar** 'the Bodhisattvas, 62 crores in number, equal to the number of (grains of) sand in the river Ganges' *Kuan.* 84 (and *U II* 15, 11); (if a man has no faith) **ol neŋ kişi sanına kirmez** 'he is not reckoned as a human being' *TT V* 26, 114; o.o. *IV* 6, 25 (**sakış**) etc.: Civ. **Yazdigird élig sanı üç yüz takı sekiz altmış** '(the year) 358 of the era of King Yazdigird' *TT VII* 9, 11–13; **kün teŋri bun sanı bir takı üç tsu** 'the basic (Chinese l.-w. *pên*) number of the sun is one and three-quarters' *do.* 13–15; **sa:n** 'number' is common in *TT VIII L.*; **bérmiş böznin sanı** 'the number of cotton cloths which I have distributed' *USp.* 31, 4–5; a.o.o.: **Xak.** XI **sa:n** *al-'adad* 'number'; one says **ko:y sa:nı: neçe:** 'how many sheep are there?' *Kaş. III* 157; a.o. *III* 429, 6: (*KB* **sanı** in such phr. as **yinçü sanı** 'like a pearl', 211, is very common; o.ó. 266, 493, 1916, 2684, 5780, etc.; it is the Pe. l.-w. *sān* mentioned above): XIII(?) *At.* **sanarmu eğiz kum uşak taş sanı** 'can one count (the grains of) tall sand dunes and pebbles?' 60; (the rich man . . . dies and) **bérür sanını** 'renders up the number' (of his goods; or 'his accounts'?) 276; *Tef.* **san** 'number' 261: **Çağ.** XV ff. **san** *ḥisāb wa sağış* 'number, calculation' *Vel.* 279 (quotns.); **san** (1) *şumāra wa ḥisāb* 'number, counting' in general (quotn.), and *şumāra wa 'arḍ-i laşkar* 'numbering and reviewing troops' in particular; (2) *pāra-i 'uḍw* 'part of a limb'(?) (quotns.); (3) one says **san san** meaning *şarḥa şarḥa* 'in slices' *San.* 235v. 2 (followed by seven meanings in Pe. including *mānand* 'resembling'): **Xwar.** XIV **san** ('like' *Qutb* 152; *MN* 89, etc.); 'reputation' *MN*: **Kom.** 'number' **san** *CCI*; *Gr.*: **Osm.** XIV ff. **san** noted in various meanings, 'number, calculation' (sometimes in **san sağış**); 'reputation'; various meanings which seem to be Pe., and as Imperat. of **san-** *TTS I* 597; *II* 790; *III* 594; *IV* 660.

saŋ Preliminary note. *There is one meaning in which* **saŋ** *is not demonstrably a l.-w., though even there it might be. Otherwise in Uyğ.* **saŋ** *represents Chinese l.-w.s: (1) in* U II *86, 41* **(sanlığ)** *it is a Sec. f. of* **tsaŋ**, *q.v.; (2) in* H II *30, 144 it is the name of an unidentified drug; (3) in the formula* **namo saŋ** *'homage to the community' it represents* **tsêng** *the Chinese transcription of Sanskrit* **saṅgha**.

saŋ Hap. leg.; but see **saŋla:-**, **saŋlat-**. **Xak.** XI **saŋ** *salḥu'l-ṭāyir* 'bird's dung'; hence one says **kuş saŋı:** *ḍarqu'l-ṭāyir* (this also means 'bird's dung', but is generally used in Ar. for 'mistletoe, *Loranthus*' and may have this meaning here) *Kaş. III* 357.

sen the 2nd Pers. Sing. Pron. 'thou'. The vocalization follows the same irregular pattern as **ben**, q.v., the Dat. having always been **saŋa:**. In other cases the vowel was almost certainly **-e-**; spellings w. **-é-** are fairly common in some dialects, but it seems impossible to find any grammatical explanation of the difference. In Türkü **sen** was used both as Sing. and as Plur., the regular Plur. **siz** not being found in these texts, perhaps fortuitously, but in Xak., q.v., it was regarded as uncivil to address anyone except an inferior as **sen**. C.i.a.p.a.l. **Türkü** VIII **sen** occurs several times attached to V.s, e.g. **ölteçi: sen** 'you will die' *I S* 8, *II E* 6; **séni: Tavğaçığ ölu:rteçi:** 'they will kill you Chinese' *T* 10 (the only example of **-é-**); **ben seŋe:** (so spelt, perhaps in error) **ne: ayayı:n** 'what shall I say to you?' *T* 32: VIII ff. Man. **ay sen Warukdad oğulı seniŋ ayğaŋ ançağ ol** 'O thou, son of Warukdād! Thy words are thus' *M III* 23, 6 (i); **örtengey sen** 'thou shalt be burnt' *do.* 23, 4 (ii); **séni okıyur men** 'I am calling thee' *do.* 23, 12 (ii): **Uyğ.** VIII **ölmeçi: yitmeçi: sen** 'you will not die or get lost' *Şu. E* 5: VIII ff. Bud. the normal form is **sen** (often spelt *sn*), e.g. **sen neçük ozduŋ** 'how did you escape?' *PP* 54, 4; but **sén** occurs in **barmağay sén** *do.* 19, 3; **séni teğ** 'like you' *U III* 53, 7 (ii) (doubtful reading); in *TT VIII* the forms are **se:n** and **se:niŋ**: Civ. the normal form is **sen**, e.g. **sen . . . bérgil, sen ök tapşırıp bérgeysen** 'do you give . . .; you shall hand over and give it' *USp.* 17, 14–16; but **séni bertgeli** 'to wound you' *TT I* 17; **sénide boldı** *do.* 126–7; **séni birle** 'with you' *TT VII* 30, 2 (same document): **Xak.** XI **sen** a Pron. (*ḥarf*) meaning 'thou' (*anta*); the Turks address this word only to children (*al-ṣiğār*), servants, and anyone junior to them in age or rank; and anyone enjoying respect or (high) rank (*lahu ḥurma wa martaba*) they address as **siz**, with **-z**; the Oğuz reverse this practice and say **sen** to an adult (or great man?, *li'l-kabīr*) and **siz** to children and for the Plur. (*li'l-cam'*) also; this is the rule (*al-qiyās*) for both (peoples) because **siz** is the Plur. *Kaş. I* 339; both **sen** and **seni:**, **seniŋ**, **saŋa:**, **sende:**, **sendin** are common in *Kaş.*: *KB* **sen**, **séni** (33, 194, etc.), **seniŋ**, **saŋa**, **seniŋdin** (7, 23, etc., perhaps only *metri gratia*) are the standard forms: **Gancak** XI **sé:n** 'thou' (*anta*); the Turks say **sen**, and in this the Gancak pronunciation is corrupt (*taraḍḍala*) because they always use **é** (for **e**, *tatba'u'l-kasra*; followed by an irrelevant note regarding the Oğuz use of **w**

and **u/ü** for Turkish **v** and **ı/i**) *Kaş. III* 138: XIII(?) *At.* **sen, seniŋ, saŋa** are regular; the MSS. vary between **seni, sende** and **séni, sénde**; *Tef.* **sen, seni, seniŋ, saŋa/saŋar, sendin/seniŋdin** 267: XIV *Muh.* **sen, seniŋ, saŋa, senden** noted in *Mel.* 6 ff., *Rif.* 77 ff.: **Çağ.** XV ff. **sén** *xiṭāb edüp* 'as a Vocative' *sen Vel.* 290; **sén** 2nd Pers. Sing. Pron. *tū* 'thou', used both at the beginning and at the end of a phr. e.g. **sén sén** *tū-ī* 'thou art' *San.* 258r. 5: **Xwar.** XIII(?) the standard forms in *Oğ.* are **sen, seniŋ/senniŋ, sendin** and irregularly **senler/sénler**; **siz** not used: XIV **sen** passim *Quṭb, MN*: **Kom.** XIV **sen, seni, seniŋ, saŋa** (also spelt *sağa, sa'a*), **sende, senden** *CCI, CCG; Gr.* 217 (quotns.): **Kıp.** XIII **sen** *Hou.* 50, 8 etc.; **senin** 52, 8; **saŋa:** (triply dotted *kāf*) 52, 12: XIV **sen** Pron. meaning 'thou' *Id.* 54; *ma'ak* **senin bile** *Bul.* 14, 13; *lak* **saŋa:** (*sanga:*) and **senün** (*sic*) 15, 2; 'thou' **sen** 16, 6: XV **sen** *Kav.* 21, 1 etc.; **saŋa:** (*sağa:*) 21, 2; **seni:** 32, 11; **senin (bile:)** 34, 4; **senden** 45, 6; **sende:** 45, 15; **seni** *Tuh.* 41a. 12, etc.; **senden** 73b. 3.

sı:n Preliminary note. Kaş.*'s theory that the second word is merely a special meaning of the first is not plausible and the two have been listed separately. See* **sına:-**.

1 sı:n originally 'the human body', hence 'stature, height, external appearance', and the like. Survives in the latter meanings in NE: SE: NC Kır.: NW Kk., Kaz., Nog., and in some of them for 'statue', esp. one on a grave. Cf. **1 bo:d. Türkü** VIII ff. Man. *M III* 16, 1 (i) (**keḍür-**); *do.* 18, 13 (ii) (**közün-**): **Uyğ.** VIII ff. **bu béş yar[uk teŋri] sınları** 'the bodies of these five light-gods' *M I* 21, 5–6 (i); o.o. *do.* 23, 33 (**baça:**); *M III* 13, 19 (ii): Bud. **sının boḍın kırtışın** 'his body, stature, and complexion' *Suv.* 593, 20–1: Civ. (if there is an illness on a Monkey Day, it makes a man's head ache and) **sının sışlatur** 'his body swell' *TT VII* 24, 21–2 (transcribed *samn*, no doubt in error): **Xak.** XI **sı:n** *al-qadd wa'l-qāma* 'size, stature'; one says **bo:dluğ sı:nlığ kişi:** 'a tall (*ṭawīl*) man' *Kaş. III* 138 (and see **2 sı:n**): *KB* **boḍ sın** 1849 (**2 kur**), 2663: XIII(?) *Tef.* **sınım süŋüküm** 'my body and bones' 271.

2 sı:n 'tomb'; survives only(?) in SW Osm. **sin** (*sic*); *v. G.* in *TT VI*, p. 89 suggested that this might be a l.-w. fr. Chinese *ts'in* (*ch'in, Giles* 2,091) 'the rear hall in an ancestral temple', but this is impossible since in Middle Chinese this word had a final *-m*, not *-n*. **Uyğ.** VIII ff. Bud. (if one plans to construct) **ölüg kişi üçün sın orun** 'a tomb for a dead man' *TT VI* 289–90; a.o. *U II* 53, 5 (iii) (**suburğan**): **Xak.** XI (after **1 sı:n**) hence 'a tomb' (*al-qabr*) has been called **sı:n** because it is the length of a man's stature (*'alā qadri'l-qāma*): **sı:n** *al-qabr*; **ka:tu:n sı:nı:** a town between Tanut and China (*al-Ṣīn*) *Kaş. III* 138; **sı:nka: kirüp kérü: yanma:s** 'a man who enters the tomb does not return' *III* 65, 2: XIV *Muh.*(?) *al-qabr* **sın**; (*al-maqbara* 'cemetery' **sınla:ğ**) *Rif.* 179 (only): **Çağ.** XV ff. **sın** ('with **-ı-**') *qabr wa madfan-i amwāt* 'tomb, burial place' *San.* 258r. 6: **Xwar.** XIII **sın** 'grave' *'Ali* 52: **Kom.** XIV **sın** 'a memorial statue' *CCG*; *Gr.*: **Kıp.** XIII *al-qabr wa'l-ṣanam* ('statue') **sın** *Hou.* 6, 11: XV *ṣaxs* 'statue' **şın (/abak)** *Tuh.* 21a. 5; *ṣanam* **sın** *do.* 22b. 5: **Osm.** XIV ff. **sin** (*sic*, consistently spelt with *sīn* not *ṣād*) 'grave'; c.i.a.p.; and **sinle** 'cemetery' down to XVII *TTS I* 627; *II* 824; *III* 627; *IV* 692.

sıŋ onomatopoeic for a humming or buzzing noise; n.o.a.b. Cf. **sıŋek, sıŋıl:e:-**. In some Uyğ. Bud. texts *sıŋ* is a mistranscription of **şéŋ**, q.v. **Xak.** XI one says **kula:kım sıŋ etti:** 'my ear buzzed' (*ṭanna*); and **kömi:çe:** (MS. *kömînçe:*) **sıŋ etti:** 'the gnat buzzed' (*naqqa*), also used of a fly buzzing *Kaş. III* 358: (XIV *Muh.*(?) *al-anīn* 'to groan' **sıŋa:tmak** (unvocalized) might represent **sıŋ et-** or **at-** *Rif.* 125 (only)).

VU **so:n** Hap. leg. **Xak.** XI 'a good-natured, kind-hearted (*al-layyinu'l-cānibi'l-salīmu'l-qalb*) man' is called **so:n kişi:** *Kaş. III* 138.

F **su:n** the Chinese word *ts'un* 'a (Chinese) inch' (*Giles* 11,965) one-tenth of a Chinese foot (see **2 çığ**), noted as **tsun**, q.v., in Uyğ. Bud. is also spelt **su:n** in the passages below. *Kaş.*'s exact meaning is uncertain; *al-suftaca* means 'a bill of exchange, cheque', and the like. The reference is perhaps to Chinese paper currency; these notes varied a good deal in size; it can hardly be to physical gold. **Uyğ.** VIII ff. Civ. *H I* 146 (**otura:**): **Xak.** XI **su:n altu:n** 'a currency note expressed in gold' (*al-suftaca mina'l-ḏahab*); it is something exceeding an inch and up to a cubit in length (*mā zāda 'alā ṭūli'l-iṣba' ilā'l-ḏirā'*) *Kaş. III* 138.

soŋ originally perhaps physically 'the end, or back' of something, but normally used of time, as a N. 'the end', an Adj. 'later, subsequent', and an Adv. or Postposn. 'afterwards, after (w. *Abl.*)'. S.i.a.m.l. **Uyğ.** VIII ff. Bud. **munda** (?read **mundın**) **soŋ** 'after this' *USp.* 103, 11: Civ. **soŋ futsı bilge** 'the later sage Confucius' (in antithesis to 'the former (**söki**) kings') *TT I* 106; (this man's body at first (**burunda**) suffered and is still (**amtı ma**) suffering) **soŋ yorıyu eḍgüke teğir** 'later he will proceed and reach a good state' *TT VII* 28, 47; **bu küntin soŋ** 'from today onwards' *USp.* 21, 11; 51, 4; **antın soŋ** 'after that' *do.* 98, 4–5: **Xak.** XI **soŋ** *'aqibu'l-insān* 'a man's descendants': **soŋ** a Particle (*ḥarf*) meaning 'after' (*ba'd*?; MS. *ba'ad*); hence one says **sen meniŋ soŋda: kel** 'come behind me' (*ḥalfī*): **soŋ** 'the end' (*āxir*) of any thing or action, one says **bu: sö:z soŋında: ayğıl** 'speak yourself at the end of this speech' *Kaş. III* 357: XIII(?) *At.* **kamuğ ābādānnıŋ xarāb ol soŋı** 'ruin is the end of every (period of) prosperity' 200; o.o. 14 (**uḍ-**), 181 (**yüğür-**), etc.; *Tef.* **soŋ** 'the end; afterwards'; **anda/andın soŋ** 273: XIV *Muh. ba'd* **so:ŋ** *Mel.* 14,

8; *Rif.* 90; *āxiru'l-layl* 'the end of the night' **dü:n soŋı:** 80, 7; 185 (**tü:n**); a.o. 179 (only): **Çağ.** XV ff. **soŋ** *şoŋra* 'afterwards' *Vel.* 299; **soŋ** (spelt) *pas wa 'aqab wa ba'd* 'then, afterwards' (quotns.); and metaph. *āxirī* 'latter, last' (quotn.) *San.* 247r. 21: **Xwar.** XIII(?) phr. like **andın soŋ** are very common in *Oğ.*: XIV **soŋ** 'the end (of something)' *Qutb* 158; w. *Abl.* 'after' *MN* 76: **Kom.** XIV 'last' **soŋ** *CCI, CCG*; *Gr.* 222 (phr.): **Kıp.** XIV **şon** (?for **şoŋ**) *āxir*; **şona koy-** *axxara* 'to put, or leave, behind' *Id.* 60; *ba'd* (**hanūz/**) **şoŋda:** *Bul.* 13, 10: XV *āxir* **şoŋ** *Tuh.* 3b. 10; 62b. 3: **Osm.** XIV ff. **soŋ** in various phr., esp. **soŋ uc** 'consequence, result'; c.i.a.p. *TTS I* 635; *II* 833; *III* 634; *IV* 700.

Mon. V. SN-

D **san-** (**sa:n-**) Refl. f. of **sa:-**; basically 'to count oneself, to be counted', hence, very early, 'to be counted among a group, class, etc.', that is 'to be deemed to be (something *Dat.*)'; after about XI it seems to have been regarded as an Active V. and survives only(?) in SW Az., Osm. **san-** 'to think, suppose, deem'. It must not be confused w. **sana-** Den. V. fr. **sa:n**, q.v. **Uyğ.** VIII ff. Bud. (a person who wounds his father's or mother's heart is doomed to hell and) **oğul kızka sanmaz** 'is not reckoned to be a son or daughter' *PP* 11, 7; (if a man leads an upright life) **ol témin kişike sanur** 'he is immediately reckoned to be a (real) man' *TT VI* 34; o.o. *do.* 38, 194, etc.: Civ. **muŋa tuğmış kişiler** (PU) **lukususı yultuzka sanur** 'people born in this (year) are reckoned as being (born) under the star Lukususı(?)' *TT VII* 17, 4–5; similar phr. *do.* 17, 6 and 19–20: **Xak.** XI **ol er xayl** (*sic*, prob. a slip of the pen for **yılkı:**) **bile: sandı:** 'that man was reckoned to belong to the horse class' (*'udda . . . min cumlati'l-xayl*); similarly used of anyone who was reckoned to be something (*'udda ma'a'l-şay'*); (prov.) **ba:rığ utru: tutsa: yokka: sanma:s** 'if what is to hand (*al-ḥāḍir*) is put before (a guest), (the hospitality) is not reckoned to be inadequate' (*ma'dūm*) *Kaş. II* 28 (**sa:nur** (*sic*), **sanma:k**): *KB* **bilip sözlese söz bilğke sanur** 'if a man knows what he is talking about his speech is reckoned to be knowledge' 170; a.o. 262 (**1 é:l**): XIII(?) *Tef.* **san-** 'to think', e.g. **men ayla sandum** 'I thought as follows'; **yavuz sanmaŋ** 'do not have evil thoughts' 262; *At.* **sanıp sözlegen** 'a man who thinks before he speaks' 133; o.o. 326, 367 (**é:t-**): XIV *Muh.*(?) *ḥasiba* 'to think, deem' (**bul-**; in margin) **şa:n-** *Rif.* 107 (only): **Çağ.** XV ff. **san-** *qiyās kardan* 'to estimate, judge, deem' *San.* 234v. 7 (quotns.; *San.* adds 'and in *Rūmī* w. *kāf*', i.e. **sen-**, which is an error; most of the quotns. are in *Rūmī*): **Xwar.** XIV **san-** 'to think' *Qutb* 152; (he will provide that believer with food) **sanmaduk yöndin** 'from a direction that he had not thought of' *Nahc.* 188, 8: **Tkm.** XIV **şan-** *ẓanna* 'to think, conjecture'; **Kıp. sağan-** *Id.* 60; (**sağan-** *ḥasiba*) **Tkm. şan-** *do.* 58: **Osm.** XIV ff. **san-** (1) 'to think, suppose, expect'; (2) 'to wish (e.g. good, to someone *Dat.*)'; c.i.a.p.; the Imperat. also occurs in the phr. **sanki** 'suppose that', sometimes used ungrammatically as a N. 'supposition' *TTS I* 599; *II* 791; *III* 597; *IV* 662.

D **sın-** Refl. f. of **sı:-** always used as an Intrans. or Pass.; 'to break; to be broken', physically or metaph. S.i.a.m.l.g. **Türkü** VIII (he speared six men) **süŋüğl: sındı:** 'his lance broke' (and he killed the seventh with his sword) *I N* 5 (hitherto mistranscribed): VIII ff. *IrkB* 6 (**azığ**): **Uyğ.** VIII ff. Bud. **kemi süsüp sınur** 'the ship collides (with the rocks) and is broken' *PP* 17, 5; **tükel yazukluğ sınyuk çaxşaputluğ dındar** 'a devotee who is thoroughly wicked and breaks the commandments' *TT IV*, p. 14, note A 23, 13: Civ. *TT I* 225 (**éndür-**): **Xak.** XI **yığa:ç sındı:** 'the piece of wood (etc.) broke' (*inkasara*); and one says **sü: sındı:** 'the army was routed' (*inhazama*) *Kaş. II* 29 (**sına:r/sınu:r, sınma:k**); o.o. *I* 254, 24 (**1 bu:t**) etc.: *KB* (if a man does not know how to perform a task) **sınup kaḍğu yér** 'he is disheartened and distressed' 5534; o.o. 167 (**1 tı:ş**), 4610: XIII(?) *At.* 131 (**1 tı:ş**); *Tef.* **sın-** 'to be broken' 271: XIV *Muh. inkasara* **sın-** *Mel.* 23, 11; *Rif.* 105: **Çağ.** XV ff. **sın-** (**-ğan**) *şın- ya'nī şikasta ol-* 'to be broken' *Vel.* 289; **sın-** *şikasta şudan San.* 256r. 12 (quotns.): **Xwar.** XIV **sın-** 'to be broken' *Qutb* 164; *Nahc.* 275, 9 (**oğurğa:**): **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **sın-** *inkasara Id.* 54; *Bul.* 31v.: XV ditto **sın-** *Tuh.* 6a. 8: **Osm.** XIV ff. **sın-** 'to be broken; to be routed; to be weakened, lost, spoilt; (of the wind) to drop'; c.i.a.p. *TTS I* 624; *II* 821; *III* 624; *IV* 687.

sıŋ- 'to sink into (something *Dat.*); to be absorbed, digested', and the like. S.i.a.m.l.g. as **sıŋ-/sıŋı-/sın-**. **Uyğ.** VIII ff. Bud. **aş sıŋer erken** 'while the food is being digested' *Suv.* 592, 7; a.o. *do.* 8: Civ. [gap] **sıŋme:se:r** *TT VIII M.*21: **Xak.** XI **aş sıŋdı:** 'the food was digestible' (*hana'a*); and one says **su:v yé:rke: sıŋdı:** 'the water sank (*ğāra*) into the ground'; and **söːz köŋülke: sıŋdı:** 'the remarks made a good impression (*naca'a*) on the mind and were effective' (*'amila*) (**sıŋe:r, sıŋme:k**); and one says **ördek kamışka: sıŋdı:** 'the duck (etc.) slipped into (*tadxul*) the reeds or litter (*al-qumāṣ*) so that it was hidden (*tawārā*) in them'; also used of anything that slips into something, e.g. of a man who has slipped into (*tadaxxala*) someone's house as an intruder (*dāmir*) or the like (**sıŋe:r, sıŋme:k**) *Kaş. III* 391 (there is no obvious reason for having two paras. for this V.): *KB* **tapuğ sıŋse** 'if his service is satisfactory' (the small man becomes great) . . . **tapuğ sıŋmeğinçe tilek kim bulur** 'who achieves his desires if his service is not satisfactory?' 611–12: XIII(?) *At.* **serip sénde rāzıŋ sıŋıp turmasa serermü éşiŋde** 'if your secret does not remain hidden within yourself, will it stay hidden within your friend?' 175–6: XIV *Rbğ.* (this river completely) **kumka sıŋer** 'sinks into the sand' *R IV* 686; (*Muh. haḍama* 'to digest'

siŋ- *Mel.* 32, 5; error for **siŋür-**, q.v.): **Çağ.** XV ff. **siŋ-** (spelt) (1) *muncaḏib şudan ya'nī ba-xwud furū kaşida şudan* 'to be absorbed, that is drawn into oneself'; (2) *xawḏ kardan* 'to plunge into (something)'; (3) *haḍm kardan wa furū xwurdan* 'to digest, consume'; it is also used for *taḥammul kardan* 'to bear, endure' and they also use **siŋ-** of a bird which hides its head under its wing *San.* 257r. 3 (quotns.): **Xwar.** XIV (if these two women had not vomited, but) **bu yégenleri içinde siŋse erdi** 'if these foods had been digested by them' (they would have gone to hell) *Nahc.* 389, 9: **Kom.** XIV 'to be absorbed, digested' **siŋ-** *CCG*; *Gr.*: **Kıp.** XIV **siŋ-** ('with **-ŋ-**') 'to hide oneself (*xanasa*) on the ground, and lie close to it (*laşiqa bihā*) in order to conceal (*yuxfi*) oneself' *Id.* 54: XV *inhaḍama* 'to be digested' **sin-** *Tuh.* 6b. 11: **Osm.** XIV ff. **siŋ-** (1) 'to be digested'; (2) 'to sink in; to influence'; (3) 'to be beneficial'; (4) 'to hide oneself'; c.i.a.p. *TTS I* 630; *II* 826; *III* 630; *IV* 694.

sun- originally Trans., 'to stretch out (one's hand *Acc.*); to offer or present (something *Acc.*, to someone *Dat.*)'; later also Intrans. 'to stretch oneself out'. S.i.a.m.l.g. **Türkü** VIII ff. Man. *Chuas.* 314 (**elig**): **Uyğ.** VIII ff. Bud. **kaltı toyın kişi eligi kanyuğaru kötürser azu kanyuğaru sunsar** 'if a monk raises his hand against someone or stretches it out to him' *TT V*, p. 15, note A 23, 19–21; **teŋri burxan aḍakında bağırın suna yatıp** 'lying stretched out on his stomach at the feet of the Buddha' *TT X* 175; *do.* 458 (**tağunç:**); a.o. *U IV* 14, 153: **Xak.** XI **ol maŋa: etme:k sundı:** 'he offered me (*nāwalanī*) bread' (etc.) *Kaş. II* 28 (**suna:r, sunma:k**): *KB* **biri kında çıktı sunup él tutar** 'the one has come out of the scabbard and reaches out and grasps the realm' 87; **elig sundı** 'stretched out his hand' 98; o.o. 281, 400 (**sevit-**), 1410, 2647, 4130 (**utruk:**): XIII(?) *At.* **kédinrek qadaḫka sunup zahr katar** 'later he stretches out (his hand) to the cup and mixes poison in it' 208; a.o. 286 (**tapa:ru:**); *Tef.* **sun-** 'to stretch (something) out' 277: **Çağ.** XV ff. **sun-** (**-dı,** etc.) *uzan- yat-* 'to lie stretched out' *Vel.* 300 (quotn.); **sun-** both Intrans. and Trans. *dirāz şudan* 'to be stretched out' and *dirāz kardan* 'to stretch out' *San.* 246v. 15 (quotns.): **Xwar.** XIII **sun-** 'to offer' *'Ali* 41: XIV **sun-** 'to stretch out, hold out' *Qutb* 161; *MN* 168, etc.: **Kom.** XIV 'to stretch out, extend' **sun-** *CCG*; *Gr.*: **Kıp.** XIII *madda* 'to stretch out', in the sense of stretching out your hand to take something or to give it to someone else **sun-** *Hou.* 43, 19; *nāwala* **şunu: ber-** *do.* 44, 2: XIV **sun-** *imtadda* 'to stretch oneself out' *Id.* 54; **şun-***nāwala do.* 60: XV **sun-** is entered in the margin against *inmaṭṭa* 'to stretch oneself out' *Tuh.* 6a. 9 and *madda do.* 35b. 6: **Osm.** XIV ff. **sun-** (1) 'to hold out, offer, present'; (2) 'to stretch out one's hand, reach out' (Intrans.); c.i.a.p. *TTS I* 647; *II* 847; *III* 642; *IV* 710.

sön- 'to die down, disappear', esp. of a flame, but also metaph. of other things; more or less syn. w. **öç-**. Survives in NC Kzx. **sön-**: SC Uzb. **sün-**: NW Kk., Kumyk, Nog. **sön-**; Kaz. **sün-**: SW Az., Osm., Tkm. **sön-**. **Uyğ.** VIII ff. Bud. **armaksızın sönmeksizin** 'without wearying or flagging' *Suv.* 211, 5–6; 236, 11; o.o. *U III* 38, 35 (**tikiğ**); *TT VI* 446 (**tındur-**): Civ. *TT I* 5–6 (**topra:k**); **sön-** of an illness) 'to die down, disappear' is fairly common in *H I* and *II*, e.g. *I* 44 (**tolğağ**): **Xak.** XI *KB* **urup berge başı büter terk söner** 'the wounds inflicted by a whip quickly heal and disappear' 2580: XIV *Muh.*(?) *inṭafa'ati'l-nār* 'of a fire, to go out' **sö:n-** *Rif.* 105 (only): **Çağ.** XV ff. **sön-** (**-gey**) *söyün-* 'to go out', of a candle or a fire *Vel.* 299 (quotn.): **sön-** *xwāmūş şudan āṭaş* 'of a fire, to go out' *San.* 246v. 16 (quotns.): **Xwar.** XIV ditto *Qutb* 160: **Kıp.** XIV **söyün-** (MS. *seyün-*) *ṭafi'a* 'to go out'; **sö:yün-** *inṭafa'a Id.* 54 (*sic*); *inṭafa'a* **söndi:, söyünür** (*sic*) *Bul.* 23v.: **Osm.** XIV ff. **söyün-** 'to die down' (of fire) and the like is the common form till XVI and occurs sporadically later *TTS I* 643; *II* 841; *III* 639; *IV* 706.

***süŋ-** See **süŋü:, süŋük, süŋüş, süŋüş-**.

Dis. SNA

D **siŋi:** Dev. N./A. fr. **siŋ-**; 'digestible' and the like. N.o.a.b. **Xak.** XI one says **bu: aş ol siŋi:** 'this food is wholesome and digestible' (*marī' hanī'*) *Kaş. III* 368: **Xwar.** XIV **siŋü** 'digestible' *Qutb* 158.

D **sunı:** Hap. leg.; Dev. N./A. fr. **sun-**; lit. 'something which stretches out'. **Xak.** XI **sunı:** *cāyizatu'l-bayt* 'the cross-beam of a house' *Kaş. III* 236.

?F **su:nu:** 'coriander seed, *Nigella sativa*'; prob. a l.-w.; Ar. *şūnīz* is itself a l.-w. fr. Persian. **Uyğ.** VIII ff. Civ. (in a prescription for stomach ache) **sunu tört bakırnı** 'four copper coins' weight of coriander seed' *II I* 18: **Xak.** XI **su:nu:** *al-şūnīz Kaş. III* 238.

D **süŋü: (süŋü:g)** 'a lance, spear' (only(?) as a cavalry weapon); prima facie a Dev. N. in **-ü:** fr. ***süŋ-**; the cognate form **süŋü:g**, a Dev. N. in **-ü:g**, seems to be pec. to Türkü, in which **süŋü:** does not occur. Survives meaning 'spear, bayonet', and the like in NW Kaz. **söŋge**; Kumyk **süngü**; Nog. **süŋgi**: SW Az., Osm. **süngü**. **Türkü** VIII **süŋüg batımı: karığ** 'snow a lance's length in depth' *I E* 35, *II E* 26; o.o. *I N* 5 (**sın-**); *T* 28 (**1 aç-**): **Uyğ.** VIII ff. Man.-A *M I* 20, 15–16 (**bére:**): Bud. (if the *dhāraṇi*) **süŋüde aşsar** 'is hung on a lance' *USp.* 104, 19; o.o. *U II* 86, 48 (**süvri:**); *TT V* 10, 92 (**kılıç**): **Xak.** XI **süŋü:** *al-ramḥ wa'l-qanā* 'lance, spear' *Kaş. III* 368; five o.o.: XIV *Muh. al-ramḥ* **sü:ŋü:** *Mel.* 71, 6; *Rif.* 173; *al-'alam* 'standard' **süŋü:** 146 (**tu:k** 51, 4): **Çağ.** XV ff. **süŋü** (spelt *süngü*) *nayza* 'lance'; in *Rūmī* **süğü** (misunderstanding of *kāf* used for *ŋ*) *San.* 247r. 28: **Xwar.** XIV **süŋi** 'lance' *Qutb* 162: **Kom.** XIV 'lance' **süŋü** *CCG*; *Gr.*: **Kıp.** XIII *al-ramḥ* **süŋü:** (*sic?*, MS. *süngü:*) *Hou.* 13, 14; 24, 10: XIV **süŋü:** ('with **-ŋ-**') ditto *Id.* 54: XV

ditto **süŋü:** (*süngü:*) *Kav.* 63, 19; *Tuh.* 17a. 7: **Osm.** XIV ff. **süŋü** (transcribed *sügü*) 'lance'; c.i.a.p. *TTS I* 653; *II* 854; *III* 648; *IV* 716.

Dis. V. SNA-

D **sana:-** (**sa:na:-**) Den. V. fr. **sa:n**; 'to count'; syn. w. **sa:-**, which it gradually displaced. S.i.a.m.l.g. (**Türkü** VIII the reading *sanağalı:* in *T* 27 is an error, see **asın-**): **Uyğ.** VIII ff. Bud. **ülgülegeli sanağalı bolğay** 'it will be possible to measure and count' *USp.* 80, 2: Civ. in contracts relating to the payment of money or goods **sanap** (or **tükel sanap**) **aldım** or **bérdim** 'I have counted (in full) and received, or paid' is a stock phr. *USp.* 16, 8–9; 51, 5; 56, 11 (**egsüksüz**) etc.: **sana-** 'to count' (the age of someone) *TT VII* 12, 1 ff.; 13, 53–4: **sa:na:-** 'to count' is common in *TT VIII L.*: **Xak.** XI **ol ko:yın sana:dı:** 'he counted ('*adda*) his sheep'; originally **sa:na:-dı:** but shortened *Kaş. III* 274 (**sana:r, sana:ma:k**): XIII(?) *At.* 60 (**kum**): XIV *Muh.* '*adda* **sa:na-** (*sic*; v.l. **sa:yı:-**) *Mel.* 29, 1; (*Rif.* 112 (VU) **azla:-**): **Çağ.** XV ff. **sana-** (**-p**, etc.) *iḥtirāz et- ve tadāruk et-* 'to take precautions, prepare oneself'; *ḥisāb et-* (and *ḥisāb al-*) *ve say- ve i'tibār et-* 'to reckon up, to count, to take thought of' *Vel.* 279–80 (quotns.); **sana-** (spelt) *şumurdan* 'to count' *San.* 234v. 24 (quotns.; pointing out in 235r. 3 that *Vel.*'s first translation is an error): **Xwar.** XIII(?) **sanağuluksız nemeler yılkılar aldı** 'he captured innumerable things and livestock' *Oğ.* 308: **Kıp.** XIII *al-'adad* 'to count' **şana:mak** *Hou.* 22, 2; '*adda mina'l-'adad* **şana:-** *do.* 42, 5: XIV **şana-** '*adda*; **Tkm. sa-** *Id.* 60: XV '*adda* **şana-/şay-** *Tuh.* 25b. 13.

D **sına:-** (**sı:na:-**) 'to test (someone or something *Acc.*)'; Den. V. perhaps fr. **1 sı:n**, but the semantic connection is not close unless it originally meant 'to take the size, or measure, of something'. S.i.a.m.l.g.; SW Tkm. **sı:na-.** **Uyğ.** VIII ff. Civ. **sınamış em ol** 'it is a tried (and proved) remedy' *H I* 154, 175, etc.: **Xak.** XI **ol anı: sına:dı:** *carrabahu fī şay'* 'he tested him about something' *Kaş. III* 273 (**sına:r, sına:ma:k**); **sına:masa: arsıka:r** 'the man who does not test a thing is deceived about it' (*yağtarr bihi*) *I* 242, 16: *KB* **sınamış kişi** 'the man of experience' (i.e. one who has been tested) is one of the sources of traditional wisdom 245, 723 (**1 karı:**), etc.; **neçe me sınadım isiz kılğuçı** 'whenever I have tested the evil-doer' 247; (hear now the words of the man . . .) **sınayu tegip** 'who attains (his purpose) by trial (and error)' 346; (the king . . .) **sınadı erig** 'tested his advice' 593; **sınama yağığ** 'do not take chances with the enemy' (he is big and strong; get an iron shield as a protection against him) 4263: XIII(?) *At.* **baka körgil emdi uka sınayu** 'be sure that you look (carefully) now, test and understand' (what other thing is as valuable as knowledge) 99; *Tef.* **sına-** 'to test' 271: XIV *Muh. carraba* **sına:-** *Mel.* 25, 1; **sı:na:-** *Rif.* 107; *al-tacriba* **sınamak** 36, 3; 131: **Çağ.** XV ff. **sına-** (misspelt *sine-*) *imtiḥān kardan* 'to try, test' *San.* 256v. 19 (quotns.): **Xwar.** XIV ditto *Qutb* 164, *Nahc.* 212, 13: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIV **sına-** *carraba Id.* 54: XV ditto *Tuh.* 12a. 4: **Osm.** XIV ff. ditto; c.i.a.p. *TTS I* 621; *II* 817; *III* 620; *IV* 684.

Dis. SNB

SF sanwaç See **sanduwa:ç.**

Mon. V. SNC-

sanç- properly 'to pierce (with a lance), transfix'. S.i.a.m.l.g. w. some extended meanings as **sanç-/sançı-/şanç-/çanç-**, etc. **Türkü** VIII **sanç-** is fairly common, both lit., e.g. **altı: erig sançdı:** 'he speared six men' *I N* 5; and metaph., e.g. (I advanced against the Çik . . .) **sü:sı:n sançdım** 'I pierced (i.e. routed) their army' *II E* 26: VIII ff. *IrkB* 34 (**sü:**): **Uyğ.** VIII **süŋüşdim . . . sançdım** 'I fought . . . and routed' is common in *Şu.*: VIII ff. Bud. **yağı sançıp** 'routing the enemy' *U II* 78, 30; o.o. *PP* 57, 5–6 (**tegler-**); *U II* 86, 48 (**süvrı:**) etc.: Civ. *TT VIII I.*4 (**tuluŋ**): **Xak.** XI **ol anı: biçe:-kin sançdı:** 'he stabbed him (*waca'ahu*) with a knife' (etc.); and one says **beg yağı:sı:n sançdı:** 'the *beg* routed (*hazama*) his enemy' *Kaş. III* 420 (**sança:r, sançma:k**): *KB* (the signs of the Zodiac Gemini and Cancer) **sançu yorır** 'come piercing' 139; **yağı sançğa** 2329: XIII(?) *Tef.* **sanç-** (of a thorn) 'to pierce' 262: XIV *Muh. ṭa'ana* 'to spear, stab' **sa:nç-** *Mel.* 28, 9; *Rif.* 112; *al-ṭa'n* **sa:nçmak** 37, 14; 124: **Çağ.** XV ff. **sanç- (-ğay)** *şanc-Vel.* 279; **sanc-** (so spelt) *nīş zadan* 'to sting', also 'to plunge (a javelin, lance, and the like) into something' *San.* 235v. 26: **Xwar.** XIV **sanç-** 'to pierce' *Qutb* 152: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *ṭa'ana* **şa:nc-** *Hou.* 33, 18: XIV **şanç- (-tı:)** ditto *Id.* 60; *Bul.* 57r.: XV ditto **şanş-** (*sic*) *Kav.* 75, 8; ditto **şanç- (-tı)** *Tuh.* 24a. 5: **Osm.** XIV ff. **sanç-** 'to pierce; to plunge in (a sting, etc.)'; c.i.a.p. *TTS I* 598; *II* 791; *III* 596; *IV* 661.

Dis. SNC

sanaç survives in SE Türki **sanaç** 'an entire goat-skin used as a bag for flour (etc.)' *Shaw* 120 (only): SC Uzb. **sanoç** 'water-skin'. With final **-ç** it looks like a l.-w. **Uyğ.** VIII ff. Civ. (in a list of goods, one cow, one cooking pot) **bir sanaç** (spelt *snaç?*) 'one skin bag' (etc.) *USp.* 55, 3: **Xak.** XI 'a red leather bag' (*al--cirābu'l-aḥmar*) is called **sanaç kösürgü:** (MS. *k.sirlü:*) *Kaş. I* 358: **Çağ.** XV ff. **sanac** (*sic?*) *xīkça wa anbānī* 'water-skin, leather bag' *San.* 235v. 10 (quotns.).

E seŋeç See **seŋgeç.**

VU?F sınçü: Hap. leg.; the shape suggests a l.-w. fr. a Chinese phr. **Xak.** XI **sınçü:** *al-xubz bayna'l-ruqāqa wa'l-raġīf* 'a loaf of bread (intermediate in shape) between a flat flap and a round loaf' *Kaş. I* 417.

D **sançığ** Dev. N. fr. **sanç-**; lit. 'something piercing'. Survives in SE Türki **sançık** 'colic':

NC Kır. **çançu:** 'lumbago'; Kzx. **şanşu:** 'puncture, perforation, colic': SC Uzb. **sançik** 'colic': NW Kk. **şanşuw**; Kaz. **çençü**; Nog. **şanşuv** 'colic, lumbago': SW Az., Osm., Tkm. **sancı** 'colic'. **Uyğ.** VIII ff. Bud. **yürekimde sançığ kirip** 'sharp stabbing pains enter my heart' *U III* 37, 6–7; (in hell demons thrust down the wicked) **süvri sançığın** 'with a sharp spike' *TM IV* 254, 102: **Çağ.** XV ff. **sançığ** 'colic and flatulence (*qūlānc wa nafx*) which collects in a man's side' *San.* 235v. 24 (quotn.): **Kıp.** XV *rīḥu'l-baṭn* 'wind in the stomach' **şanşu** (in margin in SW(?) hand **şancı**) *Tuh.* 16b. 6.

?D **sunçuk** Hap. leg.; prob. Dev. N. fr. **sun-**; lit. 'something held out'; *v. G.* suggests plausibly that it is a pure Turkish word added to explain the l.-w. **batır** (Sanskrit *pattra*). **Uyğ.** VIII ff. Bud. (the Buddha said, 'O Ānanda') **batırımın sunçukumın kötürgil** 'pick up my begging bowl (Hend.)' *TT X* 124–5.

VUD **sançğa:n** in this form Hap. leg.; the *sīn* is unvocalized but the obvious transcription of a word for some kind of thorny bush is **sançğa:n**, N./A. of Habitual Action fr. **sanç-**, lit. 'constantly piercing'. The only difficulty is that it may survive in SW Osm. (only) **sincan** 'the box-thorn, *Lycium europaeum*'. **Xak.** XI **sançğa:n ka:tı:** *ḥamlu'l-'iḍāh* 'the fruit of a thorny bush or tree' *Kaş. III* 146, 26 (see **2 ka:t**); n.m.e.

Dis. V. SNC-

D **sançıt-** Caus. f. of **sanç-**; s.i.s.m.l., but not with the unusual use of Caus. f. shown below. **Uyğ.** VIII ff. Civ. (if this omen comes to anyone) **süde erser sançıtur** 'if he is on a campaign he lets himself be routed' *TT I* 67.

D **sançık-** Hap. leg.; Intrans./Pass. f. of **sanç-**. **Xak.** XI **yağı: sançıktı:** 'the enemy was routed' (*huzima*, MS. in error *haz.ma*); also used when a man has been stabbed (*ṭu'ina*) *Kaş. II* 228 (**sançıka:r, sançıkma:k**).

D **sançıl-** Pass. f. of **sanç-**; s.i.m.m.l. **Xak.** XI **biçe:k ta:mka: sançıldı:** 'the knife was thrust (*irtazza*) into the wall' (etc.); and one says **sü: sançıldı:** 'the army was routed' (*inhazama*); the origin is the phr. **erke: biçe:k sançıldı:** 'the man was stabbed (*wuci'a*) with a knife' *Kaş. II* 231 (**sançılu:r, sançılma:k**): XIII(?) *At.* **qaḍā birle sançlur aḍakka tiken** 'by fate the thorn is thrust into the foot' 455: **Çağ.** XV ff. **sancıl-** (*sic?*) *furū şudan* 'to descend' and the like *San.* 235r. 28 (quotn.): **Osm.** XIV ff. **sancıl-** (1) of a person, 'to be stabbed', etc.; (2) of a weapon, 'to be thrust in'; c.i.a.p. *TTS I* 598; *II* 790; *IV* 661.

D **sançış-** Recip. f. of **sanç-**; s.i.s.m.l. **Xak.** XI **ola:r ikki: sançışdı:** 'those two stabbed (*waca'a*) one another with daggers or the like'; and one says **begle:r sançışdı:** 'the *begs* went to war (*taḥārabat*) and routed (*hazama*) one another' *Kaş. II* 217 (**sançışu:r, sançışma:k**): **Çağ.** XV ff. **sancış-** (spelt) Recip. f. 'to stab one another, to wound one another with a javelin or lance' *San.* 235r. 28: **Osm.** XV and XVI **sancış-** 'to spear one another'; in two texts *TTS I* 598; *III* 596.

Tris. SNC

D **sançığlığ** P.N./A. fr. **sançığ**; survives in SW Osm. **sancılı** 'suffering from colic'. The only early occurrence is damaged; Müller transcribed it *sınç[ıklı]ğ* citing as a parallel NE Sag. **sı:ncık** 'a wooden wedge' *R IV* 635, but that word is clearly a Dim. f. of **sı:n** which represents an earlier Dis., **sığın** or the like, and cannot be relevant here. The original Chinese text can be translated as 'the immortal *vajra*-iron-spike mother', the last word not reproduced in the Turkish version. **Uyğ.** VIII ff. Bud. **ölümsüz vacır sanç[ığlı]ğ** 'the immortal owner of a *vajra* spike' *U II* 60, 2 (ii).

Dis. SND

VUD **sıŋüt** Hap. leg.; the *sīn* carries both *kasra* and *ḍamma* in the MS.; the word seems to be a Dev. N. but there is no obvious semantic connection w. **sığ-**. **Xak.** XI **sıŋüt** 'a gift (*al-hiba*) which is not matched by a return gift (*lā yu'tād fihā*) and for which there is no offset' (*lā ri'd fihā*); one says **bu: at maŋa: sıŋüt bé:rdi:** 'he gave me this horse' (without receiving anything in return?) *Kaş. III* 362.

sındu: 'scissors'; one of several words with this meaning, cf. **bıçgu:ç, kıftı:**; survives only(?) in SW Osm., Tkm. **sındı**; perhaps a l.-w. **Oğuz** XI **sındu:** *al-miqrāḍ* 'large scissors' *Kaş. I* 418: XIV *Muh. al-miqrāḍ* **sındu:** *Mel.* 60, 12; *Rif.* 159: **Çağ.** XV ff. **sındı** *gāz* 'scissors', in Ar. *miqrāḍ San.* 258r. 7: **Tkm.** XIII *Hou.* 23, 11 (**bıçgu:ç**): XV *Tuh.* 34a. 11 (**kıftı:**; **sındı** in the margin in SW(?) hand): **Osm.** XIV ff. **sındu** (normal till XVI)**/sındı** (normal fr. XVI) 'scissors'; c.i.a.p. *TTS I* 622; *II* 818; *III* 621; *IV* 685.

D **sandrış** Dev. N. (connoting mutuality) fr. **sandrı:-**; in a Chapter for Dis.s containing consecutive consonants, but misvocalized in the MS. N.o.a.b. **Xak.** XI **sandrış** (MS. *sanduruş*) 'mutual abuse and quarrelling' (*al-mu'ātaba wa'l-mucādala*) *Kaş. III* 416 (prov.); same prov. *I* 402, 24 (*sandrış*); *II* 214, 5 (*sanrış*).

Dis. V. SND-

D **sınat-** (**sı:nat-**) Caus. f. of **sına:-**; s.i.s.m.l. w. the same meaning. **Xak.** XI **ol meni: bu: ı:şta: sınattı:** 'he ordered someone to test me (*man carrabanī*) in this work' *Kaş. II* 312 (**sınatur, sınatma:k**).

D **soŋda:-** Den. V. fr. **soŋ**; n.o.a.b. **Xak.** XI **ol yağı:nı: soŋda:dı:** 'he chased (*atba'a*) the enemy, and rode after him' (*rakiba fi 'aqibihi*); also used of anyone who followed (*sāra 'aqib*) something to catch it *Kaş. III* 400 (**soŋda:r,**

soŋda:ma:k): *KB* **kişig soŋdama** 'do not persecute people' 4301.

D **siŋdür-** Caus. f. of **siŋ-**; s.i.s.m.l.; cf. **siŋür-**. **Xak.** XI **süçig aşığ siŋdürdi:** 'the wine made the food agreeable' (or digestible; *amra'a'l-ṭa'ām*); and one says **ol anı: evke: siŋdürdi:** 'he surreptitiously introduced (*adxala wa axassa*; ?so read, MS. *aḥasa* unvocalized) him into the house' *Kaş. III* 397 (**siŋdürür, siŋdürme:k**): **Çağ.** XV ff. **siŋdür-** (spelt) *caḍab kunānīdan* 'to cause to be absorbed, drawn in'; *xawḍ farmūdan* 'to cause to plunge into (something)'; *furū xwurānīdan* 'to cause to be consumed' *San.* 257v. 8.

D **söndür-** Caus. f. of **sön-**; 'to extinguish (a fire)', etc. Survives in the same languages as **sön-**. **Uyğ.** VIII ff. (Bud. in some MSS. of *TT VI* 446 (**tındur-**) **söndürmez** is written instead of **sönmez** owing to a false analogy w. **tındurmaz**): Civ. **söndür-** 'to extinguish' *H II* 26, 97: (**Xak.**) XIII(?) *Tef.* **söndür-** 'to extinguish' (a lamp) 275: XIV *Muh. aṭfa'a* 'to extinguish' **söndir-** *Mel.* 23, 1; **sö:ndü:r-** *Rif.* 103: **Çağ.** XV ff. **söndür-** Caus. f.; *xwāmūş kardan āṭaş* 'to extinguish a fire' *San.* 247r. 13 (quotns.): **Xwar.** XIV ditto *Qutb* 160; *Nahc.* 257, 4: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *aṭfa'a* **söyündir-** (MS. *seyündir*) *Hou.* 34, 7: XIV **söyündür-** ditto, also pronounced **söndür-** *Id.* 54; ditto **söyündür** *Bul.* 23r.: XV ditto **sö:ndür:-** (or **söwündür-**?; spelt *sewindir-*, which is then said also to mean 'to make glad', i.e. **sevindir-**) *Kav.* 74, 3; ditto **söwündür-** *Tuh.* 6a. 2: **Osm.** XIV to XVI (only) **söyündür-** 'to extinguish'; common *TTS I* 642; *II* 840; *III* 638; *IV* 706.

sandrı:- 'to be delirious, to rave', and the like. An early l.-w. in Mong. as *sandur-* (of a mob) 'to be in confusion' (*Haenisch* 132); *sandara-/sandura-* 'to be in confusion; to scatter; to be uneasy, alarmed' (*Kow.* 1288, *Haltod* 318). Survives in SW Tkm. **samra-**; it is an open question whether **sandıra-** and the like in NC Kir., Kzx.: SC Uzb.: and some NW languages is a direct survival or a reborrowing fr. Mong., prob. the latter. **Xak.** XI **esrük sanrı:dı:** 'the drunken man raved' (or was delirious, *haḍā*); the original form was **sandrı:dı:** (MS. *sandıraydı:*) *Kaş. III* 281 (**sanrı:r, sanrı:ma:k**): (**Çağ.** XV ff. **sandırak** 'delirium in illness or a nightmare' *San.* 235v. 27 (prob. reborrowed fr. Mong.); **sandırakla-** 'to be delirious' 235r. 14): **Kom.** XIV 'to rave, be delirious' **sandıra-** *CCG*; *Gr.* (?fr. Mong.).

D **sandrış-** Hap. leg.; Co-op. f. of **sandrı:-**. **Xak.** XI **esrükle:r kamuğ sanrışdı:** (MS. *sanruşdı:*) 'the drunken men all raved (*haḍat*) together'; originally **sandrışdı:** (MS. *sandırışdı:*) *Kaş. II* 213 (**sanrışu:r, sanrışma:k**; prov.).

Tris. SND

F **sanduwa:ç** 'nightingale'; l.-w. fr. Sogdian *zntw'čh* 'sweet-voiced', see Henning, op. cit., s.v. **suburğa:n** and H. W. Bailey, 'Arya IV' *BSOAS*, XXVI, p. 81. Survives in NE Tel. **sandığaş** *R IV* 307: NW Kaz. **sanduğaç**; elsewhere displaced by Pe. *bulbul*. **Xak.** XI **sanduwa:ç** *al-'andalīb* 'nightingale' *Kaş. I* 529 (verse); *III* 178 (same verse); a.o. *III* 311 (**sayra:-**): *KB* **çeçeklikte sanwaç öter** 'the nightingale sings in the flower garden' 78; a.o. 4963 (**sayra:-**): XIV *Rbğ. R IV* 225 (**sayra:-**); *Muh.*(?) *hazār* 'nightingale' **sanduwa:ç** (MS. *sı:ḍ.wa:c*) *Rif.* 176 (only): **Xwar.** XIV **sanduwaç** 'nightingale' *Qutb* 153; **zanda:wa:ç** *do.* 207.

VUF **sondıla:ç** a small bird of some kind; translations vary; *Red.* 1177 translates *ṣa'wa* in Osm. 'the fire-crested wren, *Regulus ignicapitus*', *Hava* 'small sparrow, bullfinch'; *dubsī* is translated alternatively 'wild pigeon, woodpigeon, honey-guide'. Prob., like other words ending in **-la:ç**, a l.-w. N.o.a.b. **Xak.** XI **sondıla:ç** *al-ṣa'wa Kaş. I* 526 (prov., see **örtğü:n**); o.o. (verse) *I* 529, 5; *III* 178, 14: XIV *Muh.*(?) *dubsī* (VU) **sandıla:ç** (unvocalized, MS. *sı:dla:c*) *Rif.* 176 (only): **Çağ.** XV ff. **sandalaç/sandulaç** (both spelt) 'a small bird rather bigger than a nightingale'; the male is green (*sabz*) and the female yellow (*zard*); it has a long tail *San.* 235v. 26.

VUF **sondurı:** Hap. leg.; under the heading *fu'l.lī*; the *dāl* carries *kasra* in one place and *ḍamma* in the other. Hardly to be connected w. Sanskrit *sundara* 'beautiful, good', but prob. a corruption, through some other language, of Sanskrit *samudra* 'ocean, sea'. **Xak.** XI **sonduru:** (*sondırı:*) *al-baḥr* 'sea', etc. *Kaş. I* 492 (prov.).

Dis. SNĞ

D **sınuk (sı:nuk)** Pass. N./A.S. fr. **sın-**; 'broken', originally in a physical sense, later also metaph. 'defeated, broken (in spirit)', and the like. S.i.a.m.l.g., usually as **sınık**, but SE Türki **sunuk**: SW Tkm. **sı:nık**. **Türkü** VIII ff. *IrkB* 48 (**sap-**): **Uyğ.** VIII ff. Civ. *USp.* 98, 15 (**anuk**): **Xak.** XI **sıŋuk** (*sic*) **ne:ŋ** 'something broken' (*al-maksūr*): the Oğuz call it **sınuk** without the *ğunna* (ŋ) and their form is regular (*al-qiyās lahum*), because it is derived fr. **sındı:**, *inkasara*, and there is no *ğunna* in its Verb *Kaş. III* 365 (**sıŋuk**, otherwise unknown, might be a crasis of ***sınğuk**, a cognate form w. Suff. **-ğuk**): *KB* 1858 (**buzuk**): XIII(?) *Tef.* **sınuk** 'broken' 272: XIV *Muh. al-maksūr* (opposite to 'entire' **bü:tün**) **sınuk** *Mel.* 55, 1; **sı:nuk** *Rif.* 152 (and 191): **Oğuz** XI see Xak.: **Xwar.** XIV **sınuk** 'broken' (e.g. of the heart) *Qutb* 165; *Nahc.* 433, 1: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-maksūr* (opposite to 'entire' **bütün**) **sınuk** *Hou.* 27, 2: XIV ditto *Id.* 54: XV *maksūr* **şınık** *Tuh.* 34b. 7; 48b. 7: **Osm.** XIV ff. **sınuk** (rare)/**sınık** (1) 'broken'; (2) (rarely) 'defeated'; c.i.a.p. *TTS I* 623; *II* 819; *III* 622; *IV* 686.

D **soŋuk** Hap. leg.; *al-āxir* 'the last, latter' or 'the end'; Den. N./A. in **-uk** (usually Dim.) fr. **soŋ**, or perhaps crasis of **soŋ** and **2 ok**. **Xak.** XI *Kaş. III* 107 (**yétrül-**); n.m.e.

VU **sıŋkur** a bird of prey, in modern times, and prob. always, 'the gerfalcon, *Falco gyrfalco*'. The form in Uyğ. (noted only as a P.N.) was **sıŋkur** (or **sıŋkor**). This became an early l.-w. in Mong., with the usual sound-change **sı-** > *şi*, as *şiŋkor* (or *şiŋğor*) (*Haenisch* 141). In Xak. it became **suŋkur** by retrogressive vocalic assimilation and this form still survives in SW Osm. **suŋkur/suŋğur**. In Mong. by a similar process it became *şoŋkor* (*Kow.* 1536, *Haltod* 386). This later Mong. form was reborrowed as **şoŋkar/şuŋkar** and survives in SE Türki **şunkar/şuŋkar/şuŋğar** (*Falco Hendersoni*): NC Kır. **şumkar**; Kzx. **suŋkar** (a hybrid form): SC Uzb. **şuŋkor**: NW Kk. **suŋkar**: SW Az. **şunğar**; Tkm. **şuŋkar**. See *Doerfer* I 360. **Uyğ.** x(?) Bud. (PU) **Meŋlig Sıŋkur** P.N. *Pfahl.* 12, 18; **küḍegümüz Alp Sıŋkur Tégin** 'our son-in-law Alp Sıŋkur Tégin' *do.* 23, 13; **Alp Sıŋkur Tarxan** *do.* 20; [gap] **Öge Sıŋkur** *do.* 21: XIV *Chin.–Uyğ. Dict.* 'gerfalcon' **şoŋkar (soŋkar)** *R IV* 1098; *Ligeti* 199, q.v.: **Xak.** XI **suŋkur** the name of a bird of prey (*cārih min cawārihi'l-ṭayr*); it is smaller (*dūn*) than the **toğrıl** *Kaş. III* 381: **kırğu:y suŋkurka: karışmaz** 'a sparrow-hawk does not start a fight with a larger falcon' (*akbar mina'l-buzāt*) *II* 95, 8: *KB* 5639 (**şeşüt**); a.o. 5697: XIV *Muh. al-şunğur* **şunkar**, v.l. **sunkur** *Mel.* 72, 13; *maliku'l-buzāt* 'king of the falcons' **sunkur** *Rif.* 175: **Çağ.** XV ff. **sunğar** 'the bird called *sunğur*' *Vel.* 299 (quotns.); **sunkur** 'a hunting bird of the hawk (*ṣarg*) species', also called **şunkar** *San.* 247r. 17 (quotn.); **şunkar** 'a hunting bird of the hawk species', which is long-lived, also called **sunkur**, also used of the deaths of emperors and kings, as it is said in the *Ta'rīx-i Bābūrī* that 'Umar Şayx Mirzā **şunkar boldı**, i.e. 'died' 259v. 19: **Xwar.** XIII(?) **şuŋkar** 'falcon' (of some kind) *Oğ.* 42–6: XIV **suŋkur** 'falcon' *Quth* 159; **şunğar** *MN* 5: **Kom.** XIV 'falcon' **soŋğur** *CCI*; *Gr.*: **Kıp.** XIII *al-sunqur* 'well-known' (*ma'rūf*) *Hou.* 10, 3; **sunkur** as a P.N. *do.* 29, 6: XIV **sunkur** a bird and a P.N. (*yusammā bihi*) *Id.* 54; *al-sunqur* Kıpçak *Bul.* 12, 1: XV **sunkur** is mentioned as the name of a slave in *Tuh.* 80b. 10–11; and **şunkur** is added in a SW(?) hand under *'aqāb* 'eagle' *do.* 25a. 9.

Dis. V. SNĞ-

D **sanğar-** Hap. leg.; Trans. Den. V. fr. **sa:n**; syn. w. **san-**. **Xak.** XI **ol anı: kişi:din sanğardı:** 'he reckoned (*'adda*) that he was a human being' (*mina'l-nās*) *Kaş. II* 188 (**sanğarur, sanğarma:k**).

Dis. SNG

seŋek still widely used in Anatolia for 'a water vessel made of wood or earthenware', *SDD* 1205, and noted in SW Az. **senek** 'a large jug with a long narrow neck and a handle'. **Oğuz** XI **seŋek** 'an earthenware mug (*al-kūz*) for drinking'; also 'a jar' (*al-carra*) *Kaş. III* 367: **Kıp.** XIV **séŋek** ('with **-ŋ-**') *al-carra Id.* 54: **Osm.** XIV to XVII (only) **seŋek** 'water vessel'; common *TTS I* 612; *II* 809; *III* 613; *IV* 676.

sineḳ 'a buzzing insect' of various kinds; Dim. f. of the onomatopoeic **sin**; survives only in SW Az. **sinek**; Tkm. **sineḳ** 'mosquito' and Osm. **sinek (sineḳ)** 'fly'; **sivri sinek** 'mosquito'; elsewhere displaced by **çıbın** (first noted in **Xak.** XI *KB* 4499) Cf. **uyaz. Uyğ.** VIII ff. Bud. (in a list of noxious animals and insects; beasts with tusks and claws, birds) **sineḳ** (mantises, ants, beetles) *U II* 35, 23: **Xak.** XI **sineḳ** in the language of townspeople (*ahlu'l-amṣār*) 'a gnat' (*al-baqq*), and in the language of the nomads (*ahlu'l-wabar*) 'a fly' (*al-ḏubāb*) *Kaş. III* 367; o.o. **sineːk** *al-baʿūḍ* 'gnat' *II* 13, 23; *II* 352 **(yélpit-)**; *III* 100 **(yélpiş-)**: (XIV *Muh.*(?) *al-ḏubāb* **siːŋek** (MS. *siːkek*) in one MS. *Mel.* 74, 8): **Çağ.** XV ff. **sineḳ** (spelt, 'with **-ŋ-**') *paşşa* 'gnat'; in Ar. *baqq* and *baʿūḍ San.* 258r. 12: **Xwar.** XIV ditto *MN* 12: **Tkm.** XIII *al-ḏubāb* **sineḳ** (spelt *siḳek*; **Kıp. çıbın)** *Hou.* 10, 11: XIV *al-ḏubāb* **(çıbın**; also called) **sineːk** *Bul.* 10, 16: XV *nāmūs* 'gnat, mosquito' **sineḳ (/uyaz)** *Tuh.* 36b. 3: **Osm.** XVIII **sineḳ** . . . and, in *Rūmī*, *makas* 'fly'; *paşşa* **sivri sineḳ** *San.* 258r. 14.

D **sönük** Pass. Dev. N./A. fr. **sön-**; 'extinguished', and in some modern languages metaph. 'depressed, undistinguished', and the like. Survives in SC Uzb. **(sünik)**: SW Az., Osm., Tkm. **Uyğ.** VIII ff. Civ. **küçi sönök erser** 'if his strength is exhausted' *TT VIII M.*21.

D **süŋüg** See **süŋü:**.

VU **süŋük** (?**süŋök**) 'bone'; morphologically Pass. Dev. N. fr. ***süŋ-**; survives in such a wide variety of forms that it is difficult to fix the original pronunciation, but the evidence rather points to **süŋök**. Survives in NE all dialects **sö:k**: SE Türki **söŋek/süŋek/süŋgek/süyek/soŋak**: NC Kır. **sö:k**; Kzx. **süyek**: SC Uzb. **suyak**: NW Kk., Kumyk, Nog. **süyek**; Kaz. **söyek**: SW Az. **sümük**; Tkm. **süŋk/süyek. Türkü** VIII **süŋükü:ŋ (süŋüküg** in *II*) **tağça: yatdı:** 'your bones lay in mountainous heaps' *I E* 24, *II E* 20: **Uyğ.** VIII ff. Man.-A *M I* 23, 33 **(baça:)**: Man. *M III* 39, 3 (iii) **(sı:-)**: Bud. **yaş süŋükleri** 'his fresh bones' *Suv.* 625, 10; o.o. *do.* 153, 2–3 **(berükı:)**; *U III* 24, 6 (i) **(söglün-)**; *do.* 35, 21: Civ. *TT VII* 23, 5 **(üpgük)**; *H I* 16 **(erkeç)**, 79; *H II* 22, 29: **Xak.** XI **süŋük** *al-ʿaẓm* 'bone' *Kaş. III* 367 (prov.); o.o., spelt **süŋü:k** *I* 98 **(oğruğ)**, 178 **(oğur-)**, 247 **(oğrul-)**, 380 **(tobık)**, etc.: *KB* 2206 **(etsiz)**, 4131 **(kemdi:-)**: XIII(?) *At.* (wisdom is to a man) **süŋekke yilik teg** 'like marrow to a bone'; (intellect is the beauty of a man and) **süŋekniŋ yilik** 89–90 (except **süŋük** once, all MSS. have **süŋek**); *Tef.* **süŋük/süŋgük** 275 (*söŋük*): XIV *Muh. al-ʿaẓm* **sü:nük** *Mel.* 45, 12; **sü:ŋe:k** *Rif.* 139: **Çağ.** XV ff. **süŋek** ('with **-k**') *kemik* . . . *ustuxwān ma'nāsına* 'bone' *Vel.* 299: **süŋek** (spelt, 'with **-ŋ-**') *ustuxwān San.* 247r. 20 (quotns.): **Xwar.** XIV **süŋek/süŋük** ditto

Qutb 160; **süŋük** *Nahc.* 65, 16; 191, 16; 287, 17 etc.: **Kom.** XIV 'bone' **söwek** *CCI*; *Gr.*: **Kıp.** XIII *al-'aẓm* **sü:ŋü:k** (?; MS. *sü:gü:k*) *Hou.* 21, 19: XIV **süŋük** ('with -ŋ-') ditto; **süwük** ditto *Id.* 54; ditto (**s**) **şünü:k** (*sic*) *Bul.* 8, 9: XV ditto **süwe:k** *Kav.* 61, 9; (VU) *sinṭa* (perhaps error for *sin'a* 'wrist') **süwek** (in margin in second hand **süŋük** 'bone') *Tuh.* 19a. 3; *'aẓm* **süwek** *do.* 24b. 6: **Osm.** XIV ff. **süŋük** 'bone', common to XVI, sporadic till XVIII *TTS I* 655; *II* 855; *III* 650; *IV* 717.

?D **seŋgeç** prima facie a Dev. N. in **-geç**; pec. to *Kaş.* where it is listed twice, in both cases under *fa'lal*, in the second case among words containing a **-ŋ-**. **Xak.** XI **sengeç** 'a kind of apple (*al-tuffāḥ*), about as small as an almond (*al-banādiq*), sweet, red and white' *Kaş. I* 455: **seŋgeç** (MS. *senleç*) 'the name of an apple as small as an almond, sweet' *III* 381.

sengil Hap. leg.; hardly to be connected w. **sigil** 'a wart' although the latter survives in SW Tkm. as **siŋgil**. **Xak.** XI **sengil** 'freckles (*al-kalafa*) which appear on the face' *Kaş. I* 483.

Tris. SNG

D **süŋüglüg** P.N./A. fr. **süŋüg** (**süŋü:**); 'lancer' and the like. N.o.a.b. **Türkü** VIII (where did the men in armour come from that scattered you?) **süŋüglüg kantan kelipen süre: eltdi:** 'where did the lancers come from that drove you (before them)?' *I E* 23, *II E* 19: XIV *Muh.*(?) *al-rammāḥ* 'lancer' **süŋü:li:** *Rif.* 84 (only).

D **süŋüklüg** P.N./A. fr. **süŋük**; 'having bones, bony', etc.; s.i.s.m.l. with the same phonetic changes. **Uyğ.** VIII ff. Bud. **bodısatvnıŋ kalmış sünüklüg şarırın** 'the relics (Sanskrit l.-w.) of the remaining bones of the Bodhisattva' *Suv.* 627, 16–17: **Xwar.** XIV **süŋeklig** (of a date) 'having a stone' *Qutb* 160.

Tris. V. SNG-

D **süŋüklen-** Hap. leg.; Refl. Den. V. fr. **süŋük**. **Xak.** XI **oğla:n süŋü:klendi:** (*sic*) 'the boy's (etc.) bones grew bigger' (*kabura alwāḥ*) *Kaş. III* 408 (**süŋüklenü:r, süŋüklenme:k**).

Dis. SNL

siŋi:l 'a sister younger than oneself', as opposed to 'a sister older than oneself' (**eke:**, q.v., etc.). Survives in SE Türki **siŋil**: NC Kır. **sıŋdı**; Kzx. **siŋli**: NW Kk., Nog. **siŋli**/**siŋili**; in other languages there is no special word for 'younger sister'. **Türkü** VIII *I E* 20, *II E* 17 (**kunçu:y**): **Uyğ.** VIII ff. Bud. **tört siŋillerniŋ** 'of the four younger sisters' *U II* 62, 2 (ii); o.o. *U III* 14, 17; *Pfahl.* 23, 12: XIV *Chin.-Uyğ. Dict.* 'younger sister' **siŋi** *R IV* 687; *Ligeti* 195, q.v.: **Xak.** XI **siŋi:l** 'a man's younger sister' (*al-uxtu'l-ṣağīra*) *Kaş. III* 366; o.o. *I* 457 (**baldız**); *III* 7 (**yurç**): XIII(?) *Tef.* **siŋil** 'younger sister' 269: XIV *Muh.*(?) *uxtu'l-zawc* 'husband's sister' **si:ŋi:l** (MS. *si:ŋi:k*) *Rif.* 144 (only): **Çağ.** XV ff. **siŋil/siŋili** *küçük kız karındaş* 'younger sister' (i.e. not an Osm. word) *Vel.* 288 (quotn.); **siŋil** (spelt, 'with **-ŋ-**') 'younger sister' *San.* 258r. 18 (quotns.); a.o. 92r. 22 (*2* **uya:**).

E **senleç** See **seŋgeç**.

D **sanlığ** (**sa:nlığ**) P.N./A. fr. **sa:n**; in the early period usually w. the *Dat.* and meaning 'belonging to, responsible to', lit. perhaps 'having the number of, i.e. ascribed to', cf. **san-**. Survives only(?) in SW Az., Osm. **sanlı** 'esteemed, distinguished'; Tkm. in phr. **sa:nlı gün** 'a few days'. **Uyğ.** VIII ff. Man.-A **ol** (PU) **ismiriŋ** (or **ismir yek**?) **sanlağ ağığ barımağ** 'treasure and property belonging to . . .' *M III* 11, 20: Man. **frnıbranka sanlığ kıltıŋız** 'you have made (them) destined for(?) *parinirvāṇa* (Sanskrit l.-w.)' *TT III* 32–3: Bud. **vrhar saŋgram sanlığ eḍ tavarığ** 'movable property and livestock belonging to a temple or convent' (Sanskrit *vihāra saṅghārāma*) *U II* 77, 24; similar phr. *do.* 86, 41; *TT IV* 6, 44; *Suv.* 135, 19; **men ol rakşaska sanlığ men** 'I am subject to that female demon' (Sanskrit *rākṣasī*) *U IV* 14, 129–30; o.o. *do.* 12, 112; 16, 154; *TT VIII E.*1; *F.*8: Civ. **maŋa** (VU) **Tülek Temürke sanlığ . . . kavlalıkımnı** 'the vegetable garden belonging to me Tülek Temür' *USp.* 15, 1; (a man born in the Ox or Swine Year) **bu yultuzka sanlığ tuğar** 'is born under this star' *TT VII* 14, 16–17; a.o.o. in *TT VII*; (**sanlığ** in *TT I* 84 (**eḍlig**) is prob. a P.N./A. fr. **san** as a Sec. f. of **F tsaŋ**, q.v.): **Xwar.** XIV **sanlığ ol bizge** 'that belongs to us' *Qutb* 153: **Osm. ulu sanlu kişi** 'a great and distinguished person' *TTS IV* 662.

D **sı:nlığ** P.N./A. fr. **1 sı:n**; survives in NE Alt., Tel. **sındu:**; Sag. **sınnığ** 'tall; long; as long as' *R IV* 634–5: NC Kır. **sındu:** 'shapely, well-built (man), handsome', and the like; Kzx. **sındı** ditto: NW Kk., Kaz., Nog. **sınlı** ditto. **Uyğ.** VIII ff. Man.-A *M I* 22, 1–3 (*i*) (**öğdir**): **Xak.** XI *Kaş. III* 138 (**1 sı:n**).

Dis. V. SNL-

D **sınal-** Pass. f. of **sına:-**; 'to be tested, tried'. S.i.s.m.l. **Xak.** XI **ı:ş sınaldı:** 'the matter was tested' (*curriba*) *Kaş. II* 126 (**sınalur, sınalma:k**): **Çağ.** XV ff. **sınal-** (**-ıp**) *sınan-*, *ya'nī tacruba olun-* ditto *Vel.* 289 (quotn.); **sınal-** (mis-spelt *şinel-*) *imtiḥān şudan* ditto. *San.* 257r. 1 (same quotn.): **Kom.** XIV ditto **sınal-** *CCG*; *Gr.*

D **saŋla:-** Hap. leg.; Den. V. fr. **saŋ**. **Xak.** XI **kuş saŋla:dı:** 'the bird defecated' (*ḏaraqa*) *Kaş. III* 403 (**saŋla:r, saŋla:ma:k**).

D **senle:-** Hap. leg.; Den. V. fr. **sen**; 'to address as "thou"'; cf. French *tutoyer*. **Xak.** XI **ol anı: senle:di:** 'he addressed him as an inferior' (*xāṭabahu bi-xiṭābi'l-adnīyā*"); it means (to address as) 'thee' (*anta*); the most common (*al-takṭīr*) form of address is (described by) **sizle:di:** meaning (he addressed him as) 'you'

(*antum*); this corresponds to (*bi-manzila*) the form of address to kings, as in the Koran *innā anzalnāhu* 'we sent him down' *Kaş. III* 298 (**senle:r, senle:me:k**).

D **saŋlat-** Hap. leg.; Caus. f. of **saŋla:-**. **Xak.** XI **ol kuşnı: saŋlattı:** 'he made the falcon (etc.) defecate' (*aslaḥa'l-bāzī*) *Kaş. II* 359 (**saŋlatu:r, saŋlatma:k**).

D **senlet-** Hap. leg.; Caus. f. of **senle:-**. **Xak.** XI **ol anı: senletti:** 'he urged him to address him (i.e. a third party) as an inferior' (*bi--xiṭābi'l-ṣiġār*); as we have explained (i.e. under **sen**) the Turks address a superior with *sīn zāy* and say **siz** and address someone inferior in rank with *sīn nūn* and say **sen**; hence the phr. **ol anı: senletti:** 'he urged him to use this form of address as a humiliation' (*taḥkīra*(*n*)) *Kaş. II* 346 (**senletü:r, senletme:k**).

Tris. V. SNL-

D **siŋil:le:-** Den. V. fr. ***siŋi:**, an onomatopoeic cognate to **siŋ**, q.v. Survives in SW Osm. **sinle-** (of animals) 'to whine, moan'; XX Anat. **siŋele-/sinile-/sinle-** 'to sob quietly; (of a dog) to howl (with the cold); (of copper vessels) to clatter, clang'. *Kaş.*'s second translation is hard to connect with the rest. **Xak.** XI **it siŋi:le:di:** 'the dog whined (*harra*) with the cold (etc.)'; and one says **su:v siŋi:le:di:** 'the water was (so) cold (*barada*) that it almost froze' (*yacmud*); and **kula:kım siŋi:le:di:** 'my ear sang' (or buzzed, *ṭanna*) *Kaş. III* 405 (**siŋi:-le:r, siŋi:le:me:k**; corrected from *-ma:k*, not vice versa as in *Atalay*): (**Kıp.** XIV **siŋilde-** ('with **-ŋ-**') 'of a dog, to howl (*'awā*) with the cold' *Id.* 54): **Osm.** XV ff. **siŋile-/siŋilde-/siŋle/?sinle-** 'to howl, or whine', usually of a dog; noted in several dicts. and two texts *TTS I* 630; *II* 826; *III* 628; *IV* 693.

D **süŋü:le:-** Hap. leg.(?); Den. V. fr. **süŋü:**. **Xak.** XI **ol anı: süŋü:le:di:** 'he pierced him with a lance' (*ṭa'anahu bi'l-rumḥ*) *Kaş. III* 405 (**süŋü:le:r, süŋü:le:me:k**).

D **siŋillen-** Hap. leg.; Refl. Den. V. fr. **siŋil**. **Xak.** XI **ol kı:zığ siŋillendi:** 'he adopted the girl as a younger sister' (*ittaxaḍa'l-cāriya uxtā*(*n*)) *Kaş. III* 408 (**siŋillenü:r, siŋillen-me:k**).

Dis. SNN

VUD **seŋe:n** (?**siŋe:n**) Hap. leg.; under *fa'āl* in the **-ŋ-** Chap.; prob. a crasis of ***siŋ-ge:n** Den. N./A. connoting habitual action fr. **siŋ-**. **Xak.** XI **seŋe:n ne:ŋ** *ṭa'ām 'afş* 'astringent food' *Kaş. III* 376.

F **saŋu:n/seŋü:n** the Chinese title *chiang chün* (*Giles* 1,212 3,276; *Pulleyblank*, Middle Chinese *tsiaŋ kjuən*) 'army commander, general' was, bestowed by the Chinese emperor on, or assumed by, a number of Turkish notables. Such names occur in the texts and also the names of actual Chinese generals. As the first word had a back vowel and the second a front one scriptions vary. **Türkü** VIII **Çaça: Seŋü:n** (Chinese) 'General Sha Cha' *I E* 32, *II E* 26; **Çaŋ seŋü:n** (Chinese) 'General Chang' *I N* 13; **Ku: Seŋü:n** (Chinese) 'General Ku' *II S* 8–9: (leading the Kıtañ and Tatabı: people, PU) **Uḍar Seŋü:n** (came) *I N* 11–12: VIII ff. Yen. **Tarkan Saŋu:n men** *Mal.* 32, 7; **er başı: saŋu:n ölürü:p** 'killing the general, the leader of men' *do.* 48, 3: **Uyğ.** VIII ff. Bud. **tağay Toŋa Saŋunka** 'for uncle Toŋa Saŋun' *U II* 80, 67; **upası Külüg Inanç Şaçu** (VU) **saŋun** 'the lay brother Külüg Inanç, General of Şaçu' *Pfahl.* 6, 5; in the list of names in the third 'Pfahl', *do.* 23, 15, **Aytuğmış** (VU) **saŋun** and **Sağlığ** (VU) **saŋun** are mentioned between the *tégin*s and the *tnal*s: **O. Kır.** IX ff. **Boyla: Saŋu:n** *Mal.* 7, 1; (PU) **Çoçuk börü: saŋu:n** *do.* 12, 1.

Dis. SNR

seŋir 'a projecting part (lateral or vertical) of a mountain'; hence also 'the projecting part (corner or buttress?) of a wall'. Survives in NE Alt., Küer., Tel. **seŋir** 'corner' *R IV* 448: NC Kır. **séŋir** 'a high mountain ridge covered with grass or trees'; Kzx. **séŋgir** 'high mountain ranges'. **Uyğ.** VIII ff. Bud. (then that cook) **buluŋda seŋirde yaşa olurup** 'hiding in corners and (behind) the edges of walls' (stole children in the street) *U III* 65, 4 (ii): Civ. **tağ yérinde tağ ündi seŋir boldı** 'in the mountainous country a mountain rose and became a ridge' *TT I* 44–5: **O. Kır.** IX ff. **Kara: seŋir**, geographical name, occurs several times in *Mal.* 24: **Xak.** XI **seŋir** 'the projecting part (*ra'n*) of a mountain', also 'the edge (or corner, *ṭarf*) of any wall' *Kaş. III* 362; o.o., **Kara: seŋir** geographical name *III* 222 (**kara:**); (grief comes to a man;) **ta:ğ seŋiri:ŋe: yé:l teğı:r** 'the wind beats against the nose (*anf*) of a mountain' (then it passes away from him, as the wind drops from the projecting part (*al-ra'n*) and the latter is as it was before) *III* 360, 3: (**Çağ.** XV ff. the word in the passage fr. *Bābur* quoted in *R IV* 448 is Hindustani *sangar* 'a stone breastwork'): **Kom.** XIV **seŋir tav** (i.e. **ta:ğ**) 'projecting rocks' *CCG*; *Gr.*: **Kıp.** XIV **seŋir** ('with **-ŋ-**') *al-rābiya* 'hill, mountain' *Id.* 54.

sıŋa:r 'a side'; properly a N., but often used practically as an Adv. or Postposn. Survives in NE Tel.: NC Kır., Kzx.: NW Kk., Kaz., Nog., where it tends to mean 'one of two sides', or 'one of two (anything)', to the exclusion of the other, as in Kaz. **sıŋar küzle** 'one-eyed', or alternatively, 'the duplicate' of something else, hence 'like' as in SC Uzb. **men** (or **meniŋ**) **sıŋarı** 'like me'. See **sarı:** and cf. **yıŋa:k**. **Türkü** VIII **sıŋar süsi:** 'one wing of the army' *II E* 32 (**bark**); **sıŋarça: artuk** 'half as much again' *T* 40 (**1 u:ç**): **Uyğ.** VIII **berdin sıŋar** 'south of' *Şu. E* 3 (**berdin**); **sıŋarı: boḍun içikti: sıŋarı: b**[gap] 'half the people surrendered to us and half' (fled to China?) *do. E* 6–7: Man.-A **kün batsıkdın sıŋar** 'in (or from) the west' *M III* 9, 4 (ii) (followed by three similar phr. for the other cardinal points): Man. **koptın sıŋar** 'in every

direction' *TT III* 60 (**1 é:l**); o.o. *TT IX* 90, etc. (**1 taş**): Bud. **kayudın sıŋar . . . antın sıŋar** 'in whatever direction' (or 'on whatever side') . . . 'in that direction' (or 'to that side') *U II* 29, 19–21; o.o. *U III* 29, 2–3 (**1:d-**); *Kuan.* 2, 189, 218, etc.: Civ. **alkudın sıŋar** 'on all sides' *TT VII* 29, 9: **Xak.** XI **sıŋa:r** *cānibu'l-şay'* 'the side of a thing'; hence one says **sıŋa:rdın yorı:** 'walk beside' (me, *cāniba(n)*) *Kaş. III* 375: *KB* **tusulmaz kişig kıl özünde sıŋar** 'put aside from you the man that is no use to you' 5538; o.o. 1786, 4401 (**sakınçsız**), 4792: XIII(?) *At.* 366 (**sal-**); *Tef.* **sıŋar közli** 'one-eyed' 269 (*sıŋır*, but ?so read); **oŋ sıŋar** 'the right side' (etc.) 272: **Xwar.** XIV **sıŋar köz birle saklab** 'looking out with one eye'; (the warriors looking) **baylar sıŋaru** 'in the direction of the rich' *Quth* 165: **Tkm.** XV (under *'alāmatu'l--taşbih* 'Advs. of Comparison' . . . and in Tkm.) **sıŋar (/-çılayın)** *Tuh.* 89a. 13: **Osm.** XIV, XV, and XVIII **bir sınar** 'one section'; **ol sınarı** 'like that'; **benüm sınarı** 'like me', and other similar phr.; common *TTS I* 622; *II* 818; *III* 621; *IV* 684.

sıŋır 'muscle, sinew'; s.i.a.m.l.g. **Türkü** VIII ff. Man. (the five component parts of the body: bones) **sıŋır** (veins, flesh, skin) *M III* 19, 14 (i): **Uyğ.** VIII ff. Man. **sıŋırın** *M III* 29, 3 (i) (damaged passage): Bud. (he was very thin) **sıŋırı tamırı süŋükinе tegi közünüp** 'his muscles and veins right down to his bones being visible' *U III* 35, 20–1; a.o. *do.* 60, 4 (i) (**1 tı:ş**): Civ. *H I* 76 (**aḍğır**); **bışıg sıŋır** 'ginger' (lit. 'cooked sinews', see H. W. Bailey in *Fuad Köprülü Armağanı*, Istanbul, 1953, p. 52) *H I* 4, 8, etc.; *H II*; *TT VII* 22, 7; *VIII M.*16, 29: **Xak.** XI **sıŋır** *al-'aşab* 'muscle, sinew' *Kaş. III* 362; **bu: er ol sıŋırı: kurulğa:n** 'this man is constantly getting cramp' (*ya'tarīhi'l-taşannuc*) *I* 520, 8: XIII(?) *Tef.* **sıŋır** '(camel's) tendons' 269: XIV *Muh. al-'aşab Mel.* 4, 19; 45, 14; *Rif.* 75, 139 (and 142 only): **Çağ.** XV ff. **sıŋır** (spelt, 'with **-ŋ-**') *'aşab wa pay* ('sinew') *San.* 258r. 14 (quotn.): **Xwar.** XIV **sıŋır** 'bow-string' *Quth* 158: **Kom.** XIV 'nerve' (?'sinew') **sıŋır** *CCI*; *Gr.*: **Kıp.** XIII *al-'aşab* **sıŋır** (MS. *sigir*) *Hou* 21, 18: XIV **sıŋır** ('with **-ŋ-**') ditto *Id.* 54; ditto **sını:r (g)** (i.e. **sıŋır**) *Bul.* 8, 9: XV *'aşab* **sıŋır** *Tuh.* 24b. 8.

Dis. V. SNR-

D **sıŋür-** Caus. f. of **sıŋ-**; basically 'to swallow; to digest', w. some extended meanings later. Survives in NE Khak., Tuv. **sıŋır-**: SE Türki **sıŋür-**: NC Kır., Kzx. **sıŋır-**: NW Kk. **sıŋır-**. There are sporadic spellings **sıŋır-** in Uyğ. and in the MS. of *Kaş.* the vocalization is chaotic. Cf. **sıŋdür-**. **Uyğ.** VIII ff. Bud. [gap] **sıŋırıp** 'swallowing' *U IV* 40, 175; **sıŋırgelir** *do.* 8, 19 (**kılın-**); **sıŋürür** *PP* 17, 3 (**uḍık**): Civ. *H I* 153 (**2 yu:**): **Xak.** XI **ol tançu: sıŋürdi:** (MS. *sıŋırdi:*) 'he swallowed (*ibtala'a*) the gobbet' (etc.) *Kaş. III* 392 (**sıŋürür**, also vocalized *sıŋırür*, **si:ŋürme:k**, *sic*): *KB* (true words are bitter to the mind, but) **sıŋürse anıŋ asğı bérgey tatığ** 'if one swallows them, their benefit gives a pleasant taste' 5774; a.o. 5777: XIII(?) *At.* **sıŋür-** 'to swallow' 270: XIV *Muh. haḍama* 'to digest' **sıŋür-** *Mel.* 32, 5 (see **sıŋ-**); **si:ŋür-** *Rif.* 116; *haḍmu'l- -ṭa'ām* **si: ŋü:rmek** 125 (only): **Çağ.** XV ff. **sıŋür-** *muncaḍib sāxtan* 'to draw in, absorb'; *xawḍ kardan* 'to cause to plunge into something)'; *haḍm kardan* 'to digest'; also an idiom for *taḥammul kardan* 'to endure, put up with (something)' *San.* 257r. 27 (quotns.): **Xwar.** XIV **sıŋür-** 'to absorb' (grief into the soul) *Quth* 165 (*sıŋur-*): **Kom.** 'to swallow, absorb' **sıŋır-** *CCG*; *Gr.*

S **sanrı:-** See **sandrı:-**.

VU?D **soŋra:-** Hap. leg. **Xak.** XI **er ı:şka: soŋra:dı:** *haruna'l-racul fī qabūli'l-amr wa raddada'l-kalām* 'the man was obstinate about accepting the order and rejected what was said to him' *Kaş. III* 402 (**soŋra:r, soŋra:ma:k**).

S **sanrış-** See **sandrış-**.

Tris. SNR

D **sıŋa:rkı:** N./A.S. fr. **sıŋa:r**; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *vivekam anubṛṃhayet* 'let him strive for isolation' (i.e. standing apart from the world) **sıŋa:rkığ üklitgülük** *TT VIII E.*6; **on sıŋa:rkı burxa:nla:r** 'the Buddhas in the ten directions' (the eight cardinal and semi-cardinal points, above and below) *do. K.*2; **ondın sıŋarkı alku burxanlar** *USp.* 89, 24–5; **kayudın sıŋarkı çerigig utar yégedür** 'he defeats and gets the better of armies on whatever side they may be' *do.* 104, 19–20: **içtin sıŋarkı . . . taştın sıŋarkı** 'interior . . . exterior' *TT X* 411–12: Civ. (a vegetable garden) **taş köprügnüŋ öŋdün sıŋarkı** 'situated on the near side (or east?) of the stone bridge' *USp.* 15, 2.

D **sıŋirke:** Hap. leg.; Dim. f. in **-ke:** (pec. to this word and **yipke:**; prob. a crasis of **-kiye:** for **-kiñe:**); 'a small sinew'. **Uyğ.** VIII ff. Bud. Sanskrit *tantu* 'thread' **sıŋirke:le:rı: yipke:-le:ri:** *TT VIII F.*14.

D **seŋregü:** Hap. leg.; Dev. N. fr. ***seŋre:-**, a Den. V. fr. **seŋir** presumably meaning 'to discharge (mucus) from the nose'. **Xak.** XI **seŋregü: at** 'a horse with a continuous discharge from its nose like pus' (*bihi ṣudām yasīl min anfihi'l-muxāṭ ka'l-midda*); and a boy is so called as a term of abuse (*yusabb*) when his nose is constantly running *Kaş. III* 387.

D **seŋirlig** Hap. leg.; 'having projecting rocks'. **Uyğ.** VIII ff. Bud. *Tiş.* 31a. 6 (**esrinü:**).

D **sıŋarsuk** Hap. leg.; Den. N. fr. **sıŋa:r**; lit. 'something on one side'. **Xak.** XI **sıŋarsuk** *al-qaṭāt wahwa maq'adu'l-radif mina'l-faras* 'the hindquarters of a horse, that is the place where a passenger (second rider) sits' *Kaş. III* 388.

Tris. V. SNR-

D **sıŋarla:-** Hap. leg.; Den. V. fr. **sıŋa:r**. **Xak.** XI **ol anı: sıŋarla:dı:** 'he took advantage of his weakness (*istaḍ'afahu*) and took

revenge on him, when he found him isolated and without a helper' (*wacadahu farīd bi-ġayr mu'īn*) *Kaş. III* 409 (**sıŋarla:r, sıŋarla:ma:k**).

D **siŋirle:-** Den. V. fr. **siŋir**; n.o.a.b. with divergent but appropriate meanings. **Xak.** XI **ol ya:sın siŋirle:di:** 'he put a bow-string (*albasa'l-'aqib*) on his bow' *Kaş. III* 409 (**siŋirle:r, siŋirle:me:k**): **Çağ.** XV ff. **siŋirle-** (spelt, 'with **-ŋ-**') *pay kardan* 'to hamstring', that is to cut the leg tendons *San.* 257v. 22: **Osm.** XIV to XVIII **siŋirle-** 'to ham-string'; in several texts *TTS I* 628; *II* 825; *IV* 693.

D **siŋirlen-** Refl. f. of **siŋirle:-**; n.o.a.b. **Xak.** XI **et siŋirlendi:** 'the meat was stringy' (*kaṭura a'ṣābu'l-laḥm*); and one says **ya: siŋirlendi:** 'a bow-string was fitted (*ulbisa'l--'aqib*) to the bow' (etc.) *Kaş. III* 407 (**siŋirlenü:r, siŋirlenme:k**): **Çağ.** XV ff. **siŋirlen-** *pay şudan* 'to be hamstrung' *San.* 258r. 5.

Dis. SNS

D **sansız** (**sa:nsız**) Priv. N./A. fr. **sa:n**; 'innumerable'. S.i.a.m.l.g. except NE; in SW only Tkm. **sa:nsız** (Az. **saysız**; Osm. **sayısız**). **Türkü** VIII **sansız kelürip kop kot(t)ı:** 'they brought innumerable (blood horses and furs) and deposited them all' (at the tomb) *I S* 12: **Uyğ.** IX *Suci* 5 (**ağıl**): VIII ff. Man.-A **sansaz tümen yıl** 'innumerable myriads of years' *M I* 10, 4: Man. *TT III* 102 (**ülgüsüz**): Bud. **sansız tümen özlüg ölürür** 'they kill innumerable myriads of living beings' *PP* 1, 5; o.o. *TT VI* 431, etc. (**sakışsız**): **Xak.** XI *KB* (Thou hast created) **tümen miŋ bu sansız tirig** 'these innumerable millions of living beings' 21: XIII(?) *KBPP* **sansız salām u durūd** 'innumerable greetings and praises' 5: **Xwar.** XIV **sansız** 'innumerable' *Qutb* 152; **sansızın** 153; **sansız** *Nahc.* 399, 1 (**sakışsız**).

D **sensiz** Priv. N./A. fr. **sen**; 'without you'. N.o.a.b. **Xak.** XI *Kaş. III* 131, 22 (**uzal-**); n.m.e.: **Çağ.** XV ff. **sénsiz/sénsizin** *bī-tū* 'without you' *San.* 258r. 10 (quotn.): **Xwar.** XIV **sensizin** *Qutb* 165 (under *sır-*).

Dis. SNŞ

E **saŋış** See **sakış**.

süŋüş Dev. N. (connoting mutual action) fr. ***süŋ-**; 'a battle' and the like. N.o.a.b. **Türkü** VIII **yegirmi: süŋüş süŋüşmiş** 'fought twenty (pitched) battles' *I E* 15, *II E* 13; similar phr. *I E* 40, *II E* 34; *Ix.* 11, etc.: **ol süŋüşde:** 'in that battle' *I N* 2; o.o. *Ix.* 9, etc.: VIII ff. Man. *M III* 19, 11–13 (**yöle:şür-**): **Uyğ.** VIII **ekinti: süŋüş** 'the second battle' *Şu. N* 9: **Xak.** XI **süŋüş** *al-ṭirād wa'l--muṭā'ana wa'l-ḥarb* 'battle, spearing one another, war'; **Süŋüş** a man's name *Kaş. III* 365.

Dis. V. SNŞ-

D **sına:ş-** Recip. f. of **sına:-**; 'to test, or try, one another'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **bir ikintike sınaşalım** 'let us test one another' (to see which of us is the stronger) *U IV* 12, 84–5: (?**Osm.** XVI see **sunuş-**).

D **siŋiş-** Hap. leg.?; Co-op. f. of **siŋ-**. **Xak.** XI **su:vla:r kamuğ siŋişdi:** 'the waters all ran together' (*tanāḍabat*); also used of any liquid (*māyi'*) when parts of it penetrate (*tadāxala*) something else *Kaş. III* 394 (**siŋişü:r, siŋişme:k**).

D **sunuş-** Recip. f. of **sun-**; 'to stretch out, or offer (something) to one another'. N.o.a.b. **Xak.** XI **ola:r ikki: etme:k sunuşdı:** 'they two offered (*nāwala*) bread (etc.) to each other' *Kaş. II* 112 (**sunuşu:r, sunuşma:k**): XIII (?) *Tef.* **sunuş-** 'to present (a cup) to one another; to hold out (swords) together' 277: (**Kıp.** XV? *nāwala* (VU **uşun-**), below the line, in second (?SW) hand, **sunuş-** *Tuh.* 37a. 2): **Osm.** XV **sunuş-** 'to present (a cup) to one another' *TTS III* 643: (XVI Ar. *muḍāwaka* 'testing one another' **süŋü ile bir birine ş.nu:şmak** seems to be an error for **sınaşmak** rather than **süŋüsmek** *IV* 711).

D **süŋüş-** Recip. f. of ***süŋ-**; 'to fight (one another)'; n.o.a.b. **Türkü** VIII **süŋüş-** is common, both by itself, e.g. **üç yegirmi: süŋüşdimiz** 'we fought thirteen (pitched) battles' *I E* 18; and in the phr. **süŋüş süŋüş-**, see **süŋüş**: VIII ff. Man. (we know) **teŋrilli yekli nede ötrü süŋüşmiş** 'why the gods and demons fought one another' *Chuas.* 165; a.o.o.: **Uyğ.** VIII **süŋüşdim anta: sançdım** 'I fought and routed (them) there' *Şu. E* 1, 3, 4, 6; *S* 5: Man. **anıŋ nomı barı süŋüşmek ol** 'his doctrine and being is fighting' *M II* 5, 5–6 (i): **Xak.** XI **iki: er birle: süŋüşdi:** *ṭārada'l-riclān fī'l-ḥarb wa ṭā'anā* 'the two men charged at one another in the battle and speared one another' *Kaş. III* 394 (**süŋüşü:r, süŋüşme:k**); a.o. *III* 393, 15.

Dis. SNZ

VUF **sünzi:** Hap. leg.; 'louse'. No doubt a l.-w. fr. a Chinese phr. The second syllable is the common enclitic *tzŭ* (*Giles* 12,317), but there are difficulties about the first. The normal Chinese word for 'louse' is *shih/sê* (*Giles* 9,929); there is an alternative word, *Giles* 9,930, Karlgren, *Grammata Serica Recensa*, no. 506*a*., which has the same pronunciation, but has as its upper part a character, Karlgren, op. cit., no. 383*a*., which serves as a phonetic *sin/sün* (both current) in *Giles* 4,584–6/4,894–6. Prof. W. Simon says that there is no evidence that it ever had this phonetic value in *Giles* 9,930, but as its presence in that character is unexplained (see Karlgren, op. cit.) it seems possible that there was once a Chinese word *sün*, or the like, for 'louse' which was later displaced by *shih/sê*, a commoner word. **Xak.** XI **sünzi:** *şay' min cinsi'l-barġūṯ wa aḥsibuhu'l--qaml* a thing of the flea family; I reckon that it is 'louse' *Kaş. I* 422.

Mon. SR

F **1 sır** originally 'lacquer', l.-w. fr. Chinese *ch'i* 'lacquer' (*Giles* 1,023; *Pulleyblank*, Middle

Chinese *ts'jət*, which would have been *ts'ir* or the like in VIII transcriptions of Chinese in Tibetan characters, see *JRAS*, 1926, p. 521). S.i.a.m.l.g.; in NE, NC, NW usually 'colour, paint', in SE, SC, SW Osm. 'lacquer; glaze (on pottery); silvering (on mirrors)', and the like. Cf. **sırçı:**. **Xak.** XI **sır** 'viscous substances (*luzūcāt*) made of glue (*al-ğirā*) and daubed (*yulaṭṭax*) on Chinese bowls (*qişā'*) and then carved' (or painted, *yunqaş*); hence one says **sırlığ aya:k** 'a cup daubed with it, and carved (or painted)' *Kaş. I* 324.

VU **2 sır** Hap. leg.; onomatopoeic. **Xak.** XI one says of the sound of a cricket (*al-cudcud*) **sır sır etti:** 'it made the sound of this onomatopoeic' (*al-ḥikāya*); also used as an onomatopoeic for the scratching (*al-şarīr*) of a pen and the like *Kaş. I* 324.

PU **sir** (?**şir**) except for possible occurrences in *I E* 34 and *Ix.* 21 (see **2 irkin**) this word occurs only in *T* in the phr. quoted below. Various explanations have been suggested; the most plausible is that put forward by Aalto in *Journal de la Société Finno-Ougrienne* XL, p. 51 that it is the Sogdian word *śyr*, 'beautiful, good'. **Türkü** VIII **Türkü** (PU) **şir boḍun** 'the good(?) Türkü people' *T* 3, 11, 60, 61, 62.

VU **so:r** Hap. leg.; prob. a mere onomatopoeic, but cf. **so:r-**, which may itself have an onomatopoeic basis. **Xak.** XI one says **er so:r so:r mü:n öptı:** 'the man sipped (*ḥasā*) the soup noisily' (?, MS. *bi-şīb*, which gives no sense and is prob. an error); it is an onomatopoeic (*ḥikāya*) for the sound of the lips (*al-şafah*) *Kaş. III* 122.

Mon. V. SR-

sa:r-, ser- Preliminary note. *A good deal of confusion has occurred between these two V.s, chiefly owing to scribal errors in the MS. of* Kaş. *and misunderstandings by Atalay, but the difference is made clear by a grammatical passage,* II *37 ff., on the formation of the Infin., if it is correctly translated. It states that there are two Infin. Suffs.,* **-ma:k** *and* **-me:k**, *the first attached to V.s containing* (*1*) qāf; (*2*) ğayn; *or* (*3*) *back vowels, the second to V.s containing* (*1*) al-kāfu'l-şulba (**k**); (*2*) al-kāfu'l-rakīka (**g**); *or* (*3*) *front vowels* (al-kalimatu'l-rakīka). *Examples are given of each class, that for the last including the following; e.g.* **er telim serdı:** '*the man endured* (şabara) *much*', **serer, serme:k**; *since the word has front vowels, the Infin. has* **-me:k** (kāfiya(n)); *do you not see that a similar V. w. back vowels* (al-muşbi'a) *has an Infin. in* **-ma:k** (al-qāfī), *it is in the sentence* **beg anı: sardı:** '*the* beg *reproved him*' (zacarahu), **sarar, sarma:k** (*MS.* serme:k)'. *Atalay indexed* **sa:r-** *'as* sar- *and* ser-, *and* **ser-** *and* **serme:-** *as* sar-. *In the medieval period and later* **saru:-** *sometimes occurs as* sar-.

1 sa:r- 'to ill-use (someone)' and the like; pec. to Xak. **Xak.** XI (among the Mon V.s w. a long vowel) **ol anı: sa:rdı:** *'annafahu wa xaşşana lahu'l-qawl* 'he ill-used him and used harsh language to him' *Kaş. III* 181 (**sara:r, sarma:k**; *sic*, altered fr. *-me:k*); a.o. *II* 38, 29 (see above); *KB* 4610.

S **2 sar-** See **saru:-**.

1 ser- Trans. 'to endure (something)'; Intrans. 'to be patient'. In this meaning n.o.a.b. It is difficult to connect w. this SW Az., Osm., Tkm. **ser-** 'to spread out on the ground, beat to the ground, neglect (one's work)', and the like; der. f.s like **serğek** 'swaying', **serīl-** 'to sway' seem to go back to some quite different V. here shown as ***2 ser-**. **Uyğ.** VIII ff. Bud. **öz ig emgekimin serü umadın** 'because I cannot endure my illness and pain' *U III* 37, 37; **aḍınlarnıŋ emgekin körser bir kşan öḍün yeme serip turğalı umaz** 'if he sees the pain of others he cannot endure it even for an instant' (Sanskrit *kşana*) *TT X* 74–6; a.o. *TM IV* 255, 121: Civ. in *TT VII* 1, 36 ff., an astronomical text, **serer**, of a planet, means 'remains' (in a particular constellation); (you have sent a letter to the officials saying) **sizler munun** (?read **munda**) **kobçurnı sersün** 'you must bear (i.e. be responsible for) the tax (Mong. l.-w.) here' *USp.* 9, 1–2 (a very dubious text): **Xak.** XI **ol serdı:** 'he was patient about a matter' (*şabara fi amr*) *Kaş. II* 7 (**sere:r, serme:k**); a.o. *II* 38, 21 (see above): *KB* (anything that stands firmly) **tüşmez serer** 'does not fall but stays (upright)' 807; **serip turdaçı er** 'the man that waits patiently' (catches the white bird) 1319; o.o. 489 (**tüne:-**), 5823: XIII(?) *At.* 175–6 (**siŋ-**): **Xwar.** XIV **sér-** 'to endure' *Qutb* 165 (*sır-*): **Kıp.** XIII see **saru:-**).

2 *ser- See **serğe:k, seril-**.

1 so:r- 'to suck (something *Acc.*); to suck up, or out (something *Acc.*)'. Listed in *Kaş.* among Mon. V.s w. a long vowel, but sometimes ?mis-spelt *sor-* in the MS. A l.-w. in Mong. as *soro-* (*Kow.* 1413, *Haltod* 345); s.i.a.m.l.g.; SE Türki irregularly **şora-/şorı-**; SW Tkm. **şo:r-**. **Uyğ.** VIII ff. Man.-A (a bug) **kişineŋ kanın kentü sorar** 'itself sucks a man's blood' *M I* 8, 15–16: Civ. **sor-** 'to suck up' *H II* 14, 133: **Xak.** XI **kenç sü:t so:rdı:** 'the child sucked in (*maşşa*) the milk' (etc.) *Kaş. III* 181 (**2 so:r-** follows); o.o. *I* 16, 5 (**sorğu:**); *II* 70 (**emiğ**): *KB* **sorar öz kanı** 655; a.o. 4099: XIV *Muh.(?) maşşa* **so:r-** *Rif.* 115 (only): **Çağ.** XV ff. **sor-** (**-ğalı**, etc.) *şor-Vel.* 294; **sor-** . . . (2) *makīdan* 'to suck' *San.* 239v. 9 (quotns.): **Xwar.** XIV **sor-** (Aor. **sorar /sorur**) 'to suck' *Qutb* 159: **Kıp.** XIII *maşşa mina'l-maşş bi'l-fam* 'to suck with the mouth' **şor-** *Hou.* 43, 20: XIV **şor-** *maşşa Id.* 56: XV ditto *Tuh.* 35b. 7: **Osm.** XIV ff. **sor-** 'to suck'; c.i.a.p. *TTS I* 635; *II* 834; *III* 635; *IV* 701.

2 so:r- 'to ask (a question); to inquire about (something *Acc.*)', and the like. With long

vowel (cf. **1 so:r-**) but sometimes ?mis-spelt in *Kaş.* An early l.-w. in Mong. as *sori-* 'to examine, scrutinize, test' (*Haenisch* 136, *Kow.* 1412, *Haltod* 345) and also *sura-* 'to ask (a question)' (*Haenisch* 137 only; only der. f.s later). Survives as **sor-** only(?) in SW Osm., and in SE Türki, where the forms (see *Jarring*, p. 277) are **sor-/so:-/soy-/sora-/soya-.** The forms **sura-** in NE and NC and **sora-** in SC Uzb. (**sūra-**): NW Kk., Kaz., Kumyk, Nog.: SW Tkm. (**so:ra-**) look more like reborrowings fr. Mong. **Uyğ.** VIII ff. Bud. **kişike sorğıl** 'inquire of a man' *USp.* 46, 2 (not certain; in a very dubious text): **Xak.** XI (see Oğuz; the meanings given there seem to be good Xak.): *KB* (looking closely at what is and is not beneficial and) **kereklig kereksizni kértü sorup** 'enquiring into the truth about what is and is not necessary' 328; **bu Aytoldı sordı kamuğ ış küḏüg** 'Aytoldı inquired into everything that was going on' 1038: XIII(?) *Tef.* **sor-** 'to ask (about something *Acc.*; or of someone *Dat.*)' 273: XIV *Muh. sa'ala* 'to ask (a question)' **so:r-** *Mel.* 26, 15; *Rif.* 110 (mis-spelt *sğr-*); *al-su'āl* **so:rmak** 36, 7; (*Rif.* 122, *bi:ğı:r-*): **Çağ.** XV **sor-** (1) *pursidan* 'to ask (a question), inquire' *San.* 239v. 9 (quotns.); **sora-** (spelt) *surāğ* (Turco-Mong. l.-w.) *wa taftīş kardan* 'to inquire, investigate' *do.* 241r. 9 (quotns.): **Oğuz** XI **er sö:z so:rdı:** *istaḳarra'l-raculu'l-xabr* 'the man tried to get news'; and one says **er yitük so:rdı:** 'the man looked for (or asked for news about, *anṣada*) the stray animal' (*al-ḍālla*) *Kaş. III* 181 (**sora:r, sorma:k**, *sic*): **Xwar.** XIII **şor-** 'to ask' *'Ali* 28: XIV **sor-** (Aor. **sorar**) ditto *Qutb* 189: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *sa'ala* **şor-** *Hou.* 34, 11; a.o. 43, 21 (after **1 so:r-**): XIV ditto *Id.* 56: XV *sa'ala*, in the sense of asking how it is or where it is **şor-** *Kav.* 76, 5; *Tuh.* 20a. 7.

sür- basically Trans. 'to drive away, to drive on', and the like. S.i.a.m.l.g. w. these and extended meanings like 'to plough, to follow (an occupation), to spend (time)', and the like, and also in some languages as Intrans. 'to continue, push on; (of time) to pass'. Note that SW Osm. **sür-** 'to rub on, smear' may be a Sec. f. of **sürt-. Türkü** VIII [gap] **sü: sürtı:** 'drove the army on (or away?)' *Ix.* 20; a.o. *I E* 23, *II E* 19 (**süŋüglüg**): VIII ff. Man. **uvutsuz bilig sürüp** 'behaving shamelessly' (i.e. having sexual intercourse) *M I* 5, 6: **Uyğ.** VIII **süre:** in a damaged passage *Şu. S* 2: VIII ff. Man.-A (men and women . . .) **neŋ etöz sevigin uvutsuz isig** (*sic*) **sürü umaz** 'cannot enjoy bodily love or have sexual intercourse' *M I* 16, 18–20: Bud. (the king's ox-herd) **süre ündi** 'came out driving' (five hundred oxen) *PP* 65, 2; **sürüp işletip** 'driving and putting to work' (birds and animals) *Hüen-ts.* 135; a.o. *TT V* 10, 86: **Xak.** XI **ol at sürdi:** 'he drove on (*sāqa*) the horse' (etc.); and one says **er ıtığ sürdi:** 'the man drove away (*ṭarada*) the dog' (etc.); also when a ruler has moved out (*aclā*) of a town one says **sürdi:** *Kaş. II* 7 (**süre:r, sürme:k**); o.o. translated *sāqa II* 39, 9; 51, 8; 90, 12; *ṭarada* 177, 10; **kalın bulutuğ tüpi: süre:r** 'a high wind clears away (*yakşif*) the dense clouds' *III* 217, 1; (respect the wise man and listen to his words) **erdemni: ögrenipen ışka: sür-e:** 'when you learn good conduct, put it into effect' (*ista'mil*; Imperat. with enclitic **-e:**) *I* 428, 10: *KB* (he has sent away the wicked) **élindin sürüp** 'driving them out of his realm' 437; o.o. 65 (**erinçig**), 2312 (**1** ö:ç): XIII(?) *Tef.* **sür-** 'to drive' (a dog) 279: XIV *Muh. da'aba* 'to drive, drive away' **sü:r-** *Mel.* 26, 5 (only); *sāqa wa ḥaṭṭa* ('to drive on, incite') **sü:r-** 27, 1; *Rif.* 110; *ṭarada* **sü:r-** 28, 9; 112; o.o. 40, 7; 129 (and 149 only): **Çağ.** XV ff. **sür-** (**-güm**, etc.) *sür- Vel.* 293 (quotn.); **sür-** ('with **-ü-**') (1) *rāndan* 'to drive, drive away', etc. (quotn.); (2) metaph. *şiyār kardan zamīn* 'to plough land' *San.* 239v. 11 (quotns.): **Xwar.** XIV **sür-** (1) 'to drive away'; ((2), for **sürt-**, 'to rub') *Qutb* 163; (1) *Nahc.* 379, 17: **Kom.** XIV 'to drive out' **sür-** *CCG*; 'to plough' **saban sür-** *CCI*; *Gr.*: **Kıp.** XIII *sāqa mina'l-sawq* **sür-**, also *al-nafā* 'to banish' *Hou.* 40, 16: XIV **sür-** *ṭarada wa sāqa Id.* 52: XV *sāqa* **sür-** *Tuh.* 20a. 2; *nafā* **sür-** 36b. 12: **Osm.** XIV ff. **sür-** 'to drive away; to spend (time); to go ahead (Intrans.)', etc.; c.i.a.p. *TTS I* 657; *II* 857; *III* 651; *IV* 718.

Dis. SRA

S **sarı:** 'towards, in the direction of', and the like first appears in the medieval period, and s.i.s.m.l. It has been suggested that it is the Sogdian Postposition *s'r*, but this would have appeared earlier in Turkish or not at all, and there is little doubt that it is merely a crasis of **sıŋarı:. Uyğ.** XIV *Chin.-Uyğ. Dict.* **tört sarı** 'the four cardinal points' *Ligeti* 192; *R IV* 321: **Çağ.** XV ff. **sarı** ((1) Sec. f. of **sarığ**); (2) *simt wa ṭaraf* 'direction, side' *San.* 231r. 2 (quotn.): **Xwar.** XIII **şarı** 'towards' *'Ali* 22: XIII(?) **tört sarıka** *Oğ.* 103; **taŋ sarıka** 'eastwards' *do.* 335; **tün sarıka** 'westwards' *do.* 336: XIV **sarı/saru** 'towards' (someone) *Qutb* 155: **Kom.** XIV **sarı** 'towards' *CCG*; *Gr.*

VU **saru:** Hap. leg.; perhaps a l.-w. Cf. **sekü:. Xak.** XI **saru:** 'a shelf' (*al-raff*) in the house on which things are placed' *Kaş. III* 221.

Dis. V. SRA-

saru:- 'to wind or wrap (something *Acc.*) round (something)'; as such Hap. leg., but survives as **sar-** in NW Kaz.: SW Az., Osm.; Tkm. **sara-.** See **sarla:-. Xak.** XI **ol su:luk saru:dı:** 'he wound (*kāra*) the turban round his head' (*'alā ra'sihī*); also used for wrapping (*laffa*) something round (*'alā*) something *Kaş. III* 262 ((**saru:r**), **saru:ma:k**): XIV *Muh.* (?) *laffa şay' bi-şay'* **sar-** *Rif.* 115 (*Mel.* **çuğlan-**); *al-laff* **şa:rmak** 122: **Kıp.** XIII *laffa min laffi'l-'imāma* 'to wrap', of wrapping a turban, etc. **şar-** *Hou.* 43, 17: XIV **şar-** *laffa Id.* 57; *Bul.* 79v.: XV ditto *Tuh.* 32a. 5; (XIII *naşara* 'to spread out' **şar-** (**-ğıl**) *Hou.* 34, 15:

XIV **ser-** ditto *Id.* 52 seems to link with later meanings of **ser-**, q.v.).

sırı:- Preliminary note. Kaş. *puts these two V.s in a single para. which follows* **tire:-** *and precedes* **saru:-**; *in this position* **sarı:-** *might be expected, and in fact the facsimile seems to show* fatḥas *struck out above the* sīns *and* kasras *substituted. There is sufficient evidence to prove that 'to sew firmly' was* **sırı:-**, *but the other V. may well have been* **sarı:-**.

VU **1 sırı:-** Hap. leg. **Xak.** XI **it sırı:dı:** 'the dog defecated' (*saliḥa*) *Kaş. III* 262 (**2 sırı:-** follows).

2 sırı:- 'to quilt or smock' (a garment). Survives as **sırı-** in NE, SE, NW, SW Az.; SC Uzb. **sir-**; SW Tkm. **sıra-**. **Xak.** XI (after **1 sırı:-**) and one says **ol kiḍiz sırı:dı:** 'he sewed with reinforced stitches' (*xāṭa . . . xiyāṭa mu'akkada*), in Türkmen fashion, the felt from which the curtains and coverings (*qirām . . . wa aġṣiyatuhā*) of tents are made during migrations (*yawma'l-ẓa'n*) *Kaş. III* 262 (**sırı:r, sırı:ma:k**): **Osm.** XV Pe. *ājandan* 'to sew' **iġne ile sırımak** *TTS III* 626.

Mon. SRB

sarp basically 'difficult'; survives only(?) in SW Az., Osm. with this and such extended meanings as 'steep, rough, inaccessible'. **Uyġ.** VIII ff. Civ. **yırak barmış kişi kelmeki sarp** 'it is difficult for a man who has gone on a long journey to come back' *TT I* 78; a.o. *do.* 221–2 (**étiġ**): **Xak.** XI *KB* **idi sarp bolur bu yaŋı kelgüçi** 'it is very difficult for this newcomer' 492: **bulardın idi sarp bu yavlak yağı** 'of (all) these the most difficult is the evil enemy' 3591; o.o. 5312, 5549 (**aya:-**): **Kom.** XIV **sarp** 'hard' *CCG*; *Gr.*: **Kıp.** *al-ṣa'b* 'difficult' (opposite to 'easy' **keŋe:z**) **ṣarp** *Hou.* 25, 11: XIV ditto *Id.* 57: XV ditto *Tuh.* 22b. 2: **Osm.** XIV ff. **sarp** 'difficult'; (of vinegar) 'rough'; (of magic or poison) 'strong'; c.i.a.p. *TTS II* 792; *III* 601; *IV* 665: XVIII **sarp** (spelt) in *Rūmī, saxt wa ṣadid* 'hard, difficult' *San.* 230v. 25.

Dis. V. SRB-

VUD **sörple:-** Hap. leg.; in a section for Dis. V.s containing three consecutive consonants; since it precedes the cross-heading **T** the third, *yā'* in the MS, must be **p**; the Infin. is given as *-ma:k* corrected to *-me:k* or vice versa. A Den. V., the basis otherwise unknown. **Xak.** XI **ol erŋe:k bile: sörple:dı:** 'he drew a lot (*qāra'a . . . mina'l-qur'a*) with his finger' *Kaş. III* 443 (**sörple:r, sörple:me:k**, MS. *söri:le:-* everywhere); a.o. 446, 10 (ditto).

Mon. V. SRC-

sürç- 'to stumble'; survives only(?) in SW Osm.; the commonest modern word for 'to stumble' is **sürün-** but there can hardly be an etymological connection. **Xak.** XI **at sürçdi:** 'the horse (etc.) stumbled' (*a'ṯara*) *Kaş. III* 420 (**sürçe:r, sürçme:k**): XIV *Muh.*(?) *'aṯara* **sürç-** *Rif.* 112 (only); *al-'iṯār* **sürçmek** (MS. *-mak*) 122: **Çağ.** XV ff. **sürç-** (spelt, 'with **-ç-**') *lağzīdan* 'to slip, stumble' *San.* 241v. 27: **Xwar.** XIV ditto *Nahc.* 299, 11: **Kıp.** XIV *ta'isa* ('to stumble') *wa 'aṯara* **süçre-** (*sic, -c-*) *Bul.* 40v.: XV *'aṯara* (**sürün-**; in margin in SW(?) hand) **sürç-** *Tuh.* 26a. 4.

Dis. SRC

S **serçe:** See **seçe:**.

S **sırça** See **sırıçğa:**.

DF **sırçı:** N,Ag. fr. **1 sır**; 'lacquerer, painter', and the like. S.i.m.m.l., usually for 'painter'. **Uyġ.** VIII ff. Bud. (**titiġçi** 'plasterer') . . . **sırçı** . . . (**ığaççı** 'woodworker') *Pfahl.* 24, 29 (Müller read *sürci*, prob. influenced by an SE pronunciation (irregular) **sürçi** in *Shaw* 121): **Xak.** XI *KB* (in a list of craftsmen; 'blacksmith, cobbler', etc.) **sırçı** 4458.

(D) **sürçük** (**?sürçök**) 'a story told at night'; this is the commonest meaning of *al-samar* and seems to fit all the passages quoted below. The alternative Xak. and Oğuz forms suggest an original **-ö-**. The only other trace of such a word seems to be **sürçek** 'a horse which is constantly stumbling' *Vam.*, p. 297, not in any Çağ. authority, and so presumably Uzb. XIX but not now current in Uzb. This latter is a regular Dev. N. fr. **sürç-**; there is no semantic connection between such a word and the earlier meaning, but there is no obvious alternative. **Xak.** XI **sürçük** *al-samar*; the Oğuz pronounce it **sürçek** *Kaş. I* 478: XIV *Muh. al-ḥikāya* 'story, anecdote' **sürçe:k** *Mel.* 84, 14 (mis-spelt *sürçe:l*); *Rif.* 190; *Rbg.* **biz olarnı soŋ kélgen ya'nī soŋra yaratılğan xalāyıqlarka sürçek kılduk** 'we have made them (i.e. the people of Saba) a cautionary tale for people who came after, that is were created later' *R IV* 828 (mistranslated): **Oğuz** XI see Xak.: **Kıp.** XIV **sürçek** ('with **-ç-**') *al-samar Id.* 52.

Dis. V. SRC-

D **sürçit-** Caus. f. of **sürç-**; n.o.a.b.; the modern Osm. form is **sürçtür-**. **Xak.** XI **ol atın sürçitti:** 'he made his horse (or something else) stumble' (*'alā'l-'aṯra*) *Kaş. II* 328 (**sürçitü:r, sürçitme:k**; corrected from *-ma:k*): **Osm.** XV and XVIII **sürçüt-** 'to cause to stumble'; noted in several XV and one XVIII text *TTS I* 656; *IV* 718.

Tris. SRC

(D) **sarıçğa:** 'locust'; one of several names of animals ending in **-ğa:**. Survives in NE Koib., Sag. **sarıska**; Mad. **sarışka** *R IV* 325–6; Khak. **sarısxa**; some NW form with *intrusive* **-n-** became the basis of the Russian l.-w. *sarancha*; NW Başkır, Çuv. **sarança** are no doubt reborrowed fr. this word. Cf. **çekürge:**. **Xak.** XI **sarıçğa:** *al-carād* 'locust'; 'a lazy man' (*al-raculu'l-raxw*) is metaph. called **sarıçğa: er** *Kaş. I* 489 (follows **sırıçğa:**, *sīn*

carries both *fatḥa* and *kasra*): (XIV *Muh.* see **karınçğa:**): **Kıp.** XIII *al-carād* **şarınçka:** (**Tkm. çekürge:**) *Hou.* 10, 18: XIV **şarınçkan** (*sic*, *-c-*) *al-carād* in Kıp. *Id.* 57.

sırıçğa: 'glass', perhaps originally a natural mineral like 'rock crystal'. Survives only(?) in SW Osm., Tkm. **sırça**; other modern languages use l.-w.s, the commonest being Pe. *şişa*, for 'glass'. **Uyğ.** VIII ff. Bud. **süzük arığ sırıçğa teg** 'like clear, clean glass' *TT V* 6, 24; a.o. *do.* 48: **Xak.** XI **sırıçğa:** *al-zucāc* 'glass' *Kaş. I* 489: *KB* **kişi köŋli yuvka sırınçğa** (*sic*) **sanı** 'a man's mind is fragile, like glass' 4610: XIV *Muh. al-qārūra* 'glass bottle' **sırça:** (*-c-*) *Mel.* 69, 5; *Rif.* 170; (and *al-zuccāc* 'glass-maker' **sırça:çı:** (*-c- -c-*) 57, 11; 156): **Çağ.** XV ff. **sırça** (spelt, 'with **-ç-**') *şişa wa ābgīna* 'glass, glass bottle' *San.* 251 v. 6 (quotns.): **Xwar.** XIV **sırça** 'glass' *Qutb.* 165: **Tkm.** XIII *al-zucāc* **sırça:** *Hou.* 5, 11: XIV ditto *Id.* 52; *Bul.* 5, 5: XV *zucāc* **şırşa** (in margin, in SW(?) hand, **şırşa**) *Tuh.* 18a. 8: **Osm.** XIV ff. **sırça** 'glass'; c.i.a.p. *TTS I* 625; *II* 822; *III* 625; *IV* 688.

Mon. SRD

F **sart** l.-w. fr. Sanskrit *sarṭha* 'merchant', prob. via Sogdian; it retained this meaning until XI but in the medieval period came to mean 'town dweller' as opposed to 'nomad', and more specifically 'an Iranian', as opposed to 'a Turk'; it retained this meaning in Russian Turkistan until XIX but is prob. now obsolete. **Türkü** VIII ff. Man. (wherever he finds) **nığoşaklarığ sartlarığ** 'Hearers and merchants' (he will kill them) *TT II* 6, 16: **Xak.** XI **sart** *al-tācir* 'merchant' *Kaş. I* 342 (prov.); o.o. *I* 66, 16 (same prov.); *III* 13, 7: *KB* (hear now the words of) **sartlar başı ajun tezginigli Xıtay arkışı** 'the heads of the merchants and the China caravan that traverses the world' 5754: **Çağ.** XV ff. **sart** 'a Persian town-dweller' (*'acamiŋ şahrī*) who is completely ignorant of Turkish *Vel.* 273 (quotns.); **sart** (spelt) *tācik* 'Iranian' *San.* 230v. 26 (same quotn.): **Kıp.** XV *ḥaḍarī* 'villager' **sart** (*/ṭaṭ*) *Tuh.* 12b. 3; *'āmmi* 'common people' **sart** 24b. 11.

2 sart in **sart sırt** onomatopoeic; as such Hap. leg., but NC Kzx. **sırt sırt** has a similar meaning. **Xak.** XI one says **anıŋ aḍa:kı: sart sırt kıldı:** 'his feet made a (clapping) noise' (*ṣawwata*); the kind of noise made by feet in loose-fitting slippers (*al-mik'abi'l-wāsi'*) *Kaş. I* 342.

sırt has a very miscellaneous range of meanings of which 'back' is perhaps the basic one. The Xak. meaning, unknown elsewhere, may have been properly 'the thick hair on the back of a horse's neck.' S.i.a.m.l.g. meaning 'a mountain ridge; the back (of a man, knife, axe, etc.); the exterior of something', not all current in all languages. **Xak.** XI **sırt** *al-hulb* (MS. *halb*) 'thick, coarse hair' *Kaş. I* 342 (cf. **sırtla:-**): **Çağ.** XV ff. **sırt** *sur'at* 'speed' (*sic*) *Vel.* 285; **sırt** (spelt) *şāna wa dūş* 'shoulder blade, shoulder' *San.* 251 v. 4 (*şāna* also means 'speed'; *Vel.*'s translation is prob. a misunderstanding of this word): **Oğuz** XI (after Xak.) and the Oğuz call any mountain stream or small valley (*tal'a wa wādī ṣağīr*) **sırt** *Kaş. I* 342: **Kom.** XIV **sırt** 'hill' *CCG*; *Gr.*: **Kıp./Tkm.** XIV **şırt** *al-rābiya* 'a hill'; and in Kıp. *naṣlu'l-miḥrāṯ* 'a ploughshare' *Id.* 57; a.o. *do.* 52 (**sürüg**); *al-rābiya* **şırt** *Bul.* 3, 10; *al-sikka* 'ploughshare' **şırt** (MS. *şırıt*) *do.* 4, 1; a.o. *do.* 5, 1 (**sürüg**): XV *saqanqūr* 'skink' (a kind of lizard) **şırt balıkı** *Tuh.* 19a. 8.

Mon. V. SRD-

sürt- 'to rub', with several connotations, 'to rub (things) together; to rub (something *Acc.*) on, or into (someone *Dat.*); to rub out, erase'. S.i.a.m.l.g.; cf. **türt-, 1 yak-.** **Uyğ.** VIII ff. Civ. (if you make a bran and) **ala kişike sürtser** 'rub it on a man with skin disease (or leprosy)' *TT VII* 23, 4; o.o. *do.* 6 (but in *do.* 3 **türt-**); *II I* 65–6 (**üze:**), etc.: **Xak.** XI **ol etme:kke: ya:ğ sürtti:** 'he smeared (*laṭaxa*) oil on the bread'; and one says **ol yarma:k ta:şka: sürtti:** 'he rubbed (or polished, *aḥakka*) the coin on a stone' (etc.) *Kaş. III* 426 (**sürte:r, sürtme:k**): XIV *Muh. dalaka* 'to rub, polish' **sü:rt-** *Mel.* 26, 3; *Rif.* 108; *saḥaqa* 'to rub clean' **sü:rt-** 27, 3; (110 **süpür-**); *masaḥa yadahu* 'to wipe one's hands' **éli: sürt-** 31, 5; (115 **sile:-**): **Çağ.** XV ff. **sürte alsam** *süre bilsem Vel.* 292; **sürt-** ('with **-ü-**') *mālidan* 'to rub'; in *Rūmi* **sür-** *San.* 241r. 29 (quotns.): **Xwar.** XIV **sürt-** 'to rub (on something *Dat.*)' *Qutb* 163 (and see **sür-**): **Kom.** XIV 'to anoint' **sürt-** *CCI*; *Gr.*: **Kıp.** XIV **sürüt-** (*sic*; ?error) *masaḥa wa maḥā* ('to erase') *Id.* 52: XV *aḥakka* **sürtü-** (*sic*) *Tuh.* 5b. 8; *ḥakka* (**kaşı-/**) **sürüt-** 13b. 3: *masaḥa* (**sil-/**) **sürüt-** (*sic*) (in margin in SW(?) hand, **sürt-**) 35b. 13.

Dis. SRD

(D) **sırtığ** Hap. leg.? (**Uyğ.** VIII ff. Bud. **sırtığ** in the following text seems to be a misreading of **kıdığ**; 'the edge of the hair' would make good sense here, and the error would be an easy one in badly written Uyğ.; (the mysterious light) **alın lakşanındın saç sırtığındın üner** 'emerges from the sign (Sanskrit l.-w.) on the forehead and the edge(?) of the hair' *TT VII* 41, 29–30): **Xak.** XI **sırtığ** *aṭar kull ḥadīṯ yuḥiss minhu'l-racul ba'dahu min ğayr tamām* 'a fragment of any piece of news which a man hears later and incompletely'; one says **men bu: sö:zdin sırtığ buldım** 'I got part of this story' *Kaş. I* 463.

D **sürtük** Pass. Dev. N./A. fr. **sürt-**; lit. 'rubbed, worn down', and the like. Survives in this meaning in SW Az.; the meaning in Osm. 'a disreputable woman' is prob. an attenuation of the Xak. meaning. **Xak.** XI **sürtük işle:r** *al-mar'atu'l-mashūqa* 'a passive Lesbian'; also *al-sāḥiqa* 'an active Lesbian'; and anything that is rubbed (*insaḥaqa*) is called **sürtük** *Kaş. I* 477: **Osm.** XVI Ar. *wallāc* 'one who slips in,

or pushes his way in' **érdügü yere sokulğan sürtük racūl** *TTS IV* 719.

Dis. V. SRD-

D **sarut-** Hap. leg.; Caus. f. of **saru:-**; the modern forms are **sardır-** and the like. **Xak.** XI **ol aŋar suvluk sarutтı:** (*sic*) 'he urged him to wind (*'alā takwīr*) a turban (round his head)'; also used for telling someone to wrap (*bi-laff*) something *Kaş. II* 304 (**sarutu:r, sarutma:k**; MS. *sarıt-*).

?E **serit-** Hap. leg.; Arat plausibly translates 'to melt'; in which case the text is prob. a transcription of a text in Arabic script in which the word was **sızıtıp**. **Uyğ.** VIII ff. Civ. (if a man gets measles and becomes constipated) **iŋgek yağın serit[ip]** (? **sızıtıp**) **bérgü ol öter** 'you should melt butter and give it to him and his bowels open' *TT VII* 22, 17–18.

D **sırıt-** Caus. f. of **2 sırı:-**; s.i.s.m.l. **Xak.** XI **ol kızka: kiḍiz sırıttı:** 'he made (*kallafa*) the girl sew the felt firmly' (*bi-şamracati'l-libd mu'akkadat(an) muqarṭamat(an)*), that is like quilting (*al-taḍrīb*) a garment *Kaş. II* 304 (**sırıtu:r, sırıtma:k**).

D **sorut-** (or **sorıt-** ?) Caus. f. of **1 so:r-**; survives in SW Osm. **sorut-** 'to pout'. **Xak.** XI **ura:ğut kençke: sü:t sorutтı:** 'the woman made the child suck in (*amaşşat*) the milk'; and one says **er yü:zin sorutтı:** (MS. *sorıttı:*) *'abbasa'l-racul wachahu* 'the man frowned' (i.e. screwed up his mouth) *Kaş. II* 304 (**sorutu:r, sorutma:k**, MS. *sorıt-*).

D **sürtül-** Pass. f. of **sürt-**; s.i.m.m.l.g. **Xak.** XI **sürtüldi: ne:ŋ** 'the thing was rubbed or abraded' (*insaḥaqa . . . wa'nsaḥaca*); also used when someone does it; Intrans. and Pass.; one says **teri:ke: ya:ğ sürtüldi:** 'oil was smeared (*luṭixa*) on to the hide' (etc.) *Kaş. II* 231 (**sürtülü:r, sürtülme:k**): **Çağ.** XV ff. **sürtül-** *mālīda şıdan* 'to be rubbed' *San.* 241 v. 17.

DF **sartla:-** Hap. leg.; Den. V. fr. **sart. Xak.** XI **ol anı: sartla:dı:** 'he reckoned that he was a merchant' (*tācir*) *Kaş. III* 444 (**sartla:r, sartla:ma:k**).

D **sırtla:-** Hap. leg.; Den. V. fr. **sırt. Xak.** XI **yıpnı: sırtla:dı** (MS. *yıpım: sartla:dı:*) *lawā'l-xayṭ 'alā'l-hulb* 'he spun the rope of coarse hair' *Kaş. III* 444: **Oğuz** XI and in Oğuz when a man climbed (*sa'ida*) up a small valley (*al-wādī'l-şağīr*) *Kaş. III* 444 (**sırtla:r, sırtla:ma:k**; MS. *şırtla:r, şırtla:ma:k*).

D **sürtün-** Refl. f. of **sürt-**; s.i.m.m.l.g. **Xak.** XI **at yığa:ça: sürtündi:** 'the horse rubbed itself (*iḥtakka*) against the tree' (etc.); and one says **er özine ya:ğ sürtündi:** 'the man made it his business to oil himself' (*tawallā bi-tadhīn nafsihi*); also used when he pretended to oil something *Kaş. II* 245 (**sürtünü:r, sürtünme:k**): **Kıp.** XIV **sürtün-** *immasaḥa* 'to wipe oneself', with the *nūn* of Refl. Action (*al-muṭāwa'a*); then used for *zaḥafa* 'to crawl (i.e. rub oneself) on the ground' *Id.* 52; *inḥakka'l-qumāş* 'of linen (etc.), to be rubbed, worn (out)' **sürtün-** *Bul.* 32r.: XV *inḥakka* **sürtün-** *Tuh.* 5b. 8: **Osm.** XVI Pe. *xazidan* 'to crawl' (*inter alia*) **sürtün- ve karnı üzerine sürtün-** ('on one's stomach') *TTS IV* 719.

D **1 sortur-** Caus. f. of **1 so:r-**; s.i.s.m.l. **Xak.** XI **ol ka:nığ sorturdı:** *amara bi-maṣṣi'l-dam mina'l-miḥcama wa nazfihi* 'he ordered that the blood should be drawn off in a cupping-glass and made to flow freely' *Kaş. II* 184 (**sorturur, sorturma:k**): **Çağ.** XV ff. **sordur-** Caus. f. . . . (2) 'to order someone to suck' (*makīdan*) *San.* 240v. 8.

D **2 sortur-** Caus. f. of **2 so:r-**; n.o.a.b.; modern V.s with this sense are derived fr. the longer modern form, e.g. SW Tkm. **so:rat-. Xak.** XI **ol soruğ sorturdı:** 'he ordered someone to call out for (or ask for news about, *bi-nişdān*) the stray animal' *Kaş. II* 184 (**1 sortur-** follows; N.B. not described as Oğuz): **Çağ.** XV ff. **sordur-** Caus. f.; (1) 'to order (someone) to ask (a question, *pursidan*)' *San.* 240v. 8.

D **1 sürtür-** Caus. f. of **sür-**; s.i.m.m.l., usually as **sürdür-. Xak.** XI **ol anı: sürtürdi:** 'he ordered that he should be thrown out and scared away from the place' (*bi'l-cilā' wa'l-zacr 'ani'l-mawḍi'*); and one says **ol aŋar ko:y sürtürdi:** 'he ordered him to drive (*asāqahu*) the sheep' (etc.) *Kaş. II* 184 (**sürtürür, sürtürme:k**): **Çağ.** XV ff. **sürdür-** Caus. f.; 'to order someone to drive out (*ba-rāndan*) or to plough' (*ba-şiyār*) *San.* 240v. 9.

D **2 sürtür-** Caus. f. of **sürt-**; s.i.m.m.l., usually as **sürttür-. Xak.** XI **ol aŋar ta:ş sürtürdi:** 'he ordered him to rub (or polish, *aḥakkahu*) the stone' *Kaş. II* 184 (*kaḍalika'l-maṣdar* 'same Aor. and Infin.', i.e. as **1 sürtür-**): **Çağ.** XV ff. **sürttür-** (spelt) Caus. f.; 'to order (someone) to rub' (*mālidan*) *San.* 241 v. 12.

D **sürtüş-** Recip. f. of **sürt-**; s.i.s.m.l. **Xak.** XI **ol meniŋ birle: koğuşka: ya:ğ sürtüşdi:** 'he competed with me in smearing (*fī laṭx*) oil on the leather'; and one says **ol meniŋ birle: aşuk sürtüşdi:** 'he competed with me in rubbing and massaging (*fī ḥakk . . . wa saḥcihi*) the ankle' *Kaş. II* 210 (**sürtüşü:r, sürtüşme:k**): **Çağ.** XV ff. **sürtüş-** Recip. f.; 'to rub (*mālidan*) one another' *San.* 241 v. 13.

Tris. V. SRD-

D **sürtüştür-** Caus. f. of **sürtüş-**; s.i.s.m.l. **Uyğ.** VIII ff. Civ. (if a man's flesh is inflamed (or leprous, **ala**)) **badıyannı yarıp yarıp** (?dittography) **sürtüştürüp** 'cut up some *Illicium anisatum* (Sanskrit l.-w.) and have (the pieces) rubbed together' (take the juice and rub it (**sürtzün**) on the flesh) *H I* 48–9.

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sark- the basic connotation seems to be weak downward movement with no force behind it,

hence (1) (of a liquid) 'to overflow, drip'; (2) (e.g. of a limb) 'to hang limply'. S.i.a.m.l.g. except NE, SC in one or both meanings with some phonetic changes. See **salkım**. **Xak.** XI **su:v sarkdı:** 'the water overflowed' (*sariba*); also used of any liquid when it drips (*taqāṭara*) from something; and one says **aḍa:kım sarkdı:** 'my leg became numb and hung limply (*xadirat . . . wa taqāṭarat a'yā'a(n)*) because of riding' *Kaş. III* 421 (**sarka:r, sarkma:k**): **Xwar.** XIV **sark-** 'to hang limply' *Qutb* 155: **Kıp.** XIV **ṣark-** *tadallā* 'to hang down' *Id.* 57: **Osm.** XVI and XVII **sark-** (1) 'to lean down'; (2) 'to fall on, attack' *TTS I* 601; *II* 795: XVIII **sarkı-/sarkıt-** *furū hiştan wa āwīxtan* 'to hang, suspend' (Trans.) *San.* 230v. 19 (the translation fits only **sarkıt-**).

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sarığ 'yellow'; c.i.a.p.a.l. w. some phonetic changes; apparently an early l.-w. in Mong. as *şira* (*Haenisch* 141). **Türkü** VIII **sarığ altu:n ürüŋ kümüş** 'yellow gold and white silver' *T* 88: VIII ff. **sarı:ğ ta:ş** 'a yellow (precious) stone' *Toy.* 8 (*ETY II* 58); **sarığ atlığ savçı:** 'a messenger on a yellow horse' *IrkB* 11: **Uyğ.** VIII ff. Bud. **sarığ altun** *PP* 43, 1; **sarığıg** 'bile' *Suv.* 588, 14; **sarığ tözlüg ig ağrığ** 'illnesses arising from bile' *do.* 19–20; a.o.o.: Civ. **sarığ munga** 'yellow mungo beans' (Sanskrit *mudga*) *H I* 87, 119; **sarığ erük** 'apricot' *do.* 101; **sarığ [öŋlüg]** 'yellow-coloured' (planet) *TT VII* 15, 1–2; **sarığ tözlüg su:vsa:lık** 'thirst due to bile' *VIII I.*11; a.o.o.: **Xak.** XI **sarığ** 'yellow' (*al-aṣfar*) of anything; and for 'intensely yellow' (*al-aṣfaru'l-fāqi'*) one says **sap sarığ**; and 'bile' (*al-mirratu'l-ṣafrā*) is called simply (*muṭlaqa(n)*) **sarığ**; **sarığ su:v** 'yellow liquid (*al-ṣufār*) in the stomach'; and one says **sarığ surığ** as a jingle (*fī'l-izdiwāc*) for 'yellow' *Kaş. I* 374; o.o. *I* 391 (**kezig**), etc.: *KB* the trees are adorned with crimson, scarlet) **sarığ** (blue and red) 67; (if my hand is narrow, i.e. stingy) **sarığ kılğa eŋ** 'it will make my cheeks yellow' 477: XIII(?) *Tef.* **sarığ/saru** 'yellow' 262: XIV *Muh. al-aṣfar* **sa:ru:** *Mel.* 68, 2; **sa:ruğ** *Rif.* 168; *al-būm* 'owl' **sa:ru: kuş** 73, 3; 176 (in margin; **üği:** in text); *al-miṣmiṣ* 'apricot' **sa:rığ** (*Rif.* **sa:ru:ğ**) **erük** 78, 11; 182: **Çağ.** XV ff. **sarığ/sarık** *sarı Vel.* 273 (quotn.): **sarı** abbreviation of **sarığ** *zard* 'yellow' *San.* 231r. 2 (quotn.); **sarığ** *zard do.* 6 (followed by several phr.): **Xwar.** XIII **şarığ** 'yellow' *'Alī* 12: XIV **sarı/sarığ** ditto *Qutb* 155: **Kom.** XIV 'yellow; bile' **sarı** *CCI*; *Gr.*: **Kıp.** XIII *al-aṣfar* **şa:ru:** *Hou.* 13, 6; 31, 2; *aṣfar fāqi'* **şap şa:ru:** *do.* 31, 6: XIV **şarı:** *al-aṣfar*; also used for *al-xamr* 'wine'; **sarı: kawun** 'a yellow pumpkin' *Id.* 57; *al-ḏura* 'maize' **şaru** (MS. *şura*) **oṭ** *Bul.* 7, 1: XV *al-saman* 'butter' **şa:rı ya:ğ** *Kav.* 63, 3; *aṣfar* **şarı** *Tuh.* 4a. 2 (and several phr.).

sıruk 'a pole', and more specifically 'tent-pole'; s.i.s.m.l. as **sırık**. **Uyğ.** VIII ff. Civ. *USp.* 104, 13 (**ığaç**): **Xak.** XI **sıruk** *al-ṣaqb wahwa 'amūdu'l-xibā'* 'tent-pole' *Kaş. I* 381 (the *sīn* also carries a *ḍamma*): **Çağ.** XV ff. **suruk** *sıruk . . . ağaç ma'nāsına wa çādir direki* 'a pole, tent-pole' *Vel.* 294 (quotn.); **suruk** (spelt) *sutūn wa çūb-i buland* 'a column; a long piece of wood' (quotn.); and metaph. 'a stick' (*çūbī*) which children make into a horse and ride on (quotn.) *San.* 242r. 22: **Kom.** XIV 'pole' **suruk**; 'fishing-rod' **sırıx** *CCG*; *Gr.*: **Kıp.** XIV **sıruk** 'a pole ('*ūd*) as thick as a man's arm and longer than a lance, on which clothes are hung', in Ar. *al-miṣcab* 'clothes-horse' *Id.* 52: **Osm.** XVIII **sırık** (spelt) in *Rūmī*, 'a long piece of wood' in general; this is a corruption of Ç'ağ. **suruk**, which has this meaning; and 'a lance' (*nayza*) in particular *San.* 251 v. 20.

D **soruğ** Dev. N. fr. **2 so:r-**; 'question, inquiry'; survives in SW Osm. **soru/soruk** (the latter, used esp. in the phr. **soruk günü** 'the day of judgement', looks more like a cognate f. in **-uk** (Pass.)); Tkm. **so:rağ**; in most other languages the form is **surağ** or **surak**, prob. reborrowed fr. Mong. (see **2 so:r-**); *sūrağ* in Pe., same meaning, was prob. borrowed fr. Mong. rather than Turkish. **Uyğ.** IX *Suci* 4–5 (**kü:**): **Xak.** XI **soruğ** 'calling out for (or inquiring about) a stray animal' (*nişdānu'l-ḍālla*); one says **soruğ kıldı:** *naşada'l-ḍālla Kaş. I* 374 (followed, irregularly, by **çalığ**, q.v.); o.o. *II* 184 (**2 sortur-**): XIII(?) *At.* **soruğ/soruk** 'question, cross-questioning' 273: **Çağ.** XV ff. **soruk** *sormak ma'nāsına* 'inquiry'; **soruğ küni** *qiyāmat güni* 'the resurrection day' (quotn.); **surağ** *xabar* 'news' (quotn.) *Vel.* 294–5; **sarağ** (*sic*) *xabar do.* 274 (quotn.); **surağ** *tafaḥḥuş wa taftīş* 'investigation, inquiry'; also *nişān wa aṯar wa xabr* 'sign, trace, news' *San.* 242r. 8 (quotns.); **soruğ/soruk** (spelt) (1) *pursiş wa su'āl wa iḫtisāb* 'question, questioning, calculating' (quotns.); ((2) see **sıruk**) *do.* 22; **soruğ küni** *rūz-i pursiş ya'nī rūz-i qiyāmat do.* 27 (quotn.): **Osm.** XIV ff. **soru** 'question, inquiry'; c.i.a.p. *TTS I* 636; *II* 835; *III* 635; *IV* 702.

D **sorğu:** N.I. fr. **1 so:r-**; n.o.a.b. **Uyğ.** VIII ff. Man. [text begins] **sütdin . . . yeme** [gap] **sorğun tartar**[gap] '(just as?) . . . from milk and draws off . . . by sucking it'(?) *Wind.* 2–3: **Xak.** XI **sorğu:** *al-miḥcama* 'a cupping-glass' *Kaş. I* 425; for example, the word for *al-miḥcama* **sorğu:** is derived fr. **sordı:** '(the animal) sucked in (*imtakka*) (milk or blood)' *I* 16, 4; similar phr. *II* 69, 29.

VU **sarkıç** Hap. leg.; thus vocalized, but the Refl. Den. V. is vocalized **sorkuçlan-** and follows the Refl. Den. V. of **sorkuç**; *al-ya'ḍīd* seems to be corrupt, *al-ta'şīr* would link this word with the following but its meaning would be obscure. **Xak.** XI **sarkıç** *al-marūra wahwa nabt min cinsi'l-ya'ḍīd* 'the corn-cockle, a plant of the . . . family' *Kaş. I* 454.

VU **sorkıç** Hap. leg.; the Refl. Den. V. is vocalized **sorkuçlan-**. **Xak.** XI **sorkıç** *'uṣāra şibği'l-lukk* 'a thick liquid made of the juice of lac', used to fasten the handles on the

tangs of swords, daggers, and knives *Kaş. I* 454.

D **sarkım** Hap. leg.; N.S.A. fr. **sark-**; lit. 'a single act of hanging down'. See **salkım**. **Xak.** XI **sarkım** *al-ṣaqī'* 'hoar-frost' *Kaş. I* 485.

?D **sarğa:n** a kind of plant; perhaps Dev. N./A. (connoting repeated action) fr. **2 sar-** (**saru:-**) in the sense of (a plant) that wraps itself round things. N.o.a.b. **Uyğ.** VIII ff. Bud. (by faith the fungi and crocuses growing in valleys and small valleys and) **suvlardakı ögenlerdeki sarğan otı yaşı yaş** 'the foliage of the *sarğan* plants in the waters and rivers is green' *TT V* 28, 123–4: **Xak.** XI **sarğa:n** 'a plant (*al-nabt*) which grows in saline ground' (*al-sabxa*); and the place where it grows (*al--manbit*) is called **sarğa:n yé:r**; and a thicket (*al-acma*) in which the reeds have withered is called **sarğa:n kamış** *Kaş. I* 438.

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D **soruk-** Hap. leg.; Pass. f. of **2 so:r-**. **Xak.** XI **yitü:k** (MS. *yitü:l*) **soruktı:** 'news was received (*wucida xabar*) of the stray animal after it had been called out for (or inquired about, *inṣādihā*)' *Kaş. II* 115 (**soruka:r, sorukma:k**).

D **sarkıt-** Caus. f. of **sark-**; s.i.s.m.l., meaning 'to pour drop by drop; to hang up, suspend', and the like. **Xak.** XI **ol to:ndın su:v sarkıttı:** 'he squeezed (*qaṭṭara*) the water out of the garment' (etc.) *Kaş. II* 339 (**sarkıtu:r, sarkıtma:k**): **Kom.** XIV **sarxıt-** 'to drip' *CCG*; *Gr.* (*Gr.* 214 suggests that this is a mistranslation): **Kıp.** XV *ṣaffā* 'to filter (a liquid)' (**süz-/**) **sarkıt-** *Tuh.* 22b. 13: **Osm.** XVIII *San.* 230v. 20 (**sark-**).

D **sarğar-** Den. V., abbreviated, fr. **sarığ**; 'to be, or become, yellow'. S.i.a.m.l.g. as **sarğar-, sarar-**, and the like. **Uyğ.** VIII ff. Bud. *U I* 37, 13 (**kırtış**): Civ. *H I* 172–3 (**kağur-**): **Xak.** XI **sarğardı: ne:ŋ** *iṣfarra'l--ṣay'* 'the thing was, or became, yellow' *Kaş. II* 187 (**sarğaru:r, sarğarma:k**); o.o. (of the face) *I* 69, 11; 486, 16: (XIV *Muh. iṣfarra* **sa:rığ idi:** *Mel.* 22, 13; *Rif.* 103 is a phr., **sa:rığ er-**): **Çağ.** XV ff. **sarğar-** (**-dı**) *sarar-Vel.* 273; **sarğar-** (spelt) *zard şudan* 'to be, or become, yellow', in *Rūmī* **sarar-** *San.* 230r. 19 (quotns.): **Kıp.** XV (in a para. on Den. V.s) from **şarı, şarar-/şarğar-** *Tuh.* 83b. 5: **Osm.** XVIII see Çağ.

D **sarkur-** Hap. leg.; Caus. f. of **sark-**; cf. **sarkıt-**. **Xak.** XI **ol ya:ğnı: ka:bka: sarkurdı:** 'he let the oil drip (*qaṭṭara*) from the leather container' (*al-ziqq*); also used of any liquid when it has been poured (*afrağa*) from one vessel (*wi'ā'*) to another and the residue dripped (*qaṭara*) into it *Kaş. II* 189 (**sarkurur, sarkurma:k**).

D **sarkış-** Hap. leg.; Co-op. f. of **sark-**. **Xak.** XI **bu:zdın su:v sarkışdı:** 'the water dripped in large quantities (*taqāṭara . . . kaṭīra*) from the ice' *Kaş. II* 214 (**sarkışu:r, sarkışma:k**).

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D **sara:ğuç** n.o.a.b.; prob. a metathesis of ***saru:ğaç**, Conc. N. fr. **saru:-**, in the sense of something wrapped round. The word became a l.-w. in Pe., see *Steingass*, p. 686, *sarāğuc/sarāğoç/sarāğoş*, arabicized (*sic*) form *sarāqūç*, 'a woman's hood, cloak, veil, fillet, or head-dress; a camel's halter', with the false Pe. etymology *sar-āğoş* 'head-embracing'. **Xak.** XI **sara:ğuç** *ximāru'l-mar'a* 'a woman's wrap' *Kaş. I* 487: **Çağ.** XV ff. **sarağuç** *'avratlar başlarına bağladukları çanbar* 'a handkerchief which women tie round their heads' *Vel.* 274; **sarağuç** 'a woman's bag (i.e. hood) and veil' (*kīsa wa pūş*); it is a bag like a long purse (*himyān*) which they cover with embroidery; they put one side (*taraf*) on their heads and the rest of the veil (*satr-i dīgar*) they pass beneath their armpits and make into a sash (*kamarband*); this word is shared w. Pe. *San.* 230v. 24.

D **soruğçı:** Hap. leg.; N.Ag. fr. **soruğ**. **Xak.** XI **soruğçı:** *nāṣidu'l-ḍālla* 'one who calls out for (or asks for news of) a stray animal' *Kaş. III* 242.

D **sarığlığ** P.N./A. fr. **sarığ**; s.i.s.m.l. usually as **sarılı**; 'having a yellow colour, ornamented with yellow', and the like. **Xak.** XI **sarığlığ er** *al-raculu'l-mamrūr* 'a man suffering from biliousness' *Kaş. I* 496; a.o. 500, 15.

D **sarığlık** A.N. fr. **sarığ**; 'yellowness'. S.i.s.m.l., usually as **sarılık. Xak.** XI **sarığlık** *ṣufratu'l-aṣyā'* 'yellowness of things' *Kaş. I* 503.

D **sırukluk** Hap. leg.; A.N. (Conc. N.) fr. **sıruk. Xak.** XI **sırukluk yığa:ç** 'a piece of wood suitable to be made into a tent-pole' (*al-ṣaqb*) *Kaş. I* 503.

D **sarkındı:** Intrans./Pass. Dev. N./A. fr. ***sarkın-**, Refl. f. of **sark-**. Survives in NC Kır.: SW Tkm. **sarkındı** 'residue, dregs' (and 'water leaking through a dam'); the word used in this sense in most modern languages is the cognate Dev. N. **sarkıt**; and SW Osm. **sarkıntı** 'robbery, molestation' (fr. the special meaning of **sark-** in Osm.). **Xak.** XI **sarkındı: su:v** *al-quṭār mina'l-mā'* 'dripping water' *Kaş. I* 493.

D ***sarkıñuk** crasis of ***sarkınyuk** Dev. N./A. fr. ***sarkın-** Refl. f. of **sark-**; lit. 'pendulous, hanging down', hence 'the paunch'. The Uyğ. f. may be a cognate Dev. N./A. in **-ak. Uyğ.** XIII ff. Bud. (in a text regarding mystical letters to be placed on various parts of the body; . . . you should put the 12th letter on the groin; the 13th) **sarkınak** (*sic*) **üze urğu ol** 'you should put on the paunch' (the 14th on the bladder) *TT VII* 41, 10: **Xak.** XI **sarkıyuk** (*yā'* unvocalized) *al--faḥiṭ* 'paunch'; *bi'l-nūn luğa fīhi* 'alternative

form **sarkınuk**'; there are similar alternative forms in Ar. *mizāb*/*minzāb* and *miṣār*/*minṣār* *Kaş. III* 179.

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VUD **sorkuçla:-** so vocalized; Hap. leg.; Den. V. fr. **sorkıç**. **Xak.** XI **ol biçe:k sorkuçla:dı:** 'he fastened (*şadda*) the tang of the knife (etc.) in the handle with thick lac juice' (*bi-'uṣārati'l-lukk*) *Kaş. III* 350 (**sorkuçla:r, sorkuçla:ma:k**).

VUD **sarkıçlan-** Hap. leg.; this V. is vocalized **sorkuçlan-** and follows that word; this casts doubt on the vocalization of **sarkıç**. **Xak.** XI **yé:r sarkıçlandı:** (*sorkuçlandı:*) 'corn-cockles (*al-marūra*) grew on the ground, and it became full of (*dāt*) corn-cockles' *Kaş. II* 271 (**sarkıçlanu:r, sarkıçlanma:k**; MS. *sorkuçlan-*).

VUD **sorkuçlan-** Hap. leg.; Refl. f. of **sorkuçla:-**. **Xak.** XI **biçe:k sorkuçlandı:** 'the handle of the knife was fixed (*şudda*) with thick lac juice' (*bi-'uṣāra ṣibğ lukka(n)*); and one says **er sorkuçlandı:** 'the man came into possession of (*ṣāra . . . ma'*) thick lac juice' *Kaş. II* 271 (**sorkuçlanu:r, sorkuçlanma:k**).

D **sara:ğuçlan-** Hap. leg.; Refl. Den. V. fr. **sara:ğuç**. **Xak.** XI **ura:ğut sara:ğuçlandı:** 'the woman wore a veil' (*taqanna'at . . . bi'l-miqna'a*) *Kaş. III* 205 (**sara:ğuçlanu:r, sara:ğuçlanma:k**).

D **sarığla:-**; Den. V. fr. **sarığ**. Survives in SW Tkm. **sa:rıla-** 'to embroider with yellow thread'. **Xak.** XI **ol to:nın sarığla:dı:** 'he dyed his garment (etc.) yellow' (*ṣaffara*) *Kaş. III* 336 (**sarığla:r, sarığla:ma:k**).

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serk Hap. leg. **Xak.** XI **serk** *al-xazaf wa mā'nkasara minhā* 'earthenware and broken pieces of it' *Kaş. I* 353.

VU **sürk** Hap. leg. **Xak.** XI one says **anıŋ aḍa:kı: sürk bu:z teg** 'his feet are as cold as ice' (*ka'l-camd fi'l-burūda*); the word is not used except in this phr. (*al-mawḍi'*) *Kaş. I* 353.

Dis. SRG

D **sürüg** Dev. N. fr. **sür-**; lit. 'something driven'; usually 'flock, herd' in a broad sense, but sometimes specifically 'a flock' of sheep, or other small livestock, in antithesis to **ögür**, 'a herd' of larger animals. Survives in these senses in NE Tuv. **sürüg**: SC Uzb. **suru/suruv**: NW Kk. **süriw**; Kumyk **siriv**; Nog. **sürüv**: SW Az., Osm. **sürü**; Tkm. **süri**. NC Kır. **sürü**: is merely a N.Ac. 'banishment, expulsion'. **Uyğ.** VIII ff. Man.-A *M I* 8, 8 (**u:ḍ**): Man. **yunt sürügi** 'a herd of horses' *Wind.* 12: Bud. Sanskrit *yūthāt* 'from the herd' **sürüginden** *TT VIII C*.5: **sürüg uḍ** 'the oxen of the herd' *PP* 65, 6: **Xak.** XI **sürüg** *kull qaṭī' mina'l-an'ām* 'any herd of livestock' (a generic term for cattle, sheep, camels, etc.); one says **bi:r sürüg ko:y** 'one flock of sheep' *Kaş. I* 389 (verse, **sürüg ögür ko:y tevey** 'flocks (*qaṭī'*) of sheep and camels'); a.o. *III* 102, 19 (**koşul-**): *KB* **koy sürüg** 5371; a.o. 4353 (**erkeç**): XIV *Rbğ.* **bir sürüg koy** *R IV* 816: **Çağ.** XV ff. **sürük** ('with **-k**') *cami'at ve bölük* 'a gathering, crowd' *Vel.* 292 (quotns.): **sürük** (spelt) *galla wa ramma* 'flock' *San.* 242r. 28 (same quotn.): **Kom.** XIV 'herd' **sürüv** *CCG*; *Gr.* (also 'soft, thin leather' **sürük** *CCI*, and see **süvrl:**): **Kıp.** XIII *al-qaṭī' mina'l-ğanam* **sürü:** *Hou.* 15, 4: XIV **sürü:/sürün** (*sic*) ditto *Id.* 52—**sü:rük şırt** *al-saqanqūr* 'skink' *Id.* 52; ditto **sü:rek** (*sic*) **şırt** *Bul.* 5, 1 (perhaps a different word).

?F **1 sirke:** 'vinegar'; s.i.a.m.l.g.; the word is also current in Pe. and may well be an Iranian l.-w. **Uyğ.** XIV *Chin.-Uyğ.* *Dict.* 'vinegar' **sirke** *Ligeti* 195; *R IV* 704: **Xak.** XI **sirke:** *al-xall* 'vinegar' *Kaş. I* 430; o.o. *I* 209 (**üzit-**); *III* 252 (**açı:-**): XIV *Muh. al-xall* **sirke:** *Mel.* 66, 7; *Rif.* 165: **Kom.** XIV 'vinegar' **sirke** *CCG*; *Gr.*: **Kıp.** XIV **sirke:** *al-xall* *Id.* 52: XV ditto *Kav.* 63, 2; *Tuh.* 14a. 13.

2 sirke: 'a nit'; s.i.a.m.l.g. **Xak.** XI **sirke:** *şu'ābatu'l-ra's* 'a nit on the head' *Kaş. I* 430: XIV *Muh. al-şi'bān* 'nits' **si:rke:** *Mel.* 74, 6; *Rif.* 177: **Çağ.** XV ff. **sirke** (spelt) ((1) 'male mountain goat' is a Mong. l.-w. *sérke*); (2) 'a small louse' (*şipiş-i rīza*) which appears on the body and clothing; in Pe. *rişk* 'nit' *San.* 251 v. 15: **Kıp.** XIII *al-şi'bān* **sirke:** *Hou.* 12, 3: XIV **sirke:** (after 'vinegar') also used for *al-şi'bān* (MS. *şibyān*) *Id.* 52: XV *şi'bān* **sirke** *Tuh.* 22a. 10: **Osm.** XVI **sirke** 'nit'; in one text *TTS IV* 965.

D **serge:k** Hap. leg.: Dev. N./A. (connoting habitual action) fr. **2 *ser-**; cf. **seril-**. Çağ. XV ff.; Kom. XIV **sergek** 'wakeful' is a Mong. l.-w., a Dev. N./A. fr. *serge-*. **Xak.** XI **serge:k** (MS. *sergek*, but under the heading *fa'lāl*) *al-ihzāz wa'l-tamāyul* 'swaying, tottering' from drunkenness and the like; one says **esrük sergekledi:** 'the drunken man swayed' (*tamāyala*) *Kaş. II* 289.

?F **serker** Hap. leg.; prob. a l.-w. fr. some Iranian language; there is no obvious origin, but a phonetic resemblance to Ar. *saraqa* 'to rob', of which derivatives occur in Pe. Cf. **sekerçi: Karluk** XI **serker** *qāṭi'u'l-ṭarīq* 'a highwayman' *Kaş. I* 457.

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D **sergür-** Caus. f. of **ser-** in its meaning of 'to be patient, stand still', and the like; 'to halt (something), bring it to a standstill'. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 76–7 (**ériş-**): Bud. Sanskrit *anādhāraka* 'without holding back' **tutuksu:z se:rgürte:çisiz** *TT VIII A*.4; **ınça kaltı çuğ suvığ** (so read) **turğurup artukrak sergürser** 'just as, if one checks muddy water and brings it to a complete halt . . .' *Suv.* 74, 22–3; a.o. *U II* 69, 5 (ii) (**çerig**).

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D **sergekle:-** Hap. leg.; Den. V. fr. **serge:k**; 'to sway, totter'. **Xak.** XI *Kaş. I* 289 (**serge:k**); n.m.e.

D?F **1 sirke:le:-** Hap. leg.?; Den. V. fr. **1 sirke:**. **Xak.** XI **ol su:vuğ sirke:le:dі:** 'he mixed the water (etc.) with vinegar' (*al-xall*) *Kaş. III* 353 (**sirke:le:r, sirke:le:me:k**).

D **2 sirke:le:-** Hap. leg.; Den. V. fr. **2 sirke:**. **Xak.** XI **ol oğlan başın sirke:le:dі:** 'he pulled the nits (*naza'a'l-şi'bān*) from the boy's head' *Kaş. III* 353 (**1 sirke:le:-** follows).

VUD **sürgü:le:-** Hap. leg.; the vocalization is uncertain; the word is in a section for Tris. V.s ending in **-le:-** of which the second vowel is long; the Perf. is spelt *sürgi:le:di:*, the Aor. and Infin. *sürgüle:-*; it is fairly obvious that the first is right on the length and the second on the quality of the vowel and that it is a Den. V. fr. ***sürgü:**, Dev. N. fr. **sür-** meaning 'driving, pursuing', and the like. **Xak.** XI **it keyikni: sürgü:le:dі:** 'the dog made the antelope run (*a'dā . . . 'l-ẓaby*) and followed in its tracks to catch it'; also used of anyone who ran after something and attacked it in order to catch it *Kaş. III* 353 (**sürgüle:r, sürgüle:-me:k**).

D **sirke:len-** Hap. leg.; Refl. f. of **2 sirke:le:-**; in a section containing V.s of which the second vowel should be long, but not so spelt in the MS. **Xak.** XI **oğla:n sirkelendі:** 'the boy's head (etc.) had nits' (*şa'iba*) *Kaş. III* 202 (**sirkelenü:r, sirkelemme:k**).

Dis. SRL

DF **sırlığ** P.N./A. fr. **1 sır**; 'lacquered'. S.i.s.m.l. with some phonetic changes with the same shades of meaning as **1 sır**. **Xak.** XI *Kaş. I* 324 (**1 sır**).

Dis. V. SRL-

D **sarıl-** Pass. f. of **1 sa:r-**; n.o.a.b.; the translation in *Kaş.*, which would be appropriate for **1 sa:r-** and has no Pass. connotation, is inexplicable, but the word is used as an ordinary Pass. in *KB*; **arıldı:** is a mere jingle, see **2 arıl-**. **Xak.** XI **beg aŋa:r arıldı: sarıldı:** 'the *beg* (etc.) was angry with him' *Kaş. II* 123 (**sarılur, sarılma:k**): *KB* (if a servant does something which does not please his master) **ilenç özke kılğu sarılsa** (Arat, *serilse*) **kalı** 'he must blame himself, if he is abused (or ill-treated)' 1610; (a man's mind is like brittle glass, take great care of it, or it will break, **sarma anı** 'do not handle it roughly') **sarılsa kişi köŋli kétti tatığ** 'if a man's mind is roughly handled, the savour (of life) has gone' 4611.

D **sarul-** Pass. f. of **saru:-** this V. seems to occur in two consecutive paras. in *Kaş.*; in the first the Perf. is spelt *saruldı:*, but the Aor. and Infin. are spelt *sarıl-*; in the second the Perf. is spelt *sırıldı:* but the Infin. is spelt *sarul-*; the basic meaning is 'to be wrapped round (something)'. There is, however, one difficulty about this explanation; in Uyğ. Man. a V. meaning 'to be attached to (something)' is clearly spelt *sırıl-*; this might be a Pass. f. of **sırı:- as a** metaph. application of 'to be sewn firmly to (something)', but there is no other trace of such a V.; **sırıl-** in some medieval and modern languages is a Sec. f. of **sığrıl-**, q.v. **Sarul-** survives as **sarıl-** in NW Kaz.; SW Az., Osm. and **saral-** in Tkm. (**Uyğ.** VIII ff. Man. **sırılmışlarka** *TT III* 53 (**il-**)): **Xak.** XI **yışığ yığa:çka: saruldı:** 'the rope was wrapped round (*iltaffa*) the tree'; also used of other things (**sarulur, sarulma:k**; MS. *sarıl-*); and one says **ya:ğ eligke: saruldı:** (MS. *sırıldı:*) 'the oil stuck to (*iltaṣaqa*) the hand'; also used when parts of something have stuck to something else, e.g. flour to felt (**sarlur** (*sic*), **sarulma:k**) *Kaş. II* 123: XIII (?) *Tef.* (a fairy (*peri*) comes and) **er béline sarılur** 'embraces the man's waist' 262: **Osm.** XVII **ikinci hişāra sarılup** 'investing the second fortress' *TTS IV* 664.

D **seril-** except perhaps in Uyğ. can hardly be a Pass. f. of **1 ser-** (which is normally Intrans.) and presents some problems. In *Kaş.* it is clearly cognate to **serge:k** and the Pass. f. of **2 *ser-**. This V., w. the connotation of 'to be fickle', may be that in *PP* 78, 5–6 (see **amrak**) but the right reading there might be **sarılur**. In SW Az., Osm., Tkm. **seril-** is the Pass. f. of **ser-** with its meaning in those languages, and means 'to be spread out' (e.g. to dry). **Uyğ.** VIII ff. Bud. (when I enter *nirvāṇa*, my doctrinal teaching called 'good' without being extinguished or diminished . . .) **yértinçüde serilip turur** 'will endure (or remain?) on earth' *Suv.* 164, 16–17 (cf. Civ.); Sanskrit missing **se:rilü** *TT VIII F.*10; a.o. *PP* 78, 5–6 (**amrak**): Civ. in *TT VII* 1, an astronomical text, the word used for a planet 'remaining' in a particular constellation is **serer** (see **ser-**), but in l. 46 it is **serilür**: **Xak.** XI **er serildі:** (translated) *tamāyala'l-sakrān* 'the drunken man swayed', and almost fell down; also used of anything else that sways and almost falls down *Kaş. II* 123 (**serilür, serilme:k**); a.o. *I* 196 (**éril-**): *KB* (when I was angry with you, you yourself blamed me) **serildim saŋa men tügüldі yüzüŋ** 'I relented (lit. swayed) towards you, and you frowned at me' 795.

D **sırıl-** See **sarul-**.

D **sorul-** (**so:rul-**) Pass. f. of **2 so:r-**; 'to be inquired about, questioned', and the like. Survives in SW Osm. **sorul-**, Tkm. **so:ral-**. In other modern languages **sorul-** is the Pass. f. of **1 so:r-** 'to be sucked' and the like, not noted in the early period. **Uyğ.** VIII ff. Man.-A *M I* 26, 27–8 (**1 a:t**): (**Xak.**) XIII(?) *At.* **sorul-** 'to be questioned': **Çağ.** XV ff. **sorul-** (spelt) *pursîda şudan* 'to be asked, questioned' (and *makîda şudan* 'to be sucked') *San.* 240v. 10.

D **sürül-** Pass. f. of **sür-**; s.i.s.m.l. with the same range of meanings as **sür-**. **Xak.** XI **at sürüldi:** 'the horse was driven' (*siqa*); and one says **er sürüldi:** 'the man (etc.) was driven away' (or repulsed, *turida*); and one says **monçuk sürüldi:** 'the bead was rubbed' (or polished, *suhiqa*); also used when a thing rubs itself (*insaḥaqa bi-nafsihi*); Intrans. and Pass. *Kaş. II* 123 (**sürülür, sürülme:k**; for the last meaning cf. **sürtül-**): XIII(?) *Tef.* **sürül-** 'to be driven away' 279: **Çağ.** XV ff. **sürül-** ('with **-ü-**') 'to be driven away'; metaph. 'to be ploughed' *San.* 240v. 10.

D **sarla:-** Hap. leg., but see der. f.s; Den. V. fr. ***sar**, cognate to **saru:-**, which might be a Den. V. in **-u:-** fr. ***sar**. **Xak.** XI **ol suvluk sarla:dı:** 'he wound (*kāra*) a turban round his head'; and one says ⟨**ol**⟩ **aḍa:kıŋa: yörge:nçü: sarla:dı:** 'he wrapped (*laffa*) a bandage round his leg'; also used of anything wrapped round something *Kaş. III* 296 (**sarla:r, sarla:ma:k**).

DF **sırla:-** Dev. N. fr. **sır**; s.i.s.m.l., but usually for 'to colour, glaze', and the like. **Xak.** XI **aya:kçı: aya:k sırla:dı:** 'the cup-maker (*al-qaṣṣā'*) smeared viscous paste (i.e. lacquer; *laṭaxa luzūcāti'l-ğirā'*) on the cup to ornament it' (*li-yunaqqiṣahā*) *Kaş. III* 296 (**sırla:r, sırla:ma:k**).

D **sarlat-** Hap. leg.; Caus. f. of **sarla:-**. **Xak.** XI **ol suvluk sarlattı:** 'he ordered that the turban should be wound round' (*bi--takwīr*); also of anything else *Kaş. II* 346 (**sarlatu:r, sarlatma:k**).

DF **sırlat-** Caus. f. of **sırla:-**; s.i.s.m.l. **Xak.** XI **ol aya:k sırlattı:** 'he ordered that viscous paste (i.e. lacquer) should be smeared on the Turkish (*sic*) cup' *Kaş. II* 346 (**sırlatu:r, sırlatma:k**).

D **sarlan-** Refl. f. of **sarla:-**; n.o.a.b. **Xak.** XI **er suvluk sarlandı:** 'the man put on a turban' (*ta'ammama*); and one says **er yörge:nçü: sarlandı:** 'the man wrapped himself (*talaffafa*) in a bandage'; and one says **yıp yığa:çka: sarlandı:** 'the cord was wrapped (*iltaffa*) round the tree'; it is both Active (Refl.) and Pass.; and one says **er ı:şka: sarlandı:** *ista'adda'l-racul li'l-'amal* 'the man made himself ready for work' *Kaş. II* 246 (**sarlanu:r, sarlanma:k**; the last sentence with unvocalized V. follows the Infin. but clearly belongs to the same para.): **Osm.** XV and XVI **sarlan-** 'to be wrapped in (something *Dat.*)' in several texts *TTS II* 795; *III* 600; *IV* 664.

DF **sırlan-** Refl. f. of **sırla:-**; s.i.s.m.l. **Xak.** XI **aya:k sırlandı:** 'the cup was smeared with viscous paste (i.e. lacquer) in order that it might be ornamented' (*li-yunqaş 'alayhi*) *Kaş. II* 246 (**sırlanu:r, sırlanma:k**).

D **sarlaş-** Hap. leg.; Refl. f. of **sarla:-**. **Xak.** XI ⟨**ol**⟩ **maŋa: suvluk sarlaşdı:** 'he helped me to wind (*fī takwīr*) a turban (round my head)'; also for (helping to) wrap (*fī laff*) something, and for competing *Kaş. II* 215 (**sarlaşu:r, sarlaşma:k**).

Dis. SRM

D **serim** N.S.A. fr. **ser-**; in its most obvious meaning 'patience', der. fr. **ser-** as an Intrans., attested only by its P.N./A. and Priv. N./A.; in the meaning 'strainer', noted only in *Kaş.*, it looks at first sight like a scribal error for ***süzim**, the obvious word to give such a meaning, but its existence is proved by its Den. V. **serme:-**, q.v., and der. f.s of that V.; in this sense it must be der. fr. **ser-** in its rarer, Trans., meaning 'to endure', hence 'to hold back'. **Xak.** XI **serim** *kull mā yuğaṭṭā bihi'l-ibrīq wa'l-ḥasrac mina'l-ibrīsam wa naḥwihi li-yuṣaffā bihi'l-şarāb* 'any piece of silk or the like used to cover a jug or mug in order to strain a beverage' *Kaş. I* 397.

S **sırım** See **sıḍrım**.

D **sorma:** Pass. Dev. N. fr. **I so:r-**; lit. 'something sucked in', in practice 'wine, beer'. Survives only(?) in SE Salar (see *Ligeti*, op. cit. below). Cf. **bo:r, çağır, süçig. Uyğ.** VIII ff. Civ. (you should make a powder of various substances and) **taŋda sayu bor sorma birle içürser** 'give it (to the patient) to drink every morning with a draught of wine (Hend.?)' *H I* 164: XIV *Chin.-Uyğ. Dict.* 'wine' **sorma** *Ligeti* 196; *R IV* 771: (**Xak.**?) XIV *Muh. nabīḍu'l-ḥinṭa* 'wheat beer' **sorma:** *Mel.* 63, 7 (only): **Xwar.** XIII(?) *Oğ.* (various kinds of foods and) **sormalar** (MS. *sörmeler*) 'wines' *Oğ.* 93; a.o. *do.* 10 (**aş**): **Kıp.** XIV **şorma:** *al-mizr* 'millet beer' *Id.* 57.

D **sürme:** Pass. Dev. N. fr. **sür-**; lit. 'something driven, pushed', etc.; not noted before the medieval period, but s.i.m.m.l.g.; the commonest modern meaning is 'antimony, collyrium', presumably originally 'something rubbed (on the eyebrows)'. In this sense it became a l.-w. in Russian as *surma* and has been reborrowed, with back vowels, in some languages. It also means 'a sliding door-bolt; a sliding drawer' in some languages. **Xwar.** XIII **sürme** 'antimony' *'Ali* 55: XIV ditto *Quṭb* 163: **Kıp.** XIII (under 'women's gear') *al--kuḥl* 'collyrium' **sürme:** *Hou.* 18, 5: XIV **sürme:** *al-iṭmid* ditto *Id.* 52: XV *fārihu'l--naccār* 'a carpenter's plane' **sürme** *Tuh.* 28a. 3; *kuḥl* **sürme** *do.* 31a. 10: **Osm.** XIV and XV **sürme** 'collyrium' in two texts *TTS I* 657; *IV* 718.

D **sarma:k** Hap. leg.; Dev. N. fr. ***sarma:-**; lit. 'something wrapped round'; misvocalized *sırma:k* in the MS. **Xak.** XI **sarma:k** *barḍa'atu'l-ḥimār* 'a donkey's pack-saddle' *Kaş. I* 471.

D **sarma:ş** Dev. N. (connoting reciprocity) fr. ***sarma:-**; lit. 'being wrapped in one another'. Survives w. same meaning in SW Osm. **Xak.** XI **sarmaş** *iltifāfu'l-şay' bil'-şay'* 'the involvement of one thing in another'; and

if (the members of) a tribe have been involved (*māca*) with one another in rioting (*fī fitna*) one says **sarmaş boldı:** *Kaş. I* 460.

Dis. V. SRM-

***sarma:-, serme:-** Preliminary note. *There is n.m.e. for either of these V.s, but in principle* Kaş. *distinguishes carefully between their der. f.s. Unfortunately the distinction is blurred by scribal errors.*

D ***sarma:-** Den. V. fr. ***sarum**, N.S.A. fr. **saru:-**; 'to wrap round, enfold', and the like. See **sarma:k, sarma:ş, sarmat-**, etc.

D **serme:-** Den. V. fr. **serim**; properly 'to strain (something out of a liquid)', but with a much extended meaning in Çağ. N.o.a.b. **Xak.** XI **sermemiş sü:ttin kayak** 'the cream has been skimmed off (*şuffiya min*) the milk' *Kaş. III* 167, 8: **Çağ.** XV ff. **sérme- (-dı**, etc.) *sır-, kap-, al-* 'to strip off, snatch, take' *Vel.* 285 (quotns.); **sérme-** (spelt) *rubūdan* 'to rob, steal' *San.* 250r. 29 (quotns.)

D **sarmat-** Hap. leg.; Caus. f. of ***sarma:-**. **Xak.** XI **ol yışığnı: yığa:çka: sarmattı:** 'he had the rope wound (*alaffa*) round the tree' (etc.) *Kaş. II* 349 **(sarmatu:r, sarmatma:k).**

D **sermet-** Hap. leg.; Caus. f. of **serme:-**. **Xak.** XI **ol aŋar balık sermetti:** 'he urged him to pull the fish out of the water' (*'alā ixrāc . . . mina'l-mā'*); and one says **ol tutma:ç sermetti:** 'he urged him to remove (*'alā an 'azala*) the noodles from the water'; also used of anything when one has strained it (*şaffāhu*) out of water *Kaş. II* 349 **(sermetü:r, sermetme:k**, corrected fr. *-ma:k*).

D **sarmal-** Hap. leg.; Pass. f. of ***sarma:-**. **Xak.** XI **anıŋ to:nı: başıŋa: sarmaldı:** 'his garment was wrapped (*iltaffa*) round his head'; also used of other things; this V. is Pass. (*lāzim*) *Kaş. II* 233 **(sarmalu:r, sarmalma:k).**

D **sermel-** Pass. f. of **serme:-**; n.o.a.b. **Xak.** XI **balık sermeldi:** 'the fish was pulled out (*uxrica*) of the water', as if it had been strained (*şuffiya*) out of the water; and also **tutma:ç sermeldi:** 'the noodles (etc.) were strained out of the water' *Kaş. II* 233 **(sermelü:r, sermelme:k**; MS. *-ma:k*).

D **sarmaş-** Co-op. f. of ***sarma:-**; survives in SW Az., Osm. **sarmaş-** 'to embrace one another, to intertwine'. **Xak.** XI **ol maŋa: yışığ sarmaşdı:** 'he helped me to wind (*fī laff*) a thing like a rope (*sic*) round a tree'; and one says **ı:ş sarmaşdı:** 'the affair was complicated and confused' (*iltaxxa . . . wa'xtalaṭa*); Trans. and Intrans. *Kaş. II* 216 **(sarmaşu:r, sarmaşma:k): Çağ.** XV ff. **sarmaş-** (spelt) 'to envelop (or embrace, *piçīdan*) one another' *San.* 230v. 22: **Osm.** XIV ff. **sarmaş-** 'to be wrapped, or wrap oneself, round something', sometimes metaph.; c.i.a.p. *TTS I* 601; *II* 795; *III* 600; *IV* 664.

D **sermeş-** Hap. leg.; Co-op. f. of **serme:-**. **Xak.** XI **ol maŋa: balık sermeşdi:** 'he helped me to pull (*fī ixrāc*) the fish out of the water'; also used for helping to strain (*fī taṣfiya*) noodles out of the cooking-pot, or of any liquid when something of a different nature (*laysa min cinsihi*) is removed (*uxricat*) from it *Kaş. II* 216 **(sermeşür, sermeşme:k** corrected fr. *-ma:k*).

Tris. SRM

D **sarmaçuk** as such Hap. leg.; Dev. N. fr. ***sarma:-**; lit. 'intertwined'. It is not clear whether **sarmaşık (sarmaşuk)** which survives in SW Az. **sarmaşığ** 'convolvulus'; Osm. **sarmaşık** 'intertwined; ivy' is a Sec. f. of this word, or a Pass. Dev. N. fr. **sarmaş-**. **Xak.** XI **sarmaçuk** (only *cīm* vocalized) 'a kind of noodle' (*iṭrīya*); the dough is cut up into small pieces like chick-peas (*al-ḥimmiṣ*); invalids, and other such people, take them in small quantities (*yaḥsūhā*) *Kaş. I* 527: **(Çağ.** XV ff. **sarmaşık** 'the name of a plant which climbs up trees', in Ar. *'aṣaqa* or *lablab* 'bindweed, convolvulus'; in *Rūmī* (PU) **serigen** (?for **sarıŋan**) *San.* 231r. 2).

D **serimlig** P.N./A. fr. **serim**; 'patient'; pec. to *KB*, where it is laudatory. **Xak.** XI *KB* **serimlig kişiler** 'patient people' 1310; o.o. 1317, 1867, 2480.

VU?D **sarumsak** 'garlic, *Allium sativum*'; original pronunciation uncertain, but prob. **sarumsa:k**, which is morphologically a Dev. N. fr. a Desid. Den. V. fr. ***sarum** (cf. ***sarma:-**), lit. 'something which desires to wrap round something', but there is no close semantic connection. S.i.a.m.l.g. except NE, usually as **sarımsak**, but SE Türki also **samsak**: NW Kumyk **samursak. Xak.** XI **sarmusak** (*sic*, but ?read **sarumsak**) *al-ṯūm* 'garlic'; **samursak** metathesized alternative form (*luġa*) *Kaş. I* 527: XIV *Muh. al-ṯūm* **sarımsa:k** *Mel.* 78, 3; *Rif.* 181: **Xwar.** XIV **sarımsak** ditto *Nahc.* 422, 11: **Kom.** XIV ditto **sarmısak** (preferred to **sarımsak** by *Gr.*) *CCI*; *Gr.*: **Kıp.** XIII *al-ṯūm* (MS. *al-fūm*) **sarimsa:k** (unvocalized) *Hou.* 8, 16: XIV **şarımşak** ditto *Id.* 57; ditto **sarımsak** *Bul.* 8, 6: XV ditto **saramsak** (*sic*) *Kav.* 64, 13; *ṯūm* **sırımsak** (*sic*; in margin in SW(?) hand **sarımsak**) *Tuh.* 10b. 13.

D **serimsiz** Priv. N./A. fr. **serim**; n.o.a.b. **Xak.** XI *KB* **közi suk serimsiz osayuk** 'covetous, impatient, and careless' 3568.

D **sarmaşık** See **sarmaçuk.**

Dis. SRN

saran 'miser, miserly', and the like. S.i.a.m.l.g. except SW as **saran/saraŋ** with the same meaning except in SE Türki: SC Uzb., where **saraŋ** has come to mean 'mad, crazy, foolish'. **Uyğ.** VIII ff. Man. *TT III* 90 **(kıvırğak): Xak.** XI (people do not respect or like) **saranka:** *al-baxīl* 'a miser' *Kaş. II* 250, 3;

n.m.e.: *KB* **saranka tapınma** 'do not enter the service of a miser' 949; **saran bolma** 'do not become a miser' 1402; a.o. 1669.

D **serinç** Dev. N. fr. **serin-**; 'patience'; as such Hap. leg., but see **serinçsiz**. **Uyğ.** VIII ff. Man.-A (then that good spirit made . . . the words which he had spoken and) **[bo]dun köŋül[t]e serinçin** [. . .]ı 'put(?) patience in the minds of the people' *M I* 32, 9–11.

F **sarnıç** 'water container', variously defined; also existed in Pe. fr. an early period and is prob. a l.-w. in both, see *Doerfer* III 1206. Survives in SW Az., Osm. **sarnıc** 'cistern'. **Xak.** XI **sarnıç** *al-'ulba* 'leather milk-pail' *Kaş. I* 454: **Çağ.** XV ff. **sarnıc** 'cistern' *Zam.* 319 (s.v. *sa'ūlğa*).

Dis. V. SRN-

D **sarın-** Refl. f. of **saru:-**; survives with the same meaning in SW Az., Osm. **sarın-**; Tkm. **saran-**. Cf. **sarlan-**. **Xak.** XI **er suvlukın sarındı:** 'the man wound (*kawwara*) a turban round his head'; and one says **ura:ğut bürünçük sarındı:** 'the woman veiled herself' (*taqanna'at*); also used of anyone who has wrapped or wound (*iltaḥafa . . . wa'ltaffa*) something round himself *Kaş. II* 151 (**sarınu:r, sarınma:k**): XIII(?) *At.* (when you are dead, your enemies) **uyaḍıp bérürler sarınğu bözüŋ** 'will feel ashamed and give a shroud to wrap you in' 432: **Xwar.** XIV **sarın-** 'to wrap round (oneself, etc. *Dat.*)' *Qutb* 155: **Kıp.** XIV *laffa'l-şāş* 'to wind muslin (round oneself)' **şarın-** *Bul.* 80r.: XV *ta'ammama* 'to put on a turban' **şaran-** (*sic*) *Tuh.* 10b. 4.

D **serin-** Refl. f. of **ser-** 'to be patient'; n.o.a.b. **Türkü** VIII ff. Man. **serinmek bilgin üntürüp** 'causing the mental process of patience to rise' (from his own limb of thought) *M III* 16, 7–8 (i): **Uyğ.** VIII ff. Bud. Sanskrit *titikṣā* 'patience' **se:rinme:klig** (?for **-k**) *TT VIII A*.35: **ağruş serinmekiŋin** 'your endurance of pain' *U III* 21, 4 (i); **serinmek** 'patience' as one of the Buddhist virtues is fairly common, see *Hüen-ts. Briefe*, p. 39, note 2099; *Suv.* 207, 18; 208, 1; 225, 21; 229, 9 etc.: **Xak.** XI **er ı:şka: serindi:** *şabbara'l-rajul nafsahu* 'the man forced himself to be patient', among a crowd of people who found tasks which they wanted him to do *Kaş. II* 151 (**serinü:r, serinme:k**; MS. in error *-ma:k*, mistranslated by Atalay); **seriŋil** *aṣbir* 'be patient' *III* 233, 15: *KB* **serin-** 'to be patient' is very common; (do not go into anything in a hurry) **ṣabır kıl serin** 'be patient (Hend.)' 587; **serin** 1107, 1310 (**bok-**), etc.; **seriŋil** 1322, 6289, etc.; (he said) **serneyin** 'I will be patient' 558; a.o.o.: XIV *Muh. al-ṣabr* **serinmek** (mis-spelt *sırınmak*) *Mel.* 37, 14; **seri:nmek**; *Rif.* 124 *ṣabara* **seri:n-** 111 (27, 15 **ṣabr et-**); *al-iḥtimāl* 'to bear patiently' **seri:nmek** (*-mak*) 123 (only).

D **sürün-** Refl. f. of **sür-**; s.i.s.m.l. w. similar meanings, and see **sürç-**. **Xak.** XI **kişi: ö:z süründi:** 'the man rubbed (or scratched, *ḥakka*) his own body'; also used of anything hard when it has been rubbed (or polished, *insaḥaqa*) *Kaş. II* 151 (**sürünü:r, sürünme:k**): XIII(?) *Tef.* **süren-** (*sic*?) 'to be dragged off' (to hell) 279.

Tris. SRN

S **sarınçka:** See **sarıçğa:**.

S **sırınçğa** See **sırıçğa:**.

D **serinçsiz** Hap. leg.?; Priv. N./A. fr. **serinç**; 'unbearable, intolerable' (suffering). **Uyğ.** VIII ff. Bud. *U II* 32, 61–2 (**onçsuz**).

D **süründi:** Pass. Dev. N./A. fr. **sürün-**; n.o.a.b. **Xak.** XI **süründi: er** 'a man who is driven out (*al-maṭrūd*) of any place' *Kaş. I* 449: *KB* **yérindi ajunuğ süründike koḍ** 'leave (this) hateful world to the outcast' 5327: XIV *Muh.*(?) *ṭuflu'l-şay'* 'the dregs of anything' **sü:ründe:** *Rif.* 190 (only; dubious).

D **saranlık** Hap. leg.; A.N. fr. **saran**. **Xak.** XI **saranlık** *al-buxl* 'miserliness, meanness' *Kaş. I* 504 (verse).

Tris. V. SRN-

D **saranla:-** Hap. leg.; Den. V. fr. **saran**; mentioned only as an example of this meaning of a Den. V. in **-la:-**. **Xak.** XI **ol anı: saranla:dı:** 'he reckoned that he was a miser (*baxīl*) and ascribed miserliness (*al-buxl*) to him' *Kaş. III* 345, 20; n.m.e.

PUD **sürŋü:le:-** Hap. leg.; the Infin. is *-ma:k* corrected to *-me:k*; spelt *seriŋü:le:* in the MS. but in the same section as **kalŋu:la:-** and **salŋu:la:-**; there is no semantic connection with **ser-**, but a clear connection w. **sürün-** (see **sürç-**), so prob. Den. V. fr. ***sürŋü** abbreviated Dev. N. fr. **sürün-**. **Xak.** XI **er sürŋü:le:di:** 'the man slipped (*tazallaqa*) on the ice' (etc.) *Kaş. III* 409 (**sürŋü:le:r, sürŋü:le:me:k**; see above).

Mon. V. SRS-

?E **sars-** See **sarsı:-**.

Dis. SRS

D **sarsığ** Dev. N./A. fr. **sarsı:-** 'rough, harsh', lit. and metaph.; n.o.a.b. **Uyğ.** VIII ff. Bud. **sarsığ köŋüllüg** 'hard-hearted' *U IV* 38, 125; o.o. *TT VI* 66 (*VIII O*.9) (**kaḍır**); *U II* 76, 6 etc. (**2 irig**); *U III* 24, 3 (**tıgıl-**): **Xak.** XI **sarsığ sö:z** 'a harsh (*al-xaşin*) word'; also used for a harsh affair (*al-amr*) and a harsh thing (*al-şay'*) *Kaş. I* 464.

VU?F **sarsa:l** Hap. leg.; ?a l.-w.; there is no widely distributed Turkish word for 'weasel'. **Xak.** XI **sarsa:l** *al-dalaq* 'weasel', it is a small animal like the sable (*al-sammūr*) *Kaş. I* 483.

Dis. V. SRS-

PU?D **sarsı:-** 'to be harsh, rough', and the like; 'to use harsh language'. N.o.a.b.; the surviving occurrences could be taken fr. **sars-** or

sarsı:-, but there is a clear semantic connection w. **1 sa:r-** (see esp. **sarsıt-**) and it is therefore best explained as a Simulative f. of **1 sa:r-**. There is no obvious semantic connection w. SW Az. **sarsı-**; Osm., Tkm., **sars-** 'to sway, totter, shake; to be embarrassed'. **Uyğ.** VIII ff. Bud. **bu muntağ i[rig] s[arsığ] savın sö[ge] sarsa** 'cursing and speaking harshly with these rough, harsh words' *TM IV* 252, 17–18; a.o. *Suv.* 136, 9–10 (**tota:-**): (**Xak.**) XIII(?) *Tef. al-riḥu'l-'āṣifa* 'a violent gale' **yél katığsığlı sarsığlı** 262: (**Çağ.** XV ff. **sarsa-** (spelt) *takānīda ṣudan wa larzīdan wa cumbidan zamīn wa ğayr-i ān* 'to be shaken; to quiver; (of the earth or something else) to quake', in *Rūmī* **sarsı-** *San.* 230v. 8: **Osm.** XVIII **sarsı-** (spelt) *Rūmī* form of **sarsa-** *do.* 18).

D **sürse:-** Hap. leg.; Desid. f. of **sür-**. **Xak.** XI **ol atığ sürse:dİ:** 'he wished to drive (*sawq*) the horse' (etc.) *Kaş. III* 284 (**sürse:r, sürse:me:k**; MS. everywhere *sürise:-*).

D **sarsıt-** Hap. leg.; Caus. f. of **sarsı:-**; for the translation cf. **1 sa:r-**. **Xak.** XI **ol anı: sarsıttı:** *'annafahu wa ğallaẓa 'alayhi* 'he ill-used him and treated him harshly' *Kaş. II* 336 (**sarsıtu:r, sarsıtma:k**): (*KB* see **sasıt-**).

Dis. SRŞ

D **soruş** Hap. leg.; perhaps best explained as a Dev. N. fr. **1 so:r-**, in the sense of 'something sucked'. Cf. **soruşla:-**. **Xak.** XI **soruş** 'wheat (*al-ḥinṭa*) roasted in the ear before the grains have become hard, and then detached (from the ear) and eaten' *Kaş. I* 368.

Dis. V. SRŞ-

D **saruş-** Co-op. f. of **saru:-**; apparently originally vocalized *saruş-*, later changed to *sarış-* in the MS.; survives in NW Kaz. **sarış-** *R IV* 325 (only?). **Xak.** XI **ol maṇa: suvluk saruşdı:** 'he helped me to wind (*fī kavr*) the turban (round my head)'; also (for helping) to wrap (*fī laff*) anything, and for competing *Kaş. II* 96 (**saruşu:r, saruşma:k**): **Osm.** XVI **sarış-** (of dragons) 'to intertwine' *TTS II* 795.

D **sırış-** Hap. leg.; Co-op. f. of **2 sırı:-**. **Xak.** XI **kı:z ana:sıṇa: kiḏiz sırışdı:** 'the daughter helped her mother to sew the felt extremely firmly' (*fī xiyāṭa . . . muqarmiṭa bi-muğālaba*) in the same way that the coverings (*ağşiya*) of Türkmen tents, saddle-cloths (*al-walāyā*), etc. are sewn *Kaş. II* 96 (**sırışu:r, sırışma:k**).

D **sorış-** (**so:rış-**) Co-op. f. of **1 so:r-**; n.o.a.b.; but the Co-op. f. of **2 so:r-** s.i.s.m.l., in SW Tkm. **so:raş-**. **Xak.** XI **to:n te:rig soruşdı:** (*sic*) 'the various parts of the garment (*aczā'u'l-ṭawb*) absorbed (*naşşafa*) the perspiration'; and one says **anıṇ yü:zi: sorışdı:** 'his face wrinkled up' (or frowned, *kalaḥa*) *Kaş. II* 96 (after the first sentence **soruşu:r, soruşma:k** and after the second **sorışu:r, sorış ma:k**; the difference prob. fortuitous): **Çağ.** XV ff. **soruş-** (*pursīdan* 'to ask' and) *makīdan* 'to suck' *San.* 240v. 12: **Osm.** XIV to XVIII **soruş-** 'to suck one another' (in a kiss); 'to absorb' (a liquid); in four texts *TTS I* 637; *II* 835.

D **sürüş-** Recip. f. of **sür-**; s.i.s.m.l., usually for 'to drive one another out'. **Xak.** XI **aḏğır kısra:k birle: sürüşdi:** 'the stallion bit (*sanna*) the mare', that is when he wished to cover her (*yanzū 'alayhā*); and one says **ol meniṇ birle: sürüşdi:** *ṭāradanī* 'he drove me back' (and I him); and one says **ol anda:** (?read **andın**) **alımın sürüşdi:** 'he exacted (*taqāḍḍā*) his debt from him' (*'alayhi*) *Kaş. II* 96 (**sürüşü:r, sürüşme:k**): **Çağ.** XV ff. **sürüş-** ('with **-ü-**') *muncarr ṣudan* 'to be pulled, or dragged' (*sic*) *San.* 240v. 12.

Tris. V. SRŞ-

D **soruşla:-** Hap. leg.; Den. V. fr. **soruş**. **Xak.** XI **ol tarığ soruşla:dı:** 'he roasted the ears of wheat (*ṣawā sunbula'l-barr*) to eat them' *Kaş. III* 335 (**soruşla:r, soruşla:ma:k**).

Mon. V. SS-

sus- See **susğa:k**.

süs- basically (of an animal) 'to butt', with some extended meanings. S.i.a.m.l.g., w. some minor phonetic changes; exceptionally in SE Türki **üs-/üsü-**. **Uyğ.** VIII ff. Bud. *PP* 17, 5 (**sın-**): **Xak.** XI **u:ḏ süsdi:** 'the ox (etc.) butted' (*naṭaḥa*) *Kaş. II* 293 (**süse:r, süsme:k**); a.o. *III* 364, 15: **Kıp.** XV *naṭaḥa* **süs-** *Tuh.* 37b. 2: **Osm.** XIV ff. **süs-** 'to butt'; in several texts *TTS I* 658; *II* 858; *IV* 719: XVIII **süs-** in *Rūmī*, (1) *ṣāx zadan* 'to butt', in Ar. *munāṭaḥat*; ((2) *sākit ṣudan* 'to be silent'; error for **sus-**, same meaning, a modern V. pec. to SW Az., Osm.) *San.* 243v. 23.

Dis. V. SSA-

sası:- 'to be malodorous, to stink'; s.i.a.m.l.g. Cf. **yıḏı:-**. **Uyğ.** VIII ff. Bud. [gap] **sasıp turur** 'stinks' *U II* 24, 8; a.o. *U III* 25, 6 (**toğral-**); in *TT VI* 445 some MSS. read **yıḏıyur sasıyur** for **yıdığ sasığ bolup**. **Xak.** XI **sası:dı:** (MS. *sasıdı:*) **ne:ṇ** 'the thing stank' (*natuna*) *Kaş. III* 265 (**sası:r, sası:ma:k**): **Çağ.** XV ff. **sası-** *gandīdan wa muta-'affin ṣudan* 'to stink' *San.* 231r. 13: **Xwar.** XIV **şaşı-** ditto *Qutb* 155; **sası-** *Nahc.* 389, 11: **Kom.** ditto *CCI, CCG*; *Gr.* 215 (quotns.): **Kıp.** XV *natuna wa urūḥa* (ditto) **sası-** *Tuh.* 37a. 11; a.o. 84a. 1 (**sasığ**).

Dis. V. SSD-

D **sasıt-** Caus. f. of **sası:-**; s.i.a.m.l.g. **Uyğ.** VIII ff. Bud. (when death, the enemy, comes) **tolp etözin yıḏıtıp sasıtıp** 'it makes all his body stink (Hend.)' *TT X* 547: (**Xak.** XI *KB* **sevindi tédükte sasıtur söger** 'when you say "he is pleased", he uses harsh language and curses' 4756; the Hend. w. **sög-** makes it clear that **sasıt-** is here an abbreviation, *metri*

gratia, of **sarsıt-**): **Çağ.** XV ff. **sasıt-** Caus. f., *gandānidan wa muta'affin kardan* 'to cause to stink' *San.* 231r. 14: **Xwar.** XIV **ṣaṣıt-** ditto *Qutb* 155.

D **süstür-** Caus. f. of **süs-**; s.i.s.m.l. w. minor phonetic changes, e.g. SC Uzb. **suzdir-**. **Xak.** XI **ol koç süstürdi:** 'he egged on the ram to butt until it butted' (*'alā'l-niṭāḥ ḥattā tanāṭaḥa*) *Kaş. II* 184 (**süstürür, süstürme:k**).

Dis. SSĞ

D **sasığ** N./A.S. fr. **sası:-**; 'stinking, malodorous'. S.i.a.m.l.g. w. minor phonetic changes. **Uyğ.** VIII ff. Bud. **etözi yıdığ sasığ bolup** 'his body becomes stinking (Hend.)' *TT VI* 445 (and see **sası:-**): **Xak.** XI *Kaş. I* 372 (**burığ**); n.m.e.: **Çağ.** XV ff. **sasığ** *yaramaz rāyiḥa* 'an unpleasant smell' *Vel.* 274; **sasığ** *gandida wa muta'affin* 'stinking' *San.* 231r. 15: **Xwar.** XIV **sasığ** 'stink; stinking' *Nahc.* 347, 1; 422, 7: **Kom.** XIV 'stinking' **sası** *CCG*; *Gr.*: **Kıp.** XIV **ṣaṣı:** *ṣinnatu'l-bawl* 'the stench of urine'; one says **ṣaṣı: yıyır** *yafūḥu'l-ṣunān* 'it diffuses a foul smell' *Id.* 58: XV (among Dev. N.s) 'from **ṣaṣı-, ṣaṣığ**' *Tuh.* 84a. 1.

?F **sasık** Hap. leg.; no doubt a L.-w. **Uç** XI **sasık** 'earthenware' (*al-ḫazaf*) in the language of Uç and its vicinity (*mā wālāhā*) *Kaş. I* 382.

VU?D **susık** Hap. leg.; 'bucket'; the vocalization seems to have been added later; it should prob. be taken as a Sec. f. of **susğa:k** and spelt **susak. Xak.**(?) XI **susık** *al-dalw fī luġa sami'tuhā* 'bucket', I heard it in a dialect *Kaş. I* 382.

D **susğa:k** 'ladle, scoop' and the like; Dev. N. in **-ğa:k** (normally connoting repeated action) fr. **sus-** 'to scoop up', which is not noted in the early period but survives in NE Alt., Şor, Tel. (*R IV* 871), Khak. **sus-**: SE Türki **us-** (cf. **süs-**): NC Kır. **suz-**. Survives only(?) in NE Bar. **suskak** *R IV* 784; other languages use **susğu** or the like in this sense. **Karluk, Kıp.**, and all the nomads (*ahlu'l-wabar*) XI **susğa:k** *kull mā yuġraf bihi'l-mā' wa ġayruhā* 'anything used to scoop up water (etc.)' *Kaş. I* 470: **Çağ.** XV ff. **susak** (spelt) *çumça wa mil'aqa* 'a spoon or ladle', used to stir a cooking-pot *San.* 243v. 24.

Dis. SSG

D **süsgün** Pass. Dev. N. fr. **süs-**; lit. 'something butted' or the like. N.o.a.b.; clearly an anatomical term, possibly 'backside, rump'. **Uyğ.** VIII ff. Civ. in *TT VII* 19 listing the part of the body in which the soul is in each day of the month **süsgün** (l. 12) comes between **yan** 'the side' and **töpü** 'the top of the head'; in a similar list in *do.* 25, 4 (**tutuş-**) it is linked with **arka** 'back' between 'waist and armpits' and 'legs'; in another text, *do.* 41, 26–7 **süsgün oğurğasındın üner** 'it emerges from the base(?) of the spinal column'.

Dis. V. SSG-

D **süsğir-** Hap. leg.; Inchoative f. of **süs-**. **Xak.** XI **sığır erig süsğirdi:** 'the ox threatened to butt (*hamma . . . an yanṭaḥ*) the man' *Kaş. II* 189 (**süsğire:r, süsğirme:k**).

Dis. V. SSN-

VU?D **sesin-** Hap. leg.; the second *sīn* carries both *fatḥa* and *kasra* in the MS., the second obviously right. It comes between **sé:zin-** and **süsün-**, which excludes the possibility that the second **-s-** should be **-ş-**, but in its second meaning it seems to be a Sec. f. of ***seşin-**; there is no obvious etymology for the first meaning. **Xak.** XI **er kulın urğa:lı: sesindi:** 'the man threatened (*hamma*) to beat his slave, and advanced on him and came to blows' (*qaṣada ilayhi wa'ḍṭaraba*); also used of a horse when it has almost got free of its halter (*yanfalit mina'l-waṭāq Kaş. II* 152 (**sesinü:r, sesinme:k**).

D **süsün-** Hap. leg.; Refl. f. of **süs-**. **Xak.** XI **er başın ta:mka: süsündi:** 'the man pretended to beat (*yaḍrib*) his head against a wall' (etc.) *Kaş. II* 152 (**süsünu:r, süsünme:k**).

Dis. V. SSŞ-

D **süsüş-** Recip. f. of **süs-**; s.i.m.m.l.g. w. the same phonetic changes. **Xak.** XI **ikki: koçŋa:r süsüşdi:** 'the two rams butted one another' (*tanāṭaḥat*) *Kaş. II* 101 (**süsüş:r, süsüşme:k**): **Osm.** XIV ff. **süsüş-** lit. (of animals) 'to butt one another'; metaph. (of armies) 'to clash'; in several texts *TTS I* 658; *II* 858; *IV* 720.

Mon. SŞ

Preliminary note. *The combination of* **s** *and* **ş** *was very unstable in Turkish and did not survive for long; occasionally the* **ş** *became* **s** (*see* **sesin-**), *but usually the* **s** *became* **ş**, *and in some modern languages one or both the* **ş**s *have become* **ç**s.

sa:ş survives only(?) in NE Mad. **şaş** (of a horse) 'wild, unbroken' *R IV* 974. The homophonous V. **şaş-** (***sa:ş-**), 'to be astonished, startled', and the like, is first noted in Xwar. XIII(?) *Oğ.* 280 and s.i.s.m.l.; it must not be confused with **şaş-** as a Sec. f. of **saç-**. **Xak.** XI **sa:ş at** *al-farasu'l-rumūḥu* (MS. *rūmū*) *'l-nafūr* 'a horse which is given to kicking and shying' *Kaş. III* 152.

sé:ş 'a surety'; n.o.a.b. **Xak.** XI (after **2 sı:ş**) **sé:ş** (*bi'l-imāla* 'with-**é:-**') *al-ḍamān* 'a surety'; hence one says **men aŋar sé:ş bé:rdim** *addaytu ḍamānahu* 'I gave a surety for him' *Kaş. III* 126: *KB* **şéş** 295 (**béril-**).

1 sı:ş 'a spit, fork, spike', and the like. The vowel was **ı** in Xak. and is now everywhere **i**, the date of the change is uncertain. S.i.a.m.l.g. (except SE, SC where it has been displaced by Pe. *sīx*) w. wide phonetic changes (**s-/ş-/ç-, -s/-ş/-ç**); SW Tkm. **çi:ş. Uyğ.** VIII ff. Man.

sışların bulupan 'finding their spikes' *M III* 29, 12 (i) (see **sışlığ**): Bud. *PP* 57, 8 (**kamış**); 65, 8: **Xak.** XI **sı:ş** *minẓām tutmāc* 'a fork for (eating) noodles' *Kaş. III* 125; **sış** 'a spit' (*al-sufūd*), and 'a fork for (eating) noodles' is called **sış** *I* 331; **şış** (*sic*) 'a fork for eating noodles' *II* 282; o.o. **sışka:** *II* 15 (**tev-**); **sı:şka:** *II* 174 (**taktur-**): XIV *Muh. al-sīx* 'a spit' **şı:ş** *Mel.* 69, 1; *Rif.* 169: **Çağ.** XV ff. **şış** (1) *sīx* (quotn.); (2) metaph. 'small nails used to fasten horse-shoes' (quotn.) *San.* 260r. 25: **Kıp.** XIII *al-sīx* **şı:ş** *Hou.* 17, 16: XIV **şış** ditto *Id.* 54: XV ditto *Tuh.* 19b. 6—**şış börek** 'pieces (*qiṭa'*) of dough which are cooked' *Id.* 55; a.o. *Id.* 30; *Bul.* 8, 12 (**bürük**).

2 sı:ş 'swelling, boil', and the like; survives in NE Khak. **sis**: (SE Türki **işşik**: NC Kır. **şişlk**; Kzx. **isik**): NW Kk. **is**; Kaz. **şéş**; (Nog. **sisik**; Kumyk **şişik**): SW Az., Osm. **şiş**; Tkm. **çi:ş**. The longer forms are prob. Dev. N.s fr. **sış-**, q.v., with which this word is homophonous. **Uyğ.** VIII ff. Bud. *TM IV* 253, 56 (**süvri:**): Civ. **sışka: ya:ra:şur** 'it is beneficial for the swelling' *TT VIII M.*27; a.o. *do.* 33; **sışı ağrığı kéter** 'the swelling and pain disappear' *H I* 121; a.o. *II* 26, 82: **Xak.** XI **sı:ş** *al-waram* 'a swelling' *Kaş. III* 125; a.o. *III* 184 (**2 ko:k-**): **Çağ.** XV ff. **şış** . . . (3) *waram San.* 260r. 25: **Kıp.** XIV **şiş** *al-waram Id.* 55; *Bul.* 10, 3.

Mon. V. SŞ-

***sa:ş-** See **sa:ş.**

seş- 'to loosen, untie', and the like. More or less syn. w. **çöj-**, q.v. S.i.a.m.l.g. except SW (where **çöj-** survives as **çöz-**), usually as **çeç-**, less often **şeş-** or some other form. **Uyğ.** VIII ff. Bud. **bağın seşip** 'undoing their fastenings' *U II* 76, 2: **Xak.** XI **er attın kişen seşdi:** 'the man unfastened (*ḥalla*) the hobble from the horse'; also used for anything which you have unfastened from its fastenings (*wiṯāqihi*) *Kaş. II* 13 (**seşe:r, seşme:k**); **er tüğü:n şeşdi:** (*sic*) 'the man unfastened the knot'; also used when he unfastened a horse or something else from a fastening *II* 293 (**şeşe:r, şeşme:k**): XIII(?) *Tef.* **çeş-** (*sic*) 'to unfasten' 358: XIV *Muh. ḥalla* **şéş-** *Mel.* 25, 9; *Rif.* 108; *al-ḥall* **sé:şmek** (MS. *-mak*) 34, 10; **şeşmek** (ditto) 119: **Çağ.** XV ff. **yéş-** (*sic*) *kuşūdan band u girih* 'to undo a fastening or knot' *San.* 349v. 11 (quotns.): **Xwar.** XIII **çeş-/şeş-** 'to undo' *'Ali* 51, 52: XIV **şeş-** ditto *Quth* 166: **Kom.** XIV ditto PU **seş-** *CCI*; *Gr.*: **Kıp.** XIII *ḥalla* **şeş-** *Hou.* 39, 12: XIV ditto *Id.* 55: XV ditto *Kav.* 9, 9; 77, 9; *Tuh.* 13b. 2 (in 32a. 9 **şeş-** is a Sec. f. of **seç-**).

sı:ş- 'to swell'; homophonous w. **2 sı:ş**, and like it originally w. **-ı-**, later w. **-i-**. S.i.s.m.l. w. the same phonetic changes; SW Tkm. **çi:ş-**. **Uyğ.** VIII ff. Man. *Wind.* 21–2 (**ürül-**): Bud. (this *sūtra*) **kögüzlüg kölinte sışmış** 'swelled in the lake in (the Buddha's) breast' (and gushed out by way of his mouth) *USp.* 103a. 31: Civ. *H I* 119, etc. (**emig**); *II* 26, 82: **(Xak.)** XIII(?) *Tef.* VU **şiş-** 'to swell' 364: (XIV *Muh. al-manfūx* 'swollen' **şi:şü:k** *Mel.* 64, 10; **si:şü:k** *Rif.* 163): **Çağ.** XV ff. **sış-** *waram kardan* 'to swell' *San.* 260r. 5: **Kom.** XIV 'to swell' PU **şiş-** *CCI*; *Gr.*: **Kıp.** XIV **şiş-** *warima* 'to swell' *Id.* 55; *al-nafxa* 'a swelling' **şişmek** *Bul.* 10, 3; *intafaxa* **şiş-** *do.* 33r.; *warima* **şiş-** *do.* 88r.: XV ditto *Kav.* 9, 9; *Tuh.* 38b. 9; o.o. *do.* 84a. 10; 90a. 10.

Dis. V. SŞA-

D **seşü:-** Hap. leg.; morphologically explicable only as a Den. V. in **-ü:-** fr. ***seş**, a N. homophonous w. **seş-**. **Xak.** XI **tüğü:n seşü:dl:** 'the knot weakened (*wahanat*) until it almost came untied' (*kādati'l-inḥilāl*) *Kaş. III* 267 (**seşü:r, seşü:me:k**).

Dis. SŞD

D **seşüt** See **şeşüt.**

Dis. V. SŞD-

?E **saştur-** See **seştür-.**

D **seştür-** Caus. f. of **seş-**; 'to have (something) unfastened' and the like. S.i.s.m.l. w. the same phonetic changes. *Kaş.* has two paras.; in the second the Infin. is *-ma:k* and the *sīn* carries both *fatḥa* and *kasra* but semantically the second is clearly the Caus. f. of **seş-** used metaph. **Xak.** XI **ol tüğü:n seştürdi:** *aḥalla'l-'uqda* 'he had the knot (etc.) untied' (**seştürür, seştürme:k**); and one says **ol alım bérim birle: seştürdi:** translated *awqa'a'l-muqāṣṣa bi'l-dayni'lladī lahu ma'a'l-dayni'lladī 'alayhi fa-taraka hāḏā lahu wa ḏāka li-hāḏā* 'he arranged a set-off between the debts due to and from him, so that they were respectively released to him and the other party' (**seştürür, seştürme:k**; *MS. -ma:k*) *Kaş. II* 184; **ol tüğü:n şeştürdi:** same translation; alternative form of **seştür-** (*luğa fi'l-sīn*); examples of *s* for *ṣ* in Ar. l.-w.s fr. Pe. and vice versa follow *II* 187 (no Aor. or Infin.).

Dis. SŞG

D **seşük** Hap. leg.?; Pass. Dev. N./A. fr. **seş-**; 'unfastened' and the like. **Xak.** XI anything released from its fastenings (*ḥulla min waṯāqihi*) is called **seşük**; one says **seşük at** 'a horse set free (*muṭlaq*) from its fastenings' *Kaş. I* 390.

Dis. SŞL

D **sışlığ** P.N./A. fr. **1 sı:ş**; survives in SW Osm. **şişli** (of a stick) 'with a spike on the end'. The only early passage is in a much damaged text, meaning conjectural. **Uyğ.** VIII ff. Man. (if he does not make a dwelling for the homeless *arhat* Elect) **sışlığ opru içinte olğurtur** 'he seats them in a hole with spikes in it' *M III* 29, 10–11 (i).

Dis. V. SŞL-

D **seşil-** Pass. f. of **seş-**; 'to be unfastened' and the like. S.i.a.m.l.g. except SE w. the same

phonetic changes. **Uyğ.** VIII ff. Bud. **bağ çuğ yok kim yörülmegülük şeşilmegülük** (*sic*, the MS. is XVIII) 'there are no wrappings and bonds which must not be unwrapped or unfastened' *Suv.* 165, 21–2: **Xak.** XI **tügü:n şeşildi:** 'the knot came untied' (*inḥalla*), also used when it was untied (*ḥulla*); Intrans. and Pass. *Kaş. II* 124 **(şeşilür, şeşilme:k); koçŋa:r teke: şeşildi:** 'the rams and he-goats have been separated' (*tafarraqā*) (i.e. from the ewes and nanny-goats) *III* 102, 18; o.o. *I* 524, 1; 525, 20: **Xwar.** XIV **şeşil-** 'to be untied; to be loose' *Quṭb* 166; *Nahc.* 226, 6: **Kıp.** XIV *inḥalla* **şeşil-** *Bul.* 33r.

D **sışıl-** Hap. leg.; Pass. f. (Intrans.) of **sı:ş-**; irregular since **sı:ş-** itself is Intrans. **Xak.** XI **bışığ tarığ sışıldı:** 'the boiled wheat swelled' (*intafaxat*) until there was hardly room (*ḍāqa makānuhā*) for it in the pot; also used of anything the parts of which have been squeezed because of swelling (*mina'l-intifāx*) until there is hardly room for them *Kaş. II* 124 **(sışılur, sışılma:k).**

D **sışlat-** Caus. Den. V. fr. **2 sı:ş**; 'to make (something *Acc.*) swell'. N.o.a.b. **Uyğ.** VIII ff. Civ. *TT VII* 24, 21–2 **(1 sı:n);** 25, 2 **(ko:l).**

D **şeşlin-** Hap. leg.; Refl. f. of **şeşil-**; lit. 'to get free by one's own efforts'. **Xak.** XI **at şeşlindi:** 'the horse got free (*inṭalaqa*) from its fastenings' (etc.) *Kaş. II* 247 **(şeşlinü:r, şeşlinme:k).**

Dis. V. SŞN-

D ***şeşin-** See **sesin-**.

Dis. V. SŞR-

D **şeşür-** Caus. f. of **şeş-**; lit. 'to cause to be unfastened'; in practice it seems to be used only for 'to cause a gap' in a series of identical things. N.o.a.b. **Uyğ.** VIII ff. Bud. (distinguishing thus between the differences of the (two-monthly periods in) the series **(kezig)**, one must give the (appropriate) remedies) **şeşürmedin kezigin** 'without causing a gap in the series' *Suv.* 590, 7; a.o. *do.* 23: Civ. (I will pay) **ay sayu şeşürmedin** [gap] 'every month without leaving a gap' *USp.* 67, 3 (the more usual word in this context when a single payment and not a series is promised is **keçürmedin** 'without delay, promptly'): **Xak.** XI **ol yinçü:ni: çaş birle: şeşürdi:** 'he separated (*faṣala bayn*) the pearls and the turquoises (or other jewels) in a necklace' (*fi naẓm*) *Kaş. II* 79 **(şeşürür, şeşürme:k**; MS. *-ma:k*): *KB* **sözüg sözke tizdim şeşürdim ura** (?read **ara**) 'I strung word to word and spaced them out' 6616.

Mon. SY

1 sa:y originally 'an area of (level) ground covered with stones; stony desert'; s.i.a.m.l.g. (in Tkm. **say**; lacking in Osm.) usually w. such extended meanings as 'a dry stony riverbed; a river or stream with intermittent flow of water; a shoal or shallow, in a river or the sea'. **Uyğ.** VIII ff. Civ. *TT VII* 42, 8 **(bé:l): Xak.** XI **sa:y** *al-ḥarra* 'ground covered with loose stones' *Kaş. III* 158: *KB* (if a man does not bring a pearl up out of the sea) **kerek yinçü bolsun kerek say taşı** 'it may just as well be a pebble as a pearl' 212: **Çağ.** XV ff. **say** 'a river (*dere*) that flows in the winter and is dry in the summer' *Vel.* 283 (quotns.); **say** (2) 'a river which is dry in the summer and flows in the winter', and 'a river with little water in it' (*rūd-i kam āb*) *San.* 238r. 12 (quotns.): **Kom.** XIV **say** 'shallow' *CCG*; *Gr.*: **Kıp.** XIV **şay** *al-mā' dūn qāmati'l-xayl* 'water not too deep for a horse to walk through' *Id.* 61; similar translation but *al-maxāḍa* 'ford' instead of *al-mā'* **şay** *Bul.* 4, 16: XV *raqrāq* 'shallow water' **şay şu** *Tuh.* 16b. 11.

?F **2 sa:y** prob. a l.-w., perhaps Chinese; pec. to **Kaş. Xak.** XI **sa:y yarık** *al-cawşan* 'a breastplate; plate armour' *Kaş. III* 158; a.o. *III* 15 **(yarık).**

SF **suy** See **tsuy**.

Mon. V. SY-

S **say-** See **sa:-**.

soy- originally specifically 'to skin' (an animal); thence more generally also 'to peel (a fruit); to strip (an individual); to rob', and even, in some languages, 'to slaughter' (an animal). S.i.a.m.l.g.; SW Tkm. **soy-**. **Uyğ.** VIII ff. Bud. *PP* 3, 3 **(teri:)**; *U III* 52, 9 (ditto): **Xak.** XI **er ko:yuğ soydı:** 'the man flayed (*salaxa . . . cild*) the sheep' (etc.) *Kaş. III* 244 **(soya:r, soyma:k**; prov.): (XIV *Muh.* see **soyul-**): **Çağ.** XV ff. **soy-** (spelt) 'to strip off (*kandan*) clothes or skin', in Ar. *xala'a* and *salaxa San.* 248v. 8 (quotn.): **Xwar.** XIII **soy-** 'to strip off' *'Ali* 26: XIV ditto *Quṭb* 158; *Nahc.* 421, 10: **Kıp.** XIII *salaxa* **şoy-** *Hou.* 34, 4: XIV *salaxa wa qaṣara* ('to peel') **şoy-** *Bul.* 48r.: XV *salaxa wa 'arrā* ('to denude, undress') **şo:y-** *Kav.* 75, 4; *Tuh.* 20a. 7: **Osm.** XIV **soy-** 'to flay'; in one text *TTS II* 838.

Dis. SYA

D **sayu:** Ger. fr. **sa:-**; lit. 'counting', in practice 'every', but unlike other words meaning 'every', it retains its character as a Ger. and follows the word which it qualifies. Survives in such phr. as **cıl say** 'every year' in NE Şor *R IV* 220 and Khak. and as **sayın** in other NE languages *R IV* 225: NC Kır., Kzx.: SC Uzb. **Türkü** VIII **yér sayu: bardığ** 'you went to every country' *I S* 9, *II N* 7; **boḍuni:n sayu: ıt(t)ımız** 'we sent (envoys?) to all their peoples' *T* 42: VIII ff. Man. **ay teŋri künin sayu** 'every day in the month' *Chuas.* 261–2; **kün sayu** *do.* 293; o.o. *do.* 333–4: **Uyğ.** VIII ff. Man. **yükünmiş sayu** 'every time that he worships' *TT III* 5; **ol yaruk örtüg sayu** 'every time that that light is obscured' *M III* 7, 5–6 (iv): Bud. **sayu** is common, e.g. **ol linxwa sayu** 'every one of those lotuses' (Chinese l.-w.) *PP* 38, 3; o.o. *do.* 38, 6; *U II* 34, 15; 45, 52 etc.: Civ. **sayu** is common, e.g.

olurtuk sayu orun yurt 'every place and camping site where you reside' *TT I* 120; o.o. in *H I, TT VII, USp.*, etc.: **Xak.** XI *KB* (if he is awake like the owl) **tünle sayu** 'every night' 2314: **Çağ.** XV ff. **sayı** a word that is meaningless unless attached to another word, e.g. **alğan sayı** *alğınça* 'whenever one takes' *Vel.* 283 (quotns.); **say** (1) *waqt wa hangām* 'time, occasion' (same quotn.) . . . (3) *ḥisāb wa ṣumāra* 'number, counting' (quotns. including **har tügi sayu** 'every hair of my head') *San.* 238r. 12; **sayu** (spelt) *ḥisāb wa ṣumāra* (quotn. containing **har gul sayu** 'every rose') *do.* 27 (both words really mean 'every').

Dis. V. SYB-

saypa:- 'to squander'; n.o.a.b., but see **sayka-**. **Xak.** XI **ol tawa:rın saypa:dı:** 'he squandered (*baḍḍara*) his property, and spent (*asrafa*) it on anything' *Kaş. III* 310 (**saypa:r, saypa:ma:k**): **Çağ.** XV ff. **sayfa-** (spelt)/ **saypa-** ('with **-p-**') *xarc wa parāganda kardan* 'to spend, squander' *San.* 237r. 20 (quotns.; the Pass. f. **sayfal-/saypal-** is also listed w. quotns. in 237v. 7; these V.s are listed in *Vel.* 282–3 and consequently *P. de C.*, etc. as *sayğa-, sayğal-*).

D **saypat-** Hap. leg.; Caus. f. of **saypa:-**. **Xak.** XI **ol** ⟨**aŋar**⟩ **tawa:rın saypattı:** 'he urged him to squander (*'alā tabḍīr*) his property' *Kaş. II* 357 (**saypatu:r, saypatma:k**).

Dis. V. SYD-

D **soydur-** Caus. f. of **soy-**; s.i.s.m.l. **Uyğ.** VIII ff. Man.-A (the chief of the demons hid in a tree) **vréştiler tutup tartdı soydurdı** 'the angels seized and pulled him and had him dragged off (the tree)' *Man.-uig. Frag.* 400, 6: **Çağ.** XV ff. **soydur-** *dīgarī-rā ba-kandan pūst wa libās amr kardan* 'to order someone to strip the skin or clothes (off someone)' *San.* 248v. 20.

Dis. V. SYĞ-

D **sayık-** Intrans. Den. V. fr. **1 sa:y**; survives in NE Tob.: NW XIX Kaz. **sayık-**; XX Kaz. **sayég-** (of a stream) 'to become shallow, form shoals'. **Xak.** XI **yé:r sayıktı:** 'the ground became stony' (*ṣārat . . . ḥarra*) *Kaş. III* 189 (**sayıka:r, sayıkma:k**).

D **soyuk-** Hap. leg.; Emphatic Pass. f. of **soy-**. **Xak.** XI **er soyuktı:** *ḥuriba mālu'l-racul* 'the man's property was plundered' (i.e. he was stripped of it) *Kaş. III* 189 (**soyuka:r, soyukma:k**).

E **sayğa:-** See **saypa:-** (Çağ.).

?E **sayka:-** Hap. leg.; almost certainly a mistranscription of **saypa:-**. **Uyğ.** VIII ff. Bud. (they sat cross-legged at the cross-roads and filled the beakers) **tuturkan suvsuşuğ saykadılar alkınçsız** 'they poured out the rice wine unstintingly' *Hüen-ts.* 1941–2.

D **sayğır-** Hap. leg.; Inchoative Den. V. fr. **1 sa:y. Xak.** XI **yé:r sayğırdı:** 'the ground became almost covered with stones' (*kādat . . . an taşir ḥarra*) *Kaş. III* 193 (**sayğıra:r, sayğırma:k**).

Tris. SYĞ

D **sayu:kı:** N./A.S. fr. **sayu:**; pec. to Uyğ. and grammatically dubious. **Uyğ.** VIII ff. Bud. **on orunlar sayukı ırü belgüler** 'the omens and signs in all the ten quarters' *Suv.* 315, 14; (the root of the profound doctrine) **kamağ nikay sayukı** 'in all the schools' (Sanskrit *nikāya*) *Hüen-ts.* 213.

(?D) **soya:ğu:** morphologically obscure, perhaps a l.-w. Survives in NC Kzx. **soyaw** 'pine-needle; tooth-pick; splinter'. **Xak.** XI **soya:ğu:** *şi'şi'u'l-dik* 'a cock's spur' *Kaş. III* 174.

Dis. SYL

SDF **suylığ** See **tsuylığ**.

Dis. V. SYL-

E **sayıl-** See **sapıl-**.

D **soyul-** Pass. f. of **soy-**; s.i.s.m.l. **Xak.** XI **bulıt soyuldı:** 'the clouds were swept away' (*taqaşşa'at*); and one says **ko:y terı:sı: soyuldı:** 'the sheep was flayed' (*kuşiṭat . . . 'an cildihā*); and one says **erdin to:n soyuldı:** 'the garment was stripped (*nuzi'a*) off the man' *Kaş. III* 190 (**soyulu:r, soyulma:k**): (XIV *Muh.* '*ariya wa'nsalaxa* 'to be stripped naked; to be flayed' **şo:ya:-** *Mel.* 22, 1; *Rif.* 112 (?error for **şo:yul-**); *al-'ury* (*Rif.* adds *wa'l--salx*) **şo:ymak** (*sic*) 36, 11; 122): **Xwar.** XIV **soyul-** (of a nut kernel) 'to be peeled' *Qutb* 158: **Kıp.** XIV *insalaxa* **şoyul-** *Bul.* 33r.: XV *maslūx* 'flayed' (**şırık**; in margin in SW(?) hand) **şoyılmış** *Tuh.* 33b. 10.

Dis. SYR

(S)D **seyrem** (**seḍrem**) Hap. leg., but see **seyremlen-**; although the Infin. of the latter has *-ma:k* in the MS. this is clearly a N.S.A. fr. **seyre:-** (**seḍre:-**) 'to be sparse, scattered', and the like. **Xak.** XI **seyrem su:v** *al--mā'u'l-ḍaḥḍāḥ* 'shallow, scanty water' *Kaş. III* 176.

E **suyra:n** See **subra:n**.

Dis. V. SYR-

sayra:- (of a bird) 'to twitter, sing', with some extended and metaph. meanings. S.i.a.m.l.g.; in SW only Tkm. Cf. **2 öt-**. **Xak.** XI **sanduwa:ç sayra:dı:** 'the nightingale sang melodiously' (*ṭarraba . . . bi-alḥān*); and one says **er sayra:dı:** 'the man raved in delirium' (*haḍā . . . mina'l-haḍyān*); this is one of the words with two contrary meanings (*mina'l--aḍḍād*) *Kaş. III* 311 (**sayra:r, sayra:ma:k**); **sayrap** 'raving' *I* 467, 9; 'singing' *III* 240, 26: *KB* **sarığ sandvaç öttı ünin sayradı** 'the yellow nightingale sang (Hend.) melodiously' 4963: XIV *Rbğ.* **sanduwaç kuş séwinip sayradı** 'the nightingale sang happily' *R IV* 225: **Çağ.** XV ff. **sayra-** *sarāyidan wa xwāndan*

murğān '(of birds) to sing (Hend.)' *San.* 237v. 26 (quotns.): **Xwar.** XIV ditto *Quṭb* 152; *MN* 174, etc.: **Kıp.** XV *zaqzaqa* 'to twitter' **sayra-** *Tuh.* 18b. 6.

D **sayrat-** Caus. f. of **sayra:-**; n.o.a.b. **Xak.** XI **ol aŋar sayrattı: sö:züğ** 'he egged him on to chatter' (*'alā'l-kalāmi'l-kaṭīr*) *Kaş. II* 357 (**sayratu:r, sayratma:k**): **Xwar.** XIV **til sayrat-** 'to chatter' *Quṭb* 152.

D **sayraş-** Co-op. f. of **sayra:-**; s.i.s.m.l. **Xak.** XI **ola:r telim sayraşdı:** *takallamū kalām kaṭīr ka'l-haḍayān* 'they chattered a great deal as if they were delirious'; and one says **kuşla:r sayraşdı:** 'the birds sang together' (*taranmamat*) *Kaş. III* 194 (**sayraşu:r, sayraşma:k**; verse): **Çağ.** XV ff. **sayraş-** 'to sing (*sarāyīdan*) together' *San.* 238r. 11.

Tris. V. SYR-

S **soyurka:-** See **tsoyurka:-**.

D **seyremlen-** (**seḍremlen-**) Hap. leg.; Refl. Den. V. fr. **seyrem. Xak. su:v seyremlendi:** 'the water became shallow' (or scanty, *şāra . . . daḥḍāḥ*) *Kaş. III* 205 (**seyremlenü:r, seyremlenme:k**; MS. *-ma:k*).

Dis. V. SYS-

D **soysuk-** Hap. leg.; Emphatic Pass. f. of **soy-**; quoted only as a grammatical example. **Xak.** XI and the *qāf* is combined with *sīn . . .* as in the phr. **er soysukdı:** *suliba mālu'l-racul* 'the man's property was plundered' *Kaş. I* 21, 6; n.m.e.

Dis. V. SYŞ-

D **soyuş-** Hap. leg.; Co-op. f. of **soy-**. **Xak.** XI **ol maŋa: teri: soyuşdı:** 'he helped me to strip the skin (*fī salxi'l-cild*) off the sheep' (etc.); also used for peeling (the bark off) a tree or (the shell off) an egg (*fī quṣri'l-şacara wa'l-bayḍa*) *Kaş. III* 188 (**soyuşu:r, soyuşma:k**).

Mon. SZ

sız See **sızla:-**.

sı:z 2nd Pers. Plur. Pron. 'you'. C.i.a.p.a.l. Often used honorifically for the Sing., in which case **sizler** is sometimes used for the Plur. **Türkü** VIII ff. Man. **sizler** preceding an Imperat. *TT II* 8, 70; other cases noted **sizni, siziŋ, siziŋe: Uyğ.** VIII **siz taşıkıŋ** 'start out on the campaign' *Şu. E* 10: VIII ff. Man.-A **sizlerde almış ağu** 'the poison received from you' *M I* 19, 15; **sizeŋ** 'your' *do.* 37, 17; (the body) **kim sizni üze turur** 'which is over (i.e. clothes) you' *M III* 9, 10 (ii): Man., Bud., Civ. the cases noted are **siz, sizni, siziŋ, siziŋe, sizde, sizdin, sizler: O. Kır.** IX ff. **siz** is very common in the epitaphs in the lists of persons fr. whom the deceased has been parted in such phr. as **siz élime:** 'from you my realm' *Mal.* 1, 1, and **sizime:** 'from you who belong to me': **Xak.** XI **sı:z** a Pron. (*ḥarf*) used to address a distinguished person (*al-kabīru'l-muḥtaram*) in **Çigil** in the sense of 'thou' (*anta*); but originally 'you' (*antum*); an inferior (*al-ṣağīr*) is addressed as **sen**; the **Oğuz** reverse this usage *Kaş. III* 124; o.o. *I* 339 (**sen**); other cases noted **siziŋ, sizge:, sizde::** XIII(?) *At.* **siz** before Imperats. 104, 284; *Tef.* cases noted are **siz, sizni, siziŋ, sizge, sizde, sizdin, sizler, sizlerni, sizleriŋ, sizlerke, sizlerdin** 268–9; XIV *Muh. antum* **sı:z** *Mel.* 5, 17; 6, 3; *Rif.* 76; **siz** 12, 8; 86; *minkum* **sizden** 12, 7; 86; a.o.o.: **Çağ.** XV ff. **siz** *şumā* 'you', in Ar. *antum San.* 15v. 9; **siz** (1) 2nd Pers. Plur. Pron. *şumā*; (2) when it is combined with itself it is used predicatively, e.g. **siz siz** 'you are' 252v. 12: **Xwar.** XIV **siz** *Quṭb, MN, Nahc. passim*: **Kom.** XIV the cases noted are **siz, sizni, siziŋ, sizge, sizden** *CCI, CCG*; *Gr.*: **Kıp.** XIII *antum* **siz** *Hou.* 50, 8 ff.; **sizin, sizge** *do.* 52, 9–13: XIV **siz** *antum Id.* 52 ('also a Priv. Suff.'); *Bul.* 16, 16; **sizin** *do.* 14, 14–15: XV **sizni:** *Kav.* 32, 12; **sizin, sizde, sizden** *do.* 45, 6–15; **siz** *Bul.* 39b. 12; other cases **sizni, sizge, sizden.**

sö:z very broadly 'anything spoken', the precise translation, 'word, speech, statement', etc., depending on the context; but apparently referring to shorter utterances than **sa:v**, q.v. Rare before XI; s.i.a.m.l.g. **Türkü** VIII ff. *IrkB* 7, 11 (**sa:v**): Man. (if we have sinned), **sakınçın sözün kılınçın** 'by thought, word, or deed' *Chuas.* 96–7; o.o. *do.* 296–7; *M III* 20, 7 (i) (**sa:v**): **Uyğ.** VIII *Şu. W* 5 (**2 yaz-**): VIII ff. Bud. **tarnı söz sözlemiş kergek** 'he must recite a *dhāraṇī*' *TT V* 8, 74 (perhaps dittography, the normal phr. in this text is **tarnı sözle-**); o.o. *VIII A.*25 (**tile:-**); *X* 26 (**sa:v**): Civ. **begde sözi yorır** 'his words find favour with the *beg*' *TT VII* 28, 28; (if he goes on a long journey) **sözke kirür** 'he meets with criticism' *do.* 39 and 51; **bu sözke tanuk** 'the witnesses to this statement are . . .' *USp.* 6, 6; (I . . . have written this document) **ikegüniniŋ sözinçe** 'to the dictation of both parties' *do.* 12, 25; **söz** is common in similar contexts in *USp.*: **Xak.** XI **sö:z** *al-kalām* 'word, speech, statement' *Kaş. III* 124; about 100 o.o.: *KB* **söz** is very common, e.g. **bayat atı birle sözüg başladım** 'I began my exposition with the name of God' 124 (the same verse is interpolated as 1 only in the Vienna MS.): XIII(?) *At.* **söz** occurs about 50 times, e.g. **eşit emdi kaç söz** 'hear now a few words' 21; *Tef.* **söz** 'word, speech', etc. 274: XIV *Muh. al-kalām* **sö:z** *Mel.* 84, 14; *Rif.* 190: **Çağ.** XV ff. **söz** ('with -ö-' 25v. 9) *suxn* 'word, speech', etc. *San.* 248r. 12 (and two phr.): **Xwar.** XIII **šö:z** ditto *'Ali* 5: XIII(?) ditto *Oğ.* 129, 198, etc.: XIV ditto *Quṭb* 160, *MN* 3, etc.: **Kom.** XIV ditto; common *CCG*; *Gr.*: **Kıp.** XIV **söz** ('with -ö-') *al-kalām Id.* 52: XV ditto *Kav.* 31, 6; *Tuh.* 31a. 7: **Osm.** XIV ff. **söz** is common in phr., including **söz sav,** until XVI and occurs sporadically later *TTS I* 643; *II* 841; *III* 639; *IV* 707.

Mon. V. SZ-

séz- (**sé:z-**) s.i.a.m.l.g. except NE(?) with a rather wide range of meanings 'to perceive'

feel, discern, understand, conjecture', etc.; in SW Az. **séz-**; Osm. **sez-**; Tkm. **sız-** (*sic*); but it seems originally to have meant 'to think' or perhaps 'to doubt', see **sé:zig**. (**Xak.**) XIII(?) *Tef.* **séz-** (1) 'to feel' (the results of a beating); (2) *a'lamū* 'know' **biliŋ sézіŋ** 265: **Çağ.** XV ff. **séz- (-dі,** etc.) *sez- ya'nī ẓann eyle-* 'to suppose, conjecture' *Vel.* 272 (quotn.); **séz-** *fahmīdan* 'to understand' *San.* 251 v. 24 (quotns.): **Xwar.** XIV **sez-** 'to feel, anticipate' *Qutb* 157: **Kom.** XIV 'to perceive, become aware of (something)' **sez-** *CCI, CCG; Gr.* 219 (quotn.): **Kıp.** XIV **séz-** *ḥadasa* 'to surmise, conjecture' *Id.* 52: XV *fahima* 'to understand' (**aŋla-/**) **sez-** (mis-spelt *ser-*) *Kav.* 29, 7; *'arafa wa 'alima* 'to know, apprehend' (**bіl-/**) **sez-** *do.* 74, 5; *ḥassa'l-xāṭir* 'of the mind, to perceive' **sez-** *Tuh.* 13b. 6: **Osm.** XIV, XVI 'to feel, perceive; to think, conjecture' *TTS IV* 680.

1 sı:z- 'to melt' (Intrans.) with the implication of consequential dripping or oozing; with extended meanings. Survives in NE **sıs-** 'to ooze' and the like *R IV* 661; SE Tar. **sizditto** *R IV* 723: NC Kır. **sız-** 'to ooze gently; to slip away unnoticed; to move at a steady pace'; Kzx. **sız-** 'to slip away unnoticed': SC Uzb. **sіz-** 'to ooze': SW Az., Osm., Tkm. **sızditto.**: Çuv. **şăr-** 'to urinate' *Ash. XVII* 329. Cf. **erü:-. Xak.** XI **ya:ğ sızdı:** 'the fat (etc.) melted' (*ḏāba*); and one says **kü:n sızdı:** (MS. *suzdı:*) *badā qarnu'l-ṣams* 'the first rays of the sun appeared'; and one says **sökel sızdı:** 'the invalid lost weight and wasted away' (*indaqqa . . . wa taḍā'ala*) *Kaş. II* 9 (**sıza:r, sızma:k**); **ya:ğ sı:zdı:** 'the fat melted'; and one says **olma:dın su:v sı:zdı:** 'the water overflowed and dripped (*sariba . . . wa taraṣṣaḥa*) from the jar' (etc.); and **kü:n sı:zdı:** *ḏābati'l-ṣams* 'the sun began to get hot', that is when its rays first appear in the east *III* 182 (**sı:za:r, sı:zma:k**): *KB* **sakınç birle duşman sızıp ölsün-i** 'may (your) enemies waste away with anxiety and die' 944; a.o. 5800: XIV *Muh.*(?) *ḏāba* **sız-** (MS. *sır-*) *Rif.* 109 (only); *al-ḏawabān* **sızmak** 119 (ditto); (under 'illnesses') *al-ḏawabān* 'wasting sickness' **sızmak** (MS. *-mek*) 163: **Çağ.** XV ff. **sız- (-ıp)** *sız-, ya'nī taraṣṣuḥ eyle-* 'to drip, ooze' *Vel.* 286 (quotn.); **sіz-** (*sic*) *taraṣṣuḥ kardan San.* 251 v. 24: **Xwar.** XIV **sız-** 'to melt'; metaph. 'to waste away, pine' *Qutb* 165: **Kom.** XIV 'to melt, become liquid' **sız-** *CCG; Gr.* 229 (quotn.): **Kıp.** XIV **şız-** *ḏāba* 'to melt', of lead and the like *Id.* 57 (and see **erüt-**).

S **2 sız-** See **çız-**.

süz- 'to filter or strain (a liquid *Acc.*)'. S.i.a.m.l.g. w. some extended meanings. Contrast **serme:-** which means 'to strain (something *Acc.*) out of (a liquid *Abl.*)'. **Uyğ.** VIII ff. Bud. **köŋülüg süzer arıtur üçün** 'because it strains and cleanses the mind' *TT V* 26, 98; o.o. *do.* 97 (**turuldur-**), 100 (**2 çuğ**): Civ. **suvın süzüp** 'straining the water' *H I* 106; a.o. *II* 8, 38: **Xak.** XI **ol su:v süzdi:** (MS. in error *süjdi:*) 'he strained (*ṣaffā*) the water' (etc.) *Kaş. II* 9 (**süze:r, süzme:k**); a.o. *I* 450, 15 (**sü:zti:**): *KB* **süz-** is normally used metaph., e.g. **üküş işni süzgen** 'clarifying many tasks' 421; **boğun bulğanukın sıyāsat süzer** 'a sound policy clears up all popular disorders' 2131; (if the people deteriorate, the *beg* disciplines them; if the *beg* deteriorates) **anı kım süzer** 'who is there to put him right?' 5203; o.o. 268, 1856: XIV *Muh.*(?) *ṣaffā wa rawwaqa* ('to clarify') **sü:z-** *Rif.* 111 (only): **Çağ.** XV ff. **süz-** *ṣāf kardan* 'to purify, clarify'; also used in two special idioms; (1) of birds when they fold their wings and glide down to the ground, in Ar. *kusūr*; (2) 'to make (the eyes) melting' (*nāzik*) in a state of intoxication or overpowering sleepiness; in these senses **süz-** cannot be used by itself but 'bird' (as the Subject) or 'eyes' (as the Object) must be mentioned *San.* 242 v. 1 (quotns.): **Xwar.** XIV **süz-** 'to look coquettishly' *Qutb* 163 (rather dubious): **Kom.** XIV 'to strain, purify' **süz-** *CCI, CCG; Gr.*: **Kıp.** XIII *ṣaffā mina'l-taṣfiya* **süz-** *Hou.* 40, 15: XIV **süz-** ('with **-ü-**') *ṣaffā'l-mā'* . . . (after **sü:zme:**) and one says **közin süzdi:** *ğaḍḍa ṭarfahu* 'he lowered his eyes (coquettishly)' *Id.* 52: XV *rāqa* 'to clarify' **süz-** *Tuh.* 17a. 13; *ṣaffā* **süz-** (**/sarkıt-**) *do.* 22b. 13.

Dis. V. SZD-

D **sızıt-** Caus. f. of **1 sı:z-**; n.o.a.b. Cf. **sızğur-**. (**Uyğ.** VIII ff. Civ. *TT VII* 22, 17–18(?) see **serіt-**): **Xak.** XI **ol aŋar ya:ğ sızıttı:** 'he urged him to melt (*'alā aḍāba*) the congealed (*al-cāmid*) fat' (etc.) *Kaş. II* 305 (**sızıtu:r, sızıtma:k**); a.o. *I* 374 (**sıḍığ**).

D **süztür-** Caus. f. of **süz-**; s.i.s.m.l., usually as **süzdür-**. **Xak.** XI **ol su:v süztürdi:** 'he ordered someone to strain (or clarify, *bi-taṣfiya*) the water' (etc.) *Kaş. II* 184 (**süztürür, süztürme:k**).

Dis. SZĞ

?F **suza:k** 'village'; pec. to Uyğ. Bud.; no doubt like **kend** a l.-w.; the spelling is fixed by *TT VIII.* **Uyğ.** VIII ff. Bud. Sanskrit *grāma* 'village' **suza:kı** *TT VIII C.*3; **kend suzak** 'town and village' *U IV* 38, 149 (and see note thereon); *Suv.* 479, 22; 528, 4; 531, 19.

Dis. V. SZĞ-

D **sızğur-** Caus. f. of **1 sı:z-**; 'to melt (something *Acc.*)'; survives in NE Bar., Tel. **sıskır-**: NC Kır. **sızğır-**: SC Uzb. **sіzğіr-**: SW Osm. **sızır-**. Cf. **sızıt-**. **Uyğ.** VIII ff. Bud. **sızğurmış altun** 'molten gold' *Suv.* 28, 14; a.o. 71, 16: Civ. **sızğurup** 'melt' (and drink on an empty stomach) *H I* 19: **Xak.** XI **er ya:ğ sızğurdı:** 'the man melted (*aḍāba*) fat' (etc.); and when fever has emaciated (*nahakat*) an invalid one says **sızğurdı:** *Kaş. II* 188 (**sızğurur, sızğurma:k**; verse): XIII(?) *Tef.* **sızğurmış** 'molten' (copper) 271: **(Çağ.** XV ff. **sızğur-** an otherwise unrecorded Caus. f. of **2 sız-** (**çız-**) *San.* 252 r. 28): **Xwar.** XIV **sızğır-** 'to melt (something)' *Qutb* 166: **(Kom.** XIV

'to hiss, sizzle' **sızğır-** perhaps belongs here *CCI*; *Gr.*).

Dis. SZG

D **sé:zig** Dev. N./A. fr. **séz-**; in the early period almost certainly 'doubt'. Survives as **sezik** in NE Tel.: SE Tar.: NC Kzx. (and in der. f.s in Kır. and NW Kk.) generally with the meaning of 'suspicion, apprehension', and the like, in Tar. 'the fancies of a pregnant woman'. **Uyğ.** VIII ff. Man.-A *M I* 19, 11 **(ayıt-)**: Man. **sézig köpüllerin tarğartı** 'they restrained (or got rid of) their doubtful thoughts' *TT III* 130: **sézikle:rin ta:rğa:rğa:lır üçün** 'in order to restrain (or dissipate) their doubts' *TT VIII H.6*; a.o. *do.* 10; (in a list of harmful emotions) **sézig** 'doubt' *U II* 77, 15; 86, 32; o.o. *Kuan.* 206, etc.: **Xak.** XI **sé:zig** *al-ẓann* 'opinion, conjecture, doubt, suspicion' (a rather imprecise word) *Kaş. I* 408; a.o. *II* 152, 4 **(sé:zin-)**: *KB* **barırmen muŋar sen sézig tutmağıl** 'I am going away; have no doubt of this' 1090; **wa likin sézigim bu ol** 'but this is my doubt' 3823; o.o. 3785, 5408: **Kıp.** XV *hiss* **(ün/) sezek** *(sic) Tuh.* 12b. 7 (i.e. 'voice' **ün**; 'feeling, presentiment' **sezek**): **Osm.** XVI ff. *al-ẓann* (see Xak.) is translated **sezig** in one dict. and **sezi** in another; *al-muxammin* 'an appraiser' **sezig -birle.. söz söyleyici kişi** *TTS II* 812; *IV* 679.

D **süzük** Pass. N./A.S. fr. **süz-**; lit. (of a liquid) 'clarified, strained'; metaph. 'pure, transparent', and the like. S.i.s.m.l. in NE, SE, SC. **Uyğ.** VIII ff. Man.-A *M I* 27, 35 **(1 turuk)**: Man. **süzüg** *(sic)* **köŋüllüg** 'with pure thoughts' *TT IX* 95: Bud. Sanskrit *acchāni pānīyāni* 'pure waters' **süzök** *(sic)* **su:vlarığ** *TT VIII C.6*; **üç ertinide süzük kértgünç köŋüllüg** 'having a pure belief in the three jewels' *VII* 40, 7; o.o. *TT V* 6, 22 etc. **(1 arığ)**; 6, 24 **(sırıçğa:)**; 22, 42; *VI* 361 **(1 turuk)**; *VII* 40, 117; *X* 24; *U II* 37, 60–3 **(tapçasız)**, etc.: Civ. *TT I* 135 **(tigi:)**: **Xak.** XI **süzük su:v** 'blue, clear *(al-azraqu'l-ṣāfī)* water'; also anything clear like a sapphire, etc. is called **süzük** *Kaş. I* 389: *KB* **süzük ol bu dawlat süzükni yöler** 'this fortune is pure and supports the pure' 2105; o.o. 973 **(egsü:-)**, 1521 **(édizlik)**: XIII(?) *At.* **nawādır süzük az bolur** 'pure witticisms are rare' 479, (in 477 ?read **sözüg**): XIV *Muh. al-ṣāfī* (of wine, etc.) **sü:zü:k** *Mel.* 63, 10 (MS. *sü:rü:k*); 84, 14; *Rif.* 162, 191: **Çağ.** XV ff. **süzük** (spelt) *ṣāf San.* 243r. 21 (quotn.): **Kom.** XIV **süzük su** *CCG*; *Gr.*

D **süzgü:** N.I. fr. **süz-**; 'strainer, filter'. S.i.m.m.l.g., but the cognate N.I. **süzgiç**, with minor phonetic changes, is rather commoner. **Uyğ.** VIII ff. Bud. Sanskrit *parisrāvanam* 'strainer' **süzkü** *(sic) TT VIII C.8*: **Osm.** XVI ff. **süzgü** 'strainer', in several dicts. *TTS II* 859; *IV* 720.

D **süzgün** Pass. Dev. N./A. fr. **süz-**; lit. 'strained'. Survives in SW Az., Osm. for 'filtered, clarified; (of an eye) melting, languid'. Its application in Xak. is obscure, perhaps to a tree which naturally exudes sap or gum, or is tapped to yield it. **Xak.** XI **süzgün** 'a kind of mountain tree *(min ṣacari'l-cibāl* with black thorns' *Kaş. I* 443.

Dis. V. SZG-

D **sé:zik-** Hap. leg.; Emphatic f. of **sé:z-**; *zanna* is ambiguous, but cf. **sé:zig, sé:zin-**; the meaning is prob. as below. **Xak.** XI **bu ı:şığ aŋa:r sé:ziktim** *ẓannantu hāḏā'l-amr minhu* 'I suspected him of this affair' *Kaş. II* 117 **(sézike:r, sézikme:k**; *sic*).

Tris. SZG

D **sé:ziglig** P.N./A. fr. **sé:zig**; apparently both 'feeling doubt, or suspicion' and 'open to doubt or suspicion, dubious, suspect'. Survives only(?) in NW Krım **sezikli** 'hesitant, cautious' *R IV* 491. **Uyğ.** VIII ff. Bud. Sanskrit *linābhisaṃkita* 'doubtful' **sézéklég** *(sic) TT VIII A.18*; o.o. *do. H.6* **(erki:)**; *TT VI* 380 **(alkınç)**; *Suv.* 290, 17 **(ikirçgü:)**; *TT X* 538; *Hüen-ts.* 210, etc.: **Xak.** XI *KB* (food and drink are very awkward) **séziglig kişidin yése** 'if one gets them from a dubious character' 2826; (you have lived through the night which has just passed) **keçermü séziglig künüŋ** 'will the dubious day which is coming to you (also) pass?' 3633: (XIII(?) *Tef.* **séziglik** (A.N.) 'doubt' 266).

D **sö:zkine:** Hap. leg.; Dim. f. of **sö:z**; the last consonant has one dot above and two below, so **sö:zkiye:**, another Sec. f. of **-kiñe:**, is a possible reading. **Xak.** XI (from a love poem) **bé:riŋ maŋa: sö:zkine:** 'give me one little word' *Kaş. III* 359, 7; n.m.e.

D **sé:zigsiz** Priv. N./A. fr. **sé:zig**; 'free from doubt; not open to suspicion', and more often 'undoubtedly'. N.o.a.b. **Uyğ.** VIII ff. Bud. (if he says this *dhāraṇi*) **sézigsiz sidi tégme işi küḏügi büter** 'his ceremony called *siddhi* will undoubtedly be (successfully) completed' *TTV* 8, 69–70; **sézéksés** *(sic) VIII A.36*; **sézigsiz** 'undoubtedly' *U III* 26, 11; *Hüen-ts.* 1997: **Xak.** XI *KB* **sézigsiz bir ök sen** 'undoubtedly Thou art one' 10; o.o. 339 **(birtem)**, 2296,—(on the subject of cooks, cf. **sé:ziglig**) **sézigsiz yése beg anıŋdın asığ** 'if the *beg* can eat without misgivings, he (the cook) is valuable' 2825.

Dis. SZL

D **sızla:ğ** Dev. N. fr. **sızla:-**; 'an ache' and the like. S.i.s.m.l., esp. in NW where the forms are **sızlav/sızlaw.** **Uyğ.** VIII ff. Civ. *H I* 165 **(kavuk)**: **Xak.** XI **sızla:ğ** the word for 'a numb feeling' *(kalāl)* in the teeth when one drinks very cold water or chews ice and feels the cold of it *Kaş. I* 464.

Dis. V. SZL-

D **sızıl-** Pass. f. of **sız-**; strictly speaking irregular since **sız-** 'to melt' is Intrans., but seems to mean 'to be melted'. N.o.a.b. **Sızıl-** in Çağ. XV ff. *San.* 252r. 26 and some modern

languages, *R IV* 665, is a Sec. f. of **çızıl-** which is not an ancient word. **Uyğ.** VIII ff. Bud. (their flesh and bones) **sağ yağ teg sızılıp barır** 'are melted like butter and disappear' *TM IV* 252, 22; **iki aḍakınta yağı sızılıp akıp** 'the fat in his two legs is melted and flows away' *U III* 24, 5 (i): **(Xak.**?) XIV *Muh. al-muḍāb* 'melted' **sızılmış** *Mel.* 84, 15; *Rif.* 191.

D **süzül-** Pass. f. of **süz-**; lit. 'to be strained, clarified'; metaph. 'to be purified' and the like. *S.i.s.m.l.* **Uyğ.** VIII ff. Bud. (*he believes in the* three jewels and the commandments and) **süzülür** 'is purified' *TT V* 22, 38; (then the 77,000 people in that community, hearing the Buddha's words) **ertiŋü süzültiler** 'were greatly purified' *VI* 303; o.o. *Suv.* 63, 8–9 **(arı:-)**; *PP* 47, 1: **Xak.** XI **su:v süzüldi:** '*the* water (etc.) was clear' (*ṣafā*; i.e. Pass. used as Intrans.) *Kaş. II* 124 **(süzülür, süzülme:k)**; a.o. *II* 139, 15: *KB* **bilig birle süzlür boḍun bulğakı** 'by knowledge the people's confusion is clarified' 221; **süzülmiş köŋül** 'the clarified mind' (very shrewdly said) 3752; o.o. 3632, 4795, 5921 **(bulğa:ñuk)**: **Çağ.** XV ff. **süzül-** *ṣāf ṣudan* 'to become clear, pure', etc.; also used as the Pass. of the two idioms mentioned under **süz-**; **kuş süzüledür** 'the bird folds its wings to glide down' and **köz süzüledür** 'the eye looks blankly', because of intoxication or being woken suddenly *San.* 242v. 14 (quotns.): **Xwar.** XIV **süzül-** (of the eyes) 'to be used coquettishly' *Qutb* 163.

D **sızla:-** Den. V. fr. **sız**, which survives in NE Alt., Tel. **sıs** (before vowels **sız-...**) 'ache, pain'; 'to ache, to have a sharp pain'. S.i.a.m.l.g. except SE, SC w. some phonetic changes. **Xak.** XI **anıŋ tışı: bu:zdın sızla:dı:** 'his teeth ached (*tawacca'a*) and developed a sharp pain (*naxs*) because of ice or drinking very cold water'; and one says **ernin süŋü:ki: sızla:dı:** 'the man's bones were acutely painful (*naxasa*) because of a sharp pain (*qarṣ*) in them' *Kaş. III* 297 **(sızla:r, sızla:ma:k)**.

D **sizle:-** Den. V. fr. **si:z**; 'to address respectfully', i.e. as 'you', not 'thou'. Survives in SC Uzb. **Xak.** XI *Kaş. III* 298 **(senle:-)**; n.m.e.

D **sö:zle:-** Den. V. fr. **sö:z**; 'to speak, say'. Like **ay-** (but unlike **té:-**, which could properly only precede or follow a speech in *oratio recta*) it could be used both with and without such a speech. In about XIII for some unexplained reason, possibly to avoid the juxtaposition of **s-** and **-z-** (though such juxtaposition is very common), it became **söyle-** in some languages. Survives in NE Tuv. **sögle-**: SE Türki **sözle-**: NC Kır. **süylö-**; Kzx. **söyle-**: SC Uzb. **sözla-**: NW **söyle-**: SW Az., Osm. **söyle-**; Tkm. **sözle-**. **Türkü** VIII ff. Man. **teŋri nomın sözleser** 'if someone preaches the sacred doctrine' *Chuas.* 72; **neçe sözlemesig irinçülüg söz sözleyürbiz** 'whatever wicked things we say that we should not have said' *do.* 295–6; a.o. *do.* 105–7 **(kikşür-)**: **Uyğ.** VIII ff. Man.-A *M I* 15, 1–3 **(öğek)**: Man. *TT III* 161 **(başık)**: Bud. **sözle-** is common; (1) by itself, e.g. **belgürti sözleser** 'if I speak declaring' (my lineage and family) *PP* 67, 2; a.o. *do.* 73, 5; (2) with an Object, e.g. (if I do not go) **ezük sözlemiş bolğaymen** 'I shall have told a lie' *U III* 69, 1–2; o.o. *TT IV* 8, 70; *V* 8, 58–9, etc.; (3) before *oratio recta*, e.g. **ötrü Şastrakarı baxşı sözledi** 'then the teacher Śāstrakāra said', followed by a speech, followed by **tép** *TT X* 10–11; a.o.o.; (4) combinations of (2) and (3), e.g. **savlar sözleyü yarlıkadı** 'he deigned to say (the following) words' *do.* 216–217: Civ. **bu darnığ özerinin sanınça sözlep** 'reciting this *dhāraṇi* as often as the years of his life' *TT VII* 26, 5–7; **sözleser** follows *oratio recta USp.* 77, 15–16: **Xak.** XI **ol maŋa: sö:z sö:zle:di:** *takallama ilayya bi-kalām* 'he spoke to me' *Kaş. III* 296 **(sö:zle:r, sö:zle:me:k)**; o.o. *I* 402 **(tümen)**; *III* 208, 14: *KB* **sözle-** is common, both by itself, e.g. **bilip sözlese** 'if a man speaks with knowledge' 170; and with an Object, e.g. **üküş sözleme söz birer sözle az** 'do not speak a great deal, say little, a word at a time' 172: XIII(?) *At.* **sözle-** is common in both these usages, e.g. **kalı sözleseŋ söz bilip sözlegil** 'if you speak, say what you know' 226; *Tef.* **sözle-** is common in both these usages 274: XIV *Muh. takallama* **sö:zle:-** *Mel.* 20, 12; 24, 9; *Rif.* 100, 106; *kaḍaba* 'to lie' **yalğa:n sö:yle:-** (*sic*) 30, 13; **(ötrükle:-**, in margin **yalğa:n sö:zle:-** 114): **Çağ.** XV ff. **sözle-** (spelt) *ḥarf zadan wa guftan* 'to speak, say' *San.* 242v. 19 (quotns.); **söyle-** ('with **-ö-**') *guftan San.* 248v. 21 (perhaps *Rūmi*, see **sö:zleş-**): **Xwar.** XIII **sözle-/söyle-** *'Ali* 13: XIV **sözle-** *Qutb* 160: **Kom.** 'to speak' **sözle-** *CCI*, *CCG*; *Gr.* 224 (quotns.): **Kıp.** XIII *kaḍaba* **(ötükle:-**, ?error for **ötrükle:-/) ötrük söyle:-**; **Tkm. yala:n söyle:-**; *ṣadaqa* 'to tell the truth' **(kérti: ayıt-)**; **Tkm. kérşek söyle:-** *Hou.* 36, 4–5; *takallama* **sö:zle:-** *do.* 38, 16: XIV **sözle-** ('with **-ö-**') *takallama Id.* 52; *taḥaddaṭa* 'to speak, relate' **sözle-/söyle-** *Bul.* 37r.: XV *taḥaddaṭa* **sö:yle:-** *Kav.* 8, 16; 38, 1; ditto **sözle-** 38, 3; *qāla* 'to say' **sö:yle-** (MS. *sö:le-*) 31, 14; a.o.o.; *taḥaddaṭa* **sözle-**; *takallama* **söyle-** *Tuh.* 9a. 6–7; and many o.o. of both forms; in *Tuh. qāla* is translated **ayıt-/dé-**.

D **sızlat-** Caus. f. of **sızla:-**; s.i.s.m.l. **Uyğ.** VIII ff. Civ. **sının sızlatur** 'it makes his body ache' *TT VII* 24, 21–2; a.o. *do.* 25, 2 **(1 bu:t)**: **Xak.** XI **bu:z tı:şığ sızlattı:** 'the ice made his teeth numb' (*akalla*), that is that the cold makes his teeth crawl (*ya'xuḍ . . . fi'l-dabīb*) as if they ached (*waca'a*) or ants crawled (in them); also used of cold water when one puts a hand in it and experiences a feeling of cold *Kaş. II* 346 **(sızlatu:r, sızlatma:k)**.

D **sizlet-** Caus. f. of **sizle:-**; survives in SC Uzb. **Xak.** XI and one says **men anı: sizlettim** 'I ordered (someone) to address him respectfully' (*bi-xiṭābi'l-akābira*) *Kaş. II* 347 **(sizletü:rmen, sizletme:k**; after **senlet-** and not in its proper place).

D **sözlet-** (**sö:zlet-**) Caus. f. of **sö:zle:-**; s.i.s.m.l. w. the same phonetic changes. **Xak.**

XI **ol meni: sözletti:** 'he urged me to speak' (*'alā'l-kalām*) *Kaş. II* 346 (**sözletü:r, sözletme:k**): **Çağ.** XV ff. **sözlet-** (**-keli**, *sic*) *söylet- Vel.* 295; **sözlet-/sözleştür-** *maḳkūr sāxtan wa guyā kardan* 'to have (something) stated, to order to speak' *San.* 243r. 15 (quotn.): **Xwar.** XIV **sözlet-** ditto *Quṭb* 161.

D **sö:zlen-** Refl. f. of **sö:zle:-**; s.i.s.m.l. as **sözlen-** or **söylen-** 'to be said; to talk to oneself, grumble'. **Xak.** XI **ol sö:zin maŋa: sözlendi:** *takallama wa aẓhara li ba'ḍ kalāmihi* 'he spoke and clarified some of his remarks to me' *Kaş. II* 247 (**sö:zlenü:r, sö:zlenme:k**; *sic*): *KB* **tili birle yalŋuk sözi sözlenür** a man speaks for himself with his tongue' 275.

D **süzlün-** Hap. leg.; Refl. f. of **süzül-**, used as Intrans. **Xak.** XI **su:v süzlündi:** 'the water (etc.) was clear' (*ṣafā*) *Kaş. II* 247 (**süzlünü:r, süzlünme:k**).

D **sö:zleş-** Recip. f. of **sö:zle:-**; 'to converse'. S.i.a.m.l. as **sözleş-** or **söyleş-**. **Türkü** VIII **inim Kül Tégin birle: sözleşdimiz** 'my younger brother Kül Tégin and I discussed (the situation)' *I E* 26, *II E* 21: VIII ff. Man. (for two days and nights the sacred King and the Hearers) **savlarıġ sözleşdiler** 'exchanged remarks' *TT II* 6, 28: **Uyġ.** VIII ff. Chr. **tép sözleşdiler** 'they said to one another' (after a speech in *oratio recta*) *U I* 8, 8: Bud. Sanskrit *anālapanno* 'without conversing' **sö[zle:]şme:din** *TT VIII C.*11; **öŋi öŋi sözle:şme:kke** 'by various conversations' *do. G.*14: Civ. [gap] **inça sözleşdimiz** 'we discussed (the matter) in this way' *USp.* 108, 5; **satıġ kümüşin inça sözleşdimiz** 'we discussed the sale price in the following way' *do.* 109, 3–4: **Xak.** XI **ol meniŋ birle: sözleşdi:** *takallama ma'ī* 'he conversed with me'; originally **sö:zleşdi:** *Kaş. II* 215 (**sözleşür, sözleşme:k**); **kişi: sö:zleşü: yılkı: yıdlaşu:** 'people (get to know one another) by conversing (*bi'l-takallum*), animals by smelling one another' *III* 104, 17: XIII(?) *Tef.* **sözleş-/söz sözleş-** 'to converse' 274: XIV *Muh. taḥādaṭa* 'to converse' **sö:zle:ş-** *Mel.* 42, 6; *Rif.* 133; *yataqāwalūn* 'they say to one another' **sözleştiler** 42, 10 (*Rif.* corrupt): **Çağ.** XV ff. **sözleş- (-ti)** *söyleş- Vel.* 295; **sözleş-** 'to converse (*mukālama kardan*) with one another' *San.* 243r. 7 (quotns.); **söyleş-** ditto 249r. 2 (quotn., *Fuḍūlī*, which suggests that this should have been described as *Rūmī*): **Xwar.** XIV **sözleş-** ditto *Quṭb* 160: **Kıp.** XV (in a para. on the Recip. Suff. **-ş-**) (for *takallama* or *taḥaddaṭa* you say **sözle-** or **söyle-** and) for *takālama* **sö:yleş-** (MS. *sö:leş-*) *Kav.* 70, 2–3; **söyleşmeke kelir-mi seŋ** (*sic*) 'have you come for a conversation?' (*li'l-taḥāduṯ*) *Tuh.* 60a. 4–5.

D **süzlüş-** Hap. leg.; Co-op. f. of **süzül-**, expressing joint Intrans. state. **Xak.** XI **su:vla:r kamuġ süzlüşdi:** *taṣafatī'l-miyā'* 'the waters were all clear' *Kaş. II* 215 (**süzlüşü:r, süzlüşme:k**).

Tris. V. SZL-

D **sözletil-** Pass. f. of **sö:zlet-**; n.o.a.b. **Uyġ.** VIII ff. Bud. Sanskrit *uktā* 'uttered' **sözle:tilmiş e:rme:z** *TT VII A.*44 (*sic*; inexplicable mistranslation): **Xwar.** XIV **sözletil-** 'to be uttered' *Quṭb* 161.

Dis. SZM

D **süzme:** Pass. Dev. N./A. fr. **süz-**; lit. 'something strained or clarified'. S.i.s.m.l., usually for 'curds, cheese', or 'skim milk'; thus SE Türki **süzme**: NC Kır. **süzmö**; Kzx. **süzbe**: SC Uzb. **suzma**: NW Kk., Nog. **süzbe**; Kaz. **sözme**: SW Az., Tkm. **süzme**, but Osm. **süzme** means 'strained, filtered'. **Xak.** XI **süzme:** *al-ḥālūm* 'curds' *Kaş. I* 433: **Çağ.** XV ff. **süzme** (spelt) *şarāb ṣāf xāliṣ* 'clear pure wine' (or 'beverage'?) *San.* 243r. 21: **Kıp.** XIV **süzme:** *al-rāwūq* 'a strainer' (*sic*, ?error); and **süzme:** *ġaḍīḍ* 'languishing'; one says **süzme: közlü:** 'with languishing eyes' *Id.* 52 (and see **süz-**): XV (VU) *muṣabbaka* 'a kind of sweetmeat' (*Hava*) **süzme** *Tuh.* 34a. 7; (in 32a. 1 one of the translations of *laban* 'milk' is **süzmeli**).

Dis. V. SZN-

D **sé:zin-** Refl. f. of **sé:z-**; survives as **sezin-** in some NE languages for 'to have a feeling (about something), to suspect' and SW Osm. for 'to be aware, or conscious of (something); to have an inkling'. *Kaş.*'s translation is ambiguous, see **sé:zik-**. **Uyġ.** VIII ff. Bud. (Hüen-tsang consulted a soothsayer and) **sézinmişin ayıtdı inça tép** 'asked him about his doubtful (point) speaking as follows' *Hüen-ts.* 20–1: **Xak.** XI **ol aŋa:r sé:zig sé:zindi:** *zanna lahu zann* 'he had a suspicion of him'(?) *Kaş. II* 152 (**sé:zinü:r, sé:zinme:k**); a.o. *I* 419, 10 (**tuzġu:**): XIII(?) *Tef.* **sézin-** seems to mean 'to think, to have a feeling that' (**kim**) 266; **sizin-** 'to be patient', 268, seems rather to be **sézin-** 'to be doubtful'.

D **süzün-** Hap. leg.; Refl. f. of **süz-**. The translation is doubtful; **ö:ziŋe:** suggests that it should be simply 'the man strained water for himself'; without that word the translation would be appropriate. **Xak.** XI **er ö:ziŋe: su:v süzündi:** 'the man pretended to strain (*annahu yuṣaffā*) water for himself' *Kaş. II* 151 (**süzünü:r, süzünme:k**).

Tris. SZN

PUD **sazınçı:** Hap. leg.; this word is in a small section for words ending in **-nç-** and a vowel; it follows **tutunçu:** under the cross-heading **T**, and the cross-heading **Z**, but precedes **karınça:**, which suggests that the **Z** and the **-z-** are errors for **R** and **-r-**; there is in fact a possible etymological link w. **sarın-**. There is no widely distributed word for 'gypsum' in Turkish. **Xak.** XI **sazınçı: ta:şı:** *al-ṣuhrūc* 'gypsum' *Kaş. III* 375.

D **süzündi:** Hap. leg.; Pass. Dev. N./A. fr. **süzün-**. **Xak.** XI **süzündi: su:v** 'water which

has been thoroughly clarified' (*ṣuffiya kaṯīra(n)*) *Kaş. I* 449; a.o. 450, 20.

D **süzlnlüg (süzünlük)** Hap. leg.; A.N. fr. **süzün-**; 'purity'(?). **Türkü** VIII (all the gods came down to fight the demons) **süzinlügün** *Chuas. I* 2.

PU?C **sö:zeŋrl:** Hap. leg.; in a note in *Kaş. III* 389 it is said that there cannot in Turkish be two consecutive consonants of which one is **ŋ** unless the other is a liquid (*ḥarfu'l-ḏalāqa*), that is **l** or **r**, and this 'rare word' is quoted as an example. The only vowel sign is a *ḍamma* on the *sīn*. There is no good morphological explanation of the word, but it might be a compound of **sö:z** and an abbreviated Dev. N. fr. **aŋra:-** 'to scream'. **Xak.** XI **sö:zeŋrl: kişi:** *al-insānu'l-miḥḍār* 'an incoherent, delirious man' *Kaş. III* 389.

Ş

Preliminary note. *It is reasonably certain that, apart fr. onomatopoeics and interjections, which are in a class by themselves, no pure Turkish word originally began with* **ş-**. *The other words listed below are either words in which the* **ş-** *is a Sec. f. of* **s-**, *or less often* **ç-** *or* **t-**, *or words of a kind which are likely to have been borrowed fr. some foreign language, Chinese, Tokharian, or some Iranian dialect.*

MON. ŞA

F **şa:** Hap. leg.; perhaps a Chinese l.-w. **Xak.** XI **şa:** the word for a parti-coloured (*ablaq*) bird resembling a heron (*mālikuʾl-ḥazīn*); it has the nickname **erdemsiz şa:** that is 'a bird without merit' (*lā manqaba fīhi*) because it always flies close to the ground *Kaş. III* 211.

F **şi:** Hap. leg.; Chinese l.-w. **Xak.** XI **şi:** an exclamation used in greeting the kings of China; it is the equivalent of the Ar. phrase *abaytaʾl-laʾn* 'you have rejected (or averted) the curse (or rebuke?)' *Kaş. III* 211.

S **şu:/şü:** See **çu:/çü:**.

Mon. ŞB

PU **şa:b** Hap. leg.?; onomatopoeic more or less syn. w. **çap**, q.v. **Xak.** XI **anı: şa:b şa:b boyunla:dı:** *şafaʿahu bi-ṣawt badā minhu* 'he hit him a resounding blow on the back of the neck'; and one says **ol ka:ğu:nuğ şa:b şa:b yé:di:** 'he ate the melon smacking his lips' (*bi-ṣīb wa tamaṭṭuq*); also used when one eats anything juicy like a peach; this word agrees with Ar., because *al-ṣīb* is *ṣawtuʾl-maṣāfir* 'the sound made by a camel's lips' *Kaş. III* 145.

PU?F **şap** Hap. leg.; if not a mere interjection an abbreviation of **şa:bü:k**, q.v. Cf. **zep zep**. **Xak.** XI **şap** *ḥarf taʿcīl* 'an interjection of urgency', like Ar. *hallā*; hence one says **şap kel** 'come quickly' *Kaş. I* 319; n.o. *do.* (**1 bat**).

F **şa:v** Hap. leg.; no doubt a local word, prob. Iranian. **Xak.**(?) XI **şa:v** 'a plant like soap-wort (*al-ḥurḍ*) in Uç with which clothes are washed' (*yurḥaḍ*) *Kaş. III* 155.

Dis. ŞBG

F **şa:bü:k** Hap. leg.; corruption of Pe. *çābūk*, same meaning. **Xak.** XI **açığlığ er şa:bü:k karı:ma:s** 'a prosperous man does not grow old quickly' (*sarīʿa(n)*) *Kaş. I* 147, 5; n.m.e.

S **şöbik** See **çöbik**.

Dis. ŞBN

PU?F **şabıŋ** 'a sledge-hammer'; n.o.a.b.; the second vowel is *kasra* in the main entry, *fatha* in the other. The suggestion that (VÜ) **boŋ** is an abbreviation of this word is not plausible. Prob. an Iranian l.-w. **Çiğil** XI **şabıŋ** *al-mirzabba* 'a sledge-hammer' *Kaş. III* 369; a.o. *III* 354 (**boŋ**).

F ***şabnu:y** See **şanbu:y**.

Dis. V. ŞBŞ-

PUSD **şuvşat-** (**suvşat-**) Hap. leg.; Caus. f. of **suvşa:-**. **Xak.** XI **ol menıŋ kulakka: sö:z şuvşattı:** 'he urged someone to whisper a word (*man haynama bi-kalām*) in my ear' *Kaş. II* 337 (**şuvşatu:r, şuvşatma:k**).

PUSD **şuvşaş-** (**suvşaş-**) Hap. leg.; Co-op. f. of **suvşa:-**. **Xak.** XI **ol anıŋ birle: şuvşaşdı:** 'he whispered a secret word (*haynama . . . bi-kalām xafī*) with him' *Kaş. II* 350 (**şuvşaşu:r, şuvşaşma:k**).

Mon. ŞD

F **şaḍ** Iranian l.-w. in a form not found in any known dialect, but cognate to Saka *šao*, Sogdian *ʾyšyδ*, Pe. *šāh*, ultimately der. fr. Old Pe. *χšāyaθīya*. In Turkish the title, ranking prob. next after *xağan* and bestowed by the *xağan* on some close relative, younger brother or son, often carried with it the duty of ruling part of the *xağan*'s dominions, so that 'viceroy' is perhaps the nearest English equivalent, but not an exact translation. In Turkish, apart fr. one occurrence in Uyğ. and a very dubious one in O. Kır., *Mal.* 2, 1, pec. to Türkü, but various Turkish *şaḍs* are mentioned in the Chinese records, the word being transcribed *sha, shê*, or *chʿa*, see Chavannes, *Documents sur les Tou-kiue* (*Turcs*) *occidentaux*, St. Petersburg, 1900, p. 320. Cf. **yabğu:**. **Türkü** VIII **tört yegirmi: yaşımka: Tarduş boğun üze şaḍ ertim** (*II* **olurtım**) 'in my 14th year I was (assumed the post of) *şaḍ* over the 'Tarduş people' *I E* 17, *II E* 15; (with my younger brother Kül Tégin and) **eki: şaḍ birle:** 'the two *şaḍs*' *I E* 27 (*II E* 22); (the Türgeş *xağan* and his army attacked) **xağanı:n yabğu:sı:n şaḍı:n anta: ölü:rtim** 'I killed their *xağan*, *yabğu:*, and *şaḍ* there' *II E* 28; **uluğı: şaḍ erti:** 'their (the 700 men's) headman was a *şaḍ*' *T* 5; **şaḍ atığ anta: bérmiş** 'he gave him the title of *şaḍ* there' *Ongin* 6; o.o. *I N* 11; *I E* 14, *II E* 12; *T* 31, 41, etc.: **Uyğ.** VIII **eki: oğlıma: yabğu: şaḍ at bértim** 'I gave my two sons the title of *yabğu:* and *şaḍ* respectively' *Şu. E* 7.

PU?F **şat** n.o.a.b.; prob. a l.-w. **Xak.** XI **şat** *al-curʾa* 'bravery'; hence one says **anıŋ ne:**

şatı: ba:r 'what bravery has he got?', implying that he has none (*'alā ṭarīqi'l-inkār*) *Kaş. I* 320: *KB* **menıŋ sözlegüke özüm yok şatı** 'I do not myself dare to speak' 776.

VUF **şu:t** Hap. leg.; prob. an Iranian or Indian l.-w. **Xotan** XI **şu:t** *al-nicār* 'origin, root' *Kaş. III* 120.

Dis. ŞDA

?F **şatu:** 'ladder, staircase'; almost certainly a l.-w. of unknown origin. A l.-w. in Mong. (*Kow.* 1446, *Haltod* 359) and Pe., see *Doerfer* III 1320; survives in NE Tuv. **çada:** SE Türki **şatı/şatu** *Shaw*; **şota** *BŞ*; **şote** *Jarring*: NC Kır. **şatı**; Kzx. **satı**: SC Uzb. **şotı**; in Kom. and Kıp. fr. XIV onwards the word for 'ladder' was **ağıŋa:ç**, now obsolete; most other modern languages use **başğıç**, not an old word, or l.-w.s. See **bağna:**. **Uyğ.** VIII ff. Man. *TT III* 46–7 (**biliglig**): **Xak.** XI *KB* **şatu kördüm ellig anıŋ bağnası** 'I saw a ladder with fifty rungs' 6033: **Çağ.** XV ff. **şatu** (spelt) *nardubān* 'ladder, staircase' *San.* 259r. 20 (quotn.).

VUF **şotı:** Hap. leg.; meaning uncertain; the Ar. translation is unvocalized and the last letter undotted. Brockelmann suggests either *al-şabaṭ* 'spider' or *al-şibitt* 'aniseed'; another possibility is *al-şabab* 'young sheep or bovine'. *Kaş.* is no doubt right in describing it as 'non-Turkish'. **Xak.** XI **şotı:** *al-şabaṭ*(?); *luğa ğayr aṣlīya* 'not originally Turkish' *Kaş. III* 218.

Tris. ŞDB

VUF **şaḍapı:t** n.o.a.b.; prob. a title of some kind compounded of **şaḍ** and (VU) **apı:t**, perhaps meaning 'the entourage of the *şaḍ*' or the like. **Türkü** VIII (listen to me all of you, my younger brothers, sons, united clan and people) **berye: şaḍapı:t begler yıryа: tarxat buyruk begler** 'the *şaḍapı:t*s and *beg*s on the right (or to the south), the *tarxan*s ministers and *beg*s on the left (or to the north)' *I S* 1; **Türkü amtı: begler késre: Tarduş begler Kül Çor başlayu: ulayu: şaḍapı:t begler, öŋre Tölis begler Apa: Tarxan başlayu: ulayu: şaḍa[pı:t] begler** 'now the Türkü *beg*s, to the west the Tarduş *beg*s, all the *şaḍapı:t*s and *beg*s with Kül Çor at their head, to the east the Tölis *beg*s, all the *şaḍapı:t*s and *beg*s with Apa: Tarxan at their head' *II N* 13–14.

Dis. ŞDG

VU?F **şütük** Hap. leg.; no doubt like all Turkish words for 'ink' a l.-w. Cf. **mekke:**. **Xak.** XI **şütük** 'ink' (*al-dawāt*) which is made from the horns of oxen and the like; **şütük saka:l** *al-kawsaj* 'having a thin beard', a metaph. use of the word *Kaş. I* 390.

Dis. V. ŞDL-

PUD?F **şatlan-** Hap. leg.; Refl. Den. V. fr. **şat**; spelt *satlan-* in the MS., but as it is placed between **söglün-** and **kartan-** it must begin w. **ş-**. In the Ar. translation *ictara'a* is Brockelmann's emendation of the inappropriate *iḥtazā* in the MS. **Çigil** XI **ol bu: ı:şka: şatlandı:** 'he showed bravery (*ictara'a*) in this affair' *Kaş. II* 248 (**şatlanu:r, şatlanma:k**).

Mon. ŞĞ

F **şık** l.-w. fr. Chinese *shih* (*Giles* 9,964; *Pulleyblank*, Middle Chinese *źyek*), lit. 'a stone'; as a measure of capacity 'ten pecks' (*tou*, **kürı:**, q.v.), conventionally 2½ bushels. Pec. to Uyğ Civ., where it is fairly common and often transcribed *sık*. It occurs in two contexts: (1) as a measure of capacity; (2) as a measure of land, based on the amount of seed required to sow it. **Uyğ.** VIII ff. Civ. **bir şık üyür bir böz** 'one measure of millet and one (roll of) cloth' *USp.* 31, 9; o.o. *do.* 32, 12 and several occurrences in *Fam. Arch.*—**tört şık yérimni** 'my land requiring 4 measures (10 bushels) of grain' 15, 4; a.o. 28, 3–4 (**anuk**); in this usage it alternates with **kürı:**, e.g. **yéti kürilig yérimni** 'my land requiring 7 pecks of grain' 15, 3.

Dis. ŞĞL

VUF **şuğlu:** Hap. leg.; no doubt a l.-w., perhaps Chinese. Cf. **şuŋla:**. **Xak.** XI **şuğlu:** *'inabu'l-ṭa'lab* 'garden nightshade, *Solanum nigrum*' ('foxes' grapes') *Kaş. I* 431.

Tris. V. ŞĞL-

D **şağı:la:-** See **çağı:la:-**.

Dis. ŞĞŞ

E **şakşı** See **sakız** Uyğ. Civ.

Mon. ŞG

F **şük** 'quiet, silent, still'; l.-w. fr. Sogdian *šwk*, see Benveniste in *Journal asiatique*, 236, Pt. 2 (1948), p. 184. Survives only(?) in SE Tar., Türki *R IV* 1108. **Uyğ.** VIII ff. Chr. **ol yultuz tepremedin şük turdı** 'the star stood still without moving' *U I* 6, 8–9: Bud. **témedin şük bolup** 'becoming silent and speechless' *U II* 31, 50–1; a.o. *U III* 51, 8: Civ. **şük tur** *TT I* 223: **Xak.** XI **şük** *kalima iskāt* 'a word calling for silence'; the Turks say **şük tur** 'be silent' *Kaş. I* 335: *KB* **nelük şük tururşen** 'why are you silent?' 957; o.o. 1018, 3476 (**kurıt-**): **Xwar.** XIII(?) **şük bolup uyup turdı** 'he became silent and slept' *Oğ.* 136.

Tris. ŞGR

?SD **şekirtük** Hap. leg. as such, but one of a number of words with similar meanings beginning w. **ç-**, which suggests that this word also originally began with **ç-**. They seem to be Dev. N.s fr. onomatopoeic V.s, in most cases **çatla:-** (**çatı:la:-**). The closest parallel is SW Osm. **çekirdek** 'pip; seed; fruit-stone'. **Xak.** XI **şekirtük** *al-fustuq* 'pistachio nut' *Kaş. I* 507: (**Çağ.** XV ff. **çatlağuç** '*Pistacia terebinthus*, the fruit of the terebinth tree' *San.* 205r. 8: **Kom.** XIV **çatlawuk** 'hazel nut' *CCI*; *Gr.*: **Kıp.** XIII *al-fustuq wa'l-bunduq* ('hazel nut') and all nuts that crack (*al-mukassarāt*) **çetle:yık**, a word compounded from the noise which they make when cracked *Hou.* 8, 3:

XIV (after **çatla-**) hence *al-bunduq* is called **çetlewük** *Id.* 42: **Osm.** XVI ff. **çıtlamuk/çatlağuç/çitlenbik** '*Pistacia terebinthus*' *TTS II* 213).

Mon. ŞL

şal şul Hap. leg.; quasi-onomatopoeic. **Xak.** XI 'a clumsy fellow' (*al-axraqu'l-yad*) is called **şal şul eliglig** *Kaş. I* 336.

Tris. ŞLŞ

F **şala:şu:** Hap. leg.; no doubt a l.-w., perhaps a Chinese phr. **Xak.** XI **şala:şu:** 'a kind of Chinese woven fabric' (*nasīcu'l-Ṣīn*) *Kaş. I* 446.

Dis. ŞMN

VUF **şımnu:** l.-w. fr. Sogdian *šmnw*, which ultimately goes back to Avestan *aŋrō mainyū* 'evil spirit', Pahlavi/Persian *Ahriman.* In Turkish the Sogdian spelling is preserved but the Christian Sogdian form *šimanu* suggests that the first vowel was **-ı-**; see W. B. Henning, Mitteliranisch', p. 66, in *Handbuch der Orientalistik*, Section I, Vol. IV *Iranistik*, Pt. I *Linguistik*; Leiden–Cologne, 1958. The word is fairly common in Uyğ., meaning 'devil, demon, evil spirit'. N.o.a.b.; cf. **yé:k. Türkü** VIII ff. **añı:ğ kılınçlı:ğ şmnu:** 'the wicked demon' *Toy. III*v. 2–4 (*ETY II*, 178); Man. ditto *Chuas. I* 18: **Uyğ.** VIII ff. Man.-A **şmnuğ** (*Acc.*) *M I* 19, 12; a.o.o. Man. **şmnu küçine kopuğ uğay** 'by the power of the devil he will be able to do everything' *M II* 5, 10–11: Bud. **şmnu** is common; in *Suv.* 429, 13 (a very late MS.) apparently spelt **şamnu:** Civ. **şumnu** (*sic*) **yekler** *TT VII* 28, 23 (also a late MS.).

Tris. ŞMŞ

F **şamu:şa:** Hap. leg.; no doubt a l.-w. **Xak.** XI **şamu:şa:** *al-ḥulbatu'llaḏī yu'kal* 'edible fenugreek' *Kaş. I* 446.

Mon. ŞN

F **şeŋ** the Chinese word *shêng* (*Giles* 9,879), a liquid measure conventionally translated 'pint'. **Uyğ.** VIII ff. Bud. (if in the course of trade I have deceived with balances, scales, foot and inch measures) **şeŋin kavın** 'pints and one-tenth pints' (etc.) *U II* 77, 26; o.o. *do.* 86, 43; *TT IV* 10, 5; *Suv.* 135, 9.

Dis. ŞNB

PUF **şanbu:y** (**şabnu:y**) Hap. leg.; entered in the section headed *fa'la:l* for words ending in **-y**, under the cross-heading **B** for the penultimate consonant, which confirms the spelling *şanbu:y*, but prob. a metathesis of *şabnu:y*. No doubt an Iranian l.-w., syn. w. Pe. *şabnişīn*, lit. 'evening session'. Cf. **kestem. Gancak** XI **şanbu:y** *ism li-ḏiyāfa yuta'axxaḏ layla(n) li-şurb ḥaḍarū min da'wa uxrā* 'the word for a drinking party at night (for guests) who have come on from another party' *Kaş. III* 239.

Dis. ŞNG

S **şünük** See **çünük.**

Dis. ŞNL

VUF **şuŋla:** Hap. leg.; no doubt a l.-w., prob. Chinese. Cf. **şuğlu:. Xak.** XI **şuŋla:** *al-du'būb* 'the root of an esculent plant which is peeled and eaten' (*Lane*); it is a plant in the Arğu: country of which the root is dug up (*yunbaş aşluhu*) and eaten *Kaş. III* 379.

Mon. ŞR

S **şar şar** an onomatopoeic which survives in NE Tel.; SW Osm. **şar/şar şar** 'an onomatopoeic for the sound of running water' *R IV* 950; *Red.* 1108; no doubt, as *Kaş.* says, a Sec. f., but not exactly syn. w. **1 çar,** q.v. **Xak.** XI **şar şar** 'an onomatopoeic (*ḥikāya*) for the sound of falling heavy rain'; also for the noise made by any liquid (*māyi'*); the **ş-** is changed from **ç-** *Kaş. I* 324.

F **şir** See **sir.**

F **şor** 'salt, salty'; an Iranian l.-w., cf. Pe. *şōr*, which s.i.s.m.l. as a l.-w. **Uyğ.** VIII ff. Bud. **yay yésünler şor açığ** 'let them eat salty and sour (food) in the summer' *Suv.* 591, 18: Civ. *TT VIII I.*12 **(çıvşa:ğun),** 19: **(Xak.?)** XIV *Rbğ.* **sunıŋ açığı şorı** 'the bitter, salt (taste) of the water' *R IV* 1027.

Mon. ŞŞ

S **1 şı:ş** See **1 sı:ş.**

S **2 şı:ş** See **2 sı:ş.**

Mon. V. ŞŞ-

S **şeş-** See **seş-.**

S **şış-** See **sış-.**

Dis. ŞŞD

(S)D **şeşüt (seşüt)** Dev. N./A. fr. **seş-**; lit. 'loose, untied'. Mistranscribed *şaşut* by Arat, presumably owing to a false etymology fr. ***sa:ş-**; n.o.a.b. **Xak.** XI *KB* **saçım boldı soŋkur tüşi teğ şeşüt** 'my hair has become dishevelled, like a falcon's plumage' (and my beard withered like the summer flowers) 5639; (my hair has become withered like the summer flowers, and my beard) **şeşüt** (like a falcon's plumage) 5697.

Dis. V. ŞŞD-

S **şeştür-** See **seştür-.**

Dis. ŞŞG

S **şişek** See **tişek.**

Dis. V. ŞŞL-

S **şeşil-** See **seşil-.**

Dis. ŞŞR

VUF **şişir** no doubt a l.-w.; in *Suv.*, *R.* translated it 'crystal' on the basis of the Chinese original. **Uyğ.** VIII ff. Bud. **şişir** *Suv.* 515, 17 (see **sata:**); Civ. (for . . . *sıtır*, 3 *bakır* I bought) **sekiz şişir** 'eight crystal (beads?)' *Fam. Arch.* 19.

Y

Preliminary note. *It can be shown by the study of Turkish loan-words in certain languages and some other evidence* (*see* Studies, *p. 124, etc.*) *that some words which began with* **y-** *in VIII had earlier begun with* **d̲-** *or* **ñ-**; *where such evidence is available the original initial is added in brackets after the word. Words with initial* **y-** *have undergone exceptionally large phonetic changes in modern times; in most NE languages the* **y-** *has become* **c-**, **ç-**, *or some cognate sound, in NC, some NW languages, and SW Tkm.* **c-** *or* **j-**, *while in other languages, esp. SW Az., Osm., the* **y-** *has been elided, esp. fr. words beginning w.* **yı-**/**yi-**. *On the other hand in Xak. and one or two other languages a prosthetic* **y-** *was added to some words beginning w. vowels, esp.* **ı-**/**i-**. *There is, however, seldom any difficulty in determining the original forms of such words.*

Mon. YA

1 ya: 'bow' (weapon); s.i.a.m.l.g. w. some aberrant forms; NE **ya, ça, çağ** (Khak. **ça:cax**/**oxça:**): SE **ya**: NC Kır. **ca:**; Kzx. **jak**: SC Uzb. **yoy**: NW Kk. **jay**; Kaz. **ceya**; Kumyk **jaya**; Nog. **yay**: SW Az., Osm. **yay**; Tkm. **ya:y**. **Uyğ.** VIII ff. Man.-A *Man.-uig. Frag.* 401, 7 (**kur-**): Man. *TT IX* 79 (**2 kiriş**): Bud. *U III* 55, 4 etc. (**kur-**): Civ. *TT I* 162 (**at-**): **Xak.** XI **ya:** *al-qaws* 'bow' *Kaş. III* 215; o.o. *I* 360 (**bağır**), etc. (about 30): *KB* **ya** 'the constellation Sagittarius' 140; **ya** 'the bow' (crooked, as opposed to the arrow, straight) 371; a.o. 65 (**kur-**): XIII(?) *At.* 462 (**kur-**); *Tef.* **ya**/**yay** 'bow; bow-shot' 130–5: XIV *Muh. al-qaws* **ya:** *Mel.* 5, 7; 11, 2; *Rif.* 75, 84; ditto **ya:y** 11, 7; 17, 4; 23, 11 (**kur-**); 71, 6; 79, 6 ('Sagittarius'); 85, 95, 105, 173, 183: **Çağ.** XV ff. **ya** (1) *kamān* 'bow', also called **yay** *San.* 324v. 25 (quotn.); reverse entry 340v. 25: **Xwar.** XIII(?) **ya** 'bow', common in *Oğ.*: XIV ditto *Qutb* 63; *MN* 272, etc.: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.* 109 (quotns.): **Kıp.** XIII *al-qaws* **ya:** *Hou.* 13, 16; 24, 7: XIV ditto *Id.* 90: XV *al-qaws* **ya:y** *Kav.* 64, 1; *Tuh.* 29b. 1: **Osm.** XIV to XVI (only) **ya** 'bow' *TTS I* 762; *II* 971; *III* 746; *IV* 821.

2 ya: an Exclamation or Interjection; *yā* means 'O!' in Ar. and 'or' in Pe.; both meanings occur in modern Turkish languages; the second, noted as early as Xak. XI *KB* 912, is certainly a l.-w.; the first is noted early enough to show that it is not merely an Ar. l.-w., though it may now have converged w. that word. *Kaş.*'s first meaning is Hap. leg. **Uyğ.** VIII ff. Chr. **ya amtı amrak oğlanlarım** 'now, O my kindly children' *U I* 5, 3: **Xak.** XI **ya:** *ḥarf inkār ka'l-awwal* 'an exclamation signifying dissent,' like the preceding (word, **wa:** q.v.) *Kaş. III* 215; **ya:h** an Exclamation (*ḥarf*) meaning 'yes' (*na'am*); this is the answer to one who says **at tut** 'hold the horse'; the respondent answers **ya:h** 'yes' *III* 118 (followed by a long para. regarding the status of **h** in Turkish, the gist of which is that it is not a Turkish sound and that in Mon.s like this it is merely an orthographical device, and in words like **ü:hl:** 'owl' a Sec. f. of **-g-**); see also **yamu:**: XIII(?) *At.* **ya dōst** 'O friend' 82 (and occurrences of **yā** 'or'): (**Çağ.** XV ff. **ya . . .** (2) a word used for 'or' (*dar maqām-i tardīd*), and shared with Pe. *San.* 324v. 27: **Kıp.** XV *immā* 'or' is represented by **ya**; one says **ya munu alır seŋ** (*sic*) **ya munu** 'are you taking this or that?'; **ya** is an Ar. (*sic*) word used by the Turks *Tuh.* 81b. 2.

S **yı:** See **ı:**, Xak.

S **yi:** See **yigi:**, Xak.

1 yu: Exclamation; Atalay says the word survives w. this meaning in SW XX Anat., but *SDD* 1548 mentions it only as meaning 'Hi!'. **Xak.** XI **yu:** an Exclamation (*ḥarf*) used by a woman when she is ashamed of something (*'inda'l-istiḥyā' mina'l-şay'*) *Kaş. III* 215.

PU?F **2 yu:** seems to occur (other explanations based on the assumption that the Suff. is **-ı** not **-sı** are possible) in two phr. in **Uyğ.** VIII ff. Civ. **yusın siŋürgil** *H I* 153 and (PU) **tınbar yusı** *do.* 163; a meaning 'juice' would suit the context, 'suck out the juice' and 'the juice of *tınbar*'. If so prob. a Chinese l.-w.

Mon. V. YA-

***ya:-** See **3 yak-, yal-, 1 yan-, yaru:-.**

yé:- (**?d̲-**) 'to eat', with several metaph. and extended meanings. C.i.a.p.a.l. w. phonetic changes. The form of **yémiş** 'fruit', q.v., as a l.-w. in Hungarian suggests that the initial was originally **d̲-**, but the resemblance to Mong. *ide-* 'to eat' is prob. fortuitous. **Türkü** VIII **keyik yéyü:** (*sic*) **tavışğan yeyü:** (*sic*) 'eating gazelles and hares' *T* 8: VIII ff. **yaş yépen** 'eating grass' *IrkB* 17; o.o. *do.* 3 (**sev-**), 37, 46: Man. **yédimiz erser** 'if we have misappropriated' *Chuas.* 113 (**urunçak**): **Uyğ.** VIII ff. Man.-A **neçeke teŋi béş teŋri küçin yémeser** 'to the extent that they fail to participate in the strength of the five gods' *M I* 16, 16–18; [gap] **yédiler ölürdiler** 'they ate and killed' *do.* 20, 10: Bud. **yédimiz yuŋladımız erser** 'if we have devoured and used' (the food, drink, and other goods of religious communities) *TT IV* 6, 38; **yép yuŋlap** (our ancestral property) *U III* 81, 14; **nomluğ tayakığ aşağuda yegüde** (*sic*) 'in partaking (Hend.) of the support of the true doctrine'

TT V 24, 52–3; o.o. *U II* 32, 56; *III* 63, 2 etc.: Civ. [gap] **yémiş** (so spelt) **ke:re:k** 'he must eat' *TT VIII I*.19; o.o. *H I* 63, etc.: **Xak.** XI **er aş yé:dі:** 'the man eat (*akala*) the food' (etc.) *Kaş. III* 67 (**yé:r, yé:me:k**); **ol aş yé:dі:** 'he ate the food' (etc.); in **Yapa:ku:, beg kişi:ni: yé:dі:** 'the *beg* destroyed (*ahlaka*) the man's property and despoiled it' (*atlafahu*) *III* 249 (**yé:r, yé:me:k**); over 20 o.o. usually translated *akala*: *KB* **yé-** is common both in a lit. and a metaph. sense, e.g. **başıŋnı yéyür** 'it will eat your head' 164; (how many good men) **yédі bu cihān** 'has this world devoured' 279; **yér sakınç** 'he will suffer anxiety' 913; **berge yér** 'he will get a beating' 2296; o.o. 724, 966, 3522(**evin**), etc.: XIII(?) *At.* **yé-** (some MSS. occasionally **ye-**) is common; usually lit., e.g. **başal yép** 'eating onions' 162; also metaph., e.g. **biliğsizlik içre kanı xayr yédі** 'where could one enjoy good fortune in the midst of ignorance?' 122; *Tef.* **yé-** 'to eat' 149: XIV *Muh. akala* **yé:-** *Mel.* 14, 18; 16, 16; 23, 5; *Rif.* 91, 94, 104; *al-akl* **yé:mek** 34, 7; 119: **Çağ.** XV ff. **yé-(-p,** etc.) *ye- Vel.* 413 (quotn.); **yé-** *xwurdan* 'to eat' (also metaph.) *San.* 352v. 23 (quotns.): **Xwar.** XIII **ye-** 'to eat' '*Ali* 29, etc.: XIII(?) **yé-** ditto *Oğ.* 23, etc.: XIV **yé-** 'to eat' *Quth* 77; 'to enjoy' *MN* 66: **Kom.** XIV 'to eat' **ye-** *CCG*; *Gr.* (*CCI* **aşa-**): **Kıp.** XIII *akala* **ye:-** (**/aşa:-**) *Hou.* 43, 9: XIV **ye:** *kul*; Perf. **yedі:** *akala Id.* 90; *akala* **ye-** *Bul.* 21v.: XV ditto **ye:-** *Kav.* 8, 16; *al-akl* **yemek** (also as a N. for 'food', *al-ma'kūl*) *do.* 62, 16; *akala* **ye-** *Tuh.* 5a. 11; over 10 o.o., occasionally **yé-**.

***yo:-** See **yo:d-, yo:k, yoza:-**.

yu:- 'to wash (something *Acc.*)'; s.i.a.m.l.g. w. many phonetic changes, not only in the initial but also by adding consonants, e.g. NE Khak., Tuv. **çuğ-**: SC Uzb.: NW Nog.: SW Tkm. **yuv-**: NW Kk., Kumyk **juv-**. **Uyğ.** VIII ff. Civ. **burunnı arığ yup** 'washing the nose clean' *H I* 132; a.o. *H II* 20, 6 (**arıtı:**): **Xak.** XI **er to:n yu:dı:** 'the man washed (*ğasala*) the garment' (etc.) *Kaş. III* 66 (**yu:r, yu:ma:k**; prov.); **ol to:n yu:dı:** 'he washed the garment' *III* 249 (**yu:r, yu:ma:k**): *KB* **cāndın elgin yudı** 'he washed his hands of life' 1115; a.o. 2108 (**arı:-**): XIII(?) *At.* **cāhil yup arımaz** 'the fool, when he washes, does not become clean' 112; o.o. 230 (**kı:r**), etc.; *Tef.* **yuv-** (*sic*) 'to wash' 163: XIV *Muh. ğasala* **yu:-** *Mel.* 29, 9; 40, 19; *Rif.* 113, 130; *al-ğasl* **yu:mak** 35, 4; 120: **Çağ.** XV ff. **yu- (-ğan, -p,** etc.) *bir nesneyi su ile yu-* 'to wash something with water' *Vel.* 419(quotns.); **yu-** ('with **-u-**') *şūstan* 'to wash' *San.* 347r. 13 (quotns.): **Xwar.** XIII **yu(w)-** ditto '*Ali* 30: XIV **yu-** *Qutb* 84; *MN* 244, etc.; **yuv-** *Qutb* 87; *Nahc.* 331, 6: **Kom.** XIV ditto **yu-/yuw-** *CCI*, *CCG*; *Gr.* 128 (quotn.): **Kıp.** XIII *ğasala* **yu:-** (*-gil* in error) *Hou.* 34, 15; 37, 1: XIV **yu:** *ağsil*; Perf. **yudı:**, and in the *Kitāb Beylik* **yuydı:** *Id.* 90; **yuy-** *ğasala do.* 100; *ğasala* **yuw-** *Bul.* 66r.: XV *ğasala* **yuw-**(?) *Kav.* 10, 4; **yu:-**(?) *do.* 75, 2; **yu-** *Tuh.* 27a. 3: **Osm.** XIV ff. **yu-** 'to wash', common till XVI, sporadic thereafter *TTS I* 847; *II* 1074; *III* 826; *IV* 904 (now usually **yıka-**, see **yayka:-**).

***yü:-** See **yü:d-, yük**.

Mon. YB

PU **ya:b yo:b** Hap. leg.; see **yobı:la:-**. **Xak.** XI **ya:b yo:b** *al-makr wa'l-xadī'a* 'trick, deceit, fraud'; **yo:b** cannot be used by itself, but only in Hend. (*yuzdawac*); hence the Oğuz say **ol anı: yo:blaдı:** (*sic*) *xada'ahu Kaş. III* 142; **ya:b yo:b** *al-xilāba wa'l-xidā'* 'wheedling, deceit'; one says **ya:b yo:b kıldı:** *xada'a wa xalaba III* 159; a.o. *III* 328 (**yobı:la:-**).

1 yap/yep Reduplicative Intensifying Prefix, cf. **1 ap/ep**, used before words beginning w. **y-**; s.i.s.m.l. There is no other trace of such a word meaning 'round' and *Kaş.* seems to have misunderstood its usage. **Xak.** XI **yap** 'round, circular' (*al-mudawwar*) of anything; hence one says **yap yarma:k yo:k** 'I have no round dirhems', that is perfect (i.e. unclipped, *şaḥīḥ*) ones *Kaş. III* 3: *KB* (the enemy's rosy cheeks) **bolur yap yaşıl** 'become bright green' 2385: **Çağ.** XV ff. **yap** ('with **-p**') a Reduplicative Prefix (*zāyid*) which is placed before certain other words to intensify their meaning, e.g. **yap yaşıl** 'bright green', **yap yası** 'absolutely flat' *San.* 325v. 19.

2 yap (**/d-**) Hap. leg.; syn. w. **yapğut, yapa:ku:** which are der. fr. **yap-**, and homophonous w. that V. **Xak.** XI **yap** *al-qarda* 'matted wool'; hence one says **yu:ŋ yap** 'clean and matted wool' *Kaş. III* 3.

yıp 'cord, thread, string', and the like, a thinner article than that described by **1 uruk, ba:ğ**, etc. The vowel was originally **-ı-** but became **-i-** fairly early (in late Uyğ., see **yipke:**) and is now **-i-** everwhere. S.i.a.m.l.g. w. the usual phonetic changes; SC Uzb.: SW Az., Osm. **ip**; Tkm. **yüp**. **Uyğ.** VIII ff. Bud. *PP* 41, 2–3 (**egir-**): Civ. **yıp birle yörgep** 'wrapping it round with thread' *H I* 150: **Xak.** XI **yıp** *al-ğazl* 'spun thread'; **yıp** 'the long cord (*al-ṭawīla*) with which a horse is fastened up'; and 'cord' (*al-ḥabl*) is also called **yıp** *Kaş. III* 3; over 30 o.o., including **yıpığ, yıpı:ğ**, usually translated *al-ğazl* or *al-ḥabl*: *KB* **yinçge yıp** 'a thin thread' 748: XIII(?) *Tef.* VU **yip** 154: XIV *Muh.*(?) *xayṭu'l-ibra* 'sewing thread' **yip** (MS. *yif*) *Rif.* 159 (*Mel.* 60, 12 **i:plik**); *al-ḥabl* **yip** (*-b*) 169 (only): **Çağ.** XV ff. **yip** *ip Vel.* 416 (quotn.): **yip** ('with **-p**') *rīsmān* 'cord' *San.* 347v. 29: **Xwar.** XIII **ip**, occasionally **yip** 'cord, string' '*Ali* 49: XIV **yip** ditto *Qutb* 79; *Nahc.* 17, 11; 214, 7: **Kom.** XIV 'thread, cord' **ip** *CCI*; *Gr.* 107 (quotns.): **Tkm.** XIV **ip** *al-ḥabl*; **Kıp. yip** *Id.* 7: XV *al-ḥabl* **ip** . . . *al-xayṭ* **yip** *Kav.* 64, 8–9; *ḥabl* **yip** *Tuh.* 13a. 1; *xayṭ* **yip** 14b. 3.

VU **yo:b** See **ya:b**.

Mon. V. YB-

yap- (**/d-**) this V. and its der. f.s have a wide range of meanings, 'to build (e.g. a wall); to

shut (a door); to cover (things); to stick (things) together', the basic connotation of which seems to be 'to put (things) together'. There are some indications, see **yapa:ku**, and Mong. *dabçi* 'cover'; *dabğur* 'doubled' (*Haenisch* 30), that the initial may originally have been **d-**, but this is uncertain. S.i.a.m.l.g. w. the usual phonetic changes; the prevailing meanings are 'to cover, shut, shut up' in NE, SE, NC, and SW Tkm.; ditto, and 'to build, complete' in SC, NW; 'to make, construct, do, arrange', etc. in SW Az., Osm. **Türkü** VIII ff. *IrkB* 28 (**1 ordu:**): **Uyğ.** VIII ff. Man.-A (first of all) **yapdılar yaratdılar** 'they created (Hend.)' (the tenfold heavens) *M I* 14, 8 (in subsequent parallel sentences **yarat-**, and once **ét- yarat-** are used); Civ. **yap-** 'to cover' *H II* 26, 110: **Xak.** XI **er kapuğ yaptı:** (MS. *yaptıt:*) 'the man slammed (*şafaqa*) the door'; and one says **er to:r yaptı:** (ditto) 'the man threw down (*alqā*) the net over the birds' (etc.); and **işle:r ötme:k yaptı:** (ditto) 'the woman fixed (or stuck, *alṣaqat*) the bread in the oven'; and **er ta:m yaptı:** (ditto) 'the man built (*banā*) a wall' *Kaş. III* 57 (**yapa:r, yapma:k**); **yuvka: yapa:r** *taxbiz ruqāq* 'makes thin loaves' *III* 33, 26; o.o. *I* 348 (**2 kars**): *I* 374 (**sıdığ**); *III* 208, 23 (?; corrupt): *KB* **yaparsen kapuğ** 'you slam the door' 719; o.o. 1303, 6152: XIII(?) *Tef.* **yap-** 'to construct, build' (e.g. a wall) 141: XIV *Muh.* (?) *al-tağṭiya* 'to cover' **yapmak** *Rif.* 119 (only): **Çağ.** XV ff. **yap-** ('with **-p-**') both Intrans. and Trans. *pūşīdan wa pūşānīdan* (the grammatical analysis is directed towards the Pe. V.s, the second a Caus. f. of the first but both Trans.) 'to put on; to cover; to hide, conceal' and 'to clothe, to cover, to conceal'; and *nān ba-tannūr çaspāndan* 'to fix bread in the oven' is also **yap-** *San.* 324v. 28: **Xwar.** XIV **yap-** 'to shut (e.g. a door); to cover' *Qutb* 63 (*yab-*); 'to build' *do.* 68 (*yap-*): **Kom.** XIV **yap-** 'to cover, to shut' *CCI*; 'to make' (in phr.) *CCG*; *Gr.* 113 (quotn.): **Kıp.** XIII *xabaza* 'to make bread' **ya:p-** which also means *ğalaqa'l-bāb* 'to shut (a door)' and *banā Hou.* 34, 3; o.o. 34, 10 (*ğalaqa*); 37, 4 (*banā*): XIV **yap-** *ğaṭṭā* ('to cover') *wa banā*; and in the *Kitāb Beylik ağlaqa Id.* 90; *ğallaqa* **yap-** (**-tı:**) *Bul.* 64v.: XV **yap-** *ğaṭṭā Kav.* 9, 3; *Tuh.* 27a. 12 (also **örüt-**); *banā* **yap-** ('with **-a-**') 75, 11 (also *ğaṭṭā*); 8b. 2; *satara* ('to conceal') *wa ğaṭṭā* **yap-** 20a. 12; a.o. 27a. 2: **Osm.** XIV to XVI (only) **yap-** for 'to shut (a door)'; common *TTS I* 782; *II* 997; *III* 767; *IV* 841.

***yav-** See **yavğa:n, yavrı:-, yavız.**

yıv- etc. Preliminary note. *There seem to be several V.s of the form* **y.v-**, *but all are excessively rare and the only ones of which the vowel is reasonably certain are* ***yiv-** *and* **1 yuv-**. *If any have survived they have become unrecognizable owing to phonetic changes.*

VU **yıv-** n.o.a.b. in the Hend. **öğ- yıv-**; presumably 'to praise' or the like. **Uyğ.** VIII ff. Bud. **élig begig öğüp yıvıp** 'praising (Hend.?) the king' *U III* 46, 13; **teŋri burxanığ öge yıva** 'praising (Hend.?) the divine Buddha' *TT X* 146–7.

***yiv-** See **yivit-, yivig, yivil-.**

VU **1 yov-** n.o.a.b. in the Hend. **ar- yov-** (**2 a:r-**); presumably 'to cheat, defraud', and the like. Cf. **ya:b yo:b.** **Uyğ.** VIII ff. Man.-A **ara yova buşı alırlar** 'they obtain alms by fraud (Hend.)' *M III* 29, 5 (ii): Bud. **arıp yovup** 'cheating and defrauding' (customers with false weights, etc.) *U II* 77, 26 (mistranscribed); o.o. in same context *do.* 86, 43 (ditto); *TT V* 10, 5: **Xak.** XI (after **2 yov-**) and one says **ol anı: ardı: yovdı:** 'he cheated and defrauded him' (*xada'ahu wa xatalahu*) *Kaş. III* 62 (followed by **3 yov-**; for translation cf. **ya:b yo:b**).

VU **2 yov-** Hap. leg. **Xak.** XI **eşye:k yovdı:** 'the donkey ran at top speed' (*'adā . . . aşadd 'adwihi*) *Kaş. III* 62 (followed by **1 yov-**).

VU **3 yov-** pec. to *Kaş.*; the quality of the vowels is uncertain; it follows **1 yov-**, which in Uyğ. had back vowels, and the Infin. of this V., **yovsa:-**, and **yovuş-** are in **-ma:k**, but its Imperat. is given as **yövgil** (*sic*) and **yövtür-** and **yövüşlüg** have front vowels. **Xak.** XI (after **1 yov-**) and one says **er kada:şın kurdı: yovdı:** 'the man made contact with (*waṣala*) his neighbour, and shared his wealth with him and overwhelmed him with kindness' (*wāsāhu bi-māl wa xawwalahu ni'ma*) *Kaş. III* 62 (**yova:r, yovma:k**); **yövgil** *III* 172, 12 (**2 ula:ğ**).

1 yuv- n.o.a.b., but see **yuvtur-, yuvul-**; clearly the basis of SW Az., Osm. **yuvarla-** 'to roll, rotate', and other cognate words. Cf. **yumğa:k.** **Xak.** XI **er tobık yuvdı:** 'the man rolled (*daḥraca*) the ball' (etc.) *Kaş. III* 61 (**yuva:r, yuvma:k**; verse); **alpla:r başın ol yuwa:r** (*sic*) 'he rolls (*yudaḥric*) the warriors' heads like balls' *III* 393, 16; o.o. *III* 112, 10; 113, 4 (in a grammatical section): **Osm.** XIV **yuvdular eski daftarı** 'they have rolled up the old scroll' *TTS II* 1079.

S 2 yuv- See **yu:-.**

Dis. YBA

yava: Preliminary note. *In addition to the two words listed below,* Kaş. *listed before them* **Yava:** *an Oğuz tribe, also called* **Yawa:** *and* **Ava:**, *this is the well-known tribal name usually spelt* **Yıva:**; *in the list of Oğuz tribes in* I *56 it is spelt* **ıva:/yıva:**. *Another word spelt* **yava** *meaning 'foolishness, carelessness; foolish, careless', and the like is very common in Xak. XI:* KB *323, 339* (**birtem**), *359, 360–2, 987, etc.; it is obviously a l.-w. fr. Pe.* yāwa *'absurd, foolish, vain, futile, idle'. It also appears in XIV* Muh. (?) al-xalţ *'foolish'* **yava:** (*MS.* yafā) Rif. *191* (*only*).

1 yava: a plant; the most precise translation of *al-ţurţūţ* is in *Red.* 1236 'a species of fungus,

phallus or orobanche(?)'; this is prob. the original meaning, but it seems to survive in NW Kk., Kaz., Nog. **yuva/yuwa** 'wild onion': SW Tkm. **yuva** 'a spring plant with a rather bitter taste'. **Uyğ.** VIII ff. Bud. *TT V* 28, 122–3 (**çigdem**): **Xak.** XI **yava:** (MS. *yafa:*) *al-ṭurṭūṭ Kaş. III* 24; **yawa:** *al-ṭurṭūṭ*, 'a plant the juice of which is used to colour (*yuṣbağ*) noodles'; alternative form under **-v-** (*al-fā'u'l-rakika*) *III* 26; included in list of words with alternative **-v-/-w-** *I* 84, 1: **Kom.** XIV 'wild onion'(?) **yowa** *CCG*; *Gr.*: **Kıp.** XIII *al-baṣal* 'onion' **ya:wa:** (also **ṣo:ğa:n** which is better known (*al-aṣhar*)) *Hou.* 8, 15: XIV **yu:** (so spelt, in section w. **ya:, yé:-**, and **yu:-**) *al-baṣal Id.* 90: XV *karrāṯ* 'leek' **yawa:** *Tuh.* 31a. 6.

2 yava: n.o.a.b.; perhaps homophonous w. **yava:-**, with which there is some semantic connection. **Xak.** XI **yava:** (MS. *yafa:*) **yé:r** *al-mawḍi'u'l-dafī mina'l-bard* 'a warm place (sheltered) from the cold' *Kaş. III* 24; **yawa:** alternative form for the phr. **yava: yé:r** 'a warm place'; I have already explained that **-w-** alternates w. **-v-** *III* 27.

F 3 yava See Preliminary note.

VU **yebe:** Hap. leg.; apparently cognate to a modern V. **yibi-** (**/ibi-/cibi-**) 'to be moist', with various der. f.s, of which the earliest trace seems to be in Çağ. XV ff. **ibin-** *xīsīdan* 'to moisten'; **ibit-** Caus. f., *xīsānīdan* 'to cause to moisten', *San.* 93r. 5, and so prob. to be transcribed **yebe:** rather than **yaba:**. **Oğuz** XI **yebe:** *al-raṭḥ wa'l-nadā* 'moist, moisture' of anything *Kaş. III* 24.

S yapı: See **yapığ**.

S yuva: See **1 uya:**.

Dis. V. YBA-

***yava:-** See **yaval-, yavaş**.

yuba:- Hap. leg., but see **yubat-, yuban-**. The status of the entry in *Rif.*'s MS. of *Muh.*, not part of the original text, is obscure. Not to be confused w. NE **coba-/çoba-/yoba-**: NC Kır. **jobo-** 'to suffer, be in pain, be troubled', which is a l.-w. fr. Mong. *coho-* (*Haenisch* 91; *Kow.* 2378). **Xak.** XI **er ı:şığ yuba:dı:** 'the man neglected the matter and did not follow it up' (*ağfala . . . wa lam yubrimhu*) *Kaş. III* 86 (**yuba:r, yuba:ma:k**); **yuba:ğu: ı:ş** 'a matter which ought (*alladī ḥaqquhu an*) to be neglected and not followed up' *III* 36; XIV *Muh.*(?) *maṭala wa dafa'a* 'to stretch out and put off'(?) **yu:ba:y-** *Rif.* 115 (*Mel.* 31, 7 *maṭala* **tart-**): (**Kom.** XIV **yobap** 'scarcely, with difficulty' *CCG*; *Gr.* is the Mong. V.).

Dis. YBC

yabça:n/yavça:n (?**yavşa:n**) 'wormwood, *Artemisia*'; perhaps a l.-w. Survives in NE Tuv. **çaspan**: NC Kzx. **jusan**: SC Uzb. **yovşon**: NW Kk. **juwsan**; Kumyk **yuvşan**; Nog. **yuvsan**: SW Az. **yovşan**; Osm. **yavşan**; Tkm. **yavşa:n.** **Xak.** XI **yabça:n** *al-şīḥ* 'wormwood'; **yavça:n** alternative form; the substitution of **-v-** for **-b-** is in accordance with the rule *Kaş. III* 37: **Çağ.** XV ff. **yawşan** (spelt) *dirmana-i turkī* 'wormwood', in Ar. *şīḥ* (quotn. and note on the way in which it is used) *San.* 340r. 21; a.o. 259v. 22 under **şıbak** syn. Mong. l.-w.: **Kıp.** XIII *al-şīḥ* **yawşa:n** *Hou.* 9, 4: XV ditto *Tuh.* 21a. 5: **Osm.** XIV ff. **yavşan** 'wormwood'; c.i.a.p. *TTS I* 799; *II* 1016; and see **yıpa:r**.

Dis. V. YBC-

S yapçın-/yavçın- See **yapşın-**.

S yapçur- See **yapşur-**.

Dis. YBD

E yaptaç See **yapğuç**.

Dis. V. YBD-

D yapıt- (?**ḏ-**) Hap. leg.; Caus. f. of **yap-**, cf. **yaptur-, yapur-**. **Uyğ.** VIII **ançip(?)[kö]-çgen Soğ[d]ak Tavğaçka: Seleŋede: Bay balık yapıtı: bertim** 'so I had Bay Balık built on the Selenga for travelling Sogdians and Chinese' *Su. W* 5 (first three words much damaged, rest clear).

S yavut- See **yağut-**.

D yivit- Caus. f. of *** yiv-**; pec. to Uyğ. Bud., and used only in the phr. **yivig yivit-** 'to supply equipment'. **Uyğ.** VIII ff. Bud. (completing tasks which are difficult to perform) **iki törlüg yiviglerin egsüksüz yivitip** (MS. ?*yivetip*) 'equipping (yourselves) completely with the two kinds of equipment' *Suv.* 429, 6–7; a.o. *TT V*, 35, 5.

D yubat- Hap. leg.; Caus. f. of **yuba:-**; *Kaş.*'s etymology is unconvincing. There does not seem to be any connection between this V. and one meaning 'to comfort, console (esp. a child)', NC Kır. **jubat-**; Kzx. **juwat-**; SC XIX Uzb. **cuwat-** *Vam.* 279: NW Kar. L. **yubat-/yuvat-/yuvut-** *Kow.* 205–6; Kk. **jubat-**; Kumyk **yıbat-**; Nog. **yubat-**, which is syn. w. **avıt-** and might perhaps be a corruption of it. **Xak.** XI **ol ı:şığ yubattı:** 'he had the affair neglected (*ağfala*) and urged others to neglect it' (*'alā iğfālihi*); its origin is 'deceit' (*al-xadā'*); the **Oğuz** say **ol anı: yobı:-la:dı:** *xada'ahu Kaş. II* 315 (**yubatu:r, yubatma:k**).

D yaptur- (?**ḏ-**) Caus. f. of **yap-**; s.i.a.m.l.g. w. the usual phonetic changes; cf. **yapıt-, yapur-**. **Xak.** XI **ol aŋar kapuğ yapturdı:** 'he ordered him to shut and slam (*bi-radd . . . wa ṣafqihi*) the door'; and one says **ol aŋar ta:m yapturdı:** 'he commissioned him to build (*kallafahu bi-binā'*) a wall'; and **ol aŋar etme:k yapturdı:** 'he made him bake (*axbazahu*) bread' *Kaş. III* 93 (**yapturur, yapturma:k**): XIII(?) *Tef.* **yaptur-** 'to order to build' (a wall) 142: XIV *Muh. radda'l-bāb* 'to shut a door' (*sic*) **kapı: yapdur-** *Mel.* 26,

9; **kapuğ yapdur-** (MS. *yandur-*) *Rif.* 109: **Osm.** XVI **yapdur-** 'to order to shut' (the city gates); in one text *TTS IV* 842.

D **yuvtur-** Hap. leg.; Caus. f. of **1 yuv-**. **Xak.** XI **ol tobık yuvturdı:** 'he urged him to roll (*an daḥraca*) the ball' *Kaş. III* 96 (**yuvturur, yuvturma:k**).

VUD **yövtür-** Hap. leg.; Caus. f. of **3 yov-**; this entry comes between **yığtur-** and **yuvtur-** and the spelling is chaotic. **Xak.** XI **ol kada:şına: ne:ŋ yövtürdi:** (MS. *yığturdı:*) 'he urged him to share his property (*bi'l--muwāsāt*) with his neighbour or kinsman' (*awi'l-axīhi*) *Kaş. III* 96 (**yövtürür, yövtürme:k**; MS. *y.ftürür, y.ğt.rme:k*).

Tris. YBD

yabı:tak of a horse, 'bare-backed, not saddled'. Survives in several NE languages as **yabıdak/çabıdak/çawdak**; Khak. **çabdak**; Tuv. **çavıdak**. No obvious etymology, perhaps a l.-w. **Xak.** XI **yabı:tak at** 'a horse which has neither a saddle nor a saddle-cloth on it'; hence one says **ol atığ yabı:tak mündi:** *a'rawrā'l-faras* 'he rode the horse bare-backed' *Kaş. III* 48; **er atın yabı:tak mündi:** 'the man rode his horse bare-backed (*mu'rawrīya(n)*) without a saddle or felt on it' *III* 177; both main entries.

Dis. YBĞ

D **yapığ** (?ḏ-) Dev. N. fr. **yap-**; with a wide range of meanings; s.i.s.m.l., e.g. SW **yapı** Osm. 'building, edifice'; Tkm. 'cover, lid'. The cognate form **yapuk** w. Suff. **-uk** (Pass.), not noted in early texts, also survives, e.g. SW Tkm. **yapık** 'covered'. **Uyğ.** VIII ff. Bud. **yapığ** as a Bud. technical term means 'attachment' (to this world, etc.); five good and five bad 'attachments' are mentioned in *Suv.* 704, 13 ff., see *TT VI*, p. 67, 9 ff.; **beş yapağ** (Uyğ.-A form) **etözüm yerke yapışıp** 'the five attachments which attach my body to the earth' *U III* 37, 33–4: **Çigil** XI **yapı:** *al--miṭara* 'horse-blanket' *Kaş. III* 24: **Xak.**(?) XIV *Muh. al-ğāşiya* 'saddle-housing' **eyer ya:puğı:** *Mel.* 71, 12 (*Rif.* 173 *al-ğāşiya* and **yağırlık**, q.v., have both fallen out of the MS. and this phr. translates the Ar. meaning of the latter); *al-cull* 'horse-blanket' ⟨**at**?⟩ **ya:puğı:** 71, 14; 174; *al-binā'* 'a building' **ya:puğ** (*-b-*) 75, 13; 178: **Çağ.** XV ff. **yapuğ/yapuk** (1) *pūşīda* 'covered, hidden' (quotns.); (2) *pūşişī* 'a covering' over anything in general (quotns.) and 'a woman's veil' (*miqāb wa burqu'*) in particular (quotns.) *San.* 326r. 7 (and see **yapa:-ku:**): **Kom.** XIV 'horse-blanket, saddle-cover' **yaboğ** *CCI*; *Gr.* 109 (quotn.): **Osm.** XVI ff. **yapuk** (XVIII **yapık**) 'saddle-cover' *TTS I* 781; *IV* 842: XVIII **yapu** in *Rūmī, binā' wa asās-i 'imārat* 'a building, the foundation of a structure' *San.* 326r. 6.

D **yuvuğ** Dev. N. fr. **yuv-**; pec. to *Kaş.* **Xak.** XI **yuvuğ** (MS. *yavuğ*?) 'boulders of rock' (*culmūd ṣaxr*) which a torrent carries down from its upper reaches; also used when a man or a bear walks on the top of a mountain and boulders (displaced) by their walking roll down (*yatadaḥrac*) and fall to the bottom of the valley *Kaş. III* 13; **yuwuğ** alternative form (*luğa*) of **yuvuğ** 'boulders which a torrent rolls down' (*yudaḥric*) *III* 164.

PUF **yabğu:** a title of great antiquity, certainly going back to the Yüeh-chih, that is before the Christian Era, which has frequently been discussed by historians of Central Asia (for some refces. see *Caf.*, p. 226). In the Türkü period it was, like **şaḍ**, q.v., a title conferred by the *xağan* on close relatives and normally carried with it the duty of administering part of the *xağan*'s dominions. Although the **yabğu:** is sometimes mentioned before the **şaḍ** he prob. ranked below rather than above him. After the Türkü period the title seems to have lost some importance and *Kaş.* describes it as two ranks below the *xağan*, that is below the **yuğruş** 'vizier', q.v.; by this time the title **şaḍ** had disappeared. The word is spelt **yavğu:** in Xak.; the pronunciation in Türkü is uncertain owing to the ambiguity of the Runic alphabet, but as it is spelt **lapgu** (in the Hephthalite version of the Greek alphabet) on a coin attributed by Ghirshman to a Western Türkü ruler of the mid-seventh Century (see H. Ghirshman, *Les Chionites-Hephtalites*, Cairo, Institut français d'Archéologie orientale, 1948, p. 50) it was prob. **yabğu:**. It survived as the title of the supreme ruler of the Oğuz of the Aral Sea area until the tenth century, but most references to it are in non-Turkish (Chinese, Ar., Pe., etc.) texts. The Turkish refces. are assembled below. **Türkü** VIII (at the beginning of his reign Élteris Xağan organized his realm and *inter alia*) **yabğu:ğ şadığ anta: bérmiş** 'then appointed the *yabğu:* and the *şaḍ*' *I E* 14, *II E* 12; **Él etmiş Yabğu: oğlı:** (VU) **Işvara: Tamğan Çor Yabğu: inı:sı:** 'son of Él-etmiş Yabğu: and younger brother of Işvara: Tamğan Çor Yabğu:' *Ongin* 4; o.o. *II E* 28 (**şaḍ**); *T* 41–2: **Uyğ.** VIII [gap] **Tay Bilge: Totokığ yabğu: ata:dı:** 'he nominated Tay Bilge: Totok as *yabğu:*' *Şu. N* 11–12; a.o. *do. E* 7 (**şaḍ**): XIV in the long mid-XIV petition *USp.* 22 (better text in R. Arat, *Uygurca Yazılar Arasında*, İstanbul, 1937) line 12 (20) (in the reign of Kibek (?) Xan) **Yabğu Beğ kalan kesip** 'when Yabğu (so spelt) Beg assessed the land tax': **Xak.** XI **yavğu:** *laqab man kāna ba'da'l--xāqān bi-daracatayn mina'l-sūqa* 'the title of a subject who is two ranks below the *xāqān*' *Kaş. III* 32 (followed by **Yavğu:** the name of a town near Barsğān, and a pass near it is called **Yavğu: Art**): *KB* (in a passage about the high ranks which people can receive) **kayu yavğu yuğruş bolur él begi** 'some become *yavğu*, or *yuğruş* ('vizier'), or *él begi* ('headman of a province'(?)) 4069; a.o. 5523 (**böke:**).

yuvğa:, yuvka: Preliminary note. Kaş. *distinguishes between these two words, placing the first under the cross-heading* **G** *and the second*

under the cross-heading **K**, *but in other passages the second is spelt* **yuvğa:**.

yuvğa: n.o.a.b.; *al-da'ī* means both 'bastard' and 'adopted son'; but the meanings of **yuvğaḏ-**, **yuvğalan-** suggest that the first is intended here. **Xak.** XI **yuvğa:** (MS. *yufğa:*) *al-da'ī Kaş. III* 32: *KB* **bayusa baş eğmez boḏun yuvğası** 'base-born people, when they grow rich, cease to be respectful' 5523.

yuvka: 'slender, insubstantial', and the like; *al-daqīq* and *al-raqīq*, both used to translate this word, are practically syn., and hard to distinguish in some places. S.i.a.m.l.g., in SE Türki **jupka:** SC Uzb. **yupka:** SW Az. **yuxa**; Osm. **yufka**; Tkm. **yu:ka**, elsewhere **yuka/yukka/yuğa/çuka/çuğa** and the like. **Türkü** VIII **yuyka:** 'thin' *T* 13 (**uçuz**; the word is quite clear on the stone, but **y** and **v** are much alike in Runic script and this is almost certainly a mason's error for **yuvka:**): **Uyğ.** VIII ff. Bud. (of a gift, deprecatingly) **az yuka** (*?sic*) 'scanty and meagre' *Hüen-ts.* 2029: Civ. **yuka** (*?sic*) **kaḏız** 'thin cinnamon bark' *H I* 107: **Xak.** XI **yuvka:** 'thin' (*al-daqīq*) of anything; in a prov. **yuvka: yapa:r** *taxbiz ruqāq* 'bakes thin loaves'; **yupka:** alternative form (*luğa*) for the **-v-**, the **-p-** replacing it as in Ar. *usruf/usrub*, *maṣṭūba/maṣṭafa*; (Pc.) *pānīd*, when arabicized, becomes *fānīd Kaş. III* 33; o.o. of **yuvka:** (MS. *?yufka:*) *II* 350 (**kalna:ḏ-**); *III* 204, 12 (**yuvkalan-**); 302 (**kalnu:-**); o.o. of **yuvğa:**; **yuvğa: yağı:** 'the straggling (*al-nākib*) enemy' *II* 6, 3; 294, 25 (**yomğı:**); *III* 80, 21 (**suvla:-**); **yuvka: bolup ka:l** 'stay in a state of madness' (*al-cunūn*) 156, 13: (under the heading *faʿʿal*) **yuwğa:** *al-xubzu'l-muğaḏḏan* 'puff pastry' *III* 27; o.o. *I* 433 (**katma:**); *III* 25 (**yala:**, spelt *yuğa:*); 35 (**yala:çı:**); 34 (**yarma:**): *KB* 4610 (**sırıçğa:**): **Çağ.** XV ff. **yupğa** (spelt) *nāzik wa raqīq* 'thin, slender' *San.* 341r. (quotn.); **yuka** shorter form of **yupğa** *nāzik*, and metaph. 'a kind of thin loaf' (*nān-i tangī*) which they make very thin and bake on a girdle 344r. 1: **Kom.** XIV 'thin' **yoğa** *CCG*; *Gr.*: **Kıp.** XIII *al-ruqāq* **yupka:** (*-b-*) **etmek** *Hou.* 16, 2; *al-ṣandalat* **yupka:** (*-b-*) **çuz** that is 'thin satin' (*aṭlas raqīq*) 19, 7; a.o. 27, 19: XV *xafif* 'light, insubstantial' (**yeŋil/**) **yuka** *Tuh.* 14a. 7: **Osm.** XIV **yuxa** 'thin' (cloud); in one text *TTS II* 1073.

D **yapğuç** (**?ḏ-**) N.I. fr. **yap-**; 'lid, cover', and the like; survives in NE Khak. **çapxıs**: NW Kk. **japkış**; Kaz. **yapkıç**; Nog. **yapkış**. Cf. **kapak, kapğak**. **Xak.** XI **yapğuç** (*yaptaç* in the printed text is an error) 'a small felt hood (*lubāda*) which shepherds wear in the rain'; **yapğuç** 'a slender stick (*al-qaḍīb*) used for driving donkeys, etc.' *Kaş. III* 38 (the second meaning is hard to connect semantically): **Kom.** XIV 'cover, lid' **yapkıç** *CCI*; *Gr.*

D **yapğut** (**?ḏ-**) Hap. leg.; Dev. N. fr. **yap-**; more or less syn. w. **2 yap, yapa:ku:**. **Xak.** XI **yapğut** *al-ḥaṣīra wa'l-qarda* 'a stuffing or matted mass of hair or wool' *Kaş. III* 38.

D **yapğa:k** (**?ḏ-**) Dev. N. (connoting repeated action) fr. **yap-**; prob. Hap. leg.; SW Osm. **yapak** 'wool in the fleece' is prob. a shorter form of **yapa:ku:**, not a later form of this word. **Xak.** XI **yapğa:k** 'a kind of trap (or net, *al-fuxūx*) for catching birds' *Kaş. III* 42.

D **yavğa:n** Dev. N./A. (connoting repeated action) fr. ***yav-**; survives in SW Az., Osm. **yavan** 'plain, dry (food) without fat or oil'. The meaning in Uyğ. is less obvious, it generally relates to mental processes and seems to mean 'coarse, unsympathetic', or the like. **Uyğ.** VIII the phr. **irig yavğan** qualifying **köŋül** or **köŋüllüg** occurs several times alternating w. **irig sarsıg**, see **sarsıg**, e.g. (the Buddha has made good and mild) **irig yavğan köŋüllüg yek içgekniŋ köŋülin** 'the minds of the harsh and coarse-minded demons (Hend.)' *TT X* 13–14; o.o. *do.* 269, 278; *TM IV* 254, 89–90; *U III* 17, 11–13 (**taya:ğu:**)—**yavğan turma** 'offerings of plain food' *Suv.* 26, 19 (**1 turma:**): **Xak.** XI **yavğa:n aş** 'food (*al-ṭaʿām*) which contains no meat' (*laḥm*) *Kaş. III* 37: **Çağ.** XV ff. **yawğan** *uvulmış ve yincelenmiş* 'pounded and crushed' in the sense of *yavan yemek Vel.* 409 (quotn.); **yawğan** (spelt) *maʾkūl-i xālīs bī ādām* 'simple food without seasonings' *San.* 340r. 24 (same quotn.)

Dis. V. YBĞ-

D **yuvğa:ḏ-** Hap. leg.; Intrans. Den. V. fr. **yuvğa:**; MS. *yufğaḍ-*. **Xak.** XI **oğla:n yuvğattı:** 'the boy was shameless and ill-mannered' (*macūna . . . wa'aruma*); originally **yuvğa:ḏtı:** but assimilated *Kaş. II* 354 (**yuvğatu:r, yuvğatma:k**).

Tris. YBĞ

D **yapa:ku:** (**ḏ-**) morphologically obscure (**-ku:** is not a recognized Suff.) but obviously connected w. **yap-** and **2 yap**, w. which it is more or less syn., and perhaps a Dev. N. fr. ***yapa:-** a Den. V. fr. the latter. It seems originally to have meant 'matted hair, or wool' (cf. **yapğut**) and hence 'an animal whose hair has grown long and matted' and, more specifically, 'a colt', and 'a man whose hair is long and matted', hence perhaps its use as a tribal name. It became a First Period l.-w. in Mong. as *da'ağa(n)* 'two-year-old colt' (*Haenisch* 30; *dağa* in *Kow.* 1570, *Haltod* 445); the connection w. Mong. *dağaki* 'a tangle or mass of hair' (*Haltod* 445; w. Den. V. listed there and in *Kow.* 1581) is obscure. It survives as **yapağı** in SW Az. 'the spring shearing of hair or wool'; Osm. (also **yapak**) 'wool in the fleece'; and as **yapağı** in SW Tkm.; **yabağa/yabağı/çabağı/jabağı**, etc. in most NE, NC, NW languages, for 'colt', the ages (from 'newly born' to 'two-year-old') varying fr. language to language, see *Shcherbak*, p. 92. **Xak.** XI **Yapa:ku:** 'a tribe (*cīl*) of the Turks'; **yapa:ku:** 'a thick mass (*al-qarda*) of wool or hair on the head'; ⟨and⟩ when it has become matted (*iltabada*) one says **yapa:ku: boldı:**; **Yapa:ku: suvı:** the name of a river which

flows to (*'alā*) Özcend and Farğāna from the mountains of Kāşğar *Kaş. III* 36 (the Yapa:ku: (hitherto transcribed *Yaba:ku:*) tribe, and words in its dialect, are mentioned elsewhere in *Kaş.*): **Çağ.** xv ff. **yapağ/yapak** ('with **-p-**') *kura-i aşb şir-xwāra* 'an unweaned colt' *San.* 325v. 22: **Xwar.** xiv **yapağu koy** 'a sheep with a thick fleece' *Qutb* 63 (*-b-*): **Kıp.** xiii *al-cazza mina'l-şūf* 'a shearing of wool' **yapa:ğu:** (MS. in error *baya:ğu:*) *Hou.* 15, 5: xv *wabar* 'soft hair' (of the camel, etc.) **yapak** (*-b-*) *Tuh.* 38b. 2—*ḥawliyu'l-xayl* 'a one-year-old colt' **yapağlı** (*sic*, *-b-*) *do.* 13a. 1: **Osm.** xviii **yapağ/yapak . . .** and, in *Rūmī*, *paşm-i narm* 'soft wool', in Ar. *şūf San.* 325v. 22.

D **yapığlığ** (?*ḏ-*) P.N./A. fr. **yapığ**; s.i.s.m.l. in various forms and meanings. **Xak.** xi **yapığlığ kapuğ** 'a bolted (*muğlak*) door' *Kaş. III* 49: **Kom.** xiv 'fitted with a cover' **yabovlı** *CCG*; *Gr.*

D **yapa:kulak** in *Kaş.* this word in both meanings is described as peculiar to the Yapa:ku: and Yeme:k dialects, which makes it fairly certain that it is a Dev. N./A. fr. a Den. V. fr. **Yapa:ku:** as a tribal name, meaning lit. (a disease or bird) 'peculiar to the Yapa:ku: country'. This would explain why it has two quite different meanings, the first Hap. leg., the second not a generic term for 'owl', which is **üğü:**, q.v., but the name of some particular kind of owl, not always the same. In the first entry the *yā'* carries a *ḍamma*, but this is an obvious error since with this spelling it should have followed the second. Survives meaning 'owl', of no specified kind except where stated, in NE Bar. **yapkulak** *R III* 267; Koib. **yaba:kulak** *do.* 273; Tob. **yabalak** 277: SE Tar., Türki **yapalak** 'short-eared owl, *Otus brachyotus*' *Shaw* 215, etc.: NW Kk., Nog. **japalak**; Kaz., Krım, Kumyk **yabalak** 'great owl, *Bubo maximus*': SW Az. **yapalağ**; Osm. **yapalak** 'great owl'. **Yapa:ku:, Yeme:k** xi **yapa:kulak** *al-ri'da mina'l-ḥumma* 'feverish shivering, ague'; **yapa:kulak** *al-ḥāma mina'l--ṭayr* 'owl' *Kaş. III* 56: **Çağ.** xv ff. **yapalak** ('with **-p-**') 'a yellow bird with large eyes'; the author of the *Burhān-i Qāṭi'* says that in Pe. it is called *cağna*, arabicized as *cağnaq* (same meaning) *San.* 325v. 25 (prob. 'great owl'): **Kom.** xiv 'screech-owl' **yabalak** *CCI*; *Gr.*: **Kıp.** xiii *al-būm* 'the great owl' **yabala:k** *Hou.* 10, 8: xiv (under 'birds') *al-maşşāşa wa'l-* (VU) *waraş* 'screech-owl' ditto (vocalized *yıblak*) *Bul.* 12, 2—**yabalak** *'uryān* (this word, der. fr. *'ariya*, means 'naked'; if it could be taken as a non-Classical der. f. fr. *'arā* (*'ariwa*) 'to shiver', it might be linked to *Kaş.*'s first meaning; but it is likelier to be a quite different word or corrupt) *Id.* 91: xv *maşşāşa* **yablak** *Tuh.* 33b. 7: **Osm.** xvi Pe. *cuğd* 'owl' translated **bay kuş**, also called **üğü** and **yapalak**; in one dict. *TTS IV* 839.

Tris. V. YBĞ-

D [y]**uvğala:**- See **yağıḏ-**.

D **yuvğalan-** Hap. leg.; Refl. Den. V. fr. **yuvğa:**. **Xak.** xi **oğla:n yuvğalandı:** 'the boy was ill-natured' (*'aruma*) *Kaş. III* 203 (**yuvğalanu:r, yuvğalanma:k**).

D **yuvkalan-** Refl. Den. V. fr. **yuvka:**; n.o.a.b. **Xak.** xi **ol maŋa: yuvkalandı:** *tamallaqa li wa xaḍa'a* 'he flattered and tried to soften me' *Kaş. III* 203 (**yuvkalanu:r, yuvkalanma:k**); in *III* 204, 7 **er yuvkalandı:** 'the man flattered' is given as an example of a Refl. Den. V. der. fr. a quadriliteral letter word (*al-ruḥā'i*) in which the fourth letter (the *alif* of **yuvka:**) is elided before attaching the Suff. (in all cases the MS. has *-f-* for **-v-**).

D **yavğanlan-** Hap. leg.; Refl. Den. V. fr. **yavğa:n**. **Xak.** xi **er aşığ yavğanlandı:** 'the man reckoned that the food contained no meat (*bi-ğayr laḥm*) and felt starved (*ṣāra qatīn*) after eating it' *Kaş. III* 116 (**yavğanlanu:r, yavğanlanma:k**).

Dis. YBG

D **yivig** Dev. N. (Conc. N.). fr. ***yiv-**; 'equipment' and the like; generally used in association w. **yivit-**. Pec. to Uyğ. viii ff. Bud. and discussed at length in *TT V*, p. 34, note B 103, where it is tentatively (but wrongly) transcribed *yivek*, and rightly identified as a translation of Sanskrit *sambhāra*, 'supplies' for the body or soul, food, wisdom, etc.' **Uyğ.** viii ff. Bud. (faith) **atlığ yolluğ kılmaknıŋ yiviği tétir** 'is called the instrument for making (a man) famous and having the (right) way' *TT V* 26, 103; **yivigin tizigin kemişip** 'throwing away their equipment and (breaking) their ranks' *Suv.* 642, 3–4; o.o. *do.* 354, 1–3 (**buyanlığ**); 429, 6–7 (**yivit-**) etc.: Civ. *TT VII* 38 is a fragment of a text listing the inauspicious days for various activities; (after a list of days) **bular yüvig** (*?sic*) **kelmiş yavız künler ol ton bıçsar ol ton birlen ök aḍalar** 'these are the inauspicious days for the coming of equipment(?); if one cuts out a garment, there are dangers with the garment' lines 8–11; the next section deals with days for **titig kılğu** 'making mud' (for building houses?).

PU?D **yübük** Hap. leg.; spelt *yüb'ük*, or possibly *yübnük*; perhaps a Pass. Dev. N./A.; a meaning like 'moist' or 'well-cultivated' seems to be required. Cf. **yebe:**. **Uyğ.** viii ff. Man.-A (just as fire ignites dry wood, and fish swim in water, and) **kaltı uruğ evin yübük yérde örerçe** 'as grain and seed spring up in moist (or well-cultivated?) ground' *M I* 17, 14–16.

D **yipke:** Hap. leg.; Dim. f. in **-ke:** (noted only in this word and **siŋirke:**) fr. **yip**. **Uyğ.** viii ff. Bud. Sanskrit *tantu* 'thread' **siŋirke:-le:ri yipke:le:ri** *TT VIII F.*14.

PU **yipgil** (Hap. leg.)/**yipgin** originally prob. 'violet-coloured' or 'purple', but sometimes used to translate Chinese *hung* 'red' (*Giles*

the hairs removed from her face' (*nammaṣat . . . ṣa'r wachihā*) *Kaş. II* 355 (**yıplatu:r, yıplatma:k**).

D **yublun-** Hap. leg.; Refl. f. of **yubal-**; the meaning must be something like 'to be neglected, uncultivated'; tr. *G.*'s translation is based on a false etymology fr. a Mong. l.-w., cf. **yuvul-**. **Uyğ.** VIII ff. Bud. (now that my master is dead) **yublunmaklığ köŋülümin urğu yér bulmazmen** 'I can find no place in which to put my neglected mind' *Hüen-ts.* 1968–9.

D **yuvlun-** Refl. f. of **yuvul-**; pec. to Xak. **Xak.** XI **yuvlundı: ne:ŋ** 'the thing rolled' (*tadaḥraca*) *Kaş. III* 111 (**yuvlunu:r, yuvlunma:k**); (in a grammatical para.; when a Dis. V. is Trans. and a *lām* is added to it it becomes Pass., and if a *nūn* is added to that it becomes Intrans. . . . e.g.) one says **er tobık yuvdı:** 'the man rolled (*daḥraca*) the ball'; then one says **tobık yuvuldı:** 'the ball was rolled (*duḥrica*) by someone' or 'rolled' (*tadaḥraca*); then a *nūn* is added and one says **yuvlundı:** 'it rolled of its own accord' (*tadaḥraca bi-tab'ihi*) *III* 112, 9 ff.: *KB* **neteg kim orunsuz tobık yuvlunur** 'just as a ball with no fixed position rolls about' 662.

D **yıplaş-** Hap. leg.; Recip. f. of **yıpla:-**. **Xak.** XI **ura:ğutla:r yü:zin yıplaşdı:** 'the women removed the hair (*nammaṣat*) from one another's faces' *Kaş. III* 104 (**yıplaşu:r, yıplaşma:k**).

D **yuvluş-** Hap. leg.; Co-op. f. of **yuvul-**. **Xak.** XI **korumla:r** (MS. *korımla:r*) **kamuğ yuvluşdı:** 'the boulders (*al-canādil*, etc.) all rolled together' (*tadaḥracat*) *Kaş. III* 105 (**yuvluşu:r, yuvluşma:k**).

Tris. YBL

S **yapalak** See **yapa:kulak.**

DF **yavalık** A.N. fr. **3 yava**; 'carelessness, folly', and the like. Pec. to *KB.* **Xak.** XI *KB* 708 (**suk-**).

Tris. V. YBL-

VUD **yobı:la:-** Den. V. fr. an extended form of **yo:b** (**ya:b**); consistently described as Oğuz/Kıp., but the verse illustrating it is part of a poem relating to the Taŋut, which is elsewhere quoted to illustrate Xak. words. N.o.a.b. **Oğuz/Kıp.** XI **ol anı: yobı:la:dı:** 'he deceived him' (*xada'ahu*); the word is Oğuz/Kıp. and other Turks seldom use it; they call 'deceit' **yab yob** and do not form a V. from it *Kaş. III* 327 (verse; **yobı:la:r, yobı:la:ma:k**); o.o. *II* 315 (**yubat-**); *III* 142 (**ya:b yo:b**).

D **yavaltur-** Caus. f. of **yaval-**; 'to tame, pacify, subdue', and the like; syn. w. **yavaş kıl-**, see **yavaş.** Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. (the all-wise Buddha Āṭavaka) **yekig utup yégedip yavlak köŋülün yavalturğalı uğay** 'will surely be able to conquer and get the better of the demon and subdue his evil mind' *TT X* 80–1; **yağısın yavlakın kentü yavalturğay biz** 'we ourselves will subdue his enemies and wicked men' *Suv.* 409, 12–13; o.o. *do.* 506, 16; *Hüen-ts., Briefe*, p. 38, note 2064, 8.

Dis. YBN

VUD **yapaŋ** (?**yapıŋ**) Hap. leg.; Dev. N. fr. **yap-**, perhaps in the sense of something that closes in or adheres. **Xak.** XI **yapaŋ yé:r** *al-'ānik mina'l-arḍ* 'a sand dune'; that is sand in which animals' feet sink (*yağūṣ*) and it is difficult (*yata'aḍḍar*) to pull them out again *Kaş. III* 372.

yipin/yipün See **yipgil/yipgin.**

Dis. V. YBN-

D **yapın-** Refl. f. of **yap-**; s.i.m.m.l. with the same wide range of phonetic changes and meanings as **yap-**. **Uyğ.** VIII ff. Bud. **ayaların yapınıp** 'placing the palms of their hands together' *U IV* 8, 36–7 (also *I* 41, 21 ff.); o.o. *do.* 22, 299; *TT X* 440: **Xak.** XI **er kalkan yapındı:** 'the man covered himself (*tasattara*) with a shield'; and one says **ol kapuğ yapındı:** *infarada wa bāṣara ṣafqa'l-bāb* 'he went apart and proceeded to slam the door (behind him)' *Kaş. III* 82 (**yapınu:r, yapınma:k**): **Çağ.** XV ff. **yapın-** (spelt) *mutalabbis ṣudan wa bar xwud pūṣidan* 'to dress, clothe oneself' *San.* 325r. 22 (quotns.): **Kıp.** XIII *iltaṣaqa* 'to adhere, cohere' **ya:pın-** (*-b-*) *Hou.* 37, 8: XV *tağaṭṭā* 'to hide oneself' **yapın-** (*-b-*) (**förtün-**) *Tuh.* 9a. 5: **Osm.** XIV ff. **yapın-** (1) XIV 'to cover oneself with a shield'; (2) XV, XVI 'to be shut' *TTS II* 996; *III* 766; *IV* 841.

D **yuban-** (**yuba:n-**) Refl. f. of **yuba:-**; n.o.a.b.; the Kom. word seems to belong here, but its semantic connection is w. **ya:b yo:b.** **Xak.** XI **er ı:ştın yubandı:** 'the man neglected (*ağfala*) the matter' *Kaş. III* 83 (**yuba:nu:r** (*sic*), **yubanma:k**): **Xwar.** XIV **yuban-** 'to be careless, negligent' *Qutb* 84; *MN* 74: **Kom.** XIV **yubanğan söz** 'falsehood, subterfuge' *CCG*; *Gr.*

Dis. YBR

yıpa:r the relationship between this word and **kin**, q.v., is obscure; **kin** has always meant 'musk', the secretion of the musk-deer and the musk-rat; **yıpa:r** seems originally to have meant more generally 'scent, fragrance', both of musk and of other things like flowers, esp. in the Hend. **yı:d yıpa:r**, but became specialized for 'musk' at an early date. It was a Second Period l.-w. in Mong. as *ci'ar/cihar/ciğar* for 'musk deer' (*Studies*, p. 232), but more usually 'musk' (*Kow.* 2833, *Haltod* 569), and s.i.m.m.l.g. w. a wide range of initials **yı-/cı-/çı-/ı-/i-**; see *Doerfer* II 411. **Türkü** VIII (in the damaged account of the *xağan*'s funeral; the Chinese emperor) **yoğ yıparı:ğ kelü:rüp tike: bérti:** *II S* 11; meaning obscure, perhaps 'brought perfumes and had the funeral feast set up', but this is awkward and **yoğ** may

be the *Acc.* of a Chinese l.-w. in Hend. w. **yıparı:ğ**: **Uyğ.** VIII ff. Man. *M II* 8, 14–15 (ii) (**kin**): Bud. **yıḍ yıpar** 'fragrance', the object of perception by the nose *TT VI* 168 ff.; **eḍgü yıḍ yıparlar türtüp** 'rubbing good perfumes (on his body)' *U I* 29, 13; o.o. *Hüen-ts.* 145 (**kötı:-**); *Suv.* 475, 22 (**kin**): Civ. (your name and fame have been spread abroad) **yıḍ yıpar teg** 'like musk' *TT I* 146; a.o. *do.* 193 (**bu:r-**); **yıpar** 'musk' is included with other ingredients to be mixed with wine and drunk *H I* 67 (misspelt *sıpar ?*), 94; and in a mixture with sesame oil for external application *do.* 161: **Xak.** XI **yıpa:r** (*bi-bā'* *ṣulba* 'with **-p-**') *al-misk* 'musk' *Kaş. III* 28; *I* 327 (**1 kiz**), 340 (**kin**), and several o.o. translated *al-misk* or *rāyiḥatu'l--misk* 'the scent of musk': *KB* **yağız yér yıpar toldı** 'the sweet scent (of flowers) has filled the brown earth' 64; in 311–12 **yıpar** 'musk' and **bilig** 'knowledge' are compared because both are perceptible even when hidden: XIV *Muh. al-misk* **yı:pa:r** *Mel.* 38, 16; **yıpa:r** *Rif.* 126, 162: **Çağ.** XV ff. **ıpar** (spelt) *misk wa 'ūd wa 'anbar wa har çiz-i xwuş-būyī* 'musk, aloe wood, ambergris, and everything sweet-scented' *San.* 93r. 8; **yıpar** *misk nāfa* 'a musk sac' 347v. 29: **Xwar.** XIV **yıpar/kin yıpar** 'musk' *Quṭb* 91; *Nahc.* 62, 7: **Kom.** XIV 'musk' **ıpar** *CCI*; *Gr.*: **Kıp.** XIII *al-misk* **yıpa:r** (*sic*) *Hou.* 18, 10: XIV **ıpa:r** ditto *Id.* 7, 63 (**toz-**); ditto *Bul.* 5, 5: XV ditto *Tuh.* 35a. 6: **Osm.** XIV–XVI **ıpar** 'musk' in one XIV text, and **ıpar yavşanı** 'wormwood, *Artemisia*' in one XVI one *TTS I* 351; *IV* 393.

D **yapru:** abbreviated Dev. N. fr. **yapur-**; n.o.a.b. **Xak.** XI **yapru: yé:r** *al-arḍu'l--malsā'u'l-'arīḍa* 'wide, level ground'; **yapru: kula:k** *al-uḏnu'l-āğḍaf* 'a pendulous ear' *Kaş. III* 31.

Dis. V. YBR-

D **yapur-** morphologically Caus. f. of **yap-**, but with no perceptible Caus. meaning, and in its first sense hard to connect semantically; pec. to *Kaş.* **Xak.** XI **ol yé:rig yapurdı:** 'he smoothed and levelled (*mallasa . . . wa malaqahā*) the ground'; and one says **er sö:züg yapurdı:** 'the man concealed the statement and kept it secret' (*axfā . . . wa katamahu*) *Kaş. III* 67 (**yapurur, yapurma:k**); **bu er ol ı:şın yapurğa:n** 'this man always keeps his affairs secret and conceals them' (*yaktum . . . wa yaduss*); also used for hiding (*fī ixfā'*) anything *III* 53.

D **yavru:-** apparently Den. V. fr. ***yavar**, Aor. Participle of ***yav-**; n.o.a.b. **Xak.** XI **er yavru:dı:** *sā'at ḥālu'l-racul wa ḍa'ufa mina'l--faqr awi'l-'illa* 'the man's condition deteriorated and he became weak owing to destitution or illness' *Kaş. III* 304 (**yavru:r, yavru:ma:k**): XIV *Muh.*(?) *ḍa'ufa* **yavru:-** (*-f-*) *Rif.* 111 (*Mel.* 28, 5 **arukla:-**).

D **yapurt-** Hap. leg.; Caus. f. of **yapur-**. **Xak.** XI **ol sö:züg yapurttı:** 'he ordered that the matter and statement should be kept secret' (*bi-ixfā'*); and one says **ol yé:rig yapurttı:** 'he urged someone to smooth (*man mallasa*) the ground'; also used of anything disordered (or dishevelled, *ṣa'aṭa*) when some parts of it are gathered together (*ḍumma*) with others *Kaş. III* 436 (**yapurtur, yapurtma:k**).

D **yaprıt-** (**yapru:ḏ-**) Hap. leg.; Den. V. in **-ḏ-** (Trans.) fr. **yapru:**, q.v.; 'to flatten'. *Kaş.* made two mistakes in this entry; as in the case of **kuta:ḏ-**, q.v., he failed to recognize that the Aor. and Infin. should be shown as **yapru:ḏu:r, yapruḏma:k**, and he translated it 'to prick', whereas anyone familiar with horses knows that a horse that is going to kick does not prick its ears but flattens them backwards. **Xak.** XI **at kula:kın yaprıttı:** 'the horse pricked (*aṣarra*) its ears', that is when it intends to kick (*yarmaḥ*) something, or is wary (*yaḥdar*) of something *Kaş. II* 352 (**yaprıtu:r, yaprıtma:k**).

D **yavrıt-** Caus. f. of **yavru:-**; 'to weaken'. N.o.a.b., but fairly common in *KB*. **Türkü** VIII **süsi:n anta: sançdım yavrıtdım** 'I routed his army there and weakened it' *II E* 31: **Xak.** XI **ol anı: yavrıttı:** *xawwarahu wa ḍa''afahu* 'he weakened him (Hend.)' *Kaş. II* 352 (**yavrıtu:r, yavrıtma:k**); **alp erig yavrıtma:** 'do not injure or weaken (*lā tusī' wa lā taḍa''if*) the warrior' *I* 139, 6: *KB* (wise men) **etöz yavrıtur** 'keep their bodies under' (take pleasure in wisdom and fatten (**semrit-**) their souls) 990; o.o. 3549 (in antithesis to **semrit-**), 4076 (ignorant men weaken the people), 4302, 4616 (illness weakens a man): **Kıp.** XIV **yavrut-** 'to overstrain' (a horse) *CCG*; *Gr.* 119 (quotn.).

D **yaprul-** Hap. leg.; Pass. f. of **yapur-**, but with semantic changes. **Xak.** XI **bi:r ne:ŋ bi:rke: yapruldı:** 'one thing stuck closely (*iltabada*) to another'; hence one says **to:n yapruldı:** *iltabada 'aqru'l-ṯawb ḥattā carana* 'the constituent parts of the garment stuck together (i.e. shrank?) so that it became unwearable' *Kaş. III* 107 (**yaprulu:r, yaprulma:k**).

D **yapruş-** Hap. leg.; Co-op. f. of **yapur-**. **Xak.** XI **ol aŋar yé:r yapruşdı:** 'he helped him to smooth and level (*fī tamlīs . . . wa taswīyatihā*) the ground' *Kaş. III* 101 (**yapruşu:r, yapruşma:k**).

Tris. YBR

D **yapurğa:k** Dev. N. (connoting repeated action) fr. **yapur-**; 'a leaf' of a tree or plant, hence metaph. of a book. S.i.a.m.l.g., usually as **yaprak** (**c-, ç-**) and the like, but NE Alt. **yalbırak**; NC Kır. **jalbırak**; there is an alternative word in SE Türki **yapurmak/yopurmak**. **Uyğ.** VIII ff. Man.-A **ol ı yalp(u)rğakı** (*sic*) 'the leaves of that bush' *Man.-uig. Frag.* 400, 7: Bud. (writing a spell on birch-bark) **yapırğakta** 'on palm-leaf' (paper, etc.) *U II* 70, 4 (2); o.o. *Suv.* 529, 8 (**ulun**); *Tiş.* 49b. 4–5 (**yavışğu:**): Civ. *H II* 22, 23: **Xak.** XI **yapurğa:k** *waraqu'l-şacar* 'the leaf of a tree'; and the leaves (*awrāq*) of a book are

5,270). The oldest form of the word is **yipin/yipün**, and, as in these dialects a **-g-** could not have been elided, it seems likely that this is the original form, that it was a l.-w. (since there is no obvious Turkish etymology for it), and that the longer forms result fr. efforts to give it a more Turkish look. The Den. Suff. **-gil** forms N./A.s associated w. colour (see *Studies*, p. 148); there is no Den. Suff. **-gin**; both **-gil** and **-gin** are Dev. Suffs., but have no such associations. The latest recorded forms of the word are NW Kar. T. **ipkin** 'scarlet, purple' *Kow.* 195; L. **yipkinli** ditto *R III* 530. **Uyğ.** VIII ff. Bud. **yürüŋ yipin öŋlüg yaruk yaşuk** 'a light violet-coloured light (Hend.)' *TT V* 4, 12; **yipün linxwa** 'a violet-coloured lotus' *TT X* 213; *U IV* 30, 52; *Suv.* 347, 10; **yipüni yürüŋi** *Suv.* 651, 1–2; the form **yüpün** occurs several times in *Maitrisimit*, see *TT V*, p. 14, footnote 1 (in all these passages the meaning may be 'red'): Civ. **yipgin orduluğ** 'having a violet palace' *TT VII* 13, 45 (Chinese parallels make this meaning certain); a.o. *H II* 14, 126 (the *TT VII* text is dated A.D. 1202): XIV *Chin.–Uyğ. Dict. tzŭ* 'purple' (*Giles* 12,329) **şipgin** (*sic*) *Ligeti* 198; *R IV* 1077 (this is prob. based on a mistake in the Chinese representation *shih-kin* (*Giles* 9,951 2,019); in transcribing foreign words this *shih* is often substituted for the similar and syn. character *i/yi* (*Giles* 5,533) which is *shih* w. a radical attached): **Xak.** XI **yipgil to:n** 'a purple (*urcuwānīyu'l-lawn*) garment'; the **-l** is changed fr. **-n** *Kaş. III* 46; **yipgin to:n** *ṯawb urcuwān*; *luğa fi'l-lām* 'alternative to **yipgil**' *III* 47; **yipgi:n ne:n** 'a darkish-coloured (*al-aṯhamīyu'l-lawn*) thing' *III* 37; a.o. *I* 395, 4; (after **yelim** and the cross-heading **N** and before **yatan**; VU) **yipün** (MS. in error *bey.n*) *al-aḥmaru'l-muṣba'*, *wahwa kull* ⟨*şay*⟩ *'alā lawni'l-saqāyiq* 'dark red, that is anything the colour of peonies'; prov. **kılnu: bilse: kızıl keḍe:r, yara:nu: bilse: yaşıl** (read **yipün**) **keḍe:r** translated 'if a woman knows how to be coquettish and flirt she wears a red silk (dress), and if she knows how to blandish and be witty (*ḥusna'l-tamalluq wa'l-laṭāfa*) she wears a purple (*arcuwānī*) silk (dress)' *III* 20: *KB* (the dry trees have put on green, and adorned themselves with) **yipün al sarığ kök kızıl** 'pu[illegible] scarlet, yellow, green, and red' 67: X[illegible] (?) *lawnu'l-xiṭmī* 'the colour of the [illegible]' **yepü:n** (MS. *bebu:n*) *Rif.* 168 [illegible] ff. **epgin** ('with **-p-**') *nāx-i* [illegible]ric' (quotns.), also pro-[illegible]7v. 13; reverse entry [illegible] **ipkin** *CCI*; *Gr.*

[illegible]pped' and [illegible]anskrit [illegible]m-

more of [illegible]
XI **yapğut** *al-ḥaṣ*[illegible]
matted mass of hair or wo[illegible]

Dis. YBL

VU **yowlaç** Hap. leg.; under the heading *faw'al*; the second vowel seems to be meant for a *fatḥa* rather than a *kasra*; if so, prob. a l.-w. with the rare, ?foreign, Suff. **-laç**. **Xak.** XI **yowlaç** *al-mir'izzī* 'fine goat's hair' *Kaş. III* 27.

D **yavla:k** apparently Dev. N./A. fr. a Den. V. fr. ***yav**, homophonous w. ***yav-**, with a clear semantic connection w. **yavız**; basically it meant 'bad, evil', but by extension it sometimes came to mean practically 'excessively'; its semantic history is therefore parallel to that of **añığ**, q.v. Very common in the early period but not noted later than XVI. **Türkü** VIII **yavlak** occurs nine times in *I* and *II* meaning 'bad', sometimes with a hint of 'inadequate' or 'inefficient'; in *I S* 7, *II N* 5 there is an antithesis between **yavlak ağı:** 'bad (or inadequate) treasures' (gifts) and **eḍgü: ağı:**; in *I E* 5, *II E* 6 good *xağans* were succeeded by **biligsiz . . . yavlak xağan** 'ignorant . . . and bad (inefficient) *xağans*' with **biligsiz . . . yavlak buyruk** ('ministers'); similar connotation in *I E* 23, *II E* 19, 20; in *I E* 26, *II E* 21 **yavlak yavız boḍun** seems to mean 'people in a bad way' (with no food or clothing); similar connotation in *I E* 39; *II E* 30; *I N* 7, 11: VIII ff. the omens in *IrkB* are classified as **eḍgü:, añığ eḍgü:, yavlak** (less often **yavız**), **añığ yavlak** 'good, very good, bad, very bad'; **yavlak çulvu:** 'evil blasphemy' *Toyok III* v. 4–6 (*ETY II* 178): Man. **yavlak éş tüş** 'evil associates' *Chuas.* 197; o.o. *do.* 50–1 (**añığ**); *M I* 5, 10 (**arığsız**): **Uyğ.** VIII **yavlak sakınıp** 'contemplating evil' *Şu. N* 11; **yavlakın üçün** 'because of the wickedness' (of certain people) *do. E* 5: VIII ff. Man.-A **yavlak irü** 'a bad omen' *M I* 35, 3: Man. **üç yavlak yol** 'the three evil ways' *TT II* 16, 22; *III* 149; *IX* 47; *M III* 44, 4 (ii): Bud. **yavlak** 'bad, evil' is common, e.g. **eḍgü yavlak bulsar** 'if (we) find good or evil' *PP* 30, 2–3; **oğul kılınçı yavlak üçün** 'because his son's behaviour was bad' *do.* 30, 4–5; o.o. *U III* 60, 7 (i); *IV* 22, 285; *TT VIII A* 31 (**kavzatıl-**); *O.*4, etc.—**yavlak katığ ünin** 'with a very strong voice' *U IV* 8, 8; *TT X* 362; o.o. *U IV* 34, 67, etc. (**alakır-**): Civ. *TT I* 39 (**alta:-**): **Xak.** XI **yavlak kişi:** *al-insānu'l-wa'iru'l-xulq* 'a man with a difficult character' (Oğuz/Kıp. meaning follows here; verse); **yavla:k sarığ** the name of an *amīr* (*beg*); **yavla:k** basically means 'strong, extreme' (*al-şadīd*) of anything; one says **yavla:k katığ yığaç** *xaşab şulb şadīd cidda(n)* 'an extremely hard bit of wood' *Kaş. III* 43; the Turks say **eḍgü: yavla:k**; 'good' is **eḍgü:**, **yavla:k** 'bad' (*al-radī*) is used only in association (*muzdawica(n)*) with **eḍgü:** and not by itself; the Oğuz use it by itself *I* 432, 23; **yavlak yağığ kaçurğa:n** *ṭarrād li-'udātihi* 'constantly routing his enemies' *I* 516, 2; o.o. *I* 177, 14; 519, 13; *II* 74, 12; 204, 15: *KB* **yavlak** 'bad, evil', [illegible] the like is common; e.g. **boḍun tili yavlak** [illegible]'s tongues are evil (i.e. malicious)' 194; [illegible] **neŋ ol** 'what a bad thing . . . is'

1179; **yavlak yağı** 2692, 3591; o.o. 1534–7, 4651, etc.: XIII(?) *KBPP* **bu kitāb yavlak 'azīz turur** 'this book is very precious' 2, 8–9; *Tef.* **yavlak** is used both to qualify N.s, 'violent' (rain), 'strong' (magic), and to qualify Adjs., 'extremely' (great, good, etc.), and V.s, **yavlak kork-** 'to be very much afraid' 131: XIV *Rbğ.* **yavlak** 'extremely' qualifies Adjs. and V.s *R III* 297: **Çağ.** XV ff. **yawlak** (spelt) 'a place in which there are many enemies', i.e. *duşmanistān*; *Farrāğī* translated it *'acab wa bī-ğāyat* 'extraordinary, unlimited' *San.* 340r. 26; it is also quoted in 317v. 4 as a word carrying the suffix **-lak** (this theory, and the mistranslation, are based on the delusion that it was derived fr. **yaw**, a Çağ. Sec. f. of **yağı:** 'enemy'): **Oğuz/Kıp.** XI **yavla:k** *al-radī* 'bad, wicked' of anything *Kaş. III* 43: **Xwar.** XIII **yawlak/yawla** 'extremely' *'Ali* 12, 54: XIV **yavlak** 'extremely' qualifies Adjs. and V.s *Qutb* 75; *Nahc.* 106, 13: **Kıp.** XIV **yawlak** (some MSS. *yowlak*) *cidda(n)* 'extremely'; they say **yawlak körklü: dür** 'he is extremely handsome' *Id.* 99 (and see **oğla:k**); (among the names of God) *al-'azīm* 'Mighty' **yawlak** *Bul.* 2, 9; *cidda(n)* **yawlak** (vocalized *yu:lak*) *do.* 16, 3: (XV see **ağla:k**): **Osm.** XIV to XVI **yavlak** 'extremely' is common till XV and occurs twice in XVI *TTS I* 797; *II* 1015; *III* 982; *IV* 857.

Dis. V. YBL-

y.v.l- Preliminary note. *The vocalization of V.s of this form in the MS. of* Kaş. *is chaotic, but semantic considerations seem to require that they should be arranged as below.*

D **yaval-** Pass. f. of ***yava:-** (cf. **yavaş**); 'to be tamed, calmed, quietened', and the like. N.o.a.b. See **yavaltur-**. **Uyğ.** VIII ff. Bud. Sanskrit [gap]*ācarya* **ya:va:lmışla:rnıŋ ba:xşısı** 'the teacher of those who have been calmed(?)' *TT VIII F.*4; **sıdaçı siz karnın yavalmış yatlarığ** translates a Chinese phr. meaning 'you destroy the strangers (i.e. non-Buddhists) who wear a metal protection over their stomachs'; the two are hard to reconcile unless the Uyğ. translator took the phr. to mean 'you destroy the strangers who have been subdued by their stomachs' (i.e. bodily desires) *Hüen-ts.* 2063–4: **Xak.** XI (after **yığıl-** and before **yuvul-**) **oğla:n yavaldı:** (MS. *yovuldı:?*) *sukkina'l-ṣabī min da'āratihi* 'the boy was quietened down from his naughtiness' *Kaş. III* 80 **(yavalu:r, yavalma:k**; MS. *yov.lu:r, y.vılma:k*); **yağı: andın yavaldı:mat** (MS. *yav.ldı:mat*) *sakuna ğayẓu'l-'adū minhu* 'as a result the fury of the enemy became quiet' *I* 397, 7; **katığ yağı: yavalsu:n** (MS. *yuvılsu:n*) *ḥattā yalīna'l-'adūwu'l-ṣadīd* 'so that the violent enemy may be tamed' *I* 441, 11: **(Çağ.** XV ff. **yuwul-** (spelt) *ṣata ṣudan* 'to become weak' *San.* 347v. 7, perhaps a Sec. f. of this V.).

D **yapıl-** Pass. f. of **yap-**; s.i.s.m.l. w. the same phonetic changes and range of meanings as **yap-**. **Xak.** XI **kapuğ yapuldı:** (*sic*) 'the door was slammed' (*inṣafaqa*), also used of anything when it has been closed (or stopped up, *insadda*) *Kaş. III* 76 **(yaplu:r** (*?sic*), **yapulma:k**): *KB* (how can I serve your master?) **yapılmış turur kor maŋa bu kapuğ** 'this door is closed to me' 4003: **Cağ.** XV ff. **yapıl-** (spelt) *pūşīda ṣudan* 'to be covered, concealed' *San.* 325r. 16 (quotns.): **Osm.** XIV ff. **yapıl-** (of a door) 'to be shut'; common to XVI, sporadic later; XVI (of hair) 'to be matted', in one text *TTS I* 781; *II* 996; *III* 766; *IV* 840; XVIII **yapıl- . . .** and, in *Rūmī, sāxta ṣudan* 'to be made' *San.* 325r. 16.

VUD **yivil-** Pass. f. of ***yiv-**; the main entry follows **yuvul-**, so that **-i-** might be expected, and the meanings fit w. those of **yivit-, yivig**, but the vocalization in the MS. is chaotic. **Xak.** XI **sü: yivildi:** (MS. *yifildi:*) *tadāraka'l-cayş* 'the army was equipped, or fitted out'; and one says **beğni: yivildi:** (MS. *yavuldı:*) *balağa'l-mizr wahwa ṣarābu'l-burr wa'l-ḏura* 'the beer, which is a beverage made of wheat and millet, matured'; and one says **bilig yivildi:** (MS. *yifildi:*) *tadāraka'l-'aql* 'the intellect was trained(?)'; also used of anything of which the season of maturity has been reached and achieved its summit (?; *balağa awānuhu wa'ltaḥaqa bi'l-awwal*) *Kaş. III* 81 **(yivilü:r, yivilme:k** (MS. *yev.lü:r, y.v.lme:k*); **emdi: yigit yivilsü:n** (MS. *y.v.lsü:n*) *fa'l-ān yacib 'alā'l-ṣubbān an yatakattabū wa yatacamma'ū* 'now the young men must join the ranks and assemble' *III* 356, 4: **(Kıp.** XIV VU **yiwil-** *imtadda wa ṭāla namuwwa(n)* 'to become longer, to grow in stature', *Id.* 99, can hardly be connected).

D **yubal-** (**yuba:l-**) Pass. f. of **yuba:-**; n.o.a.b. **(Türkü** VIII see **yuvul-**): **Xak.** XI **i:ş yubaldı:** 'the matter was neglected and not followed up' (*uğfila* (MS. *ağfala*) . . . *wa lam yubram*) *Kaş. III* 76 **(yuba:lu:r** (*sic*), **yubalma:k**).

D **yuvul-** Pass. f. of **yuv-**; n.o.a.b. **Türkü** VIII the word read **yobalu:** in *T* 26 and translated 'with difficulty' owing to a supposed connection w. the Mong. l.-w. *yoba:-* should be read **yuvulu:**, see **én-**: **Xak.** XI **tobık yuvuldı:** 'the ball (etc.) was rolled' (*tadaḥracat*); in a verse **Kolpak uḍu: yuvulma:** 'do not roll along behind Kolpak' (*lā tatadaḥrac fī iṯrihi*) *Kaş. III* 81 **(yuvlu:r, yuvulma:k**); o.o. *I* 397, 6 and (grammatical) *III* 112, 12; 113, 7: *KB* **yuvuldı yaşı** 'his tears rolled down' 6213: **(Çağ.** XV ff. see **yaval-**).

D **yıpla:-** Den. V. fr. **yıp**; in *Kaş.*'s meanings Hap. leg., but s.i.s.m.l. in such meanings as SW Osm. **iple-** 'to bind with rope'. **Xak.** XI **ura:ğut yü:zin yıpla:dı:** 'the woman removed the hairs from her face' (*nammaṣat . . . wachahā*) **(yıpla:r, yıpla:ma:k**); **(yatla:-** follows here); **er yıpla:dı:** 'the man performed on the (tight) rope' (*la'iba . . . 'alā'l-ḥabl*) *Kaş. III* 307 **(yıpla:r, yıpla:ma:k**).

D **yıplat-** Hap. leg.; Caus. f. of **yıpla:-**. **Xak.** XI **ura:ğut yü:zin yıplattı:** 'the woman had

called **yapurğa:k** *Kaş. III* 51: XIII(?) *Tef.* **yapurğak/yaprak** 'leaf' 131 (*-b-*), 141–2: XIV *Muh. al-waraq* **yapra:k** (*-b-*) *Mel.* 78, 7; **yapurğa:k** (*-b-*) *Rif.* 182: **Çağ.** XV ff. (**yapurğan** *yaprak Vel.* 410 (quotn.)); **yaprağ/yaprak/yapurğağ/yapurğak** (all spelt) *barg* 'leaf'; also called **yafrağ/yafrak** *San.* 326r. 2 (same quotn. as in *Vel.*, pointing out that the word is mis-spelt in *Vel.*); reverse entry 333v. 9: **Xwar.** XIV **yapurğak/yaprak** 'leaf' *Quth* 63 (*-b-*); *MN* 87; *Nahc.* 319, 13: **Kom.** XIV 'leaf' **yabuldrak** (*sic*) *CCI*; *Gr.*: **Kıp.** XIII (under 'trees') *al-waraq* (VU) **yapıldurak** (*-b-*, unvocalized); **Tkm. yaprak** *Hou.* 7, 9: XIV **yaprak** (*-b-*) ditto *Id.* 90; *waraqu'l-şacar* (VU) **yapıldurak** (*-b-*; *bā'* unvocalized); *waraqa wāḥida* 'one leaf' **yaprak** (*-b-*) *Bul.* 3, 11: XV *awrāqu'l-şacar* **yaprak** (*-b-*) *Kav.* 59, 6; *Tuh.* 38a. 10; *sūṣ* 'palm-leaves' **yaprak** (*-b-*) *do.* 13b. 1.

D **yapurğaklığ** P.N./A. fr. **yapurğa:k**; 'leafy'. S.i.s.m.l. w. the same phonetic changes. **Uyğ.** VIII ff. Bud. **bir mıŋ yapurğaklığ lınxwa** 'a lotus with a thousand leaves' *TT V* 6, 18.

D **yıparlığ** P.N./A. fr. **yıpa:r**; properly 'scented, fragrant', but sometimes 'musk-scented'. **Uyğ.** VIII ff. Man. (the Dawn God), **yıdlığ yıparlığ** 'fragrant (Hend.)' (and bright) *M II* 9, 7; 10, 9; a.o. *Wind.* 29–30 (**kıl-**); **yıparlığ** 'a fragrant' (orchard) *M III* 25, 11–12 (ii): Bud. **yıparlığ tütsüg** 'fragrant incense' *USp.* 101, 10–11; o.o. *TT V* 8, 72–9 (**tütsüg**): **Xak.** XI **yıparlığ kösürgü:** 'a leather bag containing musk' (*dū misk*) *Kaş. III* 48 (prov.); a.o. *III* 50, 23.

Dis. V. YBS-

D **yapsa:-** (*?d-*) Desid. f. of **yap-**; pec. to *Kaş.*; the entry follows that of **yé:se:-**, q.v., and the first illustrative sentence is almost the same as that for that V.; in the Ar. translation the V. was originally omitted and when it was inserted the word appropriate for **yé:se:-** was inadvertently supplied. **Xak.** XI **er' etme:k yapsadı:** *tamannā'l-racul an ya'kuli* (substitute *yalṣaqi*)*'l-xubz* 'the man wished to put the bread in the oven' (not 'to eat'); also used for wishing to shut (*an yarudd*) a door; and one says **er tu:za:k yapsadı:** 'the man wished to close (*an yulqī*) the trap on the birds to catch them' *Kaş. III* 304 (**yapsa:r, yapsa:ma:k**); (the cold weather came and) **karlap ajun yapsadı:** 'snowed until it almost covered (*yuṭbiq*) the world' *I* 463, 11; **başlığ közüg yapsama:** 'do not try to close the wounded eye' *II* 172, 12.

VUD **yovsa:-** Hap. leg.; Desid. f. of **3 yov-**. **Xak.** XI **ol maŋa: tava:r yovsadı:** 'he wished to share (*yuwāsiyanī*) the property with me' *Kaş. III* 306 (**yovsa:r, yovsa:ma:k**).

D **yuvsa:-** Hap. leg.; Desid. f. of **yuv-**. **Xak.** XI **ol tobık yuvsadı:** 'he wished to roll (*an yudaḥriq*) the ball' (etc.) *Kaş. III* 306 (**yuvsa:r, yuvsa:ma:k**; MS. in error *yuvusa:-*).

Dis. YBŞ

D **yavaş** (**yava:ş**) Dev. N./A. fr. ***yava:-**; 'gentle, mild, peaceable', and the like; more or less syn. w. **amul** and often used in Hend. w it in the early period. S.i.a.m.l.g., much distorted in NE, e.g. Tuv. **ça:ş**: **yavaş** in SE Türki, SW Az., Osm.: NC Kır. **jo:ş**; Kzx. **juwas**: SC Uzb. **yuvoş**: NW **yuvaş, cuwas**, etc.: SW Tkm. **yuvaş**. **Türkü** VIII ff. (the name read **Yabaş** (**Yavaş**) **Totok** in *Tun. IV* 3–4 (*ETY II* 96) is more likely to be **Ay baş Totok**); Man. *M III* 20, 6 (i) (**amul**): **Uyğ.** VIII ff. Man.-A *M III* 31, 4 (iii) (**amul**): Man. **yavaşım birle yakışıpan** 'being united with my gentle one' *M II* 8, 16–17 (ii); a.o. *TT II* 17, 57–8 (**amul**): Bud. (the . . . Buddha) **tüzün yavaş kılu yarlıkadı** 'has deigned to make good and peaceable' (the minds of the wicked demons) *TT X* 15; o.o. *do.* 517; *TT IV* 10, 15–16 (**tüzü:n**); *U IV* 34, 60 etc.: **Xak.** XI **yavaş kişi:** 'a man who is mild, tractable, and peaceable' (*al-layyinu'l-cānibu'l--ḥalīm*); and any animal when it is 'docile' (*munqād*) is called **yavaş** *Kaş. III* 10 (verse); (a girl with a dowry) **küḍe:gü: yavaş bulu:r** 'finds a bridegroom who is gentle and docile' (*waqūr munqād lihā*) *III* 12, 1: *KB* (he must make the wicked fear him and) **yavaşlarka eḍgü kerek sevseler** 'must be good to the peaceable so that they may love him' 2299; a.o. 6453 (**satğağ**): XIV *Rbğ. R III* 1568 (**tölek**): XIV *Muh. ṭayyibu'l-liqā wa'l-ṭab'* 'pleasant to meet, good-natured' **yawa:ş** *Mel.* 51, 14; *Rif.* 147: **Çağ.** XV ff. **yawaş** *barr wa bārr wa ḥalim* 'good, kindly, peaceable' *San.* 340r. 18 (quotn.): (**Kom.** XIV 'humility' **yovaşlık** (*sic*) *CCI*; *Gr.*): **Kıp.** XIII ('quarrelsome' **ça:lık**) 'the opposite of **ça:lık**' **yawa:ş**; also used w. reference to horses *Hou.* 26, 1; (among the Proper Names of slave girls) **yawa:ş** *al-'āqila* 'sensible' *do.* 30, 13: XIV **yawa:ş** 'peaceably disposed' (or 'placid', *sākinu'l-xalq*); and one says **bu aṭ yawaşdur** 'this horse is docile and well-trained' (*sahlu'l--xuluq mu'addab*); *wa yusammā bihi* 'also used as a P.N.' *Id.* 99: XV *hayn* 'quiet, placid' **yawaş** *Tuh.* 37b. 9; in margin of *do.* 12b. 8 in a second hand, *ḥalim* **yawaş**: **Osm.** XIV ff. **yavaş** 'peaceable, patient, mild'; c.i.a.p. *TTS I* 797; *II* 1014; *III* 782; *IV* 856.

VUD **yovuş** Hap. leg.; Dev. N. fr. **3 yov-**. **Xak.** XI **yovuş** *al-i'āna li'l-aqārib bi-kiswa aw bi-māl* 'help to kinsmen in the form of clothing or goods'; this is most often used of a bride, when she has been taken to the bridegroom (*zuffat*) and her kinsmen send anything suitable that they have for her equipment (*fī tachīzihā*) as a token of respect to her; in a prov. **yövüşlüg** (*sic*) **kelin** 'a bride endowed with goods (*mukarrama bi-amwāl*) by her kinsmen' *Kaş. III* 11 (see **yavaş**).

S **yavşa:n** See **yapça:n**.

Dis. V. YBŞ-

D **yapış-** Recip. f. of **yap-**; 'to adhere, stick to (something *Dat.*)', w. various métaph. ex-

tensions. S.i.s.m.l. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. *U III* 37, 33–4 (**yapığ**): Civ. (the omen is bad) **kop işi bütmez uluğ yek yapışur** 'all his undertakings fail, the great demon attaches himself (to him)' *TT VII* 28, 38; a.o. *H II* 31, 198: **Xak.** XI **yelim yü:gke: yapuşdı:** 'the glue stuck to (*iltaṣaqa*) the feather'; also used of anything when it has stuck to something and become fastened to it (*ta'allaqa bihi*); hence one says **ıt keyikke: yapuşdı:** 'the dog held fast (*ta'allaqa*) to the wild animal' (*bi'l-ṣayd*) *Kaş. III* 70 (**yapuşur, yapuşma:k**; in all cases simultaneously vocalized **yapış-**); **ol er ol ı:şka: yapuşğa:n** 'that man's habit is to be closely concerned with affairs' (*al-ta'alluq bi'l-umūr*), also used of anything closely concerned (*'allāq*) with affairs *III* 53: *KB* (if you follow it, it runs away) **kaçsa yapçur** (*sic*, Vienna MS. **yapşur**) **saŋa** 'if (you) run away, it clings to you' 1409; (whoever has understanding) **aŋar bar yapuş** (rhymes w. **ukuş**) 'go and attach yourself to him' 1870; **yapuştuŋ . . . berk** 'you have attached yourself firmly' (to this world) 6630: XIII(?) *At.* **tawāḍu'ka berk tut yapuş keḍ aŋar** 'hold fast to humility and cling tightly to it' 268: **Çağ.** XV ff. **yapuş-** (spelt) *çaspīdan* 'to stick, adhere' *San.* 325v. 2 (quotns.); **yapış-** (spelt) ditto 325v. 14: **Xwar.** XIV **yapuş-** 'to cling to (something *Dat.*)' *Qutb* 63: **Kom.** XIV **ağaç yapşarmen** (MS. *yapsarmen*) 'I join (?dovetail) the (pieces of) wood together' *CCG*; *Gr.* 114: **Kıp.** XIV **yapış-** (*-b-*) *laziqa* 'to adhere' *Id.* 91; *Bul.* 79v.: XV ditto *Tuh.* 32a. 7.

S **yavuş-** See **yağuş-**.

VUD **yovuş-** Hap. leg.; Recip. f. of **3 yov-**. **Xak.** XI **ola:r ikki: yovuşdı:** translated 'each of them helped and shared with (*a'āna wa wāsā*) the other' *Kaş. III* 73 (**yovuşu:r, yovuşma:k**; MS. everywhere *yofuş-*).

D **yuvuş-** Hap. leg.; Recip. f. of **yuv-**. **Xak.** XI **ola:r bi:r bi:rke: bıbık yuvuşdı:** 'they rolled (*daḥraca*) the ball to one another' *Kaş. III* 74 (**yuvuşu:r, yuvuşma:k**).

D **yapşın-** Refl. f. of **yapış-**; practically syn. w. it. S.i.s.m.l. w. the usual phonetic changes, but there are no other occurrences of *Kaş.*'s alternative f. w. **-ç-**. **Uyğ.** VIII ff. Man. *TT III* 127–8 (**atka:ğ**): Bud. **adınlarnıŋ yutuzıŋa yapşınmamak** 'not to have liaisons with other people's wives' *Suv.* 219, 24 ff.; o.o. *U III* 36, 36 etc. (**ilin-**); *U IV* 34, 69 (**sığın-**); *TT VI*, p. 82 etc. (**atkan-**): **Xak.** XI **okka: yélim yapçundı:** (*sic*) 'the glue stuck (*iltaṣaqa*) to the arrow'; also used of anything when it has stuck to something or become fastened to it (*ta'allaqa bihi*) *Kaş. III* 108 (**yapçınu:r** (*sic*), **yapçınma:k**); alternative form (*luġa*) with *al-ṣīn* **yapşundı:**, and with *al-fā'* **yavçundı:**: **Xwar.** XIV **yapşun-** 'to cover oneself up' *Qutb* 63 (*-b-*); 'to cling to (something *Dat.*)' *Nahc.* 112, 13; 361, 11.

D **yapşur-** Caus. f. of **yapış-**; 'to fasten, or stick (something *Acc.*, to something *Dat.*)'; s.i.s.m.l. in NE, NC; elsewhere displaced by **yapıştur-** which is noted in Çağ. XV ff. and Kıp. fr. XIII onwards. **Uyğ.** VIII ff. (Man. *TT III* 127–8 (**atka:ğ**); **yafşınmış** erroneously read *yafşurmış*): Bud. **iki uluğ eṗreklerni yapşurup** 'placing the two thumbs together' *U II* 47, 72: Civ. **bu vu kapığta yapşurzun** 'let him stick this spell on the door' *TT VII* 27, 17: **Xak.** XI **ol o:kka: yüg yapçurdı:** 'he stuck (*alṣaqa*) the feather to the arrow'; also **yavçurdı:** alternative form w. *al-fā'* *Kaş. III* 97 (**yapçurur, yapçurma:k**); ⟨**ol**⟩ **o:kka: yélim yapşurdı:** 'he stuck glue to the arrow' (mistranslated 'feather'), alternative form with *al-cīm III* 99 (**yapşurur, yapşurma:k**).

Tris. YBŞ

D **yavışğu:** Dev. N. (Conc. N.) fr. **yavış-** (**yapış-**); lit. 'something attached to something else'; n.o.a.b. In Uyğ. it seems to have meant 'foliage'; in Xak. it was a kind of fruit; it seems impossible to connect the 'alternative form' morphologically w. this word, and since it seems to be syn. w. **yémşe:n** it is possible that (VU) **yumuşğa:** (which is fully vocalized) and **yémşe:n** are cognate l.-w.s and that **yavışğu:** acquired its specialized meaning in Xak. because of its resemblance to the former. **Uyğ.** VIII ff. Bud. **xwa yavışğu** 'garlands of flowers' (Chinese *hua* 'flower', *Giles* 5,002) *U II* 40, 105; *TT VI* 144; (by virtue of this *sūtra*) **ol söğütniŋ yapı yavışğusı xwası yapırğakı** 'that tree's leaves (Chinese *yeh*, Middle Chinese *yap* 'leaf', *Giles* 12,997), foliage, flowers, and leaves' (will become green again) *Tiş.* 49b. 4: Civ. **yaş yavışğu** 'fresh foliage' *TT I* 55–6 (**kurı:-**): **Xak.** XI **yavışğu:** *al-zu'rūr* 'the medlar, *Crataegus azarolus*'; (VU) **yumuşğa:** alternative form *Kaş. III* 48.

D **yapuşğa:k** Dev. N./A. (connoting repeated action) fr. **yapuş-** (**yapış-**); as such Hap. leg., but other Dev. N./A.s in the medieval period and later have cognate meanings, e.g. Çağ. XV ff. **yapuşğa:n** 'bird-lime' *San.* 326r. 6. **Xak.** XI **yapuşğa:k** 'a spinous (*muṣ'ar*) plant, with burrs (*ṣawk*) like hazel nuts, which stick (*yata'allaq*) to the tails of horses, etc.'; similarly a man who is closely concerned (*yata-'allaq*) with anything is so called *Kaş. III* 51.

PUD **yövüşlüğ** Hap. leg.; P.N./A. fr. **yövüş** (**yovuş**). **Xak.** XI *Kaş. III* 12 (**yovuş**).

Tris. V. YBŞ-

D **yavaşlan-** Refl. Den. V. fr. **yavaş**; s.i.s.m.l. w. some phonetic changes. **Xak.** XI **er yavaşlandı:** *abdā'l-raculu min nafsihi'l--ḥilm* 'the man radiated mildness' *Kaş. III* 114 (**yavaşlanu:r, yavaşlanma:k**).

Dis. YBZ

D **yavız** Dev. N./A. fr. ***yav-**; basically 'bad' in every sense of that word, usually 'morally bad' or 'unfavourable, inauspicious', and the like, but in Türkü rather 'in a bad way, unfavourably situated' or the like; more or less

syn. w. **añığ, yavla:k**, but unlike them never means 'excessively, extremely'. S.i.a.m.l.g. w. phonetic changes, usually meaning 'bad' but with odd evolutions of meaning in some languages, e.g. in SW Osm. 'grim', hence 'stern', hence 'efficient', hence 'good'. **Türkü** VIII **yaḍağ yavız bolt:** 'the men travelling on foot got into a bad way' *II E* 32; o.o. *I E* 26, *II E* 21 (**yavla:k**); *Ongin* 7 (**3 bat**): VIII ff. in *IrkB* 12, 24, 44, 45 'bad' omens are described as **yavız** instead of the usual **yavlak**; in *Tun. IV* 10–11 (*ETY II* 96) the writer describes himself as **bétge:çi: isi:z yavı:z kul** 'the scribe (your) worthless (Hend.) servant': **Uyğ.** VIII ff. Bud. (I have not done good) **yavız kıltım** 'I have done evil' *U II* 78, 40; 87, 58; **yavız yavlak ayığ öglilerke** 'to the evilly disposed' *Suv.* 101, 17–18; o.o. *do.* 135, 11–13; 136, 13; 141, 6; 553, 12 etc.: Civ. **yavız kart** 'a malignant ulcer' *H I* 81; in *TT VII* **yavız** is common for 'bad' (omens); 'inauspicious' (days), etc.: **Xak.** XI **yavuz** 'bad' (*al-radī*) of anything *Kaş. III* 10; *III* 41 (**yunçığ**) and 10 o.o.: *KB* **talu neŋ bolurda yavuz ne kerek** 'when there is a good thing, what need is there for a bad one?' 688; o.o. 321 (**koldaş**); 413 (**yunçığ**); 2639 (**kovı:**); 4061: XII(?) *KB VP* **bu kutsuz yavuz** 'this is unlucky and bad' 49: XIII(?) *At.* (although a snake is soft) **yavuz fi'l éter** 'it does evil things' 215; *Tef.* **yavuz** 'bad' 132: XIV *Muh. al-ṭālih* 'wicked, evil' (opposite to 'good' **eygü:**) **ya:wuz** *Mel.* 54, 15; *Rif.* 152: **Çağ.** XV ff. **yawuz** (spelt) *bad wa zabūn* 'bad, vile' *San.* 340r. 27 (quotns.): **Xwar.** XIII **yawuz** 'bad' *'Ali* 8: XIV **yavuz** 'evil' *Nahc.* 252, 12; 286, 12: **Kıp.** XIII *al-radī* (opposite to 'good' **eygi:/key**) (**yaman/**) **yawuz** *Hou.* 25, 10: XIV **yawuz** *al-waḥş* 'wild beast' *Id.* 99: XV *şarr* 'bad' **yawuz** *Tuh.* 218. 7; *al-aşarr* **yowuzrak** (*sic*) *do.* 55b. 5: **Osm.** XIV ff. **yavuz** is common in the meaning 'bad, evil, violent', etc. until XVI and is noted sporadically thereafter *TTS I* 801; *II* 1018; *III* 785; *IV* 859.

Tris. V. YBZ-

D **yavuzla:-** Den. V. fr. **yavuz** (**yavız**); n.o.a.b. **Xak.** XI **ol yavuzla:dı: ne:ŋnı:** 'he reckoned that the thing was bad' (*radī*) *Kaş. III* 342 (**yavuzla:r, yavuzla:ma:k**): **Osm.** XV **yavuzla-** 'to blame, abuse'; in two texts *TTS II* 1020.

D **yavuzlan-** Refl. f. of **yavuzla:-**; n.o.a.b. **Xak.** XI **ol atığ yavuzlandı:** 'he reckoned that the horse (or something else) was bad' (*radī*) *Kaş. III* 114 (**yavuzlanu:r, yavuzlanma:k**): **Osm.** XVI **yavuzlan-** (of an animal) 'to be savage, dangerous'; in one text *TTS III* 786.

Mon. YC

S **yiç** See **iç** Uyğ.

Dis. YCA

D **ya:çı:** N.Ag. fr. **1 ya:**; 'archer; bow-maker'. S.i.s.m.l., sometimes as **yayçı** and in the second Çağ. meaning which prob. represents a faulty Sec. f. of **ya:tçı:** (**ya:dçı**) **Xak.** XI *KB* (in a list of craftsmen) **okçı yaçı** 'arrow-maker and bow-maker' 4458; **ok yaçı** 'archer' 4046 (**1 ok**): XIV *Muh. al-qawwās* 'bow-maker' **ya:çı:** fr. **ya:** 'bow' *Mel.* 11, 3; *Rif.* 84; (in the list of craftsmen) *qawwās* **ya:yçı:** 58, 7; **ya:cı:** 157; **Çağ.** XV ff. **ya:yçı** (spelt) *kamāngar* 'bow-maker'; also *cādūgar* 'magician' (and a place-name) *San.* 341r. 5.

PU(?D) **yiçe:** (or **eyiçe:**) n.o.a.b.; the meaning which suits the contexts best is 'as before, as previously' which suggests that it is an Equative f. in **-çe:**, but there is no other trace of ***yi:** or ***eyi:**. **Türkü** VIII (my father died and my uncle became *xağan*) **eçim xağan olurupan Türkü boḍunığ yiçe: étdi:** (*II* adds **yiçe: igit(t)i:**) 'when my uncle ascended the throne as *xağan* he organized the Türkü people as before (and fed them as before)' *I E* 16, *II E* 14: **Uyğ.** VIII (I told them to follow and left them; they did not come) **yiçe: értim Burğu:da: yetdim** 'I reached them as before and caught up with them at Burğu:' *Şu. E* 2–3; **yiçe: işig küçig bérgil** 'give me your services as before' *do. E* 5.

D **yi:çi:** N.Ag. fr. **yi:** (**yigi:**); 'tailor'. N.o.a.b. **Xak.** XI *Kaş. II* 3 (**sap-**); *III* 216 (**yigi:**).

Dis. V. YCN-

(D) **yaçan-** prima facie a Refl. f.; survives only (?) in SW Anat. XX **yacan-** (1) 'to be bored (by something *Dat.*)'; (2) 'to be shy, or frightened, of (something *Abl.*)'; (3) 'to be disgusted' *SDD* 1450. **Xak.** XI **ol mendin yaçandı:** *istahyā wa'ḥtaşama min ḥaytu lam yuqdim 'alā'l-amr* 'he was ashamed and embarrassed (in my presence) because he had not started on the matter' *Kaş. III* 83 (**yaçanu:r, yaçanma:k**): **Kom.** XIV 'to be ashamed, embarrassed' **yaçan-** *CCI*; *Gr.*: **Osm.** XIV to XVI **yacan-** (*sic*) (1) 'to be on one's guard'; (2) 'to be embarrassed'; in several texts *TTS I* 763; *II* 972; *III* 750; *IV* 822.

Mon. YD

1 ya:t (**-d**) 'stranger, foreigner; strange, foreign'. S.i.a.m.l.g.; SW Az., Osm. **yad**; Tkm. **ya:t**. Cf. **1 tat**. **Türkü** VIII *Toy.* 23–4 (*ETY II* 58; **aḍa:rt-**): **Uyğ.** VIII ff. *TT III* 108 (**aḍır-**): Bud. **yat éllig toyın** 'a monk from a foreign country' *Hüen-ts.* 294–5; *do.* 2063–4 (**yaval-**): Civ. **yat kişi** 'stranger, foreigner' *TT I* 56–7, 214; *VII* 30, 11 (**éltiş-**): **O. Kır.** IX ff. **yatda: tüpürime: aḍrıldım** *Mal.* 11, 7; this is quite clear on the stone and seems to mean 'I have been parted from my relations by marriage in foreign countries': **Xak.** XI **ya:t kişi:** *al-acnabī* 'a stranger'; hence one says **ya:t ba:z yaḍıl** (*sic*) *li-yatafarraqa'l-acānib* 'let the strangers be separated, set apart' *Kaş. III* 159; **ya:t yağuk** 'strangers and neighbours' *I* 433, 7; o.o. *III* 43, 2; 148 (**ba:z**): *KB* **kalın yat ara** 'among a crowd of strangers' 491; (what is your name? Where

do you come from?) **negü ol yatıŋ** 'what is your foreign country?' 583; o.o. 495–6 (**yarlıka:-**); 2495, etc. (**ba:z**); 5087: **Çağ.** xv ff. **yat** *bīgāna* 'strange, foreign' *Vel.* 401 (quotn.); **yat** *bīgāna wa acnabī* (quotn.); also called **yad** *San.* 326v. 10; reverse entry 327r. 13 (quotn.): **Xwar.** xiv **yat** 'stranger' *Qutb* 75; **yat eren** 'strangers' *Nahc.* 26, 16: **Kom.** xiv 'stranger, foreigner' **yat** *CCI, CCG; Gr.* 118 (quotns.): **Kıp.** xiii *al-ğarību'l-acnabī* 'stranger' **ya:t** *Hou.* 32, 14: xiv **yaṭ** ditto *Id.* 94: xv *ğarīb* **yaṭ** *Tuh.* 26b. 4: **Osm.** xiv ff. **yad** 'stranger, foreigner', by itself and in phr.; c.i.a.p. *TTS I* 763; *II* 972; *III* 750; *IV* 822.

2 ya:t (-d) 'rain magic; rain stone'; the history of this word, which is extremely complicated, is discussed at length in *Doerfer* I, 157 (*cadāmīşī*); as such it is n.o.a.b., but it became a Second Period l.-w. in Mong. as *cada* (*Haenisch* 84) and found its way back into Turkish in this form and as *yada* (see Çağ.); s.i.s.m.l. in one form or the other. It has at one time or another been connected with 'jade' and Pe. *cādū* 'magic', but these are certainly errors. There is some evidence of the existence of a word in Sogdian, *ɛδ*, which might mean 'rain stone' (see *Doerfer*, op. cit.), but there is no reason to suppose that this is a l.-w. in Turkish, though the reverse might be the case. **Uyğ.** viii ff. Bud. *TT X* 387, etc. (**yatlan-**): **Xak.** xi **yat** (*sic*) a magic ceremony which is performed (*kahāna yutakahhan*) with special stones by which rain and wind are procured (*yuclab*); this (ceremony) is well known among them; I myself witnessed it in Yağma:; it was performed to extinguish a fire which occurred there; snow came in the summer by the permission of God most high and extinguished the fire in my presence *Kaş. III* 3; **ya:t** 'a magic ceremony with stones to procure rain and wind' *III* 159: (**Çağ.** xv ff. **yada taş** *yağmur boncuğı* 'a rain bead'; that is a thing of such a kind that when the blood of a sacrificial animal is wiped on it, it rains *Vel.* 399 (quotn.); **cada taşı** *sang-i yada* 'a *yada* stone', which they also call **yada taşı/yada: taşı/ ya:da taşı**, in Ar. *ḥacaru'l-maṭar* 'rain stone' *San.* 205r. 21; reverse entry 327r. 15 (quotns.; and see **ya:y**)).

yı:d 'scent, odour, smell'; originally neutral in connotation, in some contexts, e.g. **yı:d yıpa:r** 'a pleasant smell', but usually, esp. in der. f.s, 'an unpleasant smell, stink'. S.i.a.m.l.g. in a wide range of forms; NE **yıt, çıt**; SE Türki **hid** (*sic*) *BŞ* 314: NC Kır. **jıt**; Kzx. **iyis**: SC Uzb. **is/xid**: NW Kk., Kumyk **iyis**; Kaz. **is**: SW Az. **iy**; Tkm. **ı:s**. **Uyğ.** viii ff. Man. *Wind.* 35–7 (**ur-**): Bud. in Bud. terminology the sense corresponding to **burun** 'nose' as the organ of smell is **yıd/yıd yıpar** *TT III*, p. 26, footnote 4; *VI*, p. 65, note 151; **yıd aşlığlar** (demons) 'who devour sweet smells' (*sic*, the next entry is those who devour incense) *U II* 61, 5; o.o. *do.* 57, 1 (ii) (**ucruğ**); *TT VI* 168 ff. (**yıpa:r**); (in *TT IV* 12, 56; *Suv.* 48, 23 the word read **yıdı** before **yok** is **2 ıdı:**): Civ. *TT I* 146, etc. (**yıpa:r**): **Xak.** xi (if musk is removed from a perfume bag) **yı:dı: kalı:r** 'its scent (*rīḥuhu*) remains behind' *Kaş. III* 48, 22; n.m.e.: *KB* **yıpar toldı kāfūr ajun yıd bile** 'the world has become full of musk, camphor, and (other) scents' 70; **yıdı** 'the scent' (of flowers) 97; (if you hide musk) **yıdı belgürer** 'its scent becomes perceptible' 312: xiii(?) *At.* (modesty has vanished) **bulunmaz yıdı** 'no trace (lit. scent) of it can be found' 417: xiv *Muh.*(?) *al-rā'iḥa* 'odour' **yıyı:** (*sic*?) *Rif.* 162 (only): **Çağ.** xv ff. **is** *koku . . . būy ma'nāsına* 'odour' *Vel.* 55 (and other meanings; quotn.); **is** ('with **ı-**') . . . (2) *rā'iḥa wa bū San.* 104v. **12** (quotn.): **Kıp.** xiii **yı:** *al-rā'iḥa Hou.* 41, 3: xiv **yıyı:** *al-rā'iḥa muṭlaqa(n)* ('in general') *Id.* 100; a.o. *do.* (**yıdı:-**): xv *al-rā'iḥa* **yı** *Tuh.* 16b. **12** (**yıyı:** here and in *Muh.* may be a survival of **yıdığ**, not **yı:d**).

yu:t (-d) basically 'weather so severe that it kills livestock', with extended meanings for other things which cause losses of livestock, and even the death of human beings, like lack of grazing and epizootic (or epidemic) disease. A Second Period l.-w. in Mong. as *cut* 'famine; epizootic or epidemic disease' (*Kow.* 2385), *cud* (*Haltod* 583), and in Russian as *dzhut*; s.i.a.m.l.g. except SW as **yut/cut/çut/jut**. **Türkü** (when we spent the winter at Amğa: korığı:) **yut boldı:** 'there was severe, killing weather' *II E* 31: **Xak.** xi **yu:t** 'severe weather (*al-cālifa*) which kills livestock and sheep with the cold in winter' *Kaş. III* 142; *KB* (if a man gets too near a blazing fire) **aŋar yut turur** 'it is fatal to him' 654; (if a man is born wicked there is no cure for him) **ajunka balā ol bodunka yutı** 'he is a disaster for the world and fatal to the people' 879; a.o. 1780: **Çağ.** xv ff. **yut** (1) 'heavy snow which blocks the roads'; (2) in Mong. (*sic*) 'an epidemic (*wabā'*) which attacks flocks and herds' *San.* 341 v. 8: **Kıp.** xv *fanā* 'death, destruction' (**ölet/**) **yut (/kıran)** *Tuh.* 27b. 9 (a marginal note in a second hand says that the first is used of humans, the second of animals, and the third of death by the sword).

Mon. V. YD-

ya:d- 'to spread out (on the ground, etc.)', hence metaph. 'to publish abroad' and the like. S.i.a.m.l.g. as **yay-/cay-/çay-/jay-**; SW Tkm. **ya:y-**; these modern forms are not to be confused with those of **yañ-** and **yay-**, but as the basic meanings of all three verbs (or both if the last two are identical) are not very different it is not always easy to distinguish between them. **Uyğ.** viii ff. Man.-A **teŋri nomın yad[ayın]** 'let me publish abroad the sacred doctrine' *M I* 33, 6: Bud. (the Buddha) **yada yarlıkap** 'deigning to spread out' (his gracious thoughts over (**üze**) mankind) *TT X* 8; (we regret and deplore our misdeeds) **aça yada** 'we disclose and publish them' (and ask for forgiveness) *TT IV* 4, 18; **aça yada ötüneyin** 'let me venture to disclose and publish' (our many grievous constrictions and

sufferings) *Suv.* 109, 3; a.o. *do.* 141, 11: **Xak.** XI **ol to:nuğ kü:nke: yattı:** 'he spread out (*basaṭa*) the garment (or something else) in the sun'; originally **ya:ḍtı:** but assimilated *Kaş. II* 313 (**yaḍa:r, yaḍma:k**): **ol ya:ḍtı: ne:ŋnі:** 'he spread out the thing', for example bread on a tray *III* 434 (**yaḍa:r, yaḍma:k**): *KB* (the Prophet) **yarukluкı yaḍtı** 'widely displayed his light' 35; o.o. 68 (**arkış**), 69, 1299 ('to publish abroad'), 2197 ('to open the hands'), 2329, 3637 (**2 a:ğ**), etc.: XIII(?) *Tef.* **yaḍ-/yay-** 'to spread out, stretch out' 133–5: XIV *Muh. basaṭa* **ya:y-** *Mel.* 23, 15; *Rif.* 105: **Çağ.** XV ff. **yay-** (spelt) (1) *ṗahn kardan* 'to spread out'; (2) (see **1 yay-**) *San.* 340v. 1 (quotn.): **Xwar.** XIV **yay-** (1) 'to spread out (lit.); to publish abroad, disseminate' *Qutb* 64; *MN* 39, etc.; *Nahc.* 301, 4: **Kom.** XIV 'to spread out' **yay-** *CCI, CCG*; *Gr.*: **Kıp.** XIV **yay-** *faraṣa* ('to spread out bedding, etc.') *wa basaṭa Id.* 100: XV *naṣara* 'to spread out, publish abroad' **yay-** *Tuh.* 37a. 4.

yat- 'to lie down', w. some extended meanings, 'to lie down to sleep, (of nomads) to settle down in one place' (cf. **olur-**), etc.; s.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII **süŋükü:ŋ tağça: yatdı:** 'your bones lay in heaps' *I E* 24, *II E* 20; o.o. *I N* 9, etc. (**yurt**): VIII ff. (of an eagle) **talu:yda: yatıpan** "lying down by the sea' *IrkB* 3; a.o. *do.* 20 (**uḍı:-**): Man. **ölüg birle yat(t)ı** 'he lay down with the corpse' *M I* 5, 4; a.o.o.: **Uyğ.** VIII ff. Man. **yérte yatıp** 'lying on the ground' *TT II* 15, 10: Bud. **yat-** 'to lie down' is common, e.g. **yérde yatıp** *PP* 19, 5: Civ. (when a dog is old) **yatıp ürür** 'it barks lying down' *TT VII* 42, 6; (drink it) **kéçe yatmışda** 'when you go to bed at night' *H I* 195: **Xak.** XI **er yattı:** 'the man (etc.) lay down to sleep' (*haca'a*) *Kaş. II* 313 (**yatu:r, yatma:k**); *III 42* (**yatğa:k**); 5 o.o.: *KB* **yat-** 'to lie down' and the like is common, e.g. (God) **yorımaz nā yatmaz** 'does not walk or lie down' 17; (knowledge) **yatur** 'lies' (at the bottom of the mind, as a pearl at the bottom of the sea) 211; o.o. 38, 164, 214, etc.: XIII(?) *Tef.* **yat-** 'to lie down (to sleep)' 148: XIV *Muh. nāma* 'to sleep' **yat-** *Mel.* 31, 9; 41, 10; *Rif.* 115 (in margin, **u:ḍı:-** in text), 131; *al-nawm* **ya:tmak** 35, 9; 37, 3; 121, 123: **Çağ.** XV ff. **yat-** *xwābidan* 'to sleep' *San.* 326r. 18 (quotns.): **Xwar.** XIII(?) **anıŋ birle yattı** 'he lay with her' *Oğ.* 64; a.o.o.: XIV **yat-** 'to lie down' *Qutb* 75; *MN* 149: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 118 (quotns.): **Kıp.** XIII *al-nā'im* (opposite to 'awake' **oya:nak**) **ya:ṭur** *Hou.* 26, 16; *raqada* 'to sleep' **ya:t-** *do.* 34, 7: XIV **yaṭ-** ditto *Id.* 94; *bāta* ('to spend the night') *wa nāma wa raqada* **yaṭ-** *Bul.* 35v.: XV *nāma* **yat-** *Kav.* 5, 1; 10, 8; 68, 18; *raqada* **yat-** *Tuh.* 17a. 11; a.o.o.

VU **yé:ḍ-** (or **yı:ḍ-**) Hap. leg., but see **yéḍtür-, yéḍil-, yédiş-**; the erratic vocalization points more to **-é-** than **-i-**. **Xak.** XI **ol yetğe:k yé:ḍtı:** (MS. *yeyḍtı:*) *'abbā rizmata'l-mitā' awi'l-'ayba* 'he filled the bale or sack of goods' *Kaş. III* 434 (**yé:ḍe:r, yé:ḍme:k**; unvocalized).

1 yé:t- (**-d-**) 'to lead (a horse)', w. some extended meanings. Survives only(?) in NW Krım **yete-** *R III* 360; Nog. **yet-**; SW Osm. **yed-**; but not Dev. N. in **-ek** (prob. original rather than a Sec. f. of **-ge:k**), meaning 'a led (spare) horse; a lead, halter' and the like, s.i.a.m.l.g. except NE, SE as **yetek/cetek/jetek**; SW Osm. **yedek**; w. Den. V.s in **-le-** having the same meaning as this V. **Türkü** VIII *T* 25 (**ığaç**): **Uyğ.** VIII ff. Bud. **kolın yétip** 'leading (the blind man) by the arm' *PP* 25, 1–2; 36, 3: **Xak.** XI **ol at yé:ttı:** 'he led (*qāda*) the horse' (the blind man, etc.) *Kaş. II* 314 (this V. follows **2 yét-** in a separate para. and in all three places is spelt *yeyt-*, which taken w. the Uyğ. spelling makes the **-é:-** certain and confirms the original **-d-**); a.o. *I* 424, 18 (**tizgin**): *KB* **ukuş ol burunduk anı yetse er** 'understanding is a bridle (or headstall); if a man uses it as a lead' (he attains his desires) 159; (bridled words are like the nose of a camel, (they go) **kança yetse** 'wherever you lead them' 206; (722 see **2 yét-**): **Çağ.** XV ff. **yét** (Imperat.) . . . also *at ve yā ğayrı nesne yéd* lead a horse or something else' *Vel.* 412; **yét-** (spelt) . . . (2) *yadak kaşīdan* 'to lead a horse' *San.* 348r. 1: (**Kom.** XIV see **2 yét-**): **Kıp.** XIII *canaba min carri'l-canīb* 'to lead in the sense of pulling along a led horse' **yet-** *Hou.* 35, 11: XV *qāda* **yet-** *Tuh.* 30a. 9: **Osm.** XIV **yed-**, sometimes **yéd-**, 'to lead' (a person or animal); c.i.a.p. *TTS I* 809; *II* 1028; *III* 792; *IV* 866; XVIII (after Çağ.,) in *Rūmī* the word in this sense is pronounced **yéd-** *San.* 348r. 1.

2 yét- originally 'to overtake, catch up with (someone *Acc.*)', implying movement by both parties, as opposed to **teg-** 'to reach (something stationary *Dat.*)'; but from an early period also almost Intrans., 'to be sufficient', i.e. 'to catch up with what is required', and sometimes more vaguely 'to reach'; in these usages the Object, if stated, is normally in the *Dat.* S.i.a.m.l.g. w. the usual phonetic changes; the position in *Kaş.* and variations in vocalization point clearly to **-é-**. **Uyğ.** VIII *Şu. E* 2–3 (**yiçe:**); o.o. *do. E* 1, *S* 8: VIII ff. Bud. **avıçğa arukı yéttі** 'the old man's weariness overtook him' *PP* 37, 1; **yılımız yaşımız yétdi** 'our years and age have caught up with us' (i.e. we have come to the end of our lives) *U II* 88, 79; **birök seniŋ küçüŋ yétmese(r)** 'if your strength is insufficient' *do.* 26, 12–13; similar phr. *U III* 71, 6; *TT V* 8, 67–8; 73–4; *USp.* 43, 5: Civ. **küçi yétmeser** *TT VII* 25, 18: **Xak.** XI (after **yıt-** and in the same para.) and one says **ol menı: yétti:** (*yā'* carries both *fatḥa* and *kasra*) *laḥiqa lī* 'he caught me up' (or someone else) (**yéte:r, yétme:k**; MS. *yete:r, yetme:k*; **1 yé:t-** follows here) *Kaş. II* 314; **emdi: anı: kim yete:r** 'who can now overtake him?' (*yalḥaquhu*) *I* 192, 6; (he takes his hawk and mounts his blood-horse and) **arkar yete:r** 'overtakes (*yudrik*) the mountain sheep' *I* 421, 17; **andağ sü:ke: kim yete:r** 'who can overcome (*yuqdir muqāwama*) an army like that?' *II* 274, 27; a.o. *III* 406, 3

(*laḥiqa*): *KB* (your authority) **tüzü neŋke yetti** 'has extended over everything' 9; (a small boy) **yaşı yetmeğince** 'until he reaches years of discretion' 293; (if the man that catches me does not put a halter on me, I fly like a gazelle) **kim ol yetteçi** 'who will be able to overtake me?' 722; o.o. 12, 2401 (**uçar**): XIII(?) *At.* **yeter başka bir kün bu til boşlağı** 'these idle words will one day catch up with you' (lit. your head) 136; **akı er bilgni yete bildi kör** 'see, the generous man knows how to achieve knowledge' 237; *Tef.* **yét-** 'to reach; to suffice (w. *Dat.*)' 151: XIV *Muh. balağa* 'to reach' **yé:t-** *Mel.* 24, 3; *Rif.* 105 (adding *wa waṣala* 'to arrive'); *laḥiqa wa wacada* ('to find') **yet-** 114 (**da:p-** 30, 15): **Çağ.** XV ff. **yét-(-tl)** *yetiş- . . . wa döndür-* 'to reach . . . to turn (someone) back' *Vel.* 411–12 (quotn.); **yét-** (spelt) (1) *rasīdan* 'to come, arrive' *San.* 348r. 1 (quotns.): **Oğuz/Kıp.** XI (after **1 yé:t-**) the Oğuz and Kıp. turn every initial **y-** into **c-** and say **ol meni: cetti:** *laḥiqanī* for **yéttI:** (*sic*) w. **y-** *Kaş. II* 314: **Xwar.** XIII **yet-** 'to reach' *'Ali* 32: XIV **yét-** ditto *Qutb* 78; *MN* 60, etc. (also 'to equal in value'): **Kom.** XIV 'to reach; to suffice' **yet-**; **yet-** is also used for 'to join, to fasten on', which might be a muddled reminiscence of **1 yé:t-** *CCI, CCG*; *Gr.* 123 (quotns.): **Osm.** XIV ff. **yet-** 'to overtake, to reach'; c.i.a.p. *TTS I* 824; *II* 1045; *III* 804; *IV* 878.

yit- 'to stray, get lost'; hence by extension 'to perish' and the like. S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII (the people) **ölü: yitü:** 'dying and getting lost' *I E* 27, 28, *II E* 22; (the people) **yitmiş içğınmış** 'went astray and submitted' (i.e. to China) *Ongin* 1; **yitmezün** *do.* 3: **Uyğ.** VIII (you my people) **öltiŋ yitdiŋ . . . ölmeçi: yitmeçi: sen** 'died and got lost . . . you will not die or get lost' *Şu. E* 5: VIII ff. Bud. *Suv.* 615, 14–15 (**ona:**): **Xak.** XI **yitti: ne:ŋ** 'the thing went astray' (*dalla*) *Kaş. II* 314 (no Aor. or Infin.; followed by **2 yét-**); **biligiŋ yite:r** 'your mind wanders' (*yaḍull*) *I* 467, 8: *KB* (some stars are guides) **yitse yol** 'if a man loses his way' 129; (if the wicked raise their heads) **edgü yiter** 'the good man is at a loss' 890; **yitti ögi** 'his mind wandered' 1062; a.o. 1178 (**2 ögsüz**): XIII(?) *At.* **uvut yitti** 'modesty has ceased to exist' 417; *Tef.* **yit-** 'to go astray' 154: **Çağ.** XV ff. **it-** ('with **i-**'; treated in a single para. w. **é:t-, 1 it-,** and **it-** (**yıdı:-**)) . . . (3) *gum wa mafqūd gaştan* 'to be lost, missing'; (4) *pirhān wa muxfā şudan* 'to be hidden, concealed' *San.* 93r. 16: **Xwar.** XIII(?) (the stallion) **közdin yitü kaçtı** 'ran away and was lost to sight' *Oğ.* 228–9: XIV **yit-** 'to perish' *Qutb* 80: **Kıp.** XIII *halaka min halāki'l-ma'mūr* 'to perish', of an official (?corrupt) **yit-** (MS. *t.b-*) *Hou.* 35, 10: XIV **yit-** *halaka wa fanā* ('to disappear') *Id.* 91: XV *ḍā'a* 'to go astray, to perish' **yit-** *Kav.* 9, 4; *Tuh.* 23a. 12; *'adima* 'to be lost, deficient' (**ṭas bol-/**) **yit-**, which also means *ḍā'a do.* 26a. 10: **Osm.** XIV ff. **yit-** 'to be lost, to perish'; c.i.a.p. *TTS I* 832; *II* 1055; *III* 813; *IV* 889.

D **yo:ḍ-** der. f. in **-ḍ-** (here Trans.; cf. **to:ḍ-**) fr. ***yo:-**, cf. **yo:k**; 'to destroy, obliterate, wipe out, wipe off', and the like. Survives in NE Tuv. **çot-/çod-**: NC Kır., Kzx. **joy-**: NW Kk. **joy-**; Nog. **yoy-**: SW Tkm. **yoy-**; other languages use **yok ét-** and the like in this sense. SC Uzb. **yüy-** 'to interpret (dreams)' is a Sec. f. of **yor-**. **Uyğ.** VIII ff. Bud. Sanskrit *nirmādayitvā* 'having abandoned arrogance' **yotop** (for **yoḍop**) *TT VIII C.*9; ((he cut through the youth's neck and) **başın yérde yoydı** 'hid(?) his head in the ground' *U III* 64, 21; prob. a misreading of **yıkdı**): **Xak.** XI **ol topra:k yü:zindin yo:ḍtı:** 'he wiped (*masaḥa*) the dust off his face'; and one says **ol bitig yo:ḍtı:** 'he obliterated (*maḥā*) the writing' (etc.) *Kaş. III* 434 (**yo:ḍa:r, yo:ḍma:k**): XIII(?) *At.* **balā ranc yoḍup** 'wiping out the pain of misfortune' 350: **Çağ.** XV ff. **yoy-** (*sic?*) *maḥw wa ma'dūm kardan* 'to destroy, annihilate' *San.* 347v. 13; **cuy-** (spelt; 'with **-u-**') *bar ṭaraf wa nā-būd kardan* 'to remove, destroy' 215v. 19: **Xwar.** (XIII **yoyut-** 'to hide'; if correctly read ?Caus. f., 'to hide' *'Ali* 49): XIV **yoy-** 'to erase' *Qutb* 85 (*yuy-*); *MN* 3: **Kıp.** XIII *kaşaṭa* 'to strip off' **yo:y-** (Imperat. in error *-gil*) *Hou.* 33, 13: XIV **yoy-** *maḥā wa kaşaṭa Id.* 100: **Osm.** XIV to XVI (only) **yoy-** 'to destroy, obliterate'; fairly common *TTS I* 843; *II* 1068; *III* 821; *IV* 899.

yut- 'to swallow' and the like; s.i.a.m.l.g. w. the usual phonetic changes. **Oğuz/Kıp.** XI **ol yumurtğa:nı: yuttı:** 'he swallowed (*ibtala'a*) the egg' (etc.) *Kaş. II* 313 (**yu:ta:r, yu:tma:k**, *sic*): (XIII(?) *Tef.* **yutdur-** 'to cause to swallow' 164): XIV *Muh.*(?) *al-bal'* 'to swallow' **yutma:k** *Rif.* 119 (only); in 105 *balağa wa waṣala* (a repetition of the previous entry) **yartı:** is no doubt a corruption of *bali'a* **yu:tt ı:**: **Çağ.** XV ff. **yut-** *furū xwurdan wa bal' kardan* 'to gulp down, swallow' *San.* 341r. 15 (quotn.): **Xwar.** XIV **yut-** 'to swallow, absorb' *Qutb* 87: **Kom.** XIV ditto **yout-** (*sic?*) *CCG*; *Gr.* 127 (quotn.): **Kıp.** XIII *bali'a* **yut-** *Hou.* 35, 6: XIV **yuṭ-** *bali'a*, and in the *Kitāb Beylik* **yuṭ-** *macca* 'to sip' *Id.* 95; *bali'a wa macca* **yuṭ-** *Bul.* 34v.: XV **yuṭ-** *bali'a Kav.* 8, 16; 10, 8; 76, 1; *Tuh.* 8b. 2; 53a. 5.

D **yü:ḍ-** der. f. in **-ḍ-** (here Trans.; cf. **to:ḍ-**) fr. ***yü:-**, cf. **yük**; 'to carry (something *Acc.*)'. Survives only(?) in NE Tel. **yüy-** quoted under **4 yüt-** *R III* 611. **Uyğ.** VIII ff. Bud. (faith is the support) **yük yüḍmekniŋ** 'in carrying the burden' (of attaining goodness) *TT V* 22, 43; **yüküg yüḍerler** 'they carry the burden' *do.* 24, 49; **yükin yüḍe** *U II* 76, 3: **Xak.** XI **ol yük yü:ḍtI:** *ḥamala'l-ḥiml* 'he carried the burden' *Kaş. III* 434 (**yü:ḍe:r, yü:ḍme:k**); o.o. *I* 404 (**keten**), 448 (**kük**): *KB* **yüḍti . . . yükI** 59, 1874–6; (he is the best of men and) **boḍun yüḍgüsi** 'the one who carries the common people' 543; o.o. 1720, 2680 (**ava:ğ**), 5115, 5558: XIII(?) *At.* (do not take more of this world's good than is necessary or) **wabāl yüḍgülük** 'you will have to carry

(a load of) sin' 190; (suffering is transitory; the patient man survives) **ṯawābın yüḏüp** 'carrying his (load of) uprightness' 352; *Tef.* **yüḏ-** ditto 165.

Dis. YDA

yétti: (yéddi:) 'seven'. There is no doubt that the medial consonant was originally double, cf. **ékki:**, q.v. C.i.a.p.a.l. The original voiced consonant survives in the Kıp. forms listed below and in SW Az. **yeddi**; Osm., Tkm. **yedi**; and the double consonant in SE Türki **yette** *BṢ* 648, **yetti** *Jarring* 155: SC Uzb., NW Kumyk **yetti**: SW Az. **yeddi**. For the **-é-** cf. **yétmiş**. **Türkü** VIII over a dozen occurrences, **yéti:** commoner than **yeti:**: VIII ff. Man. **yéti** is common: Yen. **yeti: yeġermi:** 'seventeen' *Mal.* 26, 5; **yeti: ikki:** *do.* 48, 9: **Uyğ.** IX **inim yéti:** 'I had seven younger brothers' *Suci* 6: VIII ff. Man.-A, Man., Bud., Civ. **yéti** is common: **Xak.** XI (by itself, under the heading *fa'lal*, requiring four letters) **yeti:** (?read **yetti:**) 'the number seven'; hence one says **yeti: kat kö:k** *sab'a aṯbāq mina'l-samawāt* 'the seven layers of the heavens' *Kaş. III* 27; **yéti:** *III* 227 (**böke:**): XIII(?) *Tef.* **yeti:** (once **yetdü:**) 152: XIV *Muh. sab'a* **yé:di:** *Mel.* 81, 8; **yeti:** *Rif.* 186: **Çağ.** XV ff. **yétti** 'the number seven', also pronounced *ba-taxfīf-i tā*, i.e. as **yéti** *San.* 348v. 17 (on the **-tt-** see 20v. 9 ff.): **Xwar.** XIV **yéti** *Quṯb* 78: **Kom.** XIV 'seven; a week' **yeti/yetti** *CCG*; *Gr.*: **Kıp.** XIII *sab'a* **yeti:** *Hou.* 22, 6: XIV **yetti:** (*sic*) *al-sab'a*, originally (*wa'l-aṣl*) **yedi:**, also so pronounced *Id.* 91; *sab'a* **yeddi:** (*sic*) *Bul.* 12, 11: XV **yedi:** *Kav.* 65, 7; *Tuh.* 60b. 7 a.o.o. (the forms w. **-d-** are prob. Tkm.): **Osm.** XIV and XV **yédi** occurs in several texts *TTS III* 810; *IV* 884.

E **yıta:** in O. Kır., see **ayıt-**.

S **yitl:** See **yitig**.

yota: 'the thigh'; unusually rare for an anatomical term. Survives in this sense in NE **yoda/yodo** *R III* 440: SE Tar. **yota** *do.*; Türki **yota** *BṢ* 662; **yote/yo:té/yöte/lö:ta/lo:te** *Jarring* 159: (NC Kır. **joto**; Kzx. **jota** 'mountain crest, or range' is difficult to connect). **Uyğ.** VIII ff. Civ. in *TT VII* 19 describing the position of the soul in the twelve days of the animal cycle **yota** comes after 'arm' and a gap and before 'forehead' and 'side' (the order seems to be chaotic): **Xak.** XI **tavğa:ç** (VU) **yoda:sı:** 'the name of a tree' *Kaş. I* 453 (**tavğa:ç**) may perhaps belong here, but medial **-d-** is unusual in Xak. and may be an error for **-ḏ-**, which makes the connection improbable: (*KB* **yodası tezig** is an error in the Vienna MS. for **tuşa ham tizig** 712): XIV *Muh.*(?) *al-sāq* 'leg, thigh' **yo:ta:** *Rif.* 142 (only): (**Kom.** XIV **yota** 'a set of teeth', *CCG*; *Gr.*, might be a mistranslation of this word).

Dis. V. YDA-

D **yıḏı:-** Den. V. fr. **yı:ḏ**; 'to have an unpleasant smell, to stink'. Survives only(?) in NE **yıdı-/çıdı-**; Khak. **cızı-**. Some languages use **yıdla:-**, q.v., (normally Trans.) in this sense, but the syn. V. **sası:-** is much more widely distributed. **Türkü** VIII ff. Man. *M I* 6, 5 (**toz-**): **Uyğ.** VIII ff. Bud. *U III* 25, 6 (**toğral-**); *TT VI* 445 (**sası:-**): **Xak.** XI **et yıḏı:dı:** 'the meat smelt bad' (*axamma*), also used when anything 'stank' (*antana*) *Kaş. III* 86 (**yıḏı:r, yıḏı:ma:k**, corrected fr. *-me:k*); **yıḏı:dı: ne:ŋ** 'the thing stank' (*natina*); a pejorative word (*luğa radīya*) *III* 260 (a later insertion in the text, after the cross-heading **-R-** and without Aor. or Infin.; prob. originally a marginal note in an earlier MS.): *KB* (the mind of man is like meat) **artar yıḏır** 'it decays and stinks' 5862; XIV *Muh. cāfa* 'to stink' **yıy-** *Mel.* 24, 15; *Rif.* 107; (*cāyif* **yı:r** 66, 5; 165 **yıyığ**): **Çağ.** XV ff. **it-** ('with **i-**', see **yit-**) . . . (4) *bū kardan* 'to emit an odour' *San.* 93r. 16: **Kom.** XIV 'to stink' **ıy-** (or **ıyı-** ?) *CCI*, *CCG*; *Gr.* 273 (quotns.): **Kıp.** XIV **yıyı-** 'to emit an odour' (*fāha*); in the *Kitāb Beylik* **yıyı** is 'pungency' (*al-ḍafar*), and when they said **yıydı:** (*sic*) it meant specifically an unpleasant smell (*ixtaṣṣa bi'l-rāyiḥati'l-muntina*), and if they meant 'a pleasant (*ṭayyiba*) smell' they added an indication of it to the V. and said **ṭatlu: yıyır** 'it smells sweet' *Id.* 100; *antana* **yıyı-** (*sic*?, Infin. *-mek*) *Bul.* 30r.: **Osm.** XIV to XVI (only) **yiy-/yiyi-** (Infin. **-mek**) 'to stink'; common *TTS I* 834; *II* 1057; *III* 814; *IV* 891.

yiti:- 'to be sharp'; not noted earlier than Çağ., and now ?obsolete everywhere, but see **yitit-, yitig**. **Çağ.** XV ff. **iti-** (spelt, 'with **i-**') *tund ṣudan* 'to be swift, active, impetuous', and the like *San.* 94v. 19 (quotn.).

Dis. YDC

D **ya:tçı:** (**ya:dçı:**) N.Ag. fr. **2 ya:t**; properly 'a rain-making magician', but in translated Bud. texts used less specifically for 'magician' in general. As such n.o.a.b.; forms like **yadaçı** in Çağ. XV ff. (quoting *Bāhur*; not, as described, Osm.) and NE Alt., Kumd., Tel. *R III* 210 are reborrowings fr. Mong.; and see **ya:cı:**. **Uyğ.** VIII ff. Bud. *U II* 84, 12 etc. (**lu:**): **Xak.** XI *Kaş. III* 307 (**2 yatla:-**); n.m.e.

Dis. YDD

VUD **yatut** Hap. leg., but syn. w. **yatrum**; Dev. N., Active or Caus.?, fr. **yat-** in the sense of 'lying down, waiting', or the like. **Xak.** XI **yatut** *al-madad fī'l-cund* 'the reserves in an army'; taken fr. the phr. **yatut saç** *al-ṣa'ru'l-laḏī ursila ba'da'l-awwal* 'the hair which has been left to hang after the first' (has been plaited or cut off?) *Kaş. II* 287 (*al-awwal* does not seem to have any special technical sense in this context and may be corrupt).

D **yoḏut** Active Dev. N. fr. **yo:ḏ-**; lit. 'destructive, damaging', or the like. N.o.a.b. **Xak.** XI **yoḏut** *al-ṣay'u'llaḏī lā xayr fihi* 'a thing which has nothing good about it'; and when a man is cursed (or abused, *subba*) one says **yoḏut** *Kaş. III* 8; a.o. *do.* 13 (**yoḏuğ**).

Dis. V. YDD-

D **yıdı:t-** Caus. f. of **yıdı:-**; 'to make (something) stink'; n.o.a.b. **Türkü** VIII **yılka: teğmi:şi:g yıdı:tmayı:n ayka: teğmi:şi:g arta:tmayı:n eḍgü:si: bolzu:n** 'I will not make one that has reached (the age of) a year stink, or one that has reached (the age of) a month putrefy; may good come to them' *IrkB* 59: **Uyğ.** VIII ff. Bud. *TT X* 547 (**sasıt-**).

D **yitit-** Caus. f. of **yiti:-**; 'to sharpen'. Not well attested in the early period or widely distributed now, but survives in NE Khak. **çitet-**; Tuv. **çidıt-**: SW XX Anat. **itit-** *SDD* 802; the cognate form SW **itile-**; Tkm. **yitile-** also occurs. Cf. **bile:-, yanu:-**. **Xak.** (XI **yıtıt-** (*sic*) in *Kaş. II* 317 is a correction in a later hand of **yanut-**, q.v.): XIII(?) *At.* **ukuş xūş yititip sözümni aŋ-a** 'sharpen up your understanding and mind and remember my words' 22: XIV *Muh.*(?) *aḥadda* 'to sharpen' (**bile:-**; in margin) **yitit-** *Rif.* 102: **Çağ.** XV ff. **itit-** (spelt) Caus. f.; *tund kardan* 'to make swift, active', etc. *San.* 95r. 4 (quotns.; corrupted in P. de C. to *imit-*): **Kıp.** XIV **yititsanna** 'to sharpen' *Id.* 91.

D **yaḍtur-** Caus. f. of **ya:ḍ-**; 'to order to spread out' and the like. S.i.a.m.l.g. as **yaydur-/çaydur-**, etc. **Türkü** VIII ff. Man. **nomuğ törüg yaḍturmatın tıḍtımız erser** 'if we have impeded the (true) doctrine and rules by not causing them to be published abroad' *Chuas.* 74–5: **Xak.** XI **ol aŋar töşe:k yatturdı:** 'he ordered him to spread out (*absaṭahu*) the mattress', or anything else that is spread out; originally **yaḍturdı:** but assimilated; and one says **men aŋar sü:sin yatturdum** 'I ordered him to disperse (*bi-tafrīq*) his army' (etc.) *Kaş. III* 93 (**yatturur, yatturma:k**).

D **yéḍtür-** Hap. leg.; Caus. f. of **yé:ḍ-**. **Xak.** XI (after **yittür-**; **yéttürdi:**) is also used when one has urged him to pack (*'alā ta'biya*) his goods and stores in a bale or the like, originally **yeḍtürdüm** (*sic*) but assimilated *Kaş. III* 94 (no Aor. or Infin.).

D **yoḍtur-** Caus. f. of **yo:ḍ-**; s.i.s.m.l. w. the same phonetic changes as **yo:ḍ-**. **Xak.** XI **men aŋar bitiğ yotturdum** 'I made him obliterate (*amḥaytuhu*) the writing' (etc.); originally **yoḍturdum**; also used of anything when you have wiped it out (*amsaḥtahu*) until the traces of it disappear *Kaş. III* 94 (**yottururmen, yotturma:k**; MS. *y.tt.rdma:k*).

Dis. YDĞ

yaḍa:ğ 'on foot' (as opposed to 'on horseback'). S.i.a.m.l.g. except SE; NE Khak. **çazağ**; Tuv. **çadağ**: NC Kır. **jö:** (*sic*); Kzx. **jayaw**: SC Uzb. **yayov**: NW **yayav/jayaw**, etc.: SW Az., Osm. **yaya. Türkü** VIII **yaḍağ süsin** 'their infantry' (as apposed to **atlığ süsi:** 'their cavalry') *II S* 1; (two-thirds of them were mounted) **bir üläg: yaḍağ** 'one-third on foot' *T* 4; **yaḍağın** 'on foot' *I E* 28, 32; *T* 25; a.o. *II E* 32 (**yavız**): **Uyğ.** VIII *Şu. S* 9 (**keḍimlig**): **Xak.** XI **yaḍağ** (MS. *ʔyadağ*) *al-rācil* 'pedestrian, on foot' *Kaş. III* 28; a.o. *I* 381, 5: *KB* 1734 (**kulaçla:-**), 2370 (**okçı:**), 3831: XIV *Rbġ.* **yaḍağ yorı** 'go on foot' *R III* 209; *Muh. al-rācil* (opposite to 'mounted' **atlığ**) **yaya:ğ** *Mel.* 50, 12; 55, 11; **yaḍa:ğ** (*-d-*) *Rif.* 146; **ya:ya:k** 153: **Çağ.** XV ff. **yayak** *piyāda* 'pedestrian, on foot' *San.* 340v. 29 (quotn.): **Xwar.** XIV **yaḍağ** ditto *Nahc.* 24, 17: **Kıp.** XIII *al-rācil* (opposite to 'mounted' **aṭlu:**) **ya:ya:ğ** *Hou.* 26, 15: **Osm.** XIV ff. **yayak** and **yayan** (?crasis of **yaḍağın**) common till **XVI**, **yaya** noted fr. XV onwards *TTS I* 804; *II* 1021; *III* 787; *IV* 861.

D **yatığ** Dev. N. fr. **yat-**; lit. 'lying down' and the like. S.i.s.m.l., e.g. NC Kır. **jatu:** NW Kk. **jatıw**: SW Osm. **yatı**; Tkm. **yatuv**; the specific meaning in *Kaş.* seems to be Hap. leg. **Xak.** XI **yatığ** *al-manām* 'sleeping quarters'; hence one says **anı: yatığında: tutğıl** 'seize him in his sleeping quarters' *Kaş. III* 12: (*KB* not noted, **yatığ** in 495–6 is the *Acc.* of **1 ya:t** and in the Vienna MS., 4704, an error for **batığ**).

VUD **yatık** Dev. N. in **-ık** (*?*) fr. **yat-**; this Suff. is very dubious in Xak., the word follows the entries of **yatuk** and may be a misvocalization of that word, cf. **yitükle:-**; it is Hap. leg. in this sense; all modern forms of **yatık** are Sec. sf. of **yatuk. Xak.** XI **yatık** *al-nawm wa'l-manām ayḍa(n)* both 'sleep' and 'sleeping quarters'; hence one says ⟨**ol**⟩ **anı: yatıkında: tuttı:** 'he seized him in his sleep or in his sleeping quarters' *Kaş. III* 15.

D **yatuk** Intrans. Dev. N./A. fr. **yat-**; the general meaning is 'lying down, prone, prostrate' w. various special applications. S.i.a.m.l.g. except NE, SE as **yatık/jatık** 'prostrate, horizontal, gently sloping'; metaph. 'polite, modest', and the like. *Kaş.*'s first meaning is difficult to connect semantically and may be a l.-w. **Xak.** XI **yatuk** the name of 'a woollen fabric' (*al-ṣūf*) woven of two kinds (of thread); the warp is wool and the weft cotton; **yatuk ne:ŋ** 'anything thrown away and abandoned' (*al-maṭrūḥ wa'l-mansī*); hence 'a sluggard' (or idler, *al-kaslān*) is called **yatuk kişi:**; and a section of the Oğuz who live in their towns and do not migrate to other places or engage in raids (*yağzūn*) are called **yatuk** that is 'sluggards and wasters' (*al-kusālā wa'l-maṭrūḥūn*) *Kaş. III* 14 (**yatık** follows): **Çağ.** XV ff. **yatuk** *surāhī-yi pahn* 'a broad squat goblet', called in Pe. *baṭṭak* ('little duck') (quotn.); the translation of **yatuğ/yatuk** as 'a musical instrument' in the *Rūmī* author (*Vel.* 407) is an error *San.* 326v. 22 (it is a misreading of **yatuğan**, a Mong. l.-w. listed in *San.*): **Osm.** XV ff. **yatık/yatuk** 'a broad squat goblet, or jug'; fairly common *TTS I* 795; *II* 1013; *III* 780; *IV* 855.

D **yıdığ** Dev. N./A. fr. **yıdı:-**; 'smell, odour (usually, not always, unpleasant); foul-smelling'. Survives in NE **yıdığ/çıdığ/çızığ;**

elsewhere it is difficult to distinguish between modern forms of this word and **yı:d. Uyğ.** VIII ff. Bud. *TT VI* 229 (**ölüg**), 445 (**sasığ**): Civ. (if a man's armpit is) **yıdığ** 'malodorous' . . . . **yıdığı kéter** 'its foul smell disappears' *II I* 28–9: **Xak.** XI **yıdığ** 'malodorous' (*al--muntin*) of anything; **yıdığ ot** *al-ḥarmal* 'rue, *Peganum harmala*' in the language of Ka:şğar; in the language of Uç and Barsğa:n it is called **ildrük** and in Oğuz **yü:ze:rlik** *Kaş. III* 12: *KB* 999 (**tıdığ**): XIV *Muh.*(?) *cā'if* 'stinking' **yıyığ** *Rif.* 165 (*Mel.* 66, 5 **yı:r**): **Xwar.** XIV **yıdığ/yıdı** 'smell, odour' (usually pleasant) *Quth* 89; *Nahc.* 31, 7; 263, 3–5; 422, 11: **Osm.** XIV **yıyı** (*sic*?) 'odour, smell' (not unpleasant); in several texts, transcribed *yiyi TTS I* 834; *II* 1057; *IV* 891.

D **yoḍuğ** Dev. N. fr. **yo:ḍ-**; survives in the sense of 'destruction, extermination', and the like in NC Kır. **joyu:**; Kzx. **joyu**: NW Kk. **joyıw**. Cf. **yoḍut. Xak.** XI **yoḍuğ** *huwa an yu'xaḍa'l-racul bi-curm ġayrihi* is used when a man is caught for someone else's crime; hence one says **anıŋ yoḍuğı: tokındı:** *aṣabahu wabāl curm ġayrihi* 'the evil effects of someone else's crime struck him' *Kaş. III* 12: *KB* **isizke ot erdi yağıka yoḍuğ** 'he was fire to the wicked and destruction to the enemy' 408; (your life is finished) **ökünç ol yoḍuğ** 'it is (the time for) repentance and annihilation' 1400; o.o. 3552, 4545, 5423, 5864 (**yoŋa:ğçı:**): **Gancak** XI **yoḍuğ** 'a term of abuse' (*sabb*) applied to boys; takes the place of **yoḍut** *Kaş. III* 13.

?E **yodkı:** Hap. leg.; there is at least one other mis-spelling in this verse, and this word, which is morphologically inexplicable, is no doubt an error, prob. for **kodkı:. Xak.** XI **bakmas boḍun sevügsüz yodkı: yüzi:** (MS. *yüḍi:*) **saranka:** *lā* (VU) *yalta'ati* (unvocalized,? error for *yutli'ati*) *'l-qawm ilā'l-haxīli'l-bagiḍi* (MS. *bağīzi*)*'l-kālihi'l-wach* 'the people do not raise their heads(?) to the odious peevish-faced miser' *Kaş. II* 250, 3; n.m.e.

D **yatğa:k** Dev. N./A. (connoting habitual action) fr. **yat-**; lit. 'habitually lying down'. S.i.a.m.l.g. except NE(?), in SE as **yatkak** 'slug-gard' (cf. **yatuk**) and elsewhere as **yatak/jatak** 'sleeping quarters' and usually more specifically 'bed, animal's lair, permanent settlement', and the like. **Xak.** XI **yatğa:k** *ḥārisu'l--malik wa'l-ḥişn wa naḥwihi* 'the guard (or sentry, here specifically by night) of a king, fortress, etc.'; hence one says **yatğa:k yattı:** *bāta'l-racul ḥārisa*(*n*) 'the man spent the night on guard' *Kaş. III* 42: *KB* **tüni yattı yatğakta** 'he spent his night on guard' 952; o.o. 608 (**turğa:k**), 1606, 2533: XIV *Muh.*(?) *Rif.* 168 (only, **arka:**): **Çağ.** XV ff. **yatağ/yatak** *xvābgāh* 'sleeping quarters' (quotns. Çağ. and *Rūmī*); and metaph. *pās wa pāsdārī* 'guard, guard duty' *San.* 326v. 12 (adding that some lexicographers claim the word as Pe.): **Osm.** XIV and XVI **yatak** 'animal's lair'; in two texts *TTS II* 1013; *IV* 854.

D ***yaḍğuk** Hap. leg.; Conc. N. (N.I.?) fr. **ya:ḍ-**; lit. '*something* which spreads out something'. **Kıp.** XI **yayğuk** *şīşiya tadyi'l--faras* 'the teat of a mare's udder'; some of them say **yazğuk** *Kaş. III* 27.

D **yaḍğun** Pass. Dev. N./A. fr. **ya:ḍ-**; lit. 'spread out'. Survives in NE Alt., Tel. **yaykın/yaykkın**; Bar. **yayğın**, used in the phr. **yaykın** (etc.) **su:** 'a river in flood', *R III* 7, and recently revived in SW Rep. Turkish as **yayğın** 'widely used or seen; spreading' (borrowed fr. *R III* 7). **Xak.** XI *KB* **begig koşnı kılma ya yaḍğun öğüz** 'do not make a *beg* or a river in flood your neighbour' 4546.

Dis. V. YDĞ-

D **yatık-** Hap. leg.; Intrans. Den. V. fr. **I ya:t. Xak.** XI **yağuk kişi: yatıktı:** 'the neighbour became a stranger' (*şāra . . . acnabī*) *Kaş. III* 76 (**yatıka:r, yatıkma:k**).

D **yutık-** Intrans. Den. V. fr. **yut**. Pec. to *Kaş.* **Xak.** XI **yılkı: yutıktı:** 'the livestock were severely affected (*iḥtaraqat*, lit. 'burnt') by the snow', that is when they died of cold *Kaş. III* 76 (**yutıka:r, yutıkma:k**); the same sentence is quoted in *I* 21, 2 as an example of a Pass. (*maf'ūl*) V. in which the Suff. **-ık-** has the connotation of being overcome (*mağlūb aw maqhūr*) by something.

D **yatğur-** Caus. f. of **yat-**; s.i.s.m.l. w. the same meaning, e.g. NW Kk. **jatkar-** (*sic*): SW Osm., Tkm. **yatır-**; (Az. **yatırt-**), but most use forms of the later Caus. f. **yatğız-. Uyğ.** VIII ff. Bud. (if a murderer is reborn in hell, the lords of hell there) **töpün yatğurur-lar** 'make him lie face downwards' (on the red-hot floor) *T M IV* 252, 34; o.o. *PP* 65, 4 (**çombur-**); *U III* 14, 7: **Xak.** XI **ol anı: yatğurdı:** *aḍca'ahu wa anāmahu* 'he made him lie down and sleep' *Kaş. III* 99 (**yatğurur, yatğurma:k**): XIV *Muh. nawwama* 'to put to sleep' (**ya:tğız-** *Mel.* 41, 10); **yatğur-** *Rif.* 131: **Çağ.** XV ff. **yatkur-** *yatur-* *Vel.* 405; **yatğur-** (spelt) *xvābānīdan* 'to put to sleep' *San.* 326r. 27 (quotns.): **Xwar.** XIII **yatkur-/ yatur-** ditto *'Ali* 24, 25: XIV **yatur-** ditto *Quth* 75: **Kıp.** XIV **yaṭkır-** *arqada* 'to put to sleep', originally **yaṭdır-** with the **-d-** irregularly altered to **-k-** *Id.* 94; *arqada* **yatur-** *Bul.* 22r.: XV ditto **yaṭkır-** *Tuh.* 55a. 10; the Caus. f. of **yaṭ-** *nāma* is **yaṭkır-** *Kav.* 68, 18.

D **yatğaş-** Hap. leg.; Co-op. f. of ***yatğa:-** Den. V. fr. **yatığ. Xak.** XI **ol anıŋ birle: yatğaşdı:** *ḍā'acahu* 'he lay down beside him' *Kaş. III* 103 (**yatğaşu:r, yatğaşma:k**).

Tris. YDĞ

D **yaḍağlık** Hap. leg.; A.N. fr. **yaḍa:ğ. Xak.** XI **yaḍağlık** *al-rucla fi'l-sayr* 'travelling on foot' *Kaş. III* 51: (*KB* 4263 **yıdağlık** in the Vienna MS. is an error for **tayağlik**).

D **yaḍığlığ** P.N./A. fr. ***yaḍığ** Dev. N. fr. **ya:ḍ-**; pec. to Xak. **Xak.** XI **yaḍığlığ töşe:k**

'a mattress which is spread out' (*al-mabsūṭ*) *Kaş. III* 49; a.o. 50, 18.

D **yıḍığlık** Hap. leg.; A.N. fr. **yıḍığ**. **Xak.** XI **yıḍığlık** (MS. *yaḍğılık*) *al-natn wa'l-bilā ma'a(n)* both 'foul smell' and 'putridity' *Kaş. III* 51.

D **yatğaşuk** Hap. leg.; Intrans. Dev. N./A. fr. **yatğaş-**. **Xak.** XI **yatğaşuk** *al-ḍaci'* (MS. *al-ḍaciğ*) 'a bed-fellow'; **yatğaşuk** (MS. *yaṭğaşık*) **uğrı:** *al-'atama* 'bed-time', in one dialect (*fi luğa*) *Kaş. III* 55.

Dis. YDG

D **yitig** Dev. N./A. fr. **yiti:-**; lit. 'sharp', metaph. 'alert, quick, clever', and the like. S.i.a.m.l.g. except SC; NE Kaç., Koib., Küer. **yidig** *R III* 527; Alt. **ödü**; Khak. **çitig**; Tuv. **çidig**: SE Türki **yittik/ittik/iştik** *Jarring* 144: NC Kzx. **jiti**: NW Kumyk **itti**: SW Az. **iti**; Osm. **iti/itik** (now obsolete); Tkm. **yiti**. The Uyğ. forms **yiti/yitti** and **yiti** in *KB* are unusual for so early a period. **Uyğ.** VIII ff. Bud. **yiti** (spelt *yti*) **kılıç** 'a sharp sword' *U I* 37, 14; *II* 78, 30–1 (ditto); 86, 48 (*yiti*); **yitti** 'sharp' (knife) *III* 64, 12; *IV* 32, 6; 38, 131: **Xak.** XI **yitig bıçek** 'a sharp (*al-ḥadīd*) knife'; also used of anything else with a sharp edge (*lahu ḥidda*), swords etc.; **yitig er** 'a man who is clever and sharp' (*al-nadb . . . al-ḥādd*) in dealing with affairs *Kaş. III* 18; a.o. *I* 384, 22: *KB* **yitig** 329 (iç)—**yiti kıl bu köz** 'keep a sharp look-out' 927; (young warriors) **bolur keḍ yiti** (rhymes w. **oti**) 'become very keen' 2373; o.o. 1133, 1855: XIII(?) *Tef.* **yitig** (**. . . köz**) 154: XIV *Muh. al-ḥādd* (opposite to 'blunt' **bı:çma:z**) **yı:ti:/i:ti:** *Mel.* 54, 5; **yiti:** *Rif.* 151: **Çağ.** XV ff. **itik** ('with **i-**') . . . (2) *tund wa tīz* 'sharp, quick, alert' (quotns.); and metaph. *sarī' wa zūd* 'rapid, fast' (quotn.) *San.* 95v. 19: **Xwar.** XIV **yitig** 'sharp' *Quth* 78; *Nahc.* 239, 14; **Kom.** XIV **yiti/itt** 'sharp' *CCG*; *Gr.* 134 (quotn.; misspelt *yıtı/ıtı*): **Kıp.** XIII *al-ḥāddu'l-qāṭi'* ('cutting'), e.g. a sword, etc. (opposite to 'blunt' (PU) **çüne:**) ⟨**yiti:**?⟩ *Hou.* 27, 7 (omitted in MS.): XIV **yiti:** *al-ḥāddu'l-qāṭi'* *Id.* 91: XV *ḥādd* **yiti:** *Tuh.* 13a. 7: **Osm.** XIV to XVI (only) **yiti** (rare)/**iti** 'sharp, quick', etc., usually metaph.; fairly common *TTS I* 395; *II* 553; *III* 388; *IV* 443.

D **yitük** Intrans./Pass. Dev. N./A. fr. **yit-**; 'lost, strayed', and the like. Survives in SW Az. **itik**; Osm., Tkm. **yitik**; such forms are not to be confused w. **yitig**. **Xak.** XI **yitük** *al-ḍālla* 'a strayed or lost animal' *Kaş. III* 18 (prov., **yitüklüg**); o.o. *II* 115 (**soruk-**, mis-spelt *tiyül*); 143 (**bulun-**); 182 (**çaltur-**); *III* 181 (**2 so:r-**): XIII(?) *At.* **biligsiz tirigle yitük körgülük** 'one must look upon ignorant mortals (?, reading **tirigler**) as strayed (or lost)' 94: **Çağ.** XV ff. **itik** ('with **i-**') (1) *mafqūd wa gum şuda* 'lost, strayed' *San.* 95v. 19: **Kıp.** XIV **yitük** *al-ḍāyi'* 'straying' *Id.* 91: **Osm.** XIV ff. **yitük**, often **yitik**, occasionally **yütük** 'lost, strayed' (usually of animals); c.i.a.p. *TTS I* 832; *II* 1056; *III* 813; *IV* 889.

D **yétge:k** (**yeḍge:k**) as this word is noted only in association w. **yé:ḍ-** and its der. f.s, presumably a Dev. N. (connoting habitual action) fr. **yé:ḍ-**; lit. 'something habitually filled'. **Xak.** XI **yetge:k** *al-'ayba wa'l-rizma* 'sack, bale' *Kaş. III* 70 (**yéḍiş-**; mis-spelt *yenge:k*); *al-rizma* 77 (**yéḍil-**); *rizmatu'l-mitā' awi'l-'ayba* 434 (**yé:ḍ-**); n.m.e.

Tris. YDG

D **yiti:glig** Hap. leg.; P.N./A. fr. **yitig**, presumably in its metaph. sense of 'clever, alert', etc. **Türkü** VIII ff. (a brave man's son went to the army; on the battlefield he made himself(?) a powerful messenger(?); when he comes home) **özi: a:tanmi:ş öğrüncü:lü:g atı: yiti:gli:g keli:r** 'he comes as one who has made himself famous, joyful, and with a reputation for alertness(?)' *IrkB* 55.

D **yitüklüg** Hap. leg.; P.N./A. fr. **yitük**; noted only in a prov. illustrating **yitük**. **Xak.** XI **yitüklüg ana:sı: ko:yun açar:** 'the owner of a lost animal (*ṣāḥibu'l-ḍālla*) searches for his lost animal (even) in his mother's bosom' *Kaş. III* 18; n.m.e.

D **yéti:ge:n** Den. N. in **-ge:n**, apparently a Sec. f. of **-gü:n** (Collective), fr. **yéti:** (**yétti:**); lit. 'seven together'; 'the constellation Ursa Major, the Great Bear'. Survives in NE **yettegen** and the like *R III* 365: SW Osm. **yediger** (*sic*); Tkm. **yedigen**. **Uyğ.** VIII ff. Bud. **yétigen sutur** 'the Sūtra of Ursa Major' *TT VII* 40, 10; o.o. *do.* 120 (**ağzan-**), etc.: **Xak.** XI **yeti:ge:n** *banāt na'ş* 'Ursa Major' *Kaş. III* 37; o.o. 40, 12 (**yultuz**); 247, 24 (**kaçar**): *KB* **yétigen kötürdi yana baş örü** 'Ursa Major raised its head again' 6220: XIV *Muh.*(?) *banāt na'ş* **tegiz**(?) **yetige:n** *Rif.* 184 (the first word corrupt, prob. only an abortive attempt to write *yetige:n*): **Çağ.** XV ff. **yétigen** 'the name of the constellation *banātu'l-na'ş* (*sic*)'; in *Rūmi* **yediler/yedi kardaş** *San.* 348v. 19: **Xwar.** XIV **yetigen** ditto *Quth* 77: **Kıp.** XIV **yetigen** (MS. *yetegen*) *banāt na'ş Id.* 91; ditto (MS. *yitgen*) *Bul.* 2, 13: XV ditto **yétiger** (*sic*) *Tuh.* 7a. 11: **Osm.** XIV ff. **yedigen** once or twice in XIV; **yediger** c.i.a.p. *TTS I* 808; *II* 1028; *III* 792; *IV* 865; and see **Çağ**.

Tris. V. YDG-

D **yitükle:-** Hap. leg.; Den. V. fr. **yitük**; everywhere spelt **yitikle:-** which was no doubt the vocalization familiar to the scribe of our MS. **Xak.** XI **ol at yitükle:di:** *anṣada ḍālla faras wa ğayrahu* 'he stated where the lost horse (etc.) could be found' *Kaş. III* 343 (**yitükle:r, yitükle:me:k**).

Dis. YDL

yötül (**yötöl**) 'a cough'; w. no obvious Turkish etymology, perhaps a l.-w. Survives in NE Alt., Tel. **yödül**; Bar. **yödöl**; Tuv. **çödül**: SE Tar., Türki **yötel** (*Jarring* **yütel**): NC Kır **jötöl**; Kzx. **jötel**: SC Uzb. **yütal**:

NW Kk. **çötel**; Kaz. **yutel** (*sic*); Kumyk, Nogay **yötel**. **Uyğ.** VIII ff. Civ. *TT VIII M.*26 (**1 baş**); *H II* 22, 30: **Çağ.** XV ff. **yötel** *surfa* 'cough' *San.* 341 v. 9 (quotn.).

D **yıdlığ** P.N./A. fr. **yı:d**; 'having a smell, or odour', usually preceded by a qualifying word describing its nature. S.i.s.m.l., sometimes much distorted, e.g. NC Kır. **jıttu:**; Kzx. **iyisti**: SC Uzb. **isli**. **Uyğ.** VIII ff. Man. *M II* 8, 14–15 (ii) (**kin**); *do.* 9, 7; 10, 9 (**yıparlığ**); *Wind.* 29–30 (**kıl-**): Bud. (of fruit, etc.) **öŋlüg yıdlığ** 'colourful and fragrant' *Suv.* 529, 12; a.o. *TT V* 8, 72–9 (**1 tütsüg**).

Dis. V. YDL-

D **yadıl-** Pass. f. of **ya:d-**; 'to be spread out; to be published abroad', etc. S.i.m.m.l.g. w. the same phonetic changes as **ya:d-**. **Türkü** VIII ff. Man. (these twelve two-hour periods, a Man. technical term) **köŋül içre yadılur yaraşur** 'are published abroad in the mind and are beneficial' *M III* 19, 8–9 (ii); **nomı dını yadılmışta** 'since the (Man.) doctrine and religion were preached' *TT II* 17 bottom: **Uyğ.** VIII ff. Bud. **ot öŋlüg saçı arkasında yadılu turup** 'his flame-coloured hair being spread over his back' *U IV* 10, 67–8 (and *I* 45, 13–14); **ölüm yadılıp** 'death spreads' (through all the organs of the dying man) *TT III*, p. 26, note 5, 11; o.o. *PP* 7, 2 (**kü:**); *U III* 7, 14; *TT VI* 464; *VIII K.*8: Civ. **atıŋ küŋ yadıldı** 'your name and fame have been published abroad' *TT I* 146; a.o. *VII* 29, 10; see **1 yayıl-**: **Xak.** XI **sü: yadıldı:** 'the army (etc.) dispersed' (*tafarraqa*); and one says **to:n kü:nke: yadıldı:** 'the garment was spread out (*busiṭa*) in the sun'; also used of anything else when it was spread out; and **ya:ğ to:nda: yadıldı:** 'the oil spread (Intrans.; *tafaṣṣā*) over the garment' (etc.) *Kaş. III* 77 (**yadılur** (*sic*), **yadılma:k**); (after **1 yayıl-**) **yayıldı: sü:** 'the army (etc.) dispersed', alternative form with **-d-** in **yadıldı:** *III* 192 (**yayılu:r, yayılma:k**): o.o. *I* 442, 7 (**tergin**); *III* 148 (**ba:z**); 159 (**1 ya:t**): *KB* **yadıl-** (of a man's fame) 'to be spread abroad' is common 458, 496, 737, etc.; **yadıldı ağı** 'his net has been spread' 4224; a.o. 4892 (**butık**): XIII(?) *Tef.* **yazıl-** (*sic*) 'to spread out, stretch out' (Intrans.) 135; **yayıl-** ditto 136; **Çağ.** XV ff. **yayıl-** (1) *pahn şudan* 'to be spread out'; (2) *çaridan sutūr* (of livestock) 'to graze' (i.e. spread out over the pasture) *San.* 340v. 11 (quotn.): **Xwar.** XIV **yayıl-** 'to be disseminated', etc. *Qutb* 65: **Kom.** XIV **yayıl-** 'to be spread out' *CCG*; *Gr.*

D **yédil-** Hap. leg.; Pass. f. of **yé:d-**. **Xak.** XI **yetge:k yedildi:** *xiṭaṭi'l-rizma wa 'ubbiyati* (MS. *'aybati')'l-mitā' fihā* 'the bale was sewn together and the goods packed in it' *Kaş. III* 77 (**yedilür, yedilme:k**; both unvocalized).

D **yétil-** Pass. f. of **2 yét-**; not Pass. in its ordinary meanings, which are rather Intrans.; survives, meaning 'to arrive; be, or become, ready; ripen, reach maturity' in SE Türki **yétil-**: NC Kır., Kzx. **jetil-**: SC Uzb. **yetil-**: NW Kk. **jetil-**. The Pass. f. of **1 yé:t-** is not noted earlier than Osm. XIV ff. **yedil-** (of an animal, blind man, etc.) 'to be led' *TTS I* 809; *II* 1028; *III* 792; *IV* 865. **Yitil-** 'to be sharpened' Pass. f. of **yiti:-** is first noted in Osm. XV *TTS I* 831. **Xak.** XI **ol sü:ke: yétildi:** *laḥiqa'l--cund wa ğayralu* 'he caught up the army' (etc.) *Kaş. III* 77 (**yétilü:r, yetilme:k**, *sic*); a.o. *I* 106, 9 (**1 é:l**): *KB* (listen to the wise man . . .) **yetilmiş yaşı** 'of mature years' 261, 1222; (my life has ended) **yetildi ödüm** 'my time has come' 1099; **kamuğ arzularka yetildi elig** 'his hand has reached all his desires' 1253; o.o. 1211 (**maŋıt-**), 4066, 5716: XIII(?) *Tef.* **yétil-** (of a crop) 'to mature'; **yaşı yétilmiş**; **ṭāqat yetildi** 'his patience was exhausted' 152: **Çağ.** XV ff. **yétil-(-ip)** *yetiş-* *Vel.* 412 (quotn.); **yétil-** (spelt) *rasida şudan* 'to have arrived; to be ripe, mature' *San.* 348r. 22 (quotns.): **Xwar.** XIV **yétil-** 'to arrive; to be achieved' and the like *Qutb* 78.

D **yodul-** Pass. f. of **yo:d-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **ka:n kılıçtın yoduldı:** 'the blood was wiped (*muḥiya*) off the sword'; and one says **anıŋ at aydın yoduldı:** 'his name was erased from the Sultan's register' (*muḥiya . . . min dīwāni'l-sulṭān*); also used of anything *iḏā muḥiya Kaş. III* 77 (**yodulur, yodulma:k**): **Çağ.** XV ff. **yoyul-** *maḥw wa ma'dūm şudan* 'to be wiped out, annihilated' *San.* 347v. 18: **Osm.** XIV ff. **yoyul-** 'to be erased, wiped out'; c.i.a.p. *TTS I* 843; *II* 1069; *III* 822; *IV* 899.

D **1 yatla:-** Den. V. fr. **1 ya:t**; 'to treat as a stranger' and the like; survives in SE Türki **yatli-**: SC Uzb. **yotla-**; most modern V.s of this form mean 'to memorize' and the like, and are Den. V.s fr. the Pe. l.-w. *yād* 'memory'. **Uyğ.** VIII ff. Civ. (after undertaking various obligations) **apam birök bu bitiğdeki sözdin kayusı yatlasarbiz** 'if we repudiate any of the undertakings in this document' *USp.* 77, 16–17: **Xak.** XI (after **2 yatla:-**) and one says **ol anı: yatla:dı:** 'he reckoned that he was a stranger' (*acnabī*) *Kaş. III* 308 (no Aor. or Infin.): **Çağ.** XV ff. **yatla:-** *bīgāna wa dūr kardan* 'to treat as a stranger; to banish' *San.* 326v. 6 (quotn.).

D **2 yatla:-** Hap. leg., but see **yatlat-, yatlan-**; Den. V. fr. **2 ya:t**. **Xak.** XI **ya:tçı: yatla:dı:** *takalhhana'l-kāhin bi'l-aḥcār li'l--suḥub wa'l-amṭār* 'the magician performed magic ceremonies with stones to (bring) clouds and rain' *Kaş. III* 307 (**1 yatla:-** follows).

D **yıdla:-** Den. V. fr. **yı:d**; 'to smell (something *Acc.*)'; cf. **yıdı:-** (Intrans.), q.v. S.i.s.m.l. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. (so too the nose) . . . **yıd yıpar yıdlayur** 'smells (all sorts of) odours' *TT VI* 168–9; **yıdlamış yıdığ** 'the odour which it smells' *do.* 172: **Xak.** XI **ol yıpa:r yıdla:dı:** 'he smelt (*taṣammama*) the musk' (etc.) *Kaş. III* 308 (**yıdla:r, yıdla:ma:k**): **Xwar.** XIV **yıyla-** 'to smell' *Qutb* 91; (the murderer) **uçtmax**

yıḏığnı yıḏlamağay 'will not smell the odour of paradise' *Nahc.* 336, 7; a.o. 348, 7: **Kıp.** XIII *şamma* 'to smell' (VU) **yıyla:-** (*?sic*, Imperat. *-gil*) *Hou.* 41, 3: XIV ditto *Id.* 100: **Osm.** XIV to XVI (only) **yıyla-** 'to smell'; common *TTS I* 835; *II* 1058; *III* 814; *IV* 891 (transcribed *yiyle-*; both *-mak* and *-mek* noted).

D **yatlat-** Hap. leg.; Caus. f. of **2 yatla:-**. **Xak.** XI **beg yatlattı:** 'the *beg* ordered the magician (*al-kāhin*) to perform magical ceremonies' and he brought (*cā'a bi-*) wind and rain; this is well known in the country of the Turks; wind, hail, and rain are procured (*yustaclab*) with a stone by the permission of God most high *Kaş. II* 355 (**yatlatu:r, yatlatma:k**).

D **yatlan-** Refl. f. of **2 yatla:-**; pec. to Uyğ. Bud.; in spite of the views expressed in *TT X*, p. 29, note 387, where the relevant quotns. are assembled, which were put forward in ignorance of the existence of **2 ya:t**, there is no doubt that **yat yatlan-** was the phr. used to translate an (ultimately) Sanskrit V. meaning 'to perform magical ceremonies'; in this context there is no implication of rain magic. **Uyğ.** VIII ff. Bud. (the *yakşa*'s son for twelve years) **yat yatlanğuçı braman basasında barıp** 'followed the *brahman* who performed magical ceremonies' *TT X* 561–2; (when) **anıtyatlığ ürlüksüz yat yatlanğuçı** '(the magician) who performs impermanent (Sanskrit *anityatā*) and transitory magical ceremonies' (comes and tries to steal my life) *do.* 539–40; o.o. (damaged) *do.* 387, 402, 413.

D **yıḏlan-** Refl. f. of **yıḏla:-**, used as Intrans./Pass.; n.o.a.b. **Xak.** XI **et yıḏlandı:** 'the meat (etc.) began to smell' (bad, *tarawwaḥa*) *Kaş. III* 110 (**yıḏlanu:r, yıḏlanma:k**): **Xwar.** XIV **yıḏlan-** 'to be smelt' (of milk on the breath) *Qutb* 89.

D **yitlin-** n.o.a.b. and generally used in association w. **bar-**; the meaning is clearly something like 'to go away, disappear', which indicates that it is a Refl. Pass. f. of **yit-**, irregular since **yit-** is Intrans. and cannot properly form a Pass. Cf. **yitlintür-**. **Uyğ.** VIII ff. Bud. (on the approach of death) **ağazımdakı tatağlar barca yitlinip** 'all the pleasant tastes in my mouth disappear' *U III* 37, 30–1; (the sons of all the notables in Benares) **yitlinip barıp** 'went away' (from the city) *do.* 65, 8 (ii); (all the evil omens in the city) **yitlinip barıp** *U IV* 24, 314; (if this *sūtra* did not exist, the true interpretation of the doctrine) **yitlinür yokaḏur** 'would disappear and perish' *Suv.* 198, 9: **Xwar.** XIV **yitlen-/itlen-** (*sic*) 'to disappear' *Qutb* 62, 81 (and 80 *yinlen-*, scribal error); *MN* 91.

D **yaḏlış-** Hap. leg.; Co-op. f. of **yaḏıl-**, used as Intrans. **Xak.** XI **sü: yaḏlışdı:** 'the army dispersed (*tafarraqat*) in every direction'; also used when something spread (*tafaşşā*) in something else, e.g. thin ink in inferior paper *Kaş. III* 104 (**yaḏlışu:r, yaḏlışma:k**).

D **yıḏlaş-** Recip. f. of **yıḏla:-**; 'to smell one another'. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **yılkı: yıḏlaşdı:** 'the livestock (etc.) smelt one another' (*taşammamat*) *Kaş. III* 104 (**yıḏlaşu:r, yıḏlaşma:k**; prov., see **sözleş-**): **Osm.** XIV and XVI **yıylaş-** 'to smell one another'; in two texts *TTS I* 835; *II* 1058 (*yiyleş-*).

D **yoḏluş-** Hap. leg.; Co-op. f. of **yoḏul-**. **Xak.** XI **bitigle:r yoḏluşdı:** 'the writings (etc.) were (all) obliterated' (*inmaḥat*) *Kaş. III* 105 (**yoḏluşu:r, yoḏluşma:k**).

Tris. YDL

D **yitilik** Hap. leg.?; A.N. fr. **yiti:** (**yitig**); 'sharpness, alertness'. **Xak.** XI *KB* 2328 (**komıt-**).

Tris. V. YDL-

D **yitlintür-** Hap. leg.?; Caus. f. of **yitlin-**; 'to destroy, remove', and the like. **Uyğ.** VIII ff. Man. (anger) **yokaḏturur yitlintürür** 'destroys (Hend.)' (all developed doctrines and modest thoughts) *TT II* 17, 71–2.

Dis. YDM

D **yaḏım** N.S.A. fr. **ya:ḏ-**; lit. 'a single spreading out', in practice 'carpet, rug'. Apparently survives in SW Osm. **cacım** 'a kind of shaggy carpet' *Red.* 663; in XX Anat. **cecim/cicim** *SDD* 250, 272; but this word must have been borrowed fr. some other unidentified Turkish language. See **yayım** and cf. **kerim**. **Xak.** XI **yaḏım** *al-firāš wa'l-mihād* 'carpet, mattress'; hence 'a Chinese carpet' (*al-fağfūrī*, MS. *al-mağfūrī*) is called **tü:lüğ yaḏım** 'a hairy carpet' (i.e. one with a woollen pile, *ḏū ṣa'r*); *wa laysat hāḏihi bi-aṣlīya* 'this is not original' (meaning doubtful, ?not the original kind of carpet) *Kaş. III* 19; **yaḏım** *al-bisāṭ* 'mattress' is derived fr. **yaḏı:** *basaṭa I* 15, 12; a.o. *I* 119, 5: *KB* 4442 (**azar**).

E **yitim** read by Atalay in *Kaş. III* 24 is an error for **yayım**.

D **yétmiş** 'seventy'; der. fr. **yétti:**, cf. **altmış** only. S.i.a.m.l.g. (except NE where crases of **yétti: o:n** like Khak. **çéton**; Tuv. **çeden** still survive) w. the usual phonetic changes. **Türkü** VIII **yetmiş** *I E* 12, *II E* 11: **Uyğ.** VIII ff. Man.-A **yétmiş** *M I* 20, 15: Civ. **yétmiş** *USp.* 74, 2; 83, 4; 107, 6: **O. Kır.** IX ff. **yetmiş** *Mal.* 41, 9; 42, 3; 49, 2; **yétmiş** (w. the special letter for **-é-**) *do.* 45, 5: (**Xak.** ?) XIII(?) *Tef.* **yetmiş** 153: XIV *Muh. sab'ūn* 'seventy' **yé:tmi:ş** *Mel.* 81, 15; *Rif.* 187: **Çağ.** XV ff. **yétmiş** *San.* 12r. 6: **Kıp.** XIII *sab'ūn* **yetmiş** *Hou.* 22, 14: XIV **yetmiş** *sab'ūn*; the **-t-** is changed from **-d-**, because 'seven' is **yedi:** and **-miş** is attached to change it to 'seventy' *Id.* 91; *sab'ūn* **yetmiş** *Bul.* 12, 13: XV ditto *Kav.* 39, 6; 65, 9; *Tuh.* 60b. 10.

Dis. YDN

D **yaḏın** Hap. leg.; Intrans. Dev. N. fr. **ya:ḏ-**. **Xak.** XI **yaḏın su:v** 'shallow (*al-*

-daḥḍāh) water which spreads (*yanbasiṭ*) over the surface of the ground' *Kaş. III* 372.

VU **yatan/yataŋ** pec. to *Kaş.*; grammatically this can hardly be a compound of **1 ya:**; the alternative pronunciations suggest a l.-w., perhaps Chinese. **Xak.** XI **yatan** 'a wooden bow' (*al-qaws min xaşab*) for shooting arrows; **yatan** *wa hiya qawsu'l-naddāf* also 'the bow-shaped implement of the cotton-carder' *Kaş. III* 21; **yataŋ** *al-hanīyatu'llatī yunfaş bihā'l-ṣūf* 'the bow-shaped implement with which raw wool is worked' *III* 372.

D **yoḍun** Intrans./Pass. Dev. N./A. fr. **yo:ḍ-**; lit. 'being obliterated, destroyed'; used only in the phr. **yo:k yoḍun** 'destruction, annihilation'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **yok yoḍun boluŋuz** 'may you be destroyed, and annihilated' *M I* 9, 11: Bud. **yok yoḍun kılmazun** 'let it not destroy' *TT X* 321; o.o. (damaged) *do.* 314, 410; *U III* 86, 10: **(Xak.?)** XIII(?) *Tef.* **yok yoḍun/yozun bol-** 'to perish' 109–10 (mis-spelt *budun/buzun*).

D **yétinç (yéddinç)** Ordinal f. of **yétti:**; 'seventh'. A Tris. f. w. **-i:** attached emerged in the medieval period and s.i.a.m.l.g. w. the usual phonetic changes except in some NE languages which use other forms; SW Az. **yeddinci**; Osm. **yedinci**. **Türkü** VIII **yétlıŋç ay** 'the seventh month' *I NE*; **yetinç [ay]** *Ongin* 12; a.o. *I N* 5 **(kılıçla:-)**: VIII ff. Man. **yétinç** *Chuas.* 124: Bud. **yétinç** *PP* 31, 6 etc.

Dis. V. YDN-

D **yaḍın-** Refl. f. of **ya:ḍ-**; s.i.m.m.l.g. w. the usual phonetic changes, usually meaning 'to spread' (Intrans.) and the like. **Uyğ.** VIII ff. Bud. *Suv.* 137, 23 **(açın-)**: **Xak.** XI **ol to:nın kü:nke: yaḍındı:** 'he made it his business to spread out (*bast*) his garment (etc.) in the sun' *Kaş. III* 83 **(yaḍınu:r, yaḍınma:k)**: **Kıp.** XV *ittasa'a* 'to spread' (Intrans.) **yayın-** *Tuh.* 5b. 3; 6b. 8.

D **yoḍun-** Hap. leg.; Refl. f. of **yo:ḍ-**. **Xak.** XI **ol kö:zdin ya:ş yoḍundı:** 'he wiped (*masaḥa*) the tears from his (own) eyes'; also used when a man has undertaken by himself (*infarada*) to wipe something off something else *Kaş. III* 83 **(yoḍunu:r, yoḍunma:k)**.

Tris. YDN

D **yétinçsiz** Priv. N./A. fr. ***yétinç**, Dev. N. fr. ***yétin-** Refl. f. of **2 yét-**; lit. (something) 'which you cannot overtake, reach', or the like, that is 'infinitely broad'; generally used in association w. other words meaning 'broad'. Cf. **yétiz.** N.o.a.b. **Uyğ.** VIII ff. Man.-A *M III* 31, 1 (iii) **(kaḍız)**: Bud. **bu yétlıŋsiz yétiz yağız yér** 'this broad (Hend.) brown earth' *U IV* 12, 116; 48, 91; in *TT VI* 241, (this heaven and earth) **kéŋ alkığ** 'are broad', some MSS. read **yétinçsiz yétiz kéŋ alkığ**.

Dis. YDR

D **yatar/yatur** n.o.a.b.; Dev. N. fr. **yat-**; both words clearly spelt, but as the Aor. of **yat-** is **yatur** the first is unusual; lit. (something) 'lying down' or the like. **Xak.** XI *KB* (whichever celestial mansion the moon enters it quickly leaves) **çıkarı üçün terk yatarın yıkar** 'because it leaves quickly it destroys its resting place' 745; (the king came to inquire after Aytoldı) **kelip kördi élig yatur ḥālını** 'the king, when he came, saw the condition of the invalid' 1068.

VU **yıḍruk (ñ-)** 'fist'; there is real doubt about the first vowel; the only Uyğ. occurrence is spelt *yıdruk*; it was a First Period l.-w. in Mong. w. initial *n-*, which makes the original **ñ-** certain, but while the earliest form is *noduruğa* (*Haenisch* 118) the standard form is *niduruğa* (*Kow.* 659, *Haltod* 142) and all modern forms in Turkish have **-u-** in the first syllable, which strongly suggests that the original vowel was **-ı-** later rounded by retrogressive assimilation. Survives in NE Alt., Bar., Leb, Tel. **yudruk** *R III* 565; Tuv. **çuduruk** (Khak. **munzuruk** is morphologically inexplicable): NC Kır. **juduruk**; Kzx. **judırık**: NW Kk. ditto; Kaz. **yodrık**; Nog. **yudırık/yumırık**. SE Türki: SC Uzb. use the Pe. l.-w. *muşt*; other NW and SW languages use forms of **yumruk** (see below) which is a Pass. Dev. N. fr. ***yumur-** Caus. f. of **yum-**, lit. 'clenched': Kumyk **yumuruk**: SW Az. **yumruğ**; Osm., Tkm. **yumruk**. **Uyğ.** VIII ff. Bud. (interlock the ten fingers of the two hands and) **yıḍruk kılu sıkzun** 'press them together making a fist' *TT V* 10, 95: **Xak.** XI **yuḍruk** *cum'u'l-kaff* 'a fist' *Kaş. III* 42 (prov.): **(Çağ.** XV ff. **yumruk** *muşt* 'fist' *San.* 346v. 23: **Xwar.** XIV ditto *Quṭb* 86): **Kom.** XIV 'fist' **yuruk** *CCG*; *Gr.*: **Kıp.** (XIII (among 'parts of the body') *al-kaffu'l-maṭbūq* 'a clenched fist' **yu:rmuk** (*sic*, MS. *yu:rmak*); also *al-lakm* 'a blow with the fist' *Hou.* 20, 13; *lakama* 'to strike with the fist' **yumrukla:-** *do.* 34, 13; *lākama mina'l-mulākama* **yumrukla:ş-** *do.* 43, 14): XIV **yuruk** *al-lakma* 'fisticuffs'; **Tkm. yumruk** *Id.* 93; (*lakama* **yurukla-**; **Tkm. yumrukla-** *do.*; **yumrukla-** *Bul.* 79r.)

D **yüḍrük** Hap. leg.; Pass. Dev. N. fr. **yüḍür-**. **Xak.** XI **yüḍrük** (MS. *-d-*) 'a stand (*al-sarīr*) on which goods and clothing are piled' (*yunaḍḍad*) *Kaş. III* 45.

VUD **yatrum** Hap. leg.; cf. **yatut**; prob. N.S.A. fr. ***yatur-** Caus. f. of **yat-** (not noted in the early period but cf. **yatğur-**); lit. 'a single act of laying down'. **Xak.** XI **yatrum saç** *al-ṣa'ru'lladī ursila ba'ada'l-awwal* (see **yatut**) *Kaş. III* 47.

Dis. V. YDR-

S **yatur-** See **yatğur-**.

S **yattur-** See **yaḍtur-**.

D **1 yétür-** Caus. f. of **yé:-** 'to give (something *Acc.*, to someone *Dat.*) to eat'. S.i.a.m.l.g. w. the usual phonetic changes; in some languages the later form **yégiz-**, etc. is used as well or instead. **Uyğ.** VIII ff. Civ. *H II* 24, 43: **Xak.**

XI *KB* **ayama oğul kızka berge yétür** 'do not be gentle; let boys and girls taste the whip' 1494: XII(?) *KBVP* 5 (**içür-**): XIII(?) *At.* **yarağlığ aşınnı kişike yétür** 'give your nutritious food to the people to eat' 329; *Tef.* **yédür-** ditto 149: XIV *Muh. aṭ'ama* 'to feed' **yé:dür-** *Mel.* 41, 16; *Rif.* 94, 132: **Çağ.** XV ff. **yédür-** (spelt *yéydür-*) *xwurānidan* 'to give to eat' *San.* 353r. 14 (quotn.): **Xwar.** XIV **yédür-** ditto *Qutb* 77: **Kıp.** XIII *aṭ'ama* **yédür-** (MS. *yüdir-*) *Hou.* 34, 4: XIV (after **ye-**) and for *aṭ'ama* **yedir-** *Id.* 90; *aṭ'ama* **yedür-** *Bul.* 21 v.: XV ditto **yedir-** *Kav.* 75, 3; *Tuh.* 78b. 9.

D **2 yétür-** Caus. f. of **2 yét-**; survives, usually meaning 'to cause to arrive; to make sufficient; to ripen (Trans.)', in NE **yettir-/çettir-**: NW Kk. **jetir-**: SW Osm. **yetdir-/yettir-**; Tkm. **yetir-**; in some other languages displaced by **yetişdir-**; other forms are SE Türki **yetkür-**: SC Uzb. **yetkaz-**: NW Kk. **jetker-**. Cf. **tegür-**. **Uyğ.** VIII ff. Bud. Sanskrit *vyāpi* 'reaching to' **yétirü** *TT VIII F.*3: Civ. **a:ṇa: otoz yéttürü** 'adding thirty to it' *TT VIII L.*25; **yétirü** *TTS I* 113 (**asığ**): **Xak.** XI *KB* **yetür-** is common, usually in such phr. as **ukuşka biligke yetürmiş öġi** 'who has trained (lit. brought) his mind to understanding and knowledge' 216; **yetürmiş yaşı** 'of mature years' 426; **kamuğ işni yetrü körüp işler er** 'a man who works taking care to bring all his work to fruition' 544; o.o. 302, 507 (**bütürü:**), 2586, 4231, 5894 (**erejlen-**): XIII(?) *Tef.* **yetrü** 'completely, in full'; (**yétger-/yétgür-** 'to bring; to bring to completion') 153: **Çağ.** XV ff. **yétkür-** (-üp, etc.; 'with **-k-**') *yetişdür- Vel.* 412–15; **yétür-/yétkür-/yétkürt-/yétişdür-** Caus. f.s; *rasānidan* 'to cause to arrive, convey, deliver' *San.* 348r. 28 (quotns.): **Xwar.** XIV **yétür-/yétgür-** 'to bring to completion, to accomplish' *Qutb* 79; *MN* 175: **Kıp.** XIII *ballaġa'l-masīr ma'ak* 'to bring your fellow traveller to his destination'(?) **yetür-** *Hou.* 38, 13: **Osm.** XIV ff. **yetür-** (occasionally **yetir-**) 'to bring' physically or metaph.; common *TTS I* 823; *II* 1045; *III* 804; *IV* 879.

S **yéttür-** See **yédtür-**.

D **yitür-/yittür-** Caus. f. of **yit-**; 'to lose; to cause to stray', and the like. Survives in NE Tuv. **çıdır-**: NC Kır. **jitir-**: NW Kk. ditto: SW Az. **itir-**; Osm. **yittir-**; Tkm. **yitir-**. **Türkü** VIII *I E* 7, *II E* 7 (**i:d-**): **Xak.** XI **er yarma:k yitürdi:** 'the man lost (*faqada*) the coin' (etc.) *Kaş. III* 67 (**yitürür, yitürme:k**); **ol aṇar yarma:kın yittürdi:** 'he made him lose (*a'damahu*) his coin' (etc.) *III* 94 (**yittürür, yittürme:k**; and see **yédtür-**): *KB* (when I saw this) **yitürdüm bilig** 'I lost my sense of judgement' 790; (when a slave sees his master's face) **yitrür öġi** 'he loses his senses' 958; (if one reaches out to grasp the affairs of this world) **yitrür kişi** 'they elude a man' 1410; **ayur bu bitig tut yitürme oğul** 'he said, "take this document and do not lose it, my son"' 1497; a.o. 6096 (**örk-**): XIII(?) *Tef.* **yitür-/yütür-** 'to lose', esp. **yol yitür-** 'to lose the way' 155, 168: **Çağ.** XV ff. **itür-/itkür-** (spelt) *gum wa mafqūd kardan* 'to lose' *San.* 94r. 27 (quotns.): **Xwar.** XIII **yitür-** 'to destroy' *'Ali* 49: **Kom.** XIV 'to lose' **yitir-** *CCG*; *Gr.*: **Kıp.** XIV **yittür-/yitür-** (MS. *ye-/ye-*) *atlafa* 'to destroy' *Id.* 91; *hacama* 'to throw down, ruin' **yitür-** *Bul.* 86r.: XV *waddara* 'to squander', etc. **yitir-** *Tuh.* 38b. 5: **Osm.** XIV ff. **yitür-**, later **yitir-**, occasionally **itir-** 'to lose, to destroy'; c.i.a.p. *TTS I* 832; *II* 1055; *III* 812; *IV* 889.

S **yottur-** See **yodtur-**.

D **yüdür-** Caus. f. of **yü:d-**; n.o.a.b. **Uyğ.** VIII ff. Chr. **yılkıka yüdürser** 'if they loaded it on an animal' *U I* 8, 3: **Xak.** XI **ol teveyke: yük yüdürdi:** 'he loaded the load (*ḥamala'l-ḥiml*) on the camel' *Kaş. III* 67 (**yüdürür, yüdürme:k**; verse); a.o. *I* 371, 1: *KB* **amānat yüdürdi boyunka uluğ** 'he loaded great loyalty on his neck' 1720; o.o. 4441 (**kölük**), 4528 (**teŋeş**).

VUD **yadrat-** as such Hap. leg., but, as Thomsen suggested, prob. the original f. of NE Alt., Tel. **yayrat-** 'to overturn, destroy'; the parallel V. in the sentence, **tigret**, supports this vocalization; if so, this must be a Caus. f. of a Den. V. fr. ***yadar**, Aor. Particip. of **ya:d-**, 'spreading out'; a meaning 'to make (a horse) lie on the ground' seems to be indicated. **Türkü** VIII ff. (tie up the roan horse's tail and make it break wind) **yazığ kodı: yadrat** 'make the bay(?) lie down' (heap nine blankets on it and make it sweat) *IrkB* 50.

D **yetrül-** (**yétrül-**) Hap. leg.; Pass. f. of **2 yétür-**. **Xak.** XI **soŋuk burunka: yetrüldi:** *ulḥiqa'l-āxir bi'l-awwal* 'the last was joined, or added, to the first' *Kaş. III* 107 (**yetrülü:r, yetrülme:k**).

D **yetrüş-** (**yétrüş-**) Hap. leg.; Co-op. f. of **2 yétür-**. **Xak.** XI **ola:r ikki: bi:r bi:rke: at yetrüşdi:** 'they helped one another in overtaking (or tying up?, *fī ilḥāq*) the horse' *Kaş. III* 101 (**yetrüşü:r, yetrüşme:k**).

Tris. YDR

VUD **yütürük** (?**yitürük**) Hap. leg.; prima facie a Pass. Dev. N./A. fr. **yitür-**; lit. 'lost, strayed', and the like; either a scribal error or an early example of retroactive vocalic assimilation. **Türkü** VIII ff. (a blind colt looks for an udder on a stallion) **kün ortu: yütü:rük** '(if it is so) lost at midday' (where and how will it be at midnight?) *IrkB* 24.

Tris. V. YDR-

VUD **yudruklan-** Hap. leg.; Refl. Den. V. fr. **yudruk** (**yıdruk**). **Xak.** XI **er yudruklandı:** *qabaḍa'l-racul 'alā cam' kaffihi* 'the man grasped (something) in his fist' *Kaş. III* 116 (**yudruklanu:r, yudruklanma:k**; MS. everywhere *-d-*).

Dis. V. YDS-

D **yaḍsa:-** Hap. leg.; Desid. f. of **ya:ḍ-. Xak.** XI **ol töşe:k yaḍsa:dı:** 'he wished to spread out (*yabsuṭ*) the mattress', and was on the point of doing so; and one says **ol sü:sin yaḍsa:dı:** 'he wished to disperse (*yafarriq*) his army' (etc.); also used of dough when one intends to roll it out (*yabsuṭahu*) *Kaş. III* 305 (**yaḍsa:r, yaḍsa:ma:k**).

D **yatsa:-** Hap. leg.; Desid. f. of **yat-. Xak.** XI **er yatsa:dı:** 'the man wished to settle down for the night and go to sleep and lie down' (*al-baytūta wa'l-nawm wa'l-iḍṭicā'*) *Kaş. III* 304 (**yatsa:r, yatsa:ma:k**; MS. *yatısa:-*).

D **yétse:-** Hap. leg.; Desid. f. of **2 yét-. Xak.** XI **ol meni: yétse:dı:** 'he was on the point of overtaking me' (*yalḥaqanī*) *Kaş. III* 304 (**yétse:r, yétse:me:k**; MS. *yétise:-*).

D **yoḍsa:-** Hap. leg.; Desid. f. of **yo:ḍ-. Xak.** XI **ol bitig yoḍsa:dı:** 'he wished to obliterate (*yamḥū*) the writing', also for (to wipe) a sword clean of blood and the like *Kaş. III* 305 (**yoḍsa:r, yoḍsa:ma:k**; MS. *yoḍısa:-*).

D **yetsik-** (**yétsik-**) Emphatic Pass. f. of **2 yét-**; 'to be effectively overtaken'. Pec. to *Kaş.* **Xak.** XI **er yetsikti:** *balaġa'l-raculu arḍala'l-'umr* 'the man reached senility' (lit. 'was overtaken by'); and one says **kaçğın** (MS. *kaçığan*) **er yetsikti:** 'the fugitive was overtaken' (*ulḥiqa*) *Kaş. III* 106 (**yetsike:r, yetsikme:k**); a.o. *I* 21, 10 (**kaçğın**).

Dis. V. YDŞ-

D **yaḍış-** Hap. leg.; Co-op. f. of **ya:ḍ-. Xak.** XI **ol anar töşe:k yaḍışdı:** 'he helped him to spread out (*fī basṭ*) the mattress'; also for competing *Kaş. III* 70 (**yaḍışu:r, yaḍışma:k**).

D **yédiş-** Hap. leg.; Co-op. f. of **yé:ḍ-**; unvocalized everywhere; listed in the same para. as **yıdış-**, q.v., but specifically given a different Infin. **Xak.** XI **ol maŋa: yetge:k** (MS. *y.nge:k*) **yédişdi:** 'he helped me to sew up the seams' (*fī xiyāṭa ğuraz*; MS. in error *ṭuraz*) of a sack, bale, and the like *Kaş. III* 70 (**yédişü:r, yédişme:k**; MS. everywhere *-d-*).

D **yétiş-** Co-op. f. of **2 yét-**; s.i.a.m.l.g. w. the usual phonetic changes, and practically the same range of meanings as **2 yét-**, which it has almost displaced in some languages. **Xak.** XI **yetşü: kelip Uğra:k** translated *laḥiqanā xayl Uğra:k* 'the Uğra:k's cavalry overtook us' *Kaş. III* 183, 8; n.m.e.: (XIV *Muh.*(?) *laḥiqa* (**da:p-**; in margin) **yétiş-** *Mel.* 30, 15): **Çağ.** XV ff. **yétiş-** (spelt) *rasīdan* 'to arrive' *San.* 348r. 17 (quotns.): **Xwar.** XIII **yetiş-** 'to reach' '*Ali* 56: **Kıp.** XV **men bolma:şaydum bu: sağa:** (for **saŋa:**) **yétişme:seydi:** 'if it had not been for me, this would not have come to you' (*waṣala ilayka*) *Kav.* 21, 9; *laḥiqa* **yetiş-** *do.* 74, 10; *Tuh.* 32a. 9; *adraka* ('to overtake') *wa laḥiqa do.* 6a. 12.

D **yıdış-** Hap. leg.; Co-op. f. of **yıdı:-. Xak.** XI **yıdışdı: ne:ŋ baliya aczā'u'l-şay' ba'ḍuhu fī ba'ḍ** 'every part of the thing stank'; (**yédiş-** follows here); and the Infin. of the first V. is with *al-qāf* **yıdışma:k** *Kaş. III* 70 (MS. *-d-* everywhere).

D **yoḍuş-** Hap. leg.; Co-op. f. of **yo:ḍ-. Xak.** XI **ol kılıçtın ka:n yoḍuşdı:** 'he helped to wipe (*fī masḥ*) the blood from the sword'; also for obliterating (*fī maḥw*, MS. *naḥw*) writing and removing (*iḍhāb*) the traces of anything liquid *Kaş. III* 70 (**yoḍuşu:r, yoḍuşma:k**).

D **yüḍüş-** Hap. leg.; Co-op. f. of **yü:ḍ-. Xak.** XI **ola:r** (MS. *ol*) **ikki: tarığ yüḍüşdi:** 'they helped one another to load (*fī ḥaml*) the wheat' (etc.); also for competing *Kaş. III* 71 (**yüḍüşü:r, yüḍüşme:k**).

Dis. YDZ

D **yétiz** Dev. N./A. fr. **2 yét-**; 'wide, broad, far-reaching', and the like, later apparently 'perfect, complete' (i.e. reaching the limit of possibility). Survives in SW XX Anat. **yetiz** 'perfect, complete', w. Den. V. **yetizle-** *SDD* 1521. **Uyğ.** VIII ff. Bud. **yétiz** (so spelt) occurs apparently only in Hend. w. other words meaning 'wide' and the like; *U III* 72, 27 etc. (**kéŋ**); *IV* 30, 54 (**emiğ**); *IV* 12, 116 etc. (**yétinçsiz**); **yétiz uzun** 'broad and long' *Suv.* 347, 9: **Xak.** XI **yetiz** 'wide' (or broad, *al-'arīḍ*) of anything; hence one says **yetiz kaḍış** 'a broad strap', **yetiz yé:r** 'a broad piece of ground' *Kaş. III* 10: XIII(?) *Tef. ḥikma bāliġa* 'mature wisdom' **ḫikmat yétiz; yétiz kıl-** seems to mean 'to present (someone)' 152: **Xwar.** XIV **yétiz** 'perfect', or the like *Qutb* 79; **men yetiz 'ālim boldum** 'I have become a perfect scholar' (I have on need of Abū Ḥanīfa) *Nahc.* 193, 7.

VU **yutuz** n.o.a.b.; the contexts clearly indicate the meaning 'wife', not 'slave girl' as it has sometimes been translated; the vowels were certainly back, but the first might be either **-o-** or **-u-**. Cf. **kisi:.** **Türkü** VIII (I attacked the Tanut and captured) **(oğlı: yutuzı:** 'their children and wives' (livestock and property) *II E* 24; *II E* 38 (ditto the Oğuz?); *II S* 3, 4 (damaged?): VIII ff. (a gambler staked his children and wife (**oğlanı:n kisi:si:n**) on a bet; but did not lose them) **ogli: yutu:zı: kop öğirer** 'his children and wives all rejoice' *IrkB* 29; **yutu:zı:** (*sic*, clearly, in photograph) **erksi:z bolu:pan** 'his wife not being a free agent' *Toy. IV* v. 5–7 (*ETY II* 180): Man. **bu menin yutuzum bu** 'this is my wife' *M I* 5, 2: **Uyğ.** VIII ff. Bud. (if we have killed people or stolen other people's property or) **evniŋ yutuzıŋa yazındımız erser** 'sinned against a housewife' *TT IV* 8, 69–70; 'similar phr. *U II* 76, 5; 85, 22; **amrak yut[uzım]** 'my dear wife', followed by her name, and **amrak kızımız** and **oğulumuz** *Pfahl.* 22, 5; a.o. *Suv.* 219, 24 (**yapşın-**): Civ. **beg yutuz** 'husband and wife' *TT VII* 26, 4–5 (**baça:-**); 14–15: **O. Kır.** IX ff. **boḍunıma: oğlıma: yutuzıma: aḍrıltım** 'I have been parted

from my people, children, and wives' *Mal.* 43, 1–2; a.o. 42, 1 (?**küŋ**): **Kıp.** XIII *al-ḏarra* 'co-wife' **y.q.r,** *bi-zā' mufaxxam* 'emphatic', no doubt error for **yutuz** *Hou.* 32, 4.

Tris. YDZ

D yetizlik (yétizlik) Hap. leg.; A.N. fr. **yétiz. Xak.** XI **yetizlik** 'the width (or breadth, *'arḍ*) of anything' *Kaş. III* 52.

Mon. YĞ

ya:ğ a generic term for 'grease, fat, oil', etc., specific kinds sometimes being indicated by a preceding word. S.i.a.m.l.g. w. a wide range of phonetic changes. **Uyğ.** VIII ff. Bud. **yağı sızılu akıp** 'his fat melts and flows' *U III* 24, 5 (i); *TM IV* 252, 22 (**sızıl-**): Civ. **ingek yağın** 'cow's butter' *TT VII* 22, 17; **tikta:k ya:ğ içürmiş kere:k** 'you must give him bitter (Sanskrit *tiktaka*) oil to drink' *VIII I.*24; **künçit ya:ğı:** 'sesame-seed oil' *do. M.*28; **bir tıŋçan yağ** 'oil for one lamp' (Chinese l.-w.) *USp.* 91, 11 and 26; **yağ** is common in *H I* both by itself, e.g. 106, and in such phr. as **ingek yağı** 77, etc.; **künçit yağı** 92, etc.; **sağ yağ** 'butter' 145; **xuma yağı** 'linseed oil' (*hu ma*, Chinese, see note) 64: XIV *Chin.–Uyğ. Dict.* 'fat' **yağ** *Ligeti* 277; *R III* 22: **Xak.** XI **ya:ğ** *al-duhn* 'fat'; **sa:ğ ya:ğ** *al-samn* 'butter' *Kaş. III* 159; **kara: ya:ğ** *al-nift* 'mineral oil' *III* 222, 18; over 30 o.o. usually translated *al--duhn* or *al-samn*: *KB* 4442 (**azar**): XIII(?) *Tef.* **yağ** 'oil' 132: XIV *Muh. al-duhn* **ya:ğ** *Mel.* 66, 5; *Rif.* 165 (followed by phr. for various animal and vegetable fats and oils): **Çağ.** XV ff. *rawğan* 'oil, fat' (generic term) **yağ** *San.* 333r. 2 (quotn.): **Oğuz** XI (after Xak.) and the Oğuz call 'suet' (*al-ṣaḥm*) **ya:ğ** *Kaş. III* 159: **Xwar.** XIV **yağ** 'fat, oil' *Qutb* 64: **Kom.** XIV 'oil' **yağ** *CCI*; **yaw** *CCG*; *Gr.*: **Kıp.** XIII *al-duhn* **ya:ğ** *Hou.* 15, 18: XIV **yağ** *al-samn ḥd.* 95; *al-duhn ṣaḥma(n) aw ğayruhu* ('solid or otherwise') **yağ** *Bul.* 6, 5: XV *al-duhn* **ya:ğ**; *al-samn* **sa:rı ya:ğ**; *al-alya* 'a sheep's fat tail' **kuyruğ yağı:** *Kav.* 62, 20; *duhn* **yaw**; **Tkm. yağ/yilik/kırtış** *wa* **örgeç yawı** *Tuh.* 15b. 1.

S ya:h See **2 ya:.**

1 ya:k apparently a jingling prefix in the phr. **ya:k yu:k,** since **yuk** can apparently be used by itself in the same sense. Pec. to *Kaş.*; cf. **yakı:. Xak.** XI one says **ya:k yu:k** for 'residues of food in a pot' (*sulālatu'l-qas'a*); hence one says **aya:k yukı:** same translation; and 'distant relatives' (*al-abā'id mina'l-aqārib*) are called **ya:k yu:k kada:ş** *Kaş. III* 143; **ya:k yu:k** *sulālatu'l-qaṣ'a*; hence *al-qaribu'l-ba'id* is called **ya:k yu:k kadaş** that is 'he has stuck to us' (*iltaṣaqa binā*) as residues stick to the pot *III* 160; **yuk** 'residues of food in a pot', hence one says **yuk yak** (*sic* in MS., ?read **yak yuk**) as a jingle (*'alā ṭarīqi'l-itbā'*) *III* 4.

2 yak jingling prefix to **yağu:k** (Xak.) (?), but see **yağru:.**

yo:ğ (**ḏ-**) 'funeral feast, wake'; the **ḏ-** is fixed by the statement of Menander Protector (3rd quarter VI) that the Western Türkü called a funeral feast δόγια, see G. Moravcsik, *Byzantinoturcica* II, Budapest, 1943, p. 112. N.o.a.b., but see **yoğla:-. Türkü** VIII **yoğ ertürtimiz** 'we celebrated the funeral feast' *I NE*; **yoğun umaduk üçün** 'because we could not hold his funeral feast' *Ixe-Asxete b.* 1 (*ETY II* 122); o.o. *II S* 10 and 15(?); *I N* 7, *II E* 31 (**egir-**); *Ongin* 12 (**ataç**); (for **yoğ yıparı:ğ** *II S* 11 see **yıpa:r**): **Xak.** XI **yo:ğ** the name of 'the meal given to a tribe' (*ṭa'ām yuttaxaḏ li-qawm*) for three or seven days when they have returned from a funeral (*dafni'l-mayyit*) *Kaş. III* 143; a.o. *I* 398 (**basan**): *KB* **bu Aytoldınıŋ oğlı kıldı yoğı:** 'Aytoldı's son held his funeral feast' 1564; **yoğ aşı** 'funeral feast' 4577: XIV *Muh.*(?) *ṭa'āmu'l-'izya* 'a memorial feast' **yo:ğ aşı:** *Rif.* 164 (only).

D 1 yo:k Dev. N./A. in **-k** fr. ***yo:-**, cf. **yo:ḏ-**; with a variety of uses. Like **ba:r,** q.v., of which *Kaş.* describes it as the opposite, it is most commonly used as the Predicate of a sentence, with the Subject stated or inferred. As such it is of the nature of a V. but cannot be conjugated and so must be supplemented by an Aux. V., **1 er-** or the like, if a mood or tense form is required. It is occasionally used as an Adj. meaning 'having nothing', generally in association w. another Adj., e.g. **yo:k çığa:y** 'destitute', and even less often as a N., either by itself in such phr. as **yo:kka sanma:z** 'is not considered to be nothing', or in association w. another N., e.g. **yo:k yoḏun.** C.i.a.p.a.l. w. the usual phonetic changes. **Türkü** VIII **yok** is common:- (1) as a quasi-V. **ol amtı: añığ yok Türkü xağan** 'if now that Türkü *xağan*, who is free from harm' (settles in the Ötüken mountain forest) **élte: buŋ yok** 'there will be no trouble in the realm' *I S* 3, *II N* 2; (2) ditto w. Aux. V. **Ötüken yışda: yég iḏi: yok ermiş** 'there was positively nothing better than the Ötüken mountain forest' *I S* 4, *II N* 2; **Türkü boḏun yok bolma:zun** 'may the Türkü people not cease to exist' *I E* 10, *II E* 10; **Kül Tégin yok erser** 'if it had not been for Kül Tégin' *I N* 10; (3) as Adj. *I S* 10, *II N* 8 (**çığa:ñ**); qualifying a V. **ol süg anta: yok kısdımız** 'we annihilated that army there' *I E* 34: VIII ff. **öğrünçü:ŋ yok** 'you have no pleasure' *IrkB* 36; a.o.o.: Man. **yér teŋri yok erken** 'when earth and heaven did not (yet) exist' *Chuas.* 162; **yok bolğay** 'will cease to exist' *do.* 170: **Uyğ.** VIII (thereafter the Türkü people) **yok boltı:** *Şu. N* 10; (the common people) **yok kılmadım** 'I did not destroy' *do. E* 2; a.o.o.: VIII ff. Man.-A *M I* 8, 7–9 (**alkın-**); 9, 11 (**yoḏun**): Man. **yok tözlüg** 'rooted in nothingness' *TT II* 17, 80; a.o. *M III* 35, 10 (**çığa:ñ**): Bud. **yok** is common in all usages; (suppressing all the emotions) **iḏi** (so read) **yokıŋa teği kalısız** 'to the point of complete destruction' *TT IV* 12, 56; o.o. *do.* 6, 25 etc. (**2 iḏi:**); *PP* 5, 5 etc. (**çığa:ñ**); *TT X* 321, etc. (**yoḏun**): Civ. **yok** is common, e.g. **aḏırtı yok** 'there is no difference' *TT I* 81; **tavar yok bolsa** 'if wealth ceases to exist' *do. VII* 28, 11; o.o. *USp.* 5, 3 (**üçün**) etc.:

XIV *Chin.-Uyğ. Dict. wu* '(there is) not' (*Giles* 12,753) **yok** *Ligeti* 286: **O. Kır.** IX ff. **beŋü:si: yok ermiş** 'he had no memorial' *Mal.* 9, 3; a.o.o.: **Xak.** XI **yo:k** a Particle (*harf*) meaning 'is not' (*laysa*); hence one says **ol munda: yo:k** 'he is not here' *Kaş. III* 143; (if you offer a guest whatever food there is) **yo:kka: sa:nma:z** *lā yu'addu'l-qirā ma'dūm* 'the meal is not reckoned to be non-existent' *I* 68, 11; *II* 28, 19; o.o. *III* 147 (**ba:r**); 238 (**çığa:ñ**), etc.: *KB* **yok** is common in its normal uses, e.g. (of God) **anar yok fanā** 'he is imperishable' 2; (the moon's brightness wanes and) **yana yok bolur** 'ceases to exist again' 734: XIII(?) *At.* **yok erdim yarattıŋ yana yok kılıp** 'I did not exist; Thou didst create me, and again art destroying me' 9; a.o.o.; *Tef.* **yok** 'is not'; **yok kıl-** 158; o.o. 109–10 (**yoḏun**): XIV *Muh. laysa* **yo:ğ** *Mel.* 15, 14; **yo:k** *Rif.* 92; *ḏayya'a* 'to squander' **yo:ğ ét-** 28, 6; **yo:k** (MS. *yowāk*) **et-** 111; *lā* 'no' (opposite to 'yes' **ba:r**) **yo:ğ** 56, 10; **yo:k** 154: **Çağ.** XV ff. **yok** *na* 'not', in Ar. *lā* (quotn.) . . . **yok ise/yok érse/yoksa** (1) *yā* 'or'; (2) 'is not'; (3) *illā wa agar na* 'if not' (quotns.) *San.* 343v. 29: **Xwar.** XIII **yoxsa** 'if not' *'Ali* 59: XIII(?) **yok bolsunğıl** (*sic*) *Oğ.* 114; **yok érdi** 251; **yok turur** 334: XIV **yok** common in *Qutb* and *MN* 95, etc.: **Kom.** XIV 'no' **yok** *CCI*; 'there is not' **yok/yox** *CCG*; *Gr.* 126 (quotns.): **Kıp.** XIV **yok** *al-ma'dūm*, also used for *lā Id.* 96; a.o. *do.* 29 (**ba:r**); *aw* 'or' **yoksa**; and **yoksa** is also used for *illā Bul.* 15, 8; *lā* **yok** *do.* 15, 11: XV *al-ma'dūm* **yok** *Kav.* 23, 12; *Tuh.* 35a. 12; *lā* **yok** *Kav.* 53, 10; *al-nafī* 'the negative' **yok** *Tuh.* 52b. 2; a.o.o.

2 yok 'high ground'; Hap. leg. but the basis of **yokaru:**, q.v. The weight of evidence is in favour of **-o-** against **-u-**. **Xak.** XI **yok yé:r** *al-ṣa'ūd mina'l-arḍ* 'high ground' *Kaş. III* 4.

yuk See **ya:k**.

Mon. V. YĞ-

yağ- (? **ḏa:ğ-**) 'to pour down; to rain', or, w. qualifying N.s, 'to snow, hail', etc.; the evidence for **ḏ-** will be found under **yaku:** and **yağız**. It cannot be used Impersonally as in English, it must have as Subject either the source of precipitation, e.g. cloud, or the precipitation itself, e.g. rain. S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII ff. (the grey cloud, **bulı:t**, rose and) **boḏun üze: yağdı:** 'rained on the people' *IrkB* 53: **Uyğ.** VIII ff. Bud. **iglemeklig tolı yağmur sizlerni üze yağdukda** 'when the hail and rain of illness poured down on you' *U III* 14, 4–6; (you must imagine that) **yağmur yağmış teg xwa çeçek yağmışın** 'flowers (Hend.) pour down like rain' *TT V* 10, 107–8: Civ. **yürüŋ bulıt ünüp yağmur yağdı** 'the white cloud rose and it rained' *TT I* 5; **teŋrimlerke yağış yağzun** 'let libations pour out to the goddesses' (*sic*, if **-m-**?) *VII* 25, 20: **Xak.** XI **yağmur yağdı:** *maṭara'l-maṭar* 'it rained' (prov.); also (used of) snow and hail (*al-ṯalc wa'l-barad*) when they have fallen (*saqaṭa*) *Kaş. III* 60 (**yağa:r, yağma:k**); **tolı: yağdı:** *inṣabba'l-barad* 'the hail poured down' *I* 139, 19; four o.o.: *KB* **yağa tursu yağmur** 'let the rain go on falling' 118: XIII(?) *Tef.* **yağmur yağ-** 132: XIV *Muh. sāla'l-mā'* 'of water, to pour' **yağ-** *Rif.* 110 (only); *al-sayl* **yağmak** *Mel.* 34, 5; 120: **Çağ.** XV ff. **yağ-** *barīdan* 'to rain' *San.* 332v. 29 (quotns.): **Xwar.** XIII **yağa dur-** 'to rain continuously' *'Ali* 37: XIV **yağ-** *Qutb* 64: **Kom.** XIV 'to rain' **yağ-** *CCI*; **yav-** *CCG*; *Gr.* 110 (quotns.): **Kıp.** XIII *'abba min* [omission] (of water) 'to gurgle'(?) **yağ-** *Hou.* 42, 9: XIV **yağ-** *maṭara Id.* 95: XV *maṭara* **yaw-**; **Tkm. yağ-** *Tuh.* 35b. 13.

1 yak- basically 'to rub (something *Acc.*) on to (something *Dat.*)'; hence 'to anoint' and the like. Survives w. some extended meanings in NE Tuv. **ça:-/çağ-**: NC Kır., Kzx. **jak-**: NW **yak-/jak-**: SW Az. **yax-**; Osm., Tkm. **yak-**. More or less syn. w. **türt-, sürt-**. **Uyğ.** VIII ff. Civ. **yak-** is very common in such phr. as **közke yakğu ol** 'you must rub it on the eye' *H I* 28 (**közke sürtsün** *do.* 36 is exactly syn.); **üç kün yakzun** 'rub it on for three days' *do.* 29; a.o. *do.* 30–1 (**büt-**): **Xak.** XI **er başka: yakığ yakdı:** 'the man anointed the wound with ointment' (*ḏammada'l-curḥ bi-ḏimād*); (**2 yak-** follows); and one says **ol anar elig yakdı:** 'he rubbed him (*massahu*) with his hands' (etc.) *Kaş. III* 62 (**yaka:r, yakma:k**): **Çağ.** XV ff. **yak- . . .** (2) *tilā kardan wa bastan ḥinnā wa marham wa aṣbāh-i ān* 'to anoint; to dress with henna, a plaster, or the like' *San.* 333v. 12 (quotns.): **Kom.** XIV 'to stick, adhere' **yax-** *CCG*; *Gr.* (perhaps rather **2 yak-** than this V.): **Kıp.** XV *laṭaxa* 'to smear' **yak-** *Tuh.* 3b. 1; 32a. 8.

2 yak- basically 'to approach, or be near to (something *Dat.*)', which is still the only meaning in **yakın**, q.v.; but at a fairly early date it came also to mean 'to touch (something *Dat.*)' and fr. this, metaph., 'to touch (someone's heart), impress, please', and the like. Survives, in this sense only, in SE Türki **yak-**: NC Kır. **jak-**: SC Uzb. **yok-**: NW Kk. **jak-**. Obviously connected semantically w. **yağu:-**, but the morphological connection is obscure. **Uyğ.** VIII ff. Bud. (the corpse begins to smell, and everyone is disgusted and) **yakmaz bolur** 'begins not to go near it' *TT VI* 445: Civ. (with a bad omen; the work which you undertake does not succeed) **kılmış kılınç sığmaz yakmaz** 'the things which you do do not fit or approach (your needs)' *TT I* 76–7: **Xak.** XI (in the middle of the entry of **1 yak-**, q.v.) and one says **ol anar yakdı:** *izdalafa ilayhi wa qaruba minhu* 'he approached and drew near to him'; hence one says **anın kelme:kі: yakdı:** 'his arrival is imminent' (*qaruba*) *Kaş. III* 62 (no separate Aor. or Infin.); (if a man carries a piece of jade) **yaşın yakma:s** *lā yaḍurruhu'l-barq* 'lightning does not injure him' *III* 22, 5; a.o. *II* 69, 10: *KB* **bu iki bile işke yakma éve, kalı yaksa kıldığ tirigilik yava** 'do not approach a task in a hurry with

these two (emotions, anger and irritation); if you do you will have made your life worthless' 323; **küyer otka yaksa** 'if a man approaches a blazing fire' 654; o.o. 1432, 1630, 2192: Çağ. xv ff. **yak-(-tı, -ar, -may)** *aṭar kardan* 'to impress'; **yak-(-ma)** *tuhmat et- ve mucrim çıkar-* 'to calumniate, accuse'; **yakmak** *nisbet*; the quotn. under this suggests the meaning 'to approach' *Vel.* 398–9 (quotns.; *San.* 125v. 28 points out that **yak-(-masa)** 'to water (livestock)' is a mistranslation of a misreading of **bak-**); **yak- . . .** (3) *aṭar kardan wa pasand uftādan* 'to impress, please'; (4) *tuhmat kardan wa isnād dādan suxn ġayr* (MS. *xayr*) *wāqi'* 'to calumniate, make false accusations' *San.* 333v. 12 (it is doubtful whether the last meaning is correct or belongs here): (**Kom.** xiv see **1 yak-**): **Osm.** xiv, xv **yak-** 'to approach' in one text, and 'to be suitable, becoming' in two *TTS I* 769; *II* 980.

D **3 yak-** Emphatic(?) f. of ***ya:-**, cf. **1 yal-, 2 yan-**; 'to ignite, burn (something *Acc.*)'; not noted before the medieval period but morphologically a very old word, and see **3 yaktur-**. S.i.a.m.l.g. except NE(?) w. the usual phonetic changes. (**Xak.**?) xiv *Muh.*(?) *aḍrama'l-nār* 'to light a fire' **ya:k-** *Rif.* 103 (only): **Çağ.** xv ff. **yak-** (1) *afrūxtan* 'to ignite' *San.* 333v. 12 (quotns.): **Xwar.** xiv **yak-** 'to burn (something *Acc.*, with fire *Dat.*); to ignite (something *Acc.*, in something *Dat.*)'; both metaph. *Qutb* 68: **Kıp.** xiv **yak-** *aṣlā'l--ṣay' fi'l-nār* 'to put something in the fire' *Id.* 95: **Osm.** xv **yax-** 'to burn'; in three texts *TTS II* 977; *III* 754.

yığ- (?**yı:ğ-**) 'to collect, assemble (Trans.)'. S.i.a.m.l.g., w. the usual phonetic changes, in this meaning, cf. **té:r-, ük-**. The meaning 'to restrain, hold back', and the like, cf. **tı:ḍ-**, in Xak. and a few later authorities is presumably an extension of the basic meaning, but hard to explain. **Türkü** viii (the scattered Türkü numbered 700 . . . their chief was a *ṣaḍ*) **yığ(ğ)ıl tédi: yığmışı: ben ertim** 'he said "bring them together"; it was I that did it' *T* 5; **keligme: begleri:n boḍunı:n étip yığa:** 'organizing and assembling their *begs* and people when they came' *T* 43 (in this text spelt *yğ-*); **etmiş yığmış** *Ongin* 1: **Uyğ.** viii ff. *Man.* (making them understand their own origin) **öglerin köŋüllerin yığtıŋız** 'you concentrated their minds and thoughts' *TT III* 31: Bud. Sanskrit *saṃhṛtyā* 'having collected' **bürtüp** (*ṗ-*) **yığ:p** *TT VIII C.*8; **köŋül yığmakda** *USp.* 43, 6; o.o. *U II* 34, 13 (**kazğan-**); *Suv.* 627, 17 (**iḍi:-**): Civ. **köŋülüŋ yığ énç tur** 'collect your thoughts and keep quiet' *TT I* 222; a.o. *do.* 184 (mistranscribed **yığ tiler**), and see **ığ-**: **Xak.** xi **ol meni: aşka: yığdı:** *mana'anī li'l-ṭa'ām* 'he detained me for a meal' (etc.); and one says **ol tarığ yığdı:** 'he piled up (*kawwama*) the wheat' (etc.); also used of anyone who has collected (*cama'a*) something *Kaş. III* 61 (**yığa:r, yığma:k**); five o.o. translated *cama'a* or *kawwama* (once): *KB* **kamuğ sözni yığsa** 'if a man collects all (sorts of) speeches' 185; similar metaph. uses 368, 372; **ay eḍgü du'ā sen balānı yığ-a** 'Oh benediction, restrain (or hold back) evil' 1265; **yığa tut** 'keep under control' 1491; **yığ** 'restrain' (your anger) 6097; a.o. 2347 (**tı:ḍ-**): xiii(?) *At.* **yığ-** (1) 'to accumulate' (wealth, etc.) 262, 299; (2) 'to restrain' (e.g. the tongue) 135 (**ı:ḍ-**), 160, 403, 416; *Tef.* **yığ-** (1) 'to collect' (troops); (2) 'to restrain' and the like 155: Çağ. xv ff. **yığ** (Imperat.) *man' eyle* 'prevent', also *hādir* 'present' *Vel.* 415 (the quotn. does not seem apposite and may be corrupt); **yığ-** *cam' kardan* 'to collect' *San.* 349v. 27 (quotn.): **Xwar.** xiv **yığ-** 'to collect; to restrain' *Qutb* 89; **mu'mınnı yazukdın yığğan** 'restraining the believer from sin' *Nahc.* 313, 9; a.o. 218, 13: **Kom.** xiv 'to collect, assemble' **yıy-** *CCG.*; *Gr.* 132 (quotn.): **Kıp.** xiv **yığ-** *cama'a wa mana'a muştarak* ('simultaneously') *Id.* 95: xv *cama'a* **yıy-** (in margin in SW(?) hand **yığ-/der-**) *Tuh.* 12a. 5: **Osm.** xiv ff. **yığ-** in the unusual (and now obsolete) meanings of (1) 'to restrain, prevent'; (2) 'to withhold, grudge'; fairly common *TTS I* 827; *II* 1048; *III* 807; *IV* 881.

yık- 'to overthrow, demolish, destroy', and the like. S.i.a.m.l.g. w. the usual phonetic changes. **Uyğ.** viii ff. Bud. (he severed the maral deer's neck and) **başın yérde yıkdı** 'threw its head on the ground' *U IV* 38, 133–4: **Xak.** xi **ol evin yıkdı:** 'he demolished (*hadama*) his house' *Kaş. III* 63 (**yıka:r, yıkma:k**); similar phr. *I* 85, 5; 343, 26; 384, 6; *III* 20, 4: *KB* 745 (**yatar**), 1045: xiii(?) *Tef.* **yık-** 'to demolish; to strip off (leaves)' 157: **Çağ.** xv ff. **yık-** (1) *bar zamin afgandan* 'to throw to the ground'; (2) *xarāb kardan* 'to demolish' *San.* 350v. 12 (quotns.): **Xwar.** xiv **yık-** 'to demolish' *Qutb* 91: **Kom.** xiv 'to overthrow' **yıx-** *CCG*; *Gr.*: **Kıp.** xiii *hadda mina'l--hadd wa'l-xarāb* 'to overthrow, demolish' **yık-** *Hou.* 44, 6; *xaraba* 'to demolish' **yık-** *do.* 37, 5: xiv *axraba* ditto **yık-** *Bul.* 28v.: xv *ramā'l-ġarīm* 'to throw an adversary', that is 'to fell him to the ground' (*ṣara'a*), also 'to throw down' a timber, a wall, and the like **yık-** (w. the **-k-** tending towards **-ğ-**) *Kav.* 76, 2; *hadama* **yık-**, which is also used for 'breaking something' (*al-kasr*) in one place and not another; and it is their word for *xātarahu* 'to endanger'(?), they say **kü:ni: yıktı:** (not translated) *do.* 76, 11; *ramā* **yık-** *Tuh.* 3b. 2; 17b. 1: **Osm.** xiv, xv **yıx-** 'to throw down, destroy'; noted (as an unusual form) in three texts *TTS II* 1049; *III* 808.

yuk- 'to stick to (something *Dat.*); (of a disease, etc.) to infect (someone *Dat.*)'. S.i.a.m.l.g., except SW, w. the usual phonetic changes. **Xak.** xi **eligke: ya:ğ yukdı:** 'the fat stuck (*talaṭṭaxa*) to the hand'; and one says **anıŋ uḍuzı: aŋar yukdı:** 'his itch infected (*a'dā*) someone else' (*bi-ġayrihi*); also used for anything that sticks to something else *Kaş. III* 63 (**yuka:r, yukma:k**): Çağ. xv ff. **yuk-(-tı)** *ṭokun-* 'to come into contact with, affect' *Vel.*

419 (quotn.); **yuk-** *sirāyat kardan* 'to infect' *San.* 343v. 4 (quotns.): **Kom.** XIV **yuk-/yux-** 'to stick to; to loiter' *CCG*; *Gr.* 129 (quotn.).

Dis. YĞA

?D **1 yaka:** basically 'the edge, or border' of something, but from an early period usually more specifically 'the collar' of a garment; perhaps Dev. N. fr. **2 yak-** in the sense of 'a part of something which is adjacent to something else'. A Second Period l.-w. in Mong. as *caka* 'edge, frontier, collar', and the like (*Haenisch* 84, *Kow.* 2244); s.i.a.m.l.g. w. the usual phonetic changes and the same range of meanings. **Uyğ.** VIII (I spent the summer there and) **yaka: anta: yakaladım** 'fixed the frontier (of my dominions) there' *Şu. E* 8; *S* 2: (VIII ff. Bud. the sentence 'he deigned to be the venerable master of India' is translated **enetkek élinıŋ ayağuluk yakası yarlıkar erdi**; there is a curious double mistranslation here; the more usual meaning of *hsiu* (Giles 4,683) is not 'master', but 'sleeve'; the translator took it in this sense, but translated it by 'collar' which *hsiu* never meant *Hüen-ts.* 1935–6): **Xak.** XI **yaka:** *al-ciribbān* 'collar' *Kaş. III* 24; **yaka:da:kı: yalğa:ğa:lı:** 'the man who licks up the food on his collar' (drops the food in his hand) *I* 253, 21; *III* 307, 1; a.o. *I* 189, 2: *KB* 2377 (**iliş-**): XIII(?) *Tef.* **yaka** 'collar' 136: XIV *Muh.* (under 'clothing') *al-qabb* 'collar' **ya:ka:** *Mel.* 67, 1; *Rif.* 166: **Çağ.** XV ff. **yaka** (1) *kanar* 'boundary, shore, bank', etc.; (2) *girībān-i cāma* 'a collar' *San.* 334v. 18; under **kırpık** (not an old word) and 'the fur which they sew on the edge of a collar' is called **yaka** 295r. 19: **Xwar.** XIV **yaka** (1) 'collar'; (2) 'edge, shore, bank' *Qutb* 69; *MN* 437: **Kom.** XIV 'collar' **yağa** *CCI*; *Gr.*: **Kıp.** XIII *al-ṭawq* 'the collar' of a robe, etc. **yaka:** *Hou.* 18, 17: XIV ditto *Id.* 95: XV ditto *Tuh.* 23b. 7; *ṣāṭī* 'shore, bank' **yaka** *do.* 20b. 10: **Osm.** XIV ff. **yaka** (in XIV, XV sometimes **yaxa**) 'collar; shore, bank; the opposite shore'; c.i.a.p. *TTS I* 768; *II* 977–9; *III* 755; *IV* 826.

2 yaka 'rent, lease'; common in *USp.*; perhaps a l.-w. **Uyğ.** VIII ff. Civ. **yakaka tuttım** 'I have taken (a piece of land) on lease, or for a rent' *USp.* 2, 5; 11, 6; 86, 4 etc.; **altmış tembin süçüğ yakanı köni berürmen** 'I undertake to pay a rent of 60 *tembin* of wine' *do.* 6, 6; o.o. 66, 6; 87, 4.

yağı: (**d-**) 'enemy; hostile'. A First Period l.-w. in Mong. as *dayi(n)* (*Haenisch* 34); s.i.s.m.l. in NE, NC, NW as **yaw/yu:/jaw/jo:**, etc.: SC Uzb. **yov**; in SE, SW replaced by Pe. *duşman*; NE Tuv. **dayzın** is a distorted reborrowing from Mong. **Türkü** VIII **yağı:** is common, e.g. **tört buluŋ kop yağı: ermiş** 'all four quarters of the world were hostile' *I E* 2, *II E* 3: VIII ff. *IrkB* 34 (**sü:**): Yen. *Mal.* 27, 6 (**kaḍır**); a.o.o.: **Uyğ.** VIII **yağı:** is common, e.g. **yağı: [keli]r tédi:** 'he said "the enemy are coming" ' *Şu. E* 6: VIII ff. Bud. **yağı** is fairly common, e.g. (making an expedition, putting on a breastplate, and) **yağığ sançıp** 'routing the enemy' *U II* 78, 30; *TT IV* 10, 12: Civ. *TT I* 58 (**tegirmile:-**); a.o.o.: **O. Kır.** IX ff. *Mal.* 19, 1 (**kaḍır**); a.o.o.: **Xak.** XI **yağı:** *al-'adūw* 'enemy' *Kaş. III* 24; nearly 50 o.o.: *KB* **yağı** is common, e.g. (protect his friends and) **yağısın kötür** 'remove his enemies' 117; **bularda birisi biriŋe yağı** 'among these some are hostile to others' 144: XIII(?) *At.* (a talkative tongue is) **utulmaz** (?so read) **yağı** 'an invincible enemy' 134: *Tef.* **yağı** 'enemy' 132: XIV *Muh. al-'adūw* (opposite to 'ally' **andlığ**) **ya:ğı:** *Mel.* 50, 1; **yağı:** *Rif.* 145 (and 152): **Çağ.** XV ff. **yağı** *duşman* 'enemy' *San.* 333v. 4; **yaw** ditto 340r. 18 (and see **yavla:k**): **Xwar.** XIV **yağı** 'enemy' *Nahc.* 146, 15: **Kom.** XIV **yağı** 'war' (*sic*) *CCG*; *Gr.*: **Kıp.** XIII *al-'adūw* (opposite to 'friend' **ı:na:k**) **ya:ğı:** *Hou.* 26, 13: XIV **ya:ğı:** *al-muḥārib* 'one who makes war (on you)' *Id.* 95: (XV in *Tuh.* '*adūw* is translated **tuşman**): **Osm.** XIV ff. **yağı** 'enemy'; common to XVI, sporadic to XVIII *TTS I* 764; *II* 974; *III* 752; *IV* 824.

?S **yakı:** Hap. leg., in the jingle **yakı: yukı:**, perhaps an expanded form of **ya:k yu:k**, see **1 ya:k. Xak.** XI 'a humble, obsequious (*al-mutawāḍi'u'l-mutamalliq*) person' is called **yakı: yukı: er** *Kaş. III* 25.

D **yaku:** (**ḍağğu:**) Conc. N. in **-ku:**, dissimilated fr. **-ğu:** after **-ğ-**, fr. **yağ-**; 'a raincoat'. A First Period l.-w. in Mong. as *daku* 'a fur coat with the fur outside' (*Kow.* 1570, *Haltod* 445), which fixes the **ḍ-**; cf. **yağız**. N.o.a.b. **Xak.** XI **yaku:** *al-mimṭar* 'a raincoat', originally **ya:ğku:** but shortened (*fa-xuffifa*) *Kaş. III* 25; a.o. *III* 226 (**soku:**): XIV *Muh.*(?) *furw muqlab* 'a reversed fur coat' **ya:ku:** *Rif.* 167.

S **yuka** See **yuvka:**.

Dis. V. YĞA-

E **yağı:-** in *ETY IV* 130 is an error for **yağıḍ-**.

? D **yağu:-** 'to approach, be near to'; syn. w. **2 yak-**, but the morphological connection is obscure; see **yağru:**. Survives only(?) in NE Kumd., Tel. **yu:-** *R III* 535: NC Kır. **ju:-**; Kzx. **ju-**. **Uyğ.** VIII ff. Man. (whenever the light of moon is obscured) **ay teŋri ordusı kün teŋri ordusıŋa yağuyur** 'the palace of the moon is near the palace of the sun' *M III* 7, 8 (v): Bud. **ölüm öḍi yağudukda** 'when the time of death approaches' *U III* 43, 28: **Xak.** XI **beg kelme:ki: yağu:dı:** 'the arrival of the *beg* (etc.) is imminent' (*qaruba*) *Kaş. III* 89 (**yağu:r, yağu:ma:k**); a.o. *II* 148, 7: *KB* **yağudı tileki** '(the achievement of) his wishes is near' 1631; **yağıka yağusa** 'if he approaches the enemy' 2349: XIII(?) *At.* **isizke yavuma** (*sic*) 'do not go near a wicked man' 379; *Tef.* **yavu-** ditto 131: XIV *Muh.*(?) *qaruba* **yağu:-** (MS. *yağur-*) *Rif.* 114 (only): **Çağ.** XV ff. **yawu-** (**-dı**, etc.) *yakın ol-*, *yakın var-* 'to be near, to approach' *Vel.* 402–5 (quotns.); **yawu-/yawuş-** *nazdīk*

şudan 'to be near' *San.* 339v. 8: **Xwar.** XIV **yağu-/yavu-** 'to approach' *Qutb* 64, 75: **Kıp.** XIV **yavı-** *qaruba Id.* 99.

Dis. YĞC

S **yığaç** See **ığaç**.

yoğu:ç (**yoğo:ç**?) n.o.a.b. **Uyğ.** VIII ff. Bud. *U III* 88, 3 (**ındın**): **Xak.** XI **yoğuç** 'the other side' (*al-cānibu'l-āxir*) of a river or canal; and on whatever side a man stands the other side is for him **yoğuç**; hence one says **yoğuç keçtim** 'I crossed to the other side of the river' *Kaş. III* 8; *mā warā kull nahr aw wādi* 'the other side of any canal or river' is called **yoğu:ç**, but it may also be pronounced **yoğuç** *I* 18, 19: **Kom.** XIV 'the other side, beyond' **yovaç** *CCI*; *Gr.*

D **yoğçı:** (**ḏ-**) N.Ag. fr. **yo:ğ**; 'mourner' (lit. 'the participant in a funeral feast'). N.o.a.b., see **yuğuçı:**. **Türkü** VIII (when the *xağan* died) **yoğçı: sığıtçı:** 'mourners and weepers' (came from many countries) *I E* 4, *II E* 5; *I N* 11.

Dis. V. YĞC-

(S)D **yakçırt-** Hap. leg.; Sec. f. of ***yakşırt-** (cf. **yapçur-**), double Caus. f., presumably of **2 yakış-**; the meaning is obscure; it would be easier to explain as a misreading of **yığçırt-** (see **yığ-** used in such phr. as **könül yığ-**), which could mean 'to bring together' or the like. **Uyğ.** VIII ff. Bud. (then Prince Mahāsthava, being under the pressure of sharp longing, falling into great desire, rousing great thoughts of compassion) **könülin kögüzin yakçırtıp** 'bringing together his mind and breast (i.e. his thoughts and feelings)' (. . . said) *Suv.* 615, 8–9.

Tris. YĞC

D **yağıçı:** N.Ag. fr. **yağı:**; lit. 'one who acts against the enemy'; 'aggressive' or the like. N.o.a.b. **Xak.** XI *KB* **ürüŋ kırğıl artuk yağıçı bolur, yağıçı bolur ham yarağçı bolur** 'white- and grey-haired (warriors) become extremely aggressive; they become both aggressive and efficient' 2372; a.o. 2371 (**kırğıl**).

D **yuğuçı:** (**yuğu:çı:**) Hap. leg.; Dev. N.Ag. fr. **yu:-**; vocalized *yuğçı:* in the MS. **Xak.** XI **yuğuçı:** *al-qaṣṣār* 'a fuller' *Kaş. II* 170 (**bürkür-**); n.m.e.

S **yıgaçlık** See **ığaçlık**.

Tris. V. YĞC-

S **yığaçlan-** See **ığaçlan-**.

Dis. YĞD

yoğdu: 'the long hair under a camel's chin'. The alternative pronunciations and the lack of an obvious etymology suggest that it may be a l.-w. A Second Period l.-w. in Mong. as *coğdor* (*Kow.* 2401, *Haltod* 579); NE Tuv. **çoğdur**: NC Kır. **joğdor** are no doubt reborrowings fr. Mong. **Xak.** XI **yoğdu:** *ṭiwāl wabari'l-ba'ir 'inda'l-'uṭnūn* 'the long hair under a camel's chin' (lit. 'in the region of the beard') *Kaş. III* 30; **yoğru:** 'a camel's long hair'; also called **yoğru:y**; the **-r-** is changed fr. **-d-** as in Ar. *'akara/'akada III* 31; the Turks call 'a camel's long hair' **yoğdu:**, and they (the Oğuz and Kıp.) **coğdu:** *I* 31, 9.

Dis. V. YĞD-

D **yağıḏ-** (**ḏ-**) Intrans. Den. V. fr. **yağı:**; 'to be, or become, hostile'. N.o.a.b., cf. **yağık-**. **Türkü** VIII **Karluk yağıt(t)ukda:** 'when the Karluk became hostile' *Ix.* 18; a.o. *do.* 5 (mistranscribed **yağı:-** in *ETY IV* 130): **Uyğ.** VIII **Basmı:l yağıḏu:** 'the Basmı:l becoming hostile' *Şu. S* 4; a.o. *do. E* 10 (**yara:-**): VIII ff. Man.-A (then the people in the city of Babylon) [**y**]**uvğaladı yağıḏtı** 'became ill-mannered and hostile' *Man.-uig. Frag.* 400, 9 (only one letter is missing in the first word and the only possibility seems to be **y-**; if so it is a Den. V. fr. **yuvğa:**, cf. **yuvğalan-**): **Xak.** XI (between **yağıtğa:n**, see **yağıt-**, and **yomıtğa:n**) **ol kişi: ol tutçı: yağıtğa:n** 'that man constantly engages in hostilities after peace' (has been concluded; *abada(n) yu'ādī ba'da'l-ṣulḥ*) *Kaş. III* 53 (with **-ḏ-** dissimilated to **-t-** before **-ğ-**); n.m.e.

D **yağıt-** (**ḏ-**) Caus. f. of **yağ-**; n.o.a.b.; cf. **yağtur-**. **Uyğ.** VIII ff. Bud. **noş teg tatığlığ yağmur suvın yağıtıp** 'pouring down rainwater as sweet as an elixir' *Kuan.* 202; similar phr. *U I* 20, 10; 22, 5–6; *III* 13, 6; *USp.* 102, 23; (the gods) **xwa çeçek saçtılar yağıtdılar** 'scattered and poured down flowers' *U III* 46, 11; a.o. *TT X* 155: Civ. **yağmur yağıtğuka körser** 'if one consults the oracle about (the possibility of) rain' *TT VII* 29, 1: **Xak.** XI **teŋri: yağmur yağıttı:** *amṭara'llāhu'l-maṭar* 'God made it rain' *Kaş. II* 316 (**yağıtu:r, yağıtma:k**); **teŋri ol yağmur yağıtğa:n** 'God is constantly making it rain' *III* 53.

D **yağut-** Caus. f. of **yağu:-**; 'to bring (something *Acc.*) near (something *Dat.*)' and the like. Survives only(?) in NE Alt., Tel. **yu:t-**: NC Kır. **ju:t-**; Kzx. **ju(w)ıt-**. Cf. **1 yakur-**. **Türkü** VIII (the Chinese, by flattery and bribes) **ırak boḏunığ ança: yağu:tu:r ermiş** 'thus brought distant peoples near to them' *I S* 5, *II N* 4: **Xak.** XI **ol atığ maŋa: yağuttı:** 'he brought the horse (etc.) near (*qarraba*) to me' *Kaş. II* 316 (**yağutu:r, yağutma:k**; after **yağıt-**, verse); **ol kişi: ol ö:zin yağutğa:n** translated 'that man is constantly bringing himself near to the people by his kindness' *III* 52: *KB* **yağutsa begine yıramış kişig** 'he should bring distant people near to his master' 2506; a.o. 1299 (**uşakçı:**): **Çağ.** XV ff. **yawut-(-up**, etc.) *yakın eyle- Vel.* 406 (quotn.); **yawut-/yawuştur-** Caus. f.; *nazdīk kardan* 'to bring near' *San.* 339v. 25 (quotns.): **Xwar.** XI **yavut-** ditto *MN* 46; *Nahc.* 229, 3: **Kıp.** XIII *qarraba* **yawut-** *Hou.* 43, 3: (XIV **yawuklaṭ-** *Id.* 99).

D **yo:ka:ḍ-** Intrans. Den. V. fr. **1 yo:k**; 'to perish'. N.o.a.b. SE Türki **yokat-**: SC Uzb. **yŭkot-** 'to destroy' are not survivals of this word, but prob. crases of **yo:k ét-** which occurs in this meaning e.g. in SW Osm. **Türkü** VIII (the Türkü people) **yokaḍu: barı:r ermiş** 'were on the way to perishing' *I E* 10: **Uyğ.** VIII ff. Bud. Sanskrit [illegible, *?na] vyeti* (MS. *vyaiti*) 'does not perish' **yoka:ḍma:z** (MS. *yokātmāz*) *TT VIII F.*7; **taluy içinde yokaḍtı** 'they have perished at sea' *PP* 54, 1; **yokaḍıp barır** *U III* 66, 15; o.o. *TT VI* 97–8 (**yaş-**); *Suv.* 198, 9 (**yitlin-**): **Xak.** XI **yalŋuk oğlı: yo:ka:ḍu:r** 'the children of men perish' (*yafnā*; but their good name remains) *Kaş. III* 384, 18; n.m.e.: *KB* (Thou hast created all things) **yokaḍur ne erse** 'things perish' (but Thou remainest) 14: (XIII(?) *Tef.* **yokat-** 'to destroy' 159): **Kom.** XIV 'to perish, be destroyed' **yoxa-** *CCG*; *Gr.* 125.

D **yağtur-** (ḍ-) Caus. f. of **yağ-**; 'to pour down, rain down' (Trans.). S.i.s.m.l. w. the usual phonetic changes. Cf. **yağıt-**. **Xak.** XI **teŋri: yağmur yağturdı:** 'God most high poured down (*amṭara*) rain' (etc.) *Kaş. III* 95 (**yağturur, yağturma:k**): **Çağ.** XV ff. **yağdur-/yağdurt-** Caus. f.; *bārānīdaŋ* 'to pour down (rain)' *San.* 333r. 8 (quotns.): **Xwar.** XIV **yağdur-** ditto *Quṭb* 64: **Kom.** XIV ditto **yavdır-** *CCG*; *Gr.* 119 (quotn.).

D **1 yaktur-** Hap. leg.?; Caus. f. of **1 yak-**. **Xak.** XI **ol ba:şka: yakığ yakturdı:** 'he ordered that ointment should be applied (*bi-taḍmīd'l-ḍamād*) to the wound' *Kaş. III* 96 (**3 yaktur-** follows in the same para.).

D **2 yaktur-** Hap. leg.?; Caus. f. of **2 yak-**; the existence of this V. seems to be implied by the sentence below. Cf. **1 yakur-**. **Xak.** XI after **3 yaktur-** *wa kaḍālika iḍā massa'l-insān şay'a(n)* 'likewise when a man has touched something', implying a meaning 'to order to touch' *Kaş. III* 96.

D **3 yaktur-** Caus. f. of **3 yak-**; 'to order to ignite', etc. S.i.m.m.l.g. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. (reciting this precious . . . *sūtra* and) **miŋ küün tükel yakturup** 'having a thousand candles (Chinese l.-w.) all lit' *TT VII* 40, 121: **Xak.** XI (after **1 yaktur-**) and one says **ol anıŋ eviŋe: o:t yakturdı:** 'he ordered that his (i.e. someone else's) house should be burnt (*bi-iḥrāq*) and kindled the fire' (*awqada'l-nār*) *Kaş. III* 96 (**yakturur, yakturma:k**): XIII(?) *Tef.* **uluğ ot yakturdı:** 'he had a great fire lit' 136.

D **yıgtur-** Caus. f. of **yığ-**; 'to order to collect, or heap up (something)'. S.i.m.m.l.g. w. the usual phonetic changes. **Xak.** XI **ol aŋar tarığ yığturdı:** 'he urged him to heap up (*'alā takwīm*) the wheat' (etc.); also used when he made him detain (*kallafahu bi-man'*—MS. *yamna'*) someone for a meal or something else *Kaş. III* 95 (**yığturur, yığturma:k**; the next para. relates to **yövtür-**, mis-spelt *yığtur-* in the MS.): **Çağ.** XV ff. **yığtur-** Caus. f.; *cam' farmūdan* 'to order to collect' *San.* 350r. 4 (quotn.): **Xwar.** XIV **yığdur-** ditto *Quṭb* 90.

D **yıktur-** Caus. f. of **yık-**; s.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **ol anıŋ evin yıkturdı:** *ahdama baytahu* 'he had his (i.e. someone else's) house (etc.) demolished' *Kaş. III* 97 (**yıkturur, yıkturma:k**): **Çağ.** XV ff. **yıktur-** Caus. f.; *andāzānīdan wa xarāb farmūdan* 'to order to throw down or demolish' *San.* 350v. 21.

D **yuktur-** Caus. f. of **yuk-**; s.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **ol anıŋ to:nıŋa: yıpa:r yukturdı:** *alṭaxa wa amassa'l-misk* 'he had musk smeared or dabbed on his (someone else's) garment' *Kaş. III* 96 (**yukturur, yukturma:k**): **Kom.** XIV **yuktur-** 'to make (something) adhere to (something)' *CCG*; *Gr.* 129 (quotn.).

Tris. V. YĞD-

D **yokaḍtur-** Caus. f. of **yo:ka:ḍ-**; 'to destroy' and the like. N.o.a.b. **Uyğ.** VIII ff. Man. *TT II* 17, 71–2 (**yitlintür-**); *III* 28 (**arta:-**): Bud. **alku yavız tüllerig yokaḍturdaçı** 'destroying all bad dreams' *U II* 58, 2 (iii); **ögümin kaŋımın yokaḍturdım erser** 'if I have destroyed my mother or father' *Suv.* 134 15–16.

Dis. YĞĞ

(D) **yağa:k** 'nut', prob. a generic term; morphologically this could be a Dev. N. fr. **yağ-** in the sense of 'something which pours down (from trees)', but this is improbable. Survives, meaning 'walnut', in SE Türki **yaŋak**: NC Kır., Kzx. **jaŋak/jaŋğak**: SC Uzb. **yoŋok**: NW Kk. **jaŋğak**; most other languages use some form of Ar. *cawz*. **Türkü** VIII ff. **yağak ığaç ya:ylağı:m** 'my summer station is a nut-tree' *IrkB* 56: **Uyğ.** VIII ff. (Man.-A in a damaged text *M I* 32, 11 ff. 'Mar Amu Mojak walked about the town and begged for alms' [gap] **bir yağak bul[t]ı**(or **bol[t]ı**); 'nut' does not seem relevant in this context, the word is prob. the Man.-A form of **yağuk** 'neighbour'): Bud. **kim kayu tınlığ yağak** (*sic*, not *yasak* as in the text) **ka[buk]ınça vrhar étser** 'if a man makes a monastery the size of a nutshell' (and adorns it with a statue of Buddha the size of a grain of wheat, etc.) *Pfahl.* 6, 5–6: **Xak.** XI **yağa:k** *al-cawz* 'nut' (usually specifically 'walnut') *Kaş. III* 29; o.o. *I* 90 (**akı:**); 267 (**2 ağnat-**); 417, 5; *III* 8 (**ığaç**): **Çağ.** XV ff. **yaŋak/yaŋağ** *yaŋak* 'nut' *Vel.* 404 (quotn. 'nuts on a tree'); **yanak/yaŋağ** ('with **-ŋ-**') ((1) 'cheek'); (2) *cawz San.* 339r. 14 (quotns.): **Osm.** XVI **yaŋak** noted only in *Vel.* 404 (Çağ.).

D **yakığ** Dev. N. fr. **1 yak-**; 'ointment'. Survives in SW Az. **yaxı** 'ointment'; Osm. **yakı** originally 'a plaster', now usually 'cautery, blister' owing to a false etymology fr. **3 yak-**. **Xak.** XI **yakığ** *al-ḍamād fi'l-awrām wa nalıwihā* 'an ointment for swellings and the

like' *Kaş. III* 13; four o.o., see **1 yak-** and der. f.s.

D **yağu:k** Dev. N./A. fr. **yağu:-**; 'near; neighbour; neighbourhood; relative', and the like. Survives in some NE languages as **yu:k**; Tuv. **ço:k**: NC Kır. **ju:k**; Kzx. **ju(w)ık**: SC Uzb. **yovuk**: NW Kk. **juwık**; Kumyk **yuvuk**; Nog. **yuwık**. Cf. **yakın**. **Türkü** VIII **yağuk erser** 'if they are near' *I S* 7, *II N* 5: **Uyğ.** VIII ff. (Man.-A see **yağa:k**): Bud. (before a list of names) **yağukta** 'in this neighbourhood' *U II* 80, 65: Civ. **yağuktakı iş** 'affairs in the neighbourhood' *TT I* 140 (**eşidüt**): **Xak.** XI **yağu:k yé:r** 'a near-by (*al-qarīb*) place'; hence one calls 'neighbours' (or 'kinsfolk', *al-aqārib*) **yak yağu:k** *Kaş. III* 29; o.o. *I* 433, 7; *III* 22 (**yakın**); 76 (**yatık-**); 255 (**ula:-**): *KB* **otka barma yağuk** 'do not go near a fire' 653; o.o. 778, 783, 4229: XIII(?) *Tef.* **yavuk** 'near, neighbourhood'; **yak yavuk** 'kinsfolk' 132–6: XIV *Muh.* (under 'terms of relationship') *al-qarīb* **ya:wuk/ya:xın** *Mel.* 49, 2 (only); *al-qarāba* 'kinsfolk' **yağu:k** *Rif.* 143 (*Mel.* **ka:ya:ş**): **Çağ.** XV ff. **yawuk** *yakın Vel.* 402 (quotn.; **yawuk** *yitik belürsüz* 'lost, unknown', 407 is prob. a corruption of **1 yo:k**); **yawuğ/yawuk** *nazdīk* 'near' *San.* 340r. 29: **Xwar.** XIV **yavuk** 'near' (in space or time) *Qutb* 75; *Nahc.* 39, 11; 243, 11; 251, 7; **yak yavuk** 'neighbours' (or kinsfolk?) *Nahc.* 8, 10; 16, 13: **Kom.** XIV 'near' (Adv.) **ya'ox** *CCI*; *Gr.*: **Kıp.** XIII *al-qarīb* (opposite to 'distant' **yıra:k**) **yawuk** (/**ya:kın**) *Hou.* 25, 12; (under 'terms of relationship') *al-qarāba* **yawuk** *do.* 32, 6: XIV **yawuk** (or **ya'uk**?) *al-qarīb İd.* 99: *qarīb* (**yakın**/) **yuwuk** (*sic*) *Tuh.* 28b. 8.

D **yuğa:k** Dev. N. (connoting repeated action) fr. **yu:-**; lit. 'constantly washing'; in practice 'some kind of water bird', prob. a diver. **Xak.** XI **ördek yuğa:k** *ṭuyūru'l-mā'l-iwazz wa naḥwuhu* 'water birds, geese (should be 'ducks') and the like' *Kaş. I* 222, 18; *III* 17, 10; n.m.e.: *KB* **yuğak** in a list of eight sporting birds 5377.

***yağku:** See **yaku:**.

Dis. V. YĞĞ-

D **yağık-** (**ḏ-**) Intrans. Den. V. fr. **yağı:**; 'to be hostile'. N.o.a.b.; *R*'s statement in *III* 41 (based on *Zenker*) that it is Osm. is prob. an error for Çağ. Cf. **yağıḏ-**. **Xak.** XI **begle:r bi:r bi:rke: yağıktı:** 'the *begs* were at enmity (*ta'ādā*) with one another' *Kaş. III* 76 (**yağıka:r, yağıkma:k**): **Çağ.** XV ff. **yağık-** (spelt) *yāğī şudan* 'to be hostile' *San.* 333r. 13 (quotns.).

Tris. YĞĞ

D **yağaklığ** P.N./A. fr. **yağa:k**; 'bearing nuts'. N.o.a.b. **Türkü** VIII ff. (I am a grey *buymul* falcon; I sit on a rock with a wide view and look around—see **körüklüg**) **yağaklı:ğ toğra:k üze: tüşü:pen yaylayurmen** 'I settle on a poplar bearing nuts and spend the summer' *IrkB* 64 (this is of course nonsense, but as in the case of *do.* 56 (see **yağa:k**) all the words in the para. are chosen for the alliteration:- **kö-, ka-, ko-, kö-; ya-, to-, tü-, ya-**): **Xak.** XI **yağaklığ yığa:ç** *al-şacar ḏū'l-cawz* 'a nut-tree' *Kaş. III* 50.

D **yağaklık** Hap. leg.; A.N. (Conc. N.) fr. **yağa:k**. **Xak.** XI **yağaklık** *manbitu'l-cawz* 'a plantation of nut-trees' *Kaş. III* 51.

D **yağukluk** A.N. fr. **yağuk**; s.i.s.m.l. w. the usual phonetic changes. **Xak.** XI *KB* **yakınlık yağukluk yırattı kadaş** 'kinsfolk have put an end to neighbourliness and feelings of kinship' 6468; XIII(?) *Tef.* **yavukluk** 'proximity' 132: **Xwar.** XIV ditto *Qutb* 75.

Dis. YĞL

D **ya:ğlığ** P.N./A. fr. **ya:ğ**; s.i.s.m.l. w. the usual phonetic changes. **Türkü** VIII ff. *IrkB* 13 (**kamıç**): **Uyğ.** VIII ff. Man. (trees and shrubs become, *inter alia*) **yağlığ** 'full of oil' *Wind.* 20: Bud. **bışmış yağlığ et** 'cooked fat meat' *U III* 41, 2 (ii)—**yağlığ yumşak közin** 'her lustrous soft eyes' *TT X* 437; (he went about visiting the sick and) **edgü yağlığ yumşak savın ötlep eriglep** 'advising (Hend.) them with kind soothing gentle words' *Suv.* 597, 6–7: Civ. **yağlığ aş** 'fatty food' *TT VII* 16, 11–13; a.o. *VIII I.*19 (**oḏğurak**): **Xak.** XI **ya:ğlığ** *dasim* 'greasy, fatty' *Kaş. I* 70, 24; *II* 309 (**büküt-**); *III* 43, 2; n.m.e.: **Çağ.** XV ff. **yağlığ/yağlık** *çarb wa rawğan-ālūd* 'greasy, oily' *San.* 333v. 2 (quotn.)

Dis. V. YĞL-

D **yağıl-** Hap. leg.; Pass. f. of **yağ-**. **Xak.** XI **yağmur yağıldı:** 'the rain (etc.) was poured down' (*umṭira*) *Kaş. III* 79 (**yağılu:r, yağılma:k**).

D **yakıl-** the Pass. f.s of **1**, **2**, and **3 yak-** have all existed at one time or another. The early occurrences are of the Pass. f. of **2 yak-**; those of **1** and **3 yak-** are noted in the medieval period and still s.i.s.m.l., but that of **3 yak-** is the commoner, and it is doubtful whether that of **2 yak-** still survives although other der. f.s like SW Osm. **yakışıl-** do so. **Uyğ.** VIII ff. Bud. **bürtmekdin yakıldaçı** 'being brought together by (the sense of) touch' *TT V* 24, 66–70: **Xak.** XI **anar yakıldı:** *umissa* (MS. *amassa*) *bihi* 'it was brought into contact with him' *Kaş. III* 81 (**yakılu:r, yakılma:k**): **Çağ.** XV ff. **yakıl-** (1–3) *afrūxta şudan* 'to be ignited'; (2–1) *basta şudan ḥinnā wa marham wa amṭāl-i ān* 'to be dressed with henna, a plaster, and the like'; (3–2) *mu'aṭṭar wa pasandīda şudan* 'to be impressed, pleased'; (4–2?) *mutham şudan* 'to be calumniated' *San.* 343r. 13 (quotns.): **Xwar.** XIV **yakıl-** 'to be burnt' *MN* 237: **Kıp.** XIV **yakıl-** *iḥtaraqa* 'to be burnt' *İd.* 95: **Osm.** XV ff. **yakıl-** 'to be burnt; to be greatly distressed; to be deeply moved'; in three texts *TTS I* 768; *II* 980.

D **yığıl-** Pass. f. of **yığ-**; s.i.s.m.l., w. the same phonetic changes, for 'to be heaped up' and

the like. **Uyğ.** VIII ff. Man. [gap] **yığılmak** [gap] *TT IX* 117: Bud. Sanskrit *saṃsthāgāra* 'meeting-house' **yığılğuluk evimiz** *TT VIII G.*3; o.o. *do. C.*12 (**olur-**); *D.*16 (**teginç**); **alku yığılmış eḍ tavar** 'all the goods and property that have been accumulated' *U III* 33, 12; o.o. *U I* 23, 4 (**bırgerü:**); *U II* 28, 6 (i); *Hüen-ts.* 1800; *Suv.* 553, 8; *USp.* 58, 10: **Xak.** XI **er ı:ştın yığıldı:** 'the man held back (*imtana'a*) from the affair'; also used when someone else has restrained him (*mana'alhu*); Intrans. and Pass. (**yığılu:r, yığılma:k**); and one says **boḍu:n yığıldı:** 'the people assembled' (*ictama'a*), and **yarma:k yığıldı:** 'the money (etc.) piled up' (*ictama'a*), and **topra:k yığıldı:** 'the earth (etc.) was heaped up' (*kuwwima*) (**yığılu:r, yığılma:k**) *Kaş. III* 79; **bu yé:r ol munda: kişi: yığılğa:n** 'this is a place where people constantly assemble' (*yactami'*) *III* 54: *KB* (if a man has no wealth) **er yığılmaz aŋar** 'people do not rally to him' 5460; a.o. 460, etc. (**a:v-**): XIII(?) *Tef.* **yığıl-** (1) 'to assemble'; (2) 'to refrain, hold back' 156; **yığlu bar-** 'to assemble and go' 133 (mistranscribed *yağlu* and mistranslated): **Çağ.** XV ff. **yığıl-/yığılış-** *cam' şudan* 'to assemble' *San.* 350r. 6 (quotn.): **Xwar.** XIV **yığıl-** 'to assemble' *Qutb* 91; 'to refrain, hold back' *Nahc.* 281, 13; 300, 9: **Kom.** XIV- 'to assemble' **yıl-** (**yı:l-** < **yığıl-**) *CCG*; *Gr.*

D **yıkıl-** Pass. f. of **yık-**; usually Intrans. 'to collapse, fall down', and the like. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **ta:m yıkıldı:** 'the wall (etc.) collapsed' (*inhadama*) *Kaş. III* 81 (**yıkılu:r, yıkılma:k**); **bu ta:m ol tutçı: yıkılğa:n** 'this wall is constantly collapsing' *III* 54; a.o. *I* 348 (**külf**): XIII(?) *Tef.* **yığıl-/yıkıl-** 'to collapse' 156–7: XIV *xariba wa waqa'a* 'to become a ruin, fall down' **yıxıl-** *Mcl.* 25, 13; **yıkıl-** *Rif.* 108: **Çağ.** XV ff. **yıkıl-** *uftādan wa xarāb şudan* ditto *San.* 350v. 21 (quotns.): **Xwar.** XIV **yıkıl-** ditto *Qutb* 91: **Kom.** XIV ditto **yıkıl-** *CCI*; **yıxıl-** *CCG*; *Gr.* 133 (quotn.): **Kıp.** XV *waqa'a* **yıkıl-** *Kav.* 29, 15–20; *Tuh.* 38b. 11: **Osm.** XIV *TTS I* 20 (**alık**).

D **yokal-** 'to perish, be destroyed or lost; to disappear'; presumably Pass. f. of ***yoka:-**, Den. V. fr. **1 yo:k**. S.i.a.m.l.g. except SW. Cf. **yoka:ḍ-**. **Xak.** XI *KB* (the sun, when it rises, illuminates the world and reaches all men but) **yokalmaz özün** 'does not itself perish' 827; o.o. 692 (**törü:-**), 828: XIII(?) *Tef.* **yokal-** 'to perish' 159: **Çağ.** XV ff. **yokal-** *nist wa ma'dūm şudan* 'to be, or become, non-existent' *San.* 343v. 28: **Xwar.** XIV **yokal-** 'to be destroyed, to perish' *Qutb* 82.

D **yukıl-** Pass. f. of **yuk-**; survives only(?) in NE Bar. **yuğul-** 'to be infected (with a disease)' *R III* 542. **Uyğ.** VIII ff. Bud. (if any man) **beglerde ağır yazuklukun yazuksuzun yana yukıla kelip** (he is put in prison and bound and lies in his bonds and suffers pain); if correctly transcribed this seems to mean 'comes again to be infected (with suspicion) of grievous offences against the *begs* whether he is guilty or innocent' *Kuan.* 36–7: **Xak.** XI **to:nka: kara: yukuldı:** 'the black substance stuck (*talaṭṭaxa*) to the garment' (etc.) *Kaş. III* 81 (**yukulu:r, yukulma:k**): **Çağ.** XV ff. **yukul-** (spelt) *sirāyat karda şudan* 'to be infected' *San.* 343v. 21.

D **yağla:-** (**ya:ğla:-**) Den. V. fr. **ya:ğ**; 'to grease, or oil (something *Acc.*)'. S.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **er koğuş yağla:dı:** 'the man oiled (*dahhana*) the leather' (etc.); originally **ya:ğla:dı:** *Kaş. III* 308 (**yağla:r, yağla:ma:k**): XIV *Muh. dahana* **ya:ğla:-** *Mel.* 26, 5: **yağla:-** *Rif.* 109: **Kıp.** XIV **yağla-** *dahana Id.* 95: XV ditto *Kav.* 75, 10; ditto **yawla-**; **Tkm. yağla-** *Tuh.* 16a. 1.

S **yığla:-** See **ığla:-**.

D **yoğla:-** (**ḍ-**) Den. V. fr. **yo:ğ**; properly 'to celebrate a funeral feast'. Survives in NC Kır. **jokto-**; Kzx. **jokta-**: NW Kk. **jokla-** 'to mourn for (a deceased)'. See **yokla:-** Preliminary note. **Türkü** VIII *I E* 4, *II E* 5 (**sığta:-**); *Ix.* 27 (**kuvra:-**); *Ixe-Asxete C* 2 (*ETY II* 123; dubious): **O. Kır.** IX ff. **yoğladıŋız** *Mal.* 42, 5: **Xak.** XI **ol ölügke: yoğla:dı:** *ittaxaḍa da'wa* (MS. *du'wa*) *li'l-mayyit* 'he held a (funeral) feast for the deceased'; this is a custom of the Turks *Kaş. III* 309 (**yoğla:r, yoğla:ma:k**).

D **yokla:-** Preliminary note. *Apart fr. the Den. V. fr.* **2 yok** *listed below, there is clear evidence of the existence of a Den. V. fr.* **1 yo:k** *at any rate in SW Tkm.* **yo:kla-** *'to destroy, kill, expend (money)'. This Tkm. V. also means 'to remember, or commemorate', and there is a wide range of V.s fr. Çağ. onwards which have more or less similar meanings: NE Tuv.* **çokta-** *'to notice the absence of (someone or something)'; Alt.* **yokto-** *'to feel, examine'* R III *407: SE Türki* **yokla-/yoklı-** *'to look after, to visit (a friend to ask after his health), to inquire, verify, check': NC Kır.* **jokto-**, *Kzx.* **jokta-** *'to investigate, check; to discover a loss': SC Uzb.* **yŭkla-** *'to visit, inquire, investigate': NW Kk.* **jokla-** *'to discover the loss of something'; Nog.* **yokla-** *'to visit': SW Az.* **yoxla-** *'to check, investigate, feel'; Osm.* **yokla-** *'to feel, examine, search, try, test, visit'. While it would be just possible to regard these as Den. V.s fr.* **1 yo:k** *in the sense of 'to note, or investigate, the absence of something', it is likely that some at any rate are extensions of the meaning of* **yoğla:-** *which developed when, with the adoption of Islam, the practice of holding funeral feasts was dropped and forgotten.*

D **yokla:-** Den. V. fr. **2 yok**; 'to rise', and the like. Survives in NE Sag., Şor (*R III* 2008), Tuv. **çokta-**, Khak. **çoxta-** 'to go upstream'. Cf. **a:ğ-**, **ün-**. **Uyğ.** VIII ff. Bud. (the king said to his ministers . . .) **yoklaŋ barıŋ** 'get up and go' (to every street, etc.) *USp.* 97, 32–3;

ol evde kün künüŋe yoklamak aşılmak bolur 'there will be in that house every day a rise and increase (in prosperity)' *TT VI* 287; o.o. *do.* 346; *PP* 57, 2–3 (**4 karak**); *TT III*, p. 26, note 5, 11 (**1 karak**): **Xak.** XI (under **-ka:** Dat. Suff.) **ta:ğka: yokla:** 'climb (*iṣ'ad*) the mountain' *Kaş. III* 212, 1; a.o. *III* 221 (**tö:r**); n.m.e.; *KB* **yokla:-** is common; **kutı künde arttı örü yokladı** 'his good fortune increased daily and rose higher' 438; **ara kılkım ildi ara yokladı** 'sometimes my character deteriorated and sometimes improved' 746; (by the proper use of language man on the brown earth) **yaşıl kökke yoklar** 'rises to the blue heaven' 1002; **şatunuŋ başıŋa tegi yokladım** 'I climbed to the top of the ladder' 6053 (in 6054 **ağıp**): XIII(?) *At.* **bilig birle 'ālim yokar yokladı** 'by knowledge the scholar has risen on high' 101; *Tef.* **yokla-** 'to rise (to heaven), to climb (a mountain)' 160: (**Çağ.** XV ff. **yokla- (-mış)** *ṭokundur-* 'to cause to touch or be touched' *Vel.* 419; **yokla-** (1) *tafaḥḥuṣ kardan* 'to investigate'; (2) *gum wa nā-padid kardan* 'to lose' *San.* 343v. 15: **Kom.** XIV **yoxla-** 'to lose, note the absence of' *CCG*; *Gr.* 125 (quotn.)).

D **yağlat-** Caus. f. of **yağla:-**; 'to have (something) greased, oiled', etc. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **ol koğışnı: yağlattı:** 'he gave orders for oiling (*bi-tadhīn*) the leather' (etc.) *Kaş. II* 355 (**yağlatu:r, yağlatma:k**).

S **yıglat-** See **ığlat-**.

D **yoğlat-** (**ḏ-**) Caus. f. of **yoğla:-**; n.o.a.b. **Türkü** VIII (the *xāqan* said, 'I must go home, my wife has died') **anı: yoğlatayın** 'I must have a funeral feast celebrated for her' *T* 31; **Işvara: Bilge: Küli Çorığ yoğlat(t)ı:** 'they had a funeral feast held for Küli Çor' *Ix.* 24.

D **yoklat-** Caus. f. of **yokla:-**; n.o.a.b. **Xak.** XI **ol anı: ta:ğka: yoklattı:** 'he made him climb (*aṣ'adahu*) the mountain' (etc.) *Kaş. II* 355 (**yoklatu:r, yoklatma:k**): *KB* **kişig yoklatur** 'it raises a man('s reputation)' 175, 2120: XIII(?) *Tef.* **yoklat-** 'to lift, raise' 160: (**Çağ.** XV ff. **yoklat-** Caus. f.; *tafaḥḥuṣ farmūdan* 'to order to investigate' *San.* 343v. 27): **Xwar.** XIV **yoklat-** 'to raise (dust)' *Qutb* 83.

D **yağlan-** Refl. f. of **yağla:-**; s.i.s.m.l. w. the usual phonetic changes, usually in a Pass. sense. **Xak.** XI **yağlandı: ne:ŋ** 'the thing was oiled' (*iddahana*) *Kaş. III* 111 (**yağlanu:r, yağlanma:k**).

D **yoklun-** Hap. leg.; unusual Refl. f. of **yokal-**. **Uyğ.** VIII ff. Bud. **ançulayu ok ol ıduk tınlığ** (MS. *tınlğığ*) **yoklunmaksız erür** 'thus that sacred mortal is indestructible' *U II* 37, 58–9.

S **yığlaş-** See **ığlaş-**.

D **yığlış-** Hap. leg.; Co-op. f. of **yığıl-** (Intrans.). N.o.a.b. **Xak.** XI **sü: kamuğ yığlışdı:** *tadārakati'l-cunūd* 'the armies all came together' *Kaş. III* 105 (**yığlışu:r, yığlışma:k**; MS. *yığılış-*): **Xwar.** XIV **yığlış-** 'to assemble' *Qutb* 90.

Tris. YĞL

D **yağı:lığ** (**ḏ-**) P.N./A. fr. **yağı:**; n.o.a.b. **Uyğ.** VIII ff. Civ. (in a bad omen) **kılmış işiŋ yağılığ** 'whatever you have done meets with hostility' *TT I* 37 (cf. **tütüşlüg**): **Xak.** XI *KB* (do your duty and do not make enemies) **yağılığ kişike kopar mıŋ çoğı** 'a man who has enemies is involved in innumerable quarrels' 4232.

D **yağı:lık** (**ḏ-**) A.N. fr. **yağı:**; n.o.a.b. **Xak.** XI *KB* (there are two kinds of enemy; one is the pagan temple; pagans are always hostile) **takı bir yağılık asığ yas üçün** 'the other kind of enmity arises from (hope of) profit or (fear of) loss' 4226: **Kıp.** XIV **yağılık** (MS. *yağlık*) *al-nuṣṣāb mu'add li'l-'adūw* 'an arrow destined for the enemy' *Id.* 95.

Tris. V. YĞL-

D **yaka:la:-** Den. V. fr. **1 yaka:**; s.i.s.m.l. w. the usual phonetic changes, usually for 'to seize by the collar or throat' or 'to go along the edge (of something)'. **Uyğ.** VIII *Şu. E* 8; *S* 2 (**1 yaka:**): **Çağ.** XV ff. **yakala-** *giribān-i kasī giriftan* 'to seize someone by the collar' *San.* 334r. 29.

D **yağı:la:-** (**ḏ-**) Trans. Den. V. fr. **yağı:**; s.i.s.m.l. w. similar phonetic changes, meaning 'to be hostile to, engage in hostilities with (someone *Acc.*)', and the like. **Uyğ.** VIII ff. Man. **yağıla**[gap] *TT IX* 74 (fragmentary): **O. Kır.** IX ff. *Mal.* 45, 4 (**élle:-**): **Xak.** XI **ol anı: yağı:la:dı:** *'ādāhu* 'he was hostile to him'; and one says **er ya:ğı: yağı:la:dı:** 'the man fought (*hāraba*) the enemy' *Kaş. III* 328 (**yağı:la:r, yağı:la:ma:k**); a.o. *III* 325, 4: *KB* **yağılayu . . . yağısın** 4227; o.o. 4261, 5318: XIV *Muh.* *'ādā* **ya:ğı:la:-** *Mel.* 28, 15; *Rif.* 112.

Dis. YĞM

D **yığım** Hap. leg.; N.S.A. fr. **yığ-**; lit. 'a single act of heaping up'. **Xak.** XI **yığım topra:k** *tull mina'l-turāb* 'a heap of earth'; the **-m** is changed from **-n** *Kaş. III* 19 (see **yığın**).

D **yağmur** (**ḏ-**) Dev. N. fr. **yağ-**; 'rain'. S.i.a.m.l.g.; SW Az., Osm. **yağmur**; Tkm. **yağmır**; in almost all other languages **yamğur** w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. **yağmur yağmış teg** 'like rain pouring down' *TT V* 10, 107; o.o. *Kuan.* 202, etc. (**yağıt-**): Civ. *TT I* 5 (**yağ-**); *VII* 29, 1 (**yağıt-**); a.o. *H II* 30, 142: **Xak.** XI **yağmur** *al-maṭar* 'rain'; **yamğur** alternative form *Kaş. III* 38 (prov.); 15 o.o.: *KB* **yağa tursu yağmur** (Vienna MS. **yamğur**) 'let the rain go on raining' 118: XIII(?) *Tef.* **yağmur** 133: XIV *Muh. al-ğayṭ* 'heavy rain' **yağmur** *Mel.* 79, 10; *Rif.* 184: **Çağ.** XV ff. **yamğur** *yağmur Vel.* 410; **yamğur** *bārān* 'rain' *San.* 337v. 6

(quotn.); a.o. 333v. 3 (Osm.): **Kom.** XIV 'rain' **yamğur/amğur** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-maṭar* **yamğur**; **Tkm. yağmu:r** *Hou.* 5, 7: XIV **Tkm. yağmur** *al-maṭar*; **Kıp. yamğur** *Id.* 95; *al-maṭar* **yağmur** *Bul.* 2, 16: XV ditto **yamğur/yağmur** *Kav.* 58, 4; **yamğur** *Tuh.* 38b. 3: **Osm.** XVIII **yağmur** in *Rūmī*, 'rain', Çağ. **yamğur** *San.* 333v. 3.

Tris. YĞM

D **yağmurçıl** Hap. leg; N./A. of Addiction fr. **yağmur**; elsewhere 'rainy' is usually a P.N./A. in **-lığ** or the like. **Xak.** XI **yağmurçıl yé:r** 'a place where there is much rain' (*yakṭūr fīhi'l-maṭar*) *Kaş. III* 56 (followed by a note on the Suff. **-çıl**).

Dis. YĞN

?F **yağa:n** 'elephant'; cf. **yaŋa:n**; the fact that elephants were exotic to the early Turks, and the alternative pronunciations, suggest that this is a l.-w. of unknown origin. A Second Period l.-w. in Mong. as *cağan* (*Kow.* 2245, *Haltod* 554); survives only in NE Alt., Tel. **ya:n**; Tuv. **ça:n**, which are perhaps reborrowings fr. Mong.; elsewhere l.-w.s, usually Pe. *pīl/fīl*, are used for 'elephant'. **Oğuz/Kıp.**(?) XI **yağa:n** *al-fīl fī iḥdā'l--luġatayn* 'elephant' in one of the two languages; hence a man is called **Yağa:n Teği:n** *Kaş. III* 29: XIII(?) *At.* (*Postscript*) **yağan** 'an elephant' (if loaded with gold) 487: XIV *Rbğ.* **yağanlar ya'nī pīller** *R III* 39; *Muh. al-fīl* **yağa:n** *Mel.* 72, 6; *Rif.* 174: **Xwar.** XIV **yağan** 'elephant' *Qutb* 64.

D **yakın** Intrans. N./A.S. fr. **2 yak-**; 'near' (in place, time, or kin); syn. w., and to some extent complementary to, **yağu:k**; s.i.a.m.l. except NE and some NW. **Uyğ.** VIII ff. Man. *TT III* 52 (**élet-**): Chr. **yakın barıp** 'approaching' *U I* 6, 11: Bud. **yekke yakın kelse** 'if he approaches the demon' *U II* 24, 12; **yakın yoryu barıp** *III* 64, 5; o.o. of place *U II* 39, 87 (**aŋmın**); *Suv.* 585, 13–15 (**ağrığlığ**)—**ölümi yakın keltükte** 'when (the time of) his death approaches' *TT III*, p. 26, note 5, 9: Civ. *TT VII* 30, 10 (**éltiş-**): **Xak.** XI **yakın** 'near' (*al-qarīb*) of anything; one says **yakın yé:r** 'a near place' and **yakın er** *al-raculu'l-qarīb mina'l-ixtva* 'a kinsman' *Kaş. III* 22 (verse, **yakın yağuk** *al-qarīb wa'l-āx*): *KB* **yakın** is common, e.g. **bilğke yakın . . . özke yakın** 'near to knowledge . . . near to himself' 254; **yéme tutti éş tuş yakın kıldı öz** 'and he took comrades and make himself near to (i.e. intimate with) them' 500; similar phr. 1464; **hişarka yakın turma** 'do not live near a castle' 4546: XIII(?) *At.* 174 (**inançlığ**); *Tef.* **yakın** 'near' 136: XIV *Muh. Mel.* 49, 2 (**yağu:k**): **Çağ.** XV ff. **yakın** *nazdīk* 'near' *San.* 334v. 22 (quotn.): **Xwar.** XIII ditto *'Ali* 40: XIV ditto *Quth* 69; *Nahc.* 105, 15: **Kıp.** XIII *Hou.* 25, 12 (**yağu:k**): XIV **yakın** *al-qarīb Id.* 95: XV *Tuh.* 28b. 6 (**yağu:k**).

D **yığın** Intrans./Pass. N./A.S. fr. **yığ-**; s.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **yığın topra:k** 'a heap (*al-kawma*) of earth' (etc.) *Kaş. II* 22; (as an example of a Dev. N. in **-n**) the phr. for 'a heap of earth' **yı:ğın** (*sic*) **topra:k** taken fr. the phr. **topra:k yığdı:** 'he heaped up earth' *I* 15, 21 (and see **yığım**): **Çağ.** XV ff. **yığın** (spelt) *fawc wa girūh* 'a body or group of men' *San.* 350v. 10: **Kom.** XIV **yı'ın** 'a gathering' *CCG*; *Gr.*: **Kıp.** XIV **yığın** *al-macmū'* 'a collection, gathering' *Id.* 95; *al-qabila* 'a tribe' **ıyun** *Bul.* 5, 8.

yoğu:n (**yoğo:n**) 'thick' and the like; see **kalın** for the difference between the meanings of these two words. S.i.a.m.l.g.; NE **yo:n, ço:n**: SE Türki **yoğan**: NC Kır. **jo:n**; Kzx. **ju(w)an**: SC Uzb. **yūğon**: NW Kk. **juwan**; Kaz. **yuan**; Kumyk **yuvan**: SW Az., Osm. **yoğun**; Tkm. **yoğı:n. Türkü** VIII (when a thing is thin, it is easy to tear it) **yinçge: yoğun bolsar üzgülük alp ermiş** 'if the thin thing becomes thick it is difficult to tear it' *T* 13–14: **Uyğ.** VIII ff. Bud. **yoğun** *TT VIII A*.33 (**boyunduruk**); **yoğon** *do. C*.7 (**azığlığ**): Civ. **evdeki(?) yoğun iş işletsermen** 'if I made him do heavy work in the house' *USp.* 55, 7–8; a.o. *TT VII* 42, 3 (**tamar**): **Xak.** XI **yoğu:n** 'corpulent (or bulky, *al-ḍaxim*) of anything' *Kaş. III* 29: XIII(?) *Tef.* **yoğun** 'thick, bulky; (of a voice) low' 158: XIV *Muh.* (under 'physical characteristics') *al-ğalīẓ* 'corpulent' (opposite to 'thin' **inçge:**) **yo:ğun** *Mel.* 48, 10; *Rif.* 143; a.o. **yoğu:n** 55, 9; 153: **Çağ.** XV ff. **yoğan/yoğun** *ḍaxim wa siṭabr* 'corpulent, gross' *San.* 343v. 2 (quotn.): **Xwar.** XIV **tonuŋuz yoğun şūfdın turur** 'your clothing is of thick wool' *Nahc.* 105, 15: **Kom.** XIV 'thick' **yoğan/yoğun** *CCI*; *Gr.*: **Kıp.** XIII *al-ğalīẓ* (opposite to 'thin' **yinçe:**) **yoğun** *Hou.* 27, 13: XIV **yoğun** *al-ṭaxīn* 'thick, stiff' *Id.* 95; **yowun boldı:** *ṭaxuna do.* 99: XV *al-ğalīẓ* (opposite to **inşge:**) **yoğun** *Kav.* 64, 16; *ğalīẓ* **yowun**; **Tkm. yoğun** *Tuh.* 26b. 11: **Osm.** XIV ff. **yoğun** 'thick', with various shades of meaning; c.i.a.p. *TTS I* 836; *II* 1059; *III* 815; *IV* 892.

Dis. V. YĞN-

D **yığın-** Refl. f. of **yığ-**; s.i.s.m.l. w. the usual phonetic changes for 'to come together' or 'to be collected'. **Uyğ.** VIII ff. Man. (Thou hast commanded them) **yığınkuğ** (*sic*) 'to assemble' (for religious ceremonies) *TT III* 162: Bud. Sanskrit *samāhita* 'assembled' **yığınmış** *TT VIII A*.27: **Xak.** XI **er ö:zine: yarma:k yığındı:** 'the man devoted himself to collecting (*bi-cam'*) money (etc.) for himself' *Kaş. III* 84 (**yığınu:r, yığınma:k**): **Kıp.** XV *inḍamma* 'to be collected' **yıyın-** *Tuh.* 6b. 8.

Tris. YĞN

D **yağanlığ** Hap. leg.; P.N./A. fr. **yağan. Xak.**(?) XI **yağanlığ er** *racul fayyāl* 'an elephant leader, or driver' *Kaş. III* 50.

D **yakınlık** A.N. fr. **yakın**; 'nearness, propinquity'. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI *KB* **yakınlık** is fairly com-

mon, e.g. **yakınlık kılur er kişike tuşı** 'propinquity makes a man the comrade of other people' 910; o.o. 605, 886, 6468 (**yağukluk**), 6470.

Tris. V. YĞN-

D **yoğunaḏ-** Hap. leg.; Intrans. Den. V. fr. **yoğu:n.** **Uyğ.** VIII ff. Bud. (if one thrusts an iron peg into the ground, however long it lies in the ground) **yoğunaḏu uzayu umaz** 'it cannot get any thicker or longer' *TT IV* 12, 43.

Dis. YĞR

yağır (**ḏ-**) 'a saddle-gall'; a First Period l.-w. in Mong. w. the same meaning, *da'ari* (*Haenisch* 30)/*dağari* (*Kow.* 1582); survives w. this meaning in SE Türki **yéğir**: NC Kır. **jo:r**; Kzx. **jawır**: NW Kk. **jawır**; Nog. **yavır**: SW Az., Osm., Tkm. **yağır.** The reason why in the medieval period it came to mean 'shoulder' or the like, and still has the second meaning '(a horse's) withers' in Osm., is obscure, but this perhaps evolved from 'the part of the animal where saddle-galls occur'. The position is complicated by the simultaneous emergence of **yağrın** apparently as a Sec. f. of **1 yarın**, q.v. **Xak.** XI **yağır** *al-dabar fi'l-dâbba* 'a saddle-gall on a pack-animal'; hence one says **yağırlığ at** 'a galled (*dabir*) horse' *Kaş. III* 9; o.o. in a prov. *I* 68, 4; 370, 4: **Çağ.** XV ff. **yağır** (spelt) *katif wa şâna* 'shoulder; shoulder-blade' (quotn.), also called **yağrın**; and, metaph., *carâḥatî . . . ki dar dûş wa şâna-i dawabb ba-ham-rasad* 'a sore which appears on the back or shoulders of pack-animals' *San.* 333v. 4; (**kebze** (prob. a l.-w.) *katif wa dîş*, also called **yağır/yağrın** 300r. 10); a.o. 323r. 27 (**1 yarın**): **Xwar.** XIII(?) (the infant Oğuz's . . . chest was like a bear's) **yağrı kiş yağrı teg** 'his shoulders like a sable's' *Oğ.* 13: **Kıp.** XIV **yağır** *'aqru'l-dâbba* 'a sore on a pack-animal' *Id.* 95 (also **ya:ğır** 'a small iron shield'; Hap. leg.): **Osm.** XIV ff. **yağır** 'a saddle-gall'; fairly common *TTS I* 765; *II* 975; *III* 754; *IV* 825.

S **yokar** See **yokaru:**.

yakrı: 'fat, suet', and the like. Cf. **ya:ğ**, which cannot, however, be connected etymologically. N.o.a.b. **Uyğ.** VIII ff. Bud. (in a list of demons between 'meat eaters' and 'marrow eaters') **yakrı aşlığlar** 'fat (or suet) eaters' *U II* 60, 2 (ii): Civ. *H I* 57–8 (**ergüz-**): **Xak.** XI **yakrı:** *al-şaḥm* 'fat, suet' *Kaş. III* 31 (verse); o.o. *II* 105, 24; *III* 204, 10; 306, 2.

D **yağru:** 'near'; apparently a Directive f. in **-ru:**; if *Kaş.* is right in saying that this was originally **yakru:** then the base must be **2 yak**, which would then be not a jingling prefix to **yağu:k** but a N. homophonous w. **2 yak-**; but the supposed form **yakru:** prob. rests on a false etymology fr. Ar. and the Türkü form is **yağru:**; the basis is more likely to be ***yağ**, which would also be the basis of **yağu:-**. **Türkü** VIII (thus the Chinese drew people near (**yağu:tı:r**) them) **yağru: kontukda:** 'when they had settled down near (them)' *I S* 5; (ignorant people accepted this argument and) **yağru: barıp** 'went near (them)' *I S* 7, *II N* 6: **Uyğ.** VIII ff. Bud. **yağuru** (*sic*) translating Chinese *chin chê* (*Giles* 2,021 542) 'in the near future' *Hüen-ts.* 314: **Xak.** XI one says **ol aŋar yağru: yorı:ma:s** *lâ yaqrub ḥawlahu* 'he does not go near him'; originally **yakru:** with a **-k-** which was changed to **-ğ-** because it was near it (in sound); this is near (*qarîb*) the Ar. word *yaqrub*, taken from the word *yaqrû*, the *wâw* changed from the *bâ'* in *yaqrub Kaş. III* 31 (*sic*?; the grammar is very confused).

VU **yoğrı:** pec. to Xak. **Xak.** XI **yoğrı:** *al-cafna* 'a large, deep dish' *Kaş. III* 31 (prov., see **tatığ**); **yoğrı: çana:k** 'the dish and the bowl' (*al-qaṣ'a*) *III* 32, 4 (in a verse).

S **yoğru:/yoğru:y** See **yoğdu:**.

D **yuğrut** abbreviated Dev. N. fr. **yuğur-**; 'coagulated curdled milk, *yoğurt*'. Metathesized to **yuğurt** in the medieval period; survives only(?) in NW Nog. **yuvırt**; Krım **yoğurt/yuğurt** *R III* 412, 453: SW Az. **yoğurd**; Osm. **yoğurt.** **Uyğ.** VIII ff. Bud. *U IV* 50, 122 (**sağu:**): Civ. **yoğrot** [gap] *TT VIII I.*21 (there are other cases of *o* for **u** in this text); (mix it) **yurğurtka** (*sic*) 'with *yoğurt*' *H I* 45; **yurğutka** (*sic*) *do.* 169; **yuğrut satığı** 'the sale (price?) of *yoğurt*' *USp.* 35, 3: **Xak.** XI **yuğrut** (*sic* in the MS., consistently transcribed *yoğurt* in the printed text and *Atalay*) *al-laban* 'milk' *I* 182 (**uḏış-**); *II* 189 (**sütger-**); *al-râ'ib* 'curdled milk' *I* 208 (**uḏıt-**); *II* 295 (**1 kat-**); *III* 190 (**koyul-**); *raṭîya* ditto *III* 164 (**suwuk**); n.m.e.: *KB* **yuğrut** 4442 (**azar**): XIV *Muh. al-labanu'l-ḥâmiḍ* 'sour milk' **yuğurd** *Mel.* 66, 9; *al-cāmid* 'thickened (milk)' **yuğurt** (MS. *yağurt*) *Rif.* 166: **Xwar.** XIV (VU) **yuğrut** *Quth* 81 (the MS. has *yu:ğu:rt*, but it rhymes w. **sağar süt**): **Kom.** XIV 'sour milk' **yuğurt** *CCI*; *Gr.*: **Kıp.** XIII *al-râ'ib* **ya:ğurt** *Hou.* 16, 12: XIV **yağurt** ditto *Id.* 95; *al-laban* **yağurt** *Bul.* 8, 2: XV *al-labanu'l-râ'ib* **yuğurt** *Kav.* 63, 4; *laban* (*inter alia*) **yavurt** *Tuh.* 31b. 13.

D **yuğrum** Hap. leg.; N.S.A. fr. **yuğur-**. **Xak.** XI **bi:r yuğrum u:n** *daqîq qadr mâ yu'can bihi marrata*(*n*) 'the quantity of flour which is kneaded in a single operation' *Kaş. III* 47.

S **yağrın** See **1 yarın**.

(D) **yuğruş** morphologically Dev. N. fr. **yuğur-** but with no apparent semantic connection. This title first appeared in the Karakhanid period and was superior to **yabğu:**, q.v.; it thus displaced **şaḏ**, q.v., in the Türkü hierarchy. N.o.a.b. **Xak.** XI **yuğruş** 'a man of the common people (*al-sûqa*) who holds a position equivalent to that of *al-wazîr* among the Turks'; it is not permissible to give this title to a Persian or man of another race, however distinguished he may be; he is one rank (*daracata*(*n*)) below the *xâqân*; he is given

a black umbrella (*qubba*) which is held over his head in rain, snow, or great heat *Kaş. III* 41: *KB* (in a list of high positions which a man may hold) **kayu yavğu yuğruş bolur él beğl** 'some become *yavğu* or *yuğruş* or chief of a province' 4069: (**Çağ.** xv ff. **yuğruş** *sirişt wa taxmīr* 'kneading' *San.* 343v. 3).

Dis. V. YĞR-

D **1 yakur-** Caus. f. of **2 yak-**; syn. w. **yağut-**, q.v.; survives only(?) in NW Kaz. **yakır-** *R III* 28. **Xak.** xi **ol atığ maŋa: yakurdı:** 'he brought the horse (etc.) near me' (*qarraba ilayya*) *Kaş. III* 68 (**yakurur, yakurma:k**): *KB* (I took hold of it gently and) **yakurdım ara** 'then brought it near me' 6617.

2 yakur- Hap. leg. **Xak.** xi **er yakurdı:** *tanahhada'l-insān wa axaḍahu'l-rabw* 'the man gasped and suffered from shortness of breath' *Kaş. III* 68 (**yakurur, yakurma:k**).

yuğur- 'to knead (dough, etc.)'. Survives in SE Türki **yuğur-** *Shaw*, *Jarring*; **juğur-** *BŞ*: NC Kır. **ju:r-**; Kzx. **jur-**: SW Az. (and Rep. Turkish) **yoğur-**; Osm., Tkm. **yuğur-**. **Uyğ.** viii ff. Bud. *TT VI* 82 (**2 titig**): Civ. (pound the herbs until they are soft and) **mır bilen yuğurup** 'knead them with honey' *TT VII* 22, 13; **yuğur-** 'to knead (drugs, etc.) together' is common in *H I* and *II*: **Xak.** xi *Kaş. II* 102 (**suvış-**); n.m.e.: xiv *Muh.* *'acana* 'to knead' **yuğur-** *Mel.* 28, 15; (*Rif.* 112 **uy-**); *al-'acn* **yuğurmak** 36, 13; 122; *al-'acin* 'dough' **yuğurmış u:n** 64, 7; 163: **Çağ.** xv ff. **yuğur-** *xamir kardan wa sirištan* 'to knead' *San.* 343r. 22: **Xwar.** xiv ditto *Qutb* 85: **Kom.** xiv 'to knead' **yur-** *CCG*; *Gr.*: **Kıp.** xiii *'acana* **yuğur-** *Hou.* 34, 2: xiv ditto; one says **u:n yuğurğul** 'knead the dough' *İd.* 95; ditto *Bul.* 61r.: xv ditto *Kav.* 75, 3; *'acana* **yuwur-** *Tuh.* 26a. 9: **Osm.** xiv **yukur-** (*sic*) 'to knead'; in one text, ?scribal error *TTS I* 847.

PUD **yokur-** this V., which is clearly not **yuğur-**, is pec. to Uyğ. Bud; it would suit the context to take it as a Den. V. fr. **2 yok**, but the ordinary Den. Suff. is **-ar-** not **-ur-** and such V.s are properly Intrans. **Uyğ.** viii ff. Bud. (the lotuses present a great danger) **ol linxwa** (PU) **yoluğ yokuru usarsiz** 'if you can surmount the road(?) past those lotuses' *PP* 39, 1; (there are also dangerous dragons and snakes) **anı yokuru usarsiz** 'if you can surmount that' *do.* 7; (you will reach the island of jewels) **yokurunçsuz uluğ öŋ körtük yokurup** 'after surmounting the unsurmountable great desolate snowdrifts' *TT VI*, p. 62, footnote 2.

D **yağrı:-** (**d-**) Den. V. fr. **yağır**; n.o.a.b.; cf. **yağrıt-**. **Türkü** viii ff. (the horse) **yağrı:pan** 'was galled' (and stood still) *IrkB* 16: **Xak.** xi *I* 104, 25 (**içlik**).

D **yuğurt-** Hap. leg.?; Caus. f. of **yuğur-**. **Xak.** xi **ol anı: yuğurttı:** 'he ordered him to knead (*a'canahu*) flour' *Kaş. III* 436 (**yuğurtur, yuğurtma:k**).

D **yağrıt-** (**d-**) Caus. f. of **yağrı:-**; pec. to Xak.; cf. **yağırla:-**. **Xak.** xi **ol meniŋ atığ yağrıttı:** 'he galled (*adbara*) my horse' (etc.) *Kaş. II* 352 (**yağrıtu:r, yağrıtma:k**); o.o. *I* 139, 7; *III* 342 (**yağırla:-**).

D **yığrıl-** Pass. f. of **yığur-**, Caus. f. of **yığ-**; basically 'to be drawn together, concentrated', and the like. **Yığur-** survives in NE **Şor çığır-** 'to fold together, draw together on a string' *R III* 2065; and this word in NE Bar. **yığrıl-**; Leb. **yığırıl-** 'to be wrinkled; (of curls) to be crisp or tight'. **Xak.** xi **er tumluğka: yığrıldı:** 'the man crouched (*ikla'azza*) because of the cold'; and one says **to:n yığrıldı:** 'the garment shrank (*taqallaṣa*) in the wash' *Kaş. III* 107 (**yığrılu:r, yığrılma:k**); (in the winter) **çığa:y yavuz yığrılu:r** 'poor wretched people draw their clothes tight round them' (*yataqabba'*) *I* 248, 4.

D **yuğrul-** Pass. f. of **yuğur-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** xi **u:n yuğruldı:** 'the dough was kneaded' (*'ucina*) *Kaş. III* 107 (**yuğulu:r, yuğrulma:k**); **balçık balık yuğrulu:r** 'mud and slime are heaped up' (*yatarākam*) *I* 248, 3: **Çağ.** xv ff. **yuğrul-** (spelt) *sirişta şudan wa xamir şudan* 'to be kneaded' *San.* 343r. 28: **Xwar.** xiv ditto *Qutb* 84.

D **yuğruş-** Co-op. f. of **yuğur-**; pec. to Xak.? **Xak.** xi **ol aŋar u:n yuğruşdı:** 'he helped him to knead (*fī 'acn*) the dough'; and one says **soğuk ağızda: yuğruşdı:** 'the spittle dried (*'aṣaba*) in his mouth' *Kaş. III* 102 (**yuğruşu:r, yuğruşma:k**); (in the spring) **çımda:n yıpa:r yuğruşu:r** translated 'the solid mass (*tīn*) of sandal-wood and musk is kneaded (*yata'accan*), and their odour is smelt' *II* 122, 24.

Tris. YĞR

S **yağuru** See **yağru:**.

D **yokaru:** crasis of ***yokğaru:**, Directive f. of **2 yok**; 'upwards' and the like; in Türkü the form is **yoğaru:**. S.i.a.m.l.g. w. some fluctuations in the first vowel; NE Khak. **çoğar:** SE Türki **yokarı** *Shaw*; **yukurı/jukurı** *BŞ*; **yokarı/yukarı** *Jarring*: NC Kır. **joğoru**; Kzx. **joğarı**: SC Uzb. **yukorı**: NW Kk. **jokarı**; Kaz. **yuğarı**; Nog. **yoğarı**: SW Az. **yuxarı**; Osm., Tkm. **yokarı. Türkü** viii (I led them to the Ötüken mountain forest) **Kök Öŋüg yoğaru:** 'up the Kök Öŋ river' *T* 15; **yokaru:** (*sic*) **at yete: yaḍağın ığaç tutunu: ağtu:rtım öŋreki: er yoğaruça:** (*sic*) **tegürüp** 'I made them climb upwards on foot leading their horses and holding on to the trees, sending the advance guard up to the top' *T* 25–6; a.o. *II SE*: viii ff. Man. **basın** (*sic*) **yokaru kötürüp** 'raising his head' *M I* 6, 5: **Uyğ.** viii ff. Man.-A *M I* 13, 15 (**1 a:ğ-**), 19 (**ağtur-**); 26, 26 (**ilgerü:**): Bud. (Sanskrit lost) **yoka:ru etöz tülüg erür** 'his hair stands on end' *TT VIII G.*63; (unable)

yokaru turğalı 'to stand up' *PP* 19, 5; o.o. *do.* 19, 8; 60, 5; **tïz yokaru bélke teği** 'from the knees up to the waist' *TT V* 4, 4; a.o. *do.* 11 (**eğin**): **Xak.** XI **yoka:ru:** (in verses twice **yoka:r** *I* 142, 15; 320, 26) occurs ten times qualifying V.s like **kop-, tur-**, etc. but is not separately translated; n.m.e.: *KB* (as the month proceeds the moon) **yokaru ağar** 'climbs higher' 731; a.o. 72 (**kakıla:-**): XIII(?) *At.* 101 (**yokla:-**); *Tef.* **yokarı/yokaru kozı** (*sic* for **koḍı**) 'up and down' 159: XIV *Muh. al-'ālā* 'high' **üstün yo:karu:** *Mel.* 14, 9–10; (*Rif.* 90 **üstün**; *al-'ālā* **yüksek**, in margin **yoğarı:** 153 only): **Çağ.** XV ff. **yokkarı** *yokarı Vel.* 419; **yokarı/yokğarı** *bālā wa fawq* 'upwards, above' *San.* 344r. 2 (quotn.): **Xwar.** XIV **yokaru** 'upwards' *Qutb* 83: **Kom.** XIV 'upwards' **yoxarı** *CCI*; *Gr.*: **Kıp.** XIII *fawq* (opposite to 'downwards' **aşağa:**) **yo:ka:rı:** *Hou.* 26, 19: XIV **yokaru:** *fawq Id.* 95; *fawq* **yoğaru:** *Bul.* 14, 4: XV *fawq* **yoğarı:** *Kav.* 35, 3; **yokarı** *Tuh.* 28a. 7; 73b. 6.

D **yuğrutluğ** P.N./A. fr. **yuğrut**; n.o.a.b. **Uyğ.** VIII ff. Civ. **yuğrutluğ aş** 'food containing *yoğurt*' *TT VII* 16, 9: (**Xak.**) XIV *Muh.*(?) *al-labanīya* 'a milk diet' **yuğurtluğ aş** *Rif.* 165 (only).

D **yuğurğu:ç** Hap. leg.; N.I. fr. **yuğur-. Xak.** XI **yuğurğu:ç** 'a roller (*al-miṭmala*) used to spread out (*yabsuṭ*) dough for noodles, etc.' *Kaş. I* 493.

VUD **yoğurka:n** 'blanket'; first vowel uncertain, but prob. **-o-**; there is no semantic connection w. **yuğur-** and **-ka:n** is a Den., not a Dev., Suff.; perhaps connected etymologically w. **yoğu:n.** Survives in NE Alt., Tel. **yu:rkan**; Kaç., Koib. **yorğan**; Sag., Tuv. **ço:rğan**; Khak. **çorğan**: NW Kaz. **yurğan**; Kumyk **yuvurğan**; Nog. **yuvırkan/yurkan**; SW (all) **yorğan. Uyğ.** VIII ff. Civ. *TT VII* 36, 10 (**3 kök**): **Xak.** XI **yoğurka:n** *al-diṯār* 'blanket' *Kaş. III* 54; o.o. *II* 137 (**kösül-**); *III* 110 (*al-liḥāf* 'blanket'; **yörgen-**); 253 (**eşü:-**), etc.: XIII(?) *Tef.* **yorğan** ditto 162; XIV *Muh. al-liḥāf* **yorğa:n** *Mel.* 67, 3; *Rif.* 166; ditto **döşe:k/yorğa:n** 67, 13; **yorğa:n** 168: **Xwar.** XIV **yoğurğan** 'blanket' *Qutb* 81: **Kom.** XIV ditto **yowurğan** *CCI*; *Gr.*: **Kıp.** XIII *al-liḥāf* **yoğurğa:n**; **Tkm. yorğa:n** *Hou.* 17, 1: XIV **yo:rğan** ditto *Id.* 92: XV ditto **yorğa:n** *Kav.* 64, 6; *Tuh.* 31b. 11.

D **yakrıka:n** Den. N. fr. **yakrı:**; lit. 'inclined to be fat' or the like. Pec. to Xak. **Xak.** XI (under *fa'lalal* indicating **-kan**) **yakrıkan** *nabt yatanāṯar minhu ḥaml amṯālu'l-banādiq* 'a plant which sheds fruits like hazel-nuts'; their skins are stuck to the lips when they are cracked by the (cold) wind, and they recover; **yakrıka:n** (*sic*) a word for 'suet ice' (*ṣaḥmu'l-camd*), that is when ice is cut up, and things in the shape of (bits of) suet are scattered from it *Kaş. III* 56.

D **yağırlığ** (**ḍ-**) P.N./A. fr. **yağır**; pec. to *Kaş.*, but the corresponding A.N. (Conc. N.) is noted as below. **Xak.** XI **yağırlığ tevey** 'a galled (*dabir*) camel' (etc.) *Kaş. III* 49; o.o. *II* 9 (**çıḍ-**); *III* 9 (**yağır**): XIV *Muh. al-mi'rafa wa'l-namārīq* (MS. *tamārīn*) 'the place where the mane grows; saddle-pads' **yağırlığ** *Mel.* 71, 12; (in *Rif.* 173 the Ar. word *al-ğāṣiya* is omitted and its translation transferred to this phr., see **yapığ**): **Kıp.** XIV **yağırlık** *al-mirṣaḥa* 'saddle-felt' *Id.* 95).

Tris. V. YĞR-

D **yağırla:-** (**ḍ-**) Hap. leg.; Den. V. fr. **yağır. Xak.** XI **ol atığ yağırla:dı:** 'he treated the gall (*aṣlaḥa'l-dabar*) on his horse'; if you wish to say 'he galled it', you say **ol atığ yağırttı:** *adbara'l-faras*; the difference is the same as that between *tariba* and *atraba* and *qasaṭa* and *aqsaṭa* (MS. *qasaṭa*) in Ar. *Kaş. III* 342 (**yağırla:r, yağırla:ma:k**).

D **yağırlan-** (**ḍ-**) Hap. leg.; Refl. f. of **yağırla:-. Xak.** XI **tevey yağırlandı:** 'the camel (etc.) had many saddle-galls' (*kaṯurat adbār*); also used when it scratched (*iḥtakka*) the saddle-galls *Kaş. III* 113 (**yağırlanu:r, yağırlanma:k**).

D **yakrılan-** Hap. leg.; Refl. Den. V. fr. **yakrı:. Xak.** XI **ko:y yakrılandı:** 'the sheep was, or became, fat' (*kaṯura ṣaḥm . . . wa ṣāra ḍā ṣaḥm*) *Kaş. III* 203 (**yakrılanu:r, yakrılanma:k**); verbs of this kind are compounded from four-letter nouns (*al-rubā'īya*) by eliding the end of the word, and are pronounced as five-letter words (*xumāsīya*) but not so written; for example **ko:y yakrılandı:** . . . the *yā'* of **yakrı:** having disappeared (*saqaṭat*) 204, 7.

S(E) **yağrınla:-** See **yarınla:-**.

Dis. YĞS

D **yoksuz** Priv. N./A. fr. **1 yo:k**; fairly common in Uyğ. Bud. where it clearly means 'ineffective, to no purpose', and the like; by the medieval period it had come to mean 'poor, destitute'. Survives in this sense in one or two NE languages: SE Türki: NC Kır. (**joksuz**): SW Osm. (obsolete?). It has been displaced by **yoksul** in SC Uzb. (**yüksil**): NW Kaz. (**yuksıl**): and SW (all); this word is first noted in Xwar. XIII *'Ali* 53 and Kom. XIV *CCI*, *CCG* and is clearly a corruption of **yoksuz. Uyğ.** VIII ff. Bud. **bu meniŋ ötünmiş ötügümin yoksuz kuruğ kılmaŋ** 'do not make this request of mine ineffective and barren' *U I* 31, 6–8; **bu teŋriler yoksuz emgenürler** 'these gods are distressing themselves to no purpose (or unnecessarily)' *U IV* 20, 252; (if I do not treat them properly, any friendly language that I use) **yoksuz bolğay** 'will be ineffective' *do.* 46, 70–1; Sanskrit *avandhyatvyāt* 'because it is not fruitless, ineffective' **yoksoz héri bolma:ma:kındın** *TT VIII A.9* (*héri* is prob. a misreading of **yéri**); o.o. *U III* 31, 7; 38, 14; *Kuan.* 81, 181: (**Xak.**?) XIII(?) **yoksuz** (/**yoksul**) 'poor' *Tef.* 160; XIV *Muh.*(?) *al-faqīr* 'poor' **yo:ğsız** *Mel.*

55, 10 (only): **Çağ.** XV ff. (**yoksul/**) **yoksız** *muflis wa bi-çiz* 'poor, destitute' *San.* 344r. 8.

Dis. V. YĞS-

D **yağsa:-** Hap. leg.; Desid. Den. V. fr. **ya:ğ. Xak.** XI **er yağsa:dı:** 'the man longed for butter and fat' (*al-samn wa'l-duhn*) *Kaş. III* 305 (**yağsa:r, yağsa:ma:k**).

D **yağsı:-** Hap. leg.; Simulative Den. V. fr. **ya:ğ.** *Kaş.* did not realize the nature of this Suff. **Xak.** XI **yağsı:dı: ne:ŋ** *axaḍa'l-ṣay'* (MS. in error *racul*) *ṭa'ma'l-duhn* 'the thing acquired a fatty taste'; and one says **yakrı: ya:ğı: yağsı:ma:s** *ihālatu'l-ṣaḥm lā yūcad fihi mā yu'mal 'amala'l-duhn* 'the fat of suet has not the qualities (necessary) to perform the functions of oil'; originally **yağsa:dı:** but altered (*?, uḍğima*) *Kaş. III* 305 (**yağsı:r, yağsı:-ma:k**).

D **yıksa:-** Hap. leg.; Desid. f. of **yık-. Xak.** XI **ol ta:m yıksa:dı:** 'he wished to demolish (*hadm*) the wall' (etc.) *Kaş. III* 306 (**yıksa:r, yıksa:ma:k**; MS. *yıkısa:*-).

D **yaxsın- (yaksın-)** Hap. leg.; Refl. Simulative f. of **2 yak-. Xak.** XI **er kafta:n yaxsındı:** 'the man threw (*alqā*) the cloak over his shoulders but did not fasten it in the middle or insert his arms (in the sleeves)'; also used of a tunic (*al-qurṭuq*), etc. *Kaş. III* 109 (**yaxsınu:r, yaxsınma:k**).

Tris. YĞS

D **yağısız (ḏ-)** Hap. leg.; Priv. N./A. fr. **yağı:. Türkü** VIII **kop baz kıltım yağısız kıltım** 'I made all (the people in the four quarters of the world) peaceable and free from hostilities' *I E* 30, *II E* 24.

Dis. YĞŞ

D **yağış (ḏ-)** Dev. N. fr. **yağ-**; lit. 'flowing down together'; originally rather specifically 'a libation' to a deity; later, more especially in Moslem areas, more generally 'a downpour', usually of rain. S.i.s.m.l., e.g. NE Tuv. **ça:s**: SW (all) **yağış. Uyğ.** VIII ff. Bud. (demons) **yağış aşlığlar** 'who devour libations' *U II* 61, 4; o.o. *TT VII* 25, 1 (**ayık**); 20 (**yağ-**): **Xak.** XI **yağış** 'the word for a sacrificial victim (*al-'atīra*) which the pagans used to sacrifice to their idols in fulfilment of a vow or to seek a favour' (*taqarrub*, MS. *yaqarrub*) *Kaş. III* 10: **Çağ.** XV ff. **yağış** *yağmak Vel.* 411; **yağış** *bāriş* 'rain' *San.* 333v. 8: **Osm.** XIV, XV **yağış** 'rain'; in two texts *TTS II* 975.

D **yaxşı:** abbreviated Dev. N./A. fr. **2 yakış-** w. sound change **-kş-** > **-xş-**; not noted before XI. Although all the authorities fr. *Kaş.* to *Tuh.* use much the same Ar. words to translate this word and **eğü:**, it is difficult to believe that they were originally syn. and it is likely that this word originally had some shades of meaning der. f. **2 yakış-** which distinguished it fr. **eğü:**, 'suitable, pleasing, good-looking', or the like. S.i.a.m.l.g. w. the usual phonetic changes, and largely syn. w. **eğü:**, some languages using only one or the other but most both; in the latter case **yaxşı:** has some meanings like 'good-looking' which **eğü:** has not. **Xak.** XI **yaxşı:** *al-ḥasan* 'good-looking, fine' of anything; hence one says **yaxşı: ne:ŋ** 'a fine thing'; **yaxşı: ı:ş** 'a fine affair' *Kaş. III* 32; (if you reach a position of distinction) **eğü: kılın bolğıl kişi:g begle:r katın yaxşı: u:la:n** *aḥsin xulqak wa kun 'inda'l-umarā' waṣṣāl xayr ḥasanu'l-maḥḍar li-amri'l-nās* 'improve your character and become a good representative with the *begs* of the affairs of other people' *I* 64, 14: *KB* (man uses his tongue to speak) **sözi yaxşı bolsa** 'if his words prove to be appropriate' (he is honoured) 275; similar phr. 1008; (listen to the words of) **yaxşı Yağma beği** 4947; **idi yaxşı aymış** 'said very appropriately' 5308: XIII(?) *Tef.* **yavlak yaxşı ḫukm kılmış** 'he made a very good (i.e. appropriate) decision' 148: XIV *Muh. al-cayyid* 'good' (opposite to 'bad' **yama:n**) **yaxşı:** *Mel.* 18, 6 (*Rif.* 97 **eğü:**); 54, 3; 150; *aṣlaha* 'to do good' **yaxşı: işle-** 22, 13; 103; *ḥaṣuna* 'to be good-looking, fine' **yaxşı: bol-** 107 (25, 5 **yaxşı:la:-**): **Çağ.** XV ff. **yaxşı** *xūb wa nikū* 'good-looking, good' *San.* 326v. 26: **Xwar.** XIII(?) **yakşı** (**?yaxşı**) 'good' is common in *Oğ.*; **eğü** does not occur: XIV **yaxşı** 'benevolent, kindly' *Quth* 64; **şaburdın yaxşı yoktur** 'there is nothing better (more appropriate?) than patience' *MN* 127 (the refrain to each Chapter): **Kom.** XIV 'good' **yaxşı/yakşı** *CCI, CCG*; *Gr.* 114 (quotns.): **Kıp.** XIII ('good' **eygi:/key**; 'bad' **yama:n/yawuz**) *al-ḥasan* (opposite to 'ugly' **çirkin**) **yakşı:** *Hou.* 25, 10: XIV **yakşı:** *ṭayyib* 'good'; **-k-** and **-x-** interchange (*tabaddala*) in this word *Id.* 96: XV *al-cayyid* **yaxşı:** *Kav.* 23, 8; 60, 5; *ṭāba* 'to be good' **yaxşı: bol-** *do.* 39, 11; *malīḥ* 'good-looking' (*inter alia*) **yakşı** *Tuh.* 33a. 4: **Osm.** XIV ff. **yaxşı** 'pretty, agreeable, good'; c.i.a.p. *TTS I* 767; *II* 977; *III* 754; *IV* 825.

Dis. V. YĞŞ-

D **yağuş-** Recip. f. of **yağu:-**; properly 'to approach one another'. Survives only(?) in NC Kır. **ju:ş-**. Cf. **2 yakış-. Uyğ.** VIII ff. Civ. (if a man consults the oracle about himself) **énç turmak yavşur** 'tranquillity approaches' *TT I* 220: **Xak.** XI **bi:r ne:ŋ bi:rke: yağuşdı:** 'one thing drew near (*taqāraba*) to another' *Kaş. III* 73 (**yağuşu:r, yağuşma:k**); a.o. *II* 90 (**artukluk**): *KB* 136 (**ula:-**); 5311 (**ékkigü:**): **Çağ.** XV ff. **yawuş- (-ur, -ğan)** *yakın ol- Vel.* 402, 411; **yawuş-** *San.* 339v. 8 (**yağu:-**): **Xwar.** XIV **yavuş-/yawuş-** 'to approach, or be near to, one another' *Quth* 75–6.

D **1 yakış-** Co-op. f. of **1 yak-**; survives in SW Tkm. **Xak.** XI **ol aŋar yakığ yakışdı:** 'he helped him to apply the ointment (*fī waḍ'i'l-ḍamād*) to the wound' *Kaş. III* 74 (**2 yakış-** follows).

D **2 yakış-** Co-op. f. of **2 yak-**; originally syn. w. **yağuş-**, 'to approach, draw near to, one

another'. In this sense it has been displaced by Den. V.s fr., or compound V.s w., **yakın** or **yağu:k**, but **yakış-** survives in SW Osm. for 'to be suitable, becoming, proper, fit; to look well, be handsome'; cf. **yaxşı:**. **Uyğ.** VIII ff. Man. *M II* 8, 17 (ii) (**yavaş**): **Xak.** XI (after **1 yakış-**) and one says **anıŋ kelme:kİ: yakışdı:** 'his arrival is imminent' (*qarıba*); also used of the approach (*qurb*) of anything when its arrival has become imminent (*āna*); hence one says of an eloquent speaker (*al-faṣīḥ*) when he has spoken **anıŋ érni: yakışma:s** 'his lips never come together' (*yaqrub*) because of the speed and effectiveness of his speech *Kaş. III* 74 (**yakışu:r, yakışma:k**); o.o. *I* 170, 19 (**tutuş-**); 383, 5 (**1 kuruğ**); *II* 103, 26: *KB* 134 (**bakış-**): **Osm.** XIV to XVI **yakış-** 'to approach, draw near'; in several texts *TTS I* 769; *III* 755.

D **yığış-** Co-op. f. of **yığ-**; s.i.s.m.l. w. the same phonetic changes as **yığ-**. **Xak.** XI **ol maŋa: buğda:y yığışdı:** 'he helped me to heap up (*fī takwīm*) the wheat' *Kaş. III* 73 (**yığışu:r, yığışma:k**).

D **yıkış-** Co-op. f. of **yık-**; s.i.s.m.l. w. the same phonetic changes as **yık-**. **Xak.** XI **ol aŋar ta:m yıkışdı:** 'he helped him to demolish (*fī hadm*) the wall' (etc.) *Kaş. III* 74 (**yıkışu:r, yıkışma:k**).

D **yukuş-** Hap. leg.?; Co-op. f. of **yuk-**; between **yakış-** and **yıkış-**, but spelt *tukuş-/t.k.ş-* in the MS. **Xak.** XI **uḏuz yukuşdı:** 'the itch passed (*ta'addā*) from one place on the body to another because of its moisture' (*bi-ruṭūbatihi*) *Kaş. III* 74 (**yukuşu:r, yukuşma:k**).

D ***yakşırt-** See **yakçırt-**.

Tris. YĞŞ

D **yağışlığ** P.N./A. fr. **yağış**; 'for pouring libations' and the like. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. Bud. (the innumerable alms-begging Brahmans) **yağışlığ orunka buşıka keltiler** 'came to the place where libations are poured to receive alms' *U III* 11, 13 (ii); o.o. *do.* 12 (i); *TT IV* 6, 46 (é:t-); *Suv.* 29, 8–9 (**tapığ**).

Dis. YĞZ

D **yağız** (**ḏ-**) 'brown'; originally a stock epithet of the earth, as opposed to the blue (**kö:k**) sky. It is therefore prob. a Dev. N./A. fr. **yağ-** and originally meant 'poured upon, saturated' and so 'brown'. Later used for the colour of a horse's coat or a man's complexion. A First Period l.-w. in Mong. as *dayir* (*Haenisch* 34; now obsolete) and used in the Secret History (1) as the name of a horse; (2) in the phr. *dayir etügen* 'the brown earth', mistranslated 'great earth' in the Chinese translation. Survives only(?) in SW Osm. **yağız** of a, horse, darkish brown' (and **kara yağız** 'very dark brown, almost black'). Cf. **yazığ**. **Türkü** VIII **üze: kök teŋri: asra: yağız yer kılındukda:** 'when the blue sky was created above and the brown earth below' *I E* 1, *II E* 2; (Kül Tégin) **Az yağızı:n binip** 'riding his dark bay horse Az' *I N* 5, 8: **Uyğ.** VIII ff. Bud. **yağız yér** *U IV* 48, 91; *TT VII* 40, 13; *X* 162, etc.; *Suv.* 530, 1: Civ. ditto *TT I* 4: **Xak.** XI **yağız** *al-aṯamī* 'dark brown', that is a colour between red and black; and the earth (*al-arḍ*) is called as a simile (*yuṣabbah bihi*) **yağız yé:r**; **yağız at** 'a dark bay (*al-aṭlas*) horse' *Kaş. III* 10: *KB* **yağız yér** 3, 64, 68: XIV *Rbğ. R II* 1449 (**kürge:k**): **Kıp.** XIII (under 'colours of horses' coats') *al-yāğiz ma'rūf* 'a word used both in Ar. and in Turkish' *Hou.* 13, 6; *al-'ufr* 'earth-coloured' **ya:ğız** *do.* 13, 10; a.o. 31, 10 (**kara:**): XIV **ya:ğız** 'the well-known (*ma'rūf*) colour of horses'; and the earth (*al-arḍ*) is called after it **ya:ğız yé:r** *Id.* 95; **kara: yağız** 'black' (*al-aswad*) in colour; **yağız** is usually used w. **kara:**, but may be used separately (*yunfarad*) and one says **yağız aṭ** 'a horse of a colour between black and sorrel' (*al-duhma wa'l-ṣuqra*) *do.* 69; (see **bakır**; the phr. for 'Aldebaran', **bağır şığan** (under **b-**) *Id.* 33 and **yağır** (*sic*) **şığın** in *Bul.* 2, 14 may be misreadings of **yağız şığın** lit. 'the dark brown maral deer'): XV (under 'human complexions') *al-asmar* 'swarthy' **kara: ya:ğız** *Kav.* 59, 18: **Osm.** XVIII **yağız** (spelt) in *Rūmī, çarda wa rang-i siyāh* 'dark bay' and 'black' in colour; and as a descriptive Adj. (*ṣifat-i tawḍīḥī*) they say **kara yağız** *siyāh çarda*; they use this metaph. for 'a black horse', which in Ar. is *adham San.* 333v. 6.

Mon. YG

1 yég 'better' (than something else); the object of comparison, when mentioned and not merely implied, is normally in the *Abl.*; although the connotation of comparison was always present in the early period, it is sometimes best translated 'best'. Survives only(?) in SW Osm. **yeg/yey**; Tkm. **yeg** (described as 'obsolete') 'better'. **Türkü** VIII **Ötüken yışda: yég iḍi: yok ermiş** 'there was positively no better (place to live) than the Ötüken mountain forest' *I S* 4, *II N* 3; **arığ uvutı: yeg** 'modesty in a pure man is better (than pride?)' *T* 37; o.o. *I E* 29, *II E* 34 (**iğar**); *I SE* (**tayğu:n**): VIII ff. *Tun. III a.* 3–4 (**kör-**): **Uyğ.** IX [gap] **ekİ:de: yég** [gap] 'better than both' (or 'best of the two'?) *III B* 6 (*ETY II* 38): VIII ff. Man. **yég nomuğ ukıttıŋız** 'you have made them understand the better doctrine' *TT III* 56; **tüzgerinçsiz yég** 'unsurpassable and better' *do.* 178; o.o. *do.* 75, etc. (**üstünki**); (my god,) **ratnıda yég** 'better than a jewel' *M II* 7, 5, etc.: Bud. Sanskrit *śreyo* 'better' **yég** *TT VIII B.*5; *F.*5; **ol yég bolğay** 'that will be better' *TT IV* 10, 25; o.o. *do.* 12, 57 etc. (**tüzgerinçsiz**); 24, 71–2 (**aḍruk**), etc.: Civ. *TT VIII I.*16 (**suvsuş**): **Xak.** XI **yé:g** a Particle (*ḥarf*) meaning 'better' (*xayr*), used only in speaking of the superiority (*tafḍīl*) of one thing over another; hence one says **bu at anda:** (*sic*, ?for **andın**) **yé:g** 'this horse is better than that' *Kaş. III* 144; six o.o. at the end of proverbs saying that

it is better, e.g. to be a widow than have an abusive husband: *KB* **boḍunda yégi** 'best among the people' 50; (is a bad man) **saŋa yég** 'better for you' (or a good one?) 243; **sözüg açsamu yég azu kizlese** 'would it be better to make a statement or conceal it?' 1018: XIII(?) *At.* **ṭabï'atta yégi** 'the best human characteristic' (is generosity) 249; a.o. 409 (**borçı:**); (*Tef.* **yégrek** 'better' (than something *Abl.*), under *yig* 153); **Xwar.** (XIII **yegrek** 'better' '*Ali* 19, 59): XIV **yég** 'better' *Qutb* 77: **Kıp.** XIV **yég** *al-cayyid* 'good' *Id.* 96: **Osm.** XIV ff. **yeg/yég** 'better'; c.i.a.p. *TTS I* 810; *II* 1029; *III* 792; *IV* 866.

PU?D **2 yé:g** Hap. leg.; perhaps Dev. N. fr. **yé:-** in the sense of 'something bitten'. **Xak.** XI **yé:g** *fa'su'l-* (MS. *fāşu'l-*) *licām* 'a horse's bit' (lit. the bit of the bridle); hence one says **yügü:n yé:gi:** *Kaz. III* 144.

?F?D **ye:k** 'demon, devil'; the old theory, which still has some support, is that this is a l.-w. fr. *yakka*, a Prakrit f. of Sanskrit *yakşa* 'demon'; as such this is improbable, *yakşa* itself occurs in *TT VII* 13, 55; 16, 17; but it might be a l.-w. fr. a Sogdian or Chinese transcription of the Sanskrit word. *v.G.* in *TT VI*, p. 61, note 131 put forward the more plausible theory that, since **yek** often occurs in the Hend. **yek içgek**, in which **içgek** is a Dev. N./A. in **-ge:k** (connoting habitual action) fr. **iç-** meaning 'constantly drinking', i.e. 'vampire', **ye:k** is a Dev. N. in **-k** (her theory that it is a crasis of ***ye:ge:k** is improbable) fr. **yé:-** meaning '(constantly) eating', i.e. 'glutton'. The only objections to this theory are (1) that a Dev. N./A. fr. **yé:-** should be **yé:k** (cf. **2 yé:g**), not **ye:k**; (2) that an actual l.-w. **ye:k** might well have been taken for such a Turkish Dev. N. and **içgek** devised to match it, in order to represent 'demons and vampires'. For 'demon' the word is now obsolete, displaced by Mong. l.-w.s in the NE and Ar. words like *şayṭān, iblīs* elsewhere, but survives as **yek** 'hateful, hostile' in NE Alt., Tel., **çek** in Şor, **çék** in Sag., ditto, and **çe:k** 'glutton' in Sag., *R III* 316–17, 1945. **Türkü** VIII ff. **yek** 'demon' in antithesis to **teŋri** 'god', and interchangeable w. **şımnu:**, q.v., is common in *Chuas.*; **yek içgek** *do.* 144–5: **Uyğ.** VIII ff. Man.-A **yek** 'demon' *M I* 15, 19; 19, 1 etc.: Man. **yek tuğum** 'rebirth as a demon' *TT IX* 61; a.o. *III* 91 (**oŋjın**): Bud. **yek**, spelt **ye:k** in *TT VIII O*.4, 9, is common esp. in *TT X*; where it occurs in lists of supernatural beings of which the Sanskrit originals are known it corresponds to *yakşa* (not, as stated *Kuan.*, p. 28, note 142–3, *nāga*, which corresponds to **lu**) *U II* 20, 22; 35, 19; *TT VII* 13, 49; *Kuan.* 142; o.o. *TT V* 10, 84 etc. (**içgek**): Civ. **yek** by itself and **yek içgek** are common in *TT I* and *VII*: **Xak.** XI **ye:k** *al-şayṭān* 'the devil' *Kaş. III* 160 (prov.); *I* 266 (**esnet-**) and 3 o.o.: *KB* (the sky became dark **yek yüzi teg** 'like a devil's face' 5029; (if he has a dream) **yektin bolur** 'it comes from the devil' 6017: XIII(?) *Tef. al-şayṭān*/*iblīş* **yek** 150: XIV *Muh. al-şayṭān* **yé:k** *Mel.* 45, 8; *Rif.* 138 **Çağ.** XV ff. **yek/yekleş** (spelt) *bad wa zabū* 'bad, vile' *San.* 334v. 23; **yék** ditto *w nāxwuş* ('unpleasant') 351r. 6 (quotn.): **Kom** XIV 'devil' **yek** *CCG*; *Gr.* 121 (quotn.): **Kıp** XIV **yek** *al-şayṭān* (and **yek kör-** *abğaḍa* 't loathe') *Id.* 96; *al-zawba'a* 'devil' **yek** *ya'ni' -şayṭān Bul.* 3, 1: XV *zawba'a* **yek** (**/burğan** *Tuh.* 17b. 11; *şayṭān* **yek** *do.* 21a. 7.

yi:g 'raw'; more or less syn. w. **çig**; n.o.n.b. modern words all seem to go back to **çig** **Uyğ.** VIII ff. Bud. *Hüen-ts.* 2128 (**burna:ç**) Civ. **yigli bışığlı et** 'raw and cooked meat' *TT VII* 24, 9–10; 25, 10–11; **yig şakar** 'raw sugar' *H I* 87; a.o. *TT I* 192 (**bışığ**): XI *Chin.–Uyğ. Dict.* 'raw' **yig** *Ligeti* 284; *R II* 507: **Xak.** XI **yi:g et** 'raw (*al-nī*) meat'; and anything raw is called **yi:g** *Kaş. III* 144; a.o *I* 338 (**çım**): *KB* (if a man's behaviour i grasping) **yig erse özi** 'his soul crude' (hi character hasty and his eye greedy) 849 (if the head cook is dishonest, all his staff ar dishonest) **yomıtsa kalın yig bu aş oğrıs** 'if these crude food-stealers collect in a crowd (how can their master's table look nice?) 2861 XIV *Muh.*(?) *al-labin ğayr mufaxxar* 'unbake brick' **yi:g kerpi:ç** *Rif.* 158 (only): **Xwar** XIII(?) **yig et** *Oğ.* 10.

S **yi:k** See **i:k**.

yü:g 'feather'; survives only(?) in NE Kaç **yü** *R III* 586; Sag. **çüg** 2192; Khak., Tuv **çüg**. NC has **jün** (**yuŋ**) properly 'wool'; some other languages use **tü:** properly 'hair', and some use l.-w.s. **Xak.** XI **yü:g** *rīşu'l-ṭayr* 'bird's feather' *Kaş. III* 143; o.o. *III* 45 (**yüksek**); 70 (**yapış-**); 97 (**yapşur-**): *KB* 3005 (**1 er**): XIV *Muh. rīşu'l-mışāb* 'arrow feather' **o:k yü:gi:** *Mel.* 71, 8; *Rif.* 173; *al-rī* **yü:g** 73, 8; 176: **Kıp.** XIII *al-rīş* **yüg** *Hou.* 10 14: XIV ditto *Id.* 96: XV *riş* (**yuŋ/tüg**; in margin in second hand) **yüg** *Tuh.* 16b. 13: **Osm.** XIV to XVI **yüg** 'feathers'; in several texts *TTS* 855; *II* 1083; *III* 833; *IV* 915 (transcribed *yün* in *I* to *III* and *yüŋ* in *IV* but no doub belongs here).

D **1 yük** (**yü:k**) Dev. N. fr. ***yü:-**, cf. **yü:ḍ-** 'a load, burden'. S.i.a.m.l.g. w. the usua phonetic changes. **Uyğ.** VIII ff. Chr. *U I* 6 11–12 (**2 açığ**): Bud. Sanskrit *bhārasya* 'of the load' **yük**[gap] *TT VIII G*.22; a.o. *do. A*.34 **ağır yükler** 'heavy loads' *Kuan.* 47; **bir yük nom** 'one load of scriptures' (fell in the water *Hüen-ts.* 2022; o.o. *TT V* 22, 43 etc. (**yü:ḍ-**) **Xak.** XI **yük** *al-ḥaml* 'a load'; hence one says **bi:r yük buğda:y** 'one load of wheat'; also *wiqr* 'a donkey-load', etc. *Kaş. III* 4; nearly 30 o.o., including four of **yü:k**: *KB* **yénik boldı yük** 'the burden became light' 195 o.o. 59 (**yü:ḍ-**), 687, 4528 (**teŋeş**): XIII(?) *At* (wealth is a source of anxiety and care today and tomorrow) **yük wabāl** 'a burden and curse' 426; *Tef.* **yük** 'load, burden' 166: XIV *Muh. al-ḥiml* **yü:k** *Mel.* 40, 4; *Rif.* 129; *al- -raḥl* 'luggage' **yü:k** 68, 11; 168: **Çağ.** XV ff **yük** ('with **-ü-**') *bār* 'burden, load' *San.* 345r

1: **Xwar.** XIV ditto *Qutb* 88: **Kom.** XIV 'load, baggage' **yük** *CCI*; *Gr.*: **Kıp.** (XIII after 'hill' **Tkm.** **öyük** *wa huwa'l-wiqr wa'l--ḥiml Hou.* 6, 16; prob. a lapse of memory): XIV **yük** *al-ḥiml*; *wa huwa kināya 'ani'l--ḍamān* 'and it is an idiomatic expression for "bail, surety"' *Id.* 96; *al-ḥiml* **yük** *Bul.* 7, 7: XV ditto *Kav.* 77, 9; *Tuh.* 13a. 1.

2 *yük See **yügerü:, yükse:-.**

Mon. V. YG-

***yig-** See **yigi:, yigtür-.**

S **yük-** See **ük-.**

Dis. YGE

D **1 yégü:** Conc. N. fr. **yé:-**; 'food'; n.o.a.b. **Xak.** XI *KB* (when a stranger comes, grant him lodging) **içür bér yégü** 'give him drink and food' 495; a.o. 4601 (**uvşa:k**): XIII(?) *Tef.* **yégü aş** 'food to eat' 149: XIV *Muh.*(?) (after *al-ṭa'ām* **aş**); *al-ma'kūl* 'edibles' **yé:gü** *Rif.* 164 (only).

?E **2 yegü:** in *TT VIII A.*1 (see **1 bi:**) the translation of Sanskrit *kṣurasya dhārā va* is damaged, but is read y[e]g[ü]nıŋ **bisi** (MS. *pisi*) **teg.** The word to be expected here is **yüligünıŋ** and this should perhaps be restored.

D **yigi:** Dev. N./A. fr. ***yig-**, cf. **yigtür-**; lit. 'close, compact'; hence 'a (tightly sewn) seam'. *Kaş.*'s phr. **yigi: yığa:ç** may be authentic, but the shorter form **yı: yığa:ç** is the common Uyğ. phr. **ı: ığaç** 'bushes and trees', see **1 ı:**, and it may be no more than a mistaken reconstruction of that phr. The only certain survival is in NC Kzx. **jiyi** 'thick, dense, frequent'; apparently also survives meaning 'seam' in NE Alt., Bar., Leb., Tel. **yik** (also 'a cleft', e.g. in the mountains) *R III* 507; Koib., Sag., Şor **çik** *do.* 2111; Khak. **çik**; Tuv. **tig**: NC Kır. **jik** (also 'cleft'), and perhaps SE Türki **çek** *BŞ.* SW Az., Osm. **yiv**, now 'scratch, groove', is the same word, see below. **Uyğ.** VIII ff. Civ. [gap] **yigi yekler bir**[le] 'with a crowd of demons' *TT VII* 28, 2: **Xak.** XI **yigi: yığa:ç** 'closely packed (*al--kaṯīru'l-multaff*) trees'; and the **-g-** is omitted from it and one says **yı:** (?yı:) **yığa:ç**; and one says **yigi: tı:ş** *al-sinnu'l-mutarāṣṣ* 'close set, compact teeth'; hence one says **to:n yigi: tik** 'sew the garment and make its seams tight and strong' (*ac'al darzahu mutarāṣṣ muşamrac mu'akkad*); and one calls 'a seam' **yi:**, originally **yigi:** fr. this word *Kaş. III* 25; **yi:** 'the seam of a garment'; hence 'a tailor' (*al-xayyāṭ*) is called **yi:çi:**; **yi:** 'a small cleft' (*al-şi'b*) in the mountains; and one says **yi:** (?yı:) **yığa:ç** for 'closely packed trees', originally **yigi:** *mutarāṣṣ*, but contracted; hence 'close set teeth' are called **yigi: tı:ş** *III* 216; **cigi: yi:** 'a firmly sewn seam', the **c-** is altered fr. **y-**, fr. the phr. **yigi:** (MS. *tigi:*) **tikti:** 'he sewed firmly'. This is as we explained in the introduction to this book, the **c-** is substituted for **y-** in the language of the Kıp. and others, as in the word **cinçü:** originally w. **y-** *III* 229; a.o. *III* 283 (**sığza:-**): XIV *Muh. al-darz* **yi:g** *Mel.* 67, 1; *Rif.* 166 (*biyig*): **Osm.** XV ff. **yiv** c.i.a.p.; once (XV) definitely for 'seam', but generally translates *darz* in its broader meaning of **'suture,** wrinkle (on the face, etc.)' *TTS I* 833; *II* 1056; *III* 813; *IV* 889.

Dis. YGD

yigit usually 'a young man, strong and vigorous', also occasionally used for 'young woman'; *Kaş.*'s translation prob. does not imply that it could be used for other than human beings. S.i.a.m.l.g. w. the usual phonetic changes, e.g. NE Alt. **yi:t** *R III* 523. **Uyğ.** VIII ff. Bud. (this old man was formerly) **yigit igsiz sizinteg kiçig körtle urı** 'a vigorous, healthy, young, good-looking youth like you' *USp.* 97, 10–12; o.o. *U III* 81, 3 etc. (**türk**): **Xak.** XI **yigit** *al-şābb min kull şay'* 'a young man (from 16 to 30) of anything' *Kaş. III* 8; o.o. *I* 353 (**türk**) and 9 others translated *al-şābb* or *al-fatā* 'youth': *KB* **ay eḍgü yigit** 359; (Aytoldı) **yigit erdi oğlan** 'was a young man' (good-tempered and intelligent) 463: XIII(?) *At.* **yigit koca bolur** 'young men become old' 193; *Tef.* **yigit** 'a young man' 153: XIV *Muh. al-şābb* (opposite to 'old' **karı:**) **yigi:t** *Mel.* 48, 15; *Rif.* 143; a.o. 152 (only): **Çağ.** XV ff. **yigit** ('with **-g-**') *cuwan* 'young man' *San.* 351r. 9 (quotn.): **Xwar.** XIV ditto *Qutb* 80; *MN* 96: **Kom.** XIV 'young man' **yigit** (or **igit**?) *CCI*; **yegit** *CCG*; *Gr.*: **Kıp.** XIII *al-şābb* **yeyit,** also pronounced **yigit** *Hou.* 24, 19: XIV **yigit** ditto *Id.* 96; **ye:'it** ditto, also called **yigit** *do.* 100: XV *şābb* **yigit** *Tuh.* 20b. 4: **Osm.** XIV ff. **yigit** (occasionally in XIV **igit**) (1) 'a young man'; (2) as an Adj. 'young', also used to qualify 'woman, moon, tree', etc. *TTS I* 830; *II* 1053; *III* 810; *IV* 885.

yigde: originally 'the jujube tree, *Zizyphus angustifolia*' but in some modern languages 'a species of oleaster, *Elaeagnus angustifolia*'. Survives in SE Tar., Türki **cigde:** NC Kır. **jigde/jiyde;** Kzx. **jide:** NW Kk. **jiyde:** SW Az. **iyde;** Osm., Tkm. **igde.** The word is used both for the tree and its fruit. **Uyğ.** VIII ff. Civ. **yigde** *H II* 14, 128: **Xak.** XI **yigde:** *al-ğubayrā* 'the jujube tree' *Kaş. III* 31; a.o. *III* 147 (**ba:r**): XIV *Muh. al-ğubayrā* **yigde:** *Mel.* 78, 13; *Rif.* 183: **Oğuz** XI the Oğuz Türkmen pronounce **yigde:** *al-ğubayrā* as **yigte:** (**-g-** marked) *Kaş. I* 31, 25: **Kıp.** XIII *al-ğubayrā* **yigde:** *Hou.* 8, 8.

VU **yögdik** Hap. leg. **Xak.** XI *KB* 5377 one of eight sporting birds.

Dis. V. YGD-

D **yégeḍ-** Den. V. fr. **1 yé:g**; pec. to Türkü and Uyğ.; apparently both Intrans. 'to get better, to succeed' and Trans. 'to make better, to improve' and, at any rate in the Hend. **yégeḍ- ut-**, 'to get the better of (someone)'. **Türkü** VIII [gap] **kılmadım [?elig] törü:g yegeḍi: kazğantım** 'I did not make . . .

I strove to improve and acquire the realm(?) and traditional law' *II E* 36: VIII ff. Man.-A *M III* 6, 2–3 (iii) (**utlı:**): **Uyğ.** VIII ff. Man.-A (in a dating formula; at a good moment, on an auspicious day, in a blessed month) **yégedmiş kutluğ yılka** 'in a successful and fortunate year' *M I* 26, 23; o.o. *do.* 28, 18 etc. (**ut-**): Bud. (this Buddha is called . . . 'having the voice of the sea') **yértinçüde yégedmiş ünlüg** 'having a voice which is successful in this world' *Kuan.* 204–5; o.o. *U II* 21, 11–12 etc. (**ut-**); *TT VI* 419 (**ögüt-**): Civ. **asra atıŋ yégedtiŋ** 'you have improved your low reputation' *TT I* 7–8; o.o. *do.* 2 (**ut-**), 205 (**alkın-**).

S **yigit-** See **igid-**.

S **yögüt-** See **ögit-**.

D **yigtür-** Caus. f. of ***yig-**, cf. **yigi:**; 'to squeeze, compress', and the like. Semantically close to **yığtur-**. N.o.a.b. **Xak.** XI **ta:r etük aḍa:kığ yigtürdi:** 'the tight boot lamed (*aksaḥa*) the foot' *Kaş. III* 97 (**yigtürür, yigtürme:k**): **Osm.** XVIII–XIX *Red.* 2205 (quoted in *R III* 319) lists **yekdir-** 'to make, or let, hobble; to hop or hobble', perhaps taken fr. an entry in the Osm. translation of the Ar. *Qāmūs* quoted in *TTS IV* 868; no doubt the same word, ?mistranscription of **yigdir-**.

Tris. YGD

D **yigitlik** A.N. fr. **yigit**; 'the time of youth'. S.i.s.m.l.g. w. the same phonetic changes. **Xak.** XI **yigitlik** *al-fatā* 'the time of youth'; hence one says **essiz anıŋ yigitliki:** 'alas for his youth' (*ṣabābihi*) *Kaş. III* 51; o.o. *I* 143 (**essiz**); 511, 11: *KB* **yigitlik kaçar** 'youth is fleeting' 231; o.o. 360, 362 (**1 kü:ç**), 375 (**ıra:-**), 1079, etc.: **Çağ.** XV ff. **yigitlik** *cawānī* 'youth' *San.* 351r. 10: **Xwar.** XIV ditto *Qutb* 80: **Kom.** XIV 'youth' **yeyitlik** *CCI*; *Gr.*: **Osm.** XIV ff. **yigitlik** the meaning 'youth' is common till XVI; it now means rather 'courage, heroism' *TTS II* 1053; *III* 871; *IV* 886.

Tris. V. YGD-

D **yégedmekleş-** Hap. leg.; Recip. Den. V. fr. the Infin. of **yégeḍ-**. **Uyğ.** VIII ff. Bud. (the suitors amused themselves) **bir ikintike yégedmekleşü:** 'trying to get the better of one another' *U II* 22, 27.

Dis. YGL

D **yéglik** A.N. fr. **1 yé:g**; 'superiority'; n.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *kṛtāgra* 'the height of (good) behaviour' **kılmış yéglikle:r** (MS. *yégligle:r*) *TT VIII G.*4: (**Xak.**) XIII(?) *At.* 410 (**borçı:**).

D **yeklük** A.N. fr. **ye:k**; 'devilry'; n.o.a.b. **Türkü** VIII ff. Man. (the five gods) **su(y)ın yeklügün süŋüşüp** 'fighting with sin and devilry' *Chuas.* 38; a.o.o.

D **yüglüg** P.N./A. fr. **yü:g**; 'having . . . feathers'. N.o.a.b. **Xak.** XI *Kaş. III* 217 (**kaba:**); n.m.e.

Dis. V. YGL-

S **yikle:-** See **irkle:-**.

D **yükle:-** Den. V. fr. **1 yük**; normally 'to load (something *Acc.*, on to something *Dat.*)', but in some modern languages 'to carry a burden', and esp. (of a woman) 'to be pregnant'. S.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **ol teveyke: yü:k** (*sic*) **yükle:di:** 'he loaded the load (*ḥamala'l-ḥiml*) on the camel' (etc.) *Kaş. III* 309 (**yükle:r, yükle:me:k**); o.o. 314, 27; 316, 4–9: XIII(?) *Tef.* **yükle-** 'to load' 166: XIV *Muh. ḥamala* **yü:kle:-** *Mel.* 24, 4 (*Rif.* 108 **kötür-**); 40, 4; 129 (and 107, see **aylığ**): **Çağ.** XV ff. **yükle-(-p)** *yüklet-Vel.* 418 (quotn.); **yükle-** *bār kardan* 'to load' *San.* 344r. 15 (quotns.): **Xwar.** XIII(?) **yükle-** 'to load' *Og.* 273: XIV ditto *Quth* 88: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIV **yükle-** *ḍamana* 'to warrant, guarantee' *Id.* 96.

D **yüglet-** (**yü:glet-**) Hap. leg.; Caus. Den. V. fr. **yü:g**. **Xak.** XI **ol ok yügletti:** *arāṣa'l--nabl* 'he had feathers fixed to the arrow'; originally **yü:gletti:** but shortened *Kaş. II* 356 (**yügletü:r, yügletme:k**).

D **yüklet-** Caus. f. of **yükle:-**; s.i.s.m.l. w. the usual phonetic changes; in those languages in which **yükle:-** has come to mean 'to carry' it means 'to load'. **Xak.** XI **ol yük yükletti:** *aḥmala'l-ḥiml* 'he had the load loaded' *Kaş. II* 355 (**yükletü:r, yükletme:k**): **Çağ.** XV ff. **yüklet-** Caus. f. *bār farmūdan* 'to order to load' *San.* 344r. 22: **Kıp.** XIII *ḥammala* 'to load, impose a burden' **yükle:t-** *Hou.* 39, 14: XV ditto *Kav.* 77, 9; *waqara* 'to load' **yüklet-** *Tuh.* 38b. 10.

Tris. V. YGL-

D **yüklemsin-** Hap. leg., mentioned only as a grammatical example; Refl. Simulative Den. V. fr. the N.S.A. of **yükle:-**. **Xak.** XI **ol yük yüklemsindi:** 'he pretended to load (*yaḥmil*) the load but did not actually do so' *Kaş. III* 322, 12.

Dis. YGM

S **yükmek** See **ükmek**.

Dis. YGN

yegen (?**yégen**) originally 'the son of a younger sister or daughter', see K. Grønbech, op. cit. under **1 éçi:**. A Second Period l.-w. in Mong. in this sense as *cegen* (*Haenisch* 88, *ce/ce'e*; not in *Kow.* or *Haltod*). Survives in NE Alt., Küer. **ye:n**; Şor **çe:n** *R III* 328, 1960; Khak. **çe:n** (?**çeyen**); Tuv. **çe:n** usually 'sister's son or grandson', Şor also 'son of mother's younger sister': SE Türki **ciyen**: NC Kır. **je:n** 'sister's son or grandson', **je:n kız** 'sister's daughter or grand-daughter'; Kzx. **jiyen** ditto, or 'daughter's son/daughter': SC Uzb. **ciyan** 'nephew, niece': NW Kk. **jiyen** 'sister's or daughter's son', and **jiyen kız** 'ditto's daughter'; Nog. **yiyen/yiyen kız** ditto: SW Osm. **yegen** 'nephew', and more recently also 'niece'; Tkm. **yegen** 'sister's

child or grandchild'. Cf. **éçi:, atı:, 1 çıkan**. **Uyğ.** VIII [gap] **xatun yégeni: Öz Bilge: bü[?ñ]in** [gap] '(my) *xatun*'s sister's son Öz Bilge?' *Şu. W* 8: IX *Suci* 8 (**atı:**): VIII ff. Bud. (in a list of relatives) **yegenimiz** 'our younger sister's sons' *Pfahl.* 23, 15; a.o. *do.* 24, 26, etc. (**tağay**); the word also occurs in a number of P.N.s **Inal Yegen** *do.* 8, 9; **Yegen Külüg Saŋuŋ** *do.* 10, 15, etc.: Civ. in *USp.* 114, 115 there are stock provisions prohibiting various relations from disputing the contracts (my elder and younger brothers, my offspring and kinsmen) **yegenim (/yégenim) tağayım** 114, 9; 115, 13–14: **O. Kır.** IX ff. **Öz Yégen Alp Turan** P.N. *Mal.* 5, 2; **Yegen Bilge: Saŋuŋ** P.N. *do.* 24, 6: **Çağ.** XV ff. **yégen** (spelt *hamşira zāda* 'a sister's child' *San.* 351r. 8: **Osm.** XVIII **yegen**, in *Rūmī, birādar-i zan* 'a wife's brother' *San.* 334r. 23.

PU?D **yigen** (? or **yégen**) 'a rush'; later sometimes 'a rush-mat'; perhaps a crasis of ***yiggen** fr. ***yig-** meaning 'closely packed' or the like. Survives only(?) in NE Bar. **yigen** 'tall, stiff steppe grass' *R III* 509: SE Türki **yiken** 'a rush' *Jarring*, p. 157. **Uyğ.** VIII ff. Bud. (if a man makes a *vihāra* the size of a nutshell . . ., and puts in it a reliquary the size of one-seventh of a *perilla* seed) **yigençe sutup çekür(?) turğursar** 'and erects a *stūpa* . . . like (or the size of) a rush' *Pfahl.* 8, 7: **Xak.** XI **yigen** *al-bardī* 'a rush' *Kaş. III* 23: **Kom.** XIV 'rush-mat' **yegen** *CCI*; *Gr.*: **Kıp.** XIII *al-ḥaşīr* 'a rush-mat' **yeg:n** (*sic*) *Hou.* 17, 4: XIV **yigin** (*sic*) ditto *Id.* 96; *al-bardī* **yegen** *Bul.* 3, 14: XV *ḥaşīr* **yegen** *Tuh.* 16a. 9.

yügü:n (?**yügö:n**) 'bridle'. Survives in NE **yügen/çügen**: SE Türki **yügen**: NC Kır. **jügön**; Kzx. **jügen**: SC Uzb. **yugon**: NW Kk. **jüwen**; Kaz. **yögen**; Kumyk, Nog. **yügen**: SW Az. **yüyen**; Osm. and XX Anat. **oyan**; Tkm. **uyan**. **Uyğ.** VIII ff. Bud. *Hüen-ts.* 162 (**tul-**): **Xak.** XI *Kaş. III* 144 (**2 yé:g**); *do.* 163 (**küveç**); 366 (**çıŋıl**); 371 (**tuluŋ**); n.m.e.: XIV *Muh. al-licām* 'bridle' **yü:ge:n** *Mel.* 71, 14; *Rif.* 174 (mis-spelt *ü:nge:n*): **Çağ.** XV ff. (VU) **üyen** *çilaw-i asb* 'bridle'; also called **tizgin** *San.* 92v. 3: **Xwar.** XIV **yügen** 'bridle' *Quth* 87; *Nahc.* 53, 2; 72, 6: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII **üyge:n** *Hou.* 14, 4: XIV **üyen** *al-licām*; **Tkm. üygen** (?, vocalized *üyügen*) *Id.* 26: XV *licām* **yügen** (below, in second hand, **üyen**) *Tuh.* 31b. 9; ditto **yü:lige:n** (*sic*, in error) *Kav.* 64, 3: **Osm.** XIV ff. (VU) **oyan** 'bridle'; c.i.a.p. *TTS I* 733; *II* 940; *III* 721; *IV* 793.

S **yigne:** See **igne:**.

D **yükünç** Dev. N. fr. **yükün-**; 'an act of worship or obeisance'. N.o.a.b. **Türkü** VIII ff. Man. **yekke teŋrike tépen yükünç yükünügme** 'worshipping a demon, saying that he is a god' *Chuas.* 130: **Uyğ.** VIII ff. Man. **alkunuŋ barça(?) yükünçin** 'by the worship of all' *TTS III* 4; **yéti yükünçüg** 'seven obeisances' *do.* 147: Chr. **yükünç yükündiler** 'they worshipped' *U I* 6, 15: **Kıp.** XI **yükünç** *al-ṣalāt* 'prayer', in Kıp.; hence one says **teŋri:ke: yükünç yükündi:** 'he prayed (*ṣallā*) to God', and **ol begke: yükünç yükündi:** 'he bowed (*ṭa'ṭa'a*) his head to the *beg*' (etc.) *Kaş. III* 375: **Oğuz** XI *Kaş. I* 171 (**é:t-**); *II* 25 (**kıl-**): **Kom.** XIV 'worship' **yügünç** *CCG*; *Gr.* 130 (quotn).

Dis. V. YGN-

yükün- 'to bow, do obeisance to (someone *Dat.*); to worship'. Survives only(?) in NE Kur. **yügün-** *R III* 594: SE Türki **yükün-** *BŞ, Jarring* (and **yürken-**). **Türkü** VIII **xağanka: Kırkız boduni: içikdi: yükünti:** 'the Kırkız people surrendered and did obeisance to the *xağan*' *T* 28; (the *begs* and people of the On Ok) **kop kelti: yükünti:** 'all came and did obeisance' *T* 43: VIII ff. Man. **neçe yanılu yüküntümüz erser** 'if we have somehow worshipped in error' *Chuas.* 139–40; o.o. *do.* 130 (**yükünç**); *TT II* 10, 81–3 (**ötün-**): **Uyğ.** VIII ff. Man. **yinçürü yükünü tekinürbiz** (*sic*) 'we venture to bow and worship' *TT IX* 5; *III* 2 (**ayançaŋ**); a.o.o.: Chr. **barıp yükünelim anıŋ uluğ kutıŋa** 'let us go and worship His great majesty' *U I* 5, 1; o.o. *do.* 6, 3–4 (**ol**), 15 (**yükünç**): Bud. **süzük kértgünç köŋülin yükünü ınça tép tézünler** 'let them worship with a pure and believing mind and say', followed by a string of sentences each beginning **yükünürmen** 'I worship', and ending **kutıŋa** 'the majesty' (of various Buddhas) *U I* 31, 16 to 33, 10; **yinçürü yükünürler** *TT X* 272–3; o.o. *Hüen-ts.* 2030 (**küntüz**), etc.: **Xak.** XI **kul teŋri:ke: yükündi:** 'the servant prostrated himself (*sacada*) before God most high'; and one says **toyın burxa:nka: yükündi:** 'the infidel prostrated himself before the idol', and **ol maŋa: yükündi:** 'he bowed (*ṭa'ṭa'a*) his head to me, and bowed himself in respect' (*inḥafaḍa iḥtirāma(n)*) *Kaş. III* 84 (**yükünü:r, yükünme:k**; verse); o.o. *II* 167, 3 etc.: *KB* **éligke yükündi** 'he bowed to the king' 582; (at dawn he rose, washed himself, and) **yükündi** 'worshipped' 5452: XIII(?) *At.* (believe me, every morning the body stands up) **tilke yüknüp taḍarru' kılur** 'bows to the tongue and prays' 148; *Tef.* **yükin-** 'to worship' 166: **Çağ.** XV ff. **yükün-** *zānū bar zamīn zadan* 'to kneel on the ground' as a mark of respect; it is the custom of the Turks when they enter the service of the Sultans in the palace to kneel and offer their greetings; and petitioners kneel on both knees to present their requests; this action the Turks call **yükünmek** and the Persians *pā būs San.* 344v. 11 (quotns.): **Oğuz/Kıp.** XI *Kaş. III* 375 (**yükünç**): **Xwar.** XIV **yükün-** 'to bow, to worship' *Qutb* 87: **Kom.** XIV 'to kneel (before someone *Dat.*)' **yügün-** *CCG*; *Gr.*: **Kıp.** XIV **yükün-** *xadama bi'l-rukū'* 'to serve kneeling' *Id.* 96: XV *baraka* 'to kneel' (**çök-/bük-/**) **yükün-** *Tuh.* 8b. 6: **Osm.** XIV to XVI **yükün-** 'to kneel'; in several XIV, XV, and one XVI text; in other XVI texts described as Kıp. *TTS I* 855; *II* 1082; *III* 833; *IV* 912.

Tris. V. YGN-

D **yükündür-** Caus. f. of **yükün-**; n.o.a.b. **Türkü** VIII *I E* 2, *II E* 3, etc. (**I başlığ**): **Çağ.** XV ff. **yükündür-** Caus. f.; 'to make (someone) kneel in respect and greet', and metaph. *'arḍ kunānīdan* 'to order to present, request', etc. *San.* 344v. 26 (quotn.).

Dis. YGR

S **yügür** See **üyür.**

D **yügrük (yügürük)** Intrans. Dev. N./A. fr. **yügür-**; 'fast-running, swift'. S.i.s.m.l. w. the same phonetic changes as **yügür-. Uyğ.** VIII ff. Bud. *Suv.* 625, 5 (**koşuğluğ**): Civ. *TT I* 124–5 (**körünçle:-**): **Xak.** XI **yügrük at** 'a swift, fast-running (*al-sābiqu'l-muḥḍir*) horse' *Kaş. III* 45; **tayğa:n yügrükin tilkü: sevme:s** 'the fox does not like a nimble (*afrah . . . fi'l-'adw*) dog' *III* 175, 2; a.o. *I* 110, 12 (**ıdu:**): XIII(?) *At.* **qaḍā kelse yügrük yügürmez urup** 'if fate intervenes the swift horse does not run fast, even if you beat it' 461; *Tef.* **yügrük** 'a swift horse' 164: XIV *Muh.* (under 'horses') *al-cawād* 'a swift horse' **yügrük** *Mel.* 70, 2; *Rif.* 171: **Çağ.** XV ff. **yügürük** *ṣāḥib-i dawv* 'galloping' *San.* 345r. 3: **Oğuz** XI (after Xak.) and the Oğuz call 'a penetrating, intelligent, learned scholar' (*al-'ālimu'l-ḥādiqu'l-faṭinu'l-fāḍil*) **yügrük bilge:** *Kaş. III* 45: **Xwar.** XIV **yügrük** 'swift' (dog) *Qutb* 87: **Kıp.** XIV **yügrük aṭ** 'a spirited (*carrā*') horse' *Id.* 96: XV *carrā*' **yügrük/yürük** *Tuh.* 11b. 8; *sābiq wa carrā*' **yügrük** *do.* 19b. 3: **Osm.** XIV ff. **yügrük** (1) 'fast'; (2) 'speed'; c.i.a.p. down to XVIII *TTS I* 852; *II* 1080; *III* 831; *IV* 910 (now replaced by **yürük**).

D **yügrüm** Hap. leg.; N.S.A. fr. **yügür-. Xak.** XI **bi:r yügrüm ye:r** *arḍ qadr mā yu'dā fīhā marrata(n)* 'a piece of ground of such a size that one can run across it as a single operation' (i.e. without halting) *Kaş. III* 47.

yegren (?**yégren**) 'chestnut' as the colour of a horse's coat. A Second Period l.-w. in Mong. as *cegere* (*Kow.* 2320, *Haltod* 564) where it is used as a N. meaning 'gazelle, *Gazella subgutturosa*', see *Doerfer* I 171, the der. f. *cegerde* being used for the colour. In this meaning and in forms similar to the Mong. it was reborrowed by various Turkish languages fr. Çağ. onwards, but survives w. its original meaning in NE Alt. **yeren (ye:ren)** *R III* 338; Koib. **yégrin** (*sic*) *do.* 322; Leb. **yigren** *do.* 511; Sag. **çegren/çegri/çliger** *do.* 1958, 2114; Şor **çegren/çigren** *do.* 1958, 2115; Khak. **çégren**; (Tuv. **şilgi** ?not connected): SE Türki **çiren**: NC (Kır. **je:rde**); Kzx. **jiren**: SC Uzb. **jiyron**: NW Kk. **jiren**; Kumyk **jiyren**; Nog. **yiyren**: SW Tkm. **yegren. Türkü** VIII **Küli Çor özlüki: yegren at binip** 'Küli Çor riding his favourite chestnut horse' *Ix.* 15; a.o. *do.* 21(?): (**Çağ.** XV ff. **ceren** (spelt) *āhū* 'gazelle' *San.* 205v. 28 (verse); **ceyren** *āhū* 210v. 17 (verse)).

Dis. V. YGR-

yügür- 'to run fast', of a man, horse, etc., and metaph. of other things. S.i.a.m.l.g.; in NW Kk. **juwır-** (*sic*)/**jügir-**; Nog. **yuvır-** (*sic*); SW Az. **yüyür-**; (Osm. **yügür-** obsolete); Tkm. **yüvür-. Türkü** VIII **kanıŋ suvça: yügürti:** 'your blood ran like water' *I E* 24, *II E* 20; **kara: terim yügürü:** 'my black sweat running (down me)' *T* 52; VIII ff. **kéyik oğlı: yügürü: aztı:** 'the young wild animal ran and got lost' *IrkB* 15; (a lean horse . . .) **yügürü: barmı:ş** 'went running' *do.* 16; a.o. *do.* 44 (**üŋüş-**): Man. **yügürü bardı** *M I* 7, 17; a.o. *do.* 12 (**ança:**): **Uyğ.** VIII ff. Bud. **sansar içinde yoksuz örü koḍı yügürdüŋ** 'you have run upwards and downwards to no purpose in the series of rebirths' *U III* 31, 7–8; **yél teg tavrak yügürüp** 'running swiftly like the wind' *TT X* 295: Civ. *H II* 20, 9: **Xak.** XI **kişi: yügürdi:** 'the man ran swiftly' (*'adā wa ṣadda*) (**yügürü:r, yügürme:k**; verse); and one says **ol bö:z yügürdi:** *asdā'l-sadā fi'l-kirbās* 'he wove the woof of the cotton cloth' *Kaş. III* 68 (the position of the last sentence suggests that it was taken into the text fr. a marginal note in an earlier MS.; it is obviously out of place here, and is perhaps based on a misreading of ***tügür-**, Caus. f. of **tüg-**, which is not recorded but could have this meaning); four o.o. translated *'adā*: *KB* **yügür-** is common, e.g. **azıp yügrür erdim** 'I was running astray' 384; o.o. 1734 (**kulaçla:-**), 1999 (**évin-**), 2401 (**uçar**), 2370 (**okçı:**): XIII(?) *At.* **bu dunyā soŋında yügürmek neçe** 'why run after this world?' 181; o.o. 6 (**uç-**), 461 (**yügrük**); *Tef.* **yügür-** 'to run' 164: XIV *Muh. al-'adw* 'to run' **yügürmek** *Mel.* 36, 11; 37, 16; *Rif.* 122, 124 (in margin, **sekritmek** in text); *'adā* **yügür-** 112 (only): **Çağ.** XV ff. **yügür-** (**-dı,** etc.) *sekirt-* 'to run' *Vel.* 419; **yügür-** (spelt) *dawīdan* 'to run' *San.* 344r. 26 (quotns.): **Xwar.** XIII ditto *'Ali* 54: XIV ditto *Qutb* 87: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 130 (quotn.): **Kıp.** XIII *'adā* **yügür-** *Hou.* 35, 9: XIV **yügür-** (**-g-** marked) *carā wa camaza* 'to run; to walk quickly' *Id.* 96: XV *carā mina'l-cary* **yügür-** 'with **-g-**' *Kav.* 74, 7; *carā* **yüwür-**; **Tkm. yügür-** *Tuh.* 12a. 6: **Osm.** XIV to XVII (only) **yügür-** 'to run'; common *TTS I* 854; *II* 1081; *III* 832; *IV* 910.

D **yügürt-** Caus. f. of **yügür-**; s.i.s.m.l. w. the same phonetic changes. **Türkü** VIII *T* 54 (**tögünlig**): **Xak.** XI **ol anı: yügürttı:** *a'dāhu* 'he made him run' *Kaş. III* 437 (**yügürtür, yügürtme:k**); a.o. *II* 274, 25: *KB* **bir oğlan yügürtti** 'he sent a boy running' (with a message) 574: **Çağ.** XV ff. **yügürt-** (spelt) *dawānīdan* 'to cause to run' *San.* 344v. 4 (quotns.): **Kıp.** XIV *acrā* 'to cause to run' **yügürt-** *Bul.* 25v.: **Osm.** XVI **yügürt-** ditto; in a few texts *TTS II* 1081; *IV* 911.

(D) **yigren-** 'to be disgusted, revolted (by something *Acc.*)'; perhaps Refl. Den. V. fr. **yi:g.** S.i.a.m.l.g. w. the usual phonetic changes (**y-/c-/ç-/j-**, etc.), exceptionally NW

Nog. **şiyken-** (*sic*): SW Az. **iyren-**; Osm. **igren-**; Tkm. **yigren-**. The modern meaning is sometimes 'to be fastidious, squeamish'. Cf. **yarsı:-**. **Xak.** XI **anıŋ yi:ni: yigrendi:** (MS. *tügründi:*) *iqṣa'arra cilduhu* 'his body shuddered'; and one says **er etnı: yigrendi:** 'the man reckoned that the meat was raw (*nī*) and loathed (*'āfa*) eating it' *Kaş. III* 109 **(yigrenü:r, yigrenme:k)**: XIII(?) *Tef.* **yigren-** 'to loathe' (enemies) 154: XIV *Muh.* (?) *al-karh* 'to loathe' **yigre:nmek** (MS. *-mak*) *Rif.* 125 (only): **Çağ.** XV ff. **yigren-** (spelt) *nā xtwuş āmadan* 'to be unpleasant'; syn. w. **yigir-** *San.* 351r. 5 (reverse entry w. one quotn. 350v. 28; this V. is otherwise unknown and prob. inferred fr. a faulty reading): **Xwar.** XIV **méni yigrengeyler** 'they will loathe me' *Nahc.* 278, 3; **biri biriŋizke** (*sic*) **yigrenmeŋiz** 'do not loathe one another' *do.* 412, 6: **Kıp.** XV *qarifa* 'to loathe' **iren-**; **Tkm. igren-** (in margin in second hand **yigren-**) *Tuh.* 30b. 4: **Osm.** XIV ff. **yigren-** 'to loathe'; common till XVI, sporadic till XVIII instead of **igren-** *TTS I* 831; *II* 1054; *III* 811; *IV* 887.

D **yügrüş-** Co-op. f. of **yügür-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **oğla:n yügrüşdi:** 'the boys (etc.) ran' (*'adat*, together) *Kaş. III* 102 **(yügrüşü:r, yügrüşme:k**, MS. *-ma:k*); (in summer dangerous insects) **kuḍruk tikip yügrüşü:r** 'attack (*taḥmil 'alā*) people with their tails erect' *III* 367, 12: XIII(?) *Tef.* **yügürüş-** 'to run together' 165: **Çağ.** XV ff. **yügürüş-** *bā yak dīgar dawīdan* 'to run together' *San.* 344v. 11: **Osm.** XIV to XVI only **yügrüş-** ditto; common *TTS I* 853; *II* 1081; *III* 832; *IV* 910.

Tris. YGR

D **yügerü:** no doubt crasis of ***yükgerü:** Directive f. of 2 ***yük**, cf. **yükse:-**; properly 'upwards', but with some odd meanings in Uyğ. N.o.a.b. **Türkü** VIII **közi: yügerü: körti:** 'the eyes (of the rejoicing people) looked upwards' *II E* 2; a.o. *I E* 11, *II E* 10 **(kötür-)**: **Uyğ.** VIII ff. Bud. **övke köŋülüm yügerü bolmayuk erser** 'if thoughts of anger do not arise in me' *U III* 61, 4–5; (then the hunter) **yarlıkançuçı köŋüli yügerü kılıp** 'rousing compassionate thoughts in himself' *do.* 58, 9–10 (i); (if in a woman's mind the passion of lust) **yügerü bolsar** 'arises' *do.* 79, 3 (ii); o.o. *do.* 41, 7–8 (ii); *U I* 20, 14–15 **(1 turğur-)**; *TT IV* 12, 25–6; *V* 22, 42; **öŋre ertmiş ödki ermez kén keliğme ödki ermez yügerü közünür ödki ermez** 'it does not belong to the past, the future, or the present day' *Suv.* 204, 7–12: Civ. (if the right ear twitches) **yüz yügerü asığ bolur** 'a hundred (or, taking it as a Reduplicative Prefix, 'very') superior advantages arise' *TT VII* 34, 8–9; a.o. *I* 1 **(tapığ)**.

D **yügürük** See **yügrük.**

D **yügürge:n** Hap. leg.; Dev. N./A. (connoting habitual action) fr. **yügür-**. **Xak.** XI **yügürge:n** the word for any 'courier' (*bārid*) who sets out in advance of the merchants of China to the Moslem countries and carries their messages and letters; **yügürge:n at** 'a race-horse' (*al-muḥḍir*), etc. *Kaş. III* 54.

D **yügürgü:n** Hap. leg.; Collective f. of **yügür (üyür)**; lit. 'a quantity of (millet) seeds'. **Xak.** XI **yügürgü:n** 'a plant (*nabt*) which has red seeds like millet (*al-duxn*) that the Türkmen eat' *Kaş. III* 54.

yégirmi: 'twenty'; c.i.a.p.a.l. w. the usual phonetic changes; Çuv. *çirăm/çirem* **(syirăm/syirem)** *Ash. XII* 169, 170; the **-é-** seems to be fixed by one scription in O. Kır. and other evidence. **Türkü** VIII **yegirmi: süŋüş süŋüşmiş** 'he fought twenty battles' *I E* 15, *II E* 13; **yégirmi: kün** 'twenty days' *I SE*; a.o. *II E* 25: VIII ff. Man. **ygrmi** (so spelt) *M III* 22, 16 (ii); Yen. **yeti: yegirmi:** 'seventeen' *Mal.* 26, 5; **altı: yegi:rmi: yaşıma:** 'in my sixteenth year' *do.* 48, 7: **Uyğ.** VIII **yegirmi:ke:** 'on the twentieth' (day of the eleventh month) *Şu. S* 11: VIII ff. Man. *M III* 39, 1–3 (ii) **(aḍınçığ)**: Bud. **béş ygirmé** 'fifteen' *TT VIII H.*7; **altı ygirme** (*sic*) 'sixteen' *do.* 8; **ygirmi** *TT IV* 8, 53: Civ. in *TT VIII* the spellings are *L.*1 **yérmé**, *L.*26 ff. **ygérmi**, elsewhere **ygrmi**: **O. Kır.** IX ff. **yegi:rmi:** *Mal.* 5, 2; **yegirmi:** *do.* 11, 1; **yégi:rmi:** *do.* 45, 2: **Xak.** XI **yegirme:** 'twenty'; **yegirmi:** alternative form *Kaş. III* 48 (*yā'* unvocalized): XIV *Muh.* 'twenty' **yégirmi:** *Mel.* 81, 11; *Rif.* 186: **Çağ.** XV ff. **yégirme** (spelt) 'twenty' *San.* 351r. 10; **yégirmi** *do.* 18r. 4: **Xwar.** XIV **yégirmi** *MN* 96: **Kıp.** XIII 'twenty' **yegirmi:** *Hou.* 22, 8: XIV **yégirmi:** and **égirmi:** (**-g-** marked) ditto *Id.* 96; ditto **yégirmi:** *Bul.* 12, 12: XV ditto *Kav.* 39, 4; 65, 8; **yegirmi** *Tuh.* 60b. 9.

D **yégirminç** Ordinal f. of **yégirmi:**; 'twentieth'. S.i.a.m.l.g. w. the usual phonetic changes and the longer form of Suff., **-nçi** and the like. **Türkü** VIII ff. Man. **bir ygrminç** (*sic*) 'eleventh' *Chuas.* 221: **Uyğ.** VIII **bir yegirminç ay** 'in the eleventh month' *Şu. S* 11: VIII ff. Man.-A **bir ygrminç** *M I* 15, 16: Civ. in the dating formulae for the eleventh month in documents in *USp.* the spellings are **ygrminç/ygirminç/yegirminç**: XIV *Chin.–Uyğ. Dict.* **bir yégirminç ay** *Ligeti* 143; *R III* 510: **Xak.** XI **yégirminç** 'twentieth' *Kaş. I* 132, 10; *III* 449, 9; n.m.e.: *KB* in the list of Chapters in the Vienna MS. 8, 22 the later form **yegirminçi** is used: **Kom.** XIV **yirminçi** 'twentieth' *CCG* (mistranscribed *yirençi* and mistranslated in *Gr.* 124).

Dis. YGS

D **yüksek (yükse:k)** N./A.S. fr. **yükse:-**; 'high'. Survives only(?) in SW Az., Osm.; other modern languages use other words, generally **éḍiz** or **beḍük**, q.v., in this sense. **Uyğ.** VIII ff. Bud. *PP* 61, 5 **(orunluk)**: **Xak.** XI **yüksek ta:ğ** 'a high (*al-murtafi'*) mountain'; similarly anything, when it is 'high or

tall' (*murtafi' ṭawīl bādix*) is **yüksek**; it is compounded from **yü:g** 'a bird's feather', because its nature is rising and ascent (*al-'ulū wa'l-ṣa'ūd*), and anything 'lofty' (*'ālī*) is called **yüksek** *Kaş. III* 45 (verse); **yüksek tağığ** *al-ṣāhiq* 'a high mountain' *II* 294, 24: *KB* **bu tört neŋ uçuz tutma yüksek yör-i**(?) 'do not regard these four things as trivial, describe(?) them as important' 308: XIII(?) *Tef.* **yüksek** 'high' (place) 167: XIV *Rbğ.* **özüm yükseki** a term of endearment *R III* 592; *Muh.* (?) *al-'ālī* **yüksek** *Rif.* 153 (only): **Çağ.** XV ff. **yüksek** (spelt) *buland* ('high') *wa murtafi'*; also called **üksek** *San.* 345r. 3; reverse entry 79v. 22: **Xwar.** XIV **yüksek** 'high' *Qutb* 88: **Kıp.** XIII *al-'ālī* (opposite to 'low' **aşağ**) **yükse:k** (/yü:çe:) *Hou.* 25, 17: XIV **yüksek** ditto *Id.* 96: XV ditto (opposite to 'low' **alşak**) **yüksek** (/büyük) *Kav.* 36, 8.

D **yüksük** perhaps Intrans. Dev. N. fr. **yükse:-**; lit. 'elevated' or the like, in practice 'a thimble'. Survives only(?) in SW Az. **üskük**; Osm. **yüksük**; displaced elsewhere in the medieval period by **oymak**, which first appears in Kıp. XIII; Kom. XIV *CCI, CCG*; *Gr.* and Çağ. XV ff. *San.* 92v. 20, or by l.-w.s. **Xak.** XI **yüksük** (MS. *yüksek*) 'a thing in the shape of an archer's thumbstall (*'al-'ăātī'a*, undotted in the MS.) made of brass or raw hide, which tailors put on their fingers to protect them from being pricked by the needle' *Kaş. III* 46: **Kıp.** XIII *al-kustubān* 'thimble' (**oymak**/) **yüksük** (MS. *yiksük*) *Hou.* 23, 13: XIV **yüksük** ditto *Id.* 96: XV ditto (**oymak**) **Tkm. üksük** (in margin in second hand **yüksük**) *Tuh.* 31a. 4: **Osm.** XVIII **yüksük** (spelt) in *Rūmī, anguştwāna-i xayyaṭī* 'a tailor's thimble' *San.* 345r. 4.

D **yégsiz** Hap. leg.; Priv. N./A. fr. **1 yé:g. Uyğ.** VIII ff. Bud. Sanskrit *asārā* 'from worthless' **yégses yarpsıstın** *TT VIII D.*33.

Dis. V. YGS-

D **yükse:-** Desid. Den. V. fr. **2 *yük**, cf. **yügerü:**; 'to be high' and the like. N.o.a.b. **Xak.** XI **yükse:di: ne:ŋ** 'the thing was high or tall' (*irtafa'a wa tāla*) *Kaş. III* 306 (**yükse:r, yükse:me:k**): *KB* (if the *beg*'s words are kindly) **kulı köŋli yükser** 'his slave's spirits rise' (and his brow clears) 1809.

D **yükset-** Caus. f. of **yukse:-**; n.o.a.b.; in SW Osm. where **yükse:-** has been replaced by **yüksel-**, this V. has been replaced by **yükselt-**. **Xak.** XI **ol ta:m yüksetti:** 'he heightened and raised (*rafa'a . . . wa aṣāda*) the wall'; also used when anything has been raised *Kaş. II* 354 (**yüksetü:r, yüksetme:k**): **Kıp.** XIII *'allā mina'l-ta'liya* 'to raise' **yükset-** *Hou.* 42, 10.

Mon. YL

ya:l (**d-**) 'a horse's mane', hence 'the place where the mane grows'. While this seems to be the standard pronunciation, there are traces of an alternative f. w. a front vowel. A First Period l.-w. in Mong. as *del* (*Haenisch* 35; *Studies*, p. 238; *Kow.* 1716); survives in NE Alt., Tel. **yal**; Şor **çal**; (Khak. **çelin**); Tuv. **çal** 'the place where the mane grows'; **çel** 'mane': SE Tar. **yayl** *R III* 11; Türki **yal**: NC **jal**: SC Uzb. **yol**: NW **yal/jal**: SW Az. **yal**; (Osm. **yele**); Tkm. **ya:l**. This word is quite unconnected w. the modern word **yal** 'wages' and the like. Radloff read the latter twice in *USp.* 70, but the new edition by Yamada in *The Forms of the Uighur Documents of Loan Contracts*, Memoirs of the Faculty of Letters, Osaka University, XI, March 1965 (in Japanese) shows that these were mistranscriptions. **Xak.** XI **ya:l** 'a horse's mane' (*'urfu'l-faras*) and 'the place where the mane grows' (*ma'rifatuhu, sic* for *ma'rafatuhu*) in all the languages; hence one says **at ya:lı:** 'the place where a horse's mane grows', that is the flesh (*al-laḥm*) on which the mane grows (*yanbut*) *Kaş. III* 160; a.o. *III* 13 (**1 yalığ**, q.v.): *KB* 5801 (**buka:**): **Kom.** XIV **yalı** (*sic*) 'the mane' *CCG*; *Gr.*: **Kıp.** XIII *ma'rafatu'l-faras* **ya:l** *Hou.* 12, 17: XIV **yal** ('with back vowel') ditto *Id.* 97: XV *ma'rafa* **yal** *Tuh.* 33b. 9: **Osm.** XIV, XV **yal** 'mane' in several texts; XVI to XVIII **yalı** 'mane'; in several texts *TTS I* 770; *II* 980; *III* 756; *IV* 829 (Kom. and Osm. **yalı** are presumably Sec. f.s of **yalığ**).

1 yé:l 'wind'; also metaph. 'demoniacal possession' and the like, owing to a supposed connection between evil spirits and the wind; it is not always easy to see which meaning is intended. S.i.a.m.l.g. w. the usual phonetic changes. Çuv. *çil* (**syil**) *Ash. XII* 146; hence l.-w. in Hungarian as *szel*. Modern forms like SC Uzb.; SW Tkm. **yél**, taken w. the *TT VIII* scriptions, indicate **-é-**, not **-e-**. **Türkü** VIII ff. Man. **yél teŋri** 'the wind god' *Chuas.* 35: **Uyğ.** VIII ff. Man. **yél teŋri** *Wind.* 5; a.o.o.: Bud. **yél** (often spelt *yïl*, i.e. **yé:l**?) is common, e.g. (dust) **yél üze tokıtılıp** 'whipped up by the wind' *U II* 39, 90; **taluy içinde kara yél** 'a strong wind at sea' *Kuan.* 20; o.o. *TT V* 6, 44; *X* 58, 115, 295, etc.; in *Suv.* 588, 13 the four kinds of illness are classified as those due to **yél** 'wind, flatulence'; **sarığ** 'bile'; **léşip** 'mucus' (Tokharian l.-w.); and **sanıpat** Sanskrit *saṃnipāta* 'disorders of the three bodily humours': Civ. **yél bu:lğa:** [gap] (*p-*) 'flatulence'(?) *TT VIII I.*6; **tünle: soğık yélta:** (*sic*) **tokımakta:** 'because he is buffeted by a cold wind at night' *do. I.* 14; **alku yél iğiğ** 'all diseases due to flatulence' *H I* 13; **yél tözlüg ağrığ** 'pain caused by wind' *do.* 139; **ağız yél** (spelt *yl*) **emi** 'a cure for bad breath'(?) *do.* 177; o.o. *TT I* 15–16 (**tigile:-**); *H II* 10, 54 (**ötül**)—**yél** seems to mean 'demoniacal possession' in **kiçig oğlan yél tartsar** 'if a small boy is possessed by a devil'(?) *VII* 27, 8; **kimniŋ közin ağızın yél tartıp** 'if a man's eyes or mouth are distorted by an evil spirit'(?) *H I* 124: **Xak.** XI **yé:l** *al-nasīm* 'the wind'; **yé:l** *al-cinn* 'an evil spirit'; hence one says **er yelpindi:** *aṣāba'l-racul sa'fa mina'l-cinn* 'demoniacal possession attacked the man' *Kaş. III* 144; (for the preamble see **ko:l**)

another example is **yé:l** 'the wind' (with a short vowel) in the sentence **anıŋ yell:** (*sic*) **kü:çlüg** 'its wind (*rïḥuhu*) is strong', with 'wind' spelt in the same way as 'year' **yıl** *III* 161, 15 ff.; o.o. *I* 415 (**köge:n**); *III* 93 (**1 yélpir-**), 108 (**yélpın-**), 227 (**böke:**), 268 (**tokı:-**), etc., translated *al-rïḥ*, *al-nasïm*, or *sa'fa mina'l--cinn*: *KB* (what you call life) **yél teg keçer** 'passes like the wind' 693; a.o. 63 (**öŋdün**): XIII(?) *At.* (moments of enjoyment) **keçer yél** (v.l. **yel**) **keçer teg** 'pass as the wind passes' 194; *Tef.* **yél** (1) 'wind'; (2) (a good) 'spirit' 150: XIV *Muh. al-hawā'* 'wind' **yé:l** *Mel.* 79, 13; **yel** *Rif.* 184: **Çağ.** XV ff. **yél** *bād* 'wind' *San.* 351 v. 21: **Xwar.** XIV **yél** 'wind' *Quth* 77; *MN* 11, etc.; *Nahc.* 30, 16: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-hawā'* **yél** (MS. *yel*), also 'year' *Hou.* 5, 7; a.o. 28, 6 (**yıl**): XIV **yel** ('front vowel') *al-rïḥ*; one says **yel esti:** 'the wind blew' *Id.* 97; *al-hawā'* **yél**, *al-nasïm* **yéléser** (*sic*) *Bul.* 2, 16: XV *hawā'* **yel** *Tuh.* 3a. 13; 37b. 8.

S 2 **yé:l** See 1 **yalıg** Xak.

yıl 'year'. A Second Period l.-w. in Mong. as *cil* (*Haenisch* 90, *Kow.* 2343), originally only 'a year of the 12-animal cycle', later 'year' generally; s.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII **yıl** 'year' is common, esp. in dates in the 12-animal cycle: VIII ff. **üçünç yılta:** 'in the third year' *IrkB* 15; o.o. *do.* 21 (**yaru:-**), 59: Man. **bir yılka** 'in one (i.e. every) year' *Chuas.* 244: **Uyğ.** VIII **yıl** 'year' is common in *Şu.*: VIII ff. Man.-A **sansaz tümen yıl bolтı** 'it is countless years (since)' *M I* 10, 4–5; a.o. *do.* 12, 16 (**lağzın**): Bud. (if you keep livestock) **yılıŋa aşılur** 'they increase from year to year' *PP* 13, 6; **yılın ayın** 'from year to year and month to month' *TT VI* 62; o.o. *do. X* 561, etc.: Civ. **yıl** 'year' is common in dating formulae and calendar texts: XIV *Chin.–Uyğ. Dict.* 'year' **yıl** *Ligeti* 284: **O. Kır.** IX ff. **kırk yıl** 'for forty years' *Mal.* 45, 4: **Xak.** XI **yıl** *al-sana* 'a year'; hence one says **bı:r yıl keçtı:** 'one year has passed' *Kaş. III* 5; about 20 o.o. esp. in *I* 345, 27 ff. on the 12-animal cycle: *KB* **iki yıl sekiz ay** 'for two years and eight months' 131; (if a man does not bring out his knowledge . . .) **yatsa yılın** 'it will lie (idle) for years on end' 214; a.o.o.: XIII(?) *Tef.* **yıl** 'year' 157: XIV *Muh. al-sana* **yı:l** *Mel.* 79, 15; *Rif.* 184: **Çağ.** XV ff. **yıl** (same para. as **1 yé:l**) also used for 'year' (*sāl*) *San.* 351 v. 21: **Xwar.** XIII **yıl** 'year' *'Ali* 20: XIV ditto *Quth* 91; *MN* 70, etc.: **Kom.** XIV 'year' **yıl/ıl** *CCI*, *CCG*; *Gr.* 132 (quotn.): **Kıp.** XIII *al-'ām* 'year' **yıl**, also 'wind'; followed by phr. for 'this year', etc. *Hou.* 28, 6; a.o. 5, 7 (**1 yé:l**): XIV **yıl** *al-sana*; one says **yıl kutlu: bolsun** 'may the year be blessed' (*mubārak*) *Id.* 97; *al-sanatu'l-ḥāḍira* 'the present year' **bu: yıl**; other similar phr. *Bul.* 13, 11 ff.: XV *al-sana* **yıl** *Kav.* 36, 11 (followed by phr.); *Tuh.* 3a. 13; 19b. 11.

yo:l 'road, way', and the like; fr. the earliest period used in various metaph. meanings, e.g. (so many) 'times', and later 'streak, stripe' (see **bars**). S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII **Kögmen yolı: bir ermiş** 'there was one road across the Kögmen mountains' *T* 23; o.o. *I N* 9 (**yurt**), etc.— **altı: yolı: süşüşdim** 'I fought six times' (i.e. battles) *II E* 28; o.o. *I E* 15, *II E* 13 (**kırk**), etc.: VIII ff. *IrkB* 30 (**yara:-**), 35 (**1 a:r-**); **ala: atlığ yol** (or **yul?**) **teŋri: men** 'I am the God of the Road (or the Spring?) with a dappled horse' *do.* 2; a.o. ditto *do.* 48: Man. **eki ağuluğ yol** 'the two poison-infected roads' *Chuas.* 125–6; **yoluŋuz** 'your road' *TT II* 6, 24: **Uyğ.** VIII ff. Man.-A (explain) **üç yolı** 'his three ways' *M I* 34, 12 (religious metaphor): Man. **barku** (*sic*) **yoluğ bilmedin** 'without knowing the way to go' *TT III* 128; o.o. *do.* 63 (**o:z-**), etc.: Bud. **yol** is common both lit. for 'road' and metaph. for 'way', esp. in a religious sense translating Sanskrit *marga*; (then the door-keeper lifting him up) **yolta öŋi olğurtı** 'sat him facing the road' *PP* 66, 2; (let us be released from this sinful body and) **kurtulmak yolka teginelim** 'reach the way of salvation' *do.* 52, 1–2; **at yol ayağ çilteg tileser** 'if he desires fame (Hend.) and respect' *Suv.* 444, 5 (or perhaps 'a (good) name and the (right) road'?); o.o. *U II* 4, 2–3 etc.: Civ. **yol** is common, **at yol tilemekte** *TT I* 196 (cf. Bud.); o.o. *do.* 21 (**o:z-**); *H I* 38 (**kaşanığ**), etc.: **Xak.** XI **yo:l** *al-ṭarīq* 'road'; and a journey (*al-safar*) is also called **yo:l**; hence one says **anıŋ yo:l çıktı:** 'a journey appeared (*badā*) for him'; this is said only when the journey appears suddenly (or urgently, *'ind ẓuhūr . . . 'alā ğirra*) *Kaş. III* 144; *I* 63, 13 (**ança:**) and about 30 o.o., usually translated *al-ṭarīq*: *KB* **köni yolka kirdiŋ** 'you have entered the straight road' (to paradise) 36; **sevinç ménde sakınç maŋa yol azar** 'I have happiness, care loses its way to me' 677; **kıldı yol** 'he set out' 766; o.o. 842, etc.: XIII(?) *At.* **yol** is common; generally metaph., e.g. **aya şakk yolında yeligli oğun** 'O you who are trotting along the road of doubt, wake up!' 11; *Tef.* **yol** 'road, way (lit. and metaph.); time(s)' 160: XIV *Muh. al-ṭarīq* **yo:l** *Mel.* 74, 13; *Rif.* 178; *ṭarraqa* 'to open the way to (someone)' **yo:l ét-** 28, 7; (112, *yul-*): **Çağ.** XV ff. **yol** *rāh* ('road') *wa ṭarīq*; and metaph. *rāh-i sulūk* 'a way of behaving' *San.* 345 v. 13: **Xwar.** XIII **yol** 'road, way' *'Ali* 36: XIII(?) if the transcription is right, in *Oğ.* sometimes spelt **yol**, e.g. **yolda** 'on the way' 248, and sometimes **col**, e.g. **colda** 228: XIV **yol** 'road, way; time(s)' *Quth* 81–2; *MN* 114, etc.: **Kom.** XIV **yol** 'road, way, journey', etc. *CCI*, *CCG*; *Gr.* 125 (quotns.): **Kıp.** XIII *al-ṭarīq* **yo:l** *Hou.* 5, 20; 51, 4: XIV **yol** ('back vowel') ditto *Id.* 97; (under 'the earth and what is in it', between 'gypsum' and 'fortified enclosure') *al-xaṭṭ fi'l-arḍ wa ğayrihā* 'a line on the ground, etc.' **yol** *Bul.* 4, 2; a.o. 2, 13 (**kuş**): XV *ṭarīq* **yol** *Tuh.* 3a. 13; 23b. 11: **Osm.** XIV ff. **yol** in various phr.; c.i.a.p. *TTS I* 838–40; *II* 1063–1065; *III* 817–19; *IV* 895–7.

yul 'a spring, fountain', and the like; survives only(?) in NE Kaç., Kız., Koib. **yul** 'mountain

stream, brook' *R III* 552; Sag. **çul** *do.* 2175; Khak. **çul**. *Kaş.*'s alternative form **yu:l** seems to be an error. Cf. **bıŋa:r, 1 bulak**. **Türkü** VIII ff. *IrkB* 17 (**kör-**); o.o.? *do.* 2, 48 (see **yo:l**): **Uyğ.** VIII **Kara Buluk öŋ[dü]n Sukak Yulı:nda:** 'at the Gazelle Spring east of Kara Buluk' *Şu. S* 11: VIII ff. Bud. **Anupadat yul** (spelt *yuul*) **suvı erürsiz** 'you are the water of the Anavatapta spring' *Hüen-ts.* 2104–5; (all the rivers, lakes) **yullar** (*yuullar*) **yulaklar** 'springs and small springs' *Suv.* 529, 4: Civ. *TT VIII I.*15 (**ağu:suz**): **Xak.** XI **yul** '*aynu'l-mā*' 'a spring'; hence one says **çokrama: yul** '*ayn fawwāra* 'an abundant spring' *Kaş. III* 4; **yu:l** '*aynu'l-mā*' *III* 144; o.o. *I* 492 (**çokrama:**); *III* 17 (**yulak**): *KB* 973 (**egsü:-**): XIII(?) *At.* 387 (**kurı:-**).

Mon. V. YL-

D **1 yal-** Pass. f. of ***ya:-**, cf. **3 yak-**, **2 yan-**; normally Intrans. 'to blaze, burn, shine', and the like; occasionally irregularly Trans. Survives only(?) in NE Alt., Tel. **yalı-** (*sic*) 'to blaze, shine' *R III* 165; Şor **çal-** *do.* 1877, but see **yalın**. **Uyğ.** VIII ff. Bud. (just as a fire blazes up under the influence of dry fuel, so also under the influence of grasping (*upādāna*) the fires of action (*bhava*)) **örtenür yalarlar** 'flame up and blaze' *U II* 9, 30: **Xak.** XI **o:t yaldı:** 'the fire blazed up' (*iltahaba*); and one says **ba:ş yaldı:** 'the wound burnt' (or ached, *amaḍḍa*); and **kü:n yü:züg yaldı:** 'the sun tanned (*lawwaḥat*) the face and blackened it' (*ṣawwadathu*) *Kaş. III* 63 (**yala:r, yalma:k**); a.o. *III* 65 (**2 yan-**): *KB* **kün ay teg yala** 'shining like the sun and moon' 415: **(Çağ.** XV ff. **yéle-** *duraxşānīdan* 'to cause to shine', *San.* 351r. 26 (quotns.), may be connected).

2 *yal- See **yalt, yalım, yalma:, yalıŋ, yalın-**.

1 yel- (?**yél-**) (of a horse) 'to trot, amble', with some implication of haste; s.i.a.m.l.g. w. the usual phonetic changes; in SW only Osm. **Türkü** VIII (the *xağan* said) **yelü: kör** 'advance at a trot' . . . **kün yeme: tün yeme: yelü: bardımız** 'we went at a trot day and night' *T* 26–7; (*yelmedi:* in *II E* 41 seems to be a misreading of **kelmedi:**): **Xak.** XI **atlığ yeldi:** (MS. *yéldi:*) 'the horseman ambled and trotted' (*xabba . . . wa aḥḍara*) *Kaş. III* 64 (**yele:r, yelme:k**, *sic*; this V. is listed between **yul-** and **2 yél-**, which implies a pronunciation *yél-*, and this is perhaps right): *KB* (what good is fortune when it comes to you) **yana barmaz erse tilekçe yelip** 'and then does not go trotting along as you wish?' 1077; XIII (?) *At.* 11 (**yo:l**); *Tef.* **yél-** (?*sic*) 'to trot' 150 (mistranslated 'to break wind'): **Çağ.** XV ff. **yél-** *pūya kardan wa rāh raftan ba-ta'cīl wa dawīdan ba-ṭarīq-i hirawula* 'to canter, to travel rapidly, to run like an advance guard' *San.* 351r. 11 (quotns.): **Xwar.** XIV (a negro slave mounted on a camel) **yelip kele turur** 'is approaching at a trot' *Nahc.* 133, 7: **Kıp.** XIV **yél-** *habba* 'to move briskly' *Id.* 97: XV *xabbaba* 'to trot' **yel-** *Tuh.* 14b. 8 (**yelmek** added in second hand over *xabbaba*); *harwala* 'to amble' **yel-** *do.* 38a. 1: **Osm.** XIV ff. **yel-** (occasionally **yél-**) 'to trot', more generally 'to hurry, move quickly'; c.i.a.p. *TTS I* 815; *II* 1035; *III* 795; *IV* 872.

D **2 yé:l-** Pass. f. of **yé:-**; 'to be eaten'. S.i.a.m.l.g. w. the usual phonetic changes, but Mon. forms like NC Kır. **jel-** are less common than Dis. forms like SC Uzb. **yéyil-**. **Xak.** XI **aş yéldi:** 'the food (etc.) was eaten' (*ukila*) *Kaş. III* 64 (**yélü:r, yélme:k**); **aş yé:ldi:** same translation *III* 185 (**yé:lü:r, yé:lme:k**).

S **yil-** See **il-** Uyğ. Bud.

yul- basically 'to pull out, pluck out' (e.g. a thorn *Acc.*, fr. a wound *Abl.*) but with various extended meanings, particularly in Xak. S.i.a.m.l.g. as **yul-/çul-/jul-**, but SW Az., Osm., Tkm. **yol-**. Cf. **yulk-**; not to be confused w. **yulı:-**. **Türkü** VIII ff. *IrkB* 8 (**i:n**): **Uyğ.** VIII ff. Civ. **yul- al-** or **al- yul-** 'to take back, recover' (something which has been sold) is a stock phr. in contracts for the sale of land, slaves, etc. in *USp.* in the context that third parties who **yulayın alayın téserler** 'say "we will take (her or it) back"' will be liable to stated penalties 16, 20–1; 30, 18; 107, 14 etc.: **Xak.** XI **er bulunuğ** (MS. *bulunuk*) **yuldı:** 'the man redeemed (*fakka*) the prisoner'; and one says **er tutuğ yuldı:** 'the man redeemed the pledge' (or surety, *al-rahn*); and **er kuş yuldı:** 'the man plunged (*ğamasa*) the bird in boiling water in order to pluck it' (*li-yatamarraṭa*), also (used when) he scalded (*asmaṭa*) the hair off a hide (etc.); and **ura:ğut başın yuldı:** 'the woman obtained a divorce' (*ixtala'at . . . mina'l-mahr*); and **ol bitiğ yuldı:** 'he copied (*nasaca*) the book' *Kaş. III* 63 (**yula:r, yulma:k**); a.o. *II* 24, 4 (**kır-**): *KB* **bulun kılsa nafsım yuluğlı kanı** 'if it makes my soul a prisoner, who will redeem me?' 3636: XIII(?) *At.* **kel ottın özüŋ yul ölümdin öŋ-e** 'pull yourself out of the fire before you die' 12; a.o. 160; *Tef.* **yulu-** (*sic*?) 'to pull out' 161 (*yolu-*): XIV *fadā* 'to redeem, get a divorce' **yu:l-** *Mel.* 29, 13; *Rif.* 13; *mufdā* **yu:lmış** 51, 11; 147; (25, 9 see **yüli:-**; 112 see **yo:l**): **Çağ.** XV ff. **(yul- (-up)** *yol bulup gel-* 'to find a way and come' *Vel.* 418 (quotn.) mistranslated); **yul-** *kandan mū wa par* 'to pluck out hair or feathers', in Ar. *natafa* ('to pluck') *San.* 345r. 6 (quotns.): **Xwar.** XIV **yul-** 'to pull up (grass); to ransom, rescue' *Quth* 81 (*yol-*), 85: **Kom.** XIV 'to redeem' (in a religious sense) **yul-** *CCI, CCG*; *Gr.* 128 (quotn.).

Dis. YLA

yala: 'suspicion; blame; false accusation', and the like; homophonous w. **yala:-**. Survives w. the same range of meanings in NE Alt., Tel. **yala** *R III* 154: SE Türki **yala**: NC **jala**: NW **yala/jala**. **Uyğ.** VIII ff. Bud. *Suv.* 135, 6 (**kadağ**): Civ. **yala yaŋaru** (?read **yaŋırtı**) **ükliyür** 'false accusations increase afresh' *TT I* 75: **Xak.** XI **yala:** *al-tuhma fi'l-şay'* 'suspicion (or false accusation) about something';

and a kind of (VU) *al-miğḍan* 'puff-pastry' is called **yala:çı: yuğa:** that is 'wrinkled (*muğaḍḍan*) bread'; whenever the least thing touches it it breaks because of its fragility (*riqqatihi*), and the baker is falsely accused (*yatahham*) for it and they say 'you broke it' *Kaş. III* 25; a.o. *III* 82 **(yalal-)**: **Kom.** XIV 'false accusation' **yala** *CCG*; *Gr.* 110 (quotn.).

VU?D **yelü:** (?*yélü:*) Hap. leg.; perhaps Dev. N. fr. **I yel-**, but there is no obvious semantic connection. **Xak.** XI **yelü:** *ribāṭu'l-aflā'* 'a tether for colts'; when the sucking foals (*al-'āmiş*) are taken from the mares, they are tethered to a single rope, so that the mares circle round them in the meadow to be milked *Kaş. III* 26.

yula: 'torch, lamp', and the like. A Second Period l.-w. in Mong. as *cula* (*Studies*, p. 239; *Kow.* 2386). Survives only(?) in NE Alt., Tel. **yula** *R III* 553; Tuv. **çula. Uyğ.** VIII ff. Bud. **énçgülük yaruk yula tamdurdaçı** 'kindling the bright lamp of tranquillity' *USp.* 102a. 35; o.o. *U I* 22, 3 etc. **(tamdur-)**; *U III* 28, 26 **(osuğluğ)**; *TT V* 6, 49 **(toḍunçsuz)**; *TT VII* 24, 11; 25, 12; 40, 98 etc.: **Xak.** XI 'a lamp' (*al-sirāc*) is called **yula:** *Kaş. III* 25 (verse); a.o. *I* 200 **(uḍın-)**: *KB* (the Prophet) **yula erdi xalqka** 'was a lamp for the people' 35; **ukuş ol yula teg** 'understanding is like a lamp' (on a dark night) 288; o.o. 601, 885, 1861, etc.: XIV *Muh.*(?) ('lamp' (Pe.) **çırāğ**); *al-şama'* 'candle' **yu:la:** *Rif.* 170 (only): **Xwar.** XIV **yula** 'lamp' *Qutb* 85; *MN* 253, etc.

Dis. V. YLA-

yala:- in this meaning Hap. leg.; later occurrences of **yala-** and the like are Sec. f.s of **yalğa:-**. Homophonous w. **yala:. Xak.** XI **ol aŋar oğrı: yala:dı:** 'he falsely accused him (*ittahamahu*) of being a thief' (etc.) *Kaş. III* 89 **(yala:r, yala:ma:k**, MS. *yalama:k*).

D **yıla:-** Den. V. fr. **yıl**; s.i.s.m.l., e.g. NW Tat. **yélla-**; Nog. **yıla-** 'to spend a year; (e.g. of wine) to be kept for a year': SW Osm. **yılla-** 'to spend a year; to be a year old', etc. **Xak.** XI *KB* **karımaz bu edgü neçe yıllasa** 'the good man does not grow old, however many years he lives' 347: **Osm.** XV ff. **yılla-**, meanings as above; in several texts *TTS I* 829; *II* 1051; *IV* 883.

yılı:- 'to be, or become, hot'; s.i.a.m.l.g. w. the usual phonetic changes, but SC Uzb. **yili-/ili-**: SW (Az. Dev. N./A. **ilığ** (*sic*) only); Osm. **ılı-** (*sic*) 'to become lukewarm' (after being either hotter or colder); Tkm. **yıla-** (*sic*). **Xak.** XI **suv yılı:dı:** 'the water (etc.) was, or became, hot' (*saxuna*) *Kaş. III* 91 **(yılı:r, yılı:ma:k)**: XIV *Muh. naṭifa* (*Rif. naşafa*)*'l-ḥarāra* 'to be lukewarm' **yı:lı-** *Mel.* 41, 8; **yılı:-** *Rif.* 131.

D **yola:-** Den. V. fr. **yo:l**; 'to set out, or go, on a journey'. As such survives only(?) in NC Kır. **jolo-**; Kzx. **jola-** 'to approach, draw near', but the Den. V. in **-la:-, yolla-/jolda-** etc., s.i.s.m.l. in the original meaning. **Uyğ.** VIII ff. Bud. **ançakı'a titsi uluşındın yolayu barsar** 'if he travelled making a small detour (?) through his pupil's country' *Hüen-ts.* 281–2; o.o. *PP* 60, 6–7 **(ünde:-)**; *Kuan.* 43 **(I ert-)**.

VU **yulı:-** 'to pillage'; not to be confused w. **yul-**; n.o.a.b., cf. **yulıt-**. **Türkü** VIII **teğdimiz yulı:dımız** 'we attacked and pillaged them' *T* 39; a.o. *II E* 32 **(bark): Uyğ.** VIII **evi:n barkı:n yılkısı:n [y]ulımadım** 'I did not pillage their dwellings, property, or livestock' *Şu. E* 2; **evi:n yulı:p** *do. S* 5: **Xak.** XI **beg boḍu:nuğ yulı:dı:** (changed by second hand to *yula:ydı:*) 'the *beg* raided (*aġāra 'alā*, so read, cf. **yulıt-**, MS. *a'āna*) the tribe' (*al-qawm*) *Kaş. III* 90 **(yulı:r, yulı:ma:k**, MS. *yulay-*).

yöle:- 'to prop up, or support (something *Acc.*)'; later also 'to lean (e.g. one's head *Acc.*) against something'. Survives in NE Alt., Küer., Tel. yölö- *R III* 451; Sag., Şor (*do.* 2043), Khak., Tuv. çöle-: SE Tar. **yölï-**; Türki **yöle-/yölï-**: NC Kır. **jölö-. Xak.** XI **ol ta:mığ yöle:dı:** 'he propped up (*'ammada*) the wall' (etc.) *Kaş. III* 89 **(yöle:r, yöle:me:k**; verse): *KB* (my Lord, . . .) **yöleğil kutun** 'support (me) with (Thy) grace' 5125; **séni ol yöledi kopurdı kutun** 'he supported you and raised you by his grace' 5792; **a.o.** 2105 **(süzük)**.

yülı:- 'to shave'; survives only (?) in NE Tuv. **çülü-**: NW Kumyk **yülü-**: SW Osm. **yülü-. Xak.** XI **er saç yülı:dı:** 'the man shaved (*ḥalaqa*) the hair' *Kaş. III* 90 **(yülı:r, yülı:me:k)**: XIV *Muh. ḥalaqa* **yü:lï-** *Mel.* 25, 9; **yü:lï:-** *Rif.* 108; *al-ḥalq* **yü:lï:nmek** (MS. *-mak*) 37, 10; **yu:lï:mek** (*-mak*) 123: **Xwar.** XIV **başımnı yülürmen** 'I shave my head' *Nahc.* 37, 2: **Kom.** XIV 'to shave' **yülü-** *CCI*; *Gr.*: **Kıp.** XIII *ḥalaqa min ḥalqi'l-ṣa'r* **yü:lï:-** *Hou.* 36, 20; XIV **yülï-** *ḥalaqa Id.* 97: XV ditto **yülü-** *Tuh.* 13b. 7; 41a. 5: **Osm.** XIV ff. **yülï-** (rare)**/yülü-** 'to shave'; c.i.a.p. *TTS I* 885; *II* 1082; *III* 833; *IV* 912.

Dis. YLB

PUF yalbı: Hap. leg.; under cross-heading **B**; no possible Turkish etymology, perhaps a l.-w. **Xak.** XI **yalbı: ne:ŋ** 'broad' (*al-'arīḍ*) of anything carved (*manqūr*) out of wood, for example a shallow platter (*al-ṭabaqu'lladī lā 'umq lahu*) *Kaş. III* 30.

yélvi: 'sorcery, witchcraft', and the like. The connection between this and **yélpi:-** and its der. f.s is obscure; the spelling of both is certain; they may both be der. fr. some foreign word. The semantic connection w. **I yé:l** is prob. fortuitous. A Second Period l.-w. in Mong. as *cilbi/cilvi* 'sorcery, trickery, deception' (*Kow.* 2346, *Haltod* 573). NE Tel. **tyilbi** *R III* 522; Şor (*do.* 2139), Tuv. **çilbi** are no doubt reborrowings fr. Mong. **Türkü** VIII **ff. Man. neçe yélvi yélviledimiz erser**

'inasmuch as we have practised witchcraft' *Chuas.* 108–9: **Uyğ.** VIII ff. Man. *M II* 5, 8–10 (**antağ**): Bud. *U II* 71, 3 (ii) (**kömen**): **Xak.** XI **yelvi:** *al-sāḥir* 'sorcery'; hence *al-sāḥir* 'a sorcerer' is called **yelvi:çi:** *Kaş. III* 33 (verse); **yelvin tuta:r közkiye:** *laḥā 'ayn sāḥira*, properly 'little eye that captures by sorcery' *III* 359, 9.

D **yélpik** Dev. N. fr. **yélpi:-**, q.v. regarding the basic meaning. Survives in NE Şor **çelbeg** 'fortune-telling by letting a cloth wave in the air' *R III* 1081: SW Az. **yelpik** 'a fan'; Osm. **yelpik** 'difficulty in breathing, severe asthma'. **Uyğ.** VIII ff. Bud. (if a man believes false doctrine and sins, his house is invaded by all sorts of evil demons, false teachers) **onjın yélpik** (*TT VIII* [?]**lpağla:r**) **yekler** 'ghouls, evil spirits(?), demons' (ravens, owls, etc.) *TT VI* 59 (*VIII O.*4): **Xak.** XI **yélpik** *al-sa'fa mina'l-cinn* 'demoniacal possession' (cf. **1 yé:l**); hence one says **erke: yélpik teğdi:** 'demoniacal possession attacked (*aṣāba*) the man' *Kaş. III* 46.

Dis. V. YLB-

S **yalva:-** See **yalğa:-**.

yélpi:- not noted before the medieval period, but see **yélpik, 1 yélpit-**, etc. Semantically connected w. **1 yé:l** in both meanings, 'wind' and 'evil spirit', but it is difficult to suggest a morphological connection; **-pi:-** is not a known Den. Suff.; and see **yélvi:-**. S.i.a.m.l.g. w. the usual phonetic changes, but only in the sense 'to fan, winnow', and the like. The Dev. N. (N.I.) **yélpigüç** 'a fan' also s.i.s.m.l., sometimes much distorted as in SW Osm. **yelpaze**. **Çağ.** XV ff. **yélpi-** (spelt) *bād zadan wa mirwaḥa cunbāndan* 'to fan, to wave a fan' *San.* 351 v. 6 (quotn.): **Xwar.** XIV **payğambar 'alayhi'l-salāmnı yelpir erdi** 'he was fanning the Prophet' (and driving away flies) *Nahc.* 120, 12; a.o. 235, 15: **Kom.** XIV 'to fan' **yelpi-** *CCG*; *Gr.*

S **yalvat-** See **yalğat-**.

D **1 yélpit-** Caus. f. of **yélpi:-**; 'to order to fan' and the like. S.i.s.m.l. in this sense w. the same phonetic changes. **Xak.** XI **ol aġar siŋe:k yelpitti:** (also vocalized *yelpetti:*) 'he ordered him to drive away (*dabb*) the flies with a fan' (*bi'l-mirwaḥa*) *Kaş. II* 351 (**yelpitü:r, yelpitme:k**; not vocalized).

PU(D) **2 yélpit-** Hap. leg.; this V., which precedes **1 yélpit-**, is almost entirely unvocalized, only one *fatḥa* on the *yā'* being marked; it is obviously not connected with **yélpi:-** but is semantically connected with a medieval and modern V. **yibi-** 'to be moist', which, w. its der. f.s, survives in some NE, SE, NC languages as **yibi-/çibi-/jibi-/ibi-** 'to be moist', in the Caus. f. 'to moisten'. The earliest trace of it seems to be in Çağ. (see below). Cf. **2 yélpir-**. **Xak.** XI **ol atka: aşba:r yelpitti:** 'he moistened (*balla*) the horse's forage', that is straw and bran; also used of drizzling rain (*al--raḏāḏ mina'l-amṭār*) when it has marked (*waṣama*) the surface of the ground with moisture (*mina'l-nadā*); one says **yağmu:r yé:rig yelpitti:** *Kaş. II* 351 (**yelpitü:r, yelpitme:k**): **Çağ.** XV ff. **ibin-** (spelt) *xīsānīdan* 'to be moistened, soaked'; **ibit-** *xīsānīdan* 'to moisten, soak' *San.* 93r. 5).

D **yélvik-** Intrans. Den. V. fr. **yélvi:**; 'to practise sorcery'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Kuan.* 184, etc. (**ağuk-**).

S **yalvan-** See **yalğan-**.

D **yélpin-** Refl. f. of **yélpi:-**; s.i.s.m.l. w. the same phonetic changes, usually as a Pass., 'to be fanned, winnowed', etc. **Xak.** XI **oğla:n yelpindi:** *ayadati'l-ṣabī sa'fa* 'the boy was possessed by a devil'; and one says **ol ö:ziŋe: yé:l yelpindi:** *tawallā tarwīḥi'l-nasīm li--nafsihi* 'he fanned himself' *Kaş. III* 108 (**yelpinü:r, yelpinme:k**); a.o. *III* 144 (**1 yé:l**).

yalvar- 'to beg, beseech, pray (to someone *Dat.*)'; s.i.a.m.l.g. w. the usual initial changes; **-v-** survives in SE Türki: SW Az., Osm. but has become **-b-** elsewhere. **Türkü** VIII ff. **kuzğu:n savı: teŋri:gerü: yalvaru:r** 'the raven's words are a prayer to heaven' *IrkB* 54; a.o. *do.* 19 (**1 ayın-**): **Uyğ.** VIII ff. Man.-A **tümen tümen yalvardı:** 'he made innumerable requests' *M I* 20, 4–5: Man. **teŋri yaruk küçlüg bilgeke yalvararbiz** 'we pray to the divine, bright, strong sage' *M II* 10, 2 (i): Bud. **yalvara ötünürmen** 'I venture to pray' (on behalf of all mankind) *U II* 79, 52; same phr. *do.* 88, 70–1; *TT IV* 12, 34; *Kuan.* 40; o.o. *TT IV* 4, 13 (**ığla:-**); *U II* 79, 46: **Xak.** XI **ol maŋa: yalvardı:** *istağāṭa bī wa ṭalaba minnī taḥṣīl murādihi* 'he asked for my help and begged me to fulfil his desires' *Kaş. III* 99 (**yalvarur, yalvarma:k**); o.o. *I* 494, 4; 498, 20: *KB* (I have entrusted (**tutuz-**, q.v.) him to God) **yalvara** 'in my prayers' 1483: XIII(?) *Tef.* **yalvar-** 'to pray' 137: XIV *Muh. al-taḍarru'* 'to make a humble request' **ya:lba:rmak** *Mel.* 38, 8; *Rif.* 125; *taḍarra'a* **yalba:r-** 106 (only); *al-su'āl* 'to ask' **yalba:rmak** 123 (**so:rmak** 36, 7): **Çağ.** XV ff. **yalbar-** *'acz kardan* 'to entreat' *San.* 335v. 1 (quotns.): **Xwar.** XIII **yalwar-** 'to pray', etc. *'Ali* 7: XIV **yalbar-** ditto *Quth* 65: **Kom.** XIV ditto *CCI*, *CCG*; *Gr.* 111 (quotns.): **Kıp.** XIV *tawassala* 'to entreat' **yalwa:r-** *Bul.* 40v.: XV *tadaxxala* ditto **yalbar-** *Tuh.* 9b. 9.

D **1 yélpir-** Hap. leg.; Inchoative f. of **yélpi:-**. **Xak.** XI **yél yelpirdi:** *tanassama'l--nasīm* 'a gentle wind blew'; and one says **er yélpirdi:** (MS. *téltiredi:*) *iltafata'l-raculu yamnahu wa yasrahu ka-annahu aṣābahu sa'fa mina'l-cinn* 'the man constantly turned to the right and left as if he was possessed by a devil' *Kaş. III* 93 (**2 yélpir-** follows).

PU(D) **2 yélpir-** Hap. leg.; cognate to **2 yélpit-**, q.v.; follows **1 yélpir-**. **Xak.** XI **kepek yélpirdi:** (MS. *yélpiredi:*) 'the chaff was wetted' (*nuddiyat*); similarly when gentle rain (*al-ṭaṣṣ*) has struck the surface of the ground

one says **yağmur yélpirdi:** that is 'the rain has wetted (*naddā*) the surface of the ground' *Kaş. III* 99 (**yélpire:r, yélpirme:k**; MS. *yélpereme:k*).

D **yélvir-** Hap. leg.; Intrans. Den. V. fr. **yélvi:**. Syn. w. **talpır-**, q.v., and more connected semantically w. **yélpi-** and its der. f.s than w. **yélvi:**; the word is only partially dotted and vocalized and *farfara* is written very oddly and unvocalized. **Xak.** XI **tolvır yelvirdi:** *xafaqa'l-ḥacāl wa farfara* 'the canopy fluttered in the wind (Hend.)' *Kaş. III* 100 (**yelvire:r, yelvirme:k**).

D **yélpiş-** Hap. leg.; Co-op. f. of **yélpi:-**. **Xak.** XI **ol anar siŋe:k yelpişdi:** 'he helped him to drive away (*fī ḏabb*) the flies'; also used when he fanned him (*rawwaḥahu*) (**yelpişü:r, yelpişme:k**); and one says **kepe:k yélpişdi:** 'the chaff flew about in every direction' (*tacāḏabat . . . ba'ḍuhā min ba'ḍ*) (**yelpişü:r, yelpişme:k**) *Kaş. III* 100 (the double entry, with **kepe:k** in the second one, is curiously reminiscent of the entry of **1** and **2 yélpir-**, but in this case the two are clearly identical).

Tris. YLB

F **yala:vaç/yala:waç/yala:var** an Iranian l.-w.; **-va:ç/-wa:ç** is an Iranian word meaning 'voice', see **sanduwa:ç**; **-var** too is an Iranian Suff., but the first part is not yet identified and the word has not been found in any Iranian language. It might be (Iranian) Xwarazmian. Originally 'a diplomatic envoy from one ruler to another, ambassador'; adopted in Manichaean and Moslem terminology for 'Prophet', i.e. God's envoy to mankind; the Ar. word *al-rasūl* has both meanings, which causes some ambiguity, but prob. in the medieval period it was used only for 'Prophet'. N.o.a.b.; cf. **élçi:, arkış, sa:vçı:**. **Türkü** VIII *II E* 39 (**2 ötüğ**): VIII ff. *IrkB* 11 (**sa:vçı:**): Man. **söki teŋri yalavaçı burxanlarka** 'against the former Prophets, the envoys of God' *Chuas.* 64–5; o.o. *do.* 69; *M III* 14, 7–8 (ii): Yen. **erdem üçün Tüpü:t xanka: yalavaç bardım kelmetim** (?so read) 'because of my manly virtues I went as ambassador to the Xan of Tibet and did not return' *Mal.* 29, 8; **Kara: xanka: barıpan yalavaç barıpan kelmediŋiz** 'you went as ambassador to the Karaxan and did not return' *do.* 30, 5: **Uyğ.** VIII ff. Bud. *U II* 21, 17–18 (**arkış**); 22, 21: Civ. in contracts in *USp.* there is a stock clause forbidding the seller's relatives to try to get the contract revoked by appealing to **erklig beg éşi élçi yalavaç** 'the responsible district chief and his wife, the local representative of the central government and envoys from it'(?) 13, 13; 16, 19: **Xak.** XI **yala:vaç** *al-rasūl* (see above); **yala:waç** alternative form (*luġa fihi*); **yala:var** the word used for 'royal ambassadors' (*rusulu'l-mulūk*) in the Uyğ. language *Kaş. III* 47 (prov.); o.o. *I* 66 (**uzak**); 83, 9; 97 (**alkış**); *II* 288 (**1 kırğa:ğ**); *III* 266 (**boşu:-**); 438 (**ı:d-**): *KB* in Chapter II 34 ff. the Prophet is called **yalavaç** in the heading but **savçı** in 34; ('Atiq) **yalavaç sevinçi tiledi** 'desired the happiness of the Prophet' 52; the reasons for sending **yalavaç** 'ambassadors' from one country to another are discussed in 2593 ff., and their functions and privileges in 3814 ff.; a.o. 2362 (**élleş-**): XIII(?) *Tef.* **yalavaç payğāmbar savçı** translating *rasūl nabī* 136; a.o. 257 (**sa:vçı:**): XIV *Muh.* (the first entry in 'kinds of men', before 'Adam') *al-rasūl* **yalawa:ç** *Mel.* 45, 2; *Rif.* 138: **Çağ.** XV ff. **yolawuç** (so spelt) *payğāmbar wa rāhnumā wa murşid* 'prophet, guide, spiritual director' *San.* 345v. 15: **Xwar.** XIII **yalawaç** 'envoy' '*Ali* 49: XIV **yalavaç** 'the Prophet' *Qutb* 65; *Nahc.* 230, 6: **Kıp.** XIII 'the Prophet of God' is called **payğāmbar**, a Pe. word meaning 'the bearer of a message'; *al-rasūl muṭlaqa(n)* 'an envoy' in general is called **yalawa:ç** *Hou.* 3, 15–16: XIV **yalawa:ç** *al-rasūl Id.* 97; (*al-nabī* **payğambar**); *al-rasūl* **yalawaç** *Bul.* 2, 10: **Osm.** XIV and XV **yalavaç** 'ambassador' in one text, 'Prophet' in two *TTS I* 771; *IV* 828.

D **yélvi:çi:** Hap. leg.; N.Ag. fr. **yélvi:**; 'sorcerer'. **Xak.** XI *Kaş. III* 33 (**yélvi:**).

?E **yılpağu:t** See **alpağu:t**, Türkü.

S **yala:var** See **yala:vaç**.

Tris. V. YLB-

D **yélvile:-** Hap. leg.; Den. V. fr. **yélvi:**; 'to practise witchcraft'. **Türkü** VIII ff. Man. *Chuas.* 108–9 (**yélvi:**).

Dis. YLC

E **yo:lıç** See **yowlaç**.

D **yolçı:** N.Ag. fr. **yo:l**; originally 'guide'. S.i.a.m.l.g. except SE(?), w. the usual phonetic changes; in NC Kır., *inter alia*, 'guide', otherwise usually 'traveller, road-mender', and the like. **Uyğ.** VIII ff. Man. *TT III* 69 (**a:z-**): Bud. (I will first seek out the way (**yol**) and then become) **yolçı yérçi** 'a guide (Hend.)' (to others) *U II* 5, 13; o.o. *Kuan.* 46; *TT VI* 154; *PP* 40, 8 (**köni:**): Civ. *USp.* 93 is a brief note ordering that a **yol atı** should be given to a **yolçı:**: (**O. Kır.** IX ff. **y[ol]çı:** in *Mal.* 44, 2 is corrected to **yağı:çı:** in Shcherbak's revised text): **Xak.** XI *KB* **ukuş bolsu yolçıŋ keŋeşçiŋ bilig** 'let understanding be your guide and knowledge your counsellor' 5209: XIII(?) *Tef.* **yolçı** 'guide' 161: XIV *Muh.*(?) (in the list of 'professions') *ḥāmī* 'protector' **yo:lçı:** *Rif.* 155 (only): **Çağ.** XV ff. **yolçı** *rāhraw wa musāfir* 'traveller' *San.* 345v. 17 (quotns.): **Kom.** XIV 'guest' **yolçu** *CCG*; *Gr.*

D **yalçık** 'the moon'; n.o.a.b.; a word apparently invented by the author of *KB*, cf. **sevit, 1 yaşuk**; by analogy w. the latter a connection w. **1 yal-** must be suspected, but **-çık** is not a recognized Dev. Suff.; there is no semantic connection w. **yalçı:-**. **Xak.** XI *KB* in the list of 'planets' in Chap. V 'the moon' is **yalçık** (137), not **1 ay** as elsewhere: XIV *Rbğ.* **yalçık**

'moon' also occurs in the passage (fol. 66v. of the B.M. MS.) copied fr. *KB*.

Dis. V. YLC-

yalçı:- not noted before the medieval period but see **yalçıt-**; survives, meaning 'to get what you want, or need', in SE Türki **yalçi-**; NC Kır. **jalçı-**; SC Uzb. **yalçi-/yolçi-**; NW Kk. **jalşı-**. **Çağ.** xv ff. **yalçı-** (spelt) *bahra yāftan wa fayḍmand şudan* 'to achieve, or enjoy, favour' *San.* 335v. 12: **Kıp.** xv *aflaḥa* 'to prosper, thrive' **yalşı-** (**/oŋ-**) *Tuh.* 5b. 10.

D **yalçıt-** Caus. f. of **yalçı:-**; survives in the same languages for 'to satisfy, give satisfaction', and the like. **Uyğ.** viii ff. Bud. (if, when they are reborn as human beings) **yavlak kılınçlarka yalçıtıp yarağsız orunlarda tuğmışları bar erser** 'they are reborn in disagreeable places which cause them to find satisfaction in evil deeds' *U II* 81, 70–1.

Tris. YLC

D **yala:çı:** N.Ag. fr. **yala:**; pec. to *Kaş.* **Xak.** xi **yala:çı er** 'a man who is quick to make false accusations against someone (*yattahimu'l-insān sarī'a(n)*) about anything'; hence a kind of puff-pastry (*al-muǧaḍḍan*) is called **yala:çı: yuwğa:** because it breaks when the slightest thing touches it *Kaş. III* 35; a.o. *III* 25 (**yala:**).

D **yolçılığ** Hap. leg.(?); P.N./A. fr. **yolçı:**; 'having (someone) as a guide'. **Xak.** xi *KB* 2354 (**böke:**).

Mon. YLD

?D **yalt** Hap. leg.; cf. **yalım**, also used w. **kaya:**; perhaps Dev. N./A. fr. 2 ***yal-**, and lit. 'bare', i.e. free of vegetation. **Xak.** xi **yalt kaya:** 'a bare (or sterile, *al-ṣald*) rock' (*Kaş. al-cabal* 'mountain'); also used of anything massive (or solid, *muṣmat*) *Kaş. III* 7.

Dis. YLD

D **yulat** apparently Dev. N. fr. ***yula:-** Den. V. fr. **yul**, lit. 'flowing from a spring' or the like. Survives in NE Sag., Şor (*R III* 2176), Khak. **çulat** 'brook'. **Uyğ.** viii ff. Bud. (in a long list of natural objects, see **toş**; streams, river waters, all pools) **yulat suvlar** 'brooks and waters' (all shrubs and trees, etc.) *TT V*, p. 15, note A 23, 17.

PU **yaltğa:** Hap. leg.; this word is placed in a small section containing words with several consecutive consonants under the cross-heading Ğ, followed by the cross-heading **K** before **yaldrık, yartma:k**, which suggests that a final **-ğ** has been lost. **Xak.** xi **yaltğa:** 'derision' (*al-suxrīya*) of something; one says **ol anı: yaltğa: kıldı:** 'he laughed at him and derided him' (*istahza'a bihi wa saxira minhu*) *Kaş. III* 432.

VU **yaltrık** Dev. N./A. fr. **yaltrı:-**, q.v. regarding the vocalization; 'shining, a shining object'; as a star name. prob. 'Procyon', see Clauson, 'Early Turkish Astronomical Terms', *U.A.J.*, vol. 35D, 1963, p. 366. S.i.a.m.l.g., generally as **yaltırak**, with the usual phonetic changes (**y-/ç-/j-**; **-d-/-t-**) 'gleam, gleaming, shining'. **Uyğ.** viii ff. Bud. (that golden drum . . . illuminated the world) **yaruk yaltrık üze** 'with a bright gleam' *Suv.* 92, 19; (drawing back the flower . . .) **yalturukın étiglig élligi birle** 'with her hand adorned with a shining ornament'(?) *TT X* 491: Civ. in the fragmentary list of the lunar mansions in *TT VII*, p. 57, middle, **yaltrak** represents the 23rd lunar mansion, prob. 'Procyon': **Xak.** xi (in the same section as **yaltğa:**, q.v.) **yaldrık ne:ŋ** (MS. *yaldurak'-ık*) 'anything shining' (*muḍi'*) like a brass basin and the like; and 'a smartly dressed (*al-mutabarrica*) woman' is called **yaldrık** (MS. ditto) **işle:r** that is 'a woman who has adorned herself' (*al-mutazayyina*); *wa yuḍamm al-yā' fihā* 'also **yoldrık**' *Kaş. III* 432: *KB* the name of a star, prob. 'Procyon' 5676, 6220; in 5676 Fergana MS. **yıldrık**, others **yulduz**; in 6220 Vienna MS. **yıltırık**, others unvocalized: **Çağ.** xv ff. **yaldırak** (spelt) 'the name of the star Canopus' (*suhayl*) *San.* 336v. 14.

yıltız 'root'; survives in one or two NE languages as **yıltıs/çiltıs**, etc.: SE Tar. **yiltiz**; Türki **yıldız/yildiz**: SC Uzb. **ildiz**; in some modern languages such words represent **yultuz**. Cf. **tü:b, tö:z, 1 kök**. **Türkü** viii ff. Man. **iki yıltız** 'the two roots' (heaven and hell) *Chuas.* 158 ff.; o.o. 47–8, etc. (**tö:z**): **Uyğ.** viii ff. Man. **iki yıltız** *M I* 30, 5–6: Bud. **yıltız** 'root' *U III* 41, 7 (i) (**1 i:g**); *TT III*, p. 28, note 71, 3 (**keḏgir-**); *IV* 12, 58; *VIII K.*10 (**butık**); *Suv.* 529, 7–9 (**ulun**)—in Buddhist terminology Sanskrit *indriya* 'organ of sense', owing apparently to an over-literal translation of the Chinese equivalent, is translated **yıltız** or **töz yıltız**, e.g. **köz ulatı altı törlüğ él(l)enür yıltızlar** 'the six kinds of ruling sense organs, the eye, etc.' *TT VI* 189–90; **ertiŋü teriŋ töz yıltız nomın** 'the very profound doctrine of *indriya*' *do.* 148; a.o.o.: Civ. *H I* 45 (**osğun**); a.o. *II* 6, 13: **Xak.** xi **yıldız** *'irqu'l-şacar* 'the root of a tree'; also used metaph. for the 'pedigree' (*nasab*) of a man; one says **tö:zlüğ yıldızlığ** that is 'a man with a long pedigree, well-born' (*insān 'arīqfī'l-nasab aṣīl*) *Kaş. III* 40: *KB* **köŋül koḏkısı ol anıŋ yıldızı** 'the man with a humble mind is the root of it' 1704; o.o. 2132, etc. (**1 kök**), 4411.

yultuz 'star'; a generic term for fixed stars and planets. S.i.a.m.l.g.; in NE **yıltıs**, etc.: SW Az. **ulduz**; Osm., Tkm. **yıldız**, elsewhere **yulduz** w. the usual phonetic changes. **Türkü** viii ff. **kamağda: erkli:g yultu:z ermi:ş** 'the stars have authority over all' *Toy. III* 2r. 7–8 (*ETY II* 179); a.o.o.: **Uyğ.** viii ff. Chr. **ol yultuz** 'that star' *U I* 6 6: Bud. (Buddhas showing a bright lamp) **yultuz teg** 'like a star' *TT V* 8, 78: Civ. **yultuz** 'star' (fixed or planet), common in *TT VII, VIII*: **Xak.** xi **yulduz** *al-kawkab* 'star', a generic term; then there are specific names (*yufarraq*

baynahumā, sic); 'Jupiter' (*al-muštarī*) is called **eren tü:z**; **kara: kuş** is 'Libra' (*al-mīzān*); **ülker** 'the Pleiades' (*al-ṯurayyā*); **yeti:ge:n** 'Ursa Major' (*banāt na'ş*); **temür kazuk** 'the Pole star' (*al-quṭb fi'l-falak*); **bakır sokım** 'Mars' (*al-mirrīx*) *Kaş. III* 40; o.o., translated *al-naǰm* 'star', *I* 96, 10; *II* 303, 13; *III* 194, 15; 378, 21: *KB* 22 (**beze:-**): XIII(?) *Tef.* **yulduz** 'star' 163: XIV *Muh. al-naǰm* **yuldu:z** *Mel.* 78, 16; *Rif.* 183: **Çağ.** XV ff. **yulduz** *sitāra* 'star'; also name of the son of Ay Xān, son of Oğuz Xān *San.* 345v. 25: **Xwar.** XIII **yulduz/ulduz** 'star' *'Alī* 56: XIII(?) (they called the third son) **Yulduz** *Oğ.* 69, a.o.o. as P.N.: XIV **yulduz** 'star' *Quṭb* 85: **Kom.** XIV ditto, common *CCG*; *Gr.*: **Kıp.** XIII *al-naǰm* **yulduz** (MS. *yalduz*) *Hou.* 5, 5: XIV **yulduz** ditto *Id.* 97; ditto (MS. *yaldız/-uz*) *Bul.* 2, 12; *al-waṯnī* 'pagan' **yulduz** (*yalduz*) **eri:** *do.* 5, 8: XV *al-nuǰūm* **yulduzla:r**, Sing. **yulţuz** (*sic*) *Kav.* 58, 6: *naǰm* **yulduz** *Tuh.* 36a. 4.

Dis. V. YLD-

D **yılıt-** Caus. f. of **yılı:-**; 'to heat, or warm (something *Acc.*)'. S.i.a.m.l.g. w. the same phonetic changes. **Uyğ.** VIII ff. Civ. (take sesame oil and musk and) **azkı'a yılıtıp** 'heat them a little' *H I* 161: **Xak.** XI **er yılıttı:** 'the man was feverish (*ḥumma*) and his body was hot with fever' (*saxuna . . . mina'l-ḥummā*); this is Intrans. (*lāzim*); and one says **er su:vuğ yılıttı:** 'the man heated (*saxxana*) the water'; this is Trans. (*muta'addi*) *Kaş. II* 316 (**yılıtu:r, yılıtma:k**): XIV *Muh.* (after **yılı:-**, q.v.) *amara bi'l-tanţīf* 'to order to warm' **yı:lı:t-** *Mel.* 41, 8; *Rif.* 131 (*tanţīf*).

D **yulıt-** Hap. leg.; Caus. f. of **yulı:-**. **Xak.** XI **beg bo:ynı: yulıttı:** 'the *beg* ordered (omitted in MS.) the pillaging of the tribe' (*bi'l-iġāra 'alā'l-qabīla*) *Kaş. II* 316 (**yulıtu:r, yulıtma:k**, corrected fr. *-me:k*).

D **yülit-** Caus. f. of **yüli:-**; survives in NE Tuv. **çülüt-**: SW Osm. **yülüt-**. **Uyğ.** VIII ff. Bud. **saçın sakalın yülitip** (MS. *yulıtıp*) 'having his hair and beard shaved' *USp.* 105a. 9: **Xak.** XI **er saçın yülitti:** 'the man had his head shaved' (*aḥlaqa . . . ra'sahu*) *Kaş. II* 316 (**yülitü:r, yülitme:k**): **Xwar.** XIV (the servant of God) **kim başını yülitse** 'who has his head shaved' *Nahc.* 46, 14: **Kıp.** XV *aḥlaqa* **yülüt-** *Kav.* 74, 13.

D **yaltur-** Hap. leg.; Caus. f. of **1 yal-**. **Xak.** XI **tüpi: o:tuğ yalturdı:** 'the wind made the fire blaze' (*alhabati'l-nār*) *Kaş. III* 97 (**yalturtur, yalturma:k**).

?D **yéltir-** (of the wind) 'to blow'; not a Caus. f., which would have the Suff. **-tür-** not **-tir-** in these languages; this Suff. is otherwise unknown; perhaps a crasis of **1 yé:l** and **té:r-**, lit. 'to collect wind'. N.o.a.b. **Türkü** VIII ff. Man. *M III* 45, 6–7 (i) (**küñür-**): **Uyğ.** VIII ff. Man.-A **kün batsıkdın sıŋar yél yeltirser** (MS. *yltriser*?) 'if a wind blows from the west' *M III* 9, 4 (ii): Bud. *PP* 18, 2–3 (**tüpir-**): Civ. *TT I* 15–16, 143, 225 (**éndür-**): **Xak.** XI **yél yeldirdi:** *tanassama'l-nasīm* 'the wind blew' *Kaş. III* 98 (**yeldire:r, yeldirme:k**): **Osm.** XIV **'asq değil mi yeli dün gün yeldiren** 'is not love a wind which blows both night and day?' *TTS I* 812.

D **yeltür-** Caus. f. of **yel-**; s.i.s.m.l. usually for 'to make (someone) hurry'. **Türkü** VIII **bu Türkü bodun ara: yarıklığ yağı:ğ yeltürmedim** 'I did not allow armoured enemies to gallop about among this Türkü people' *T* 54: **Çağ.** XV ff. **yéldür-** Caus. f.; *dawānīdan wa ta'cīl-i rawān sāxtan* 'to make (someone) run or hurry' *San.* 351r. 24 (quotns.): **Osm.** XV ff. **yeldir-/yeldür-** ditto; in several texts *TTS I* 812; *II* 1032; *III* 795; *IV* 869.

D **yultur-** Caus. f. of **yul-**; s.i.s.m.l. w. the usual phonetic changes, generally for 'to order to pluck out' and the like. **Xak.** XI **ol bulunuğ yulturdı:** 'he urged someone to ransom (*ḥamala man fādā*) the prisoner'; and one says **ol taka:ğu:nı: yulturdı:** 'he ordered (someone) to pluck (*antafa rīš*) the fowl' (etc.); also used when he had anything hairy (*muš'ar*) plucked (*istamraṭa*); and one says **ol kulın yulturdı:** 'he urged his slave to buy his own (freedom, *an ištarā nafsahu*)' *Kaş. III* 97 (**yulturur, yulturma:k**): **Çağ.** XV ff. **yuldur-** Caus. f. (after **yul-**, no translation) *San.* 345r. 15.

yaltrı:- 'to shine, gleam', and the like. This seems to be the oldest form, but as in the case of **yaltrık** the vocalization is chaotic; *Kaş.* distinguishes, not very plausibly, between the meanings of **yaldrı:-** and (VU) **yoldrı:-**. S.i.a.m.l.g.: NE **yıltra-/yıldıra-/çıldıra-**: SE Türki **yaltiri-**: NC **jaltıra-**: SC **yaltıra-**: NW **yaltıra-/jaltıra-** (Kumyk **yırtılla-**): SW Osm., Tkm. **yaldıra-**. **Uyğ.** VIII ff. Man.-A **yaltrağlı yaşın teŋriçe** 'like the flashing lightning god' *M I* 25, 33–4; a.o. *do.* 10, 8–9 (**lsiğ**): Man. **yaruk biligleri yaltrıyu** 'their bright knowledge shining' *TT III* 133; **yıltırar** (*sic*?) **ay** 'the shining moon' *Wind.* 17: Bud. Sanskrit *vyatirocanti* 'they shine over' **ertip yaltrı:yu:rla:r** *TT VIII A.*15; *prabhāsate* 'gleams' **ya:ltrıyu:r** *do. B.*13; a.o. *do. F.*2; **yaltrıyu yaşuyu** 'shining and flashing' *U II* 37, 56; a.o. *TT V* 4, 9; **yarumış yaltırmış** *do. VI* 378 v.l., **yarumış yaltrırmış** *do.* 383 v.l. both seem to be errors, or mistranscriptions, for **yaltrımış**; (if one sees that the doctrine and teaching) **yarumakın yaltrımakın** 'shine and gleam' *Hüen-ts.* 2014: Civ. *TT VII* 30, 5–6 (**artukrak**): **Xak.** XI **kü:n yaldrı:dı:** (altered in MS. to *yaldırandı:*?) 'the sun shone faintly' (*aḍā'a . . . qalīla(n)*), also used of lightning, fire, and anything else; when it shone faintly one says **yaldrıdı:** (*yaldıradı:*); **yaldrı:r, yaldrı:ma:k** (*yaldırayr, yaldırayma:k*); and one says **kılıç** (VU) **yoldrıdı:** (*yoldıradı/yal-*) 'the sword gleamed' (*aḍā'a*), also used of any jewel (*cawhar*); with a *fatḥa* (i.e. **yaldrı:-**) it is used for *al-ḍiyā'* and with a *ḍamma* (i.e. **yoldrı:-**) for the sparkling (*talāmi'*) of jewels; **yoldrı:r,**

yoldrıma:k (*yoldırayır/yıl-*, *yoldırama:k/yıl-*) *Kaş. III* 437: XIII(?) *Tef.* **yıldıra-** (*sic?*) 'to shine' 157: **Çağ.** XV ff. **yaldıra-** *duruxşidan* 'to shine, flash' *San.* 335v. 18: **Kom.** XIV 'to flash' **yıltra-** *CCI*; *Gr.* (and 'glass' **yıltrın**): **Kıp.** (all the vocabularies have words for 'lightning' or 'glass' variously vocalized as **yaldrım/yıldrım/** (VU) **yoldrum/yolduru**m; the only V.s are) **Tkm.** XIV (VU) **yoldurum** *al-ẓiqāc wa huwa'l-barq* 'glass', also 'lightning', one says **yoldurum yolduradı:** 'the lightning flashed' *Id.* 97: **Kıp.** XV *lama'a* 'to glisten, sparkle' **yıldıra-** *Tuh.* 32a. 13: **Osm.** XIV ff. 'to gleam, flash, sparkle', c.i.a.p. in various forms, some ambiguous, including **yaldura-/yıldıra-/yıldura-/ıldıra-** (not *yoldura-*) *TTS I* 829; *II* 1049; *III* 808; *IV* 881.

D **yaltrıt-** Caus. f. of **yaltrı:-**; s.i.s.m.l. w. the same phonetic changes. See **yalrıt-**. **Uyğ.** VIII ff. Bud. **yértinçüg yarutmak yaltrıtmak** 'to illuminate and give light to the earth' *U II* 46, 68–9; (that golden drum . . .) **yarutu yaltrıtu turur erdi** 'was continuously illuminating and giving light to' (all quarters of the earth) *Suv.* 92, 20–1: **Çağ.** XV ff. **yaldırat-** *duruxşānidan* 'to cause to shine or flash' *San.* 335v. 25.

Tris. YLD

?D **yulduğa:** possibly Dev. N. fr. **yuldur-**, but as *Kaş.* spells this word **yultur-** more likely to be one of the numerous names of plants and animals ending in **-ğa:**. N.o.a.b. **Uyğ.** VIII ff. Civ. **yulduğa xuasın yaşın yumşak sokup** 'pound the flowers and leaves of a thistle until they are soft' *II I* 168 (transcribed *yoldurğan* w. a note that the *-n* may be an error): **Xak.** XI **yuldruğa:** *al-naṣī* 'a thistle', that is a plant which grows tall as if it was a sword; and the *dāl* is vocalized and it is called **yuldurğa:** *Kaş. III* 433.

D **yaltrıklığ** P.N./A. fr. **yaltrık**; n.o.a.b. **Uyğ.** VIII ff. Bud. in the Turkish translation of *Suvarṇaprabhāsasūtra*, *prabhāsa* 'gleam' is translated **yaruk yaltrıklığ** *Suv.* 2, 7, etc.; the same phr. occurs as part of the title of (PU) Luşanta Buddha *TT V* 6, 23.

D **yultuzçı:** N.Ag. fr. **yultuz**; 'astrologer'. N.o.a.b. **Uyğ.** VIII ff. Man.-A **ol yultuzçı** 'that astrologer' *M III* 30, 2 (ii): Bud. *TT VI* 133 (**körümçi:**): (**Xak.**?) XIV *Muh. munaccim* 'astrologer' **yulduzçı:** *Mel.* 58, 13; *Rif.* 157: **Xwar.** XIV **yulduzçı** ditto *Quth* 85: **Kom.** XIV ditto *CCG*; *Gr.*

D **yıldızlığ** Hap. leg.; P.N./A. fr. **yıldız** (**yıltız**); 'having a (long) pedigree'. **Xak.** XI *Kaş. III* 40 (**yıltız**); n.m.e.

Tris. V. YLD-

D **yıldızlan-** Hap. leg.; Refl. Den. V. fr. **yıldız** (**yıltız**). **Xak.** XI **yığa:ç yıldızlandı:** 'the tree was well-rooted' (*a'raqat*); similarly when a man has made a place his home (*tawallā mawḍi'*) and arranged his property there one says **er yıldızlandı:** 'the man has cast his roots (*a'raqa . . . ka-annahu baṭṭa 'urūqahu*) in a place', or 'had a (long) pedigree' (*ṣāra 'arīq fī'l-nasab*) *Kaş. III* 116 (**yıldızlanu:r, yıldızlanma:k**).

Mon. V. YLĞ-

yalk- 'to be nauseated' or the like. N.o.a.b.; cf. **yarsı:-**. **Uyğ.** VIII ff. *Suv.* 235, 10–12 (**1 i:r-**): **Xak.** XI **ol ya:ğka: yalkdı:** 'the oil lay heavy on his stomach (*ğamatahu*) so that he was nauseated by it' (*haşima minhu*) *Kaş. III* 435 (**yalka:r, yalkma:k**; prov.): *KB* **üküş sözke yalkar bu yalŋuk ire** 'a man is disgusted and bored by many speeches' 6628: (**Çağ.** XV ff. **yalkı-** *rancida şudan wa zahmat kaşidan wa kūfta wa xasta şudan* 'to be exasperated, to suffer pain, to be distressed and ill' *San.* 336r. 3 (quotn.)).

D **yulk-** Emphatic f. of **yul-** and almost syn. w. it, later sometimes in the more regular f. **yuluk-**. S.i.a.m.l.g. except SW as **yulk-/yulkı-/yuluk-** w. the usual phonetic changes. Not to be confused w. **yoluk-** Den. V. fr. **yo:l**, 'to meet' and the like, which is first noted in the medieval period and s.i.s.m.l. **Xak.** XI **ta:ş anıŋ aḍa:kın yulkdı:** 'the stone scraped and bruised (*saḥaca . . . wa laṭamahu*) his foot', also used of anything that has scraped something (**yulka:r, yulkma:k**); and one says **ol andın ne:ŋ yulkdı:** 'he stripped (*qaşara*) the thing off him'; the meaning is that he gained and acquired (*intafa'a wa ḥaşala*) the thing from him; *Kaş. III* 435 (**yulka:r, yulkma:k**) **Xwar.** XIV **yulk-** 'to pluck out' *Quth* 82: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XV *natafa* 'to pluck' **yuluk-** *Kav.* 75, 13; ditto **yulka-** (below the line **yul-** added) *Tuh.* 37a. 10; (*taṭarraqa* 'to aim at, draw near to' (presumably) **yoluk-***do.* 10a. 8).

Dis. YLĞ

(D) **1 yalığ** (**ḍ-**) syn. w. **ya:l** and obviously cognate, but morphologically obscure, since **-ığ** is not a recognized Den. Suff. N.o.a.b. **Xak.** XI **yalığ** *'urfu'l-dīk* 'a cock's comb', hence one says **takuk yalığı:**; **yalığ** also 'a horse's mane' (*'urf*); *luğa fī* **ya:l, yé:l** *aṣaḥḥ minhumā Kaş. III* 13 (the clear implication of the last sentence is that both **ya:l** and **yé:l** were used for 'mane', but that **yalığ** was a more correct form than either): (**Kom.** XIV see **ya:l**: **Osm.** XVI to XVIII see **ya:l**).

VU(D) **2 yalığ** 'saddle-bow'; pec. to *Kaş.*; this word is listed after **yuluğ** and **yılığ**, and so should presumably have **-ı-** as its first vowel; but, although generally unvocalized, it has a *fatḥa* on the *yā'* in the first entry, and seems to be a metaph. usage, of **1 yalığ** in the sense of something sticking up. It was therefore prob. an afterthought of the author inserted in the wrong place in our MS. Cf. **ümzük**. **Xak.** XI **yalığ** *al-qarbūs wa'l-qaṿqab ma'a(n)* both 'the front and the back saddle-bow'; they are distinguished and *al-qarbūs* is called **öŋdünki: yalığ** that is 'the

front one' (*al-muqaddam*) and *al-qayqab* **ké:dınkı: yalığ** that is 'the back one' (*al-mu'axxar*) *Kaş. III* 14; a.o. (unvocalized) *II* 327 (**köklet-**)

D **yılığ** N./A.S. fr. **yılı:-**; 'hot; warm'. S.i.a.m.l.g. w. the same phonetic changes. **Uyğ.** VIII ff. Civ. (avoid quarrels) **yılığ yumşak bolğıl** 'become warm and gentle' *TT I* 178; a. o. *H II* 34, 21: **Xak.** XI **yılığ su:v** 'lukewarm (*al-fātir fi'l-ḥarr*) water'; also used for anything which is between hot and cold in temperature *Kaş. III* 14; the Turks call 'lukewarm water' **yılığ su:v** and they (i.e. the Oğuz and Kıp.) **ılığ su:v** *I* 31, 6: XIV *Muh.* (*al-mā'*) *al-fātir* **yı:ll:g** (*sic*) **su:** *Mel.* 77, 10; *Rif.* 181 (**yıllg**): Çağ. XV ff. **ılığ/ılık** *nīm garm* 'lukewarm' *San.* 113r. 18 (quotn.): **Oğuz, Kıp.** XI **ılığ su:v** 'lukewarm water', originally **yılığ** *Kaş. I* 64 (and see Xak.): **Kom.** XIV **yılı/yılu** 'hot, warm, Turkish bath' *CCG*; *Gr.*: **Kıp.** XIII (under 'buildings') *al-ḥammām* 'Turkish bath' (**ıssı: şu:**, that is 'hot water', and) **ıllı: şu:** 'lukewarm water' *Hou.* 6, 8: XIV **ılı: şu:** 'hot (*suxn*) water' *Id.* 21: XV *ḥammām* **yılı şu** (in margin, in second hand, *mā' fātir*, also **ılı**) *Tuh.* 13a. 13; *fātir* **yılı** *do.* 28a. 4.

D **yıllık** A.N. fr. **yıl**; 'a period of a year', usually preceded by a numeral. S.i.s.m.l. w. the usual phonetic changes. **Uyğ.** VIII (I set up a memorial there) **bıŋ yıllık tümen künlik** 'to last for a thousand years and ten thousand days' *Şu. E* 9: **(Xak.)** XIII(?) *Tef.* **yıllık** 'a period of (sixty, a hundred) years' 158: **Çağ.** XV ff. *San.* 352r. 6 lists, w. quotns. **yılçılık, yıllık, yillik, yılkı** as syn. and used w. a preceding numeral for 'a period of years', **yılkı** is certainly and the others possibly Adjs. (w. Çağ. *-lık* for *-lığ*): **Xwar.** XIV (the distance between heaven and earth is) **béş yüz yıllık yer** 'a journey of 500 years' *Nahc.* 66, 6; (if you do not become Moslems, submit to us and) **yıllık māl bériŋler** 'pay an annual tax' *do.* 82, 14; a.o. 335, 13: **Kıp.** XV *musānāt* 'a period of a year' **yillik** (*sic*) *Tuh.* 35b. 4; a.o. 50a. 3.

D **yolak (yo:lak)** Dim. f. of **yo:l**; 'a small path'. Survives, meaning 'stripe, striped', in NC Kzx. **jolak**: NW Kk. **jolak**; Kaz. **yulak**; Nog. **yolak**; and, meaning 'corridor', in SC Uzb. **yŭlak. Xak.** XI **yolak** *al-ṭarha* (?read *al-ṭurraha*) *wahwa ṭarīq ṣaġir fi'l-mafāza* 'a small track in the desert'; **yolak barçın** 'striped (*al-muxaṭṭaṭ*) brocade'; and anything with streaks or stripes (*ṭarāyiq wa xuṭūṭ*) is called **yolak**; originally **yo:lak** *Kaş. III* 17.

D **yulak** Dim. f. of **yul**; 'a small spring'. N.o.a.b., but in Ar. script easily confused w. **1 bulak**. Cf. **yulat**. **Uyğ.** VIII ff. Bud. *Suv.* 529, 4 (**yul**): Civ. *TT VIII I.*15 **(ağu:suz): Xak.** XI **yulak** *'aynu'l-mā'i'l--kaṯīrati'l-ṣiğār* 'a low-yielding spring'; hence one says **yul yulak** with the *qāf* attached (*mulḥaqa*, MS. *muḥlaqa*) to the *lām Kaş. III* 17 (verse); same verse *I* 222 **(aktur-)**: (XIV *Muh. Rif.* 180, see **1 bulak**).

D **yolluğ** P.N./A. fr. **yo:l**; in the early period rather specifically 'having the right way'. S.i.s.m.l. with a wide range of meanings, 'having a . . . road, having a . . . manner, striped', and the like. **Uyğ.** VIII ff. Bud. *TT V* 26, 103 **(yivlğ): (Xak.)** XIII(?) *At.* (nowadays the hypocrite is regarded as the best of men) **kim ol yolluğ erse anıŋ yolı yok** 'the man who follows the (right) road has no road open to him' 410.

D **yuluğ** Dev. N. (N.Ac.) fr. **yul-**. Survives in NC Kır., Kzx. **julu:**: NW Kk. **yuluw**, but only as an ordinary N.Ac. for 'tearing out, tearing up, weeding', and the like. **Uyğ.** VIII ff. Bud. **yuluğ** 'buying' in the stock phr. **satığ yuluğ** 'commerce' *TT VIII E.*9, etc. **(satığ)**: Civ. **yuluğ bérim kelse** 'if a tax on trade(?) becomes due' *USp.* 11, 9; a.o. *do.* 66, 9: **Xak.** XI **yuluğ** *al-fidā'* 'ransom' and the like *Kaş. III* 13 (verse); o.o. meaning 'ransom' (for a prisoner) *I* 210, 22 **(taşut-)**; 243, 12 (same verse); 399, 25; *III* 333, 10: *KB* (the Prophet) **atasın anasın yuluğ kıldı ol** 'made his father and mother the ransom' (i.e. sacrificed them; for the people) 37; same phr. 52; **kolsa cānım yuluğ** 'if he asked for my life as a ransom' 85; a.o. 1736 **(2 tura:)**: XIV *Muh. al-fidā' wa'l-'iwāḍ* ('compensation'), **yu:lu:ğ** *Mel.* 85, 5; *Rif.* 191; *al-fidā'* **yu:luğ** 147 (only, mis-spelt *tu:luğ*): **Xwar.** XIV (let our family and all our possessions) **sizke yuluğ bolsun** 'become a ransom for you' *Nahc.* 84, 13; a.o. 115, 1: **Kom.** XIV **yuluv** 'ransom'; **yuluğna (*yuluvğına)** 'a small ransom' *CCG*; *Gr.*

D **yuluk** Pass. Dev. N./A. fr. **yul-**; survives in SC Uzb. **yuluk**: SW Az. **yoluğ**; Osm., Tkm. **yoluk** 'torn out, plucked, hairless', etc., and perhaps in NC Kır. **juluk**; Kzx. **julık**: NW Kk. **julık**; Nog. **yulık** 'the vamp (of a shoe)', although the connection is not obvious. **Türkü** VIII (Heaven) **Türkü boğun yitmezün teyin yuluk ermezun teyin** 'said "let the Türkü people not go astray and be extirpated"' *Ongin* 3: **Çağ.** XV ff. **yuluk** *müy kanda* 'one whose hair has been torn out' *San.* 345v. 29 (quotn.).

(D) **yalğu:** Hap. leg.; the semantic connection is w. **yalk-**, perhaps a crasis of ***yalkğu:**, 'nauseating, revolting'. **Oğuz** XI **yalğu:** *al-faṣl mina'l-ricāl* 'a base, ignoble man' *Kaş. III* 33.

D **1 yılkı:** N.A./S. fr. **yıl**; 'lasting for (so many) years'. N.o.a.b.(?). **Xak.** XI *KB* **bu bir söz sınamış üküş yılkı ol** 'this is a saying which has been tested and is many years old' 2042: XIII(?) *Tef.* **tört yılkı** 'four years old' 158: **Çağ.** XV ff. **ılkı . . . (2)** and one says **yüz ılkı** *ṣad sāla* 'a hundred years old' *San.* 112v. 27 (quotn.); **yılkı** syn. w. **(murādif-i) yıllık/yılçılık**, e.g. they say **on yılkı** *dah sāla* 'lasting ten years' 352r. 8 (quotn.): **Xwar.** XIV **yılkı** 'lasting (fifty, a thousand, etc.) years' *Qutb* 91.

?D **2 yılkı:** basically 'livestock, quadrupeds' (not including small game, etc.), but in

Buddhist terminology 'animal' as opposed to 'human being', and sometimes, even quite early, used in association w. sheep, camels, etc. in such a way as to suggest that it meant only 'cattle and horses'; in some modern languages it is used even more restrictively for 'horses'. S.i.a.m.l.g. w. the usual phonetic changes, see *Shcherbak*, p. 84, and a l.-w. in Pe. and other languages as **ılkı/ılxı**, etc., see *Doerfer* II 658. It is very possible that the word is a special usage of **1 yılkı:** and means lit. 'giving an annual increase' or the like. **Türkü** VIII (I routed the Taŋut tribe and captured their children, wives) **yılkı:sı:n** 'livestock' (and property) *II E* 24; o.o. *II E* 38, etc. (**igid-**); *II S* 3: VIII ff. (there was heavy rain . . .) **yılkı:ka: kişi:ke: eḍgü: bolt:** 'conditions became good for man and beast' *IrkB* 53; a.o. *do.* 47 (**ağıl**): Man. *Chuas.* 200, etc. (**bul-**): Yen. *Mal.* 26, 6 (**tamğalığ**): **Uyğ.** VIII *Şu. E* 2 (**yulı:-**), *E* 3: IX *Suci* 5 (**ağıl**): VIII ff. Man. **yılkıta** 'during (existence as) an animal'(?) *TT III* 26: Chr. *U I* 8, 3 (**yüdür-**): Bud. **koy yılkı igidser** 'if one keeps sheep and (large) livestock' *PP* 13, 5; a.o. *U II* 73, 1 (iii) (**kégen**)—(rebirth in) **tamulı yılkılı erklig xan yértinçüsin** 'hell, as an animal, or in the realm of the lord of the underworld' *U II* 33, 7–8; **yılkı ajunında barmış** 'have gone to be reborn as animals' *do.* 43, 12–13; o.o. *Suv.* 6, 14; 138, 8; *TT VIII N.*12; *Kuan.* 191, etc.: Civ. **kayu kişiniŋ yılkısı üküş ölser** 'if a man's livestock die in large numbers' *U II* 100, 8–9; *TT VII* 27, 17; **yılkı kara** 'livestock' (or 'livestock and serfs'?) *do.* 28, 43 etc.: **O. Kır.** IX ff. **tört aḍak(lığ) yılkım** 'my four-footed livestock' (in antithesis to 'my eight-legged **barım**', q.v.) *Mal.* 10, 10; o.o. *do.* 11, 3; 46, 3 (?, misread): **Xak.** XI **yılkı:** *al-bahāyim* 'livestock', a generic term for all quadrupeds *Kaş. III* 34; about 20 o.o. usually translated *al-dawābb* 'beasts of burden' or *al-ḥayvān* 'animal': *KB* (compared to a wise man) **barça yılkı sanı** 'all the rest are like animals' 266; (the indolent man) **oş ol yılkı uḍ** 'is just (like) an animal or ox' 4821; o.o. 585, 985 (**ata:-**), 962, 2041: XIII(?) *Tef.* **yılkı** 'livestock', and in phr. 'sheep and (large) livestock'; 'livestock and camels' 158: **Çağ.** XV ff. **ılkı** (1) *ilxī-yi asb* 'a herd of horses' *San.* 112v. 27: **Xwar.** XIII(?) *Oğ.* 15–16 (**küḍ-**), etc.: XIV **teve yılkı sığır koy** 'camels, horses(?), oxen, and sheep' *Qutb* 178 (*teve*); **sığır yılkı kara koy** 'cattle, horses, and black sheep' (or 'serfs and sheep'?) 91; (sons, daughters, male and female slaves, and) **yılkı karası** *Nahc.* 17, 8: **Kom.** XIV 'horse' **yılkı** *CCG*; *Gr.*: **Kıp.**(?) XIV **yılkı:** *al-bahīma*; this is the original meaning; and it is used in **Kıp.** (*sic*) for 'horse' (*al-xayl*), but anyone who means specifically (*yuxtiṣṣ*) 'horse' in Turkish says **yu:nd** (MS. *yu:nda*); and when they wish to abuse (*al-ṣatm*) someone they say **ay yılkı:**, that is *yā bahīma Id.* 97: XV *xayl* **yılkı** *Tuh.* 14b. 3; in a list of collective terms (*cam'*); a collective term for 'wild game' **kéyik**); a collective term for 'horses' **yılkı**; (ditto for 'livestock' (*al-bahāyim*) **tawarlar**) *do.* 85b. 12: **Osm.** XIV **yılkı** 'livestock', in two texts; XVI 'a herd of horses', ditto *TTS I* 829; *II* 1051.

D **yalğıl** Hap. leg.; Den. N./A. in **-ğıl** (associated w. colours) fr. **ya:l. Xak.** XI **yalğıl atım yazlınu:r** 'my horse that has white in its mane (*alladi fi 'urfihi bayāḍ*) gets loose' *III* 228, 15; n.m.e.

?D **yalğa:n** 'untruthful, a lie, a liar'; prima facie a N./A. (connoting habitual action), perhaps fr. **2 *yal-** but there is no obvious semantic connection except w. **yala:, yala:-**. S.i.a.m.l.g. except NE(?) w. the usual phonetic changes; SW **yalan**. Cf. **ötrük, ezüg. Uyğ.** VIII ff. Bud. *U II* 76, 5 etc. (**ezüg**): Civ. (if there is a complaint) **yalğanı bolsar** 'and it contains a lie' *USp.* 56, 16–17: **Xak.** XI **yalğa:n** *al-kaḍib* 'a lie'; and it is used attributively (*yūṣaf bihi*) and one says **yalğa:n kişi:** 'a liar' and **yalğa:n sö:z** 'a false statement' *Kaş. III* 37: *KB* **til yalğanı** 'a lying tongue' 338; a.o. 848: XIII(?) *At.* 152–3 (**tez-**), 163; *Tef.* **yalğan** 'lie, liar, lying' 137: XIV *Muh. al-kaḍib* **yala:n** *Mel.* 52, 3; *Rif.* 148; a.o. 20, 13; 114: **Çağ.** XV ff. **yalğan** *durūğ* 'lie' *San.* 336v. 15 (quotn.): **Xwar.** XIV **yalğan** ditto *Qutb* 65; *MN* 135, etc.; *Nahc.* 2, 8: **Kom.** XIV ditto *CCG*; *Gr.* 111 (quotn.): **Kıp.** XIII *al-kaḍib* (opposite to 'truth' **kerti:**; **ötrük** and also) **yala:n** *Hou.* 27, 4; *kaḍaba* . . . **Tkm. yala:n söyle:-** *do.* 36, 4: XIV **yalğan** *al-kaḍib Id.* 97; *kaḍaba* **yalan söyle-** *Bul.* 76v.: XV *ḥanita* 'to swear falsely' **yalğan ant iç-** *Tuh.* 13b. 9: **Osm.** XV ff. **yalan** 'lie, lying'; fairly common *TTS I* 770; *III* 757; *IV* 827.

yılğu:n 'tamarisk'; survives in SW Osm. **ılğın**; Tkm. **yılğın. Xak.** XI **yılğu:n** *al-ṭarfā'* 'tamarisk' *Kaş. III* 37: XIV *Muh. al-ṭarfā'* **yulğun** *Mel.* 78, 7; **ı:lğun** *Rif.* 182: **Kıp.** XIII *al-ṭarfā'* **yılğu:n** *Hou.* 8, 7.

S **yalğuz** See **yalŋu:s.**

Dis. V. YLĞ-

S **yuluk-** See **yulk-.**

yalğa:- (**ḏ-**) properly 'to lick', in Uyğ. sometimes metaph. 'to fondle', or the like. A First Period l.-w. in Mong. as *doliğa-/doliğu-/doliya-* (*Kow.* 1850, *Haltod.* 471); survives in NE **yalğa-/çalğa-**; Tuv. **çılğa-**: SE Türki **yala-**: NC **jala-**: SC **yala-**: NW **yala-/jala-**: SW **yala-. Türkü** VIII ff. (an old woman . . . found a greasy spoon and) **yalğayu: tiri:lmi:ş** 'kept herself alive by licking it' *IrkB* 13: **Uyğ.** VIII ff. Bud. (the oxen) **tilin yalap** (*sic*) 'licking him with their tongues' *PP* 65, 7; (the delicate maidens) **élig beğniŋ baştın aḍakıŋategi kodı**(?) **yalğadılar** 'fondled (rather than 'licked') the king from head to foot' *U III* 15, 1–3 (i): Civ. **bu isig igligke yalğağu vu ol** 'this is an amulet which a man suffering from fever must lick' *TT VII* 27, 1; a.o. *do.* 4 (**a:z-**): **Xak.** XI ⟨**ol**⟩ **aya:k yalğa:dı:** 'he licked (*laḥisa*) the cup' (etc.) (**yalğa:r, yalğa:ma:k**; prov.); **er ya:ğ yalva:dı:** 'the man licked up (*la'iqa*) the butter'; this V. is

commoner (*akṭar*) than the previous one (**yalva:r, yalva:ma:k**) *Kaş. III* 306; same prov. *I* 253, 21: XIV *Muh. laḥisa* **ya:la-** *Mel.* 30, 15; *Rif.* 114; *laḥisa wa laṭa'a* ('to lick') **yala:-** 41, 6; 131: **Çağ.** XV ff. **yala-** (1) *līsīdan* 'to lick'; (2) *tīr dar kamān paywastan* 'to put an arrow on a bow' *San.* 334v. 24 (quotns.; no other trace of second meaning): **Xwar.** XIV **yıla-** (*?sic*, spelt *yı:la:-*, *Zaj. yéle-*) 'to lick' *Qutb* 77: **Kom.** XIV ditto **yala-**: **Kıp.** XIII *la'iqa* **yala:-** (MS. *yola:-*) *Hou.* 35, 17: XIV **yala-** ditto *Id.* 97; *laḥisa wa la'iqa* **yala-** *Bül.* 8or.: XV *laḥisa* **yala-** *Kav.* 77, 4; *la'iqa* **yala-** *Tuh.* 32a. 7.

D **yalğat-** (**ḏ-**) Caus. f. of **yalğa:-**; s.i.s.m.l. w. the same phonetic changes. **Uyğ.** VIII ff. Bud.(?) (in a treatment for a pregnant woman who cannot give birth; write this *dhāraṇī* and its accompanying magical drawing on a mirror with a brush(?) and) **yalğatğu ol** 'make (the woman) lick it off' *USp.* 102a. 11: **Xak.** XI **ol aŋar ba:l yalğattı:** 'he made him lick up and lick (*al'aqahu . . . wa alḥasahu*) the honey' (**yalğatu:r, yalğatma:k**); **ol aŋar ya:ğ yalvattı:** 'he made him lick the butter'; alternative form to **yalğat-** *Kaş. II* 354 (**yalvatu:r, yalvatma:k**; MS. everywhere *-f-*): XIV *Muh.* 'to order to lick' **yala:t-** *Mel.* 41, 7; *Rif.* 131.

D **yalğan-** (**ḏ-**) Refl. f. of **yalğa:-**; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **er çana:k yalğandı:** 'the man set himself to lick (*laḥs*) the bowl' (etc.) (**yalğanu:r, yalğanma:k**); **er ağzın yalvandı:** 'the man put out (*adla'a*) his tongue and passed it over his lips' (*talammaṣa* (MS. in error *-ṭa*) *fāhu*) *Kaş. III* 109 (**yalvanu:r, yalvanma:k**): XIV *Muh. tamallaqa* 'to flatter, blandish' **ya:lan-** *Mel.* 24, 11; *Rif.* 106 (MS. *ta:lan-*).

D **yulkun-** Hap. leg.?; Refl. f. of **yulk-**. **Xak.** XI **yulkundı: ne:ŋ** 'the thing was scraped' (*insaḥaca*) *Kaş. III* 110 (**yulkunu:r, yulkunma:k**).

VUD **yolğır-** Hap. leg.; Den. V. fr. **yo:l**; 'to go on a journey'; so vocalized in the MS.; **yolğar-** might be expected, but it rhymes w. **oḏğura:** and **kaḏğura:**. **Xak.** XI **kelse: saŋa: yolğıra:** 'if he comes to you when he is on a journey' (*mārra*(*n*) *fī ṭarīqihi*) *Kaş. II* 193, 3; n.m.e.

D **yalğaş-** (**ḏ-**) Hap. leg.?; Co-op. f. of **yalğa:-**. **Xak.** XI **ola:r ba:l yalğaşdı:** 'they licked up (*talā'aqū*) the honey (etc.) together' *Kaş. III* 103 (**yalğaşu:r, yalğaşma:k**).

D **yulkuş-** Hap. leg.?; Co-op./Recip. f. of **yulk-**. **Xak.** XI **yulkuşdı: ne:ŋ** 'the (whole) thing was scraped' (*insaḥaca*) (**yulkuşu:r, yulkuşma:k**; everywhere vocalized *yulkaş-*); **ola:r bi:r ikindi:din ne:ŋ yulkuşdı:** 'each of them drew an advantage (*carra . . . manfa'a*) from the other' *Kaş. III* 103 (**yulkuşu:r, yulkuşma:k**).

Tris. YLĞ

D **yılkıçı:** N.Ag. fr. **yılkı:**; 'herdsman'. S.i.s.m.l. **Xak.** XI *KB* 5590 (**iğdiş**): XIV *Muh. rā'ī* 'shepherd, herdsman' **yılxıçı:** *Mel.* 57, 12 (*Rif.* 156 has *ko:yma:ncı:*, *?* for **ko:yuncı:**).

D **yılığlık** A.N. fr. **yılığ**; n.o.a.b. **Xak.** XI **yılığlık** (MS. *?yalğtlık*) *al-suxuna* 'heat' *Kaş. III* 51.

D **yuluğluğ** Hap. leg.; P.N./A. fr. **yuluğ**. **Xak.** XI **yuluğluğ kişi:** 'a man who is ransomed' (*al-mufaddā*) *Kaş. III* 49.

Tris. V. YLĞ-

D **yuluğla:-** Den. V. fr. **yuluğ**; pec. to *KB*; lit. 'to offer, or pay, (something *Acc.*) as a ransom', but in practice the meaning seems to be 'to risk (something *Acc.*, for the sake of something *Dat.*)'. **Xak.** XI *KB* **kayu cān yuluğlar teŋizke kirür** 'some risk their lives going to sea' 1733; similar phr. 2281, 6105; **bağırsak yuluğlar kişike özin** 'the compassionate man risks his life (or 'sacrifices himself') for the sake of others 1943; a.o. 4227 (**satığ**).

D **yalığlan-** Hap. leg.; Refl. Den. V. fr. **yalığ**. **Xak.** XI **takuk yalığlandı:** 'the cockerel's comb ('*urf*) grew'; also used of a horse's mane ('*urf*) *Kaş. III* 114 (**yalığlanu:r, yalığlanma:k**).

D **yulaklan-** Hap. leg.; Refl. Den. V. fr. **yulak**. **Xak.** XI **yé:r yulaklandı:** *kaṯurāt yanābi'u'l-arḍ* 'the ground was full of springs' *Kaş. III* 115 (**yulaklanu:r, yulaklanma:k**).

D **yalğantur-** (**ḏ-**) morphologically this must be a Caus. f. of **yalğan-**, meaning something like 'to flatter, blandish', but the temptation to connect it w. **yalğa:n** was irresistible and this is reflected in the Xak. translations. N.o.a.b. **Uyğ.** VIII ff. Bud. **kunçuylarnıŋ isiz yavaz** (*sic*) **sakınçın uzun turkaru Brahmadatı éligke yalğanturur erdi** (Queen Bhadrā) 'with evil, wicked women's wiles for a long time and continuously was in the habit of blandishing King Brahmadatta' *U III* 54, 11–13 (*II* 23, 23–5); (then the tigress came up to the king) **amranmaklığ erigin barığın tü törlüg yalğanturup** 'blandishing him with all sorts of wild amorous movements'(?) *do.* 63, 5–6: **Xak.** XI **er yalğandurdı:** *kaḏḏaba'l-racul* 'the man accused (someone) of lying' *Kaş. III* 116 (**yalğandurur, yalğandurma:k**): XIII(?) *Tef.* **yalğantur-/yalğandur-** meaning obscure, ?'to have false beliefs' (Intrans.), 'to believe (something *Dat.*) to be false' 137.

D **yılğunlan-** Hap. leg.; Den. V. fr. **yılğun**. **Xak.** XI **yé:r yılğunlandı:** 'the ground produced tamarisks' (*axracat . . . al-ṭarfā'*) *Kaş. III* 117 (**yılğunlanu:r, yılğunlanma:k**).

Dis. YLG

yilik 'marrow'. S.i.a.m.l.g.; in NE **yilik/yiliŋ/çiliŋ**: SE Türki: SC Uzb.: SW Az., Osm. **ilik**; Tkm. **yilik**: NC and NW Kk. **jilik**; Kumyk, Nog. **yilik** all mean 'marrow

bone', but Kaz. **cilek** is still 'marrow'. **Türkü** VIII ff. in a corrupt passage in *IrkB* 16 **yili:ŋe:** (?error for **yiliki:ŋe:**) **yağrı:pan** ?means 'galled to the marrow': **Uyğ.** VIII ff. Bud. (in a list of demons) **yilik aşlığlar** 'those who devour marrow' *U II* 61, 3; (we worship the Buddha with deep devotion) **yilikimizdin süŋükümüzdin berü** 'right from our marrow and bones' *Suv.* 159, 13–14; a.o. *do.* 153, 2–3 (**berükl:**): **Xak.** XI **yilik** *Kaş. I* 72, see Oğuz: XIII(?) *At.* 89 (**süŋük**): **Çağ.** XV ff. (after **élik**) and with **i-** (i.e. **ilik**), *mağz-i ustuxwān* 'bone marrow', in Ar. *muxx San.* 113r. 21: **Oğuz** XI **ilik** *al-muxx* 'marrow', in Oğuz, among the Turks **yilik**, the *alif* substituted for the *yā' Kaş. I* 72: **Xwar.** XIV (of the houris) **takı süŋükleri altından yilikleri körüngey** 'their marrow will be visible inside their bones' *Nahc.* 65, 16–17: **Kom.** XIV 'marrow' **yilik** *CCG*; *Gr.*: **Kıp.** XIV **yilik** *al-muxx Id.* 97: XV *Tuh.* 15b. 1 (**ya:ğ**).

D **yölek** (**yöle:k**) Dev. N. fr. **yöle:-**; 'prop, support', lit. and metaph. Survives in NE Tel. **työlök** *R III* 451; Khak. **çöleg**: NC Kır. **jölök**. **Xak.** XI *KB* **bir bayatım maŋa tap yölek** 'my one God is sufficient support for me' 4728; o.o. 90 (**arka:**), etc.: **Kıp.** XIV **yölek** *al-qidda fī'l-sahm* 'a (reinforcing) thong round an arrow' *Id.* 97.

D **yülük** Pass. Dev. N./A. fr. **yüli:-**. Survives in SW Osm. **yülük**, 'clean-shaven, smooth'. **Uyğ.** VIII ff. Bud. [gap] **öŋi yülüg** (*sic*, for **-k**) **kişi ya:lŋuk** 'other clean-shaven men (Hend.)' *TT VIII N.*14: **Xak.** XI *KB* **yüzi körki körklüg kerek ham yülük** 'he must be good-looking and clean-shaven' 2208; o.o. 2217, 2289 (**kaşığ**), 2298, 2458, 2663: **Kıp.** XV *mahlūq* 'clean-shaven' **yülük** *Tuh.* 48b. 10.

D **yelgin** Dev. N./A. fr. **1 yel-**; lit. 'one who trots or rides fast', hence more generally 'a traveller'. N.o.a.b. Not connected w. **yelken**/**yélken** 'a sail', perhaps a Den. N. fr. **1 yé:l**, first noted in Çağ. XV ff.; Xwar. XIV; Kip. XIII to XV, which s.i.a.m.l.g. except NE, NC. **Xak.** XI **yelgin atlığ** *al-fārisu'l-muğidd* 'a rider who hurries his horse' *Kaş. III* 37; the Turks call 'a traveller' (*al-musāfir*) **yelgin** and they (the Oğuz and Kıp.) **elgin** *I* 31, 5; o.o., translated *al-musāfir III* 33, 13; 288, 14 (**küntüz**); 309, 10: **Oğuz** XI (after Xak.) and the Oğuz call 'a traveller' **elgin** substituting an *alif* for the *yā' Kaş. III* 37; o.o. *I* 31, 5 (see Xak.); 102, 4; *II* 242 (**tüşlen-**): **Çağ.** XV ff. **yélgin** (spelt, 'with **-ğ-**') *hawāyī fī'l-i asb-rā gūyand ki dar waqt-i lakad parāndan bi-cāyī ba-rasad* 'a word for the violent action of a horse which occurs when he lets fly a kick'(?) *San.* 352r. 13: **Kıp.** XIV **elgin** *al-ğarīb* 'a stranger' (and also *al-ṣā'iqa* 'a thunderbolt'): **Osm.** XIV, XV **elgin** 'stranger', in two texts *TTS I* 261; *II* 371.

Dis. V. YLG-

PU **yilgü:-** See **yalŋu:-**.

E **yilkit-** See **belgürt-** *KB*.

D **yélgür-** Hap. leg.; Intrans. Den. V. fr. **1 yé:l**. **Xak.** XI *KB* (the blue-grey cranes . . .) **uçar yélgürer** 'fly and soar in the wind' 74.

Tris. YLG

D **yöle:gü:** Hap. leg.; Dev. N.A. fr. **yöle:-**. Cf. **yölek**. **Xak.** XI **yöle:gü: ne:ŋ** 'something by which something else is supported' (*yu'ammad bihi*) *Kaş. III* 36.

D **yüli:gü:** Dev. N. (N.I.) fr. **yüli:-**; 'a razor'. N.o.a.b.; cf. **kere:y**. **Uyğ.** VIII ff. Bud. *TM IV* 253, 41 (**osğuç**): *TT VIII A.*1 (**1 bl:** and see **2 yegü:**): **Xak.** XI **yüli:gü:** 'a razor (*al-mūsā*) with which the hair is shaved'; the Oğuz do not know this word and call it **kere:y** *Kaş. III* 174.

D **yiliklig** P.N./A. fr. **yilik**; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **yiliklig süŋük** 'a marrow (*al-mumixx*) bone' *Kaş. III* 52.

D **yöleklig** Hap. leg.; P.N./A. fr. **yölek**. **Xak.** XI **yöleklig yığa:ç** ⟨*al-*⟩ *xaşabu'l-musnada wa'l-şacaru'l-muraccab* 'a timber which is supported', and 'a tree which is propped up' *Kaş. III* 52.

D **yiliksiz** Priv. N./A. fr. **yilik**. N.o.a.b. **Xak.** XI (in a prov.) **oğla:k yiliksiz** 'a kid has no marrow' (and a child no knowledge) *Kaş. I* 119, 23: XIII(?) *At.* **biligsiz yiliksiz süŋük teg xālī** 'an ignorant man is as empty as a bone without marrow' 91.

Dis. V. YLL-

D **yalal-** Hap. leg.; Pass. f. of **yala:-**. **Xak.** XI **aŋar kuruğ yala: yalaldı:** *uthima bi-tuhma kādiba* 'a false accusation was made against him' *Kaş. III* 82 (**yalalu:r, yalalma:k**).

D **yölel-** Hap. leg.?; Pass. f. of **yöle:-**. **Xak.** XI **ta:m yöleldi:** 'the wall was propped up' (*'umida*) *Kaş. III* 82 (**yölelü:r, yölelme:k**).

D **yülil-** Hap. leg.?; Pass. f. of **yüli:-**. **Xak.** XI **saç yülildi:** 'the hair was shaved' (*huliqa*) *Kaş. III* 82 (**yülilü:r, yülilme:k**).

Dis. YLM

?D **yalım** N.S.A. fr. **2 *yal-**, syn. w. **yalt**, q.v.; normally used to qualify **kaya:**; 'bare', i.e. free from vegetation. Survives by itself and w. **kaya:** in NE Koib. **yalım** *R III* 169; Khak., Tuv. **çalım**; and in SW Osm. **yalım** 'a flat, bare, smooth surface; one surface of a blade; a bevelled cutting edge'; **dağ yalımı** 'the steep slope of a mountain' *Red.* 2192. **Türkü** VIII ff. **yalım kayağ** 'the bare rock' *IrkB* 40; a.o. 49 (**ımğa:**): **Xak.** XI **yalım kaya:** *al-şīḥ wahwa'l-cabalu'l-şald* 'a cliff, that is a bare mountain (side)' *Kaş. III* 19 (prov.): **Osm.** XIV ff. **yalım** in **yalım kaya** and other phr.; in several texts *TTS I* 772; *II* 982; *III* 758; *IV* 829.

yelim (?**yél·im**) 'glue, paste'; s.i.a.m.l.g. w. the usual phonetic changes and either **-e-** or **-é-**. **Uyğ.** VIII ff. Civ. **yélim** *H II* 32, 13: **Xak.** XI **yelim** 'glue' (*al-ğirā'*) with which (arrow) feathers and other things are stuck (*yulṣaq*); and 'fish glue' is called **yaru: yelim** *Kaş. III* 20; o.o. (twice **yélim**) *III* 24 (**yaru:**); 70 (**yapış-**), 99 (**yapşur-**), 108 (**yapşın-**): XIV *Muh.* (under 'implements of the fuller') *al-ğirā'* **yélim** *Mel.* 61, 5; **yéli:m** *Rif.* 159: **Kom.** XIV 'glue' **yelim** *CCI*; *Gr.*: **Kıp.** XIV *al-ğirā'* **yélim** *Hou.* 23, 19: XIV ditto *Id.* 97: XV *ğirā'* **yelim** *Tuh.* 26b. 7: **Osm.** XIV ff. **yelim** 'glue'; c.i.a.p. *TTS I* 814; *II* 1033; *III* 797; *IV* 871.

?**D yalma:** perhaps Dev. N. fr. **2 *yal-**; 'a thick quilted coat; linen armour(?)'. N.o.a.b.; a l.-w. in Pe. as *yalma* and Ar. as *yalmaq* both as a specifically Turkish garment, although actual translations vary. **Türkü** VIII *I E* 33 (**ur-**): **Xak.** XI **yalma:** *al-yalmaq*; the Persians took (the word) from the Turks and said *yalma* (with *-h*); then the Arabs took it from the Persians and said *yalmaq* turning the *hā'* into *qāf*, just as they said *xandaq* for (Pe.) *kanda* and *yaraq* (MS. *yarq*) for (Pe.) *yara*; *yalmaq* is mentioned in a verse by *Ḏū'l-rumma* (quoted); there is no one who says that the Turks took it from the Persians. I heard it myself used by uncivilized (*aclāf*) Turks in the frontier districts (*aqṣā'l-ṯuğūr*); they are more in need of rain-coats (*al-mamṭar, sic*) than other people because there is more rain and snow in their country *Kaş. III* 34.

D yelme: Dev. N. fr. **yel-**; a technical military term, 'reconnoitring patrol'. N.o.a.b. Cf. **yéze:k**. **Türkü** VIII **uzun yelmeg yeme: ıt(t)ım** 'I also sent out a long-distance reconnoitring patrol' *T* 52; a.o. *T* 34 (**edgü:ti:**): **Uyğ.** VIII (just as the standard, i.e. the main body, was starting) **yelme: eri: kelti:** 'a man from the reconnoitring patrol came in' *Şu. E* 6; a.o. *E* 12 (**bas-**).

S yalman See **yamla:n.**

Dis. V. YLM-

VUD yılmır- Hap. leg. in a section containing Dis. V.s; the Infin. is given as *-me:k*, but it is clearly cognate to **yılı:-** and seems to be a Den. V. fr. ***yılım**, N.S.A. fr. **yılı:-**. **Xak.** XI **su:v yılmırdı:** *kāda'l-mā' an yasxun* 'the water almost became hot' *Kaş. III* 100 (**yılmıra:r, yılmırma:k**; *-me:k*).

Tris. YLM

D yeli:me:n Hap. leg.; der. fr. **yel-**, but morphology obscure. **Xak.** XI **yeli:me:n** *al-ğāratu'l-ṣa'wā'* 'a disorderly foray' *Kaş. III* 38.

Tris. V. YLM-

D 1 yelimle:- Den. V. fr. **yelim**; 'to glue (something *Acc.*)'. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **ol ok yelimle:di:** translated 'he stuck (*alṣaqa*) the feather on the arrow' *Kaş. III* 343 (**2 yelimle:-** follows).

D 2 yelimle:- Hap. leg.; cf. **yelme:**; Den. V. fr. **2 *yelim** N.S.A. fr. **yel-**; the spelling is certain, since it is included in the same para. as **1 yelimle:-**, but it is completely unvocalized and the *yā'* undotted. **Xak.** XI **ol yo:luğ yelimle:di:** *taqaddama* (MS. *yaqdam*) *mina'l-'askar li-yabṣara'l-ṭarīq hal fihi kamin mina'l-'adūw aw ṭāli'a li-yastaxbir* 'he went ahead of the army to inspect the route (and see) whether there were enemy ambushes or reconnoitring patrols on it' *Kaş. III* 343 (**yelimle:r, yelimle:me:k**).

D yelimlen- Refl. f. of **1 yelimle:-**; s.i.s.m.l., usually as Pass. **Xak.** XI **ok yelimlendi:** translated 'the glue stuck (*iltaṣaqa'l-ğirā'*) to the arrows', also used when it (the arrow) was stuck with it (MS. *iḏ alṣaqa bihi*, ?read *iḏā ulṣiqa*) *Kaş. III* 115 (**yelimlenü:r, yelimlenme:k**).

Dis. YLN

D yalın Intrans. Dev. N. fr. **1 yal-**; 'flame'. S.i.a.m.l.g. w. the usual phonetic changes. Cf. **ört, ço:ğ. Uyğ.** VIII ff. Man. *TT IX* 19 (**ço:ğ**); Chr. (a dreadful great light) **o:t yalın birle** 'with fire and flames' *U I* 8, 13: Bud. *U II* 25, 26 etc. (**ört**); *U IV* 10, 51 etc. (**ço:ğ**): Civ. *TT I* 123 (**öç-**): **Xak.** XI **yalın** *lahabu'l-nār* 'a flame of fire'; one says **o:t yalını:** *Kaş. III* 23: *KB* (Jupiter rose from the horizon) **yalın teg bolup** 'becoming like a flame' 5675: XIII(?) *Tef.* **yalın** 'flame' 138: **Çağ.** XV ff. **yalın** (spelt) *şu'la-i ātaş* 'a flame of fire' *San.* 336v. 24 (quotns., pointing out that the translation 'of a dog, to put out its tongue because it is hot, or mad' in *Vel.* 172 (**talın**), 409 (**yalın**) is an error): **Kom.** XIV 'flame' **yalın** *CCI, CCG*; *Gr.*: **Osm.** XIV ff. **yalıŋ** (*sic*) 'flame'; c.i.a.p. *TTS I* 773; *II* 983; *III* 758; *IV* 830.

D yalıŋ Dev. N./A. fr. **2 *yal-**; 'naked'. Survives in SW Az. **yalın**; Osm. **yalıŋ**, and in some other languages, e.g. Tkm., as **yalaŋ** or more often **yalaŋaç** (***yalanğaç**) w. the usual phonetic changes. **Çıplak** the commoner word for 'naked' in Osm. (Az. **çılpak**) is first noted as Tkm. XV in *Tuh.* **Türkü** VIII **yaḏağın yalıŋın yana: kelti:** 'they came back on foot and naked' *I E* 28, *II E* 22; a.o. *do.* 29, 23 (**tonlığ**): **Uyğ.** VIII ff. Bud. (those who are not ashamed of what they ought to be ashamed of) **ya:lıŋ yorıma:kta: ula:tı:** 'walking about naked, etc.' *TT VIII E.*50; a.o. *TT VI* 14 (**boğuz**): Civ. *TT I* 162–3 (**üz-**): **Xak.** XI **yalıŋ kılıç** 'an unsheathed (*al-mucarrad*) sword'; **yalıŋ er** 'a naked (*al-'uryān*) man', and anything naked (*'ārī*) is called **yalıŋ** *Kaş. III* 373: *KB* **yağıka yalıŋ teg eren teg uruş** 'attack the enemy (even if you are) naked and fight like a man' 2289; a.o. 3923 (**oprak**): XIII(?) *At.* (what use is wealth?) **barursen yalıŋ** 'you go naked' (to the next world) 287; a.o. 330 (**bütür-**): *Tef.* **yalıŋ** 'naked' 138: **Çağ.** XV ff. **yalaŋ** *çıplak* 'naked' (quotns.), also *dikilmemiş qaftanlık qumāş* 'cloth for a garment which has not been sewn together' (quotn.) *Vel.* 399; **yalaŋ** (spelt) (1) *barahna* ('naked') *wa 'uryān*; (2) *qumāş wa matā' nā dūxta* 'cloth not

sewn together' *San.* 336v. 4 (quotns., the second meaning taken fr. a single quotn. where **yalaŋ ton**, not **yalaŋ** by itself has this meaning); (**yalaŋğaç/yalaŋaç** 'naked' (quotns.), also called **yalaŋ** 336v. 1); **yalıŋ** ('with **-ı-**') syn. w. **yalaŋ** 'naked' 337r. 1 (quotn.): **Xwar.** XIV **yalıŋ** 'naked' *Quṭb* 66: **Kom.** XIV **yalaŋ** 'bare' (metaph.) *CCG*; *Gr.* 110 (quotn.; and 'naked' **yalaŋaç** *CCI*, *CCG*; *Gr.*): **Kıp.** XIV **yalın kıl-** *ca'alahu 'uryān ya'ni carradahu* 'to make naked', that is 'to strip' *Id.* 97: (XV *'uryān* **yalanaş** (MS. *yalanş*) *Tuḥ.* 24b. 12): **Osm.** XIV ff. **yalıŋ** 'naked'; c.i.a.p. *TTS I* 773; *II* 983; *III* 759; *IV* 830 (**yalıŋ** is also noted as a Sec. f. of **yalın** (common) and **yalım**).

D **yélin** 'udder', normally of animals; the word for human beings is **emiğ**, q.v., and later **emçek**. S.i.a.m.l.g. (rare in NE). **Xak.** XI **yelin** (unvocalized, but follows **yulun**, so ? **yélin**) *aṯbā'u'l-ramaka* 'the udder of a mare' and also of any cloven-hoofed animal (*dāt ḥāfir*) *Kaş. III* 23: XIII(?) *Tef.* **yélin** 'udder' 150: **Xwar.** XIV **koynuŋ yelini** 'a sheep's udder' *Nahc.* 22, 8; a.o.o.: **Kom.** XIV **yelin** 'udder' *CCG*; *Gr.*

D **yélin** Den. N./A. fr. **1 yé:l**; n.o.a.b. **Xak.** XI 'places in which there are many violent winds' (*hubūbu'l-rīḥ*) are called **yelin**; and one says **bu: yelin kü:n** 'it is a windy (*rāḥi*) day' *Kaş. III* 373; (**Çağ.** XV ff. **yélep** (spelt) *çust wa çābuk* 'agile, brisk, quick' *San.* 351 v. 28 (quotns.), perhaps the same word used metaph.).

yıla:n (**d-**) 'snake'; s.i.a.m.l.g. w. the usual phonetic changes; one of the animals of the 12-year cycle. It is generally considered that it is *dilom* in the Old Bulgar 'Kings' list', see O. Pritsak, *Die bulgarische Fürstenliste*, Wiesbaden, 1955, pp. 43, etc. **Türkü** VIII ff. **yılan yıl onunç ayk[a:]** 'in the tenth month of the snake year' *HT VII* 1 (*ETY II* 112; badly spelt)—**altu:n başlı:ğ yılan men** 'I am a golden-headed snake' *IrkB* 8: Man. **on yılan başlığ erŋekin** 'with ten snake-headed fingers' *Chuas.* 54: Bud. **yılan** 'snake' is common, *PP* 38, 3 etc. (**ağu:luğ**); o.o. *U II* 31, 54; 35, 21; 84, 12; *III* 20, 8 (i): Civ. **yılan** as a member of the cycle is common in *TT VII* and *VIII P.* (spelt *yla:n*), e.g. **yılan kişi** 'a man born in a Snake Year' *U II* 100, 4; *TT VII* 27, 11—**yılan kasıkın** 'a snake's skin' *H I* 109; a.o. *do.* 114 (**teri:**): **Xak.** XI **yıla:n** *al-ḥayya* 'a snake'; **ok yıla:n** *al-af'ā* 'a viper', which throws itself at men (etc.); **yıla:n yılı:** the name of one of the twelve years in Turkish *Kaş. III* 29; o.o. *I* 37 (**1 ok**), 409 (**so:ğun**); *III* 155 (**na:ğ**), etc.: XIII(?) *At.* **yılan teg bu ajun** 'this world is like a snake' 213; a.o.o.; *Tef.* **yılan** 'snake' 157: XIV *Muh. al-ḥayya* **yı:la:n** *Mel.* 74, 4; *Rif.* 177; **yı:la:n yı:lı:** 80, 20; 186: **Çağ.** XV ff. **yılan** (MS. *yıllan*) *mār* 'snake', also the name of one of the Turkish years *San.* 351 v. 25 (and two phr.); **ılan** ((1) 'with', i.e. **ilen**); (2) *mār*, also called **yılan** 112v. 10: **Xwar.** XIV **yılaŋ** 'snake' *Quṭb* 91, *Nahc.* 21, 7: **Kom.** XIV **yılan/ılan** 'snake' *CCG*; 'viper' *CCI*; *Gr.*: **Kıp.** XIII *al-ḥayya* **yıla:n** *Hou.* 11, 17: XIV **yılan** *al-ḥayya Id.* 96; *Bul.* 11, 4: XV *al-ṭu'bān* ('serpent') *wa'l-ḥayya* **yıla:n** *Kav.* 62, 9.

D **yulun** prob. Pass. Dev. N. fr. **yul-**, in the sense of something that can be extracted; 'spinal cord'. Survives in SE **yulun** Tar. *R III* 556; Türki *Jarring*, p. 160: NC Kır. **jülün** (*sic*); Kzx. **julın**: NW Kk. **julın**; Nog. **yulın**. **Xak.** XI **yulun** *al-nuxā'* 'spinal cord' *Kaş. III* 23.

(D) **yalŋu:** Hap. leg., but see **yalŋu:la:-**; prima facie an abbreviated Dev. N. (N.I.) fr. ***yalın-**, but there does not seem to be any such V. w. an appropriate meaning. **Xak.** XI **yalŋu:** the name of 'a girls' game' (*la'ib li'l--cawārī*); the two ends of a rope are fastened to a tree or cross-beam (*'ārida*) and the girl sits in the middle of the rope and kicks with her legs so that sometimes she goes up and sometimes down *Kaş. III* 380.

?D **yalŋuk** (?**yalŋok**) 'a human being, man'; prob. a crasis of ***yalınğuk** Dev. N. fr. **yalın-**, lit. 'stripped, naked'. N.o.a.b. **Uyğ.** VIII ff. Man. **yalŋuklar ara** 'among men' *TT III* 22; **yalŋuklarnıŋ oğlanıŋa**(?) 'to the children of men' *do.* 126: Bud. Sanskrit *nṛnām* 'for men' **ya:lŋokla:rka:** *TT VIII A.*15; o.o. **yalŋoklarka:** *do. E.*31; *puruṣas* 'man' **kişi yalŋok** *E.*44; **kişi ya:lŋuk** (*sic*) *E.*7, *N.*14; **üstün teŋri altın yalŋuk** 'heaven above and man below' *TT X* 105; o.o. *do.* 17, 65; *Suv.* 135, 5; 384, 22–3; *Kuan.* 72, etc. (sometimes transcribed *yalaŋuk*, prob. in error): **Xak.** XI **yalŋuk** (in a section for Dis., but sometimes misvocalized *yalıŋuk*) the name of 'Adam', God bless him (prov.); **yalŋuk** *al-baṣar camī'a(n)* 'mankind' in general (verse) *Kaş. III* 384; about a dozen o.o.: *KB* (God) **törütti üdürdi seçü yalŋukuğ** 'created man and chose him out (of the rest of creation)' 148; **tirig bolsa yalŋuk** 'if a man is alive' 977: XIII(?) *Tef. anā baṣar* 'I am a man' **men bir yaŋluk** (*sic*) **men**; **yaŋlık** ditto 141: **Oğuz, Kıp., Suwārīn** XI **yalŋuk** *al-ama* 'a female slave' *Kaş. III* 385.

yalŋu:s 'alone, only; solitary'; the evidence for **-s**, a final so rare as to suggest a foreign origin for a word with no obvious etymology, is overwhelming down to XI, but later it is usually **-z**. S.i.a.m.l.g. in a wide range of forms; NE Alt., Küer., Tel., Tub. **yaŋıs** *R III* 64; Sag. **çalğıs** *do.* 1887; Khak. **çağıs/çalğıs**: SE Türki **yalğuz**: NC **jalğız**: SC **yolğiz**: NW Kk. **jalğız**; Kaz., Nog. **yalğız**; Kumyk **yaŋğız**: SW Az. **yalğız/yalnız**; Osm. **yalnız**; Tkm. **yalŋı:z**. **Türkü** VIII **yalŋu:s** *Ix.* 23 (**uvul-**): VIII ff. **yalŋu:su:n yorı:yu:r** 'he walks alone' *IrkB* 40: **Uyğ.** VIII ff. Bud. **yalŋus bir** 'only one' *U III* 69, 23; **siz yalŋuskıya kalırsiz** 'you will remain all alone' *PP* 40, 3: Civ. **yalŋus** *H II* 10, 69: **O. Kır.** IX ff. **yalŋu:s kızıma:** 'my only daughter' *Mal.* 16, 1: **Xak.** XI **yalŋu:s er**

al-raculu'l-waḥīd wa ğayruhu 'one man (etc.) only' *Kaş. III* 384 (prov.); o.o. *I* 333 (**2 suk**); *III* 133, 16: *KB* **özüm kalsa yalŋuz** 'if I myself remain alone' 395; (when the king was sitting) **özi yalŋuzun** 'alone by himself' 620, 765 (the MSS. consistently have **-z**, but are not contemporary): XIII(?) *Tef.* **yalğuz/yalŋuz** 'alone'; **yalŋuz yalŋuz** 'one by one' 138: XIV *Muh.*(?) *al-waḥīd* **yalŋu:z** *Rif.* 148 (only): **Çağ.** XV ff. **yalğuz** *tanhā* 'alone, solitary'; **yalğuzun** *ba-tanhā'ī San.* 336v. 17 (quotn.): **Xwar.** XIII(?) **yalğuz** (*sic?*) **oldurur erdi** 'he was sitting alone' *Oğ.* 56; **calğuz** (*sic?*) **oldurur erdi** *do.* 73: XIV **yalğuz** 'alone' *Qutb* 65; a.o. 159 (**2 suk**); *Nahc.* 11, 9; 129, 15; 130, etc.; **yalğuzun** ditto *Qutb* 65: **Kom.** XIV 'only, alone' **yalğız/yalğuz** *CCI, CCG*; *Gr.* 111 (quotns.): **Kıp.** XIII (after 'twin' **yikiz**) *al-mawlūd mufrada(n)* 'born alone' **ya:lıkız** (*sic*, MS. *ya:lıkı:*) *Hou.* 26, 6; XIV **yalaŋuz** (*sic*) *fard* 'single' *Id.* 97; *al-waḥda* 'solitude' **yalğuz** *Bul.* 6, 4; *waḥdak* 'by yourself' **yalğuz** *do.* 14, 6: XV *waḥda* **yalıŋız**; **Tkm.** **yalığız** *Tuh.* 62a. 13; a.o. 38b. 1: **Osm.** XIV–XVI **yalğuz**; XIV ff. **yalŋız/yaluŋuz**; XIV ff. **yalŋızın** 'alone'; fairly common *TTS I* 775; *II* 987; *IV* 829–33.

Dis. V. YLN-

yalın- Preliminary note. **Yalın-** *as the Refl. f. of* **1 yal-** *may occur in* KB *and certainly survives in NE Alt., Tel.* **yalın-** (*of lightning*) *'to flash'* R III 167. **Yalın-** *as the Refl. f. of* **2 *yal-** *is the only certainly old V., but is pec. to Xak. A third* **yalın-** *is first noted only in the medieval period*; San. *clearly linked it w.* **yalğa:-** *and translated it* (*of a dog*) *'to lick its master', but this translation seems to be based on this false etymology. The basic meaning seems to be rather 'to plead' and the like. If so, it is more or less syn. w.* **yalvar-** *but cannot be linked morphologically. None of these V.s provides a suitable basis for* **yalŋu:**, *q.v.*

D **1 yalın-** Refl. f. of **2 *yal-**; n.o.a.b. In *KB* 121 the meaning might be 'may the wicked man be stripped', but the translation suggested below, which is Arat's, is likelier. **Xak.** XI **er yalındı:** 'the man (etc.) stripped himself' (*ta'arrā*) *Kaş. III* 85 (**yalınu:r, yalınma:k**): *KB* **tirilsüni terken kutı mıŋ kutuŋ yalınsunı körmez karakı utun** 'may the king's majesty live with a thousand favours of heaven; may the wicked man be dazzled so that his eyes cannot see' 121.

2 yalın- 'to plead' and the like; see above. Survives as **yalın-** 'to plead, implore', occasionally 'to flatter' in NE Alt., Küer., Tel. *R III* 167: NC (**jalın-**): SC Uzb. (**yalın-**): NW Kk. (**jalın-**), Kaz., Nog.: SW Tkm. **Çağ.** XV ff. **yalın-** (spelt) *sag zabān dar āwardan wa ṣāḥib wa āṣnā-rā līsīdan* 'of a dog, to put out its tongue and lick its master and friends', and metaph. *lāba kardan* 'to implore' *San.* 336r. 13 (quotns.): **Xwar.** XIV **yalın-** 'to plead' *Qutb* 66: **Kom.** XIV ditto *CCG*; *Gr.*: **Osm.** XV, XVI **yalın-** 'to flatter, blandish'; in three texts *TTS II* 986; *IV* 852.

S yilin- See **ilin-**.

D **yulun-** Refl. f. of **yul-**; s.i.s.m.l. w. the same phonetic changes, usually as a Pass. **Uyğ.** VIII ff. Civ. **bağıŋ çuğuŋ yulundı** 'your bonds and wrappings have been stripped off' *TT I* 9: **Xak.** XI **saç yulundı:** 'the hair was plucked out' (*muriṭa*); and one says **kul yulundı:** 'the slave was freed' (*'utiqa*), when he paid his master a price for himself; and **bulun yulundı:** 'the prisoner was ransomed and freed' (*iftadā . . . wa uṭliqa*); and **ura:ğut yulundı:** 'the woman obtained a divorce' (*ixtala'at*) *Kaş. III* 85 (**yulunu:r, yulunma:k**): *KB* (just as a ball is unstable and rolls about) **anı teğ me dawlat özüm yulunur** 'in the same way I, too, fortune, retain my freedom' 662: (XIV *Muh. al-ḥalq* 'to shave' **yü:li:nmek** (*-mak*) *Mel.* 37, 10 does not belong here, see **yüli:-**): **Çağ.** XV ff. **yulun-** *kanda şudan* 'to be plucked out' *San.* 345r. 15: **Xwar.** XIV **yulun-** 'to be freed; (of a bird) to be plucked' *Qutb* 85: **Kom.** XIV 'to be ransomed, redeemed' **yulun-** *CCG*; *Gr.*

D **yelne:-** (**yélne:-**) Den. V. fr. **yélin**; pec. to *Kaş.* **Xak.** XI **bé yelne:dı:** 'the mare's (etc.) udders swelled (?, *aṣraqa*) at the time of parturition', that is when milk became abundant (*arsalat*) in them *Kaş. III* 310 (**yelne:r, yelne:me:k**); a.o. 319, 18.

PU?D **yalŋu:-**. **Xak.** XI *KB* 5972 reads (he spent a sleepless night; the dawn broke; in the flower garden a nightingale) **sumlıdı üdiklig eşitti** and then three alternative readings (Fergana MS.) **köŋül y.lğü:dı:**; (Cairo MS.) **köŋül y.lŋu:dı:**; (Vienna MS.) **turup yığladı**; after 'sang an unintelligible song, he heard it with delight', the Vienna text, 'and stood up and wept' is obviously wrong. Of the other two texts the Cairo one seems preferable; the Fergana one is the same with **-n-** omitted. Arat took it to be a Den. V. fr. **yalın** and translated it 'caught fire'; this is possible but not very plausible since the Sec. f. **yalıŋ** is pec. to Osm. It therefore seems likely that it is a Den. V. fr. **yalıŋ** and that the phr. means 'his mind became stripped (of care)'.

Tris. YLN

?D or F **yılınçğa:** n.o.a.b.; one of several words ending in **-ınçğa:** which have a foreign look. **Uyğ.** VIII ff. Bud. (in a much damaged description of a girl; her firm but soft breasts) **ılınçğa** (first four letters doubtful) **yanları** [gap] perhaps 'her slender hips' *TT X* 446: **Xak.** XI **yılınçğa: aş** 'food (*al-ṭa'ām*) which has no fat (*dasam*) in it, or salt, or taste' (*ṭa'm*) *Kaş. III* 433.

D **yalındak** Hap. leg.; **-dak** seems to be a Den., not a Dev., Suff., so ?Den. N./A. fr. ***yalın** for **yalıŋ**. **Xak.** XI **yalındak er** 'a naked (*al-'uryān*) man' *Kaş. III* 51.

D **yalınlığ** P.N./A. fr. **yalın**; 'flaming'. S.i.s.m.l. **Uyğ.** VIII ff. Bud. **ot yalınlığ** 'blazing with fire' *TT V* 6, 44; o.o. *do.* 8, 65 (**ört**); *TT IV* 10, 25–6 (**örtlüg**); *U II* 59, 5 (ii) etc. (**çoğluğ**): (**Xak.**) XIII(?) *Tef.* **yalınlık** (*sic*) **ot** 'a flaming fire' 138: **Çağ.** XV ff. **yalınlığ** *afrūxta wa muşta'al* 'shining, flaming' *San.* 336v. 28 (quotn.).

D **yalŋuskıya** See **yalŋu:s.**

D **yalınsız** Hap. leg.?; Priv. N./A. fr. **yalın**; 'without flames, radiance, etc.' **Uyğ.** VIII ff. Bud. *Suv.* 299, 10–11 (**térinsiz**).

Tris. V. YLN-

D **yalına:-** Den. V. fr. **yalın**; 'to flame'. N.o.a.b.; cf. **yalınla:-**. **Uyğ.** VIII ff. Man. **yalınayu turğan tamu** 'the ever-flaming hell' *TT III* 135: Bud. **uluğ yalınadaçı** 'the great flaming' (Buddha) *U II* 59, 1 (ii); **yalınayu turur** 'he goes on flaming' *TT X* 358: (**Xak.**?) XIV *Rbğ.* **yalınayu turğan yalın** *R III* 170 (s.v. **yalın**); (*Muh.*(?) *ittaqada* 'to blaze' **yala:n-** *Rif.* 102; ?a mis-spelling of this word).

D **yalınla:-** Den. V. fr. **yalın**; 'to flame'. S.i.s.m.l. in NC, NW, SW w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. *TM IV* 252, 34 ff. (**tuluk**); (**Xak.** XIII(?) *Tef.* **yalınlan-** 'to flame' 138: **Xwar.** XIV **yalıŋlan-** (*sic*) ditto *Qutb* 66).

D **yalŋu:la:-** Hap. leg.; Den. V. fr. **yalŋu:**. **Xak.** XI **kı:z yalŋu:la:dı:** 'the girl (etc.) played (*la'ibat*) on two ropes which were fastened' (MS. *fussira*, ?correct to *tuşadd*; 'to a tree' implied) *Kaş. III* 411 (**yalŋu:la:r, yalŋu:la:-ma:k**; MS. everywhere *yalıŋu:la:-*).

Dis. YLR

yula:r 'a halter'. Survives only(?) in NE Tuv. **çular**; SW Osm. **yular**; in all other languages, even Az., Tkm., displaced by the Mong. l.-w. *nokto.* **Xak.** XI **yular** '*iḍāru'l-faras* 'a horse's halter' *Kaş. III* 9 (prov., **yularla:-**); **yula:r** ditto *III* 28: XIV *Muh.*(?) *al-afsār* 'halter' **yu:la:r** (MS. *yu:la:k*) *Rif.* 174 (only): **Kom.** XIV 'reins' **yu[lar]**(?) *CCG*; *Gr.* 128: **Kıp.** XIII *al-miqwad* 'halter' **yu:la:r** (**/nokta:**) *Hou.* 14, 5: XIV **yular** *al-macarr* 'leading-rein'(?) *Id.* 97: XV *zimām* ('halter') *wa'l-macarr* **yular** *Tuh.* 18a. 3; *macarr* **yular** *do.* 33b. 12: **Osm.** XVIII **yular** (spelt) in *Rūmī, mihār-i şutūr wa afsār-i asb* 'a camel's nose-peg; a horse's halter' *San.* 345v. 13.

Dis. V. YLR-

D **yılır-** Hap. leg. (in a verse quoted twice); syn. w. **yılı:-** and perhaps only an artificial form devised to rhyme w. **kölerdi:** and **ilerdi:**. **Xak.** XI **ajun tını: yılırdı:** *saxuna nafsu'l-dunyā* 'the breath of the world became hot' *Kaş. I* 179, 21; *II* 283, 4; n.m.e.

(S)D **yalrıt-** (**yaltrıt-**) a Sec. f. pec. to *Kaş.*, in which **yaltrıt-** is not mentioned. As in the case of other words in this group the vocalization is chaotic. **Xak.** XI **ol o:t yalrıttı:** (*yolrıttı:*) *awmaḍa'l-nār* 'he made the fire g gently'; and one says **ol tu:çuğ yalrıttı:** (*yolrıttı:*) 'he burnished and polished the br (*amqā wa aclā'l-şabah wa'l-şufur*) until it a brightness and sheen like a burnished cop bowl or shield which glisten when the sun on them or (even) if it does not (**yalrıtt yalrıtma:k**, MS. *y.lır.tu:r, y.lır.tma:k*); one says **kirşe:n anıŋ yü:zin yolrıttı:** (*yolrattı:*) 'the white lead (etc.) made woman's face shine' (*abraqa*), also used of a thing that has made something shine (*aşra* and one says **ol kumğa:nığ yolrıttı:** rubbed (*aclā*) the dirt off the jug, unti acquired a sheen' (*barīq*), also used of anyth that has a sheen (**yolrıtu:r, yolrıtma:k**, *yalr.tu:r, yalr.tma:k*); *bi-fathi'l-yā' yakūn -fi'l aqwā mina'l-ḍamm fi hāḍaynı'l-fi'layn* these two V.s **yalrıt-** is stronger than **yolr** *Kaş. II* 353 (in *Kaş.*'s system of arrangem **yalrıt-** should precede **yolrıt-** and examples show that the first V. is 'stron than the second, although the vocalization the MS. suggest the opposite).

Tris. YLR

D **yularlığ** Hap. leg.; P.N./A. fr. **yul Xak.** XI **yularlığ at** 'a horse on a halter' *-mu'aḍḍar*) *Kaş. III* 49.

Tris. V. YLR-

D **yula:rla:-** Hap. leg.; Den. V. fr. **yul Xak.** XI (after **yular**; hence the prov.) **yu başın yula:rlap kengeldi:** (*sic*) translate you wish to eat the head of a horse after co ing it put a halter (*al-'iḍār*) on it, and faste first, so that it does not turn over (*yanqa* then eat it'; this proverb is quoted to some who is being told to keep his horse so tha may not get loose *Kaş. III* 9 (the last wor corrupt and no satisfactory emendation been suggested); n.m.e.

D **yularlan-** Hap. leg.; Refl. f. of **yula:rl Xak.** XI **at yularlandı:** 'the horse was tered' (*'uḍḍira*) *Kaş. III* 114 (**yularlan yularlanma:k**).

Dis. YLS

E **yılsığ** See **yılışığ.**

D **yo:lsu:z** Priv. N./A. fr. **yo:l**; s.i.s.m.l. the usual phonetic changes meaning (1) (country) 'without roads'; (2) (of people) the right road, lost'; (3) ditto abstractly (of policies, etc.) 'lacking direction, uncerta **Türkü** VIII **altu:n yışığ yolsızın aşd** 'I passed cross-country over the Altay mo tain forest' *T* 35: **Xak.** XI **yolsu:z** *al-* 'astray, lost', originally **yo:lsu:z** *Kaş. III* XIII(?) *Tef.* **yolsuz** '(morally) confused' (**yolsızlık/yolsuzlık** *al-ḍalāla* '(mental moral) deviation') 161: **Çağ.** XV ff. **yo** *bī-rāh wa nāqiş dar amr-i ṭarīqat wa sulūk* 'l deficient in matters of behaviour and cond *San.* 345v. 26 (quotn.): **Xwar.** XIV **yol**

'lost; not knowing the way' *Qutb* 82: **Kom.** XIV **yolsuz** 'without a road' *CCG*; *Gr.* 125 (quotn.).

Dis. YLŞ

D **yuluş** Dev. N. fr. **yul-**; n.o.a.b., syn. w. **yuluğ** in the sense of 'ransom'. **Xak.** XI *KB* **asıg kıldı erse ölümke kümüş kümüş kılğay erdi er özke yuluş** 'if silver were an effective (remedy) for death, a man would have made silver a ransom for his soul' 1113; **xazïna bu neŋ erse başka yuluş** 'if these precious things are a ransom for your head' 1190; a.o. 1114.

Dis. V. YLŞ-

D **yalaş-** Hap. leg.; Recip. f. of **yala:-**; entered between **yılış-** and **yuluş-**; the vocalization is chaotic. **Xak.** XI **ola:r bi:r ekindi:ke: oğrı: yalaşdı:** (MS. *yılışdı:*) 'those two falsely accused (*ittahama*) one another of theft' *Kaş. III* 75 (**yalaşu:r, yalaşma:k**, MS. *y.lışu:r, y.lışma:k*).

D **yılış-** Hap. leg.; Co-op. f. of **yılı:-**. **Xak.** XI **suvla:r kamuğ yılışdı:** (MS. *yalışdı:*?) 'the waters (etc.) were (all) heated' (*suxinat*) *Kaş. III* 74 (**yılışu:r, yılışma:k**, corrected from *-me:k*).

D **yuluş-** Recip. f. of **yul-**; s.i.s.m.l., usually meaning 'to tear out one another's hair' and the like. **Xak.** XI **boğu:n bi:r ikindi:ni: yuluşdı:** 'the tribes pillaged (*ağāra*) one another' *Kaş. III* 75 (**yuluşu:r, yuluşma:k**).

D **yöleş-** Hap. leg.?; Recip. f. of **yöle:-**; etymologically 'to support one another', actually 'to resemble'. This anomaly is perhaps due to an over-literal translation, direct or indirect, of Sanskrit in which *mi-* means 'to erect' and *upami-*, which should etymologically mean 'to underpin, support', actually means 'to resemble'. See **yöleştür-, yöleşür-**. **Türkü** VIII ff. Man. **bu üçünç yaruk kün kün teŋrike oxşayur yöleşür** 'this third bright sun(?) resembles (Hend.) the sun god' *M III* 18, 5–7 (ii.)

Tris. YLŞ

D **yöleştürüg** Hap. leg.; N.Ac. fr. **yöleştür-**. **Uyğ.** VIII ff. Bud. Sanskrit *upamayatu* 'let him compare' **yöle:ştürsün yöle:ştürüg kılsun** *TT VIII A*.8.

D **yöleştürgülüksüz** Priv. N./A. fr. the Gerundive of **yöleştür-**; 'incomparable'. N.o.a.b. **Uyğ.** VIII ff. Bud. **yöleştürgülüksüz ürlüg erip** 'being incomparable and everlasting' *Suv.* 33, 3; a.o. 45, 3 (**oxşatğuluksuz**).

PUD **yılışığ** Hap. leg.; hitherto read **yılsığ**, for which there is no obvious etymology; the word obviously means 'comfortable, prosperous', or the like and might be a Dev. N./A. fr. **yılış-**, lit. 'warm'. **Türkü** VIII (Heaven placed me on the throne as *xağan*) **neŋ yılışığ boğunka: olurmadım** 'I did not mount the throne over a comfortable people' (I mounted the throne over a people who had no food in their bellies or clothes on their backs, in a bad way and wretched) *I E* 26, *II E* 21.

Tris. V. YLŞ-

D **yöleştür-** Caus. f. of **yöleş-**; 'to compare'. N.o.a.b. **Uyğ.** VIII ff. Bud. **tüzünler oğlın yöleştürser** 'if one seeks a simile for a well-born youth' (the simile follows) *Suv.* 71, 11–12; a.o. *TT VIII A*.8 (**yöleştürüg**).

D **yöleşür-** n.o.a.b.; a possible Caus. f. of **yöleş-**, but there is no Caus. meaning, and it may be a scribal error for **yöleş-**. **Türkü** VIII ff. Man. (the twelve rulers, who are born of the god of the majesty of doctrine) **yaruk kün teŋrike yöleşürü** 'like the bright sun god' *M III* 16, 7–8 (ii); (and the bright day conquered and weakened the dark night) **yeme öŋreki Xormuzda teŋri süŋüsiŋe yöleşürü** 'like the former battle of the god Hormuzd' *do.* 19, 11–13 (i).

Mon. YM

1 ya:m 'a piece of dust' or the like, more specifically one that gets into the eye. N.o.a.b.; cf. **yamlığ, yamla:-**, etc. **Xak.** XI **yam** *al-qaḍā* 'a piece of dust'; hence one says **kö:zke: yam tüşti:** 'a piece of dust got into the eye' *Kaş. III* 5; **ya:m** 'a piece of dust in the eye or somewhere else' *III* 160: XIV *Muh.*(?) (between 'mucus in the eye' and 'tear') *al-qaḍā* **yam** *Rif.* 140 (only).

F 2 yam 'a posting station', with some extended meanings. The phonetics of this word are obscure. Its origin is Chinese *chan* (Middle Chinese *tyam*) 'to stop; a stage on a journey' (*Giles* 270) which it translates in the *Chin.–Uyğ. Dict.*, where it is first noted. It was an early l.-w. in Mong., prob. direct fr. Chinese as *cam* (*Haenisch* 85, *Kow.* 2290, *Haltod* 561, in the last two translated 'road, province'), became a l.-w. in Persian as *yam* 'posting station; post-horse' and survives in SW Osm. as **yam** 'post-horse; post-rider' *Red.* 2192 (now obsolete). It prob. reached Turkish via Mong., but the reason for the sound change *c-* > *y-* is obscure. **Uyğ.** XIV *Chin.–Uyğ. Dict. i chan* 'posting station (*Giles* 5,496 270) **yamka** (*Dat.*) *R III* 298; *Ligeti* 279: **Çağ.** XV ff. **yam** *ulak binecek at* 'post-horse' *Vel.* 398 (quotn.); (**yamçı** *ulak* 'post-rider' *do.*; a compound Pe.–Turkish word for 'the officer in charge of horses at a posting station for the post-riders' *San.* 337v. 7).

1 yem used only in the phr. **ot yem**; it may be merely a Sec. f. of **em**, since **ot em** is also a common phr. and in *U I* 7, 4 **ot yem** follows immediately after **otçı emçi**, but *Kaş.* distinguishes between the two words and in *KB* the two phr. seem to have different meanings. Survives only(?) in NW Kar. T. **otyam** 'balsam, spices' *Kow.* 241. **Uyğ.** VIII ff. (Chr. *U I* 7, 3–4 (2 ot)): Bud. *TT X* 326 (damaged; 2 ot): **Xak.** XI **yem** *al-afāwīh* 'fragrant

flowers'; hence one says **o:t** (*sic*) **yem** *al-buzūr* ('spices') *wa'l-afāwih* as a Hend. (*'alā ṭarīqi'l-itbā'*), **yem** is not used by itself *Kaş. III* 5: *KB* 975 (**2 ap**): XIII(?) *Tef.* **ot yém** 'vegetation' 150 (*yém*): **Çağ.** XV ff. *San.* 62v. 19 (**2 ot**; here taken for **2 yé:m** and translated 'provisions'): **Kıp.** XIII *Hou.* 23, 10 (**2 ot**).

D **2 yé:m** (?ḍ-) N.S.A. fr. **yé:-**; properly 'a single meal', but actually 'food' in general. S.i.s.m.l., usually specifically 'animal fodder'. **Uyğ.** VIII ff. Bud. *TT IV* 6, 38 (**içim**): **Xak.** XI **yé:m** *al-ṭa'ām* 'food'; hence one says **yé:m keldür** 'bring the food' *Kaş. III* 144; o.o. *I* 468, 7; 480 (**künlük**): *KB* 4402 (**içim**), 4767 (**kavık**): XIII(?) *Tef.* **yém** '(camel's) fodder'; (**ot yém** 'vegetation') 150: **Çağ.** XV ff. **yém** *ğadā wa xvurāk-i dawābb wa ṭuyūr* 'provisions; food for animals and poultry' *San.* 252r. 26; a.o. 62v. 19 (**2 ot**): **Xwar.** XIV **yém** 'food' *Qutb* 78: **Kıp.** XIII *'alafa min i'tā'i'l-faras qaḍīmahā* 'to feed, in the sense of giving a horse its barley' **yém ber-**; *'alīqu'l-* ('fodder') *faras wa qaḍīmuhā* **yém** *Hou.* 36, 15: XIV **yem** *al-ṭa'ām*, also used for 'animal fodder' (*'alafu'l-dawābb*); one says **aṭğa: yemin aş** 'give the horse its fodder' *Id.* 98: XV (*ṭa'm* 'flavour' **ṭaṭmak**) *ṭu'm* 'a dish of food' **yem** (*ṭa'ām* **aş**) *Tuh.* 23b. 9; from **yem, ye-** *do.* 84a-19: **Osm.** XVI Pe. *pas-i xvār* 'food residues' **yém soğu** *TTS IV* 891.

Mon. V. YM-

1 yum- 'to shut', usually 'the eyes', but also 'the mouth', and 'to clench' (the fist). S.i.a.m.l.g. w. the usually phonetic variations. Except in Xak. the vowel is consistently **-u-**; in *Kaş.* the forms are **yüm-, yümtür-, yümül-**, but **yumluş-**, and see **yumun-**; unless this is a vagary of the scribe's, this must be a dialect form. **Uyğ.** VIII ff. Man. **közüg yumup** 'shutting the eyes' *TT III* 152: **Xak.** XI **er kö:z yümdi:** 'the man shut (*ğamaḍa*) his eyes' *Kaş. III* 64 (**yüme:r, yümme:k**): *KB* **yümdi közin** 624–5; (when you look smilingly at me) **közüm yümdüküm** 'I shut my eyes' 663 (rhymes w. **erdüküm**): XIII(?) *At.* **yumup közlerin** 424; *Tef.* **köz yumup** 163: XIV *Rbğ.* **ağzın yummadı** 'did not shut its mouth' *R III* 574 (quotn.): **Çağ.** XV ff. **yum- (-ay)** 'to shut (*kapa-*) something which is open' *Vel.* 420; **yum-** 'to shut' (*bar-ham nihādan*) the eyes or mouth; this V. is used specifically for 'to shut' (*pūşīdan*) the eyes or mouth, and the word, eyes or mouth, must be mentioned *San.* 346r. 5 (quotns.): **Xwar.** XIV **yum-** 'to shut' (the eyes) *Qutb* 85; *Nahc.* 158, 4: **Kom.** XIV **yum-** 'to blink' *CCG*; *Gr.*: **Kıp.** XIII *ğamaḍa min ğamuḍi'l-'ayn* **yum-** (*sic*?; **-gil**) *Hou.* 38, 4: XIV **yum-** *ḍamma aṣābi'ahu wa 'aynahu* 'to shut the fingers or the eyes' *Id.* 98.

2 *yum- See **yumğa:k, yumur, yumurtğa:, yumuş, yumuz.**

Dis. YMA

?C **yamu:** pec. to *Kaş.*, whose etymology is prob. correct. **Xak.** XI **yamu:** a Particle (*ḥarf*) meaning 'did you understand what I said and remember to do what I told you?'; hence one says **sen barğıl yamu:** 'go, will you?' (*a-na'am*); its origin is the Particle **2 ya(h)** meaning 'yes' (*na'am*) and the Interrogative **-mu:** *Kaş. III* 26; a.o. *III* 236 (**tanu:**).

VU **yeme:** (?**yéme:**) with **takı:**, q.v., one of the two copulas in early Turkish, used both at the beginning of the sentence, where it normally means 'and', and later, usually in the second place, where it means rather 'also, too'. In Syriac and Uyğ. script consistently spelt *yme*, which suggests that the first vowel was very short, but the evidence, where available, seems to point more to **-é-** than **-e-**. N.o.a.b. **Türkü** VIII (there were wise and tough *xağans*) **buyruku: yeme:** 'their ministers too' (were wise and tough) **begleri: yeme: boḍunı: yeme: tüz ermiş** 'and both their *begs* and their people were orderly' *I E* 3, *II E* 4; o.o. *I S* 10–11, *II N* 8 (**ölsik**), etc.; **kün yeme: tün yeme:** 'by day and night' *T* 27: VIII ff. **yeme:** occurs several times at the beginning of the sentence for 'and', but also later in the sentence, e.g. (of the seven planets) **yeme:** 'and' (five kinds of jewels) in *Toy.* (*ETY II* 57 ff.) and in the other *Toyok* texts (*do.* 178 ff.). In the letter *Tun. IV* (*do.* 96) it is the first word even before the date: Man. **yeme** (spelt *yme*) is common in *Chuas.* usually as the first word, but in paragraph numbers usually the second, e.g. **ikinti yeme** *Chuas.* 1: **Uyğ.** VIII **yeme:** *Şu. E* 10 (not the first word): IX **yeme:** *III A.*6; *C.*4 (*ETY II* 37; damaged): VIII ff. Man.-A **takı yme** 'and also' *M I* 7, 1; 84, etc.: Man. **yme** is common as the first word of the sentence in *Wind.*; **yana yme** 'and again' *TT IX* 58: Bud. **yme (yme:** even in *TT VIII*) is common in all usages: Civ. ditto; **yéme** *TT VII* 42, 1: **Xak.** XI 11 occurrences in *Kaş.*, 7 of **yeme:**, 3 of **y.me:**, 1 of **yéme:**; usually as second word of sentence, 'and, also', Ar. *ayḍa(n)*; **yalksa: yeme: ya:ğ edgü** 'oil is good, even if it nauseates you' *III* 435, 19: *KB* **yana sözlediŋ sen yéme sözledim** 'you spoke again and I spoke' 665; a.o. 1640 (Fergana and Cairo MSS. **yéme**, Vienna **yeme**): XII(?) *KBVP* **yéme bu kitāb ol iḍi ök** 'azīz 'and this book is very precious' 9: XIII(?) *KBPP* (He did what he wished) **yéme** 'and' (does what he wishes) 4; *At.* **yéme** begins a sentence 31, 63, 293; *Tef.* **y.me** 'also', in second place 150: **Xwar.** XIV **y.me** 'and' *Qutb* 78: **Kom.** XIV (as often as he comes and prays to God) **yemese** (?crasis of **yeme erse**) 'and' (gives alms) *CCG*; *Gr.* 121.

Dis. V. YMA-

yama:- 'to patch (something *Acc.*)'; s.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **ol to:n yama:dı:** 'he patched (*raqa'a*) the garment' (etc.) *Kaş. III* 91 (no Aor. or Infin.); **bu: to:n ol yama:ğu:** 'this garment needs to be patched' (*an yurdam*) *III* 36: XIII(?) *Tef.* **yama-** 'to patch' (i.e. repair a ship) 138: XIV *Muh.*(?) *raqa'a'l-ṭawb* **yama:-** *Rif.* 131 (only): **Çağ.** XV ff. **yama-** (spelt)

pina zadan wa wuṣlà kardan 'to apply a patch, to patch' *San.* 337r. 5 (quotns.): **Kom.** XIV 'to patch' *CCG*; *Gr.*: **Kıp.** XV and from **yamaw, yama-** *Tuh.* 84a. 3.

Tris. YMC

D **yeme:çük** Hap. leg.; prob. Den. N. fr. ***yéme:** Dev. N. fr. **yé:-** meaning 'something eaten'. **Xak.** XI **yeme:çük** 'a small sack (*ğirāra*) in which wheat is transported' *Kaş. III* 48.

Dis. YMD

yemet 'yes'; as such pec. to *Kaş.* but apparently the earliest form of other (Western) words meaning 'yes'. The only modern survivals are SW Osm. **evet** and perhaps Tkm. **xava**. **Xak.** XI **yemet** a Particle (*ḥarf*) meaning 'yes' (*na'am*); also pronounced **emet**; the *yā'* is changed from *alif Kaş. III* 8; **evet** a Particle meaning 'yes'; it has three forms; **evet** in **Yağma:, Tuxsı:, Kıp., Oğuz**; **emet/ewet/yemet** for the rest of the Turks *I* 51; **ewet** meaning **evet**, that is 'yes' *I* 83: **Tkm.** XIV **ewet** *na'am Id.* 25: XV **ewet** *na'am*, used only by **Tkm.**; I never heard it in pure Turkish *Kav.* 70, 15; *na'am* (VU **arayna**) **Tkm. ewet** *Tuh.* 36b. 10: **Osm.** XIV, XV **evet/evit**(?) 'but' in a few texts *TTS II* 408; *III* 271; *IV* 315; discussed at length in C. S. Mundy, 'Evet, evet ki and geyise', *Studia Altaica, Festschrift für N. Poppe*, Wiesbaden, 1957.

yemdü: 'the pubes; pubic hair'. N.o.a.b. **Xak.** XI **yemdü:** *al-'āna* 'the pubes' *Kaş. III* 31: XIV *Muh.*(?) (*al-'āna* VU **çö:gre:**, Hap. leg.); *ṣa'ru'l-'āna* 'pubic hair' **yemdi:** *Rif.* 142 (only): **Çağ.** XV ff. **yemdü:** (spelt), in *Rūmī* **yemdik**, *mūy-i zahār* 'pubic hair' *San.* 337v. 6: **Kıp.** XIV **yemdü:** ('with front vowels') *al-'āna* . . . **yemdi:** *al-'āna*; one says **yemdin koparğıl** (MS. *kap-*) 'pluck out your pubic hair' *Id.* 98: XV *al-'āna* **yemdi:** *Kav.* 61, 6: **Osm.** XVIII **yemdik** see Çağ.

Dis. V. YMD-

(D) **yomıt-** 'to come together, assemble'; this V. and its Caus. f. **yomdar-** (an unusual Caus. f., but cf. **töŋit-**) and **yomğı:** are clearly cognate, but it is hard to find a common basis; if it were ***yom** it would be necessary to assume the existence of a Den. Verbal Suff. **-ıt-** (?for **-ıd-**) parallel to **-ad-**, and a Den. nominal Suff. **-ğı:** parallel to **-kı:**, and there is no other evidence for the existence of these Suffs. N.o.a.b.; the **-o-** is fixed by the Kom. forms. See **yumul-** Osm. **Xak.** XI **kişi: yomıttı:** 'the people (etc.) assembled' (*ictama'a*) *Kaş. II* 317 (**yomıtu:r, yomıtma:k**); o.o. *I* 69, 9; 214, 17 (**sukak**); *II* 312, 4 (*ta'allabū* 'assembled'); *III* 53, 7: *KB* **yomıttı anar beg ajun üdrümi** 'the *begs* and élite of the world rallied to him' 417; o.o. 719 (**té:r-**), 1642, 1927, 2709, 2861 (**yi:g**), etc.: **Kom.** XIV 'to come together' **yomıt-** (MS. *yomuc-*(?), an easy corruption of *yomut-*) *CCG*; *Gr.*: **Kıp.** XIII *ictama'a bi-fulān wa ğayrihi* 'to rally to someone (etc.)' **yomut-** (MS. *tomut-*) *Hou.* 36, 8.

D **yomdar-** Caus. f. of **yomıt-**, q.v.; n.o.a.b. Xak. XI **ol kişi:ni: yomdardı:** 'he brought together (or collected, *cama'a*) the people' (etc.) *Kaş. III* 98 (**yomdarur, yomdarma:k**): *KB* **kelir kut kapuğda kalın yomdarur** 'good fortune comes (to him) and brings together a crowd at his gate' 5315: XIII(?) *Tef. xaşarnāhum* 'we have picked them out' **yomdarğaymız** 163 (*yumdar-*): **Kom.** XIV 'to bring together, collect' **yomdar-** *CCG*; *Gr.*

D **yumtur-** Caus. f. of **1 yum-**, q.v. for the vocalization; s.i.s.m.l. w. the same phonetic changes. **Xak.** XI **ol anıŋ kö:zin yümtürdi:** 'he made him shut (*iğḍā*) his eyes' *Kaş. III* 97 (**yümtürür, yümtürme:k**; *sic*).

Tris. YMD

E **yama:ta:** See **tama:ta:**.

Dis. YMĞ

D **yama:ğ** Conc. N. fr. **yama:-**; 'a patch' on a garment, etc. S.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **yama:ğ** *al-ruq'a* 'a patch' *Kaş. III* 28 (prov.); a.o. *II* 21 (**1 sök-**): XIV *Muh. al-ruq'a* **yamak/yamağ** *Mel.* 67, 3; **yamağ** *Rif.* 166: **Çağ.** XV ff. **yamağ/yamak** *pina wa pāra wa janda* 'a patch, a piece of material used as a patch' *San.* 337r. 28 (quotns.): **Kom.** XIV 'patch' **yamov** *CCG*; *Gr*: **Kıp.** XIV **yama:** *al-ruq'a Id.* 98: XV ditto **yamaw** *Tuh.* 16b. 12; a.o. 84a. 3 (**yama:-**): **Osm.** XVIII **yamağ/yamak** (after Çağ.) and in *Rūmī* (1) 'a drinking vessel (*maşraba*) sewn together from leather'; (2) 'the cloak' (*xirqa*) which janissaries on garrison duty wear; (3) 'workmen who work in factories' *San.* 337v. 2.

(D) **yomğı:** 'collected together in large quantities; a mass of people or things', sometimes almost 'all'; cognate to **yomıt-**, q.v. N.o.a.b. **Uyğ.** VIII ff. Man. *TT III* 101 (**özirken-**): Chr. **yomğı alı yarlıkadı** 'he deigned to receive the (whole) collection' (the three precious gifts) *U I* 7, 8–9: Bud. **olar barça kalısız yomğı arızun alkınzun** 'may all those (sins) without exception and *en masse* be wiped out and put an end to' *Suv.* 138, 11–12; a.o. *do.* 553, 7: Civ. *TT VII* 29, 18–19 (**tişi:**); 34, 3 (**1 bu:t**): **Xak.** XI **yomğı: ne:ŋ** *al-şay'u'l-muctami'u'l-kaṯīr* 'things collected together in large quantities', hence one says **kişi: yomğı: keldi:** *cā'a'l-nās bi-qaḍḍihim wa qaḍḍihim muctami'īn* 'people came in crowds' *Kaş. III* 35; **uyğur tatın** (read **tattın**) **yuvğa: alıp yomğın satar** translated *yuğīr 'alā Uyğūr fa-ya'xuḏ minhum cumla wa yabī'uhum* 'he barters with the Uyğur and receives from them in bulk and sells them', but the actual meaning must be 'he buys from the Uyğur and Persians in small quantities (or cheap?) and sells wholesale (or dear?)' *II* 294, 25; a.o. *III* 240, 25: *KB* **sevinç barça yomğı saŋa kelsüni** 'may all kinds of joy in

abundance come to you' 944; **telim yomğılarığ ölüm saçmış ol** 'death has scattered many concentrations of people' 4827; a.o. 5315: XII(?) *KBVP* **bu çın yomğısı** 'this collected volume (equivalent to Ar. *macmū'a*) of true statements' 18: XIII(?) *Tef.* **kamuğ yomğı** 'the whole crowd' 163 (*yumğı*): **Xwar.** XIV **yomkı** 'all together' *Quth* 86 (*yumkı*).

D(?S) **yumğa:k** 'a spherical or globular object' and the like. Dev. N./A. connoting habitual action, fr. **2 *yum-**. Survives, usually meaning 'a ball of wool, thread, etc.', in NW Kk. **jumak**; Kaz. **yomğak**; Kumyk **yummak**; (Nog. **yumak** 'a riddle'); SW Az. **yumağ**; Osm., Tkm. **yumak**. **Uyğ.** VIII ff. Chr. *U I* 8, 5 (**ol**): Civ. **karba tübi yumğakı** 'a lump of *karba* root' *II I* 162; o.o. *II II* 31, 196–8 (**uvşa:k**): **Xak.** XI **yumğa:k** *al-mudaḥracu'l-mudawwar* 'globular or round' of anything, hence in the language of **Uç** 'coriander seed' (*al-kuzbara*) is called **yumğa:k tana:** *Kaş. III* 44 (see **tana:**): XIV *Muh. kubba ğazl* 'a ball of thread' **yu:ma:k** *Mel.* 60, 12; *Rif.* 159: **Çağ.** XV ff. **yumak** *kalāfa-i nax* ditto *San.* 346v. 18: **Kıp.** XIV **yumak** *al-xayṭu'l-mulaffaf ba'duhu 'alā ba'd mudawwara(n)* 'thread rolled into a ball' *Id.* 98: XV *ḥawāya* 'a coil' **yumak** *Tuh.* 13a.

S **yamğur** See **yağmur**.

Tris. YMĞ

D **yomğığun** Hap. leg.; Collective f. of **yomğı:**. **Uyğ.** VIII ff. Bud. (all the Buddhas and Bodhisattvas) **birgerü yığılıp yomğığun kelip** 'being gathered in one place and coming in a mass' *USp.* 59, 10.

D **yamağlığ** P.N./A. fr. **yama:ğ**; 'patched'; s.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **yamağlığ to:n** 'a patched (*muraddam*) garment' *Kaş. III* 49: **Kıp.** XV *muraqqa'* 'patched' **yamawlı** *Tuh.* 34b. 2.

D **yamağlık** A.N. (Conc. N.) fr. **yama:ğ**; n.o.a.b. **Xak.** XI **yamağlık bö:z** 'a patch (*ruq'a*) of cotton cloth' (etc.), designed for use as a gusset (or gore, *al-banīqa*) *Kaş. III* 51: **Kıp.** XV (as an example of Suff. **-lık**) *al-mu'add li'l-tarqī'* 'something designed for patching' **yamalık** *Tuh.* 50a. 5.

Tris. V. YMĞ-

D **yumğakla:-** Den. V. fr. **yumğa:k**; n.o.a.b. **Uyğ.** VIII ff. Civ. (take various ingredients, grind them and knead them with honey, and) **ıt bur[nı]ça yumğaklap** 'roll them into pills the size of a rose-hip' *TT VII* 22, 13–14: **Kıp.** XV *kabbaba* 'to wind into a ball' **yumakla-** *Tuh.* 31b. 3.

D **yumğaklan-** Hap. leg.; Refl. f. of **yumğakla:-**. **Xak.** XI **yumğaklandı: ne:ŋ** 'the thing was round or spherical' (*tadawwara . . . wa tadaḥraca*) *Kaş. III* 116 (**yumğaklanu:r, yumğaklanma:k**).

Dis. YML

D **yamlığ (ya:mlığ)** Hap. leg.; P.N./A. fr. **1 ya:m. Xak.** XI **yamlığ kö:z** *al-'aynu'l-qadīya* 'an eye with a piece of dust in it'; originally **ya:mlığ** *Kaş. III* 42.

yamla:n 'the jerboa'(?); one of several animal names ending in **-la:n**; as such Hap. leg., but survives metathesized in (NC Kzx. **at jalman** 'hamster'): NW Başkır **yalman**; Kk. (?Tkm.) **yalaman**; SW Tkm. **yalman**, see *Shcherbak*, p. 151. **Xak.** XI **yamla:n** *nawʿ mina'l-cirād* 'a kind of large rat' *Kaş. III* 37: XIV *Muh.*(?) (*al-yarbū'*) **geleŋü: (kele:gü:)**); *al-fa'ru'l-barrī* 'field mouse' **yalama:n** (*sic*) *Rif.* 177: **Kıp.** XIII *al-yarbū'* 'jerboa' (also field mouse) **yalma:n** *Hou.* 11, 13; also used as a P.N. *do.* 30, 4: XIV **yalman** *al-yarbū'* *Id.* 97; *Bul.* 10, 9: XV *cārbū'* (*sic*) **yalman** *Tuh.* 11b. 7.

Dis. V. YML-

D **yamal-** Pass. f. of **yama:-**; 'to be patched' and the like. S.i.s.m.l. **Xak.** XI **to:n yamaldı:** 'the garment (etc.) was patched' (*ruqi'a*) *Kaş. III* 82 (**yamalu:r, yamalma:k**): **Çağ.** XV ff. **yamal-** *pīna wa wuṣla ṣudan* 'to be patched' *San.* 337r. 16.

D **yumul-** Pass. f. of **1 yum-**, q.v.; 'to be shut'. S.i.s.m.l. **Xak.** XI **bu er ol kö:zi: yümülge:n** (*sic*) 'this man's eyes are constantly shut and closed in sleep' (*yanḍamm* (MS. *yanḍam*) *tarfahu wa tağḍī* (MS. *tağşī*) *wa tasīn*) *Kaş. III* 55; n.m.e.: *KB* 5674 (***ékkile:-**): **Çağ.** XV ff. **yumul-** (spelt) *bar-ham nihāda ṣudan* 'to be shut', of the eyes or mouth *San.* 346r. 15 (quotn.): **Kıp.** XIV **(yumak közlü:** 'with eyes shut'; and one says allusively of death) **közi: yumuldı:** 'his eyes were closed' (*ğumidat*) *Id.* 98: **Osm.** XIV to XVI **yumul-** '(of the eyes) to close; to crouch, cower', and the like; in a few texts *TTS I* 849; *II* 1076; *III* 827; *IV* 906 (in the meaning 'to come together, assemble', if this translation can be confirmed, it should be transcribed as **yomul-**, presumably cognate to **yomıt-**, etc.).

D **yamla:-** Den. V. fr. **1 ya:m**; pec. to *Kaş.* **Xak.** XI **ol evin yamla:dı:** *ḥawwaqa baytahu wa kannasahu* 'he swept out (Hend.) his house' (i.e. removed the dust) *Kaş. III* 310 (**yamla:r, yamla:ma:k**); **közüm yaşın yamladı:** *'ālaca qaḍā 'aynī bi-ru'yatihi* 'he cleared out the piece of dust in my eye with his glance' *III* 84, 24.

D **yamlat-** Hap. leg.; Caus. f. of **yamla:-**. **Xak.** XI **ol evin yamlattı:** 'he gave orders for his house to be swept' (*bi-taḥwīq*) and it was swept *Kaş. II* 356 (**yamlatu:r, yamlatma:k**).

D (S) **yimlen- (imlen-)** Hap. leg.?; Refl. f. of **imle:-**. **Xak.** XI *KB* (when one sees this beautiful face one is honoured) **köŋül açlur anda bu cān yimlenür** 'one's heart is gladdened then and one's soul is beckoned' 2465.

D **yamlaş-** Hap. leg.; Co-op. f. of **yamla:-**. **Xak.** XI **ol aŋar ev yamlaşdı:** 'he helped him to sweep out (*fī taḥwīq*) his house' (etc.) *Kaş. III* 105 (**yamlaşu:r, yamlaşma:k**).

D **yumluş-** Hap. leg.; Co-op. f. of **yumul-**; note the back vowels. **Xak.** XI **kö:zle:r yumluşdı:** 'the eyes shut' (*aġḍat*) *Kaş. III* 105 (**yumluşu:r, yumluşma:k**).

Dis. YMN

yama:n 'bad, evil', and the like, of persons and things. Not traceable earlier than XI, and, unlike **yavla:k, yavız**, w. no other shade of meaning. S.i.a.m.l.g. w. the usual phonetic changes. **Uyğ.** VIII ff. Civ. (of an omen) **yaman** 'it is bad' *TT VII* 29, 6–22 (a late text; *yaman* in *USp.* 22, 47 is a misreading of **yeme**): XIV *Chin.-Uyğ. Dict.* 'bad' **yaman**; 'a wicked man' **yaman kişi** *Ligeti* 280; *R III* 301: **Xak.** XI **yama:n** *al-radī'* 'wicked, bad' of anything; **yama:n i:ğ** ('a bad disease') *al-cuḏām* 'elephantiasis' *Kaş. III* 30: XIV *Muh. mudbir* 'in a bad state' (opposite to 'good' **yaxşı:**) **yama:n** *Mel.* 18, 7; 54, 3; *Rif.* 97, 150; *adbar* 'in a worse state' **yama:nrak** 18, 7; 97; *afsada* 'to do mischief' **yama:n işle-** 104 (only); *intaḥasa* 'to be unfortunate, distressed' **yama:n bol-** 105 (margin, only): **Çağ.** XV ff. **yaman** *bad wa zabūn* 'bad, weak' *San.* 337v. 4 (quotn.; and in Mong. 'goat', i.e. Sec. f. of **1 ımğa:**): **Xwar.** XIII(?) **yaman** (1) (of an animal) 'vicious' *Oğ.* 24; (2) (of a battle) 'violent, bloody' *do.* 165, 303: XIV **yaman** 'bad', common in several shades of meaning *Quth* 66; *MN* 100, etc.; *Nahc.* 8, 14; 16, 2; 286, 16 etc.: **Kom.** XIV 'bad, evil' **yaman** *CCI, CCG*; *Gr.* 112 (quotns.; common): **Kıp.** XIII *al-radī'* (opposite to 'good' **eygi:/key**) **yama:n** (**/yawuz**) *Hou.* 25, 10: XIV **yaman** *al-ṣirr* 'bad' *Id.* 98; a.o. 74 (**kılık**): XV if you are surprised at someone's bad behaviour (*man qabaḥa sīratuhu*) you say **ne yaman kişi: dir bu:** *Kav.* 17, 17; *al-waḥş* 'wild, savage', *al-radī'*, and, of a man, *al-naḥas* 'unfortunate, distressed' are **yaman** *do.* 23, 9; a.o. 60, 5 (opposite to 'good' **yaxşı:**); *waḥş* **yaman** *Tuh.* 38b. 2; a.o.o.: **Osm.** XIV **yaman** 'bad', often in contrast with **eyü/yaxşı**; c.i.a.p. *TTS I* 776; *II* 988; *III* 761; *IV* 834.

Dis. V. YMN-

D **yama:n-** Refl. f. of **yama:-**; s.i.s.m.l., sometimes as Pass. **Xak.** XI **er to:nın yamandı:** (*sic*) 'the man commissioned the patching (*raq'*) of his garment' *Kaş. III* 85 (**yama:nu:r, yama:nma:k**; *sic*).

D **yumun-** Hap. leg.; Refl. f. of **yum-**; the Infin. is either *-ma:k* altered to *-me:k* or vice versa, prob. the first. **Xak.** XI **ol kö:zin** (VU) **yumundı:** 'he pretended to shut (*yuġḍī*) his eyes' *Kaş. III* 86 (**yumunu:r, yumunma:k**?).

Dis. YMR

(D) **yumur** basically 'something round, globular, coiled'; hence 'the bowels', esp. of an animal. Intrans. Dev. N. fr. **2 *yum-**. Survives in one or both meanings in NE Tuv. **çumur**: NC Kır. **jumur**; Kzx. **jumır**: NW Kk. **jumır**; Krım **yumur** *R III* 577; another cognate word **yumru** and the like s.i.s.m.l. in the first meaning. Cf. **yumurla:-**, etc. **Xak.** XI **yumur** (MS. *y.mur*) *al-mimraġa fī'l-ḥayawān* 'the bowels, or caecum, of an animal' *Kaş. III* 9: **Kıp.** XV *infaḥa* 'an animal's stomach', and 'rennet' (**maya** 'rennet') **yumur** *Tuh.* 5a. 4.

D **yumruk** See **yıḏruk**.

Dis. V. YMR-

yémir- 'to smash, uproot', and the like; s.i.s.m.l. in all groups except SE with the usual phonetic changes. **Uyğ.** VIII ff. Bud. **Atavakı yekniŋ küvençlig tağın yémireyin** 'I will shatter the demon Ātavaka's mountain of pride' *TT X* 200–1; a.o. *Suv.* 602, 8–11 (**2 to:ğ**): **Xak.** XI **er yığa:ç yemürdi:** 'the man uprooted (*qala'a*, MS. *qaṭa'a*) the tree' (etc.) *Kaş. III* 69 (**yemürür, yemürme:k**; a second hand added **tomurdı:, tomurma:k** below the line, but **2 tomur-**, q.v., has a different meaning); **bu su:v ol yığa:çığ yemürge:n** 'this water is constantly uprooting (*qallā' . . . musta'ṣil*) trees'; also used of anything which uproots (*musta'ṣil*) *III* 54: **Çağ.** XV ff. **yémür-** *xarāb kardan* 'to destroy', etc.; also pronounced **yümür-** *San.* 352r. 1 (quotn.); reverse entry 346v. 7 (quotns.): **Xwar.** XIV **yémür-** 'to break down, crush' *Qutb* 80: **Kıp.** XIV **yümür-** *'adā (inter alia)* 'to do violence' *Id.* 98: XV *marata* 'to flatten' **yümür-** *Tuh.* 35b. 7: **Osm.** XV, XVI **yümür-** 'to destroy'; in two texts *TTS I* 850; *II* 1076 (*yumur-*, mistranslated in *I*); **yık- yémir-** 'to destroy' *IV* 886 (*yimir-*).

D **yémril-** Pass. f. of **yémir-**; 'to be smashed, uprooted', etc.; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **bu ağız yémrilip** 'this (canal) mouth having been destroyed' *Suv.* 602, 14; a.o. *U IV* 40, 164–8 (**basğuk**): **Çağ.** XV ff. **yémrül-/yémrüş-** *xarāb ṣudan* 'to be destroyed', etc. *San.* 352r. 18 (quotns.); **yümrül-/yümrüş-** ditto, also pronounced **yémrül-/yémrüş-** 346v. 15 (quotn.): **Kıp.** XV *mamrūt* 'flattened' **yümrülmiş** *Tuh.* 34b. 6.

D **yamraş-** Caus. f. of ***yamra:-** which survives in NC **jamıra-** 'to crowd together vigorously', esp. of lambs when they are released to go to their mothers for a meal; the Caus. f. survives in both languages, but Kzx. **jamıras-** is noted only in *R IV* 63. **Xak.** XI **kuzı: yamraşdı:** *ixtalaṭa'l-sixāl ma'a'l-ni'āc* 'the lambs mingled with the ewes' *Kaş. III* 102 (verse; no Aor. or Infin.).

D **yémrüş-** Co-op. f. of **yémir-**; n.o.a.b. **Xak.** XI **ol aŋar yığa:ç yemrüşdi:** 'he helped him to uproot (*fī qal'*) the tree' *Kaş. III* 103 (**yemrüşü:r, yemrüşme:k**): **Çağ.** XV ff. *San.* 346v. 15; 352r. 18 (**yémrül-**).

Tris. YMR

(D) **yımırtğa:/yumurtğa:** Preliminary note. Kaş. *distinguishes carefully between* **yımırtğa:** *'green vegetable' and* **yumurtğa:** *'egg'. There is no other trace of such a word meaning 'green vegetable', but 'egg' is NE Alt.* **yımırtka**; *Khak.* **nımırxa**; *Tub.* **ñımırtka**: *NW Kar. T.* **yımırtxa** R III *500; ımırtxa* Kow. *194, and according to* R III *500 SW Az.* **yımırta** *(but modern dicts. have* **yumurta**). *NE Tuv. is* **çu:rğa**. *Other languages have* **-u- -u-**, *but the* **-ğ-** *has become* **-k-** *in NC, SC, NW; SW Osm.* **yumurta**; *Tkm.* **yumurtğa**; *not noted in SE.* **Yumurtğa:** *is clearly cognate to* **yumğa:k, yumur**, *etc. in the sense of 'something round' and theoretically Dev. N. in* **-ğa:** *fr.* ***yumurt-** *double Caus. f. of* **2** ***yum-**.

(D ?S) **yımırtğa:** Hap. leg. in this sense. **Xak.** XI **yımırtğa: ya:ş** w. *kasras* on the *yā'* and *mīm* 'any soft vegetable' (*baql* (MS. *naql*?) *na'īm*) like spinach or cauliflower, which does not have (deep) roots; and anything with green leaves (*xaḍr*) and cucumbers are called **yımırtğa:** *Kaş. III* 433.

(D) **yumurtğa:** 'egg'. **Uyğ.** VIII ff. Civ. **takığu yumurğasın** (*sic*) 'a hen's egg' *H I* 69; **takığu yumurtğasınça** 'the size of a hen's egg' *do.* 182: **Xak.** XI **yumurtğa:** 'the egg' (*bayḍ*) of a hen or other bird; and 'the testicle' (*xuṣya*) of a man or other animal is called **yumurtğa:** *Kaş. III* 433: XIV *Muh. al-bayḍ* **yu:murta:** *Mel.* 66, 1; *Rif.* 165: **Çağ.** XV ff. **yumurtğa** (spelt) *bayḍa San.* 346v. 26 (quotn.); **Oğuz/Kıp.** XI *Kaş. II* 313 **(yut-): Kom.** XIV 'egg' **yumurtka** *CCG*; *Gr.*: **Kıp.** XIII *al-bayḍ* **yumurtka:**; **Tkm. yumurda:** *Hou.* 10, 15: XIV **yumurtğa** (MS. *yam-*) *al-bayḍ*, in the *Kitāb Beylik* w. **-k-** for **-ğ-** *Id.* 98; *al-bayḍ* **yumurtğa:/yumurda:** (MS. *yamurtuğa:/yamarda*) *Bul.* 8, 7: XV ditto **yumurṭa:** (MS. *yam-*) *Kav.* 62, 18; ditto **yumruṭka** *Tuh.* 7b. 5: **Osm.** XIV to XVI normally **yumurda** *TTS I* 849; *II* 1076; *III* 828; *IV* 906.

Tris. V. YMR-

D **yumurla:-** Den. V. fr. **yumur**; Hap. leg., but *kattala* 'to knead (dough) into a ball' **yumurlat-** is noted as Kıp. XIII in *Hou.* 43, 11. **Xak.** XI (flocks and herds of sheep, camels, and horses) **yumurlayu: erkenin sütin sağa:r** 'he rounds them up (*yacma'uhā*) early in the day and milks them' *Kaş. I* 389, 17; n.m.e.

D **yumurlan-** Refl. f. of **yumurla:-**; pec. to *Kaş.*; the second quotn. in a grammatical passage is not described as Oğuz. **Oğuz** XI **sü: yumurlandı:** 'the army (etc.) assembled' (*ictama'a*) *Kaş. III* 114 (no Aor. or Infin.); a.o. *II* 270, 2.

Dis. V. YMS-

D **yémsin-** (**ḏ-**) Hap. leg.; Simulative Refl. Den. V. fr. **2 yé:m. Xak.** XI **er aş yemsindi:** 'the man pretended to eat (*ya'kul*) the food but did not actually eat it' *Kaş. III* 109 **(yemsinü:r, yemsinme:k)**.

Dis. YMŞ

D **yémiş** (**ḏ-**) 'fruit'; an unusual Dev. Conc. N. in **-miş** fr. **ye:-**. A l.-w. in Hungarian, presumably via Proto-Bulgar, as *gyümölcs* (pronounced *dyümöl(ç)*, which indicates an original **ḏ-**. S.i.a.m.l.g. w. the usual phonetic changes, but in NE 'food, fodder'. **Uyğ.** VIII ff. Bud. **yémiş** (so spelt) 'fruit' *TT VIII K.*4; o.o. *PP* 72, 8; 79, 4–6 **(as-)**; *U II* 61, 6–7 **(1 tüş)**: Civ. (in a list of offerings; flowers) **yémiş** (milk, wine, beer). *TT VII* 25, 13; (seven kinds of) **tüş yémiş** 'fruit (Hend.)' *do.* 28, 42: **Xak.** XI **yémiş** (MS. *y.miş* but after **yumuş**, so **yémiş**) *al-fawākih* 'fruit', a generic term but normally used of tree fruit (*ḥamlu'l-aşcār*) *Kaş. III* 12; o.o. usually spelt **yémiş/yé:miş** and translated *al-ṭamar* 'fruit' *I* 251 **(evdin-)**, 415 **(körpe:)**; *II* 12 **(bış-)**, 95 **(térış-)**, 146 **(térin-)**, etc.: XIII(?) *Tef.* **yémiş** 'fruit' 151: **Çağ.** XV ff. **yémiş** *'umūm fawākih* 'fruit' in general *San.* 352r. 28: **Xwar.** XIV **yémiş** 'fruit' *Qutb* 78: **Kom.** XIV 'fruit' **yemiş** *CCI, CCG*; *Gr.* 121 (quotns.): **Kıp.** XIII *al-fākiha wa'l-ṭamar muṭlaqa(n)* ('in general') **ye:miş** *Hou.* 7, 13: XIV **yemiş** *al-fākiha*, and in the *Kitāb Beylik al-ṭamar Id.* 98: XV *muṭlaqu'l-fākiha* **yemiş** *Kav.* 63, 7; *Tuh.* 28a. 7; 85b. 13.

(D) **yumuş** Dev. N. fr. **2** ***yum-**; lit. something like 'circulating'; originally 'an errand', but survives w. the broader meaning of 'a task, a piece of work' (practically syn. w. **1 ı:ş**) in NC Kır. **jumuş**; Kzx. **jumıs**: SC Uzb. **yumuş**: NW Kk. **jumıs**; Kaz. **yomış**: SW Tkm. **yumuş**. Cf. **yumuşçı:. Uyğ.** VIII ff. Bud. **işke yumuşka bardaçı bolsar** 'if he is going to a task or on an errand' *TT VII* 40, 54: **Xak. yumuş** *al-risāla bayna'l-raculayn* 'an errand between two men' (etc.); and it is permissible to call 'an angel' (*al-malak*) **yumuşçı:** because *al-malak* is derived fr. *al-alūk* that is *al-risāla*; the Turks as a whole (*qāṭibata(n)*) do not know the word *al-malak Kaş. III* 12; a.o. *I* 484 **(birtem)**: **Kıp.** XIV **yumuş** *al-ḥāca* 'a necessary task' *Id.* 98: **Osm.** XIV to XVI **yumuş** 'errand, task', sometimes in association w. **1 ı:ş**; in several texts; **yumuş oğlanı** translating Pe. *parwāna* 'messenger'; ditto *TTS I* 850; *II* 1076; *III* 828; *IV* 906.

D **yumşa:k** (?**yımşa:k**) Dev. N./A. fr. **yumşa:-**; 'soft' in a wide range of concrete and abstract applications. Occurs six times (three excluding duplicates) in Türkü, spelt *y²ımşk/y²mşak*, both representing **yımşak** which was prob. the original vocalization. S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII (the Chinese people's words are sweet, i.e. conciliatory) **ağı:sı: yımşak** 'and their valuable (gifts) are soft' (i.e. luxurious) *I S* 5, *II N* 4 **(2 a:r-)**; two o.o.: VIII ff. Man. *M III* 22, 3–5 (ii) **(étiglig)**: **Uyğ.** VIII ff.

Man.-A (certain divine beings can be recognized by five signs; first) **yumşakın** 'by their softness' (i.e. benevolence; secondly their ruthlessness, etc.) *M I* 24, 9: Bud. **yumşak** is common, e.g. **[ya]lğan yumşak savın** 'by deceitful mild words' *U III* 8, 14; **yağlığ yumşak köz** 'a moist soft eye' *TT X* 437; **bürtgeli yumşak iki emigleri** 'her two breasts soft to touch' *do.* 445; o.o. *TT VIII G.*58 (**éligligˌ**); *U II* 24, 2 (**oğla:ğu:**); *III* 15, 11 (**ötle:-**); 17, 14 (**bürtüglüg**); 38, 3–4 (**bürtül-**); 73, 15–16 (**öŋdün**) etc.: Civ. **yumşak böz** 'soft cotton cloth' *USp.* 72, 1; 91, 8; (take various ingredients and) **yumşak sokup** 'crush them to a pulp' *TT VII* 22, 12; *H I* 131, etc.; o.o. *do.* 55 (**öğl:-**); *TT I* 178 (**yılığ**): **Xak.** XI **yumşa:k** 'soft' (*al-layyin*) of anything *Kaş. III* 44; four o.o. translated *al-layyin* or *al-raxw* 'soft': *KB* **sözi yumşak erdi** 'his words were mild' 464; a.o. 703: XIII(?) *At.* (a snake is) **yokamakka yumşak** 'soft to pick up' 214; a.o. 216 (**azıl-**); *Tef.* **yumşak** 'soft' (concrete and abstract) 163: XIV *Muh. al-na'im* 'soft' (opposite to 'hard' **irig**) **yumşak** *Mel.* 56, 7; *Rif.* 154; *al-raxw* **yuşmak** (in margin **yumşak**) 154 (only); a.o. 114 (only): **Çağ.** XV ff. **yumşak** *narm* 'soft' *San.* 346v. 24: **Xwar.** XIII **yumşakrak** 'softer' *'Ali 19:* XIV **yumşak** 'soft' *Qutb* 86; *Nahc.* 105, 12; 210, 10: **Kıp.** XIII *al-nā'im min kull şay' wa huwa'l-raxw* (opposite to 'hard' **ırı:**) **yumşak** *Hou.* 26, 17; *al-raxw wa huwa'l-nā'im* (opposite to 'solid, firm' **katı:**) **yumşak** *do.* 28, 1: XIV **yumşak** *al-nā'im*, in the *Kitāb Beylik al-raxw İd.* 98: XV *nā'im* **yumçak** (*sic*) *Tuh.* 36b. 9; from **yumşak, yumşa-** 84a. 10.

?D **yémşe:n** n.o.a.b.; perhaps an unusual Den. N. fr. **yémiş**; cf. **yavışğu:**. **Xak.**(?) XI **yémşe:n** 'the name of a wild fruit (*ṭamar barrī*) which grows in the Kıpçak country' *Kaş. III* 37: **Çağ.** XV ff. **yémişen** 'a red-coloured fruit like a wild cherry (*ālū bālū*)' called in Pe. *gūmaç*(?) and in Ar. *za'rūr* ('medlar'); a note on its medicinal value follows *San.* 352r. 28.

Dis. V. YMŞ-

D **1 yamaş-** Co-op. f. of **yama:-**; s.i.s.m.l. like **yama:-**. **Xak.** XI **ol aŋar to:n yamaşdı:** 'he helped him to patch (*fī raq'*) the garment' (etc.); also used for competing *Kaş. III* 75 (**yamaşu:r, yamaşma:k**).

S(E) **2 yamaş-** (**yamış-**) See **mayış-**.

D **yumşa:-** (?**yımşa:-**, see **yumşa:k**) 'to be soft' (lit. or metaph.). Den. V. fr. ***yumuş**, which can hardly be the word listed above, but survives in Çuv. *çămăl* (**syămăl**) 'light (in weight), easy, quick-witted' *Ash. XIII* 26. S.i.s.m.l. **Yumşa-/cumşa-** 'to send on an errand' occurs in Xwar. XIII(?) *Oğ.* and s.i.s.m.l. **Xak.** XI **yumşa:dı: ne:ŋ** 'the thing was (or became) soft' (*lāna*) *Kaş. III* 306 (**yumşa:r, yumşa:ma:k**): *KB* (their hearts hardened) **yumşadı tili** 'but their tongues softened' 6484; a.o. 4098 (**torku:**): **Çağ.** XV ff. **yumşa-/yumşal-** *narm şudan* 'to be soft' *San.* 346r. 26 (quotns.): **Xwar.** XIV **yumşa-/yumşan-** 'to be, or become, soft' *Qutb* 86: **Kıp.** XV *lāna wa na'ama* **yumşa-** *Tuh.* 39a. 6.

D **yumşat-** Caus. f. of **yumşa:-**; 'to soften (something *Acc.*)', in a concrete or abstract sense. S.i.s.m.l. **Xak.** XI **ol teri: yumşattı:** 'he tanned (*dabağa*) the hide'; and one says **ol katığ ne:ŋni: yumşattı:** 'he softened (*layyana*) the hard thing'; and **ol er sö:züg yumşattı:** 'that man spoke rapidly' (i.e. indistinctly, *haḍrama'l-kalām*); also used when he memorized (*haḍḍa*) the Koran and learnt it by heart (*ḥafiẓahu*, i.e. read it to himself in a low voice) *Kaş. II* 354 (**yumşatu:r, yumşatma:k**): XIV *Muh. layyana* **yumşa:t-** *Mel.* 30, 13; *Rif.* 114; *na'ama* (*?na''ama* 'to soften') **yumşat-** 30, 13; 116 (adding *wa lāna*): **Çağ.** XV ff. **yumşat-** Caus. f.; *narm kardan* 'to soften' *San.* 346v. 5 (quotn.): **Xwar.** XIV ditto *Qutb* facsimile 109r. 10: **Kıp.** XIII *layyana* **yumşat-** (MS. *yumşut-*) *Hou.* 43, 13.

Tris. YMŞ

D **yumuşcı:** N.A.S. fr. **yumuş**; originally 'one who runs errands, messenger'. Survives only(?) in NW Kar. T. **yumuşçu** 'workman' *R III* 581, *Kow.* 205; in a few languages replaced by Turco-Pe. **yumuşkār. Uyğ.** VIII ff. Bud. (the 74 *vajrakula*) **yumuşçı tapığçılar** 'messengers and servants' *U II* 72, 3–4 (ii): **Xak.** XI *Kaş. III* 12 (**yumuş**); n.m.e.: *KB* **ölümdin yumuşçı iğ ol aşnusı** 'disease is the first messenger from death' 4618; a.o. 5955: **Kıp.** XIV **yumuşçı:** *al-ğulāmu'l-mutaṣarraf fi'l-ḥāca* 'a servant entrusted with a necessary task' *İd.* 98; **Osm.** XIV **yumuşçı** (rhyming w. **işçi**) 'servant' (?, rather than 'messenger') *TTS I* 850.

S **yumuşğa:** See **yavışğu:**.

D **yémişlik** (**d-**) A.N. (Conc. N.) fr. **yémiş**; 'orchard' and the like. S.i.s.m.l. **Uyğ.** VIII ff. Man.-A *M I* 14, 9 (**bark**); Man. **yıparlığ yémişlikiŋiz** 'your fragrant orchard' *M III* 25, 11–12 (ii).

D**yémişsiz** (**d-**) Priv. N./A. fr. **yémiş**; of a tree 'bearing no fruit'. S.i.s.m.l. **Xak.** XI *KB* 2455 (**ığaç**): XIII(?) *At.* 324 (**örte:-**).

Tris. V. YMŞ-

D **yumşaklan-** Refl. Den. V. fr. **yumşa:k**; n.o.a.b. **Xak.** XI **ol maŋa: yumşaklandı:** *talāyana lī'l-racul* (*sic*, implying **er** for **ol**) *wa tamallaqa wa xaḍa'a* 'the man was kind to me and flattered and soothed me' *Kaş. III* 116 (**yumşaklanu:r, yumşaklanma:k**).

D**yémişlen-** (**d-**) Refl. Den. V. fr. **yémiş**; pec. to *Kaş.*(?). **Xak.** XI **yığa:ç yemişlendi:** 'the tree bore fruit' (*aṯmarat*) *Kaş. III* 114 (**yemişlenü:r, yemişlenme:k**); o.o. *II* 269, 24; *III* 196 (**ka:tlan-**).

Dis. YMZ

yamız 'the groin'; one of several words for parts of the body ending in **-z**. Survives only(?) in NE Tob. **yamuz/yambuz** 'groin' *R III* 309. Cf. **kasığ**; there is no widely distributed word for 'groin'. **Uyğ.** VIII ff. Civ. **yamızda meŋ bolsar** 'if a man has a mole on his groin' *TT VII* 37, 2–3; (of a magical sign) **yomuz** (*sic*?) **üze urğu ol** 'he must put it on the groin' *do.* 41, 7: **Xak.** XI **yamız** *cānibayi'l-'āna wa ru'ūsu'l-warikayn min bāṭin* 'the two sides of the pubes and the inner (side) of the heads of the hip-bones' *Kaş. III* 10.

D **yumuz** (?**yumız**) Hap. leg.; Dev. N./A. fr. **2 *yum-**; lit. 'round, globular', or the like. **Xak.** XI **yumuz** (MS. *yumluz*) **er** *al-raculu'l-buḥturu'l-samin* 'a short, stout, fat man' *Kaş. III* 10.

Tris. YMZ

PUD **yumuzuğluğ** this word, which forms part of the name of a constellation (astrological rather than astronomical), occurs in all three MSS. of this passage and is so transcribed in *TT VI*; but it is more likely to be **yumuşuğluğ** P.N./A. fr. a Dev. N. fr. ***yumuş-**, Co-op. f. of **1 yum-**, in which case some meaning like 'having the (power) to shut' might be inferred. **Uyğ.** VIII ff. Bud. (after the names of six planets and before four major constellations) **yumuşuğluğ béş törlüg toprak erkligi** 'the five kinds of . . . rulers of the earth' *TT VI* 93–4 (the Chinese original, which has merely 'five earth spirits', gives no guidance).

Mon. YN

ya:n originally an anatomical term 'the hip'; hence more generally 'the side, flank' of the body, or in other contexts. S.i.a.m.l.g. w. the usual phonetic changes, but now usually used w. Poss. Suff.s meaning 'beside' or, more loosely, 'in the possession of'. As Ar. *al-canb* means both 'hip' and 'side' the exact meaning of the word when so translated is uncertain. Cf. **yamız, yançuk. Türkü** VIII *T* 11 (?; öŋdün); **yantakı:** *do.* 26 (**2 to:ğ**): **Uyğ.** VIII ff. Bud. *TT X* 446 (**yılınçğa:**): Civ. (in a list of the positions of the soul on various days) **takığu künde yanında bolur** 'on the Fowl Day it gets into the hip' *TT VII* 19, 11; o.o. *do* 21, 8 (**uvut**); 25, 4 (**ağrı:-**); (in *USp.* 30, 9 *yan sıçısı* is a misreading of **yér sıçısı**): **Xak.** XI **ya:n** *ru'ūsu'l-warikayn* 'the heads of the hip-bones'; and *al-warik* is also called **ya:n** *Kaş. III* 160; (the boy spills water and) **uluğ ya:nı: sınu:r** 'the grown man (slips up on it and) his hip-bone is broken' *II* 19, 16: XIII(?) *Tef.* **yan** 'side' (lit. and metaph.) 138: XIV *Muh.*(?) *al-warik* **ya:n başı:** *Rif.* 143: **Çağ.** XV ff. **yan** *taraf* 'side'; **bir yan** 'on, or to, one side' *Vel.* 400; **yan** (1) *samt wa cānib* 'direction, side' (quotn.); (2) *pahlū wa canb* 'hip' (quotn.) *San.* 338v. 24: **Xwar.** XIII **yanlarınça** 'by their side' *'Ali* 22: XIV **yan** 'side' (lit. and metaph.) and w. Poss. Suff.s is common *Quth* facsimile 66v. 19, 67r. 6, 75r. 5, etc.; *MN* 439; *Nahc.* 11, 17; 48, 6 etc.: **Kıp.** XIII (under 'parts of the body') *al-canb* 'hip' **ya:n** *Hou.* 21, 2: XIV **yan** *al-canb Id.* 98: XV (under Advs. of Place) *ilā cānibik* 'to your side, in your direction' **ya:nında:** *Kav.* 36, 1; (under 'parts of the body') *al-canb* **ya:n** *do.* 60, 18; *canb* **yan** *Tuh.* 11a. 12; and (among Advs. of Place) 73b. 10; o.o. 13b. 12; 37a. 12.

F **yaŋ** l.-w. fr. Chinese *yang* (*Giles* 12,854) which means both concretely 'a pattern, model' and abstractly 'kind, sort, manner'. Apparently survives in NE Alt. **yaŋ** *R III* 57; Tuv. **çaŋ** '(human) character or disposition; custom, habit'. In SW Osm. it became confused w. **ya:n** and e.g. in *Red.* 2190 is described as an alternative spelling. **Uyğ.** VIII ff. Bud. **kşantı kılğuluk yaŋığ** 'the way to make confession' *Suv.* 100, 6–7; o.o. *do.* 95, 3; *U II* 41, 20 (**osuğ**); *Hüen-ts.* 126–30 (**birik-**), 2110–1 (**ki:b**): Civ. **él yaŋınça** 'in accordance with the practice of the realm' *USp.* 1, 5; 7, 5–6; 10, 7 etc.; a.o. *H I* 171 (**usak**): **Xak.** XI **yaŋ** 'the prototype (or model, *markaz*) of a thing from which the measurements (*al-aqdār*) for something else are taken, and it is made in the same shape' (*'alā ha'yatihi*); hence one says **börk yaŋı:** 'a model of a hat'; side flaps or a head-piece are cut out of paper or a spherical object is modelled out of clay, and the brocade of the hat is measured against it and cut out to match it; also used of the prototype of anything else *Kaş. III* 361: *KB* **yaŋ** is common, e.g. **yıparlı biligli teŋi bir yaŋı** 'the values of musk and wisdom are of the same kind' 311; **kılkı yaŋı** 'its character and habits' 344; (Aytoldı went about) **bu yaŋ** 'in this way' 498; o.o. 569, 705, 835, 1934, 3581 (**yun-**): **Çağ.** XV ff. **yaŋla** (spelt) *mitl wa mānand* 'like' *San.* 339r. 18 (quotns.): **Xwar.** XIV **yaŋ** 'model; manner' *Quth* 67: **Kıp.** XIV **yaŋ** (MSS. *yoŋ*) *al-ḥaqq* (many meanings, here perhaps 'value') *Id.* 98 seems to belong here: XV *kamā* 'as, like' **yaŋla** *Tuh.* 31a. 8: **Osm.** XIV, XV **yaŋ** 'shape, form, kind', and the like, often associated w. Pe. *rang* 'colour'; in four texts *TTS I* 819; *III* 800; *IV* 875 (transcribed *yeng*).

yéŋ 'the sleeve' (of a garment); s.i.a.m.l.g. w. the usual phonetic changes. **Xak.** XI **yéŋ** (MS. *yeŋ*, but entered between **yuŋ** and **yiŋ**) *al-kumm* 'a sleeve' *Kaş. III* 362; o.o. of **yé:ŋ** *II* 109 (**salış-**), 187 (**saltur-**); **yéŋ** 233 (**sıtğal-**): *KB* **yaka yéŋ tutar** 'seizes his collar or sleeve' 3541; a.o. 5974 (**çüge:**): XIII(?) *Tef.* **yéŋ** 'sleeve' 151: XIV *Muh. al-kumm* **yeŋ** *Mel.* 66, 14; *Rif.* 166: **Çağ.** XV ff. **yéŋ** *yeŋ . . . āstīn ma'nāsına* 'sleeve' *Vel.* 412 (quotns.); **yéŋ** (spelt) *āstīn San.* 352v. 15: **Xwar.** XIV ditto *Quth* 80: **Kom.** XIV 'sleeve' **yeŋ** *CCI*; *Gr.*: **Kıp.** XIII *al-kumm* **yeŋ** (unvocalized) *Hou.* 19, 1: XIV **yéŋ** *al-kumm Id.* 98: XV *kumm* **yeŋ** *Tuh.* 31a. 3: **Osm.** XIV ff. **yeŋ**, sometimes spelt **yéŋ**; c.i.a.p. *TTS I* 819; *II* 1038; *III* 800; *IV* 874.

1 yïn '(animal's) dung'. Survives only(?) as **yïn** in some NE languages and SE Tar. *R III* 514; Tuv. **çïn**. Cf. **kı:ğ, komuk, yundak**. **Xak.** XI **yïn** *al-farṯ* 'dung'; hence one says **ko:y yïnı:** 'sheep's dung' *Kaş. III* 5.

S **2 yïn/yı:n** See **ı:n**.

3 yı:n a word of rather indefinite connotation; n.o.a.b. In some contexts it seems to mean 'the (human) body', in others 'a constituent part of the body', and in others 'the skin'. **Uyğ.** VIII ff. Bud. **etı yïnı** 'his flesh and skin (or limbs?)' *U III* 24, 6 (i) (**söğlün-**); 30, 5; 78, 23; *TM IV* 254, 101; (the body (**etöz**) is said to be the body which comes into existence of its own accord) **béş törlüg yïnı yéme kentün bolmış ol tétir** 'its five kinds of constituent parts (i.e. head, arms, legs, etc.) are said to come into existence of their own accord' *TT VI* 448–9; (every hair) **altun öŋlüg yïnıŋızde** 'on your golden-coloured body' *Suv.* 348, 1–2; a.o. *TT IV* 8, 68 (**ölüt**): **Xak.** XI **yı:n** *badanu'l-insān* 'a man's body' *Kaş. III* 145; twelve o.o., in seven translated *al-badan* or *al-casad* 'body', elsewhere usually *al-cild* 'skin'; in *III* 278, 14 **et yïn** is translated *abdānu'l-nās wa luḥūmuhum* 'people's bodies and flesh'; see *I* 179 (**alar-**), 217 (**ürper-**), 261 (**emrit-**), 275 (**emrı:-**), 315 (**érkeklen-**), 463, 12 (**emrişş-**); *III* 109 (**yïgren-**).

yïŋ (?or **yéŋ**) 'nasal mucus' or the like; n.o.a.b., but cf. **yïŋe:ḍ-, yïŋdeğü:**. Cf. **léşp.** **Uyğ.** VIII ff. Bud. (demons) **yïŋ aşlığlar** 'who eat mucus' *U II* 66, 43: **Xak.** XI **yïŋ** *al-muxāṭ* 'mucus' *Kaş. III* 362; a.o. *III* 326 (**yïŋe:ḍ-**): XIV *Muh. al-muxāṭ* **yı:ŋ** *Mel.* 46, 14; *Rif.* 140 (MS. *bi:ŋ*).

VU?F **1 yon** pec. to Uyğ.; the contexts suggest some such meaning as 'efficacity' of medical remedies. Prob. a l.-w. **Uyğ.** VIII ff. Bud. (in an exposition of the diseases most prevalent in the various seasons and the appropriate remedies for them; one must give their drugs, without interrupting the series, in these seasons) **yarağınça yonınça** 'according to their value and efficacity(?)' *Suv.* 590, 8; (when one is fully familiar with these diseases and their causes, one must administer remedies) **ıgke yaraşı yonınça** 'according to their efficacity for treating the disease' *do.* 592, 12; (let him give a remedy and cure the disease) **otlarnıŋ yonınça** 'according to the efficacity of the (various) remedies' *do.* 593, 6.

VU?F **2 yo:n** n.o.a.b.; certainly an Adj. and perhaps a foreign ethnical name, though it would prob. be fanciful to take it as a corruption of Sanskrit *yavana* 'Ionian, Greek'. As might be expected there is no native Turkish word for 'peacock'; modern languages use l.-w.s, usually Ar. *ṭā'ūs* (which has even found its way into Mong. as *to'os/toğos*) or Russian *pavlin*. **Xak.** XI **yo:n kuş** *al-ṭā'ūs*; **yo:n arık** the name of a summer station (*muṣṭāf*) near Bala:sa:ğu:n *Kaş. III* 144; a.o. *I* 331 (**kuş**).

1 yuŋ (ñ-) properly 'wool', but in a limited area in the early period 'cotton', and in some modern languages also 'feathers'. A First Period l.-w. in Mong. as *nuŋğasun* (*-sun* Mong. Suff.; *Haenisch* 120; *Studies*, p. 234). S.i.a.m.l.g. except NE where **tük** (**tü:**) is used instead; SE Türki **yuŋ**: NC Kır., Kzx. **jün**: SC Uzb. **yuŋ**: NW Kk. **jün**; Kaz. **yon**; Kumyk, Nog. **yun**: SW Az. **yun**; Osm., Tkm. **yün**. The forms w. **-ü-** prob. arose fr. some confusion w. **yü:g** properly 'feathers', but used for 'wool' in some modern languages. **Uyğ.** VIII ff. Bud. *PP* 2, 3 (**1 çığay**); 13, 2–3 (**tarı:-**) (as **yuŋ** is mentioned in association w. hemp and could be cultivated, the meaning is no doubt 'cotton'; as the Turks prob. first came into contact with cotton fairly late in their history, the use of this word for it is quite understandable): **Xak.** XI **yuŋ** *al-ṣūf wa'l-wabar ma'a(n)* both 'wool' and '(camel or goat's) hair' *Kaş. III* 361; twelve o.o., all spelt **yu:ŋ** and translated *al-ṣūf* except once *al-ṣa'r* 'hair': *KB* **tonum koy yuŋı** 'my clothing is sheep's wool' 4767; a.o. 4442 (**azar**): **Arğu:, Yağma:, Karluk** XI **yuŋ** *al-quṭn* 'cotton' *Kaş. III* 362: XIII(?) *Tef.* **yuŋ** 'wool' 167 (*yüŋ*): XIV *Rbğ.* (Adam and Eve) **yuŋ éğirdiler** 'span wool' *R III* 596; *Muh. al-ṣūf* **yu:n** *Mel.* 67, 13 (only): **Çağ.** XV ff. **yuŋ** (spelt) *par-i ṭuyūr wa paşm-i ḥayvānāt* 'feathers, wool' *San.* 347r. 11 (quotn.): **Kom.** XIV 'hair' **yun**; 'wool, feathers' **yuŋ** *CCI*; *Gr.*: **Kıp.** XIII *al-ṣūf* **yuŋ** *Hou.* 15, 4: XIV **yuŋ** *al-ṣūf*; in the *Kitāb Beylik* **yuŋ** *al-rīš* 'feathers' *Id.* 98; *al-rīš* **yuŋ** *Bul.* 12, 6: XV *rīš* **yuŋ** (in margin in second hand **tüg**) *Tuh.* 16b. 13; *ṣa'r* 'hair' (**saş/kirpik/**) **yun** (with *ṣūf* written below in second hand) 20b. 5: (**Osm.** see **yüg**).

2 yuŋ Hap. leg.; perhaps a l.-w. fr. Chinese. **Xak.** XI **yuŋ** 'lumps(?) of meat (*laḥm ğudadī*) attached to the lungs', eaten by women but not men *Kaş. III* 361.

Mon. V. YN-

1 yan- 'to turn back' (Intrans.) and the like. S.i.a.m.l.g. except NW w. the usual phonetic changes. **Türkü** VIII (the Kırkız people submitted and) **yantımız** 'we turned back' . . . **kırkızda: yantımız** 'we turned back from the Kırkız' *T* 28–9; a.o. *T* 37 (and see **3 yan-**): **Uyğ.** VIII ff. Man.-A (they took a stone and threw it at Zruşç Burxan) **ol taş** [one word lost] **olarğaru yantı** 'that stone (stopped?) and turned back on them' (and wounded their heads) *Man.-uig. Frag.* 400, 10–11: Chr. **yana yanıp** 'come back (to me) and' *U I* 6, 2: Bud. **kutındın yanmaksız evrilmeksiz erür** '(that man) is not destined to turn back from his blessed state or revolve (in the cycle of rebirths)' *U II* 40, 102–3: Civ. *TT VII* 28, 6 (**esen**); *do.* 55 (**asığlığ**); *USp.* 3, 6 (**kaçtur-**); 32, 18; 63, 4: **Xak.** XI **er yo:ldın yandı:** 'the man turned back (or returned(?), *raca'a*) from the journey' (etc.) *Kaş. III* 64 (prov. (**2 sı:n**), verse (**uğra:ğ**); followed by **2, 3, 4 yan-**): *KB* **yaşık yandı bolğay** 'the sun will have returned again' 66; (a thing which has risen)

énişke yanar 'turns back into a decline' 1050; (the day which you have spent) **yana yanğu ermez** 'will not come back again' 1240: XIII(?) *Tef.* **yan-** 'to turn back' 139: XIV *Rbğ.* 236r. 21 (**uğra:-**); *Muh.*(?) *raca'a* **yan-** *Rif.* 109 (*Mel.* 26, 9 **dön-**): **Çağ.** XV ff. **yan-(-dı)** *dön-* 'to turn back' *Vel.* 400 (quotn.); **yan- . . .** (2) *bar gaştan* 'to turn back, return' *San.* 337v. 8 (quotns.): **Xwar.** XIV **yan-** 'to turn back, return' *Qutb* facsimile 80r. 12, 88v. 8; *Nahc.* 323, 3: **Kom.** XIV **yan-** 'to turn away from . . . to . . .' *CCG*; *Gr.* 112 (quotn.).

D **2 yan-** Refl. f. of ***ya:-**, cf. **3 yak-, 1 yal-**; 'to burn, blaze up', and the like. S.i.a.m.l.g. except NE w. the usual phonetic changes. **Kıp.** XI (after **3 yan-**) **o:t yandı:** 'the fire burnt brightly' (*aḍā'at*); alternative form of **yal-** (*luğafī'l-İām*) in the Kıp. language *Kaş. III* 65 (**4 yan-** follows): **(Xak.)** XIV *Muh. iḍrāmu'l--nār* 'of a fire, to burn' **ya:nmak** *Mel.* 35, 14; *Rif.* 121; *ittaqada* 'to burn brightly' **ya:n-**(?; MS. *yala:n-*) 102 (only): **Çağ.** XV ff. **yan-**(1) *sūxtan* 'to burn' *San.* 337v. 8 (quotns.): **Xwar.** XIII **yaŋ-** (*sic*) 'to blaze up' '*Ali* 49: XIV **yan-** ditto *Qutb* 66; *Nahc.* 165, 11: **Kıp.** XIV **yan-** *waqada* 'to burn brightly' *Id.* 99; *işta'ala* 'to blaze up' **yan-** *Bul.* 33r.: XV *waqada* **yan-** *Tuh.* 38b. 5.

3 yan- 'to threaten (someone *Acc.*)'. Survives only(?) in NE Bar. **yanı-** *R III* 85: NW Kaz. **yana-**; the normal word for 'to threaten' is **korkıt-. Türkü** VIII (I sent out long-distance patrols, I established a watch-tower at Arku:y (?) and) **yanığma: yağı:ğ kelü: bilirtim** (stone much damaged, transcription not guaranteed) 'I came and reported (the approach of) the threatening enemy' *T* 53: **Uyğ.** VIII ff. Man. *M II* 11, 21 (**iğne:**): Bud. **yanar erŋek** 'index finger' (an over-literal translation of Sanskrit *tarjanī* 'index (lit. threatening) finger', instead of the usual phr. **1 su:k erŋek**) *TT V* 8, 57; a.o. *do.* 12, 119–21 (**eğ-**): **Xak.** XI **beg anı: yandı:** 'the *beg* (etc.) threatened him' *Kaş. III* 64 (followed by **2 yan-**): *KB* (keep a guard on your tongue) **tiliŋ teğme künde başıŋnı yanur** 'your tongue threatens your head (i.e. life) every day' 967: XIV *Muh. al--tahdīd* 'to threaten' **ya:nmak** *Mel.* 36, 1; *Rif.* 121: **Xwar.** XIV **başıŋnı yanur** *Qutb* facsimile 52r. 9: **Kom.** XIV 'to threaten' **yan-** (or **yanı-**?) *CCG*; *Gr.*: **Kıp.** XV *haddada* **yanı-** (*sic*) *Tuh.* 38a. 6; *tawa''ada* 'to threaten' **yanı-** 90b. 12.

4 yan- 'to vomit'; *Kaş.* shows this as an alternative form of **4 yantur-**; it is perhaps merely an extended meaning of **1 yan-**. N.o.a.b. **Xak.** XI (after **2 yan-**) **er yandı:** 'the man vomited' (*qā'a*) *Kaş. III* 65 **(yana:r, yanma:k): Xwar.** XIV **çerig kuşlar alıp kuşlarğa yandı** 'the army caught (so many) birds that they got sick of (eating) birds' *Qutb* 66.

yañ- 'to rout' or the like; as such n.o.a.b., but **1 yay-** may be a later f. **Türkü** VIII (the Oğuz [illegible] us . . .) **anta: sançdım yañdım** 'I (the Türkü people let their feet waver) **oza: yaña: keligme: süsi:n ağıt(t)ım** 'I rallied their army which was escaping in disorder' *II E* 31; (the Oğuz attacked us . . .) **süŋüşdimiz teŋri: yarlıkadı: yañdımız öğüzke: tüşdi: yañduk yolta: yeme: ölti:** 'we fought; heaven favoured us; we routed them; they fell into the river and died on the road of their rout' *T* 16; o.o. *I E* 23, *II E* 19 **(élet-)**; *I E* 34; *T* 41—the word may occur as **yay-** in *Ongin* 1; the **y-** is not quite certain, but this meaning suits, and **yañ-** is likely to have been **yay-** earlier than **yaḍ:-** which hardly suits the context. (Our ancestors . . .) **tört buluŋığ etmiş yığmış yaymış basmış** 'organized, assembled, routed, and suppressed the four quarters (of the world)'.

yeŋ- 'to conquer (someone *Acc.*)'. S.i.a.m.l.g. w. the usual phonetic changes. Cf. **ut-. Oğuz, Kıp.** XI **er anı: yeŋdi:** 'the man defeated him' (*ğalabahu*) over something (*fī şay'*) *Kaş. III* 391 **(yeŋe:r, yeŋme:k): Çağ.** XV ff. **yeŋ-** *mağlūb kardan wa mabhūt kardan* 'to conquer; to strike dumb' *San.* 352v. 1 (quotns.): **Kom.** XIV 'to conquer' **yeŋ-** *CCI, CCG*; *Gr.* 122 (quotns.): **Kıp.** XIV *ğalaba wa ẓafara wa qadara* 'to conquer, get the better of (someone)' **yen-** *Bul.* 67r.: *ẓafara wa ğalaba* **yeŋ- (/uṭ-)** *Tuh.* 24b. 1; *ğalaba* ditto 27a. 2.

yon- (**yo:n-**) originally perhaps 'to cut' rather generally; in Türkü it seems to mean vaguely 'to wound'; but s.i.a.m.l.g. w. the usual phonetic changes (SW Tkm. **yo:n-**, Osm. **yon-/yont-**) more specifically for 'to plane (wood); to carve (wood, stone, etc.)'. **Türkü** VIII ff. Man. *Chuas.* 88–9 **(ur-): Xak.** (however sharp a knife is) **öz sa:pın yonu:ma:s** (crasis of **yonu: uma:s**) 'it cannot cut (*qaṭ'*) its own handle' *Kaş. I* 384, 25; n.m.e.: XIII(?) *Tef.* **yon-** 'to carve' (an idol) 162: **Çağ.** XV ff. **yon-** 'to carve' (or plane, *tarāşidan*) wood and the like; but 'to cut' (*tarāşidan*) hair, wool, and the like is **kırk-** *San.* 346v. 28; reverse entry 294r. 29 **(kırk-): Xwar.** XIV **yon-** 'to carve' (stone blocks, figures, etc.) *Qutb* 82: **Kom.** XIV 'to carve' **yon-** *CCG*; *Gr.*: **Kıp.** XIV **yon-** *naḥata wa barā* 'to carve or trim (wood)' *Id.* 99: XV *naḥata* **yon-** *Tuh.* 37a. 10: **Osm.** XIV ff. **yon-**, translated *yont-*; c.i.a.p. *TTS I* 841; *II* 1066; *III* 820; *IV* 897.

D **yun-** (**yu:n-**) Refl. f. of **yu:-** 'to wash oneself'. S.i.a.m.l.g. w. the usual phonetic changes; often in extended forms like SC Uzb. **yuvin-**: SW Az. **yuyun-**; Tkm. **yuvun-. Türkü** VIII ff. Man. *M I* 7, 21 **(arıtın-): Uyğ.** VIII ff. Bud. **bu yunğuluk törüg kılıp yunzun arıtınzun** 'let him wash and purify himself carrying out the rules for washing oneself' *Suv.* 478, 19–20; o.o. *U II* 42, 31–2 **(arıtın-)**; *TT VIII C.*8 **(burna:ç): Civ. eçkü sütl birle yunsar** 'if he washes himself with goat's milk' *TT VII* 23, 1: **Xak.** XI **er su:vda: yundı:** 'the man washed himself (*iğtasala*) in water' *Kaş. III* 66 (Oğuz follows): *KB* **soğuk suvka yunmak anıŋ yaŋı ol** 'it

is his habit to wash himself in cold water' 3581; o.o. 3584 (**katığ**, 5681, etc.: XIV *Muh. tağassala* 'to wash' (Intrans.) **yu:n-** *Mel.* 40, 19; *Rif.* 130: **Oğuz** XI (after Xak.) **er yundı:** 'the man performed the ritual ablutions' (*tawaḍḍa'a*) *Kaş. III* 66 (**yuna:r, yunma:k**): **Xwar.** XIV **yun-** 'to wash oneself, perform the ritual ablutions' *Qutb* 86; *Nahc.* 10, 12; 44, 2; 243, 6–7; 266, 8: **Kom.** XIV **yu:n-** (or **yuwun-**?) 'to wash' (Intrans.) *CCG*; *Gr.* 130: **Kıp.** XIII *iğtasala* **yun-** (Imperat., in error, *-gil*) *Hou.* 37, 2: XIV ditto *Bul.* 29v.: XV ditto **yu:n-** *Kav.* 76, 4; (**şu koyun-**; in margin in second hand) **yun-** *Tuh.* 6a. 6; **yundum** 77b. 6: **Osm.** XIV to XVI **yun-**, less often **yuvun-** 'to wash' (Intrans.); in several texts *TTS I* 850; *II* 1077–80; *III* 826; *IV* 907–9.

S **yün-** See **ün-** (Türkü).

Dis. YNA

D **yana:** Ger. fr. **1 yan-**; fr. the earliest period used both (1) as an Adv. meaning 'again', esp. in such phr. as **yana: yan-** 'to turn back again'; (2) as a Conjunction 'and again', sometimes hardly more than 'and'. During the medieval period, and even earlier, perhaps influenced by **yeme:** which is almost syn., it became **yene** in some languages. It survives in SE Türki **yana/yéne/yene**: NC Kır.. **jana**; Kzx. **jana/jené**: SC Uzb. **yana**: NW Kk. **jene**; Kaz. **yane**; Kumyk **gene**; Nog. **yana**: SW Az. **yéne**; Osm. **gene/yine**; Tkm. **yéne. Türkü** VIII ff. *IrkB* 44 (**tıtın-**); Man. (anyone who says) **tertrü yana iğıḍeyü** 'perversely and falsely' *Chuas.* 135: **Uyğ.** VIII ff. Man.-A (just as fire which arises from (friction with) wood) **yana ığaçağ örteyür** 'thereupon burns the wood' *M I* 7, 3; similar o.o. *do.* 8, 7 etc.: Man. similar phr. *M I* 18, 6 (ii): Chr. *U I* 6, 2 (**yan-**): Bud. **yana** 'again; and' is common; in *TT VIII* spelt *yna:* in *E.*48, *yne:* in *G.*22, and *yine:* (*sic*?) in *K.*10; in *U II* 88, 79 *yéne* and in *U IV* 50, 128; *TT X* 17, 358 *yene ök*; it usually begins the sentence and means 'and again', sometimes in the phr. **yeme** (VU) **yana** or (VU) **yana yeme**, but sometimes follows an Adv., e.g. **kén** (VU) **yana** 'and then later' *TT IV* 4, 5: Civ. **yne:** 'again' *TT VIII L.*16, 46; (VU) **yana** 'and again' often begins a sentence in *H I*: **Xak.** XI **yana:** (prob. so pronounced) a Particle meaning *ṯāniya(n)* 'for a second time, again'; hence one says **yana: keldi:** *cā'a ṯāniya(n) Kaş. III* 26; (misplaced in a section for words with **-y-** as the second consonant, ?a later addition) **yana:** a Particle connoting 'return' (*al-rac'a*); hence one says **yana: keldim** *raca'tu wa ci'tu ṯāniya(n) III* 170; eight o.o. translated 'and, then, again': *KB* **yana** 'and, and then' is common 171, 234, 341, etc.; 'again' 1240 (**1 yan-**), 2396 (**uḍıt-**), etc.: XIII(?) *At.* **yana** 'and then' 9, etc.; *Tef.* **yana** 'again' 139: **Çağ.** XV ff. **yana** *ğayrī wa tekrār* 'other, again' (quotn. w. **yanalar** 'other people'); **yanayı** *ğayrīyi*; **yana** *yene ve bir kerre daxi* 'once more' (quotn.) *Vel.* 408; **yana** (spelt *yānā*) (1) *nīz* 'again', in the sense of repetition (*takrār*), in Ar. *ayḍa(n)*; (2) ***dīgar*** 'another'; (3) *ğayr* 'other'; also spelt *yāna(h)* and *yana(h)* (*?yene*) *San.* 338v. 29 (quotns.)**;** **yana** (spelt *yana(h)*, *yāna(h)*) same as *yānā*, same translation 339r. 25 (quotns.): **Xwar.** XIII **yene/gene** 'and' *'Ali* 10; XIII(?) **gene** (usually spelt *gne*, once *géne*) 'and, and then' is common in *Oğ.*: XIV (VU) **yana** 'and; again' *Qutb* 67; *MN* 50; *Nahc.* 2, 8; 22, 12 etc.: **Kom.** XIV 'again' **yana/yene** *CCG*; *Gr.* 113, 122 (quotn.): **Kıp.** XIII *ṯumma* 'then, later' (VU) **yana:** *Hou.* 56, 4 (examples follow): XV *kamā annahu* 'likewise'(?) (VU) **yana/gene** (*/dağı*), also *ṯumma bi-ma'nā ayḍa(n) Tuh.* 31a. 8.

F **1 yaŋa:** 'elephant'; pec. to Uyğ.; an obvious l.-w. of unknown origin, also spelt **yağa:n, yaŋa:n**, qq.v. **Uyğ.** VIII ff. Man. (an invocation) **yaŋam** 'my elephant' *M II* 8, 13 (i): Bud. Sanskrit *nāgavat* 'like an elephant' **ya:ŋa teg** *TT VIII B.*8; o.o. *do. C.*5 (**tişi:**); *U I* 37, 2; *III* 55, 3 (**ürk-**) etc.: XIV *Chin.–Uyğ. Dict. hsiang* 'elephant' (*Giles* 4,287) **yaŋ** *Ligeti* 280; *R III* 58 (*yaŋ*).

2 yaŋa: syn. w. **ya:n** and perhaps to be explained as an Oğuz form of the *Dat.*, **yaŋa:** < **yanğa:** < **ya:nka:**, erroneously used as a *Nom.* It still survives in SW Osm. (in idiomatic expressions) and Tkm. **yaŋa:. Oğuz** XI **yaŋa:** 'the side (*cānib*) of a valley, and the bank (*şaṭṭ*) of any river' *Kaş. III* 369: XIV *Muh. al-cānib* **yaŋa:** *Mel.* 85, 3; *Rif.* 191 (MS. *yabga:*): **Kıp.** XIV **yaŋa:** *al-ciha* 'side, direction'; one says **bu: yaŋa:** 'to this side', **ol yaŋa:** 'to that side' *Id.* 99; *al-şawb* 'side, direction' **yağa:** (to be read *yaŋa:*?) *Bul.* 14, 8: XV *ciha* **yana** *Tuh.* 12a. 1: **Osm.** XIV ff. **yaŋa** 'side, direction'; c.i.a.p. usually in such phr. as **bir yaŋadın** 'on the one hand', **senden yaŋa** 'in your direction' *TTS I* 776; *II* 989; *III* 761; *IV* 834: XVIII **yaŋa** (spelt) in *Rūmī, cānib wa samt* ditto *San.* 339r. 13.

yaŋı: 'new', both concrete and abstract (e.g. of year). S.i.a.m.l.g. in a wide range of forms; NE **yaŋı/ya:/ça:/na:**: SE Türki **yéŋi/yéngi/yeŋi**: NC Kır. **jaŋı**; Kzx. **jaŋa**: SC Uzb. **yangi**: NW Kk. **jaŋa**; Kaz. **yaŋa**; Kumyk, Nog. **yaŋı**: SW Az. **yéni**; Osm. **yeŋi**; Tkm. **yaŋı. Uyğ.** VIII **yaŋı:** 'one of the first ten days of the month', e.g. **[eŋ il]ki: ay altı: yaŋı:ka:** 'on the sixth day of the first month' *Şu. N* 9; a.o.o.: VIII ff. Man.-A *M I* 14, 8–10 (**bark**): Bud. **yaŋı kün** 'the first day' (of a period) *TT VI* 324–6 (**ö:d**); *U II* 21, 7 and 19; a.o. *Suv.* 609, 16 (**enükle:-**): Civ. **yaŋı** in the same meaning as in VIII is common in *TT VII, VIII* and *USp.*; o.o. *TT I* 85, 117: **Xak.** XI **yaŋı: ne:ŋ** 'anything new' (*cadid*) *Kaş. III* 369; a.o. *I* 376, 12: *KB* **yaŋı** 'new' is common 349, 492 (**yaŋı kelgüçi** 'newcomer'), 686–8, etc.: XIII(?) *At.* 195 (**eskir-**); *Tef.* ditto 151 (*yeŋi*): XIV *Muh. al-cadid* (opposite to 'old' **eski:**) **yaŋı:** *Mel.* 54, 3; *Rif.* 151; *al-nayrūz* 'new year's day' **yaŋı: kü:n** 79, 17; 184: **Çağ.** XV ff. **yaŋı yeŋi** *Vel.* 403 (quotns.); **yaŋı** (spelt) *naw wa tāza* 'new, fresh', also spelt

yaŋ *San.* 339r. 21 (quotns.); **yaŋ** same translation 339r. 11 (quotn.; an error; **yaŋ baş** here seems to be a Sec. f. of **yan baş**); **yéŋi** same translation 352v. 18: **Xwar.** XIII **aynıŋ yaŋası** (*sic*) 'the new moon' *'Ali* 36: XIV **yaŋı** 'new' *Quth* 68; *Nahc.* 253, 7: **Kom.** XIV ditto *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-hilāl* 'the new moon' **yaŋı: ay** *ya'nī qamar cadīd Hou.* 5, 4: XIV **yéŋi:** (?misvocalization) *al-cadīd Id.* 98: XV *al-cadīd* (opposite to 'old' **eski:**) **yaŋı:** *Kav.* 64, 15; *cadīd* **yaŋı**; **Tkm. yaŋğı** *Tuh.* 11b. 9; *hilāl* **yaŋı ay** 37b. 7.

E **yanu:** See **tanu:**.

E **yeŋe:** See **yeŋge:**.

Dis. V. YNA-

yanu:- 'to sharpen'; less specific than **bile:-** 'to whet'. Survives, same meaning, in NE Bar. **yanı-** *R III* 85; Tuv. **çanı-**: NC Kır. **janı:-/jan-**; Kzx. **jan-**: NW Kk. **janı-**; Kaz. **yana-**; Nog. **yan-**. **Xak.** XI **er biçe:k yanu:dı:** 'the man sharpened (*şaḥaḍa*) the knife' (sword, and the like), that is when he passed it to and fro (*amarra*) on (the palm of) his hand after he had sharpened it (*sannahu*) *Kaş. III* 91 **(yanu:r, yanu:ma:k)**.

yéni:- n.o.a.b.; apparently Intrans.: in the sense of 'to be, or become, light', cf. **yénik**; of *Kaş.*'s two etymologies the first is correct but inverted, the second impossible. **Xak.** XI **ura:ğut yeni:di:** 'the woman gave birth and laid down her burden' (*walaḍat . . . wa waḍa'at ḥamlahā*); this V. is used specifically (*xāṣṣata(n)*) of women only; in the case of other animals the name of the offspring (*al-mawlūd*) is taken and the Suff. **-la:-** is added to it to give the concept of parturition (*al-nitāc*), e.g. of a cow one says **inge:k buza:ğu:-la:dı:** 'the cow gave birth to a calf', **buza:ğu:** with Suff. **-la:-** (other examples follow). There are two possible etymologies (*iştiyāq*) of **yeni:-**; one is that it is derived fr. the phr. **yenik ne:ŋ** 'a light (*al-xafīf*) thing', and that when she laid down her burden she became light (*xaffat*), **yeni:di:** w. a *kasra* on the *nūn*, but the regular form for this meaning would have a *ḍamma* (i.e. **yenü:di:**; there is no good foundation for this statement). The other is that it is derived fr. **yi:n** 'a body' (*al-badan*) and that the woman, when she gave birth, ejected (*axracat*) a body (*casad*) from herself. Both theories are plausible (*ḥasan*) *Kaş. III* 91 **(yéni:r** (*sic*), **yeni:me:k)**; **bu: ura:ğut ol yéni:gü:** (*sic?*, the MS. has *ye/éne/inğü:*) 'this woman is on the point of giving birth' (*aşrafat 'alā'l-wilāda*) *III* 36: *KB* **boḍun asğı arttı yenip yükleri** 'the people's benefits increased, their burdens becoming light' 1654.

yoŋa:- 'to make false accusations (against someone *Acc.*, to someone *Dat.*)'; survives only(?) in NE **yoŋdo-/yoŋna-** *R III* 415. **Uyğ.** VIII ff. Bud. *TT IV* 8, 71 **(çaşur-)**: **Xak.** XI **ol anı: beğke: yoŋa:dı:** 'he made false accusations against him (*waşā bihi*) to the *beg*' (etc.) *Kaş. III* 397 **(yoŋa:r, yoŋa:ma:k)**; a.o. 376 **(yoŋa:ğ)**: *KB* **yoŋağlı yoŋasa bu yalŋuk ıtı** 'if this dog among men makes a false accusation (against me)' 5869; **méni kim yoŋasa ayıtğıl maŋa** 'if someone accuses me falsely, question me' 5871.

E **yöne-** See **ün-** Türkü.

Mon. V. YNG-

yanç- 'to crush, trample on', and the like; survives in NC Kır. **janç-**; Kzx. **janşı-**; SC Uzb. **yanç-**: NW Kaz., Kumyk **yanç-**; Nog. **yanş-**. **Uyğ.** VIII ff. Man.-A (just as the hammer and anvil which are made of iron) **yana kamağ temireg kentü yançar** 'thereupon themselves crush all (kinds of) iron' *M I* 18, 12–13: Bud. in confessions of sins it has no Object and seems to mean 'to be oppressive' or the like; (if either in my previous or present incarnation) **yançdım erser tilin sözleyü . . . yançdım erser** *U II* 76, 13; o.o. *do.* 85, 30 ff.; *Suv.* 134, 7–8; Civ. **satun yançıp** 'crushing garlic' *H I* 176; a.o. *II* 10, 72: **Xak.** XI **ol ka:ğu:nuğ yançdı:** 'he trampled on (*xabbaṭa*) the melon (etc.) and crushed it (*daqqa*) beneath his feet'; also used of anything when he bit (*'aḍḍa*) something and pressed (*ḍamma*) its parts together *Kaş. III* 435 **(yança:r, yançma:k**, MS. in error *-me:k*); a.o. *III* 303, 10: *KB* **yanç-** is fairly common, e.g. **yağı boynı yançsa** 'if he crushes the enemy's neck' 1926; o.o. 2016 **(örkle:-)**, 2022, 4015, 4845: **Çağ.** XV ff. **yanç-** (spelt) *narm kardan* 'to soften' *San.* 338r. 10 (quotn.): **Kom.** XIV 'to crush' **yanç-** *CCG*; *Gr.* 113 (quotn.): **Kıp.** XV *darasa* 'to wear out, erase' **yanş-** *Tuh.* 16a. 9; *'afasa* 'to wring, squeeze' **yanş-** 26a. 9 (both later revocalized *yanşı-*): **Osm.** XVI **yanc-** 'to crush'; in one text *TTS I* 778 (*yancı-*).

***yinç-** See **yinçge:, yinçür-**, etc.

Dis. YNC

?E **yeŋeç** See **yeŋgeç.**

?F **yinçü** 'pearl'; no doubt a l.-w. from some Chinese phr., but which is uncertain. The second syllable is presumably *chu* 'pearl' (*Giles* 2,549), but there seem to be insuperable phonetic objections to the theory in *R III* 339 that the word reproduces the phr. *chên chu* 'genuine pearl', even though it is quite a common one and actually occurs in the Chinese text of *III*, where *chên chu ho* 'genuine pearl river' occurs in a context which suggests that it is the same river as the **yincü: öğüz** in *I, II, T* (see G. Schlegel, *Die chinesische Inschrift auf dem uigurischen Denkmal in Kara Balgassun* (MSFO IX), Helsingfors, 1896, p. 104). The identity of the first syllable remains a mystery. S.i.a.m.l.g. except NE; SE Türki **ünçe** *BŞ*; **jünce** *Jarring*: NC only Kzx. **injü**: SC Uzb. **inçu**: NW Kk. **xinji**; Kaz. **ence**; Kumyk **inçi**; Nog. **ıncı** (*sic*): SW Az., Osm. **incí**; Tkm. **i:nci/xünci**. The intermediate Turkish source through which it reached Russian as *zhemchug* is unknown. **Türkü** VIII **yinçü: öğüz** 'Pearl River', the upper reaches of the

Sir Darya (Jaxartes) *I S* 3, *II N* 3; *I E* 39; *T* 44; *Ix.* 16: **Uyğ.** VIII ff. Bud. **erteni yinçü** 'jewels and pearls' *PP* 34, 2; *Suv.* 446, 16; o.o. *PP* 6, 7–8 (**bonçuk**); *U IV* 30, 51 (**tiz-**); *TT X* 450 (**tizig**): **Xak.** XI **yinçü:** *al-lu'lu'* 'pearl'; and slave girls (*al-imā'*) are called **yinçü:** after it *Kaş. III* 30 (prov.); *I* 387 (**tizig**); *II* 9 (**tiz-**) and nearly 20 o.o. translated *al-lu'lu'* or *al-durr* 'pearl': *KB* 211 (**tü:b**), 212 (**çıkar-**), 4427 (**tiz-**): XIII(?) *Tef.* **yincü** (*sic?*) 154: XIV *Muh.*(?) *al-lu'lu'* **yinçü:** *Rif.* 181 (only): **Çağ.** XV ff. **|inçü/inçi** *incü, durr ma'nasına* (quotn.); **inçi** *xātūn-i purda-nişīn* 'a court lady' (quotn.; prob. 'pearl' used as a quasi-P.N.) *Vel.* 82; **inçü** (spelt) (1) *marwārīd* 'pearl' (quotn.) *San.* 117v. 15; **inçi** *zan* 'woman' 117v. 21 (same quotn. as in *Vel.*): **Oğuz, Kıp.** XI (after Xak.; **yinçü:** in Oğuz, Kıp. is) **cinçü:** *Kaş. III* 30: **Xwar.** XIV **yinçü/yünçü/yünçi** 'pearl'; metaph. 'teeth' *Qutb* 80, 84 (*yönçi*), 88; *MN* 112, etc.; *Nahc.* 62, 5: **Kom.** XIV 'pearl' **inçü** *CCI*; *Gr.*: **Kıp.** XIII *al-lu'lu'* **y.ncü:** *Hou.* 31, 15; **yüncü** as a P.N. *do.* 30, 12: XIV **incü:** *al-lu'lu' Id.* 24; ditto **yencü:** (*sic*) *Bul.* 5, 5: XV ditto **inci** *Kav.* 64, 12; *Tuh.* 31b. 11.

D **yançuk** Dim. f. of **ya:n**; 'a purse, or small bag hung from the belt', hence 'a pocket'. S.i.s.m.l. w. the usual phonetic changes, the same meaning in SE Türki: SC Uzb.: NW Kaz., but in SW Osm. 'the side-armour of a horse'. **Xak.** XI **yançuk** *al-kīsa* 'a purse' *Kaş. III* 45; o.o. translated *al-xarīṭa* 'a leather bag (for money)' *II* 6 (**bür-**), 250 (**karvan-**): **Çağ.** XV ff. **yancuk** (spelt) 'a purse or pocket' (*kīsa wa cibi*) which is sewn inside the side of a robe' *San.* 339r. 7: **Kom.** XIV 'purse' **yançık** *CCI, CCG*; *Gr.*: **Kıp.** XIII (under 'clothing') *al-xarīṭa* **yançu:k** (MS. *yunçu:k*) *Hou.* 19, 4: XIV **yançuk** ditto; one says **yigit ko:ş** (for Pe. *xwuş*) **yançuk boş** 'the youth is good-looking (*tayyib*); the purse empty' *Id.* 99: **Osm.** XIV, XV **yancuk**; XV ff. **yancık** (1) 'purse'; c.i.a.p.; (2) XV ff., 'a horse's side-armour'; (3) ditto, 'the flank, hip' *TTS I* 778; *II* 990; *III* 763; *IV* 835.

D **yunçığ** N./A.S. fr. **yunçı:-**; 'in a bad condition, weak', and the like; used in Hend. w. **yavız.** Pec. to Xak. **Xak.** XI **yunçığ ı:ş** *al-amru'l-mūḍīyu'llaḍī lā yunfaric* (MS. *yunfariḥ*?) *li-ḍa'fihi* 'an unsatisfactory affair that cannot be put right because of its weakness'; **yunçığ er** *al-raculu'l-sayyu'l-ḥāli'l-ḍa'if* 'a man in a bad state and weak'; (in a verse) **yunçığ yavuz tovradı:** *qawiya'l-xāmilu'l-ḍa'if* 'the obscure, weak man became strong' *Kaş. III* 41; same verse *I* 103, 3; o.o. *I* 93, 4; 274, 18: *KB* (of a man) **yavuz yunçığ** 413; in 704 Aytoldi says that the man who finds him must be cautious in his behaviour and **yavuz yunçığ éşke yakın turmasa** 'must not be closely connected with obscure, weak comrades'; but the word could be read **işke** 'unsatisfactory, dubious business'.

D **yinçge:** Dev. N./A. fr .***yinç-**, cf. **yinçür-**; physically 'thin, slim, delicate', and the like, abstractly 'subtle, fine'; in Türkü opposite to **yoğu:n**, q.v., and almost syn. w. **yuvka:.** S.i.a.m.l.g.; NE Alt., Leb., Tel. **çiçke** *R III* 2146; Kūr. **yi:çke** *do.* 528; Tob. **yiŋiçke** *do.* 512; Khak. **niske:** SE Türki **inçike** *BŞ*; **yéincige/yincige** *Jarring*: NC Kır. **içke**; Kzx. **jiŋişke:** SC Uzb. **iŋiçka:** NW Kk. **jiŋişke**; Kumyk **inçe**; Nog. **yiŋiske:** SW Az., Osm. **ince**; Tkm. **i:nce. Türkü** VIII *T* 13 (üz-): VIII Man. *M III* 22, 3–5 (ii) (**étiglig**): **Uyğ.** VIII ff. Bud. Sanskrit *sūkṣma* 'thin' **yinçge:** *TT VIII A.*1; *anur evaṃ* 'and a subtle' **inçke:ke: ök** *do. F.*14 (*Dat.* or dittography?); **terin yinçge savlar** 'deep, subtle words' *Hüen-ts.* 126–7; **yinçge tözin** 'their subtle basis' *do.* 1823; o.o. *U II* 24, 1 (**ulın-**); 41, 20 (**osuğ**); *Suv.* 71, 14 (**sı:-**): Civ. **yinçgé** (once)/**inçge** (three times) in the phr. **inçge sok-** 'to grind fine' *H I* 77, etc.; a.o. *II* 12, 13 (**élge:-**): **Xak.** XI **yinçge:** 'anything thin' (or slender, *daqīq*); hence one says **yinçge: torku:** 'thin silk fabric', and **yinçge: kı:z** 'concubine' (*al-surrīya*); and 'an ascetic devout man' (*al-nāsiku'l-muta'abbid*) is called **yinçge: kişi:** *Kaş. III* 380; a.o. *I* 326 (**1 kı:z**): *KB*, **yinçge ayur** 'he speaks subtly' 613; **yinçge yıp** 'a thin cord' 748; o.o. 2490 (**1 toku:**), 6082 (**kıl**): XIV *Muh.*(?) *daqīq* (only); opposite to 'thick' **yoğun**) **i:nce:** *Rif.* 143 (only); **yinçge** 153; *al-mutaqqī* 'God-fearing' **yinçge:** 147: **Çağ.** XV ff. **inçike** (spelt) (1) *nāzuk* 'thin, slender' (quotn.); (2) *āzār-i mumtadd-i muzmin* 'a chronic disease' *San.* 117v. 24: **Xwar.** XIV **yinçge** 'thin, delicate, narrow, meticulous' *Qutb* 80; *Nahc.* 232, 6; 239, 14: **Kom.** XIV 'thin, fine' **inçke** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-raqīq* (*sic*) 'thin' (opposite to 'thick' **yoğun**) **yince:** *Hou.* 27, 13: XV *al-rafī'* 'thin, fine' (ditto) **inşike:** *Kav.* 64, 16.

Dis. V. YNC-

yunçı:- 'to be, or become, weak or emaciated'; survives only(?) in NE Tob. **yünçi-** (*sic*) *R III* 598. **Xak.** XI **er yunçı:dı:** *sā'at ḥālu'l-racul min fiqr* 'the man's state deteriorated owing to poverty' *Kaş. III* 303 (verse, see **tınçı:-**; no Aor. or Infin.); a.o. *II* 281, 11 (**1 tatık-**).

D **yunçıt-** Hap. leg.; Caus. f. of **yunçı:-**. **Xak.** XI ⟨ol⟩ **anı: yunçıttı:** *asā'a ilayhi wa āḍāhu* 'he did evil to him and harmed him' *Kaş. II* 352 (**yunçıtu:r, yunçıtma:k**, corrected fr. *-me:k*).

D **yançıl-** Pass. f. of **yanç-**; 'to be crushed', etc. Survives in the same languages. **Uyğ.** VIII ff. Man.-A *M I* 9, 12 (**ısl:z**): **Xak.** XI **ka:ğu:n yançıldı:** 'the melon (or other similar thing) was crushed and trodden under foot' (*inḍağaṭa . . . wa'nxabaṭa*) *Kaş. III* 107 (**yançılu:r, yançılma:k**, corrected fr. *-me:k*); o.o. *I* 188, 1 (**ortu:**): XIII(?) *Tef.* **yançıl-** 'to be crushed, trodden under foot' 140: **Çağ.** XV ff. **yançıl-** *narm şudan* 'to be softened' *San.* 338r. 17: **Xwar.** XIV **yançıl-** 'to be crushed' *Nahc.* 338, 3; 339, 14: **Osm.** XIV ditto in one text *TTS II* 991.

D **yinçür-** Caus. f. of ***yinç-**; cf. **yinçge:, yinçrün-**; 'to bow (the head)'. N.o.a.b. **Türkü** VIII ff. Man. *TT II* 6, 35 (**2 sökit-**): **Uyğ.** VIII ff. Man. **yinçürü yükünü** 'bowing (the head) and worshipping' *TT III* 165(?), 175; *IX* 5: Bud. **yinçürü yükünürler** *TT X* 272–3; **yinçürü töpün yükünüp** 'bowing the head and worshipping' *U III* 13, 5 (ii); o.o. *U I* 33, 10; *Suv.* 159, 16; 594, 14.

D **yunçır-** Hap. leg.; Inchoative f. of **yunçı:-**. **Xak.** XI **er ı:şı: yunçırdı:** *aṣqā* (?read *uṣqā*) *amru'l-raculu 'alā'l-sū'* 'the man's affairs were put in a bad way' *Kaş. III* 98 (**yunçıra:r, yunçırma:k**).

D **yinçrün-** Hap. leg.?; Refl. f. of **yinçür-**; 'to bow oneself'. **Xak.** XI *KB* 5805 (**énçrün-**).

Tris. YNC

DF **yinçülüg** P.N./A. fr. **yinçü**; 'having pearls'. N.o.a.b. **Uyğ.** VIII ff. Man. **altunluğ yinçülüg** 'with gold and pearls' *TT II* 15, 9; a.o. *do.* 11–12 (**bonçuk**): Civ. *TT VIII I*.17 (**asın-**).

Tris. V. YNC-

D **yinçge:le:-** Den. V. fr. **yinçge:**; 'to refine' and the like. S.i.s.m.l., e.g. SW Az. **incel-** 'to become thin'; Osm. **incele-** 'to scrutinize meticulously'; Tkm. **incele-** 'to make thin'. **Uyğ.** VIII ff. Bud. **yinçgeleyü arıtıp** 'cleansing meticulously' *Suv.* 244, 18: Civ. *H II* 8, 26 (**üntür-**): **Xak.** XI **ol ne:ŋni: yinçge:le:di:** 'he reckoned that the thing was thin' (*daqīq*); also used when he examined a thing minutely (or made it thin, *adaqqa'l-ṣay'*) *Kaş. III* 411 (**yinçge:le:r, yinçge:le:me:k**): **Xwar.** XIV **yinçgel-** (*sic*) 'to make (someone) thin' *Qutb* 80: **Kom.** XIV 'minutely, scrupulously' **inçkelep** *CCI*; *Gr.*

D **yinçge:len-** Hap. leg.; Refl. f. of **yinçge:le:-**; note the semantic connection w. **yinçür-**. **Xak.** XI **ol maŋa: yinçge:lendi:** *tawāḍa'a li wa xaḍa'a* 'he humbled himself to me and obeyed'; and one says **ol kı:zığ yinçge:lendi:** 'he made the slave girl a concubine' (*surriya*); and **kul teŋri:ke: yinçge:lendi:** 'the slave (i.e. pious Moslem) humbled himself, was abstemious, worshipped, fasted, prayed, and obeyed God' *Kaş. III* 450 (**yinçge:lenü:r, yinçge:lenme:k**).

D **yinçü:le:-** Hap. leg.; Den. V. fr. **yinçü:**; perhaps used only in the Ger. in **-ü:**, meaning 'like pearls', cf. **arslanla:-**. **Xak.** XII(?) *KBVP* 11 (**tiz-**).

Mon. YND

yunt (**yund**) apparently a generic term for 'horse', while **2 at** was more specifically 'a riding horse'. The **-u-** is fixed by *TT VIII*. It was the original word for 'horse' in the twelve-animal cycle, **at** not appearing in this context till the medieval period, see Pritsak, op. cit. s.v. **yıla:n**, p. 79. Survives only(?) in SW Osm. **yond/yont** 'a wild unbroken mare'. **Türkü** VIII ff. **beg er yuntı:ŋaru: barmi:ş** 'a *beg* went to (look at) his horses' *IrkB* 5; a.o. *do.* 24 (**emig**): **Uyğ.** VIII **biŋ yunt tümen koñ** 'a thousand horses and ten thousand sheep' *Şu.* side line and ?*W* 9: VIII ff. Man. *Wind.* 12 (**sürüg**): Bud. *PP* 3, 1 (**u:ḍ**); *Suv.* 490, 18: Civ. **yunt** (so spelt three times in *TT VIII P.*) as an animal in the twelve-animal cycle, 'Horse Year, Horse Day', etc., is common in *TT VII, VIII, USp.*: **O. Kır.** IX ff. **altı: biŋ yuntım** 'my 6,000 horses' *Mal.* 3, 5; a.o. 45, 8 (**boḍrak**): **Xak.** XI **yund** *al-xayl* 'horse/horses', both Sing. and Plur. like Ar. *al-ibil* ('camel/camels'); hence one says **yund eti: yıpa:r** 'horse meat (smells like) musk', that is when it has been cooked and left until it is cold, a good (*ḥasana*) smell rises from it; **yund** the name of one of the twelve years in Turkish, it is called **yund yılı:** *Kaş. III* 7; *I* 292 (**ögürlen-**), 235 (**okraş-**), and five o.o. translated *al-xayl* or *al-faras* ('horse'): *KB* **yazıda kalın yund** 'large herds of horses in the steppe' 5370: **Çağ.** XV ff. **yunt** *mādiyān* 'a mare'; also the name of one of the Turkish years *San.* 347r. 9; a.o. 297v. 6 (**kısra:k**): **Kıp.** XIII *ism li-macmū'i'l-xayl*, a collective term for 'horses', in the pasture or elsewhere **yunt** (MS. *yunat*) *Hou.* 12, 13: XIV *Id.* 97 (**2 yılkı:**): **Osm.** XIV ff. **yont** usually specifically 'mare', in XIV, XV sometimes 'horses'; **yont kuşı** 'wagtail'; c.i.a.p. *TTS I* 851; *II* 1077; *III* 829; *IV* 907.

Mon. V. YND-

yind- 'to search (something *Acc.*); to seek (something *Acc.*)'; n.o.a.b. **Xak.** XI ⟨**ol**⟩ **anıŋ evin yindi:** (*sic* in MS.) 'he searched his house'; originally **yindti:** and then abbreviated (*xuffifa*) *Kaş. III* 66 (**yinde:r, yindme:k**): XIII(?) *At.* **bilig yind** 'seek wisdom' 103; a.o. 417.

Dis. YND

D **yanut** Active Dev. N. fr. **1 yan-**; lit. 'something which comes back'. Survives only (?) in NE Alt. **yanıt** 'a woman's dowry, which is returned to her in the event of her husband's death' *R III* 87. **Yantut** in Uyğ. is syn., and perhaps a Dev. N. fr. the Caus. f. ***yanıt-**. **Uyğ.** VIII ff. Bud. (if I have taken or used property belonging to a monastery) **yanğısın yantutın bérmedim erser** 'and have given nothing in return (Hend).' *U II* 77, 24; **yantut bitig . . . yantut béleg** 'a letter in return . . . a present in return' *Hüen-ts.* 1857–1859: Civ. (we received certain goods; as the original (VU öŋ) receipt has been lost) **tutup torku yanut bitig bérdimiz** 'we have (hereby) given a duplicate document regarding the receipt of the silk fabric' *USp.* 5, 4: **Xak.** XI **yanut** *al-'iwaḍ* 'something given in return for, or in place of, something else' *Kaş. III* 8; **yanu:t** *al-ǰawāb* 'an answer'; hence one says **sö:z yanu:tı:** 'the answer to a statement'; **yanu:t** *al-'iwāḍ wa'l-ṯaman* ('value, price') *ma'a(n) III* 28: *KB* **yanut bérdi ḥācib** 'the Chancellor answered' 538 (etc., a common

phr.); **isiz kılsa isiz yanutı ökünç** 'if a man does evil, the requital for evil is repentance' 929; o.o. 5790; 3584 (**katığ**); (an envoy delivers a letter and) **yanutı kolur** 'asks for a reply to it' 3814: XIII(?) *At.* **cafā' kıldaçıŋka yanut kıl wafā** 'make good faith the return to the man who injures you' 327; a.o. 374 (**2 kéç-**); *Tef.* **yanut** (1) 'answer'; (2) 'requital' 140: **Xwar.** XIV **yanut** 'requital' *Qutb* 67; *Nahc.* 286, 17: **Kıp.** XV(?) *cawāb* (**karu**; in margin in SW(?) hand) **yanuţ** *Tuh.* 12a. 2: **Osm.** XIV, XV **yanut** 'requital'; in three texts *TTS I* 779; *III* 766.

D **yundı:** Pass. Dev. N./A. fr. **yun-**; survives only(?) in SE Tar. **yunda** same meaning *R III* 545. **Xak.** XI **yundı:** 'water for washing dishes (*ğusālatu'l-qişā'*) after food has been eaten' *Kaş. III* 31: **Osm.** XVI **yuyundu/yuyuntu** ditto, in two Dicts. *TTS III* 831; *IV* 909.

(S) **yantut** See **yanut.**

(D) **yandak** the basic meaning and therefore etymology are obscure; in Xak. clearly an Adj.; **-dak** is certainly a Den. and perhaps a Dev. Suff. Survives only(?) in SC Uzb. **yantok**: SW Osm. **yandık**; Tkm. **ya:ndak** 'camel-thorn'. **Xak.** XI **yandak tike:n** *şawku'l-qatād* 'camel-thorn'; **yandak çeker** *al-tarancīn* 'manna'; **yandak** (MS. *yandık*) **at** 'an unsound (*al-akşam*) horse' *Kaş. III* 44: **Çağ.** XV ff. **yantak** (spelt) *xār-i şutur* 'camel-thorn' *San.* 339r. 3: **Osm.** XIV **yanduk** (*sic*) 'camel-thorn' *TTS I* 779; XVI ff. **yandık** (*sic*, **otı**) used in Ar. and Pe. dicts to translate names of various thorny plants *III* 763; *IV* 836.

D **yundak** Hap. leg.; perhaps Dim. f. of **yunt.** Cf. **1 yin**, etc. **Xak.** XI **yundak** 'dung' (*rawţ*), esp. of a horse' *Kaş. III* 44; a.o. *III* 167 (**bañak**).

PU?D **yindem** apparently 'constant, constantly, always'; prima facie a Den. N./A. in **-dem** (connoting resemblance) presumably fr. **3 yi:n**, but there is no obvious semantic connection. N.o.a.b. **Uyğ.** VIII ff. Man. [gap] **yintem tutçı yintsigü** (?corrupt or misread) 'constantly (Hend.) ? ' *TT III* 41; (may the mortals on earth) **yinte[m] nırbanta tuğzunlar** 'always be reborn in paradise' (?; *nirvāna* is a purely Buddhist concept) *do.* 166–7; a.o. *do.* 74–5: Bud. (the food of leopards, panthers, wild cats, lions, wolves, and foxes) **yalaŋuz yindem isig et kan erür** 'is exclusively and always warm flesh and blood' *Suv.* 610, 15–16.

S **yandru:** See **yanturu:.**

Dis. V. YND-

D **yanut-** Caus. f. of **yanu:-**; survives in some of the same languages. The text in *Kaş.* was consistently altered to *yıtıt-*, for **yıtıt-** in a second hand. **Xak.** XI (after N) **ol aŋar biçe:k yanuttı:** 'he ordered him to sharpen (*bi-taşhīd*) the knife', or 'to pass it to and fro (*bi'l-imrār*) on (the palm of) his hand' *Kaş. II* 317 (**yanutur, yanutma:k**; partly unvocalized and undotted and later altered).

D **yénit-** Caus. f. of **yéni:-**; 'to lighten (someone's *Acc.*) burden'; pec. to Xak. **Xak.** XI **er ura:ğutnı: yénitti:** 'the man delivered the woman of a child' (*wallada'l-mar'a walad Kaş. II* 317 (**yénitü:r, yénitme:k**; unvocalized, but follows **yine:ḏ-**, so to be transcribed **yénit-**): *KB* **özüŋ yük yénitti** 'you have relieved yourself of a burden' (by quitting this world) 5115; **özüm yüklerin yénitmek tiledim** 'I have desired to relieve myself of my burdens' 6080; **yüküŋni yénit** 6082 (fairly consistently **yénit-**).

***yine:ḏ-** Hap. leg.; Intrans. Den. V. fr. **3 yi:n**, in the sense of 'to grow skin'. **Xak.** XI **ba:ş yinetti:** 'the wound healed' (*indamala*) *Kaş. II* 317 (**yinetü:r, yinetme:k**, in error, for **yineḏü:r, yineḏme:k**, cf. **kuta:ḏ-**).

D ***yiŋe:ḏ-** Hap. leg.; Intrans. Den. V. fr. **yiŋ.** **Xak.** XI **er yiŋetti:** 'the man blew his nose' (*imtaxaţa*); the origin is **yiŋ attı:** *ramā bi'l-muxāţ* 'he threw out the mucus' *Kaş. II* 326 (**yiŋetü:r, yiŋetme:k**; in error for **yiŋeḏü:r, yiŋeḏme:k**).

D **yoŋa:t-** Hap. leg.; Caus. f. of **yoŋa:-**. **Xak.** XI **ol anı: begke: yoŋattı:** 'he made him make false accusations (*awşā bihi*) to the *beg*' (etc.) *Kaş. II* 327 (**yoŋa:tu:r, yoŋa:tma:k**; corrected fr. *-me:k*).

D **1 yantur-** Caus. f. of **1 yan-**; 'to bring back, turn back, give back', and the like. S.i.a.m.l.g. w. the usual phonetic changes, except NW. See also **yanturu:**. **Türkü** VIII (we reached the Iron Gates and) **yantu:rtımız** 'brought (the army) back again' *T* 45: **Uyğ.** VIII ff. Man. **yanturtuŋuz ayığ kılınçtın** 'you have turned back (the children of men) from evil deeds' *TT III* 127: Bud. **[amartapatr] söğütniŋ xwasın yanturup** 'drawing back (or giving back?) the flower of the *amŗtapattra* tree' *TT X* 491–2; a.o. *do.* 495: (Civ. see **yanturu:**): **Xak.** XI **ol anı: evke: yanturdı:** (MS. *yonturdı:*) 'he sent him back (*racca'ahu*) to the house' (etc.) *Kaş. III* 98 (followed by **3, 4 yantur-**): *KB* 738 (**sö:ki:**): XIII(?) *Tef.* **yandur-** 'to send back, draw back' 139: **Çağ.** XV ff. **yandur-** *döndür-* 'to send back' *Vel.* 400 (quotn.); **yandur-** Caus. f. . . . (2) *bar gardānīdan* 'to turn back' (Trans.) *San.* 338r. 3 (quotns.): **Xwar.** XIV **yandur-** 'to send back', etc. *Qutb* facsimile 111r. 5; 84a. 2: **Kom.** XIV 'to give back' **yandur-** *CCG*; *Gr.*: **Kıp.** XIV *qalaba/qallaba* 'to overturn, etc.' (**axtur-/**) **yandur-** *Bul.* 73v.

D **2 yantur-** Caus. f. of **2 yan-**; 'to light (a fire *Acc.*)' and the like. Not noted before XIII(?). S.i.s.m.l. w. the usual phonetic changes. (**Xak.**?) XIII(?) *Tef.* **yandur-** 'to light' (a fire) 139: XIV *Muh. aḍrama'l-nār* 'to light a fire' **o:d yandur-** *Mel.* 17, 6; *Rif.* 95; *a'laqa'l-sirāc* 'to light a lamp' **çıra:ğ** (*Mel. çara:ğ*) **yandur-** 23, 1; 104: **Çağ.** XV ff. **yandur-** Caus. f.; (1) *sūzānīdan* 'to light, ignite' *San.*

338r. 3 (quotns.): **Xwar.** XIV ditto *Qutb* 67; *Nahc.* 41, 17; 66, 8: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *awqada* ditto **yandur-** *Hou.* 34, 7 (*-gil* in error): XIV ditto *Id.* 99; *Bul.* 23v.: **Osm.** XIV, XV **yandur-**; XIV ff. **yandır-** ditto; c.i.a.p. *TTS I* 778; *II* 991; *III* 764; *IV* 836.

D **3 yantur-** Hap. leg.; Caus. f. of **3 yan-**. **Xak.** XI (after **4 yantur-**) *wa kaḍālika fi'l-tahdīd* also for 'to threaten' (or 'cause to threaten'?) *Kaş. III* 98.

D **4 yantur-** Caus. f. of **4 yan-** but syn. w. it, which suggests that this is merely an idiomatic use of **1 yantur-** meaning 'to send back (one's food)'. Survives in SE Türki **yandur-/yandu-** *Jarring*. **Xak.** XI **er yandurdı:** (MS. *yondurdı:*) 'the man vomited' (*qā'a*); alternative word for (*luğa fī*) **yandı:** (MS. *yondı:*) *Kaş. III* 98 (**yandurur, yandurma:k**; throughout this para. the first vowel is given as **-o-**, prob. carried on mechanically fr. the previous entry **yomdar-**): **Kıp.** XIII *taqayya'a* 'to vomit' (**kus-**, and also) **yandur-** (MS. *yondur-*) *Hou.* 38, 20.

D **yindür-** Hap. leg.; Caus. f. of **yind-**. **Xak.** XI (**ol**) **anıŋ evin yindürdi:** 'he had his house searched' (*abḥaṭa dāraḥu*), looking for his property which was suspected (of being stolen, *maẓinnatahu*) and his lost property in it *Kaş. III* 99 (**yindürür, yindürme:k**).

VU(D) **yöntüş-** n.o.a.b.; the Suff. **-tükin** points to front vowels, the first syllable is spelt **yon-**, but this *scriptio defectiva* is not unusual in Uyğ. script after **y-**; as elsewhere in this text the **-ş-** is represented by *-s-*, but the V. is clearly a Recip. f. The meaning seems to be 'to quarrel' or the like, but no basic f. seems to be known. **Uyğ.** VIII ff. Man.-A **yöntüsü okısurlar** 'they quarrel and shout at one another' *M I* 9, 10–11; o.o. *do.* 15–16 (**sögüş-**); *do.* 16–18 (**kekreş-**).

Tris. YND

D **yiŋdegü:** Dev. N./A.; can hardly be der. fr. **yiŋed-**, prob. fr. a cognate Den. V. fr. **yiŋ, *yiŋde:-**. N.o.a.b. **Uyğ.** VIII ff. Civ. **yiŋdegü:** 'nasal catarrh' *H II* 16, 8 and 20: **Xak.** XI (under *fa'lalū*) when a boy is abused (*subba*) one says **yiŋdegü:** that is *yā man yasīl min anfihi'l-muxāṭ* 'you with the runny nose' *Kaş. III* 387.

D **yanutluğ** Hap. leg.(?); P.N./A. fr. **yanut**. **Xak.** XI *KB* ('the king has done good to you, a thousand returns (for your services, **yanut**); in return for that prepare something good) **yanutluğ kişi ol kişi eḍgüsi** 'the man who returns favours is the best of men' 5791.

D **yanturu:** Ger. of **1 yantur-** used as an Adv.; 'in return, back, again', and the like; often abbreviated to **yantru:/yandru:**. N.o.a.b. **Türkü** VIII **yanturu:** (or **yantru:**?) **sakıntım katığdı: sakıntım** 'I thought again and again, I thought deeply' *I N* 11: **Uyğ.** VIII ff. Bud. **yantru ıdtı** 'he sent him back' *PP* 35, 6; (how is it possible, having come so far) **yanturu yana** [one word] **koḍup barmak** 'to give up (this enterprise or the like) and go back?' *Hüen-ts.* 97–8; **eḍgü öglike yanturu övkeleser kakısar** 'if he is angry (Hend.) with a benevolent man in return (for his benevolence)' *Suv.* 595, 9–10; a.o. *TT VII* 40, 53: Civ. **yanturu bérip** 'giving back' *USp.* 115, 6; **yanturup bérürmen** *do.* 6, 5; 35, 17 and **yanturup altımız** *do.* 14, 10 are no doubt errors for **yanturu:**: o.o. *TT I* 105 (**axtarıl-**); *VII* 30, 1: **Xak.** XI **yandru:** *Kaş. III* 406, 4 (**yanı:la:-**); n.m.e.: *KB* **yandru çıkıp** 'coming out again' 521; o.o. 738 (**sö:ki:**), 2656, 5674 (**ékki:le:-**).

Dis. YNĞ

D **yaŋa:k** crasis of ***ya:nğa:k** Den. N. fr. **ya:n**; properly 'the cheek-bone', but sometimes used more generally for 'cheek', and metaph. for 'the side' of something. S.i.a.m.l.g. often much abbreviated, e.g. NE Tuv. **ça:k**: NC Kır. **ja:k**; Kzx. **jak**: NW Kk. **jak**; Kaz. **yaŋak** 'cheek'; **yak** 'side'; Kumyk **yayak**; Nog. **yak**: SW Az. **yanağ**; Osm. **yanak**; Tkm. **yaŋak**. Cf. **2 eŋ, eŋek**. **Xak.** XI **yaŋa:k** 'the bone' (*al-'aẓm*) in which the teeth are set (*ğurizat*) either side (*cānibay*) of the mouth'; **yaŋa:k** 'the side' (*cānib*) of anything; and 'the side post (*'iḍāda*) of a door' is called **kapuğ yaŋa:kı:** *Kaş. III* 376 (and see **yıŋak**): XIV *Muh.* (in 'parts of the body', *al-xadd* 'cheek' **eŋ** . . .) *al-'āriḍ* 'cheek' (?'cheek-bone') **yaŋa:k** *Mel.* 46, 11; *Rif.* 140: **Çağ.** XV ff. **yaŋağ/yaŋak** *yaŋak Vel.* 404 (quotn.); **yaŋağ/yaŋak** (spelt 'with **-ŋ-**') (1) *çihra wa ruxsār* 'face, cheek' *San.* 339r. 14 (quotn.; (2) see **yağak**): **Xwar.** XIII(?) **oŋ caŋakta** 'on the right side' *Oğ.* 116; **coŋ caŋakıda** 'on the left side' 124; **tün** (?**dün**) **yaŋğakka** 'to the north' 324 (?confusion w. **yıŋa:k**): XIV **yaŋak** 'cheek' *Qutb* 67; *MN* 106, etc.: **Kom.** XIV 'cheek, jaw, jawbone' **yaŋak/yaak** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-xadd* **yaŋa:k** (*sic*?; *kāf* for **-ŋ-**) *Hou.* 20, 7: XIV **yaŋak** ditto, in the *Kitāb Beylik* **yaŋa:ğ** *Id.* 98; **yaŋak** *al-ḥanak* 'lower jaw' *do.* 99: XV *al-xadd* **yanak** *Kav.* 60, 13; *Tuh.* 14a. 4.

D **1 yanığ** Dev. N. fr. **1 yan-**; syn. w. **yanut**; n.o.a.b., but ?identical w. **3 yanığ**. **Xak.** XI *KB* (the good man gives advantages to others but) **ol asığdın bu kolmaz yanığ** 'does not ask for any return for those advantages' 858; (I sent you a message sweeter than sugar) **ağuda açığ keldi yanğı maŋa** 'the answer came back to me bitterer than poison' 3913.

D **2 yanığ** Hap. leg.?; Dev. N. fr. **3 yan-**. **Xak.** XI **yanığ** *al-tahdīd* 'a threat'; hence one says **beğ yanığda: tüşme:** 'do not expose yourself to the threats of the *beg*' (etc.) *Kaş. III* 14.

D **3 yanığ** Hap. leg.?, but cf. **1 yanığ**; Dev. N. fr. **4 yan-**. **Xak.** XI **yanığ** *al-qay'* 'vomit'; hence one says **ol yanığ yandı:** 'he vomited profusely' (*kaṯīra(n)*) *Kaş. III* 14.

yıŋa:k 'direction; point of the compass'; very common in Uyğ., both by itself and in the phr. **buluŋ yıŋa:k** (see **buluŋ**), but hardly traceable later, prob. because it became confused w. **yaŋa:k**. Cf. **sıŋar**. **Uyğ.** VIII ff. Man. **ozku kutrulku yol yıŋakıg** 'the way and direction to salvation (Hend.)' *TT III* 63: Bud. **yıŋak** by itself is commonest when qualified by a word w. the Suff. **-tun/-tün**, etc., e.g. **öŋtün yıŋak** 'eastwards' *PP* 37, 5; *TT VI* 84; **tağtın yıŋak** 'northwards' *do.* 84; **kédin yıŋak** 'westwards' *do.* 85, but here 'southwards' is **küntün sıŋar**; **küntin yıŋak** 'southwards' *U IV* 10, 65; (the exact meanings, often blurred, seem to be **yıŋa:k** 'direction', **buluŋ** 'corner', **sıŋar** 'side'); **tört yıŋak tört buluŋ sekiz yıŋak bolur** 'the four directions and the four corners make the eight cardinal points' *TT V* 8, 62; o.o. *TT VIII A.*1, etc. (**buluŋ**); *TT X* 83, 85, 149, 159; *U II* 4, 2: Civ. **törт yıŋak** 'the four directions' *TT I* 121; **öŋtün**, etc. **yıŋak** common in *TT VII*: **Xak.** XI **yıŋa:k** seems to be the right reading in (1) **teğme: yıŋa:ktın** (MS. unvocalized or *yaŋ-?*) *min kull awb* 'from all directions' *Kaş. I* 241 (**aklış-**); (we attacked by night) **teğme: yıŋak** (MS. unvocalized) **bustımız** 'we laid ambushes on every side' (*min kull cānib*) *I* 434, 7; n.m.e.: (**Xwar.** XIII(?) *Oğ.* 324, see **yaŋa:k**).

D **yona:k** morphologically Dev. N. fr. **yon-**, but this would mean something like 'a carving', which is hardly apposite; 'a saddle-pad'. Survives in NE Alt., Tel. **yonok** *R III* 417; Tuv. **çonak**: NC Kzx.: NW Kk. **jona**. **Xak.** XI **yona:k** 'anything placed (*yūḍa'*) under the saddle (*ikāf*) of a donkey, ox, or the like' *Kaş. III* 29: **Çağ.** XV ff. **yona** (spelt *yonah*) *tagaltū-yi zin* 'a saddle-pad'; also called **tokum** *San.* 347v. 14: **Kıp.** XIII *al-mirṣaḥa* 'saddle-pad' **yona:** *Hou.* 14, 3.

D **yoŋa:ğ** Dev. N. fr. **yoŋa:-**; 'false accusation' and the like. **Uyğ.** VIII ff. Bud. *U II* 76, 6 (**çaşut**): Civ. *TT I* 74 (**çaşut**): **Xak.** XI **yoŋa:ğ** *al-waşy wa'l-si'āya* 'false accusation and slander' to a *beg*; hence one says **ol yoŋa:ğ yoŋa:dı:** 'he falsely accused and slandered him to the sultan' *Kaş. III* 376: *KB* (a good man) **yoŋağ tıŋlamaz** 'does not listen to false accusations' 5863; a.o. 4272 (**uzunçı:**): (XIV *Muh.*(?) *al-ğawğā'* 'tumult, uproar' **yo:ŋa:k** *Rif.* 146 only).

D **yanğı:** Hap. leg.; syn. w. **yanut, ı yanığ**; Dev. N. fr. **ı yan-**, but **-ğı:** is unusual, **-ğu:** would be expected. **Uyğ.** VIII ff. Bud. *U II* 77, 24 (**yanut**).

(?D) **yaŋku:** 'an echo'; morphology obscure, but prob. w. an onomatopoeic basis, cf. **yaŋra:-**, **yaŋşa:-**. Survives in NE Tuv. **çaŋğı:** SW Osm. **yankı**; Tkm. **yaŋkı**; in most other languages 'echo' is a der. f. like **yaŋkırık** or a l.-w. **Uyğ.** VIII ff. Bud. (when your great bell sounds, your herds of horses in the mountains) **barça eşitür yaŋkusın** 'all hear its echo' *Suv.* 490, 19–20; Civ. *TT I* 95 (**oyun**); 134 (**ığa:ç**): **Xak.** XI **yaŋku:** *bintu'l-cabal wahwa'l-şadā* 'echo' *Kaş. III* 379 (prov.) **Çağ.** XV ff. **yanku** (spelt) is what people hear in reply when they say something in a loud voice in the mountains or a domed structure, in Ar. *şadā*, in Pe. *pajwāk* ('echo', MS. *pajnāk*); and in *Rūmī* 'the burning of a palace or building'; in both cases der. fr. **yan-** 'to return' (and 'to burn') *San.* 239r. 8: **Xwar.** XIV **tağ yaŋkusı** 'echo' *Qutb* 68: **Osm.** XIV ff. **yanğı/yanğu/yankı/yanku** 'echo'; c.i.a.p. esp. in Ar. and Pe. dicts. *TTS I* 779; *II* 993; *III* 765; *IV* 838.

D **yunğuk** Dev. N.I. fr. **yun-**; lit. 'something to wash oneself with'. N.o.a.b. **Uyğ.** VIII ff. Bud. Sanskrit *snānā* 'bath' **yunğuk** *TT VIII D.*12, 38 (MS. *yu:nkuk/yunkuk*): **Xak.** XI **yunğuk** *al-uşnān* 'alkali'; know that **-k** is attached to V.s and becomes the name of an instrument (*ism li'l-āla*) as **o:rğa:k** the name of 'a sickle' was derived fr. **o:rdı:** 'he cut the grass'; and this word is of that (class) because **yu:dı:** is a V. meaning 'he washed' and this is what was used for 'washing (*ğāsila*) clothes'; the **-k** was attached to the V.s as you see *Kaş. III* 44 (a rugged etymology, but nearly right).

Dis. V. YNĞ-

D **yaŋkur-** Intrans. Den. V. fr. **yaŋku:**; 'to echo, resound', etc. S.i.s.m.l. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. *U II* 24, 5–6 (**étig**): Civ. (in countless places the clear sound of water) **yaŋkurar** 'resounds' *TT I* 135: **Xak.** XI **er yaŋkurdı:** 'the man constantly turned (*iltafata*) to the right and left as if he heard the call of someone unseen or a sound or voice' (*hātif aw şawt aw hiss*) *Kaş. III* 400 (**yaŋkura:r, yaŋkurma:k**; Hap. leg. in this meaning, but cf. **yaŋku:la:-**).

D **yaŋkurt-** Caus. f. of **yaŋkur-**; n.o.a.b.; the survival quoted in *TT IX*, p. 22, note 84 is of **yaŋrat-**. **Uyğ.** VIII ff. Man. [gap] **arku** (*sic*) **tağlarığ yaŋıkurtur** (*sic?*) 'makes the valleys and mountains re-echo' *TT IX* 84.

Tris. YNĞ

D **yoŋa:ğçı:** N.Ag. fr. **yoŋa:ğ**; 'a false accuser'. N.o.a.b. **Uyğ.** VIII ff. Bud. *Suv.* 563, 4–5 (**ezügçi:**): **Xak.** XI *KB* (however good . . . a *beg* may be) **yoŋağçı yakın bolsa teğrür yoğuğ** 'if a false accuser gets near him, he brings destruction' 5864.

D **yaŋkuluğ** P.N./A. fr. **yaŋku:**; 'echoing, resonant', etc. Pec. to Uyğ. **Uyğ.** VIII ff. Bud. **yaŋkuluğ körkle ünüŋüz** 'your resonant lovely voice' *Suv.* 646, 2–3; o.o. *TT VIII G.*70 (**küvrüg**); *TT X* 191–2, etc. (**tigilig**).

Tris. V. YNĞ-

D **yaŋku:la:-** Den. V. fr. **yaŋku:**; 'to re-echo' and the like. Survives only(?) in SW **yankıla-**. **Xak.** XI **ta:ğ yaŋku:la:dı:** 'the mountain echoed' (*şadiya*), that is that it answers you (*yucībak*) in the same way as (*kamā*) you shouted to it; and one says **er kula:kı:**

yanku:la:dı: 'the man's ear seemed to hear a sound or voice and constantly turned (*talaffata*) to the right and left' *Kaş. III* 410 (**yanku:la:r, yanku:la:ma:k**); *KB* **kökiş turna kökte ünün yankular** 'the grey crane echoes with its call in the sky' 74: XIV *Muh.*(?) *ṣawtu'l-ṣadā* 'the sound of an echo' **yaŋku:-lamak** *Rif.* 125 (only): (**Osm.** XIV ff. **yankulan-/yankılan-**, etc. 'to echo'; c.i.a.p. *TTS I* 780; *II* 994; *III* 765; *IV* 838.

Dis. YNG

D **yénik** N./A.S. fr. **yéni:-**; 'light' (not heavy), hence 'easy' and the like. Syn. w. **yéŋil**, q.v., but less common, survives only (?) in NE Khak. **ni:k**; Tuv. **çi:k**: SE Tar. **yenik** *R III* 330; Türki **yénik** *BŞ*: SW Osm. **yénik/yéni** (spelt *yegnik/yeynik/yegni/yeyni*). **Uyğ.** VIII ff. Man. *TT II* 8, 44 (**uçuz**): Bud. *TT IV* 10, 16 etc. (**uçuz**): Civ. (in an unfavourable omen) **er ağır tişi yénik bolur** 'men become burdensome and women flighty' *VII* 25, 6–7; (the pain) **yénik bolur** 'becomes tolerable' *do.* 21; a.o. *TT I* 125–6 (**işlet-**): **Xak.** XI **yenik** 'light' (*xafif*) of anything *Kaş. III* 18; a.o. *III* 92 (**yéni:-**): *KB* **utunluk éveglik yénik kurğuluk** 'wickedness, (undue) haste, and frivolous levity' 2078.

yenge: 'the wife of one's father's younger brother, or one's own elder brother; junior aunt-in-law, senior sister-in-law'. S.i.a.m.l.g. w. phonetic changes and some extended meanings, e.g. Kk. 'confidante'; Osm. 'bridesmaid'. **Uyğ.** VIII ff. Bud. **öz yeŋgesi Ragagayini** 'his own elder brother's wife Ragagayini' *U III* 83, 11; (in the list of relatives in the third Pfahl) **yengemiz** (*sic*, ?read **yeŋgemiz**) 'our elder brother's wife' (Arığ Xatun Teŋrim) *Pfahl.* 23, 12: Civ. **Oğul Tégin yeŋgemizke** *USp.* 12, 7; a.o. *TT I* 155 (**eke:**): **Xak.** XI **yeŋge:** 'the word for an elder brother's wife' *Kaş. III* 380: XIV *Muh.* 'a brother's wife' **yenge:** *Mel.* 49, 10; *Rif.* 144: **Çağ.** XV ff. **yénge** (spelt) 'the woman who adorns the bride in the bridal chamber and presents her to the bridegroom' *San.* 352v. 16 (*P. de C.*, p. 559 quotes two passages from the *Bābur nāma* in which Bābur records addressing a lady as **yénge**).

?F **yeŋgeç** (?**lengeç**) 'crab; the constellation Cancer'. Prob. a l.-w.; the alternative form **lengeç**, suspiciously like French *langouste* 'cray-fish', may be the original one. Survives only(?) in SW Osm. **yengeç**; Tkm. **leŋŋeç**. Cf. **kuçık**; there is no general word for 'crab' in Turkish; modern languages use forms of **kısğaç** or **çadan** or l.-w.s. **Oğuz** XI (among words w. four letters, one **-ŋ-**) **yeŋğeç** (MS. *yengeç*) *al-saraṭān* 'crab' *Kaş. III* 384: XIV *Muh.* (among aquatic animals) *al-saraṭān* **lengeç** *Mel.* 77, 6 (one MS. **yengeç**); *Rif.* 180; (among 'signs of the zodiac') ditto 79, 4; 183: **Çağ.** XV ff. **lengeç** (spelt) *xarçang* 'crab', in Ar. *saraṭān San.* 317v. 9: **Xwar.** XIV **yengeç** 'Cancer' *Qutb* 77: **Kıp.** XIII (among 'aquatic animals') *al-saraṭān* **yenge:ç** *Hou.* 7, 4: XV *saraṭān* **ilengiş** (in margin **yengeç**; **Tkm. kıskaş**, in margin **kısaş**) *Tuh.* 19a. 9: **Osm.** XVI **yengeç** 'an iron component in a mill'; in one Ar. dict. *TTS IV* 875.

E **yenge:k** See **yetge:k**.

Tris. YNG

D **yéniklik** Hap. leg.?; A.N. fr. **yénik**. **Uyğ.** VIII ff. Man.-A (just as the bonds of a wicked man) **ağırlık yéniklik bar** 'may have weight or lightness' *M III* 12, 19 (i).

Dis. YNL

(D) **yéŋil** presumably abbreviated Dev. N./A. fr. **yéni:-**; 'light' (not heavy), hence 'easy' and the like. Syn. w. **yénik**. S.i.a.m.l.g. w. the usual phonetic changes; SW Az. exceptionally **yünkül**, lacking in Osm. **Uyğ.** VIII ff. Civ. *TT VII* 42, 3 (**tamar**): (**Xak.**?) XIII(?) *Tef.* **yüŋül** 'light' 162 (*yöŋül*), 164 (*yügül*): XIV *Muh.*(?) *al-xafif* 'light' (opposite to 'heavy' **ağır**) **yüŋül** (or **yüŋül**?) *Rif.* 151 (only): **Çağ.** XV ff. **yéŋil** *yeyni* (*yeni*?) *Vel.* 415 (quotn.); **yüŋül** (spelt 'with **-ŋ-**') *sabuk* 'light', also pronounced **yéŋil** *San.* 347r. 13; **yéŋil** (spelt 'with **-ŋ-**') 352v. 20 (quotn.): **Kom.** XIV 'light' **yeŋil/yeŋül/yüŋül** *CCI*; *Gr.* 122 (quotn.), 131: **Kıp.** XIV **yüŋül** (with **-ŋ-**) *al-xafif Id.* 99: XV ditto **yéŋil** (in margin **yüŋül/yuka** (**yuvka:**) glossed *raqīq*) *Tuh.* 14a. 7.

D **yanlık** Hap. leg.?; A.N. (Conc. N.) fr. **ya:n**; syn. w. **yançuk**. **Xak.** XI **yanlık** *qal'u'l-rā'i* 'a shepherd's bag' *Kaş. III* 45.

DF **yaŋlığ** P.N./A. fr. **yaŋ**; 'in a . . . way, manner; of a . . . kind', and the like. Survives only(?) in SC Uzb. **yaŋlığ** a Postposn. meaning 'like', e.g. **şér yaŋlığ** 'like a lion'. **Uyğ.** VIII ff. Bud. Sanskrit *yāvacca* (properly 'and as much as') **né ya:ŋlığ yeme:** *TT VIII A.*2; (you have made yourself loved by all . . .) **bir yaŋlığ** 'alike, to the same extent' *Hüen-ts.* 1781: Civ. **balıkdakı vrhar yaŋlığ** 'like the monasteries (Sanskrit *vihāra*) in the town' *USp.* 88, 29: **Xak.** XI *KB* **bu yaŋlığ tapuğka** 'for service of this kind' 101; **ne yaŋlığ eren** 'what sort of men?' 234; o.o. 331, 710, etc.: XIII(?) *KBVP* **bu yaŋlığ** 47: XIII(?) *Tef.* **özge yaŋlığ** 'of a different sort'; **bu yaŋlığ** 141: **Çağ.** XV ff. **yaŋlığ** *gibi* 'like' *Vel.* 407 (quotn.); **yaŋlığ** (spelt) *miṯl wa mānand* 'like' *San.* 339r. 20 (quotn.): **Xwar.** XIV **yaŋlığ** 'like', usually follows one N. and qualifies another *Qutb* 67; *MN* 52, etc.

D **yaŋluk** abbreviated Intrans. Dev. N./A. fr. **yaŋıl-**; 'error, mistake, fault', and the like. N.o.a.b.; in the medieval period replaced by the cognate Dev. N. **yaŋlış**, which s.i.a.m.l.g. except NE, SE. **Türkü** VIII **bizinge: yaŋlukı:n üçü:n** *I E* 19; prob. a *mason's* error, see revised text in *II E* 16 (**yaŋıl-**): **Uyğ.** VIII ff. Bud. **yaŋluk** (*U II* 87, 54 **yaŋıluk**) occurs several times, usually qualifying **sakınç** and sometimes in Hend. w. other words like **ters**; in this context it means 'erroneous' (thought);

when preceded by a *Dat.* it means rather 'offensive, hostile to'; (if I have taken part in civil disturbances and) **ıduk kutluğ tüzünlerke yaŋluk sakınç sakındım erser** 'had thoughts hostile to good men who are holy and enjoy the favour of heaven' *TT IV* 10, 18–19; similar phr. but **ters yaŋluk** *U II* 78, 35; **ters yarlığ yaŋıluk** *do.* 87, 53–4; **yaŋluk sakınç** *TT VI* 023, 216, 402; **ters tetrü yaŋluk törüg** *do.* 42; (King Prasenajit) **ya:ŋloğ** (*sic*) **yég erme:z** 'is at fault and not good' *VIII H.*2: **Xak.** XI **yaŋluk** 'a mistake' (*al-xaṭā'*) in affairs, speech, action, etc. *Kaş. III* 385: *KB* **sözüŋ bolsa yaŋluk** 'if what you say proves to be erroneous' 193; (haste is) **barça yaŋluk başı** 'the origin of every mistake' 633, a.o.o. (the Vienna MS. sometimes spells it *yalŋuk*): (XIII(?) *Tef.* **yaŋluk** metathesis of **yalŋuk**).

Dis. V. YNL-

(?D) **yaŋıl-** 'to err, make a mistake, commit a fault', and the like; morphologically a Pass. f., but the only trace of a supposed V. **yaŋ-** 'to lead into error' is in *San.* 338v. 1, which is illustrated by one obscure quotn.; it may be merely a back formation fr. **yaŋıl-**. S.i.a.m.l.g. except SE, SC w. the usual phonetic changes, but in some languages displaced by the Co-op. f. **yaŋılış-/yaŋlış-**. Syn., and sometimes used in Hend., w. **2 yaz-**. **Türkü** VIII **yaŋıl-** 'to err, misbehave' is fairly common, e.g. (we gave him the title of *xağan* and our younger sister as bride) **özi: yaŋıltı:** 'he himself misbehaved' *I E* 20 (in *II E* 17 **yazıntı:**); **biziŋe: yaŋıltukı:n yazıntukı:n üçü:n** 'because they misbehaved against us' *II E* 16 (for *I E* 19 see **yaŋluk**); o.o. *I S* 11, *II N* 8 (**ölsik, böd**); *Ongin* 11 (**adrıl-**): VIII ff. **yaŋı:lmaz bilge:** 'a counsellor who does not make mistakes' *Tun. III* a. 9 (*ETY II* 95); o.o. *do.* 6–8 (**ur-**); *do.* 10 (**bétke:çi:**): Man. **yazıntımız yaŋıltımız erser** 'if we have sinned and erred' *Chuas. I* 23, etc.; o.o. *do.* 139 (**yükün-**), 137–8 (**baça:-**): **Uyğ.** VIII ff. Bud. Sanskrit *avadhyaptibalo* 'whose strength is forgetfulness' (?) **unıtmak küçlüg e:rür a:zu ya:ŋılma:k** *TT VIII A.*12; **tört yıŋakığ yaŋılıp** 'losing his sense of direction' *U IV* 40, 170; **yol yaŋılıp kaç kün boltı** 'I lost my way several days ago' *do.* 50, 116 (here apparently Trans.); o.o. *TT VII* 25, 18; *U II* 77, 16–17 (**2 yaz-**): **Xak.** XI **yaŋılğa:n er** 'a man who forgets and makes mistakes (*yansā wa yuxṭi'*) in everything that he does' *Kaş. III* 388; **yaŋılma:s bilge: bolma:s** 'there is no wise man who never makes a mistake' (*illā bi'l-hafwa*) *III* 59, 14; **yaŋılma:s bilge: yaŋku:** 'the only infallible (*al-muṣīb*) wise man is the echo' *III* 380, 1; n.m.e.: *KB* **yaŋılmaz kişi kim** 'who is the man who never makes a mistake?' 198; o.o. 360 (**könilik**), 641: XIII(?) *At.* (if you attain distinction) **yaŋılma özüŋ** 'do not lose (Trans.?) your (true) self' 353; *Tef.* **yol yaŋıl-** 'to lose the way' 141: XIV *Muh. al-xaṭā'* 'to make a mistake' **ya:ŋğılmak** *Mel.* 37, 10; *Rif.* 123: **Çağ.** XV ff. **yaŋıl-** *xwud ğalaṭ kardan* 'to admit making a mistake' *San.* 338v. 11 (quotns.): **Xwar.** XIII **yaŋıl-** 'to err' *'Ali* 36: XIV **yaŋıl-** 'to make a mistake'; **yol yaŋıl-**, etc. *Qutb* 68; *Nahc.* 245, 12: **Kom.** XIV 'to err' **yaŋıl-** *CCI, CCG*; *Gr.*: **Kıp.** XIV **yaŋıl-** (with **-ŋ-**, MS. *yaŋal-*) *ğaliṭa* 'to make a mistake' *Id.* 99; ditto **yaŋğıl-** *Tuh.* 67r.: XV ditto (**yaŋlış-**, in margin in second hand **yağıl-** representing **yaŋıl-**) *Tuh.* 27a. 3.

D **yanul-** Hap. leg.?; Pass. f. of **yanu:-**. **Xak.** XI **bıçe:k yanuldı:** 'the knife (*Kaş.* has 'sword, etc.') was sharpened (*ṣuḥiḍa*) by passing it to and fro (*bi'l-imrār*) on the (palm of the) hand' *Kaş. III* 82 (**yanulu:r, yanulma:k**).

D **yonul-** Pass. f. of **yon-**; 'to be carved', etc. S.i.s.m.l. as **yon-**. **Xak.** XI **yığa:ç yonuldı:** 'the wood (etc.) was hewn' (or carved, *nuḥita*) *Kaş. III* 82 (**yonulu:r, yonulma:k**); **Çağ.** XV ff. **yonul-** (spelt) *tarāşida ṣudan* 'to be carved (or planed)' *San.* 347r. 7: **Osm.** XV ff. **yonul-** 'to be carved', etc.; common until recently *TTS I* 841; *II* 1066; *III* 820; *IV* 897 (translated *yontul-*).

D **1 yuŋla:-** (ñ-) Hap. leg.; Den. V. fr. **yuŋ**; cf. **kırk-**. **Xak.** XI **ol ko:yun yuŋla:dı:** 'he sheared (*cazza*) his sheep' *Kaş. III* 404 (**yuŋla:r, yuŋla:ma:k**).

DF **2 yuŋla:-** Den. V. fr. the Chinese word *yung* 'to use' (*Giles* 13,449); 'to use', perhaps w. the implication of using up. Pec. to **Uyğ.** VIII ff. Bud. **bu etözimin yuŋlap** 'using this my body' *Suv.* 613, 19; o.o. *do.* 257, 7; 612, 4; *TT IV* 6, 38–44 (**al-**); *U II* 86, 41; *Hüen-ts.* 2113–14 (**küle:-**): Civ. **üküş eḍ tavar yuŋlağıl** 'use much property' *TT I* 99.

DF **3 yuŋla:-** Hap. leg.; Den. V. fr. the Chinese word *yung* 'harmonious' (*Giles* 13,448), see *Hüen-ts., Briefe*, p. 36, note 2000. **Uyğ.** VIII ff. Bud. **élin uluşın amırtğurup yuŋlap** 'pacifying the realm and country and making them harmonious' *Hüen-ts.* 2000–1.

D **yuŋlat-** Hap. leg.; Caus. f. of **1 yuŋla:-**. **Xak.** XI **ol ko:yuğ yuŋlattı:** 'he had his sheep (*Kaş.* adds 'and camels') sheared' (*acazza*) *Kaş. II* 359 (**yuŋlatu:r, yuŋlatma:k**).

Tris. YNL

D **yanala:** Hap. leg.; if genuine an Adv. formed fr. **yana:** by analogy w. **yaŋı:la:**, see **yaŋı:la:-**. **Uyğ.** VIII ff. Bud. (you have raised the banner of the law) **yanala** 'afresh' *Hüen-ts.* 1909.

D **yaŋı:la:** See **yaŋı:la:-**.

D **yaŋalduruk** Hap. leg.; N.I. fr. **yaŋa:k** w. the **-k-** dissimilated to **-l-**, prob. by false analogy w. **kömüldürük**. **Xak.** XI **yaŋalduruk** (MS. *yaŋ.ldur.k*) 'a felt hood (*libda*) sewn on to the shoulders of a felt coat (*lubāda*); the head is protected (*yağşiya*) from snow-storms and rain' *Kaş. III* 389.

PUD **yaŋalığ** Hap. leg.; P.N./A. fr. **1 yaŋa:**. **Uyğ.** VIII ff. Bud. **yaŋalığ sü** 'an army with elephants' *Hüen-ts.* 319–20 (**bulıtçulayu:**).

DF **yuŋlağlığ** P.N./A. fr. a Dev. N. fr. **2 yuŋla:-**; 'intended for use'. Pec. to Uyğ. **Uyğ.** VIII ff. Civ. common in *USp.*, usually qualifying **böz**, e.g. **maŋa Sataka yuŋlağlığ böz kergek bolup** 'as I, Sata, need cotton fabric for my use' *USp.* 13, 1–2; but also used with other N.s, e.g. **yuŋlağlığ çaw yastuk** 'a sum of money for my use' *do.* 15, 7.

Tris. V. YNL-

D **yaŋı:la:-** Den. V. fr. **yaŋı:**; 'to renew, renovate'. Although it s.i.s.m.l., e.g. SW Az., Osm. **yenile-** (**yeŋile-**), as an ordinary V., the commonest form met with is the Ger. in **-u:, yaŋı:la:yu:**, often abbreviated to forms like **yaŋı:la:**, used as an Adv., 'anew, afresh'. **Uyğ.** VIII **yaŋı:layu:** 'afresh'(?) *III B.8* (*ETY II* 38, fragmentary): **Xak.** XI **ol to:mın yaŋı:la:dı:** 'he renovated (*acadda*) his garment' (etc.) *Kaş. III* 406 (**yaŋı:la:r** (MS. *yaŋı:la:dı:*), **yaŋı:la:ma:k**); **başın yandru: yaŋı:la:dı:** 'he reopened (*acadda*) his wound' *III* 406, 4; one says **ol ı:şığ yaŋı:la: kıldı:** 'he reopened (*istacadda*) the matter and started afresh' (*tāniya(n)*) *III* 381; XIV *Muh. caddada* 'to renew', etc. **yaŋıla:-** *Mel.* 24, 15; *Rif.* 107: **Çağ.** XV ff. **yaŋlap** *yeŋileyüp* 'afresh' *Vel.* 403 (quotn.); **yéŋle** (spelt) *ha-tāzagī wa nawī* 'freshly, anew'; also pronounced **yeŋle** *San.* 352v. 17 (quotn.): **Xwar.** XIV **yaŋıladın** 'afresh' *Quth* 68; **yaŋla musulmān bolğanlar** 'recent converts to Islam' *Nahc.* 75, 8–9: **Kom.** XIV **yaŋla** 'afresh, anew' *CCG*; *Gr.* 113 (quotn.): **Kıp.** XIV **yaŋıla-** (with **-ŋ-**) *caddada İd.* 99: XV ditto (**yaŋırt-**; in margin in second hand) **yaŋıla-** *Tuh.* 12a. 7: **Osm.** XIV ff. **yeŋile**, and later **yeŋilece**, 'afresh, recently'; c.i.a.p. *TTS I* 819; *II* 1040; *III* 801; *IV* 875.

Dis. YNN

F **yaŋa:n** 'elephant'; an obvious l.-w. of unknown origin, also spelt **yağa:n, 1 yaŋa:**, q.v. N.o.a.b. **Xak.** XI **yaŋa:n** *al-fīl* 'elephant'; the Oğuz do not know it *Kaş. III* 376; o.o. *II* 210 (**çarlaş-**), 295 (**çarla:-**); (and see **taŋa:n**): (**Çağ.** XV ff. **yeneğen** (spelt) *kargadan* 'rhinoceros' *San.* 339r. 17 seems to be a muddled reminiscence of this word).

Dis. V. YNN-

D **yonın-** Hap. leg.; Refl. f. of **yon-**. **Xak.** XI **ol yığa:ç yonındı:** 'he pretended to hew (or carve, *yanḥat*) the wood' *Kaş. III* 86 (**yonınu:r, yonınma:k**).

Tris. YNN

D **yanıngsız** Hap. leg.; Priv. N./A. fr. a Dev. N. fr. ***yanın-** Refl. f. of **1 yan-**. **Uyğ.** VIII ff. Man. **yanıngsız ajunka tegdiler** 'they have reached a state of existence from which there is no return' *TT III* 116.

D **yonındı:** Hap. leg.; Pass. Dev. N./A. fr. **yonın-**. **Xak.** XI **yonındı:** *al-muḥāta wa'l-burāya* 'chips, shavings, splinters' *Kaş. III* 38.

Dis. YNR

D **yanar** See **3 yan-**.

D **yaŋrak** Dev. N./A. fr. **yaŋra:-**; lit. 'resounding, ringing', and the like. Survives in this sense in NE Alt. *R III* 67; *Kaş.*'s translations seems to show it used for '(a place where there is) a sound of running water'. **Xak.** XI **yaŋrak** 'a winding valley (*'āqūl*) in the mountains and a path through it, below which there is a stream of running water, so that a man can traverse it (only) by jumping it constantly' (*bi'l-waṯḥ*) *Kaş. III* 384.

Dis. V. YNR-

(D) **yaŋra:-** 'to make a sound of some sort'; morphology obscure, but prob. w. an onomatopoeic basis, cf. **yaŋku:, yaŋşa:-**, and also **çıŋra:-, kéŋren-**. Survives in NE Alt. 'to resound, ring out' *R III* 67: NW Kaz. (**yaŋğıra-**) ditto: SW Tkm. 'to chatter nonsensically'. **Türkü** VIII ff. (a woman let her mirror fall into a lake) **yarın yaŋra:yu:r** 'in the morning it clatters(?)' (and in the evening makes a grumbling sound) *IrkB* 22: **Xak.** XI **ol bi:r sö:z yaŋra:dı:** *takallama bi-kalām min ḥaqqihi an yuxfā* 'he blurted out something that he ought to have kept secret' *Kaş. III* 404 (**yaŋra:r, yaŋra:ma:k**).

D **yaŋrat-** Caus. f. of **yaŋra:-**; survives in NE Alt.: NW Kaz. (**yaŋğırat-**); SW Tkm. Mis-spelt *yanzat-* in the MS. of *Kaş.* **Xak.** XI **ol aŋar sö:züg yaŋrattı:** 'he urged him to blurt out something that he ought to keep secret' (*min ḥaqqihi'l-isrār bihi*) *Kaş. II* 359 (**yaŋratu:r, yaŋratma:k**).

Tris. YNR

D **yaŋırtı:** (?**yaŋırdı:**) 'afresh, anew'; syn. w. **yaŋı:la:yu:**; apparently a Dev. N./A., used as an Adv., in **-tı:** (as the word is found only in Uyğ. script, **-dı:**, the usual form, should perhaps be read), fr. **yaŋır-**, Intrans. Den. V. fr. **yaŋı:**, which survives in NE Alt., Küer., Tel. *R III* 61 and NW Kaz. **yaŋar-** (the Caus. f. **yaŋırt-** is noted in Kıp. XV *Tuh.* 12a. 7). **Yaŋaru** in *TT I* 75 is prob. an error for this word. **Türkü** VIII ff. Man. *TT II* 10, 84 (**ékkile:-**): **Uyğ.** VIII ff. Bud. *TT V* 22, 30 (**uğur**): Civ. **yaŋırtı él olurğaysen** 'you shall preside anew over the realm' *TT I* 53–4; *USp.* 88, 18–19 (**tutuz-**).

Dis. V. YNS-

?E **yaŋsa:-** Hap. leg.; this is the spelling in two MSS.; the Vienna MS. has *tebsegüçi*, glossed in Pe. *ḥasad kunanda* 'envying', which gives reasonable sense. Neither reading can be right, but an emendation to ***taŋsa:-**, Desid. Den. V. fr. **2 taŋ**, 'to desire something marvellous' seems reasonable. **Xak.** XI *KB*

you have put on precious things and covered yourself with silk) **séni taŋsağuçı körüp kamdı köz** 'the envious man(?) seeing you lowered his eyes' 5799.

Dis. YNŞ

D **yaŋşak** Dev. N./A. fr. **yaŋşa:-**; 'loquacious; a chatterbox'. Survives in SW Az. **yanşağ**; Osm. **yaŋşak/yanşak**, same meaning. **Uyğ.** VIII ff. Bud. (Sanskrit lost) **artok ya:ŋşa:k sözle:me:k** 'to be excessively loquacious' *TT VIII A*.16: **Xak.** XI **yaŋşak er** 'a loquacious (*al-ṭarṭār*) man' *Kaş. III* 384; **yaŋşak** *maqālatu'l-haḍayān* 'nonsensical talk' *I* 467, 9: *KB* (if a man talks a lot) **atı yaŋşak başı** 'he is called a chatterbox' 1027; (the most useless kind of man is) **kişi yaŋşakı** 1028: **Kıp.** XV *muqarqi'* 'clattering' (in margin in second hand *ṭarṭār*) **yanşak** *Tuh.* 33a. 1: **Osm.** XV ff. **yanşak** 'loquacious'; common esp. in Ar. and Pe. dicts. *TTS I* 780; *II* 995; *III* 766; *IV* 839.

Dis. V. YNŞ-

D **yonuş-** Hap. leg.?; Co-op. f. of **yon-**. **Xak.** XI **ola:r bi:r bi:rke: ok yonuşdı:** 'they helped one another to fashion (*fī naḥt*) arrows' (etc.); also used of competing *Kaş. III* 75 (**yonuşu:r, yonuşma:k**).

(D) **yaŋşa:-** 'to chatter, babble'; morphology obscure but prob. w. an onomatopoeic basis, cf. **yaŋku:, yaŋra:-**. Survives in SW Osm. **yanşa-**. **Xak.** XI *KB* **üküş sözlese yaŋşadı tér bilig** 'if a man talks a lot, wisdom says that he has chattered' 174: XIII(?) *At.* **üküş yaŋşağan til** 'a tongue which chatters a lot' 134; a.o. 151: **Çağ.** XV ff. **yaŋşa-** (spelt) *bisyār ḥarf zadan* 'to talk a lot' *San.* 338v. 16 (quotn.): **Xwar.** XIV **yaŋşa-** 'to chatter, babble' *Quth* 68: **Osm.** XVI ditto; in two texts *TTS II* 995.

D(?E) **yaŋşat-** Hap. leg.; Caus. f. of **yaŋşa:-**; it does not mean 'to cause to chatter', although it does take an Object, and is prob. an error for **yaŋşa:-** which *Kaş.* does not list. **Xak.** XI **ol anıŋ başın yaŋşattı:** 'he talked so much (*kaṯīra(n)*) that a humming noise and a headache (*al-dawwī wa'l-ṣudā'*) appeared in his head' (i.e. 'he talked his own head off') *Kaş. II* 359 (**yaŋşatu:r, yaŋşatma:k**).

VU(D) **yoŋşur-** it seems certain that in spite of the difference of spelling both texts below contain the same V., which is the Caus. f. of a Recip. f., but there is no trace of **yoŋ-** or **yuŋ-**. **Türkü** VIII (because they caused mutual hostility between brothers (**kikşür-**, see **1 éçi:**) and) **beğli: boḍunlı: yoŋşu:r-tukı:n üçü:n** 'because they embroiled(?) the *begs* and common people' *I E* 6, *II E* 6: **Xak.** XI **ol isi:g su:vuğ tumluğka: yoŋşurdı:** 'he mixed (*xalaṭa*) the hot water with the cold, so that it became tepid' (*fātir*) *Kaş. III* 400 (**yoŋşurur, yoŋşurma:k**; MS. *yeŋşürür, yeŋşürme:k*).

Dis. YNZ

D **yaŋza:ğ** N./A.S. fr. **yaŋza:-**; more or less syn. w. **meŋze:ğ (beŋze:ğ)**; pec. to *KB*. **Xak.** XI *KB* (I put a ball on the ground . . .) **özüm yaŋzağını saŋa körgitü** 'to show you my likeness' 661; **kamuğ neŋke yaŋzağ bu ol söz ulı** 'this is a simile (suitable) for everything and a basis for statements' 4983; o.o. **17 (1 bo:ḍ)**, 4985.

Dis. V. YNZ-

(D) **yaŋza:-** Hap. leg.?, but cf. **yaŋza:ğ, yaŋzat-**. Almost syn. w. **beŋze:-** and presumably a Den. V. fr. ***yaŋız**. It may originally have meant 'to echo', w. the same onomatopoeic basis as **yaŋku:**, etc. **Xak.** XI *KB* (hear what the *xan* of the capital city of Uç had to say) **tüzü élke yaŋzap söz aymış köni** 'he made a true statement, providing an analogy for all realms' 3815.

D **yaŋzat-** Caus. f. of **yaŋza:-**; practically syn. w. **meŋzet- (beŋzet-)** and used in association w. it; in *KB* 4020 the Vienna MS. has **yaŋzatıp** for **meŋzetü**. Pec. to *KB*. **Xak.** XI *KB* (there is a Turkish proverb giving a resemblance to this (**muŋar meŋzetür**)) **anı sözledim men munu yaŋzatur** 'I have recited it to illustrate this point' 273; similar phr. 471; (hear what the man whose wisdom is as broad as the sea has to say) **sözin yaŋzatu körse kızğu meŋiz** 'if a man takes care to echo his words, his face will be ruddy' 480; similar phr. 613.

Mon. YR

yar Preliminary note. *In addition to the Turkish words below, the Pe. l.-w.* yār *'friend' is common in Turkish. For* **yar kana:t** *'bat' see* (*PU*) **yersigü:**.

1 yar 'spittle, saliva'. Survives only(?) in SW Osm. and there more or less obsolete. Of other syn. words **tüpürük/tüfürük** is not old and **silekey/şilegey** is a Mong. l.-w. **Uyğ.** VIII ff. **soḍmış yarça** 'like spittle which has been ejected' *TT III* 112: Bud. (in a list of demons) **yar aşlığlar** 'those who feed on saliva' *U II* 61, 10: **Xak.** XI **yar** *al-lu'āb* 'saliva'; hence one says **anıŋ yarı: aktı:** 'his saliva flowed' *Kaş. III* 3; a.o. *II* 81 (**suğur-**): **Xwar.** XIV **miswāknı yarım birle ezeyin mü** 'shall I soften the tooth-stick with my spittle?' *Nahc.* 90, 5: **Kıp.** XIII *al-rīq* 'saliva' **yar** (also *al-curuf*, see **2 ya:r**) *Hou.* 21, 13; reverse entry *do.* 5, 18: **Osm.** XIV ff. **yar** almost always in the phr. **ağız yarı** 'saliva'; c.i.a.p. *TTS I* 10, 783; *II* 12, 997; *III* 768; *IV* 9.

2 ya:r 'cliff, cleft', and the like; homophonous w. **yar-** (**ya:r-**); it seems to mean more precisely 'what remains when something has been split off', e.g. a vertical bank of a river eroded by water or a gorge cut through a mountain side by water. S.i.a.m.l.g. w. the usual phonetic changes; a l.-w. in Russian as *yar*. **Uyğ.** VIII ff. Civ. **yar tuzı** 'rock salt' *H I* (32), 113, 142 (**bağır**); *II* 12, 96: **Xak.** XI **ya:r**

al-carf (read *al-curuf*) 'the vertically eroded bank of a river' *Kaş. III* 142; o.o. *I* 375 (**kıdığ**); *III* 152 (**ka:ş**); 294 (**toğla:-**); 355, 16: **Kıp.** XIII *al-curuf* **yar** (also *al-rīq*, see **1 yar**) *Hou.* 5, 18; reverse entry 21, 13: XIV **ya:r** *al-şaqīq* 'a precipice', that is a high place from which one can look downwards *Id.* 92; (between 'hill' **şırt** and 'valley' **ayrı:**) *al-saqf* 'a roof' (?read *al-şaqīq*) **ya:r** *Bul.* 3, 10: XV *curuf* **yar** *Tuh.* 11a. 9: **Osm.** XV ff. **yar** occasionally 'eroded river bank', usually 'gorge'; c.i.a.p. *TTS I* 783; *II* 997; *IV* 842.

yé:r basically 'ground', with a wide range of extended meanings, 'earth (as opposed to sky), land, soil, place', etc.; for the phr. **yér suv** 'land and water', i.e. 'territory', see **su:v**; it survives in NE Khak. **ada çir su** 'fatherland': SE Türki **yer su** 'landed property': NW Kk. **cer suw** ditto. C.i.a.p.a.l. w. the usual phonetic changes. A l.-w. in Hungarian as *szer* (cf. **1 yé:l**). **Türkü** VIII **yér** (spelt both *yér* and *yer*) is common; (when the blue sky above) **asra: yağız yer** 'and the brown earth below' (were created) *I E* 1, *II E* 2; **barduk yérde:** 'in the places to which you went' *I E* 24, *II E* 20; **yer suv** *I E* 19, etc. (**su:v**): VIII ff. (the dawn broke) **uḍu: yér yaru:dı:** 'then the earth became light' *IrkB* 26; **teŋri:ke: . . . yérke:** *do.* 20—**sü: yéri:nte:** 'on the battle-field' *do.* 55; o.o. *do.* 16 (**semrit-**), 17 (**3 öŋ**), etc.: Man. **teŋri yériŋerü . . . bu yérde** 'to the heavenly country . . . on this earth' *Chuas.* 40–1; a.o.o. meaning 'earth': Uyğ. VIII (we fought . . .) **kulım küŋim boḍunığ teŋri: yer ayu: bérti:** 'heaven and earth declared the people to be my servants (Hend.)' *Şu. E* 1–2; **sançduk yerde:** 'in the place where we fought' *do. W* 7; o.o. *S* 6, 9: VIII ff. Man.-A **yérig teŋrig** 'earth and heaven' *M I* 14, 4; **bu yér suv** 'this earth' (and the tenfold heavens) *do.* 14, 14—**kop yérde** 'in all places' *do.* 9, 5; **yübük yérde** 'in moist(?) ground' *do.* 17, 15; a.o.o.: Man. **teŋri yéri** *TT III* 59, 72: Bud. Sanskrit *deveşu* 'among the gods' **te:ŋri yérénde:** *TT VIII A.*29; *pṛthivyam* 'from the earth' **yértin** *do.* 38: **yér teŋri törümişte** 'when earth and heaven were created' *PP* 5, 8—**bu cémbüdvip yér suvdakı** 'in this country Jambudvīpa' *do.* 44, 1–2—**kuruğ yérig suvayu** 'watering the dry ground' *do.* 1, 3—**ölüm yériŋe** 'to the land (or place) of death' *do.* 26, 3–4; many o.o.: Civ. **yérke teŋrike** *TT I* 12; **yağız yér** *do.* 4—**yér suv igesi** 'the ruler of a territory' *TT VII* 29, 4–5—**ırak yérdeki kişi** 'a man in a distant place' *do.* 36, 7–8; **ağrığ yérke yaksar** 'if one rubs it on the painful place' *H I* 138–9—**yérke sidip** 'urinating on the ground' *do.* 74: **O. Kır.** IX ff. *Mal.* 11, 4 etc. (**su:v**); a.o.o.: **Xak.** XI **yé:r** *al-arḍ* 'earth, ground', etc. (w. a similar wide range of connotations); **yé:r** the word for one of the two components (*wachay*) of brocade or head-coverings (*al-ma'āfirī*), it is 'the warp' (*sadā*) or any colour in it which is predominant (*aktar*); and (threads of) a different colour are associated (or interwoven, *matbū'*); one says **yaşıl yérlig barçın** 'brocade in which the predominant (colour, *al-ghālab*) is green, that is it is the basis (*al-aṣl*) and the other colours are superimposed (*far'*) *Kaş. III* 142; **é:r** *al-arḍ*, dialect form of (*huğa fī*) **yé:r** *I* 45; over 100 o.o. usually translated *al-arḍ* or *al-mawḍi'*, occasionally by other words like *al-makān* 'place': *KB* **yér** is common in all the usual meanings, e.g. (God created) **yağız yér** 3; a.o. 64; (all things will die and) **töşengü yérig** 'make their bed in the ground' 237; 1383: XIII(?) *At.* **neçe yér bar erdi** 'however much land there was' 201; **yérdin salıp** 'casting to the ground' 265; **kişi turğu yér** 'the place where a man stands' 406; a.o.o.; *Tef.* **yé:r** 'earth; place' 151: XIV *Muh. min mawḍi'ihi* **yé:rindin** *Mel.* 41, 15; **yéri:din** *Rif.* 132; *al-arḍ* **yé:r** 74, 11; 177; *al-maqām* '(standing) place' **yé:r** 76, 1 (179 **o:ru:n**); *al-naft* 'petroleum' **yé:r yağı:** 75, 10; 178; **Çağ.** XV ff. **yér** 'earth' (*zamīn*), and metaph. 'place, bed' (*cā wa bistar*) *San.* 349r. 21 (quotns.): **Xwar.** XIII **yer** 'earth, ground', etc. '*Ali* 35: XIII(?) **yér** ditto, common in *Oğ.*: XIV ditto *Quth* 78; *MN* 9, etc.; *Nahc.* 9, 7 (**yerli kökli** 'earth and heaven'); 10, 10 etc.: **Kom.** XIV 'earth, ground, place' **yer** *CCI*, *CCG*; *Gr.* 127 (quotns.): **Kıp.** XIII *al-arḍ* **yer**, also *al-makān*, *al-buq'a* ('place') *Hou.* 5, 15; 51, 5: XIV **yér** *al-arḍ Id.* 92; *Bul.* 3, 10: XV ditto *Kav.* 58, 11; *Tuh.* 4b. 7 (**yer**): **Osm.** XIV, XV **yé:r**; XIV ff. **yer** c.i.a.p. in phr. *TTS I* 820–3; *II* 1041–4; *III* 801–3; *IV* 876–7, 888.

PU **1 yır** 'the north'; it may originally have had some concrete meaning like **kuz** 'the shady side of a mountain', hence 'north', but if so it is lost. The spelling is erratic; in Türkü **yır**, in Uyğ. VIII **ir**, VIII ff. both **ir** and (VU) **yir**. N.o.a.b., but see **yırtın, yıryaː**. **Türkü** VIII **yırğaru: . . . ilgerü: . . . bérgerü:** 'northwards . . . eastwards . . . southwards' *I E* 28, *II E* 23; a.o. *I S* 2, *II N* 2: **Uyğ.** VIII (I spent the winter) **Ötüken irin** 'north of the Ötüken (mountain)' *Şu. E* 7; **Kögmen iri:nte:** *E* 11: VIII ff. Man.-A in a passage about the effect of the winds on the waves a **kün ortuda sıŋar yél** 'wind from the south' drives the waves **irtin sıŋar** 'northwards', and a **yirte sıŋarkı yél** 'wind from the north' drives the waves **kün ortudun sıŋar** 'southwards' *M III* 10, 7 ff. (i).

S **2 yır** See **1 ı:r.**

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yar- (**ya:r-**) 'to split, or cleave' (with a sharp instrument) and the like; homophonous w. **2 ya:r**, q.v. S.i.a.m.l.g. w. the usual phonetic changes; SW Tkm. **ya:r-**. **Türkü** VIII ff. (he walks alone) **talım** (?error for **telim**) **urı: yarınça: yasıːçı:n yalım kayağ yara: uru:pan** 'striking and splitting the bare rock with a broad arrow-head until he cleaves many(?) ravines in it' *IrkB* 40; **Uyğ.** VIII ff. Bud. **kabarmış etin yara biçip** 'cutting and splitting his swollen flesh' *U III* 45, 12: Civ. *H I* 146–7 (**otura**); a.o.o. in *H I* and *II*; **boş [yér tü]z yarıp** 'dividing the vacant land into

(two) equal parts' *USp.* 55, 13 (dubious): **Xak.** XI **er yığa:ç yardı:** 'the man split (*şaqqa*) the piece of wood' (etc.); also used of other things, e.g. land (*al-arḍ*) when he has laid down the lines of its boundaries (*awḍa'a'l--tuxūm ḥaddihā*) *Kaş. III* 57 (**yara:r, yarma:k**; and see **1 yér-**); **başı: ya:rıp** 'I cleaved (*şadaxtu*) his head' *I* 399, 24; *II* 356, 18 (**kak-**); (his beauty) **yardı: menin yü:rek** 'cleaved (*şaqqa*) my heart' *III* 33, 15: XIII(?) *Tef.* **yar-** 'to cleave' 142: XIV *Muh. şaqqa* **ya:r-** *Mel.* 27, 11; *Rif.* 110; *faraqa* 'to separate' (*Rif.* adds *wa qasama* 'to divide') **ya:r-** 30, 1; 113; *al--şaqq* **ya:rmak** 36, 9; 122: **Çağ.** XV ff. **yar-***şikāftan* 'to split', also pronounced **yır-** *San.* 327r. 18 (quotns.); reverse entry 348v. 26: **Kom.** XIV 'to decide (judicially)' **yarğu yar-** *CCI, CCG*; *Gr.*: **Kom.** XIII *şaqqa min şaqqi'l--şay'* **yar-** *Hou.* 41, 6; a.o. 5, 18: XIV (after **yırṭ-**) **yar-** *şaqqa qalīla(n)* ('a little', ?in antithesis to **yırṭ-**) *Id.* 93: XV **yar-** *nafa'a* ('to benefit') *aw caraḥa* (both 'to profit' and 'to wound') *wa şaqqa Kav.* 9, 18 (see **yara:-**) (under *Ṣ-*) *qaḍḍa* 'to slice' (*şaqqa*, omitted in text, restored in margin; **tïl-/) yar- (Tkm. tegne-** Hap. leg.?) *Tuh.* 21b. 1 (and see **yırt-**).

VU **1 yér-** 'to split (gently)'; almost syn. w. **yar-**, but see *Kaş.*'s remarks. The vocalization is uncertain, but since *Kaş.* entered it after **yör-** he must have considered that it was **yér-** not **yer-**, and the forms entered under the Pass. f. **yéril-** and **yérük** show that it had front vowels. It is difficult to identify modern forms; those V.s w. **-ı-** may be survivals w. the vowel changed owing to a supposed connection w. **yırt-**; these include NE Alt. **yır-/yïr-** 'to thread (a needle)' *R III* 473, 515: SE Tar. **yïr-(-mak)** 'to split, divide' *R III* 515; Türki **yır-** 'to tear off'(e.g. a branch from a tree) *BŞ, Jarring*: NC Kır., Kzx. **jır-** 'to dig through, penetrate (e.g. water a river bank), to scratch': SC Uzb. **yïr-** 'to separate': NW Kk. **jır-** 'to dig, dig up (ground)': SW Osm. **yır-** 'to tear, split' (gently, not violently, which is **yar-/iyırt-**). **Xak.** XI (after **yör-**) **er butık yerdi:** (*sic*) 'he split (*şaqqa*) the branch' or anything moist (*raṭb*) when one has split it lengthways without cutting it with a sharp implement (*tūla(n) min ğayr qaṭ' bi'l-ḥadīd*); the first (i.e. **yar-**) means *şaqqa bi-qaṭ' wa 'unf* ('using force') and this *şaqqa bi-luṭf* ('gently'); and in the prov. **tapuğ ta:ş yere:r ta:ş ba:şığ yara:r** '(good) service splits a stone; but a stone splits the head' *Kaş. III* 58 (**yere:r, yerme:k**): **(Çağ.** XV ff. *San.* 327r. 18; 348v. 26 **(yar-): Kıp.** XIV (VU) **yér-** *şaqqa qalīla(n)* 'to split a little' *Id.* 93 (and see **yérük**): XV *Tuh.* 15a. 9 (**yırt-**)).

2 yé:r- 'to loathe (something, esp. food, *Acc.*); to criticize, or blame (someone *Acc.*)'. Survives in NE Alt., Leb., Tel. **yeri-** *R III* 339: NC Kır. **jeri-**; Kzx. **jer-**: NW Kk. **jeri-**: SW Osm. **yer-**. **Uyğ.** VIII ff. Bud. (without feeling pleasure at being praised or) **yérmişke yeme yérinmedin** 'distress at being blamed' *U III* 73, 21–2; (the divine Buddha) **artukrak yéryük ol** 'has greatly blamed' (illicit **love**) *do.* 83, 27; a.o. *Hüen-ts.* 1798 **(müne:-): Xak.** XI **urunçak alıp yermedi:** 'he did not object (*lam yamall*) to receiving deposits' *I* 149, 1; **yérgü: eme:s** (read **erme:s**) 'you must not despise' (*yuḥqir*, an enemy because he is small) *Kaş. II* 29, 12; for main entry see Oğuz: *KB* (take me into your service) **méni yérmedin** 'do not loathe (or despise?) me' 592; **kim eḍgüg yérer erse isiz bolup** 'whoever, being evil, loathes what is good' 922: XIII(?) *At.* **yérersen zamānaŋnı xalqın koḍup** 'you blame the age in which you live disregarding the people in it'; (do not blame **(yérme)** the age, blame **(yér)** the people) 407–8: XIV *Muh.*(?) *al-ḍamm* (MS. *al-damm*) 'to blame' **yermek** *Rif.* 122 (only; *ḍamma* translated **sö:g-): Oğuz** XI **er aşığ yé:rdi:** 'the man loathed (*'āfa*) the food'; and one says **ol erig yé:rdi:** 'he loathed (*ḍamma*) the man'; *luğa Ğuzziya Kaş. III* 185 **(yé:re:r, yé:rme:k).**

S **yor-** See **yör-** (and **yorı:-** Xak.).

yör- physically 'to unwrap'; metaph. 'to interpret (a dream), explain (a doctrine, etc.)', and the like. In the early period unquestionably w. **-ö-**, but in *KB* the Fergana and Cairo MSS. (but not the Vienna MS.) sometimes have **-o-** and it survives only(?) in NC Kır. **joru-**; Kzx. **jor-**: NW Nog.: SW Az.,. Osm. Tkm. **yor-** 'to interpret (dreams); to predict (the future)'. 'As the vowel is short in Tkm. this is prob. the correct f. **Uyğ.** VIII ff. Bud. **yörügin . . . yörmedi** 'he has not given an explanation' (of a particular doctrine) *TT V* 22, 22–3: Civ. *do. VII* 28, 6 **(irü): Xak.** XI **ura:ğut oğlın beşiktin yördi:** 'the woman released (*ḥallat*) her son from the wrappings of the cradle' (*min waṭāqi'l-mahd*) *Kaş. III* 58 **(yöre:r, yörme:k); ura:ğut oğlın beşiktin yö:rdi:** same translation, but *mina'l-mahd*; also used of anything which has been released from its tether (*unṣiṭa min 'aqālihi*) *III* 185 **(yö:re:r, yö:rme:k)**; a.o. *III* 125 **(2 tü:ş): *KB*** (millet bran **(kavuk sökti)** is good enough food for me . . .) **şakarda tatığlığ kavuk yör maŋa** 'husk millet, which is sweeter than sugar for me' 4768; **kerek arpa yör** 'or husk barley' 4769—**tilekim söz erdi saŋa yördüküm** 'my desire was speech, as I explained to you' 184; **tüşüg eḍgü yörse bu tüş yörgüçi** 'if the interpreter of dreams interprets this dream well' 4368 (v.l. *yorğuçı*); o.o. 308 **(yüksek)**, 2632, 4366, etc.: XIV *Rbg.* **tüşni yorğan yigit** 'a young man who interprets dreams' *R III* 420: **Çağ.** XV ff. **yor-** *ta'bīr kardan xwāb* 'to interpret dreams' *San.* 341 v. 11 (quotns.): **Xwar.** (VU) **yor-** 'to explain, interpret' *'Ali* 28: XIV ditto *Qutb* 83: **Kıp.** XIV (VU) **yor-** *'abbara'l--ru'yā* 'to interpret dreams' . . . (VU) **yor-***fawwala mina'l-fāl* 'to interpret omens' *Id.* 92.

S(?E) **yür-** See **1 ür-** (*H I*).

Dis. YRA

D **yaru:** first appears in *Kaş.*, where its etymological meaning is obscure. In *Tef.* and *Qutb*

can reasonably be taken as a Dev. N. fr. **ar-** in the sense of 'something split off' om something else, hence 'half, segment', the eaning 'direction' being developed fr. its use one of the four quarters of the world. **Xak. yaru: yelim** *ğirā'u'l-samak* 'fish glue' *aş. III* 24; a.o. *III* 20 (**yelim**): XIII(?) *Tef.* **ırusında yā eksügrek yarım tündin** alf-way or less than half-way through the ght'; (the bezel of the ring was rectangular) **r yarusında bitig erdi** 'there was an in-ription on one side'; (when the sun rose it one into the cave) **oŋ yarudın** 'from the ht side'; **meniŋ yarudın** 'for my part' (you e excused) 146–7: **Xwar.** XIV **tört yaru** 'the ur quarters of the world, cardinal points'; **adāyın yarı** 'in the direction of Madāyın' *utb* 72.

J **yöre:** 'surroundings, environment'. Sur-es in this sense only(?) in SW XX Anat. *DD* 1546 and Rep. Turkish (the pronuncia-n *yura* in *Sami* and *Red.* is prob. an error). **k.** XI (my eyes gush water like the sea) **ğre: yöre: kuş uçar** 'and the birds fly all ind' (my tears, *ḥawālā miyāh 'aynī*) *Kaş. II* 28; **korkma: aŋar utru: turup teğre:** re: 'do not fear (your enemy), stand up to n all round' (*wa kun bi-ḥiyālihi*) *III* 422, 19; in entry as **Oğuz** XI **yöre:** *ḥawl kull şay' wa āruhu* 'the surroundings or circumference anything' *III* 24: **Kıp.** XIV (VU) **yöre:** *vālā'l-şay'*; one says **yörendürü yattı: i** 'the army slept round him' (*ḥawlahu*); **re:si** *ḥawlahu Id.* 92; (and see **yörüg**): **m.** XIV **yöre** 'surroundings, environment', ally in such forms as **yöresine, yöre-de**; c.i.a.p. *TTS I* 845; *II* 1071; *III* 824; 902.

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a:- 'to be successful, advantageous, bene-l, useful, serviceable (to someone *Dat.*); to uitable for (something *Dat.*)'. S.i.a.m.l.g. he usual phonetic changes. **Türkü** VIII ff. oor man went trading) **yolı: yara:mi:ş** journey was successful (or profitable)' 3 30; o.o. *do.* 5 (**bo:ḍluğ, aḍğırlık**), 41 **kluk**): **Uyğ.** VIII [gap] **yeme: yara-ı:n yağıḍ[u: er]miş** 'and were unhelpful hostile' *Şu. E* 10 (damaged): VIII ff. Man.] **yaramaz** [gap] 'is useless' *TT IX* 109: . (if your son goes there) **[y]arağaymu** it be advantageous?' *PP* 26, 8; (in reply request) **yarağay** 'that will be quite satis-ory' *do.* 48, 6; o.o. *do.* 69, 4 (**1 ür**); *TT V* 126 (**tapığ**): Civ. **yarar aş** 'suitable (or uate) food' *USp.* 92, 5–6: **Xak.** XI **ol aŋar yara:dı:** 'that thing was suitable convenient to him' (*wafaqahu wa sāğa*); also used when a thing was permissible *mina'l-cawāz*); prov. 'if a father's clothes is son' (**oğulka: yara:sa:**) he does not his father (to go on living) *Kaş. III* 87 **a:r, yara:ma:k**); o.o. *I* 383, 4 (**kuruğ**); ever tattered a garment is) **yağmurka: :r** 'it is useful (*yaṣluḥ*) in the rain' *III* 38, *KB* (O God, this name) **yaramaz** [is not fitting' (for any one except Thee) 6; **yarar** 'is useful' 484–5; **yaruttı sözüŋ ham yaradı özüŋ** 'your words have enlightened me and you yourself have been useful' 751: XII(?) *KBVP* **yéme bu kitāb kör kamuğka yarar** 'moreover, this book is useful to everyone' 34: XIV *Muh. yaṣluḥ* **ya:rar** *Mel.* 5, 5; **yara:r** *Rif.* 75; *mā yacūz* (*Mel.* corrupt?) **yara:ma:s** in Turkistan; **yara:ma:z** in our country 8, 5; 80: **Çağ.** XV **yara-(-y,** etc.) *yara-Vel.* 410 (quotn.), 407; **yara-/yaran-** *pasand wa muwāfiq wa sāzkār uftādan wa şāyasta şudan* 'to be suitable, appropriate, acceptable, useful' *San.* 327v. 2 (quotns.): **Oğuz** XI (after Xak.) hence the Oğuz say **yo:l yara:sun** 'may your journey meet your wishes' (*yuwāfiquka murāduka*) *Kaş. III* 87: **Xwar.** XIV **yara-** 'to benefit; to be worthy of (something *Dat.*)' *Qutb* 69; *MN* 77, etc.; *Nahc.* 389, 14: **Kom.** XIV 'abominable' **yaramaz** *CCG*; *Gr.*: **Kıp.** XIV **yara-** *şaluḥa Id.* 92; *Bul.* 55v.: XV ditto *Tuh.* 22b. 12; *nafa'a* 'to be useful, beneficial' **yara-** *do.* 37b. 6; (and *Kav.* 9, 18, see **yar-**): **Osm.** XIV ff. **yara-** 'to be suitable, permissible, possible' (esp. in the form **yaramaz**); c.i.a.p. *TTS I* 785; *II* 1000; *III* 770; *IV* 844.

(?D) **yaru:-** 'to be, or become bright; to shine'; cognate to ***yа:-** and perhaps Den. V. fr. the Dev. N. ***yar.** Survives only(?) in NE Kumd.: NW Kar. L. *R III* 120; Kar. T. *Kow.* 200 **yarı-.** Cf. **yaruk. Türkü** VIII ff. **yıl yaru:mazkan** 'before the (new) year dawned' *IrkB* 21; (the sun rose) **uḍu: yér yaru:dı:** 'then the earth became bright' *do.* 26: Man. **yarın yarudı kün tuğdı** 'the dawn broke, the sun rose' *M I* 6, 19: **Uyğ.** VIII ff. Man. (their good thoughts increased daily and) **kün teŋri teğ yarutı** (*sic*) 'shone like the sun' (or, reading **yarut(t)ı** 'illuminated them') *TT III* 133: Bud. **yaruk yaşuk alku sıŋardın yarumışın yaşumışın sakınmış kergek** 'you must imagine that a bright light (Hend.) shines (Hend.) from every direction' *TT V* 4, 2–3, 6–7, 12–13; o.o. *VI* 378 v.l., etc. (**yaltrı:-**): Civ. (the rays of the sun) **açıldı yarudı** 'were disclosed and shone' *TT I* 4; o.o. *do.* 23; *VII* 30, 5–6: **Xak.** XI **kü:n yaru:dı:** 'the sun became bright' (*aḍā'at*); also used of any dark place when it has become light *Kaş. III* 86 (**(ya)ru:r, yaru:ma:k**); **ya:y yaru:pan** (MS. *baru:pan*) *inbalaca şubhu'l-rabi'* 'the spring dawned' *I* 96, 8; a.o. *III* 89 (**yaşu:-**): *KB* (the sun of the sacred majesty) **anıŋdın yaruyur** 'shines from him' 354; o.o. 496, 732, 1049, etc.: XIII(?) *Tef.* (when he heard the command) **köŋli yarıyu başladı** 'his heart began to shine' (i.e. was gladdened) 144 (mis-translated): XIV *Muh.*(?) *aḍā'a* **ya:rı:-** *Rif.* 103: **Çağ.** XV ff. **yaru-/yaruş-** (both spelt) *rawşan şudan wa calā yāftan* 'to shine, become bright' *San.* 327v. 29 (quotns.): **Xwar.** XIV **yaru-** 'to shine; (of the dawn) to break' *Qutb* 72; *MN* 129; *Nahc.* 321, 17; 414, 16: **Kıp.** XIV **yarı-** *aşraqa* 'to shine'; and one says **ţan yarıdı:** 'the dawn broke'; and they say in Turkish **ţan attı:** 'the dawn spoke' (*naṭaqa*,

S **yıra:-** See **ıra:-**.

S **yirü:-** See **iri:-**.

yorı:- 'to walk, march', more indefinitely 'to go'; as an Aux. V. w. preceding Ger. in **-p** 'to go on (doing something)'. The **-o-** is established by the spellings in *TT VIII* and modern forms of **yorık, yorı:ğa:** but survives only(?) in NE Tuv. **coru-/cor-**. In the medieval period the vowels moved forward and downwards, perhaps influenced by **yügür-**, and nearly all modern forms, which are often Mon., have **-ü-**; NE Alt. **yür-**: SE **yürü-**: NC **jür-**: SC **yur-**: NW Kk. **jür-**; Kaz. **yör-**; Nog., Kumyk **yürü-**: SW Az. **yéri-**; Osm. **yürü-**; Tkm. **yöre-**. **Türkü** VIII **yorı:dımız** 'we marched' (against the Türgeş) *I E* 37; o.o. in this sense *I E* 12 (**taşra:**), 35, *II E* 27 (**toğ-**); *T* 10, 11, etc.; **öŋdün xağanğaru: sü: yorı:lım** 'let us march as an army eastwards against the *xağan*' *T* 29—(those of you who remained in all these countries) **kop turu: ölü: yorıyu:r ertig** 'were all going on staying and dying there' *I S* 9, *II N* 7: VIII ff. *IrkB* 20 (**uḍı:-**); a.o.o.: Man. **yérdeki bağrın yorığma tınlığ** 'creatures that crawl on the ground' *Chuas.* 84; **aḍakın yorıp** 'walking on our legs' *do.* 314—**etöz sevigінçe yorıp** 'leading a life of bodily pleasure' *do.* 197; o.o. *do.* 303, 328; *TT II* 8, 50; 10, 78 (**2 öt**): **Uyğ.** VIII **yorı:dım** 'I marched out' *Şu. N* 9, a.o.o.; **sü: yorı:-** *N* 6; *E* 5; (in *E* 4 **yüre: kelti:** is not an early occurrence of **yür-** but an error for **köre: kelti:** 'came to see'): VIII ff. Man.-A **kentü ışsız boş yorıyur** 'leads a life of idleness (Hend.)' *M I* 17, 2: Man. **aḍakın yorıp** *TT III* 97; **arığ yollarta yorıp** 'walking (metaph.) in pure ways' *do.* 164–5; a.o. *do.* 141: Bud. Sanskrit *ekacāryām* 'walking alone' **ya:lıŋusı yorıma:kığ** *TT VIII B.*3; o.o. *do. B.*1, 5, 7; *E.*50, etc.; **suvda yorıp** 'walking in the water' *PP* 36, 5; o.o. *do.* 32, 5; *U II* 24, 2 (**akru:**); *TT VI* 324 (**kavış-**), etc.—**köni nomda yorıdaçılar** 'those who live in accordance with the true doctrine' *Suv.* 136, 8–9: Civ. (the cold water) **yanturu yorıdı** 'turned back' *TT I* 105—**ötüg savka yorıma** 'do not act against the advice' (given to you) *do.* 35—**yarlığıŋ yorıdı** 'your commands have been complied with' *do.* 37; in *USp.* **sözleri yorımazunlar** 'let their statements not be valid' is a stock phr., with minor variations, in clauses declaring contracts irrevocable, 13, 15; 16, 22 etc.: **Xak.** XI **er yorı:dı:** 'the man (etc.) walked' (*maşā*), also used when anything travelled (*sāra*) or walked *Kaş. III* 87 (**yorı:r, yorı:ma:k**); **kız kişi: sa:vı: yo:rığlı: bolma:s** 'the reputation of a miser is not widespread (*sayyār*) and remains obscure' *I* 326, 23; **yordım** (*sic*, *metri gratia* in a verse) *ṭala'tu* 'I went up' *I* 456, 1; o.o. *II* 51, 19; *III* 31 (**yağru:**), 375 (**sıŋa:r**): *KB* **yorı:-**, lit. and metaph., is common, e.g. (God) **yorımaz nā yatmaz** 'does not walk or lie down' 17; (Saturn) **yorır** 'moves' (above the other planets) 131; a.o. 137; **yorı** 'get moving' (you ignorant man!) 170; (see how many people a little' (and then died) 234; o.o. 238, 293, 434, etc.—(if a *beg*'s conduct (**yorık**) is upright, his servant) **yorığay** 'will behave' (even better) 2114; **yorığıl köni** 4094; a.o. 348 (**ökünçsiz**): XIII(?) *At.* (God created night and day) **yorır** 'they go' (one after the other) 14; a.o. 410 (**borçı:**); *Tef.* (VU) **yüri-(-mek, -medük)** 'to go, move', etc. 167): XIV *Muh. maşā* **yorı:-** *Mel.* 31, 7; **yo:rı:-** *Rif.* 115; *al-maşā* **yo:rımak** (*sic*, but not conclusive) 38, 1; 124; *intafā* 'to be sent away, banished' **yo:rı-** 104 (only): **Çağ.** XV ff. **yürü-** (spelt 'with **-ü-**') *rāh raftan* 'to go, walk' *San.* 341 v. 20 (quotns.): **Xwar.** XIII (VU) **yorı-** 'to go' *'Ali* 49: XIII(?) **yürü-(-gü, -mekte)** 'to walk, move', etc. is common in *Oğ.*: XIV (VU) **yüri- (-gil** *Nahc.* 351, 7) **/yür-** (*metri gratia*) 'to go, walk', etc. *Qutb* 83 (*yor-*), 88 (*yüri-*); *MN* 11, etc.; *Nahc.* 21, 1; 373, 14; etc.: **Kom.** XIV **yür-/yürü-** 'to go, travel'; also an Aux. V. *CCI, CCG*; *Gr.* 131 (quotns.): **Kıp.** XIII *maşā* (VU) **yü:rı:-(-gil** *sic*, but not conclusive) *Hou.* 35, 9: XIV **yürü-** ditto *Id.* 92; **yirü-(-mek)** *Bul.* 81 v.: XV ditto **yürü-** *Kav.* 34, 5; *Tuh.* 35b. 10.

Mon. YRB

yarp 'firm, solid'; physically and metaph.; n.o.a.b. **Uyğ.** VIII ff. Bud. **yarp oluru** 'sitting firmly' *TT X* 480; o.o. *do.* 335 (**teprençsiz**); *VIII B.*3, 15 (**berk**): Civ. *H I* 72 (**üğre:**): **Xak.** XI **yarp ne:ŋ** 'a firm (or solid, *al-muḥkam*) thing'; **yarp yü:z** *rawnaqu'l-wach* 'a radiant face', when someone is pleased; hence one says **anıŋ yarpı: yazıldı:** *inṣaraḥa ğudūn wachihi lammā surra* 'the wrinkles in his face relaxed when he was pleased' *Kaş. III* 6 (in the latter meaning 'firm', i.e. smooth): *KB* **yağı boynın egse işin kılsa yarp** 'when the enemy submits he must act firmly' 5905.

Dis. YRB

D **yarpsız** Hap. leg.; Priv. N./A. fr. **yarp**; 'lacking firmness' **Uyğ.** VIII ff Bud. *TT VIII D.*33 (**yégsiz**).

1 yarpuz a herb, or herbs?, of the mint family, usually 'pennyroyal, *Menta pelagium*'. Survives in SE Türki **yalpuz** (*sic*) 'goosefoot, *Chenopodium vulvaria*' *Shaw*, *Jarring*; 'mint' *BŞ*: NC **jalbız** 'mint': SC Uzb. **yalpiz** (*sic*) 'mint': SW Osm. **yarpuz** 'pennyroyal': Tkm. **narpız** (*sic*). Other languages use l.-w.s and this may be one. **Xak.** XI **yarpuz** *al-ḥabaq*, 'pennyroyal'; a herb *Kaş. III* 39: **Çağ.** XV ff. **yarpuz** (spelt) 'a herb which they call *pūdina* 'mint', Arabicized as *fūdinac*; in Ar. also called *ḥabaq San.* 329r. 21: **Kıp.** XV *nammām*, 'wild thyme' **yarpuz** *Tuh.* 36b. 3: **Osm.** XVI ff. **yarpuz** 'pennyroyal, mint ', etc.; common esp. in Ar. and Pe. dicts. *TTS I* 790; *II* 1070; *III* 776; *IV* 850.

2 yarpuz Hap. leg.; prob. a l.-w., the mongoose is not indigenous in the original Turkish country. In all other languages l.-w.s or phr., like 'Pharaoh's rat' in Osm., are used. **Xak.** XI

Dis. V. YRB-

D **yarpa:d-** Hap. leg.; Intrans. Den. V. fr. **yarp. Xak.** XI **iglig yarpattı:** 'the invalid became stronger' (*inta'aşa*) and one says **oğla:n yarpattı:** 'the boy grew' (*tara'ra'a*); originally **yarpa:dtı:**, then assimilated *Kaş. II* 351 (**yarpatu:r, yarpatma:k**, *sic*; should be **yarpadu:r, yarpadma:k**).

Mon. YRC

yurç 'one's wife's younger brother; junior brother-in-law'. Survives in NE Bar. **yurdzu**; *Tel.* **yurçu** *R III* 551; Khak. **çurçu**; Tuv. **çurju** 'junior brother-in-law; or sister-in-law'. Other languages use phr. containing **kadın. Türkü** VIII *I E* 32 (**elig**): **O. Kır.** IX ff. (I have been parted from) **éçi:m yurçımka** 'my elder brother(s) and junior brother(s)-in-law' *Mal.* 17, 2; (there is no trace of the word in the five other texts listed in the Index): **Xak.** XI **yurç** 'a wife's younger brother'; a distinction is made between a man's brothers and a woman's (i.e. wife's) brothers; a man's brother is called **ini:** if younger than him and **éçi:** if older, and his sister is called **sinil** if younger and **eke:** if older, and a woman's (wife's) sister is called **baldız** if younger and **eke:** if older *Kaş. III* 7: **Çağ.** XV ff. **yügürçi** (MS. *yürgüçi*, but listed under *yük* . . .) 'a woman's (i.e. wife's *zan*) younger brother'; just as her elder brother is called **kayn** (i.e. **kadın**) *San.* 345r. 2.

Dis. YRC

D **yérçi:** N.Ag. fr. **yé:r**; n.o.a.b. in the meaning 'guide'; survives only(?) in NE Tel. **yerçi** 'traveller' R III 344. **Türkü** VIII **yerçi: tiledim** 'I looked for a guide' *T* 23; a.o. *T* 26: VIII ff. *Tun. III* a. 6–7 (**a:z-**); a.o.o. **Uyğ.** VIII ff. Man. *TT III* 69 (**a:z-**): Bud. *PP* 22, 4–5 (**suvçı:**); 36, 1 (**ékkigü:**), etc.; *U II* 5, 13, etc. (**yolçı:**): **Xak.** XI **yerçi:** (MS. *yurçı:*) *al-dalilu'l-xarīt* 'a skilled guide' *Kaş. III* 30 (not recognized by Brockelmann or Atalay, who spelt it *yorçı:*).

PUD **yérçü:** Hap. leg.; der. fr. **yé:r**, but **-çü:** is not a recognized Den. Suff. and the form is dubious. **Xak.** XI **yérçü:** *al-qabr* 'a grave' *Kaş. III* 30.

Tris. V. YRC-

D **yérçile:-** Dev. V. fr. **yérçi:**; 'to guide'. N.o.a.b. **Uyğ.** VIII ff. Bud. **men yérçilep élitgeymen** 'I will guide and escort you' *PP* 60, 2; o.o. *Hüen-ts.* 1786, 1938 (**uduz-**).

Mon. YRD

yurt (?**yurd**) very rare in the early period; *Kaş.*'s translation 'an abandoned camping-site' suits the early occurrences; but in the medieval period it came to mean 'dwelling-place, abode', without any implication of abandonment, and s.i.a.m.l.g. w. the usual phonetic changes and a wide range of meanings: 'community, a country, one's own country', etc. **Türkü** VIII (the enemy attacked our camp (**ordu:**), but Kül Tégin refused to give it up. If he had, **all** you, my womenfolk, if you had survived would have become slaves, or) **ölügi: yurtda: yolta: yatu: kaltaçı ertigiz** 'your corpses would have remained lying in the deserted camping-site or on the road' *I N* 9; (I led the army into the Shantung plain and to the sea; it pillaged twenty-three towns) **Usı:n buntatu: yurtda: kalu:r erti:** (prob. a Chinese name and title, something like) 'Wu-hsin the *pên-ta-tu* remained lying in his deserted camping-site' *T* 19: VIII ff. (a devout old woman) **yurt(t)a: kalmi:ş** 'stayed behind in a deserted camp' (she found a greasy spoon, and survived by licking it) *IrkB* 13; (the tentative reading **yurta:** in *Miran B.2* (*ETY II* 65) is very dubious). **Uyğ.** VIII ff. Civ. **olurtuk sayu orun yurt öginçe** 'every place that you live in is to your satisfaction' *TT I* 120 (a very late text): **Xak.** XI **yurt** *al-ṭalal wa'l-rab' wa'l-diman* 'the ruins of a camp, a dwelling, traces of old buildings' *Kaş. III* 7; (passion overcame me; constantly weeping day and night) **kördi: közüm tavrakın yurtı: kalıp ağlayu:** *li-mā ra'at 'aynī xalā ṭalalahu wa tarkahu rab'ahu bi-dā'l-sur'a* 'because my eye saw the emptiness of his abandoned residence and his speedy evacuation of his residence' *III* 258, 16; (*yurt* in *I* 93 (**anut**) is a scribal error for **bart**): **Çağ.** XV ff. **yurt** *maskan wa ma'wā* 'residence, mansion' *San.* 342v. 6 (quotn.): **Xwar.** XIII(?) **beğük bir yurt élgün érdi** 'it was a big country and kingdom' *Oğ.* 262; **yurtıka öyike düşdi kétti** 'he went back to his country and home' 309; a.o.o. of **yurt** 'country': XIV (he migrated) **ajun yurtındın** 'from his home in this world'; (you should not forcibly settle people) **kişi yurtında** 'in a strange place' *Qutb* 86; **yerini yurtını koyup** 'abandoning their homes' *Nahc.* 27, 2: **Kom.** XIV 'dwelling place' **yurt** *CCI*; *Gr*: **Kıp.** XIII (between 'road' and 'desert') *al-manzila* 'stopping-place, inn' **yurt** *Hou.* 5, 20: XIV **yurṭ** *al-waṭan* 'native country' *Id.* 93; (under 'military terms') *al-manzila wa 'urriba bi'l-wiṭāq* 'camp', turned into Ar. for 'tent' **yurṭ** *Bul.* 6, 6 (*wiṭāq* is a l.-w. in Ar., but comes fr. **ota:ğ**, q.v.): XV *manzila* **yurṭ** *Tuh.* 32b. 4: **Osm.** XIV ff. **yurt** (**yurd-** before vowel Suffs.) 'dwelling place'; c.i.a.p.; **yurdu** in the phr. **igne yurdusu** 'the eye of a needle' seems to be a corruption of it (cf. Osm. **birisi** fr. **bi:r**) *TTS I* 851; *II* 1078; *III* 830; *IV* 907.

Mon. V. YRD-

yırt- 'to tear (something *Acc.*), to pull to pieces' and the like' s.i.a.m.l.g. w. the usual phonetic changes. Cf. **üz-. Türkü** VIII ff. Man. *M I* 7, 16 (**üz-**): **Xak.** XI **ol to:nın yırttı:** 'he tore (*mazzaqa*) his clothes', or anything else *Kaş. III* 435 (**yırta:r, yırtma:k**); o.o. *I* 323 (**lçır**), 341 (**tırt**): XIV *Muh. xaraqa* 'to tear' **yırt-** *Mel.* 25, 15; *Rif.* 108; *mazzaqa* **yırt-** 31, 5; 115 (MS. *yarut-*); *al-tamzīq*

prob. a mere scribal error, but **yıprat-**, a Sec. f. of **oprat-** could have this meaning): **Çağ.** XV ff. **yırt-** (spelt) *darīdan* 'to tear' *San.* 349r. 1 (quotn.): **Xwar.** XIV ditto *Qutb* 91; *MN* 270; *Nahc.* 81, 11; **yırtağan cānwarlar** 'beasts of prey' *do.* 333, 17; 344, 6: **Kom.** XIV 'to tear' **yırt-** *CCI*; *Gr.*: **Kıp.** XIII *xarraqa* 'to tear apart' **yırt-** (MS. *yarat-*) *Hou.* 39, 19: XIV **yırt-** *mazzaqa* . . . **yırṭ-** *xaraqa*, thus in the *Kitāb Beylik Id.* 93; *ṣaqqa* 'to split' **yırt-** *Bul.* 511. (the vocalization is erratic and the Infin. **-mek**; obviously confused w. **yar-** and **1 yér-**): XV *xaraqa* (**yır-**; in margin in second hand) **yırṭ-** *Tuh.* 15a. 9; *mazzaqa* **yırıt-** (*sic*) *do.* 36a. 1.

yort- 'to trot, amble'; l.-w. in Mong. as *yorçi-* 'to go, set out' (*Haenisch* 171, *Kow.* 2106); s.i.a.m.l.g. except SE w. the usual phonetic changes; apparently cognate to **yorı:-**, cf. **yorı:ğa:**. **Uyğ.** VIII ff. Bud. (the king and his retinue) **keyik avlap yortup** 'while hunting wild game and trotting along' *U IV* 34, 64: **Xak.** XI **atlığ yorttı:** 'the horseman ambled' (*xabba*) *Kaş. III* 435 (**yorta:r, yortu:r** *luğatān*, 'both forms', **yortma:k**); **taŋ ata: yortalım** 'let us set out (*nasīr*) at dawn' *III* 356, 1: *KB* (the junior ranks must not mingle with their seniors) **yırak taş yorığlı yakın yortmasa** 'or trot near them when going on lengthy expeditions' 2587: **Çağ.** XV ff. **yort-** (spelt) *harwala kardan wa ba-ta'cīl rafıan suwāra* 'to trot, to ride fast' *San.* 342r. 18: **Xwar.** XIV ditto *Qutb* 86: **Osm.** XIV ff. **yort-** 'to get going, keep going', rather than specifically 'to trot'; fairly common *TTS I* 842; *II* 1067; *III* 821; *IV* 898.

Dis. YRD

D **yartu:** Dev. N. in **-tu:** (unusual) fr. **yar-**; lit. 'something split off'. In *Kaş.*'s second meaning 'long strips of wood', of which many inscribed specimens have been found in Sinkiang. Survives as **yartı** meaning 'board' in NE Kaç., Koib., Tel. *R III* 145 and 'half' in NE Bar.; NW Kk. (**jartı**), Kaz., Kumyk, Nog.; SW Tkm. (**ya:rtı**). **Xak.** XI **yartu:** *al-nuḥāta* 'a chip, splinter'; and by analogy (*qiyāsa(n)*) 'a writing tablet' (*al-lawḥu'llaḍī yuktab 'alayhi*) is called **yartu:** *Kaş. III* 30.

D **yortuğ** Dev. N. fr. **yort-**; lit. 'trotting', in practice 'a royal escort'. Pec. to Xak. **Xak.** XI **yortuğ** *mawkibu'l-sulṭān yawma'l-ḥarb awi'l-ẓa'n* 'a royal escort in battle or on a long journey' *Kaş. III* 42: *KB* **sü başçı tüze tursa yortuğ kurın** 'the army commander must constantly keep the ranks of the royal escort in proper formation' 2586.

S **yartım** syn. w., and prob. a Sec. f. of, **yarım** w. an intrusive **-t-**, cf. the spellings of **yérçi:** in Uyğ. Man.(**a:z-**) and **yarmak:** in Uyğ. Bud. and *Kaş.*'s Uyğ. N.o.a.b.; not connected w. SW Az., Osm. **yardım**; Tkm. **ya:rdam** 'help' which is der. fr. Pe. *yār* 'friend', etc. **Uyğ.** VIII ff. Bud. **bursoŋ kuvrağ iki yartım kiltımız erser** 'if we have split a religious community (Hend.) into two factions' *TT IV* 6, 28–9; similar phr. *U II* 78, 36; 87, 54–5: **Xak.** XI one says **bir yartım boḍu:n** *ṭā'ifa mina'l-nās infaradū min bayna'l-cumla* 'a section of the people which has separated itself from the (rest of) the community' *Kaş. III* 46.

S **yartmak** See **yarma:k**.

PUD **yırtın** Den. N./A. w. the directive Suff. **-tın** (to be distinguished fr. the *Abl.* Suff.) fr. **1 yır**; 'in the north'. N.o.a.b. Cf. **yırya: Türkü** VIII *T* 11 (**öŋdün**): **Uyğ.** VIII ff. Man.-A (VU) **irtin** *M III* 10, 7 ff. (i): Man. (an eastern territory . . . a western territory) **berdinki yirdinki yér suv** 'southern and northern territories' *M III* 8, 8 (ii): Bud. *TT VI* 291 (**öŋdün**).

D **yérdeş** N. of Assn. fr. **yé:r**; 'fellow countryman'. N.o.a.b. (**Xak.** XI see **erdeş**): **Oğuz** XI **yerdeş kişi:** *al-baladī mina'l-nās* 'a fellow countryman', that is there are two men from one and the same country (*balda*), and each of them is called **yerdeş** to the other *fī'l-Ġuzzīya Kaş. III* 40; (in the examples of the Suff. **-deş** under **tü:deş**) and one says **yé:rdeş** of two persons when they are from one place (*mawḍi'*) *I* 407, 9: **Kıp.** XIII (in a note on the Suff. **-daş/-deş**) 'ground, place' (*al-arḍ wa'l-makān wa'l-buq'a*) is **yer**, and if you say **yerde:ş** it indicates that two people come from one ground or place *Hou.* 51, 5: XIV **yerde:ş** 'an acquaintance (*al-ma'rifa*) from the same country' *Id.* 93; *Bul.* 9, 6 ('the same fatherland'): XV **yerdeş** *rafiqu'l-mawḍi' Tuh.* 86b. 9: **Osm.** XVI Pe. *ham-cāyī* from the same place' **yerdeş** *TTS IV* 876.

Dis. V. YRD-

D **yarat-** Caus. f. of **yara:-**; properly 'to make, or find, suitable, convenient', and the like, that is 'to adapt' or 'to approve, agree with (something)', and the like; but fr. the earliest period also, more vaguely, 'to create', esp. of God creating the world (cf. **törüt-**). In some individual passages it is not easy to see what the exact connotation is. S.i.a.m.l.g. w. the usual phonetic changes; the only meaning in SC and most SW languages, and a normal one in all the others except NE is 'to create'; the other meanings occur in the rest. **Türkü** VIII **yarat-** occurs several times; (1) governing **boḍunığ** and meaning 'to organize in a fit state' *I E* 13, *II E* 12 (**boşğur-**); **ét- yarat-**, same meaning *I E* 19; *I E* 20, *II E* 17; (2) Bilge: Kağan's full title was **Teŋri: teg teŋri: yaratmış Türkü Bilge: Xağan** 'the wise *xağan* of the Türkü, godlike and installed by God' *II E* 1, *S* 13; (3) **apar aḍınçığ bark yaratdım** 'I erected a special (grave) structure for him' *II N* 14; a.o. *I N* 13 (**é:t-**): VIII ff. (if there is pure water I will drink it; if there is) **étmi:ş yara:tmı:s tatığlığ a:ş** 'well prepared (Hend.) appetizing food' (I will eat it) *Toy. III* r. 4–7 (*ETY II* 178); a.o. *Tun. III a.* 7–8 (**a:z-**): Man. (if we have said that) **eḍgüg añığağ kop teŋri yaratmış ol** 'God

ed everything good and bad' *Chuas. I* 28; know) **yérig teŋrig kim yaratmış** 'who ed earth and heaven' *do.* 167–8: **Uyğ.** IX **yaratıp** [gap] *III A* 1 (*ETY II* 37): f. Man.-A *M I* 14, 4–5 (**é:t-**); *do.* 8 -); (just as a man) **yaratır** 'constructs' ew orchard or house) *do.* 10: Man. (you rated living creatures . . . from ignorance, **bilge biliğte yaratdınız** 'endowed them knowledge' *TT III* 32: Bud. **kemi t(t)ı** 'he fitted out a ship' *PP* 31, 5; (if a contemplates) **étgeli yaratğalı** 'organiz- and creating', (a town, a country, or a e) *TT VI* 80; o.o. *do.* 100, 290; **ertinin tmış ordular** 'palaces set with jewels' 243; **şlok takşut yaratıp** 'composing es' *Hüen-ts.* 1832; (a religious work) **aç tilinçe yaratmış** 'composed in the ese language' *do.* 2151–2; in *USp.* 94, 6 ff. Maitrisimit is described as **enetkek tilin- toxrı tilinçe yaratmış** 'composed in the harian language on the basis of (a text) in ndian (Sanskrit) language', and translated **armış)** from Tokharian into Turkish: **yaratu bér-** 'to make a due delivery' (of s, etc.) is a stock phr. in contracts in *USp.* ; 16, 21; 107, 15; 108, 16: **Xak.** XI **teŋri: uk yarattı:** 'God created (*xalaqa*) man', other created things; (Oğuz phr. follows); one says **ol ö:zindin sö:z yarattı:** *aqa'l-kaḍib mina'l-kalām min nafsihi* 'he cated a statement on his own initiative' *II* 315 (**yaratu:r, yaratma:k**); **teŋri: ol ığ yaratğa:n** 'God is the constant creator *āq*) of the earth', (etc.) *III* 52; a.o. *I* 330, 25: (God created (**törütti**) the universe) **ttı kör evren** 'he created the firmament' in 127 both **törütti** and **yarattı**; (my ue, unceasingly praise) **yaratığlını** 'the tor' 381: XIII(?) *KBPP* **yérli kökli tğan** 'creator of earth and heaven' 3; **yok erdim yarattıŋ** 'I did not exist and ı didst create me' 9; a.o.o.; *Tef.* **yarat-** create'; **törütteçi yarattaçı/yaratğuçı tğüci** 'creator' 143: XIV *Muh. al-xāliq* **:tığlı:** *Mel.* 13, 2; *Rif.* 88; ditto **yara:t-** 44, 8; 137; *al-maxlūq* 'created things' **atmış** (MSS. *yarı:mı:ş*) 45, 2; **yara:tmış Çağ.** XV ff. **yarat-** *āfrīdan* 'to create' *San.* 29: **Oğuz** XI (within the Xak. entry) Oğuz say **ol to:nuğ yarattı:** 'he fitted *dara*) the garment', and say **bu: etük a: yarat** 'fit this boot on me' *Kaş. II* 315: **ır.** XIII **yaratkan** 'the Creator' *'Ali* 37: **yarat-** 'to create' *Qutb* 70; *MN* 4, etc.; *c.* 5, 5 etc.; **yaratğan** *Qutb, MN, Nahc.* ; **yaratğuçı** *Qutb*: **Kom.** XIV 'to create' **t-** *CCI, CCG*; *Gr.* 115 (quotns.): **Kıp.** *al-xāliq* **yaratka:n** *Hou.* 3, 14; *xalaqa* **t-** *do.* 34, 19: XIV **yarat-** *xalaqa*; **yarat-** *al-xāliq Id.* 93: XV *allaḍī xalaqa* **yaraṭ-** *Kav.* 51, 1; *xāliq* **yaratkan** *Tuh.* 14a. 2; *qa* **yarat-** *do.* 14b. 9: **Osm.** XIV **yaratğan** o texts *TTS II* 1003.

arut- Caus. f. of **yaru:-**; physically 'to inate (something *Acc.*), make it bright'; ph. 'to enlighten, inform', and the like.

S.i.s.m.l. in both senses. **Türkü** VIII ff. Man. (the sun and moon) **tört buluŋuğ yarutır** 'illuminate the four corners (of the world)' *Chuas.* 12: **Uyğ.** VIII ff. Man.-A **kim ol erneŋ köŋlin yarutsar** 'to enlighten that man's mind' *M I* 15, 3–4; **belgürtir yarutır yaşutır** 'manifests and illuminates (Hend.), *do.* 21, 4 (ii): Man. *M III* 24, 9 (ii) (**1 kaŋ**): Bud. **teriŋ yörügin oḍğurak yarutı yaşutı ötgürü usar** 'if he can vividly illuminate (Hend.) and expound its profound interpretation' *TT VI* 387; o.o. *U II* 46, 68–9, etc. (**yaltrıt-**); *Suv.* 348, 7–8 (**teğirmile:-**): **Xak.** XI **kün ol ajunuğ yarutğa:n** 'the sun constantly illuminates (*tunayyir*) the world and makes it shine' (*tuṣarriquhu*) *Kaş. III* 52; n.m.e.: *KB* **yaruttuŋ** 'Thou didst illuminate' (the dark night with the bright day) 22; o.o. 125, 134 (**bakış-**)—(the tongue) **yaruttaçı erni** 'enlightens men' 162; a.o. 214—(the gate-keeper) **kapuğda yarutsa karaŋku tünüg** 'must see (the day) illuminate the dark night at the gate' 2530: XIII(?) *At.* (driving away the night, God) **bāz yarutur taŋ-a** 'makes the dawn shine again' 16; *Tef.* **yarut-** 'to cause to shine' 147: XIV *Muh.*(?) *aḍā'a gayrahu* 'to make something bright' **ya:ru:t-** *Rif.* 103 (only): **Çağ.** XV ff. **yarut-(-kaç)** *rawşan eyle-* 'to make bright' *Vel.* 401; **yarut-/yaruşturÇaus. f. *rawşan kardan San.* 328r. 19 (quotn.): **Xwar.** XIV **yarut-/yarıt-** 'to illuminate, cause to shine' *Qutb* 72–3; *MN* 52; 'to light' (a lamp) *Nahc.* 257, 4; **Kom.** XIV 'to illuminate' **yarıt-** *CCG*; *Gr.* 117 (quotn.): **Osm.** XIV ditto in one text *TTS I* 788.

VU ?D **yérit-** Hap. leg.; this V. follows **yırat-**, so the first vowel must be *kasra*; the last word of the translation is corrupt and the vocalization is chaotic; perhaps Caus. f. of **2 yé:r-** in the sense of 'to lay oneself open to criticism'. **Xak.** XI **er i:şke:** (*sic*) **yéritti:** (MS. *ye/ér.tti:*) *takāsala'l-racul fī'l-amr wa ictalaṭa* (?, MS. *iclan.ṭī*) 'the man was negligent in the matter and peculated(?)' *Kaş. II* 315 (**yéritü:r, yéritme:k**, MS. *yeretü:r, yer.tme:k*).

S **yırat-** See **ırat-**.

D **yorıt-** Caus. f. of **yorı:-**; survives in the same languages with the same developments of meaning and phonetic changes. **Türkü** VIII **bunça: yérke: teği: yorıtdım** 'I made (my armies) march to all these places' *I S* 4; **sü: yorıtdım** *T* 25, 35—(the Chinese) **yorıtmaz ermiş** 'did not allow freedom of action' (?, to good wise men and good brave men), *II S* 6, *N* 4: **Uyğ.** VIII ff. Chr. (an angel) **uḍuzup andın öŋgi yolça yorıtdı** 'led them back from there by a different road' *U I* 9, 7–8: Bud. (whoever can thoroughly understand this doctrine and) **turkaru üzüksüzün yorıtsar işletser** 'continuously (Hend.) put it into effect (Hend.)' *TT VI* 192–3: **Xak.** XI **ol meni: telim yorıtdı:** 'he made me walk (*amšānī*) a great deal'; and one says **ot anıŋ karnın yorıttı:** 'the drug loosened his bowels' (*aṭlaqa baṭnahu*) *Kaş. II* 315 (**yorıtu:r, yorıtma:k**); **yorıtğa:n kişi:** 'a man with

loose bowels' (*raddām*) *III* 52; a.o. *I* 115 (**öŋdün**): *KB* (God) **yorıttı tilig** 'activated (man's) tongue' 149; **törü tüz yorıttı** 'he put the customary law into full effect' 291; **yorırığ yorıtmaz kör esriŋ ıtıŋ** 'your hunting leopards and dogs do not let ground game move away' (i.e. escape) 5379; o.o. 2300 **aşlığ**), 5546 (**im**), 6056 (**etçi**): XIII(?) *At.* **qaḍālar yorıtğan** 'who causes destiny to operate' 454; *Tef.* **yürit-** 'to move' (mountains) 168: **Çağ.** XV ff. **yürüt-** *rāh burdan* 'to set in motion' *San.* 342r. 12 (quotn.): **Xwar.** XIV (VU) **yorıt-/yorut-** ditto *Qutb* 88 (*yürit-/yürüt-*): **Osm.** XV ff. **yürüt-** 'to set in motion; to make (blood) flow; to make (e.g. a mill) work; to put (currency) into circulation'; fairly common *TTS II* 1085; *IV* 916.

D **yırtıl-** Pass. f. of **yırt-**; s.i.s.m.l. **Xak.** XI **to:n yırtıldı:** 'the garment was torn' (*inmazaqa*) *Kaş. III* 106 (**yırtılu:r, yırtılma:k**; verse); **emdi: yürek yırtılu:r** *fa'l-ān yataṣadda' minhu'l-qalb asafa(n)* 'and now the heart is torn asunder by it with grief' *I* 41, 17: XIII(?) *Tef.* **yırtıl-** 'to be torn' 158: **Çağ.** XV ff. **yırtıl-** *darīda şudan* ditto *San.* 349r. 9: **Kom.** XIV **yırtıldıŋ uyat** 'you have behaved shamelessly' *CCG*; *Gr.* 133 (?corrupt): **Kıp.** XIV *inṣaqqa* 'to be split' **yırtıl-** *Bul.* 32r.

D **yırtın-** Refl. f. of **yırt-**; n.o.a.b.? **Xak.** XI **ol to:nın yırtındı:** 'he pretended to tear (*yumazziq*) his garment' *Kaş. III* 108 (**yırtınu:r, yırtınma:k**): **Kıp.** XV *tamazzaqa* 'to be torn' **yırtın-** *Tuh.* 10b. 5.

D **yartur-** Caus. f. of **yar-**; s.i.s.m.l. **Xak.** XI **ol aŋar yığa:ç yarturdı:** 'he ordered him to split (*'alā ṣaqq*) the wood' *Kaş. III* 94 (**yarturur, yarturma:k**): **Çağ.** XV ff. **yardur-** Caus. f.; *şikāfānīdan* 'to order to split' *San.* 327v. 1.

D **yértür-** Hap. leg.; Caus. of **1 yér-** **Xak.** XI **ol aŋar butık yertürdi:** 'he urged him to split (*'alā ṣaqq*) the branch', and he split it *Kaş. III* 95 (**yertürür, yertürme:k**).

D **yırtış-** Co-op./Recip. f. of **yırt-**; survives in SW Osm., Tkm. 'to tear one another's clothes, quarrel violently'. **Xak.** XI **ol aŋar bö:z yırtışdı:** 'he helped him to tear (*fī mazq*) the cotton cloth' (etc.; *Kaş.*, in error 'the garment') *Kaş. III* 101 (**yırtışu:r, yırtışma:k**): **Çağ.** XV ff. **yırtış-** (spelt) Recip. f.; 'to tear (*darīdan*) one another', or 'to tear (something) together' *San.* 349r. 7 (quotn.).

D **yortuş-** Co-op. f. of **yort-**; n.o.a.b. **Xak.** XI **ol meniŋ birle:** (*MS. bile:*) **yortuşdı:** 'he competed with me in trotting' (*fī taxbīb'l-faras*) *Kaş. III* 101 (**yortuşu:r, yortuşma:k**): **Çağ.** XV ff. **yortuş-** (of horsemen) 'to ride quickly (*ba-ta'cīl raftan*) together' *San.* 342r. 24.

Tris. YRD

D **yaratığ** Dev. N. fr. **yarat-**; n.o.a.b. **Uyğ.** VIII ff. Bud. only in the phr. **étiğ yaratığ** *TT VIII D.*13, etc. (**étig**): (**Xak.**) XIII(?) *Tef.* Ar. *xulq* 'nature; moral character' **yaratuğ** 144: **Xwar.** XIV ditto *Qutb* 70.

D **yaratığlığ** P.N./A. fr. **yaratığ**; n.o.a.b. **Uyğ.** VIII ff. Man. *M III* 22, 3–5 (ii) (**étiglig**): Bud. *TT VI* 79–80 (ditto).

D **yartımlık** Hap. leg.; A.N. fr. **yartım.** **Türkü** VIII ff. the letter *Tun. IV* (*ETY II* 96) begins by reporting the arrival of four men led by a fifth, and then refers to the arrival of thirty men. Between the two, and obviously referring to the first party, are the words **yartımlık erür** 'they are a separate party(?)'.

?C **yértinçü** 'the world', and more specifically 'this world', as opposed to heaven, hell, etc.; in *TT VIII* spelt *yértinçö/yértınçö/yértönçö*. It is suggested in the Indices to *TT VIII* and *X*, perhaps on the basis of the statement in *Kow.* 2368 that this word as a l.-w. in Mong. is the equivalent of Tibetan *ḥjig-rten*, that this is a Tibetan l.-w. This is open to several objections; (1) it assumes an eroded pronunciation of the Tibetan phr. which is improbable at this early date; (2) while *ḥjig-rten*, lit. 'receptacle of the perishable' is the standard Tibetan phr. for 'the external world', there is no trace in the dicts. of an extended phr. containing the equivalent of **-çü:** (**-çö**); (3) there are no known Tibetan l.-w.s in early Turkish and no evidence that the Indian Buddhist terminology in Turkish was obtained through any intermediaries other than Sogdian, Tokharian and, later, Chinese. The word is much more likely to be a purely Turkish compound w. **yé:r** as the first component. As regards the second it is perhaps significant that in *TT I* 91 (damaged) there is an antithesis between **yérde** and **tonçudakı**, and it is possible that the second element is **tançu:** 'a lump of earth', q.v. Common in Uyğ., but n.o.a.b. **Türkü** VIII ff. Man. (I am not at all pleased to be) **yértinçü yér suvda ev bark içinde** 'in the territory of this world in a house' *TT II* 8, 41–2: **Uyğ.** VIII ff. Man. **yértinçüteki tınlığlar** 'living creatures in this world' *TT III* 166; **yértinçke** (*sic*) **umuğ ınağ törütlipüz** 'you came into existence (to give) hope and confidence to this world' *do.* 73; a.o.o.: Bud. Sanskrit *loke* 'in the world' **yértinçöte:** *TT VIII A.*14; ditto **bo yértınçöte:** *do. B.*13; *jagati* 'in the world' **yértınçöde:** *do. D.*30; **yértünçüdeki** (*sic*) **tınlığlar** *PP* 14, 8; o.o. *do.* 47, 6; 78, 3; **üç miŋ uluğ miŋ yértinçü yér suv** 'three thousand million worlds' *TT V* 6, 25; a.o.o.: **Kom.** XIV **yertinçi** 'the world' *CCG*; *Gr.* (prob. reborrowed fr. Mong.).

D **yértinçülüg** P.N./A. fr. **yértinçü:**; n.o.a.b. **Uyğ.** VIII ff. Bud. (of these ten definitions the first eight rest on the true doctrine, the last two) **yértinçülüg yörügke tayağlığ ol** 'rest on worldly interpretations' *TT V* 19, 128.

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D **yaratıt-** Caus. f. of **yarat-**; 'to have (a memorial stone, etc.) erected'. N.o.a.b. **Uyğ.**

III *Şu. E* 8 (**belgü:**); *E* 9 (**örgin**); *E* 9–10 **taş**).

yaratıl- Pass. f. of **yarat-**; s.i.s.m.l., sually for 'to be created'. **Uyğ.** VIII ff. Bud. *T VIII A*.11 (**büt-**): (**Xak.**) XIII(?) *Tef.* **aratıl-** 'to be created' 143: XIV *Rbğ. R III* 368 (**tirig**): **Xwar.** XIV **yaratıl-** 'to be reated' *Qutb* 71; *Nahc.* 225, 11.

yaratın- Refl. f. of **yarat-**; 'to organize neself' and the like. N.o.a.b. **Türkü** VIII *I E* , *II E* 9 (**étin-**): **Uyğ.** VIII ff. Man. *TT III* 4–5 (**tı:d-**): Bud. *TT VIII D*.8, etc. (**étin-**); *X* 76: Civ. *TT I* 212–13 (**egsüt-**).

yaratu:r- Caus. f. of **yarat-**; the cognate **yarattır-** survives in SW Osm. **Türkü** III **yaratu:rtım** *I S* 12 (**bark**; *II N* 14 as **yaratdım**).

Dis. YRĞ

yara:ğ Dev. N./A. fr. **yara:-**; 'opportunity; suitability, opportuneness', and the like, ss often an Adj. 'opportune, suitable', etc. is doubtful whether this word survives. n extensive range of similar words meaning rms, military equipment', and the like, SE ürki **yarağ/yarak**: NC **jarak**; SC **yaroğ**: W **yarak/jarak**: SW Az., Tkm. **yarağ**; sm. **yarağ/yarak** may be survivals of a ognate Dev. N. in **-k**, but seem rather to be onnected w. **yarık. Uyğ.** VIII ff. Bud. *Suv.* 90,8 (**1 yon**): Civ. *H II* 8, 25: **Xak.** XI **yarağ** *l-furṣa wa'l-imkān* 'opportunity; possibility'; rov. **ı:ş yara:ğında:** (*sic*) **sart asığında:** anslated *yurtaqab li'l-umūr furṣa*, 'a (suitable) pportunity is awaited for doing business; and merchant when trading, if he sees a profit, oes not hesitate to buy when he likes' *Kaş. II* 13; **yara:ğ** same translation; one says **ş yara:ğı:** translated 'wait for an opportunity (doing) business and the (right) method' *ihatahu*); alternative form of **yarağ** *III* 28; o. *II* 90, 9–10 (**artukluk**), etc.: *KB* (I wish see the king;) **yarağ körse** 'if he sees an pportunity' (will the Chancellor put in a word r me?) 529: XIII(?) *At.* 330 (**opra:k**); *Tef.* **arağ** 'opportunity, possibility', and the like 42: **Çağ.** XV ff. **yarağ/yarak** (1) *asbāb wa lāt wa adawāt* 'implements, instruments, ools', (quotn.); (2) *lāyiq wa sazāwār* 'conenient, worthy'; and **yarağlığ** has the same eaning (quotns.) *San.* 329r. 14: **Xwar.** XIV **arağ** 'opportunity; possibility; preparations or something); capability' *Qutb* 69; *Nahc.* 17; 12, 7, etc.: **Kom.** XIV **yarov** 'equipent' *CCG*; 'to release, let loose' **yarak et-** *CI*; *Gr.* 115 (q.v.): **Osm.** XIV ff. **yarağ/ arak** 'preparations, equipment, provisions; rms, weapons'; common both by themselves nd in phr. *TTS I* 783; *II* 998; *III* 768; *IV* 42.

arık 'body armour'; a basic word w. no lausible etymology. N.o.a.b., but see **yara:ğ. Türkü** VIII *I E* 33 (**ur-**): VIII ff. **yarı:k** is the ommonest item of military equipment menoned in the list of issues in the *Miran* document (*ETY II* 64 ff.); **küpe: yarı:k üçü:n bir yarı:k yarlığ boltı:** 'one set of body armour for(?) chain mail was allocated' ll. 8–9: Bud. Sanskrit *varmasannaho* 'wearing as armour' **ya:rık üze: ya:rıklanmış e:rür** *TT VIII A*.35–6; **sü sülep yarık kedip** 'fighting campaigns and wearing armour' *U II* 78, 30; 86, 48; *TT IV* 10, 12; a.o. *TT X* 312; **kop öğün nom ertini vajırlığ yarakka** (reading doubtful; Uyğ.-A form or misreading of *yarıkka*?) **meŋiz etgülük** 'at all times one must compare the jewel of doctrine to a *vajra* breastplate' *U III* 29, 32–3: **Xak.** XI **yarık** a generic term for 'chain mail' and 'plate armour' (*al-durū' wa'l-cawāṣin*); then a distinction is made between them, and 'chain mail' is called **küpe: yarık** and 'plate armour' **sa:y yarık** *Kaş. III* 15; o.o. 158 (**2 sa:y**), 217 (**küpe:**): XIII(?) *Tef.* **ya:rık** 'body armour' 144: XIV *Muh. al-cawşan* **ya:rık** *Mel.* 71, 10; *Rif.* 173 (*ya:rak*); (and *al-zarrād* 'armourer' **ya:rağçı:** 57, 13; **ya:rakçı:** 156): **Xwar.** XIV **yarık** (*ya:rık*) 'breastplate' *Nahc.* 71, 12; 144, 13; **yarık yışık** 'breastplate and helmet' *do.* 33, 2–4; **yarık yaşık** (**ya:şı:k** *do.* 45, 8: **Kıp.** XIII *al-cawşan* **ya:rık** *Hou.* 13, 15; 24, 9 (and *al-cawşanī* **ya:rıkçı:**).

D **1 yaruk** Pass. Dev. N./A. fr. **yar-**; 'a split, crack, breach; cracked, split'. S.i.a.m.l.g.; in SE Türki **yaruğ/yaruk**, elsewhere **yarık/ jarık**, etc. **Xak.** XI **yaruk** 'a crack' (or cleft, *al-sad*') in the ground, a wall, the mountains, glass, and the like; hence one says **bu ayaknıŋ yarukı: ba:r** 'this cup is cracked'; (**yarık** and **yorık** follow here); **yarık** (MS. *y.rık*) 'the heads of the thigh-bones in the sockets of the hips' taken fr. the phr. **yarıldı: ne:ŋ** 'the thing was split and divided' (*inşaqqa wa'nfaraca*), because the legs are split, one to the right and one to the left of *al-'awf* (corrupt?; perhaps *al-'awq* 'an obstacle') *Kaş. III* 15 (the second, misplaced entry must have got into the text from the margin and is misvocalized): XIII(?) *Tef.* **yarak** (*sic*, ?misvocalized) 'a cleft' (in the mountains?) 143; **yaruk** 'a crack' 147: **Çağ.** XV ff. **yaruk** *şikāf* 'a crack', etc. *San.* 329v. 11 (quotn.): **Kıp.** XIV **yaruk** *al-şaqq* 'a crack', etc. *Id.* 92: XV *şaqq* **yarak** (*sic*, **/yarım**) *Tuh.* 20b. 2; *maşqūq* 'cracked' **yarık** *do.* 48b. 8.

D **2 yaruk** Dev. N./A. fr. **yaru:-**; 'light, gleam; bright, shining', and the like. S.i.a.m.l.g. in the same forms as **1 yaruk. Türkü** VIII ff. (the sun rose) **kamağ üze: yaruk boltı:** 'it became light everywhere' *IrkB* 26; (a hymn) **yaru:k ay teŋri:ke:** 'to the shining moon' *Toy. I r.* 2 (*ETY II* 176): Man. **yaruklı karalı** 'light and darkness' *Chuas. I* 6; **yaruk teŋri:ler** 'the gods of light' *do. I* 16; o.o. *do.* 9–10 (**adır-**); *M III* 19, 9 (i) (**1 öçeş-**); 23, 2–3 (ii) (**isig**), etc.: **Uyğ.** VIII (we fought) **kéçe: yaruk batur erikli:** 'in the evening as the light was failing' *Şu. E* 1: VIII ff. Man.-A (your gracious, lovely, faultless) **yaruk körküŋüz** 'bright shape' *M I* 10, 7; **yaruk öğ** 'the bright intellect' *do.* 22, 4 (ii); **yaruk teŋri** *do.* 23, 1: Man. *TT III* 133 (**yaltrı:-**): Bud. **yaruk** is very common both as N. and as

Adj., e.g. **yaruk yula** 'a bright lamp' *TT V* 6, 49; 8, 79; **a:y teŋri: ya:rokın** 'the light of the moon' *TT VIII I*.8; **yaruk yaşuk** 'bright light, gleam (Hend.)' *TT V* 4, 6, etc.; *VI* 383 v.l.; *U II* 37, 55; *USp*. 23, 7; *Suv*. 137, 10 etc.; a.o.o.: Civ. **yaruk** is common, e.g. **kün ay yarukın tıda katığlanur** 'they strive to obstruct the light of the sun and moon' *TT I* 27; **köz yaruk bolur** 'the eye becomes bright' *H I* 86: **Xak.** XI **yaruk yé:r** 'a bright (*muḍī*) place'; and one says **yap yaruk ne:ŋ** 'a very bright thing' *Kaş. III* 15; **kö:züm yarukı:** *qurra 'aynī* 'the apple of my eye' *I* 46, 19; **yaruk yuldu:zı:** 'the shining (*al-ṭāqib*) star' *I* 96, 10; *III* 194, 15: *KB* **kün ay teg yaruk** 'as bright as the sun and moon' 12; (You illuminated the dark night) **yaruk kündüzün** 'with the bright daylight' 22; a.o. 5222 (**alın**): XIII(?) *Tef. munīr* 'luminous, bright' **yaruk** 147: XIV *Muh. yawm ṣāf* 'a bright day' **ya:ruk kü:n** *Mel*. 80, 5; *Rif*. 185; *al-ḍaw'* 'light, brightness' **ya:ruk** 55, 3 (152 **ayduŋ**); *al-ẓāhir* 'clean, conspicuous' **ya:ruk** 55, 5 (only): **Çağ.** XV ff. **yaruğ/yaruk** *rawşan* 'brilliance; shining' *Vel*. 400–1 (quotn.); **yaruk** (1) *rawşan wa nūrānī* ('light') *San*. 329v. 11 (quotn.): **Xwar.** XIII(?) **bir kök yaruk** 'a blue light' *Oğ*. 52; **kün teg bir caruk** (*sic*) 'a light like the sun' *do*. 139: XIV **yaruk** 'bright, shining light' *Qutb* 72; *Nahc*. 88, 5; 241, 6–9; 262, 2: **Kom.** XIV 'bright, clear; light, gleam' **yarık/yarıx/yarux** *CCI, CCG*; *Gr*. 116 (quotns.): **Kıp.** XIV **yaruk** *ḍaw'u'l-qamar* 'moonlight' *Id*. 93; *Bul*. 2, 12 (**yarık**); **yarık** (MS. *yarak*) *al-barq* 'lightning' *Bul*. 3, 2 (**yarkın** *Id*. 92): XV *şu'ā* 'sunbeam' **yarık (/kuyaş)** *Tuh*. 20b. 1; *ḍaw'* **yarak** (corrected to **yarık**) *do*. 23a. 5; *nūr* 'light' (*inter alia*) **yarık** 36a. 3.

S **yırak** See **ırak**.

D **yorık** Dev. N./A. fr. **yorı:-**; like that word fr. the earliest period used both for physical 'movement' and the like, and metaph. 'conduct, behaviour', etc. Survives in NE as **yoruk/çoruk**: NC Kır. **joruk**; Kzx. **jorık**; forms w. front vowels do not seem to occur. SE Türki **yoruk** is a Sec. f. of **2 yaruk**, and in some modern languages similar forms are Sec. f.s of **yörüg**. **Türkü** VIII ff. *Toy*. 18–20 (**1 ı:ş**): **Uyğ.** VIII ff. Bud. (if one enters) **bodısatvlar yorıkıŋa** 'the course (i.e. way of progressing) of the Bodhisattvas' *TT V* 22, 34; similar phr. *TT VI* 34, 139; *X* 3, etc.: Civ. **öz konuk yorıkı** 'movements of the location of the soul' (in various days of the month) *TT VII* 21, 15–16; o.o. *do*. 1, 5 and 76 (**sakış**); *TT I* 110 (**eğrı:**): **Xak.** XI **yorık tıl** *al-lahcatu'l-faṣīḥa* 'an eloquent tongue'; **yorık** *al-xuluq wa'l-sīra* 'character, behaviour'; hence one says **anıŋ yorıkı: neteg kişi: bile:** 'how does he behave with other people?'; **yorık** *al-cirya wa'l-sayr* 'movement, gait'; hence one says **at yorıkı: neteg** 'what is the horse's gait like?'; also used of the movement (*al-cirya*) of water, etc. *Kaş. III* 15; (a side note in an earlier MS. now inserted in the text after **barak**) **yorık** *al-sīra wa'l-'işra ma'a'l-nās* 'behaviour, social intercourse' one says **beg yorıkı: neteg** 'how does the *beg* behave?' *I* 378; o.o. *I* 27, 9; *II* 40, 18–20: *KB* **yorık tıl** 162; (if a man talks a lot they say he chatters, if he is silent they say he is dumb, so) **yorık utru ur** 'behave naturally(?) to them' 175; (one takes the sword and disciplines the people; one takes the pen and) **yorık yol süzer** 'clarifies the way in which they should go' 268; **karağu yorik yazsa** 'if a blind man loses his way' 493; o.o. 547, 1504, 2077 (**köndür-**), 4300, 4446 (**ké:pür-**), 5549 (**aya:-**): XIII(?) *Tef*. (Abu Jahl was a *beg* in Mecca) **anıŋ sözi yorık erdi** 'his speeches were influential' (?, or eloquent) 162.

D **yarğu:** Dev. N. (N.I.) fr. **yar-**; lit. 'an instrument for splitting', but normally 'a legal tribunal' (i.e. an instrument for splitting facts and discovering the truth), hence sometimes 'a lawsuit' or 'a legal decision'. Not firmly identified earlier than the Mong. period but no doubt older, cf. **yarğa:n**. A Second Period l.-w. in Mong. as *cargu* 'legal tribunal, lawsuit' (*Haenisch* 86, *Kow*. 2305); s.i.s.m.l. in such senses in NE, NW, SW, see *Caf*.'s discussion of the word in *TM IV*, p. 30; SC Uzb. **yorği** (1) (dialect) 'saw, file'; (2) ('folklore') 'punishment'; NW Kk. **jarğı** 'file'. **Uyğ.** VIII ff. Civ. **törü yarğu yosunı birle** 'in accordance w. the practice (Mong. l.-w.) of the customary law and judicial tribunal' *USp*. 28, 29: **Çağ.** XV ff. **yarğu** *ğulū ve ğawğā-i dādxwāh* 'a dispute, a plea by a litigant' *Vel*. 406 (quotn.); **yarğu** (1) *muḥākama* 'a tribunal, court of justice' (quotns.); (2) *da'wā wa nizā'* 'lawsuit, litigation' (quotns.) *San*. 329r. 25: **Xwar.** XIV **yarğu** 'decision, judgement' *Qutb* 71: **Kom.** XIV **yarğu** 'legal decision, judgment; jurisdiction' *CCI, CCG*; *Gr*. 115 (quotns.; also **yarğuçı** 'judge'; **yarğula-** 'to judge', and see **yar-**): **Osm.** XIV to XVI **yarğu** 'tribunal; judgment; litigation'; in four texts *TTS I* 787; *II* 1003; *III* 778; *IV* 848.

D **yarğa:n** Dev. N./A. (connoting repeated action) fr. **yar-**; lit. 'constantly splitting'; cf. **yarğu:**. N.o.a.b. once as a N., twice as a title; 'judge' would suit the context. **Türkü** VIII **Inançu: Apa: Yarğan Tarxan** *I W* 2: **Uyğ.** IX (I am the son of a Kırkız, I am) **Boyla: Kutluğ Yarğan** *Suci* 2: VIII ff. Chr. (then Herod commanded his jailers, executioners and) **yarğanlarka** 'judges'(?) *U I* 9, 18.

D **yarğu:n** apparently some kind of wild quadruped; etymologically it could be a Dev. N. fr. **yar-**, but there is no obvious semantic connection. N.o.a.b. **Türkü** VIII **anı yañıp** (VU) **Türgi: Yarğun költe: buzdımız** 'we routed them and destroyed them at the Türgi: (?) Yarğun lake' *I E* 34: VIII ff. **yarğu:n kéyi:k men** 'I am a wild *yarğun*' (I climb the mountains where I spend the summer . . .) *IrkB* 62.

Tris. YRĞ

(S)D **yıra:ğu:** Hap. leg.; Dev. N. (N.Ag.) fr. a Den. V. fr. **2 yır** (**1 ı:r**) **Xak.** XI **yıra:ğu:**

ib wa'l-muġanni 'a singer (Hend.)' *Kaş.*

:ğa: Dev. N./A. fr. **yori:-**; '(a horse) ables or goes at a jog trot'. S.i.a.m.l.g. **ğa/jorğa**, etc. As in the case of **yorık** no trace of forms w. front vowels. **Xak.** **:ğa: at** *al-farasu'l-himlāc* 'a horse that *Kaş. III* 174 a.o. *I* 458 **(munduz)**: h. (under 'horses') *himlāc* **yorğa:** *Mel. Rif.* 171 (*yowğa:*; and *harwāl* 'trotter' ed **akta:** ('gelding') w. **yo:rka:** in the): **Çağ.** xv ff. **yorğa** (spelt) *rahwār* ' *San.* 342v. 12: **Kıp.** xiii *al-farasu'l-n* 'an ambler' **yorğa:** *Hou.* 13, 11: xiv : *al-māšī xababa(n)* 'moving at an (one says **yorğaladı:** 'he ambled') *Id. rahwān* (MS. *rahwāl*) **yorğa** *Tuh.* 17a. n. xiv ff. **yorğa** (occasionally **yorka**) r'; common, esp. in Ar. and Pe. dicts. 841; *II* 1067; *III* 820; *IV* 897.

ı:ğu: Hap. leg.(?); Dev. N./A. fr. **Xak.** xi **yorı:ğu: yé:r** *mawḍi'u'l-wa'l-sayr* 'a place where one walks and ; it is the name of a place (*ism makān*); ed of time (*li-zamān*) *Kaş. III* 36.

ağçı: Hap. leg.?; P.N./A. fr. **yara:ğ**; ne who does what is opportune or use-icient'. **Xak.** xi *KB* 2372 **(yağıçı:)**.

ığçı: N.Ag. fr. ***yorığ**, Dev. N. fr. lit. 'one who makes journeys' or the .o.a.b. **Oğuz** xi **yorığçı:** (MS. *y.z.ğç:*) *u'llaḏī yamšī bayna'l-aḥmā wa'l-aṣḥār yil* 'the go-between who travels with es between the families of a prospective nd bridegroom' *Kaş. III* 55; in *II* 51, said that **yorığçı:**, translated as above, ood Oğuz form, although the Oğuz ent of the general Turkish Participial **ğu:çı:** is **-da:çı:**, since the word is an d not a Participle.

u:çı: See **yörgü:çi:**.

ağlığ P.N./A. fr. **yara:ğ**; 'suitable, ıne, useful', and the like. As in the case **a:ğ**, modern forms like **yaraklı** mean-uipped, armed', and the like seem to be ed more w. **yarıklığ**. **Uyğ.** viii ff. **egüke aşağuka yarağlığ** 'suitable for (Hend.)' *Suv.* 529, 12–13: Civ. **kop rağlığ** 'all your affairs are satisfactory' 156: **Xak.** xi **yarağlığ ı:ş** 'a possible ible, *al-mumkin*) business' *Kaş. III* 49: **arağlığ yarağsız** 'useful or useless' o. 2236 **(aḍır-)**, 2544 **(boluğluğ)**: xii(?) **yarağlığ erenke buyurdı ışı** 'he suitable men to do his business' 40: *At.* **yarağlığ aşıpnı kişike yétür** deserving) people your suitable food' *ef.* **yarağlığ/yarağlık** 'suitable, con-' (and *al-ḥaqq* 'the truth' **yarağlık/ık**) 143: **Çağ.** xv ff. **yarağlığ/yarak-** *ṣāḥib-i asbāb wa mutacahhız* 'equip-(2) *şāyista* 'suitable' *San.* 329r. 18 .); a.o. *do.* 14 **(yara:ğ)**: **Xwar.** xiv **ığ/yarağlı** 'suitable, convenient' *Qutb* 76: **Osm.** xiv to xvi **yaraklu** armed, equipped'; in several texts *TTS II* 1000; *III* 770).

D yarıklığ P.N./A. fr. **yarık**; 'armoured, wearing armour'; n.o.a.b., but see **yarağlığ**. **Türkü** viii *I E* 23, *II E* 19 **(élet-)**; *I E* 32 **(elig)**; *T* 54 **(yeltür-)**: **Xak.** xi **yarıklığ** (MS. *yarığlığ* but between *yamağlığ* and *yazuklug*, implying *-k-*) **er** 'an armoured (*al-dārī*) man' *Kaş. III* 49.

D yarukluğ Hap. leg.; P.N./A. fr. **2 yaruk**. **Uyğ.** viii ff. Man. **yıdlığ yıparlığ yarukluğ yaşukluğ taŋ teŋri** 'oh fragrant (Hend.) shining (Hend.) god of the dawn' *M II* 9, 7–8; 10, 9–10.

D yarukluk A.N. fr. **2 yaruk**; 'light, brightness'. S.i.s.m.l. as **yarıklık** and the like. **Xak.** xi **yarukluk** *al-nūr wa'l-ḍiyā'* 'light, brightness' *Kaş. III* 51; (entertain a guest well) **bulsın atı: yarukluk** 'let his horse find the brightness of rest' (*ḍiyā'a'l-rāḥa*) *II* 316, 11: *KB* **ajun xalqı andın yarukluk bulur** 'the people of this world get light from it' (the moon) 732; a.o. 35 **(ya:ḏ-)**: xiii(?) *Tef.* **yarukluk** 'light' 147: **Çağ.** xv ff. **yaruğluğ/yarukluk** *rawšanī* 'brilliance', etc. *San.* 329v. 15: **Xwar.** xiv **yarukluk** 'light, brightness' *Qutb* 72; *Nahc.* 293, 2: **Kom.** xiv ditto **yarıklık/yarıxlık** *CCG*; *Gr.*

S yıraklık See **ıraklık**.

D yarıklığdı: Hap. leg.; apparently Adv. in **-dı:** fr. **yarıklığ**; 'being in armour'. **Türkü** viii *I E* 32 **(ançu:la:-)**.

D yarağsız Priv. N./A. fr. **yara:ğ**; 'inconvenient; inappropriate, useless', and the like. N.o.a.b.? **Uyğ.** viii ff. Bud. *U II* 81, 70–1 **(yalçıt-)**. **Xak.** xi **yarağsızda:** *fi ġayr maḥallihi* 'in the wrong place' *Kaş. III* 355, 11; n.m.e.: *KB* (if you want to be safe, do not let fall) **yarağsız sözüŋ** 'inappropriate remarks' 169; (I will tell you about) **yarağsızlarığ** 'the bad characters' 847; o.o. 314 **(kişenlig)**, 328 **(yarağlığ)**, 437 **(boğ-)**, 2074, 2236 **(aḍır-)**: **Xwar.** xiv **yarağsız** 'unsuitable' *Qutb* 70.

D yaruksuz Priv. N./A. fr. **2 yaruk**; n.o.a.b. **Uyğ.** viii ff. Civ. **köz yaruksuz bolup** 'if an eye loses its sparkle' (and waters profusely) *H I* 65, 85.

Tris. V. YRĞ-

D yarıklan- Refl. Den. V. fr. **yarık**, q.v.; n.o.a.b. **Uyğ.** viii ff. Bud. *TT VIII A.*35–6 **(yarık)**: **Xak.** xi **er yarıklandı:** 'the man put on a coat of mail' (*tadarra'a*) also used when he 'put on a breastplate' (*tacawšana*) *Kaş. III* 114 **(yarıklanu:r, yarıklanma:k**; *sic* in MS.): *KB* (come to terms; if you cannot) **yarıklan bél alşıp küreş** 'put on your armour, tighten your belt, and fight' 2360: **(Kıp.** xiii *ta'ahhaba* 'to prepare oneself' **yara:kla:n-** *Hou.* 38, 18: xiv **yarakla-** (*sic*) *cahhaza* 'to equip' *Id.* 92: **Osm.** xiv ff.

yarakla- 'to prepare, equip, etc.;' **yaraklan-** 'to prepare or equip oneself', etc.; c.i.a.p. *TTS I* 784–5; *II* 999; *III* 770; *IV* 844).

S **yıraklan-** See **ıraklan-**.

D **yarıklaş-** Recip. Den. V. fr. **yarık**; mentioned only in a grammatical example. **Xak.** XI 'and V.s are formed fr. trilitteral N.s referring to a stake in gambling as in the phr. ⟨ol⟩ **anıŋ birle: oyna:dı: yarıklaşu:** 'he gambled with him making a breastplate (*cawşan*) the stake', the winner taking it *Kaş. II* 258, 16.

E **yarığsa:-** See **yazığsa:-**.

Dis. YRG

VUD **yérük** Pass. N./A.S. fr. **1 yér-**; 'split, cracked', and the like. Survives in NC **jırık** (*sic*): SC Uzb. **yirik** (with *-q*): NW **yırık/ jırık** 'torn, perforated, split; a hole', and the like. **Uyğ.** VIII ff. Civ. (in a miscellaneons inventory) **bir beḍük bir yérük iki éşiç** 'two cooking pots, one large, one cracked' *USp.* 55, 25: **Xak.** XI **yérük işle:r** 'a woman injured in coitus' (*al-mufḍāt*); **yérük ne:ŋ** 'something split (*inşaqqa*) lengthways so that its appearance is spoilt'; **yérük** *al-ṭulma*, 'a split, cleft' *Kaş. III* 18 (**-é-** everywhere): (**Çağ.** XV ff. **yırık** (spelt) *lab-i şikāfta* 'a hare-lip' *San.* 349v. 10): **Kıp.** XIV (after **yér-**) and 'hare-lipped' (*al-a'lam*) is called **yérük ṭuṭaklu:** that is 'with a split (*maṣqūqa*) lip'; and, in the Kitāb Beylik, *al-a'lam* is **yırık** *Id.* 92.

yürek basically 'the heart' as a physical object; used metaph. only in a limited range of phr. like 'stout-hearted'; contrast **köŋül**. A Second Period l.-w. in Mong. as *cirüge(n)*/ *cürüge(n)* (*Haenisch* 91, 95); *cürüke(n)* (*Studies* 228); *cirüke(n)* (*Kow.* 2363); s.i.a.m.l.g. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. (touching the forehead, the throat and) **yürekke** 'the heart' (with the ring finger) *TT V*, p. 16, note A 54, 6–7; (many women died) **yürekleri yarılıp** 'of broken hearts' *TT X* 38; (her beauty) **köŋülimin yürekimin ertipü tepretdi titretdi** 'greatly stirred my mind and made my heart beat (faster)' *do.* 451; o.o. *do.* 465, 502: Civ. (on the 27th day) **öz konuk yürekde bolur** 'the position of the soul gets to the heart' *TT VII* 21, 6; o.o. *do.* 13; 25, 3; **yürek sıkılmak tın buzmak** 'heart disease and respiratory trouble' *H I* 1, 3, 5; **Xak.** XI **yürek** *al-qalb* 'the heart'; **yürekliğ** *al-baṭal ḏū qalb* 'brave, stout-hearted' *Kaş. III* 18; (his beauty) **yardı: meniŋ yü:re:k** 'cleaved my heart' *III* 33, 15; o.o. *I* 41, 17 (**yırtıl-**); 325, 10; *II* 144, 7 (**kağrul-**): *KB* **boḍun basğuka öğ kerek ham yürek** 'to suppress a people intelligence and courage are needed' 217; o.o. 58 (**té:tik**), 2043 (**titim**): XII(?) *KBVP* (a warrior) **alp yürek** 'with a stout heart' 51: XIII(?) *Tef.* **yürek** 'heart' 167: XIV *al-qalb* **yü:re:k** *Rif.* 141 (followed by 'lung' **öpke:**; . . . 'bile' **ö:t**; the text in *Mel.* 47, 15 is confused; *al-qalb* is translated **köŋül**, 'lung' is omitted and **yü:re:k** moved to *al-marāra* 'bile'): **Çağ.** XV ff. **yürek** *dil* 'heart' *San.* 342v. 5 (quotn.): **Xwar.** XIV **yürek** 'heart' *Qutb* 88; *MN* 64; *Nahc.* 361, 5: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-qalbu'l-maḥsūs* 'the tangible heart' **yü:rek** *Hou.* 21, 14 (cf. **köŋül**): **XIV yürek** *al-qalb Id.* 93: XV ditto *Tuh.* 28b. 11: **Osm.** XIV ff. **yürek** 'heart; courage'; c.i.a.p. *TTS I* 856; *II* 1084–5; *III* 834; *IV* 913–15.

D **yörüg** Dev. N. fr. **yör-**; 'explanation, interpretation' (esp. of dreams). Survives in NW Kk. **joruw**; Nog. **yoruv** 'prophecy; omen'. **Türkü** VIII ff. Man. **öŋ sakınıŋ ol ozakı sav yörüglerin** 'first ponder on the explanations of those previous remarks' *M III* 15, 9–11 (i); **üküş yörügün** 'many explanations' *do.* 15, 12 (ii): **Uyğ.** VIII ff. Bud. . . . **yörüg ol; bu yörügüg belgülüg kılğalı** 'the explanation is . . .; to make this explanation clear' *TT V* 20, 4–5; o.o. **yörögle:rì** (*sic*) *TT VIII A*.43; **yörögi** *do.* 45; **yörüg** *do. H*.6 (**ün-**); *TT VI* 148 (**ötgür-**); *Hüen-ts.* 2116 (**tübger-**): **Xak.** XI **yörüg** *al-ta'bīr* 'interpretation'; hence one says **tü:ş yörügı:** 'the interpretation of the dream'; **yörüg** *faḥwā'l-kalām wa tafsīruhu* 'the meaning of a word and its explanation'; hence one says **sö:z yörügi:** 'the explanation of a statement' *Kaş. III* 18: *KB* **yörügin ayayın** 'I will tell you the explanation' 353; (there are many kinds of) **tüşke yörüg** 'interpretations of a dream' 5994; a.o. 5999 XIII(?) *Tef.* **yoruğ** (*sic*) 'explanation'; *ta'wīl* ditto **yörüg** (*sic*) 162–3: **Xwar.** XIV **yora/ yorağ** 'interpretation (of dreams)' *Qutb* 83; **yoruk** ditto *Nahc.* 7, 5; 318, 12: **Kıp.** XIV (VU) **yöre:** *al-ta'bīr Id.* 92; *al-tancīm wa'l-fa'l* 'astrology; omen' **yöre:** *Bul.* 5, 14.

E **yergüç** See **bürgüç**.

E **yörgek** See **bürkek**.

D **yörgenç** Dev. N. fr. **yörgen-**; lit. 'wrapped round' and the like; n.o.a.b. but see **yörgey, yörgençü**: and cf. **sarmaçuk, yörgemeç. Xak.** XI **yörgenç** 'like **tezginç** (**tegzinç**), for curves and bends in the road' (*fī'l-iltiwā' wa'l-'aṭaf fī'l-ṭarīq*; etc.); **yörgenç** the name of a plant which wraps itself (*yaltawī*) round a tree and causes it to wither (*yūriṭuhā'l-yubs*); it is *al-'aṣaqa*, 'bindweed, *Convolvulus arvensis*' *Kaş. III* 387.

?E **yörgey** Hap. leg.; an improbable form, prob. a misreading of **yörgenç**. **Uyğ.** VIII ff. Civil (in a prescription for increasing the milk of nursing mothers) **yörgey**(?) **xwası béş bakır** 'five pennyweights of bindweed(?) flowers' *H I* 105.

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yörge:- 'to wrap (something *Acc.*) up; to swaddle (an infant)', and the like. Survives in NE Tuv. **çörge-**; SE Tar., Türki **yörge-**. The Dev. N. **yörgek** 'wrappings; swaddling clothes' (not an ancient word) survives in some NE, NC, NW languages. **Uyğ.** VIII ff. Bud. (the demons eat men's flesh . . . and) **bağarsukların etözlerinẹ yörgeyürler erdi**

rapped their entrails round their (own) dies' *U IV* 8, 7 (*I* 39, 7): Civ. *H I* 150 **avşur-**); *II* 16, 19: **Xak.** XI **ol aḍa:kın rge:di:** 'he wrapped up (*laffa*) his leg' (etc.); o used of anything when it has been apped up (*luffa*) *Kaş. III* 307 (**yörge:r, rge:me:k**): XIV *Rbğ.* (Şayṭ washed him d) **kafan yörgedi** 'wrapped him in a roud' *R III* 449.

yörget- Caus. f. of **yörge:-**; survives in Tar. **Xak.** XI **ol yıp yörgetti:** 'he had the rd wrapped round (*alaffa* . . . '*alā*) some- ng'; also used when he had a bandage *āfa*) wrapped round a leg, etc. *Kaş. II* 354 **örgetü:r, yörgetme:k**).

yörgen- Refl. f. of **yörge:-**; pec. to *Kaş.* **ak.** XI **uruk yığa:çka: yörgendi:** 'the oe wound itself round (*iltawā* . . . '*alā*) the e' (etc.); and one says **er yoğurka:nka: rgendi:** 'the man wrapped himself (*iltaḥafa*) a blanket' (etc.) *Kaş. III* 110 (**yörgenü:r, rgenme:k**); **tün kün ü:ze: yörgenü:r** ght and day alternate (*yukawwar*) with one other' *I* 331, 2; *II* 303, 10.

yérgür- Hap. leg.?; Caus. f. of **2 yé:r-**. **ak.** XI *KB* (a frowning face, rough language, d a haughty attitude) **kişig yérgürür** volt people' (*sic*?, rather than 'make a man ted') 2077.

yörgeş- Co-op. f. of **yörge:-**; pec. to *Kaş.* **Xak.** XI **yığa:çka: yıp yörgeşdi:** 'the rd wrapped itself (*iltaffa*) on the tree'; also ed of anything when it wound itself und (*iltawā* . . . '*alā*) something *Kaş. III* 4 (**yörgeşü:r, yorgeşme:k**); o.o. *I* 395, 5 **üzkeş-**); *I* 437, 7; *II* 285, 18.

Tris. YRG

yerü:ki: See **berü:ki:**.

yörgüçi: N.Ag. fr. **yör-**; 'an interpreter' f dreams). N.o.a.b. It occurs several times *KB*, all MSS. varying between **yörgüçi** d **yorguçı. Xak.** XI *KB* **tüşüg eḍgü yörse ı tüş yörgüçi** 'if the interpreter of dreams terprets the dream well' 4368; (a man eams when he lies asleep) **anı yörgüçiler örer uz étip** 'the interpreters (of dreams) terpret it skilfully' 5992: XIV *Muh. mu'ab- ru'l-manām* 'an interpreter of dreams' **tü:ş örgü:çi:** *Mel.* 58, 11: *Rif.* 157.

yüreklig P.N./A. fr. **yürek**; 'stout- earted, brave'. S.i.m.m.l.g. w. the usual honetic changes. Cf. **1 kür. Uyğ.** VIII ff. iv. (if a boy hangs a dog's tooth round his eck) **yüreklig bolur** 'he becomes brave' *TT II* 23, 2–3: **Xak.** XI **yüreklig er** 'a stout- earted (Hend.; *al-rābiṭu'l-ca'şi'l-qawwīyu'l- alb*) man' *Kaş. III* 51; a.o. *III* 18 (**yürek**): *B* 57 (**1 kür**), 2043–5, 6166: XIII(?) *Tef.* **üreklig/yüreklü** 'brave' 167: **Xwar.** XIV **üreklig** 'brave' *Qutb* 88: **Kıp.** XIV (after **ürek**) hence **yüreklü:** *şucā'* 'brave' *Id.* 93: **sm.** XIV ff. **yürekli** 'brave'; fairly common *TS I* 856; *III* 834; *IV* 914.

D yörüglüg P.N./A. fr. **yörüg**; 'providing, or having, explanations'. N.o.a.b. **Uyğ.** VIII ff. Man.-A *M I* 26, 16 (**aḍırtlığ**): Bud. **kértgünç on törlüg yörüglüg bolur** 'faith admits of ten kinds of definition' *TT V* 20, 1–2; a.o. *Suv.* 87, 20 etc. (**tütrüm**).

D yérgülüg Hap. leg.; P.N./A. fr. ***yérgü:**, Dev. N. fr. **2 yé:r-**. **Uyğ.** VIII ff. Bud. (in the end these women's appearance) **yérgülüg yarsığuluğ bolup turur** 'becomes revolting and disgusting' *U III* 79, 9–10 (i).

D yörgemeç Dev. N. in **-meç** (usually for some kind of food) fr. **yörge:-**. Survives in NE Alt., Tel. **yörgömöş**, etc. (1) 'hops'; (2) 'spider': SE Türki **yörgümeç** 'capers; bind- weed'. Cf. **yörgenç. Xak.** XI **yorgemeç** 'the paunch and intestines wrapped and folded (*yulaff wa yudrac*) in the smaller intestines and then cooked by roasting' (*tuşwā wa tuṭbax*) *Kaş. III* 55.

D yörge:nçü: Dev. N. (Conc. N.) fr. **yörgen-**; n.o.a.b. **Xak.** XI **yörge:nçü:** *al-lifāfa* 'bandage' *Kaş. II* 246 (**sarlan-**); *III* 296 (**sarla:-**); n.m.e.

D yüreksiz Priv. N./A. fr. **yürek**; 'cowardly; coward'. S.i.s.m.l. **Xak.** XI *KB* (the army commander must be brave) **yüreksiz er at alsa andın yürek** 'so that cowardly troops may take courage from him' 2044; o.o. 2045, 2284 (**artat-**): XIV *Muh.*(?) *al-cabbān* (MS. *al- -cayān*) 'coward' **yüreksü:z** *Rif.* 151 (only): **Kıp.** XIV (after **yürek**) and **yüreksiz** *al- -cabbān Id.* 93: **Osm.** XIV ff. **yüreksiz** 'coward'; fairly common *TTS I* 856; *II* 1084; *IV* 914.

D?E yörgeye:k Hap. leg.; the form is im- plausible, prob. an error for **yörgene:k** Dev. N./A. fr. **yörgen-** 'something wrapped round' **Xak.** XI *Kaş. I* 135 (**öŋük**); n.m.e.

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D yüreklen- Refl. Den. V. fr. **yürek**; 'to be stout-hearted, to be in good heart', and the like. S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI **er yüreklendi:** 'the man (etc.) was brave' (*taşacca'a*) *Kaş. III* 115 (**yüreklenü:r, yüreklenme:k**): **Xwar.** XIV **yüreklen-** 'to be stout-hearted' *Qutb* 88; *Nahc.* 369, 2: **Osm.** XV ff. ditto, fairly common *TTS II* 1084; *IV* 914.

Dis. YRL

1 yarlığ 'a command from a superior to an inferior', sometimes with some connotation of a grant of favour from a superior to an inferior. Although morphologically a P.N./A. in **-lığ** it cannot be so explained etymologically, and this fact, taken with the fact that in Manichaean and Uyğ. script it is habitually spelt *yrlğ*, less often *yrlğ*, stronly suggests that it is a very old l.-w. Became a Second Period l.-w. in Mong. as *carlig* (*Haenisch* 86)/*carlik* (*Kow.* 2306) as a technical administrative term for 'a govern- ment edict'; s.i.a.m.l.g. w. the usual phon- etic changes, w. some extended meanings and

sometimes, e.g. in SW Tkm. the suggestion that it is reborrowed fr. Mong. **Türkü** VIII ff. **yarlığ boltı:** 'was issued, or allocated' is a stock phr. in the *Miran* document (*ETY II* 64 ff.), e.g. 8–9 (**yarık**); a.o. *Toy* 18–19 (**1 1:ş**): Man. **biz teŋri yarlığın aḍruk kılmaz biz** 'we do nothing contrary to God's commands' *TT II* 6, 5; (the king . . .) **begke kara boḍunka eḍgü yarlığ yarlıkadı ınça** 'gave the following gracious commands to the *beg*s and people' *do.* 8, 69; a.o. 8, 80: **Uyğ.** VIII ff. Man. **yarlığıŋzını eşitıp** 'hearing your commands' *TT III* 163; **sizin yarlıkamış yarlığığ** *do.* 131: Bud. Sanskrit *śuśrūṣito* 'obedient' **ya:rlığın éşétép** *TT VIII D.*19; (the Prince, **bu yarlığ éşitip,** said) **yarlığ bolzun** 'grant your gracious permission' *PP* 18, 8 ff.; o.o. *do.* 33, 2; *TT X* 595, etc.—in *TT VI* 201 a Chinese phr. meaning 'the *sūtra* in twelve sections' is translated **iki yegirmi bölük yarlığ**: Civ. **yarlığıŋ yorımaz** 'your orders are ineffective' *TT I* 37; **erklig xannıŋ yarlığı** 'the orders of the King of the Underworld' *do.* 25—in *USp.* XIV documents, **yarlığ bolzun** 'let there be an edict' 22, 59, and **bu tuta turğu bitig yarlığ bértürü yarlıkadımız** 'we have deigned to order the grant of this strict written edict' 88, 48, the word is prob. the Mong. technical term: **Çigil** (and **Xak.**) XI **yarlığ** *kitābu'l-sulṭān wa amruhu* 'a written, or spoken(?) command of the Sultan' in the Çigil language, the Oğuz do not know it *Kaş. III* 42: *KB* **bayat yarlığın** 'God's commands' 1507; (let the gate-keeper) **çıkıp eḍgü yarlığ teğürse** 'go out and deliver the (king's) gracious commands' 2546; a.o. 5580: XIII(?) *Tef.* **yarlığ** '(divine) command, or revelation' 145: XIV *Muh. farmān* 'royal decree' **yarlıːğ** *Mel.* 51, 2; *Rif.* 146: **Çağ.** XV ff. **yarlığ** (1) *raqam wa farmān-i pādiśāhān-i turk*, 'an edict or decree of the Turkish emperors'; also used in the sense of *ṭuğrā-i raqam* 'the royal sign manual on an edict' (quotns.); ((2) *yārī* 'help' Turco-Pe. fr. Pe. *yār* 'friend', etc.) *San.* 329v. 3: **Xwar.** XIV **yarlığ** '(divine, or royal) command' *Qutb* 71; *Nahc.* 40, 13: **Osm.** XV ff. **yarlığ** 'royal command'; in a few texts *TTS I* 789; *II* 1006 (**yarlık** XVI 'a child's bib' is a Conc. N. fr. **1 yar**).

?D **2 yarlığ** 'poor, destitute', and the like; prima facie a P.N./A. in **-lığ**, but not obviously connected w. **1** or **2 ya:r.** Survives in NC Kır. **jardı**; Kzx. **jarlı**: NW **yarlı/jarlı. Türkü** VIII **kalmış ölü:gi: yarlığ ermiş** (if correctly read, perhaps) 'his corpse was abandoned and was wretched' *Ix. A b.* 1 (*ETY II* 122): **Uyğ.** VIII ff. Bud. **irinç yarlığ tınlığlarığ** 'miserable, destitute mortals' *TT IV* 10, 13–14; similar phr. *U II* 4, 6–7 (**ınağsız**); 78, 32; 87, 49; *PP* 48, 1 (the footnote here is erroneous); *Kuan.* 185, etc.: **Xak.** XI **yarlığ** *al-marḥūmu'l-faqīr* 'pitiable, poor; hence one says **yarlığ er** 'a pitiable man' *Kaş. III* 42; **yarlığ bolup** (a guest) 'who is shabby' (or tattered, *raṭṭu'l-ḥāl*) *I* 93, 4: XIV *Muh. maskīn* 'poor' **ya:rluğ** *Mel.* 52, 3; *Rif.* 148: **Çağ.** XV ff. **yarlı** (*sic*) *faqīr wa muflis* ('destitute') *San.* 329v. 3: **Xwar.** XIV **yarlığ/yarli** 'poor, miserable' *Qutb* 71: **Kom.** XIV 'poor' **yarlı** *CCI, CCG*; *Gr.*: **Kıp.** XIV **yarlu:** *maskīn Id.* 93.

D **yé:rlig** P.N./A. fr. **yé:r**; s.i.m.m.l. w. the usual phonetic changes, usually for 'land owning; native, indigenous'. **Uyğ.** VIII ff. Man.-A **bu aḍın yérlig er** 'this man from another country' *M I* 34, 18–19: Civ. (in an inventory) **al yérlig töşek** 'a mattress (covered with fabric) with a crimson ground' *USp.* 79, 2; a.o.o.: **Xak.** XI *Kaş. III* 142 (**yé:r**).

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D **yara:l-** Hap. leg.; Pass. f. of **yara:-**; irregular, since **yara:-** is Intrans.; perhaps a scribal error for **yaratıl-** Uyğ. VIII ff. Bud. Sanskrit *dhurisaṃyukta* 'fitted to the load' **yükke: yara:lmış** *TT VIII A.*34.

D **yarıl-** Pass. f. of **yar-**; 'to be split; to split (Intrans.)', and the like. S.i.a.m.l.g. w. the same phonetic changes. **Türkü** VIII ff. *IrkB* 6 (**karın**): Man. **ölüg yarıltı** 'the corpse was lacerated' *M I* 5, 8: **Uyğ.** VIII ff. Bud. **yér yarılzun** 'let the ground be split' *U I* 37, 17; (that wicked demon's head) **yéti öŋi yarılğay** 'will be split into seven different (pieces)' *TT VI* 375; a.o. *X* 38 (**yürek**): Civ. *H I* 188–9 (**1 ü:r-**): **Xak.** XI **ka:b yarıldı:** 'the wineskin (etc.) split' (*inṣaqqa*) *Kaş. III* 77 (**yarılu:r, yarılma:k**, corrected fr. *-me:k*); **törlüg çéçek yarıldı:** 'all sorts of flowers burst into bloom' (*tafaṭṭarat*) *I* 119, 4; a.o. *III* 15 (**1 yaruk**): XIII(?) *Tef.* **yarıl-** 'to be split' 144: XIV *Muh. inṣaqqa* **ya:rıl-** *Mel.* 23, 9; *Rif.* 104: **Xwar.** XIV **yarıl-** 'to be split, to split' *Qutb* 72; *Nahc.* 12, 16; 36, 15, etc.: **Kom.** XIV ditto *CCI, CCG*; *Gr.* 117 (quotns.).

D **yéril-** Pass. f. of **1 yér-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (it is rather a long time) **aḍrılğalı yerilğeli** 'since we parted (Hend.)' *Hüen-ts.* 2039: **Xak.** XI **butık yerildi** 'the branch split (*inṣaqqa*) off the tree'; also used of anything moist (*raṭb*) when it cracked (*infaṣama*) *Kaş. III* 78 (**yerlü:r** (*sic*), **yerilme:k**; corrected from *-ma:k*); **bu butik ol tutçı: yérilge:n** (*sic*) 'this branch is constantly splitting' (*yanṣaqq*) *III* 55: (XIII(?) *At.* **yéril-** in 128, 247 (**1 söğül-**), 268 (**kılık**) is the Pass. f. of **2 yé:r-**).

D **yörül-** Pass. f. of **yör-**, q.v.; 'to be unwrapped', etc. S.i.s.m.l. w. back vowels **yorul-/joril-**, etc. **Uyğ.** VIII ff. Bud. *Suv.* 165, 21–2 (**seşil-**): **Xak.** XI **oğul beşiktin yörüldi:** 'the boy was unwrapped (*ḥulla*) from the cradle' *Kaş. III* 78 (**yörlür** (*sic*), **yörülme:k**; MS. *-ma:k*, the scribe substituting his own pronunciation for the original one).

S **yürül-** See **ürül-** Uyğ. Civ.

D **yarla:-** Hap. leg.; Den. V. fr. **1 yar.** Cf. **so:ḍ-.** **Xak.** XI **ol anıŋ yü:ziŋe: yarla:dı:** 'he spat (*bazaqa*) in his face' *Kaş. III* 308 (**yarla:r, yarla:ma:k**).

le-/yérle- 'to travel through, or settle in, ountry' *R III* 342; SW Tkm. **yerle-**; (Az., n. **yerleş-**) 'to settle in a place'. **Türkü** ff. Yen. **élimke: erdem üçün men** ledim 'because of my manly virtues I ablished myself in my realm' *Mal.* 29, 7 (a ious text): **O. Kır.** IX ff. **Kara: Seŋirig** ledim 'I made Kara Seŋir my home' *l.* 24, 5: **Çağ.** XV ff. **yérle-** (spelt 'with ') *cā kardan* 'to establish oneself'(?) *San.* r. 10.

ırla:- See **ırla:-**.

Tris. YRL

yarlıkançuçı: N.Ag. fr. a Dev. N. fr. **rlıkan-**; 'compassionate, gracious' and the . N.o.a.b. **Uyğ.** VIII ff. Man.-A *M I* 10, 3 ŋ); a.o.o. (sometimes spelt *yarlakançuçı*): n. **uluğ yarlıkançuçı köŋülüŋ üze** 'with ır great compassionate mind' *TT III* 99; *do.* 133–4 **(ükli:-)**, etc.: Bud. **yarlıkançuçı ŋüllerin** *TT IV* 12, 35 and 56; o.o. *TT X* –6 **(köŋüllüğ)**, etc.; *Kuan.* 160, etc.

yarlıkançsız Priv. N./A. fr. a Dev. N. fr. **rlıkan-**. Pec. to Uyğ. Bud. **Uyğ.** VIII ff. d. **yarlıkançsız köŋülin** 'with a merciless nd' *TT IV* 8, 63; *TM IV* 252, 6.

yarılınçığ Hap. leg.; Dev. N./A. fr. the ıl. f. of **yarıl-** Uyğ. VIII ff. Bud. **yürek rılınçığ emgek emgenürler** 'they endure rtbreaking sufferings' *TM IV* 255, 134–5.

Tris. V. YRL-

yarlıka:- crasis of ***yarlığka:-**, Den. V. in **:-** fr. **1 yarlığ**; basically 'to issue orders' to inferior, esp. in the phr. **yarlığ yarlıka:-**; nce, owing to some connotation of gracious- s in **1 yarlığ** 'to be gracious, compassion- ; to commiserate'; thence used as an Aux., norific, V. w. Ger. in **-u:/-ü:** 'to be pleased deign to (do something)'. Became a Moslem hnical term for (of God) 'to forgive (sins)'; ı s.i.s.m.l., e.g. SW Osm. **yarlığa-**, in this se. **Türkü** VIII **yarlıka:-** is used almost lusively w. **teŋri:** and it is not clear whether r. like **teŋri: yarlıkadukı:n üçü:n** *I S* 9, *N* 7 means 'because heaven so commanded' 'because heaven was gracious'—**üze: teŋri: ra: yer yarlıkaduk üç[ü:n]** 'because ven above and earth below were gracious'(?) *N* 11; (saying 'you have done good service') **rlıkamış şaḍ atığ anta: bermiş** 'he was cious and thereupon gave (me) the title of ' *Ongin* 6: VIII ff. *Toy.* 18–20 **(1 ı:ş)**: Man. **rlığ yarlıkadı** 'he commanded' *TT II* 69; 10, 80; **siz dındarlar yarlıkasar** 'if ı, the Elect, command' (I will carry out ır orders) *do.* 8, 49; a.o.o.—**siz méni rlıkağay nomka tutğay dındar kılğay** u will be gracious to me, take me to the ue) doctrine and make me one of the Elect' 8, 39 ff.: **Uyğ.** VIII ff. Man. **yarlıkamış rlığığ** *TT III* 131—**yaruk teŋriler rlıkazunın** (*Instr.* f. of Imperative!) 'by the 15–16 (ii)—**üleyü yarlıkadıŋız** 'you have deigned to distribute' *TT III* 109: Chr. (Herod) **ınça tép yarlıkadı olarka** 'gave them the following orders' *U I* 5, 3, etc.— **sakınçın bılü yarlıkap** 'deigning to know their thoughts' *do.* 7, 7: Bud. **ınça tép yarlıka-** followed by *oratio recta* is common; when this is a statement, not a command, ?'to say graciously' *PP* 4, 4; 5, 7; 8, 3, etc.— **bu su:darığ yarlıkadı** 'he preached this *sutra*' *TT VIII H.*6; **teŋri burxan yarlıkamış köni kértü nom** 'the true (Hend.) doctrine preached by the divine Buddha' *X* 556; a.o. *U III* 68, 25 **(aḍırtlığ)**—**yazukumuzını boşuyu yarlıkazunlar** 'may they deign to release us from out sins' *TT IV* 12, 36; a.o.o. (the commonest usage): Civ. *USp.* 88, 11 **(uk-)**; *do.* 48 **(1 yarlığ)**: **O. Kır.** IX ff. *Mal.* 32, 5 **(üze:)**: **Xak.** XI *KB* **kamuğ mu'mınığ sen tüzü yarlıka** 'pardon (the sins of) all believers' 397; **yatığ yarlıkağıl** 'treat a stranger kindly' 495; **élig yarlıkadı bu sözler köni** 'the king has graciously spoken these true words' 896; o.o. 959, 5835: XIII(?) *KBPP* **bérü yarlıkamış turur** 'deigned to give' 27; *Tef.* **yarlıka-** 'to command; to pardon (sins)' 145: XIV *Muh. raḥima* 'to pardon, have mercy on' **yarlığa:-** *Mel.* 26, 9; *Rif.* 109: **Çağ.** XV ff. **yarlığa-** *āmurzīdan* ditto *San.* 338v. 10 (quotns.): **Xwar.** XIII **yarlıka-** 'to be gracious' *'Ali* 53: XIV **yarlıka-** 'to be gracious; to pardon' *Qutb* 71; *Nahc.* 3, 1: **Kom.** XIV 'to pardon, to have mercy on' **yarlığa-/yarılğa-** *CCI, CCG*; *Gr.* 116 (quotns.): **Kıp.** XIII *raḥima* **yarla:ğa:-** (*sic*) *Hou.* 34, 19: XIV **yarlığa-** *ğafara* ('to pardon') *wa raḥima İd.* 93: XV *raḥima* **(esirge-/) yarılğa-** (in margin in SW(?) hand, **yarlıka-**) *Tuh.* 17b. 3: **Osm.** XIV ff. **yarlığa-** (of God) 'to pardon'; c.i.a.p. *TTS I* 789; *II* 1005; *III* 775; *IV* 849.

Dis. YRM

D yarım N.S.A. fr. **yar-**; lit. 'a single act of splitting', hence 'a half'. S.i.a.m.l.g. w. the usual phonetic changes. **Uyğ.** VIII ff. Bud. Sanskrit *mātrakāri* 'making measures (or sizes?)' (PU) **ülüg** (or **ülüşüg**?) **kılta:çı ya:rımda: kıltaçı** *TT VIII A.*45; a.o. *do. A.*7 **(ülüş)**; (a disease affecting) **yarım etözi** 'half the body' *U II* 68, 5 (iii); **yarımlı tolulı nomlarığ** 'the half and complete doctrines' *Hüen-ts.* 1923, 2088 (see note): Civ. **yarım** 'half' is common in *USp.*, e.g. **yarım kab bor** 'half a skin of wine' 7, 3; **yarım bakır** 'half a pennyweight' *H I* 10, 167: **Xak.** XI **yarım** 'half' (*nisf*) anything; hence one says **almıla: yarımı:** 'half an apple' *Kaş. III* 19: XIII(?) *Tef.* **yarım kün** 'half a day' 144: **Çağ.** XV ff. **yarım** *niṣf San.* 329v. 23; a.o. *do.* 21 (as alternative form of **yarı**, 'half', not an old word): **Xwar.** XIV **yarım** 'half' *Qutb* facsimile 29v. 6; 96r. 20; *MN* 12; *Nahc.* 97, 12; 324, 14: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIV **yarım** *al-ṣiqq min kull ṣay' wa huwa'l-niṣf* 'a part of anything that is a half' *İd.* 93; *al-ṣiqq* **yarım**; *al-niṣf* (PU) **yo:sım** (?error for

al-niṣf (**buşuk** and some say) **ya:rum**, but this word is used only in pairs (*muḍāfa(n)*) while **buşuk** may be used either by itself or in pairs; there is no word for 'quarter', they can only say 'half a half' (*niṣfu'l-niṣf*) **buşuk wa ya:rum** (*sic*? read **buşuk ya:-rumu**) or **yarısı:** *Kav.* 64, 19; *şiqq* (**yarak/**) **yarım** *Tuh.* 20b. 2; *niṣf* (**buçuk/**) **yarım** *do.* 36b. 6; 62b. 5.

D **yerim (yérim)** Hap. leg.; follows **yarım**, and no doubt to be distinguished from it; N.S.A. fr. **1 yér-**. **Xak.** XI **yerim** *ṣaṭba waḥīda* (*?sic*; MS. *waḥadila*) *min kull ṣay'* 'a single fresh strip of anything'; hence one says **butık yerimi:** *niṣfu'l-ğuṣn* 'half a branch' (*sic*?); its origin is *al-inṣiqāq* 'to split off' (Intrans.) *Kaş. III* 19.

D **yarma:** Pass. Dev. N./A. fr. **yar-**; 'split; something split', and the like. S.i.s.m.l. as **yarma/jarma**, etc. 'split; easily split; groats (i.e. split grain); the act of splitting', etc. Cf. **yarmış**. **Uyğ.** VIII ff. Civ. *H I* 71–2 (**üğre:**; 'groats'), 149 (**evin**; 'split'): **Xak.** XI (VU) **yarma: yu:ğa:** (or **yuwğa:**?) 'a kind of puff pastry' (*al-muğaḍḍan*); also anything split lengthways (*fuliqa tūla(n)*) *Kaş. III* 34 (the translation suggests that this should be read **yerme:**, Dev. N. fr. **1 yér-**, cf. **yerim**): **Çağ.** XV ff. **yarma** (spelt) 'grain (*dāna*) of which part has been broken by the millstone, while there are also small grains left', in Ar. *cariş* ('roughly milled groats') *San.* 329v. 10: **Kom.** XIV **yarma** 'a split piece of wood' *CCG*; *Gr.*: **Kıp.** XV *carīş* (**burğun/**) **yarma** *Tuh.* 11b. 11; *qamḥīya* 'parched grain' **yarma** (**/köçe**) *do.* 29a. 5.

yarma:k properly 'a coin', also, more generally, 'money'; not easily explained semantically either as a Dev. N. in **-ma:k** fr. **yar-** or a Dev. N.- in **-k** fr. **yarma:-**; possibly a Tokharian l.-w., cf. Tokh. B *yarm*; A *yärm* 'a measure'. Survives only(?) in SE Türki 'a small copper coin worth 2 *pūl*' *BŞ*; 'a false copper coin' *Jarring*. **Uyğ.** VIII ff. Bud. **altun yartmak** (*sic*) 'a gold coin' *U III* 67, 11; 68, 12 etc.: Civ. **yarmak kümüş** occurs several times in *USp.* and seems to mean 'in coin' (as opposed to **çaw**, 'paper currency'), e.g. **béş otuz sıtır yarmak kümüş** 'twenty-five *sıtır* in coin' 51, 4–5; o.o. 57, 3–4; 61, 4–5; 114, 3: XI **yartma:k** an Uyğ. form (*luğa Uyğūr*) of **yarma:k** *al-dirham* (Greek *drakhma*, the standard Moslem silver coin) *Kaş. III* 432: **Xak.** XI **yarmak** (*sic*) *al-dirham* 'a *dirham*; money' *Kaş. III* 43; over 60 o.o. of **yarma:k** (*sic*) translated *al-dirham*, either 'a *dirham* coin', e.g. **bi:r yarma:k** 'one dirham' *III* 121, 21, or 'money', e.g. **yarma:k yığıldı:** 'money was collected' *III* 80, 5: *KB* (how many intimacies are) **yarmak üçün** 'for the sake of money' 6470; (everyone has become) **yarmak kulı** 'a slave to money' (and bows to anyone that has cash (**kümüş**)) 6476: XIII(?) *Tef.* **yarmak** 'money' 146: **Çağ.** XV ff. **yarmak** 'silver coin' (*akça*) Vel. 400 (quotns.); **yar-** *San.* 329v. 9 (quotns.): **Xwar.** XIV **yarmak** 'coin; money' *'Ali* 53: XIV ditto *Qutb* 71; *MN* 265; *Nahc.* 23, 10; 252, 16: **Kıp.** XIII *dirham* **yarmak** *Hou*, 55, 10: XIV ditto *Id.* 92; *Bul.* 4, 8; *al-sawdā* 'black (i.e. copper) coin' **kara: yarmak** *do.* 4, 9: XV *al-dirāhimu'l-maḍrūba* 'minted coins' (**axşa:/**) **yarmak** *Kav.* 58, 13; *dirham* **yarmak** (**/akça**; see **ağrığ**) *Tuh.* 15b. 9.

VUD **yarmış** Hap. leg.; vocalized *yarmaş*, prob. by analogy w. **yerdeş** which it follows, but no doubt Dev. N./A. fr. **yar-**. **Xak.** XI **yarmış** *al-carīş* 'roughly milled groats'; **yarmış u:n** *al-daqīqu'l-ḥawārī* 'finely ground flour'; this is one of the words with two opposite meanings (*al-aḍḍād*); but by origin they are in fact identical *Kaş. III* 40.

Dis. V. YRM-

yarma:- Hap. leg., but see **yarman-**. A Co-op. f. **yarmaş-** is noted in Kıp. XV *tasallaqa* 'to scale (a wall)' *Tuh.* 10a. 9 and *şābaṭa* 'to hold on by the finger nails'(?) *do.* 20b. 3, and survives in SE Türki *BŞ* 626. **Uyğ.** VIII ff. Bud. (if the sinners who have fallen into the river of ashes in hell, in an effort to get out) **öğüz kıdığın yarmasarlar** 'pull themselves up the bank of the river' *TM IV* 253, 62.

D **yarman-** Refl. f. of **yarma:-** survives w. the same meaning in NE Alt., Tel. *R III* 152. **Uyğ.** VIII ff. Bud. **tuta yarmanğalı sakınurlar** 'they contemplate holding on and climbing up (to them)' Maitrisimit frag. in *TT I*, p. 19, note 46: Civ. *TT I* 46 (**yaskağ**): **Xak.** XI **er ta:mka: yarmandı:** 'the man scaled (*tasallaqa* . . . *'alā*) the wall' (etc.) *Kaş. III* 111 (**yarmanu:r, yarmanma:k**): **Çağ.** XV ff. **yarman-(-ıp)** *bir yüksek yere ṭırman-* 'to claw one's way up to a high place' *Vel.* 406 (quotns.); **yarman-/yarmaş-** 'to cling (*çaspīdan*) onto a tree, rope, wall, and the like, and climb up' (*bālā raftan*) *San.* 328v. 19 (quotns.)

Tris. YRM

S **yarmağa:n** See **armağa:n.**

D **yérmeksiz** Hap. leg.; Priv. N./A. fr. the Infin. of **2 yé:r- Uyğ.** VIII ff. Bud. (receive the flower sent to you) **yérmeksiz köŋülin** 'without feelings of revulsion' *TT X* 488.

Tris. V. YRM-

D **yarmaklan-** Refl. Den. V. fr. **yarma:k**; pec. to *Kaş.* **Xak.** XI **er yarmaklandı:** 'the man became possessed of money' (*dā dirham*) *Kaş. III* 116 (**yarmaklanu:r, yarmaklanma:k**); a.o. *II* 279, 9.

D **yarımla:-** Hap. leg.; Den. V. fr. **yarım**. **Xak.** XI **ol yo:luğ yarımla:dı:** 'he completed half (*intaṣafa*) the journey' (etc.) *Kaş. III* 343 (**yarımla:r, yarımla:ma:k**).

D **yarımlan-** Hap. leg.; Refl. f. of **yarımla:-**. **Xak.** XI **yarımlandı: ne:ŋ** 'the thing fell into

nu:r, yarımlanma:k).

yaramsın- Refl. Simulative Den. V. fr. N.S.A. of **yara:-**; mentioned only in a grammatical passage. Cf. **yaran-**. **Xak.** XI there is only one V. with five consonants w. this Suff. **msın-**); it is **er maŋa: yaramsındı:** 'he urried favour with me' (*tamallaqa li*) *Kaş. II* 63 (**yaramsınu:r, yaramsınma:k**).

Dis. YRN

yarın 'shoulder-blade'; in this form .o.a.b. A syn. word **yağrın** appeared in the edieval period; it can hardly be the original orm of **yarın**, a much older word, and may e a mispronunciation due to a supposed tymological connection w. **yağır**, q.v. Survives in NE Alt., Kumd., Leb., Tel. **yarın** *R II* 122; Khak., Tuv. **carın**; Bar. **yawrun** *II* 18: NC Kzx. **jawrın**: SC Uzb. **yağrın**: W Tkm. **ya:ğrın**. See **yarınla:-**. **Uyğ.** III ff. Man.-A (of a demon being suppressed; he west country presses down his internal rgans; the north and south countries press own) **yaranın başının** (*sic*) 'his shoulder lades and head' (Mount Sumeru presses down is trunk(?), **özin**) *M III* 8, 3–10 (ii): **Xak.** I **yarın** *'aẓmu'l-katif* 'the shoulder-blade'; he Turks say about it (*fihi*) **yarın bulansa: é:l bulğanu:r** *iḏā taṣawwaṣa* ⟨*'aẓmu'l-katif taṣawwaṣa*⟩*'l-wilāya* 'if the shoulder blade s irregular, the realm is in disorder' *Kaş. III* 1 (presumably a refce, to scapulomancy of the Chinese kind): XIV *Muh. muṣṭu'l-ẓahr* 'shoulder blade' **yağrın** *Mel.* 47, 14; *Rif.* 141 (MS. *ağrık*): **Çağ.** XV ff. **yağrın** (spelt) *şāna wa atif* 'shoulder-blade, shoulder'; also called **ağır** and **kebze** *San.* 333r. 27; o.o. 300r. 10; 33v. 4 (**yağır**): **Xwar.** XIII **yağrın** 'shoulder-blade' *'Ali* 48: XIV ditto *Nahc.* 33, 11: **Kıp.** III *lawḥu'l-katif* 'shoulder-blade' **yağra:n** (*sic*) *Hou.* 20, 10: XIV **yağrın** *'aẓmu'l-katif id.* 95: XV *lawḥu'l-katif* **yawrun** *Kav.* 60, 7; *lawḥ* **yağrın** *Tuh.* 31b. 5: **Osm.** XIV ff. **yağrın** ditto; c.i.a.p. *TTS I* 766; *II* 976; *III* 754; *IV* 825.

D **2 yarın** Dev. N. fr. **yaru:-**; lit. 'becoming bright' or the like; originally it meant 'in the early morning', thence 'tomorrow morning' and thence, more generally 'tomorrow' and even 'next year'. Survives in NC Kzx.; NW Kk. **jarın** 'next year': SW Osm. **yarın** 'tomorrow'. Cf. **érte:**. **Türkü** VIII ff. **yarın . . . keçe:** 'early in the morning . . . late at night' *TrkB* 22; o.o. *do.* 1 (**3 kéçe:**), 2 (**1 eş-**): Man. they had a great entertainment . . .) **yarınka egi** 'until the morning' *TT II* 8, 59 (damaged); a.o. *M I* 6, 19 (**yaru:-**): **Uyğ.** VIII ff. Man. **yarın kéçe** *M I* 31, 4 (1); *III* 36, 5 (iii): **Xak.** XI **kalsun çavıŋ yarınka:** 'may your name endure until tomorrow' (*li-ğad*) *Kaş. II* 250, 5; n.m.e.: *KB* (if a man lives for the pleasures of the day, he sins and) **yarın yér sakınç** 'will suffer anxiety to-morrow' 913; o.o. 232, 587 (**ökünç**), 915–6, 5309: XIII(?) *At.* (let praise go from me today) **yarın elig** tomorrow' 29–30; a.o.o.; *Tef.* **yarın** 'tomorrow' 145: XIV *Muh.*(?) *ğada(n)* **yarın** *Rif.* 94, 184 (only): **Çağ.** XV ff. **yarın** *fardā* 'tomorrow' *San.* 329v. 24 (quotn.): **Kıp.** XIII *al-ğadā* **ya:rın** *Hou.* 28, 12: XIV *ğada(n)* (**érte:/ṭanda:/**) **yarın** *Tuh.* 26b. 6.

S **yiriŋ** See **iriŋ**.

yurun 'patch, scrap', and the like. Survives in NE Alt., Tel. *R III* 546; (Khak. **curux**). **Uyğ.** VIII ff. Bud. **yuruŋaru pışa kelmiş etin** 'meat cooked to rags' *U III* 45, 14: **Xak.** XI **yurun** *quṭ'atu'l-dībāc*, 'a scrap of brocade'; hence one says **yurun yuka:** *Kaş. III* 22: **Çağ.** XV ff. **yurun** *qaftān yaması* 'a patch on a robe' *Vel.* 417; **yurun** (spelt) *pāra wa latta* 'scrap, patch', which they sew on a garment *San.* 342v. 15 (quotn.): **Kıp.** XIV **yurun** 'clippings (*al-qaṣāṣa*) of anything' *Id.* 92.

S **yürüŋ** See **ürüŋ**.

Dis. V. YRN-

D **yaran-** Refl. f. of **yara:-**; s.i.m.m.l.g. w. the same phonetic changes and sometimes the same meanings as **yara:-** but *Kaş.*'s first meaning below seems to survive in some NE languages, and both in SW Osm. Cf. **yaramsın-**. **Uyğ.** VIII ff. Bud. (if a man sings . . . or has letters written) **kunçuylarka yaranğalı** 'in order to curry favour with women' *U III* 75, 10 (ii): **Xak.** XI **at yarandı:** 'the horse was slimmed on the exercise ground' (*ḏummira . . . fī'l-miḍmār*) to make it hard and fit to race; and one says **ol maŋa: yarandı:** 'he ingratiated himself with me' (*tamallaqa li*) *Kaş. III* 83 (**yaranu:r, yaranma:k**); o.o. *I* 394, 19; *III* 20, 17: **Çağ.** XV ff. **yaran-** (spelt) syn. w. **yara-**, *pasand şudan* 'to be suitable' *San.* 327v. 16; a.o. *do.* 2 (**yara:-**): **Kıp.** XIV **yaran-** *taḍammara* 'to be, or become, slim' *Id.* 93.

VUD **1 yerin-** (**yérin-**) in spite of the Infin., the translation suggests that this is the Refl. f. of **1 yér-**, not **yar-**. N.o.a.b. **Xak.** XI **ol butık yerindi:** 'he set to work to split (*bāṣara ṣaqq*) the branch for himself' *Kaş. III* 83 (**yerinü:r, yerinme:k**; MS. *-ma:k*): **Kıp.** XV ff. *inxaraqa* 'to come apart, tear (Intrans.)' **yérin-** *Tuh.* 6a. 8.

VUD **2 yérın-** Refl. f. of **2 yé:r-**; this seems to be best explanation of the words listed below, but in one case the **y-** is absent, and this might be a Sec. f. of **irin-**. **Uyğ.** VIII ff. Bud. **kimke neŋ yéringü ermez** 'one must not be disgusted with anyone' *TT VI* 452 (see note thereon); **neŋ kimke yeme éringülük** (*sic*?) **övkelegülük ermez** 'one must not be disgusted or angry with anyone' *Suv.* 228, 14–15; o.o. *TT VI* 18 (**öpkele:-**); *U III* 73, 22 (**2 yé:r-**); and see *PP* 68, 5 (**irin-**): **Osm.** XIV ff. **yerin-** 'to be distressed, miserable; to feel regret'; c.i.a.p. *TTS I* 822; *II* 1042; *III* 802; *IV* 877.

yorınçğa: 'clover' (or 'lucerne'?); one of several animal and plant names ending in **-nçğa:**. Survives in NC Kır. **joŋğuçka**; Kzx. **joŋırıska/joŋıska**: SC Uzb. **yŭŋğıçka**: NW Kk. **joŋıska**: SW Osm. **yonca**; Tkm. **yorunca**. **Uyğ.** VIII ff. Civ. **yorunçğa** 'clover' *H II* 16, 8; 24, 69: **Xak.** XI **yorınçğa:** *al-qatt* 'clover' *Kaş. III* 433; a.o. *I* 431 (**bıçma:**): XIII(?) *Tef.* **yorınçğa** 'clover' 162: XIV *Muh.* (?) *al-raṭba* 'green clover' **yo:nıçka:** *Rif.* 182 (only): **Çağ.** XV ff. **yorunçğa** (spelt) 'a fresh green plant (*nabāt*) which the oftener one cuts it the oftener it grows again' (quotn.); also called **yonca**; in Ar. *fiṣfiṣa* ('fresh green clover'), in Pe. *aspist* (ditto) *San.* 342v. 17; **yonca** 'a fresh green herb which they give to horses'; also called **yorunçğa** *do.* 347r. 10: **Oğuz** XI **yorınça:** *al-qatt Kaş. III* 375: **Kıp.** XIII *al-fuṣṣa wa huwa'l-qaḍba* 'lucerne, clover' **yonca:** *Hou.* 9. 4.

D **yérinçig** Hap. leg.?; Dev. N./A. fr. **2 yérin-**; 'displeasing' and the like. **Xak.** XI *KB* 687 (**erinçig**).

D **yérindi:** Hap. leg.; Pass. Dev. N./A. fr. **2 yérin-**; 'disgusting, hateful'. **Xak.** XI *KB* 5327 (**süründi:**).

D **yarındak** Den. N. (Conc. N.) fr. **1 yarın**, lit. 'something which passes over the shoulder-blades'(?) (cf. **bağırdak**); 'a strap'; cf. **kaḍış, sıdrım**. **Xak.** XI **yarındak** 'a Turkish strap' (*al-qidd*); it is cut (*yuqadd*) out of goatskin *Kaş. III* 51; o.o. *II* 23 (**til-**); 108 (**tiliş-**); 175 (**tiltür-**).

PU(D) **yöründek** pec. to Uyğ.; obviously 'a remedy'; often used in the Hend. **em yöründek**; prima facie a Den.(?) N. in **-dek**, but w. no obvious etymology. **Uyğ.** VIII ff. Man. *TT III* 29 (**ol**): Bud. **em yöründek** *TT IV*, p. 14, note A. 11, 8 (**1 a:l**); *Suv.* 15 11, etc.; **yöründek** by itself *U III* 44, 1 (iii) etc. Civ. *TT I* 109 (**anut-**).

D **yarınkı** N./A.S. fr. **2 yarın**; survives in SW Osm. **Xak.** XI *KB* **yarınkı künün** 'tomorrow' 918; o.o. 397, 5307: **Çağ.** XV ff. **yarınkı** *fardā'i* 'tomorrow's ' *San.* 329v. 26: **Xwar.** XIV **yarınğı/yarınkı** ditto *Qutb* 73.

D **yarınlık** A.N. fr. **2 yarın**; 'that which belongs to tomorrow'; n.o.a.b. **Xak.** XI *KB* **yarınlik iş ét** 'do tomorrow's work' 1208, 1278; **yanut bérge teŋri yarınlık saŋa** 'God will give you your reward tomorrow' 5131: XIII(?) *Aṭ.* 187 (**1 azuk**).

D **yurunluğ** P.N./A. fr. **yurun**; n.o.a.b. **Xak.** XI **yurunluğ ura:ğut** 'a woman who owns scraps (*qiṭā'āt*) of brocade' *Kaş. III* 50: **Çağ.** XV ff. **yurunluk** (*sic*) *panbadār* 'made of cotton' (here perhaps 'patched with cotton fabric'?) *San.* 342v. 19 (quotn.).

Tris. V. YRN-

D **yarınla:-** Hap. leg. ; Den. V. fr. **1 yarın**; so spelt originally, but altered by a second **la:dı:** 'he struck him on the shoulder blade' (*'alā 'aẓm katifihi*) *Kaş. III* 343 (**yarınla:r, yarınla:ma:k**).

S **yürüŋer-** See **ürüŋer-**.

Dis. YRS

(D) **yarsğa:ğ** Hap. leg.?; see **yaskağ**; in the same section as **yartma:k**, so certainly a Dis., but distinguished fr. it as *al-muḍā'af* 'with a repeated consonant'. There does not seem any possible etymology, **-ğa:ğ** is not a known Suff. **Xak.** XI **yarsğa:ğ** 'a slippery place' (*al-mazlaqa*) 'in the mountains or elsewhere *Kaş. III* 433.

Dis. V. YRS-

D **yarsı:-** 'to be revolted, disgusted by (something *Acc.*)'; prob. a Simulative Den. V. in **-sı:-** fr. **1 yar**, lit. 'to have a flow of saliva'. Survives in the same sense in NE Tel. *R III* 148 and perhaps NW Kaz. **yars(ı)-** 'to fly into a rage'. Cf. **yalk-**. **Türkü** VIII ff. Man. *M I* 7, 13 (**ança:**) and see ?E **ersı-**: **Uyğ.** VIII ff. Man.-A (when a man sees a louse sucking his blood) **yarsıyur** *M I* 8, 17: Bud. (when a man has a revolting disease) **alku kişi yarsıyur yakmaz bolur** 'everyone is disgusted and begins not to go near him' *TT VI* 445; a.o. *U III* 79, 9–10 (i) (**yérgülüğ**): Civ. *TT VIII I*.8 (**kus-**): **Xak.** XI **ol yarsı:dı: ne:ŋni:** *istaqḍara'l-şay' wa 'āfahu* 'he was revolted by the thing and loathed it' *Kaş. III* 305 (**yarsı:r, yarsı:ma:k**): XIV *Muh.*(?) *ankara wa abā* 'to disapprove, feel aversion' **ya:rsı:-** *Rif.* 104: (**Kıp.** XV(?) *Tuh.* 24a. 7, see **bez-**).

D **yarsıt-** Caus. f. of **yarsı:-**; *Kaş.*'s etymology is impossible, but the connection w. **1 yar** seems valid. Perhaps survives in NW Kaz. **yarsıt-** 'to infuriate'. **Xak.** XI **ol anı: yarsıttı:** 'he disgusted him (*qaḍḍarahu*, MS. *qaddarahu*) about something, so that he loathed ('*āfa*) to accept food from him'; originally the phr. **ya:r so:ḍtı:** 'he spat out saliva', because he revolted him, and then assimilated *Kaş. II* 353 (**yarsıtu:r, yarsıtma:k**): **Kıp.** XIV **yarsıt-** 'to provoke, stir to anger' *CCG*; *Gr.*

D **yarsık-** Hap. leg.; Emphatic Pass. f. of **yar-** **Xak.** XI **er oğlundın yarsıkdı:** 'the man parted (*infarada*) from his son'; that is when one of them lost his way (*ḍalla*) in the desert, and one of them reached one place and the other another, or fell into the hands of the enemy *Kaş. III* 105 (**yarsıka:r, yarsıkma:k**).

D **yérsin-** Hap. leg.; Refl. Simulative Den. V. fr. **yé:r**. Cf. **yérle:-**. **Xak.** XI **er yé:rig yersindi:** 'the man made the place his home and became accustomed to it' (*tawaṭṭana . . . wa''tādahu*) *Kaş. III* 109 (**yersinü:r, yersinme:k**).

Tris. YRS

S **yarasa/yerise:** See **yersigü:**.

which is Hap. leg., is uncertain; if altered to **uya: yersigü:** it could be interpreted as a Turkish phr. w. a Dev. N. fr. ***yérsi:-** (cf. **yérsin-**), 'making its home in a nest', but the wide range of forms suggests that they are all different representations of a l.-w., the form **yar kanat**, presumably 'with split (**2 ya:r**) wings' being an attempt to give it a Turkish etymology. **Yarasa** survives in SW Az., Osm. and **yar kanat** in NE Alt **yarğanat**; Khak. **çarkanat**: NC Kır., Kzx. **jarkanat/jarğanat**: NW Kk. **jarğanat**; Kaz. **yarkanat**; Kumyk **varkanat**; Nog. **yarğanat**; SW Tkm. **yarğa:nat**. **Çigil** XI 'the bat' (*al--xuffāš*) is called (PU) **aya: yer.sgü** and some of them call it (VU) **yerise**: *Kaş. III* 433: **Çağ.** XV ff. **yarasa/yarasık** (both spelt) *şaprak* 'bat', in Ar. *xuffāš San.* 329r. 10; **yarkanat** 'bat'; it is an abbreviation of **yarğağ kanat**, that is *bāl-i pūst* 'with a wing made of skin' *do.* 329v. 2: **Tkm.** XIII *al--waṭwāṭ* 'a large bat' (VU) **yarasa:** *Hou.* 10, 11: XIV **yaraşa** ditto *Id.* 93: XV ditto **yaraşa**, also the compound (words, *murakkab*) **yarkanaṭ/teri kanaṭ** *Tuh.* 38a. 12.

D **yarsınçığ** Dev. N./A. fr. the Refl. f. of **yarsı:-**; n.o.a.b. **Türkü** VIII ff. Man. **ol yarsınçığ etözteki kan irin̨** 'that blood and pus in her revolting body' *M I* 5, 8–9: **Uyğ.** VIII ff. Bud. (his corpse . . .) **yarsınçığ bolur** 'becomes revolting' *TT VI* 444: **Xak.** XI **yarsınçığ ne:n̨** 'a thing by which one is revolted' (*yustaqḏar*) *Kaş. III* 56.

Dis. YRŞ

D **yarış** Dev. N. (connoting reciprocity) fr. **yar-**; s.i.a.m.l.g. w. the usual phonetic changes for 'race, competition', and the like. **Xak.** XI **yarış** *sibāqu'l-xayl* 'a horse race'; hence one says **ol at yarıştı:** 'he horse-raced' (*sābaqa'l--xayl*); **yarış** 'a division' (*muqāsama*) of property between two men *Kaş. III* 10; (in *II* 191 **(kaltur-)** the translation suggests that **yarışda:** is an error for **barışda:**): **Çağ.** XV ff. **yarış** *asb tāxtan* 'a horse race' *San.* 329v. 22.

D **yarşı:** Dev. N./A. fr. **yarış-**; pec. to Xak. **Xak.** XI **yarşı:** the word for 'someone who divides something in half' (*munāṣif fī'l-ṣay'*) and the word for 'the division of something' (*n.ṣifu'l-ṣay'*); hence one says **anın̨ yarşı:sı: bu:** 'this is the man who divides it'; and **ol menin̨ birle: ta:m yarşı:** 'he is my neighbour (*cārī*) who shares a house with me' (*muṣāṭara'l-bayt*), that is 'that which divides us (*al-ḥāyil*) is a wall' *Kaş. III* 32: *KB* **yarşı** 'divergent' 5311 **(ékkigü:)**.

D **yarşım** Hap. leg.; abbreviated N.S.A. fr. **yarış-** XI one says **bi:r yarşım yé:r** *arḍ qadr sibāqi'l-xayl fī'l-ḥalba* 'sufficient land for a set of starters to race in' *Kaş. III* 47.

Dis. V. YRŞ-

D **yaraş-** Recip. f. of **yara:-**; s.i.m.m.l.g. w. the usual phonetic changes, usually for 'to be

VIII ff. Man. *M III* 19, 8–9 (11) **(yağıl-)**: **Uyğ.** VIII ff. Man.-A **dındar kişike sevük kön̨ül yaraşur** 'loving thoughts become an Elect' *M I* 23, 17–19: Bud. (the two breasts on her broad chest) **artukrak yaraşıp turur erdi** 'were exceptionally symmetrical' *U IV* 30, 54; **yaraşurın yaraşmazın . . . otlı suvlı yaraşmazı** 'points of agreement and difference . . . the difference between fire and water' *TT VI* 341–2: Civ. in medical texts **yaraşur** means that (a particular remedy), 'is appropriate, or beneficial' (sometimes, for something *Dat.*) *H I* 95, 145 (w. *Dat.*), 167 (transcribed *yaruşur*); *TT VIII M.*23, 27 (*ya:ra:şu:r*, w. *Dat.*); in *TT VII* 39 **yaraşmaz** (occasionally **yaramaz**) 'it is inappropriate' (to do certain things on certain days) is common; a.o. *do.* 12, 7–8 **(1 karşı:)**: **Xak.** XI **ola:r ikki: yaraşdı:** 'those two agreed with one another (*wāfaqā*) about something' *Kaş. III* 71 **(yaraşu:r, yaraşma:k**; verse); (the cat that cannot reach the fat says) **kişi: neni: yaraşma:s** 'men's things do not agree with me' (*lā yuwāfiqunī*) *II* 105, 25; a.o. *III* 11, 3: *KB* (enemies who did not actually fight) **yaraştı için** 'have come to terms with one another' 145; **yaraşğu yarağı bar erse yaraş** 'if there is an opportunity to come to terms, do so' 2360; o.o. 411, 681, 2270, 4299 **(1 öçeş-)**: XIII(?) *Tef. ixtalafa* 'they disagreed' **yaraşumadılar** (for **yaraşu: umadılar**) 144: XIV *Muh. wāfaqa* **ya:raş-** *Mel.* 32, 1; (*wa ṣaluḥa* 'to fit, suit', *sa:kla:ş-* ?read **aṇla:ş-** *Rif.* 112); *ṣālaḥa* 'to make peace, be reconciled' **ya:ra:ş-** (?; *ya:rla:ş-* 42, 6; *ba:rla:ş-* 133): **Çağ.** XV ff. **yaraşa** *lāyiq* 'suitable' *Vel.* 404 (quotn.); **yaraş-** Recip. f.; *ṣulḥ kardan* 'to make peace', *sāzkār ṣudan* 'to agree', and metaph. *barāzanda ṣudan* 'to be becoming' *San.* 327v. 18 (quotns.): **Xwar.** XIV **yaraş-** 'to be suitable, to fit, to agree', etc. *Qutb* 70; *MN* 62, etc.; *Nahc.* 175, 9: **Kom.** XIV **yaraş-** 'to agree; to be suitable' *CCI*; *Gr.*: **Osm.** XIV ditto, common *TTS II* 1002; *III* 772; *IV* 847.

D **yarış-** Recip. f. of **yar-**; s.i.m.m.l.g. w. the usual phonetic changes, normally 'to race, compete', but in SC Uzb. 'to chop (e.g. wood) together'. **Xak.** XI **ol anın̨ birle: at yarışdı:** he had a horse race (*sābaqa'l-faras*) with him'; and one says **ol anın̨ birle: tava:r yarışdı:** 'he divided (*nāṣafa*) the property with him'; this word is also used of dividing property under a will (*qismatu'l-mawārīt*) *Kaş. III* 72 **(yarışu:r, yarışma:k)**; o.o. *I* 367, 24; 474, 6; *II* 226, 15; *III* 10 **(yarış)**: XIV *Muh.*(?) *sābaqa* **ya:rış-** (?; MS. *ya:rşa:-*) *Rif.* 110 (only): **Çağ.** XV ff. **yarış-** (consistently spelt *yeriş-*) *asb taxtan* 'to race a horse' *San.* 329r. 2 (quotn.): **Kıp.** XIII *sābaqa mina'l-musābaqa bi'l-xayl wa ġayrihi* **yarış-** (MS. *yaraş-*) *Hou.* 40, 16.

D **yériş-** Recip. f. of **1 yér-**; pec. to Xak. **Xak.** XI **yérişdi: ne:n̨** *taqā'asa'l-ṣay' wa ḍālika naḥwa'l-infirāc* 'the thing fell short of requirements(?), that is, for example, by coming

apart'; and one says **er yérisdi:** 'the man (etc.) smiled' (*tabassama*, i.e. parted his lips); similarly one says **ıt tışı: yérişdi:** 'the dog's teeth lost their strength' (*aftara*) *Kaş. III* 72 (**yérişü:r, yérişme:k**): *KB* (he woke, and looked up raising his head) **kalık kız küler teg yérişti tişin** 'the sky parted its teeth like a girl when she smiles' 5827.

D **yorış-** Co-op. f. of **yorı:-** s.i.s.m.l., usually as **yürüş-** and the like. **Uyğ.** VIII ff. Bud. **birök akru akru maŋın yorışdılar** 'if (the Buddhas) walked at a gentle pace' *U III* 72, 17: **Xak.** XI **ol meniŋ birle: yorışdı:** 'he competed with me in walking' (*fi'l-maşy*); and one says **torku: yorışdı:** 'streaks appeared (*badati'l- ṭarāyiq*) in the silk fabric' (etc.), that is when it is on the point of disintegration (*qaruba mina'l-bilā*) *Kaş. III* 72 (**yorışu:r, yorışma:k**): **Çağ.** XV ff. **yürüş-** 'to walk (*rāh raftan*) with one another' *San.* 342r. 14.

Tris. YRŞ

D **yaraşı:** Dev. N./A. fr. **yaraş-**; 'suitable, beneficial, attractive', etc.; cf. **yaraşık.** N.o.a.b. **Uyğ.** VIII ff. Man. (showing to mankind) **yaraşı körk** 'an attractive shape' *TT III* 127; **yaraşı tüzgérinçsiz** 'attractive and insurpassable' *do.* 153; o.o. *Wind.* 29–30 (**kıl-**); 42–3 (**içiglig**): Bud. **körki yaraşı** *TT X* 441; **ertiŋü yaraşı közünüp** 'appearing very attractive' *do.* 447; (various drugs) **igleriŋe yaraşı** 'beneficial for their diseases' *Suv.* 597, 23; o.o. *U III* 39, 1; *TT VII* 16, 24; *VIII A.*36 (**énçgülüg**); *Kuan.* 144: Civ. *TT VIII I.*20 (**içle:gü:**).

D **yaraşık** Dev. N./A. fr. **yaraş-**; syn. w. **yaraşı:.** S.i.s.m.l. w. the usual phonetic changes. **Xak.** XI *KB* (there was no remedy that they did not try) **yaraşık ne erse anı bérdiler** 'they gave him whatever was beneficial' 1061; a.o. 1053 (**için**): XIV *Muh.*(?) *baliğu'l-ḥusn* 'most attractive, beautiful' **yara:şık** *Rif.* 147 (only): **Çağ.** XV ff. **yaraş/yaraşık** (1) *ṣulḥ wa sāzkāri* 'peace, agreement' (quotns.); (2) metaph. *barāzandagī* 'comeliness' *San.* 329r. 11: **Osm.** XIV ff. **yaraşık** 'suitable, becoming, attractive'; c.i.a.p. *TTS I* 786; *II* 1002; *III* 771; *IV* 846.

D **yaraşıklık** Hap. leg.?; A.N. fr. **yaraşık. Xak.** XI *KB* **kayuda yaraşıklık erse yakın** 'whoever has suitability ready to hand' (he is useful for work) 3210.

Tris. V. YRŞ-

D **yaraştur-** Caus. f. of **yaraş-**; s.i.s.m.l. **Uyğ.** VIII ff. Bud. **kezigçe sanın tutup yüz ulatı öḍke yaraşturup ötüngü ol** 'he must pray on a hundred, etc. occasions, keeping the number (of prayers) in the right order' *USp.* 44, 3–5: **Xak.** XI *KB* (my God, who set all things in order, himself set (the stars) in order) **éte bérdi tüzdi yaraşturdı tüz** 'he set them in order, organized them and made (their movements) harmonious' 146: **Xwar.** XIV **yaraştur-** 'to set in order, make ready' *Qutb* 70; *Nahc.* 48, 5: **Kom.** XIV 'to set in order, harmonize' *CCI, CCG*; *Gr.*: **Osm.** XIV ff. ditto; fairly common *TTS II* 1003; *III* 772; *IV* 847.

Dis. YRY

VUD **yırya:** Den. Adv./Adj. fr. **1 yır**; cf. **bérye:**; 'in the North'. Pec. to Türkü. **Türkü** VIII *I S* 1 (**ṣaḍapı:t**); *I E* 14, *II E* 12, etc. (**bérye:**).

Tris. YRY

VUD **yıryakı:** Hap. leg.; N./A.S. fr. **yırya:**; 'situated in the North'. **Türkü** VIII *T.* 17 (**beryeki:**).

Mon. YS

ya:s 'damage, harm, destruction, loss', etc. Prob. no longer surviving, in modern times indistinguishable fr. the Ar. l.-w. *ya's* 'despair, grief', in some languages, **ya:ş** and **ya:z.** Cf. **1 ko:r. Uyğ.** VIII ff. Bud. *Kuan* 35 (**1 ko:r**); *TT VI* 63 (**egsü:-**): **Xak.** XI **ya:s** *al-waḍī'a wa'l-xusrān* '(trading) loss; loss (in general)'; hence one says **anıŋ telim ya:sı: tegdi:** 'he has suffered many losses' *Kaş. III* 159: *KB* **biri asğı yası telim** 'they have one profit and many losses' 309; **maŋa yas kılur** 'they inflict loss on me' 684; o.o. 915, 983 (**kork-**), 2161, 4226 (**yağılık**), 6368: (**Çağ.** XV ff. **yas** '*azā' wa mātam* 'mourning, lamentation' (Ar. l.-w.) *San.* 331 v. 5): **Oğuz** XI **ya:s** *al-mawt wa'l-halāk* 'death, destruction'; hence one says **anıŋ oğlı: ya:s boldı:** (or **buldı:**?) 'his son perished, or died' *Kaş. III* 159: (**Xwar.** XIV **yas** 'mourning' *Qutb* 78: **Kıp.** XIV **ya:ş** *al-'azā' Id.* 94).

Mon. V. YS-

yas- basically 'to loosen', with some connotation of allowing something under tension to become flat; in its extended meanings more or less syn. w. **1 yaz-** and, to some extent **ya:ḍ-**, and therefore difficult to identify in some modern languages; but certainly survives in SE Türki **yasï-**: SW Osm. **yas-** and perhaps, NC Kır. **jas-. Xak.** XI **beg sü:sin yasdı:** 'the *beg* disbanded (*farraqa*) his troops (and sent them) to their homes'; the origin is the phr. **er ya:sın yasdı:** 'the man unstrung (*naza'a . . . al-watar 'an*) his bow'; and one says **xa:n çowa:ç yasdı:** 'the *xa:n* loosened the fastening (*ḥalla . . . 'uqda*) of the royal parasol which was raised over his head' *Kaş. III* 59 (**yasa:r, yasma:k**): **Kıp.** XIII *fakka min 'akki'l-qaws min watarihi* 'to unstring (a bow)' **yas-** *Hou.* 43, 1: XIV **yaş-** ditto *Id.* 94: **Osm.** XIV ff. **yas-** 'to unstring (a bow)', and (XVI ff.) 'to flatten'; common *TTS I* 792; *II* 1009; *III* 777; *IV* 852: XVIII ('*Rūmī*') *San.* 331 v. 14.

Dis. YSA

D **yası:** Dev. N./A. fr. **yas-**; 'flat, flattened'. The translation 'broad' prob. implies 'flattened out so as to be broad', see **yası:la:-**, and contrast **ke:ŋ.** Survives in SC Uzb. **yassï:** NW Kaz. **yassı** (*R III* 223 **yastı**): SW Az.

yastı; Osm., Tkm. **yası**, all 'flat, flattened'. **Uyğ.** VIII *Şu. E* 9 (**2 ta:ş**): **Xak.** XI **yası: ne:ŋ** 'something broad' (*al-'arīḍ*) *Kaş. III* 24: *KB* (I saw a ladder with fifty steps) **jüz utru uruğluğ eḍiz ham yası** 'erected facing me, high and broad' 6033: XIII(?) *Tef.* **yüzi yası** 'with a flat (or broad?) face' 147: XIV *Muh. Mel.* 46, 11; *Rif.* 140 (**alınlığ**): **Kıp.** XIII *'arīḍ* **yası:** *Hou.* 25, 16: XIV **yaşşı:** (sic) 'flat' (*al-ṣafīḥ*) of iron, stones, etc. *Id.* 94: XV *'arīḍ* **yaş** (later altered to **yassı**) *Tuh.* 25a. 4; in 82b. 1 **yassı** is described as one of the very few Turkish words w. a double consonant.

Dis. V. YSA-

F **yasa-** 'to construct, arrange, set in order', and the like is a Mong. V. which did not appear in Turkish until late XIII or XIV. It is first noted in XIII(?) *Tef.* 147, and is also listed in Çağ. XV ff. *San.* 331r. 2 and Kıp. XV *Tuh.* 25b. 7. It has been incorrectly read in **Türkü** VIII *I N* 10 where the right reading is **öḍ teŋri: aysar** (not **yasar**) **kişi: oğlı: ölgelı: törü:-miş** '(all) sons of men have been born to die when heaven prescribes the time'. The Dev. N. **yasak** is a Mong. l.-w., which is first noted in the **Uyğ.** XIV Civ. petition, *USp.* 22, 43; the supposed occurrence in VIII ff. Bud. *Pfahl.* 6, 5 is a misreading of **yağak**, q.v.

D **yé:se:-** Desid. f. of **yé:-**: pec. to *Kaş.* **Xak.** XI **ol etme:k yé:se:dı:** 'he wished to eat bread' (etc.) *Kaş. III* 304 (**yé:se:r, yé:se:me:k**); a.o. *I* 20, 10.

Dis. YSC

D **yasıç** Dim. f. fr. **yası:**; lit. 'rather flat and broad'; 'a broad arrow-head'. N.o.a.b. **Türkü** VIII ff. *IrkB* 40 (**yar-**): **Xak.** XI **yasıç** *al-mi'bala mina'l-niṣāl* 'a broad long arrow-head' *Kaş. III* 8: **Kıp.** XIV **yaşıç** *naṣl ma'rūf* 'a well-known (kind of) arrow-head' *Id.* 94.

Dis. YSD

D **yastuk** Pass. Dev. N. fr. **yasta:-**; lit. 'something propped up'; 'pillow' and the like. S.i.a.m.l.g. w. the usual phonetic changes, and the same and some extended meanings. **Uyğ.** VIII ff. Civ. **yastuk**, no doubt originally 'a pillow-shaped ingot of silver', perhaps the Chinese *tael*, was the largest currency unit mentioned in the documents in *USp.* and *Fam. Arch* (see **sıtır**) and phr. like **yarım yastuk kümüş** 51, 3 no doubt mean not 'half an ingot of silver', but 'half a *yastuk* (*tael*) in cash'; in such phr. as **altı yüz yastuk çaw** 12, 5 it clearly means '600 *yastuk*s in paper currency'; for further refces. see *USp.*, p. 274 and *Caf.* 224 (s.v. *yastuk*): **Xak.** XI **yastuk** *al-wisāda* 'pillow' *Kaş. III* 43; o.o. *do.* 107 (**yastal-**), 302 (**yasta:-**): XIII(?) *Tef.* ditto 147: XIV *Muh. al-mixadda* 'pillow' **ya:stuk** *Mel.* 67, 13; **yastuk** *Rif.* 168: **Çağ.** XV ff. **yastuk** (spelt) *muttakā wa bāliş* 'cushion; pillow' *San.* 332r. 7 (quotn. in *Rūmī*): **Xwar.** XIII **yastığ/yastık/yastu** 'bed-time' *'Ali* 12 (cf. Osm. **yatsı**, of which the earlier form is prob. a metathesis): XIV **yastuk** 'pillow' *Nahc.* 159, 11; 394, 11: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-wisāda wa'l-mixadda* **ya:stuk** *Hou.* 17, 2; XIV **yaştuk** *al-mixadda Id.* 94: XV ditto **yastık** *Kav.* 64, 6; *Tuh.* 35b. 2.

Dis. V. YSD-

yasta:- survives in *Kaş.*'s first meaning in SW Osm., but **yasta-** in NE is a Sec. f. of **yaşla:-** or **yazla:-**. **Xak.** XI **ol aŋar yastuk yasta:dı:** 'he propped him up on a pillow' (*wassadahu bi-wisāda*); and one says **ol maŋa: sö:z yasta:dı:** 'he hinted to me' (*'arraḍa lī* orally, but did not speak clearly' (*ṣarīḥa(n)*) *Kaş. III* 302 (**yasta:r, yasta:ma:k**); a.o. *III* 320, 8–9 (contrast **yası:la:-**): *KB* **tobık yastadıŋ emdi oldurğuka** 'you have now put a ball in place to sit on' 647: **Çağ.** XV ff. **yasta-** *takya dādan* 'to prop (someone) on a pillow' *San.* 331r. 28 (quotns.): **Osm.** XIV, XV **yasta-** 'to give (something) as a pillow; to prop (something *Acc.*, on something *Dat.*)'; in three texts *TTS II* 1009; *III* 778.

D **yastal-** Hap. leg.?; Pass. f. of **yasta:-**. **Xak.** XI **yastuk yastaldı:** 'the pillow was propped' (*wusidat*); and one says **ok amaçka: yastaldı:** 'the arrow hit the side (*ḍaraba . . . bi-cānib*) of the target' *Kaş. III* 107 (**yastalu:r, yastalma:k**).

D **yastan-** Refl. f. of **yasta:-**; 'to prop oneself up on (something *Acc.*)'. Survives in some NE languages (*R III* 222) and SW Osm. **Xak.** XI *KB* (Aytoldı produced a ball and put it down) **anı yastanıp ötrü oldurdı kör** 'and then sat down, propping himself on it' 622; a.o. 5974 (**çüge:**): **Çağ.** XV ff. **yastan-** *takya kardan* 'to make (something) a pillow or support' *San.* 331v. 9 (quotns.): **Xwar.** XIV **yastan-** 'to prop oneself against (something *Acc.*)' *Qutb* 73: **Kıp.** XV **yaştın-** (so vocalized in a later hand) *inwasada* 'to prop oneself' *Tuh.* 58b. 11: **Osm.** XIV ff. **yastan-/yasdan-/**(once, XVI) **yassan-** 'to prop, or rest (something *Acc.*, on something *Dat.*); to put (something *Acc.*) as a pillow or support for (one's head *Dat.*)'; common *TTS I* 792; *II* 1009; *III* 778; *IV* 851.

Tris. YSD

D **yastukluğ** Hap. leg.?; P.N./A. fr. **yastuk**; 'to the value of (so many) *yastuk*s'. **Uyğ.** VIII ff. Civ. *USp.* 62, 7 (**e:ḍ**).

Dis. YSĞ

F **yasak** See **yasa:-**.

D **yasık** Hap. leg., but see **yasıkhığ**; 'a bow-case'; perhaps Dev. N. fr. **yas-**, 'unstrung', in the extended sense of 'a case for an unstrung bow'. Cf. **2 kuruğluk, kurma:n.** **Xak.** XI **yasık** *al-miqwas* 'a bow-case', in the language of the Turks; the Oğuz and Kıp. do not know it, and use **kurma:n** *Kaş. III* 16 (prov., see **to:zluğ**).

E **yosuk** See **yoşuk**.

D **yasğa:ç** N.I. fr. **yas-**; 'a rolling-board'; *Kaş.*'s etymology is erroneous; **-ğa:ç** is a normal Dev. Suff. for N.I.s. Survives only(?) in SW Osm. **yastığaç**. **Uyğ.** VIII ff. Civ. *TT I* 11 (**başğar-**): **Xak.** XI **yasğa:ç** *xiwānu'l-'acīn* 'a rolling-board for dough'; its origin is **yası: yığa:ç** 'a broad piece of wood' *Kaş. III* 38: **Osm.** XVI ff. **yastığaç** (and the like) 'rolling-board'; common in Ar. and Pe. dicts. *TTS I* 793; *II* 1010; *III* 778; *IV* 852.

PU ?**E yaskağ** Hap. leg.; almost certainly an error for **yarsğa:ğ**, q.v. **Uyğ.** VIII ff. Civ. (in an unfavourable omen; the mountains have become precipitous and the ground high) **yarmanayın tésersen yaskağ** (?**yarsğağ**) **turur** 'if you say "I will climb up it", it is slippery(?)' *TT I* 46.

Tris. YSĞ

D **yasıklığ** Hap. leg.; P.N./A. fr. **yasık**; MS. *yasığlığ*, but between two words w. **-k-** as the third consonant. **Xak.** XI **yasıklığ ya:** 'a bow with a bow-case' (*al-miqwas*) *Kaş. III* 50.

Dis. YSL

D **yasul** Hap. leg.; Pass. Dev. N./A. fr. **yas-**; lit. 'loosened, relaxed', etc. **Xak.** XI **yasul ta:ğ** *al-haḍba mina'l-cabal* 'a flat-topped mountain'; also any 'sloping ground' (*ṣabab mina'l-arḍ*) is called **yasul** *Kaş. III* 18.

Dis. V. YSL-

D **yasıl-** Pass. f. of **yas-**; survives in SW Osm. for 'to be flattened, levelled'. **Xak.** XI **i:ş yasıldı:** *turika'l-amr wa furriqa asbābuhu* 'the business was abandoned and its assets divided up'; and one says **ya: yasıldı:** 'the bow was unstrung' (*nuzi'a'l-watar*); and **sü: yasıldı:** 'the army (etc.) demobilized' (*tafarraqa*); also used when anything scattered (*tafarraqa*) *Kaş. III* 78 (**yasılu:r, yasılma:k**): **Osm.** XIV **yasıl-** (of a bow) 'to be unstrung'; in several texts *TTS I* 792; *II* 1009; *IV* 852.

Tris. V. YSL-

D **yası:la:-** Dev. N. fr. **yası:**; survives in SW Az. **yastıla-**; Osm., Tkm. **yasıla-** 'to flatten'. **Xak.** XI **ol yası:la:dı: ne:ŋni:** 'he made the thing broad' (*'arīḍ*), e.g. dough which is rolled out (*yubṣat*) on the rolling-board or the like; and one says **ol sö:züg yası:la:dı:** 'he made a plain statement' (*ṣarraḥa bi'l-kalām*), and did not use hints or implications (*lam yu'arriḍ* (MS. *yu'riḍ*) *bi'l-kināya*) *Kaş. III* 328 (**yası:la:r, yası:la:ma:k**; contrast **yasta:-**).

Dis. or Tris. YSM

PU ?**D yasımuk** (or **yasmuk**?) 'lentil, *Erva lens*'; **-muk** (but not **-ımuk**) is a Dev. Suff.; perhaps Dev. N. fr. **yas-** in the sense of 'a flat (seed)'. Survives in SE Tar., Türki **yésimuk**: NC Kır. **jasmık**: SC Uzb. **yosmuk**: NW Kk. **jasmık**; Kaz. **yasmık**; Nog. **yasmok**: SW Osm. **yasmık** (in Tkm. **yasmık** is 'an insect which preys on crops'). **Uyğ.** VIII ff. Civ. **yasımuk méni** 'lentil flour' *H I* 119: **Çağ.** XV **yasmuk** *'adas* 'lentil' *San.* 332r. 7: **Xwar.** XIV (two stones) **yasmukdın uluğrak** 'bigger than lentils' (and smaller than chick peas) *Nahc.* 43, 1: **Kıp.** XIV (in a list of seeds and pulses; *al-'adas* **marcama:k** (Pe. l.-w.)) *al-qirṭim* 'safflower seed, *Carthamus tinctorius*' **yasmık** *Bul.* 7, 1.

D **yası:ma:n** Den. N. fr. **yası:**; lit. 'flattish object(?)'; prob. 'a flattish portable bottle, pilgrim bottle'. N.o.a.b. **Xak.** XI **yası:ma:n** *al-muqarqir mina'l-kīzan* 'bottle which gurgles when it is poured out' *Kaş. III* 38: **Xwar.** XIV **yasman** 'bottle, flask' *Qutb* 73: **Kıp.** XIV ditto *CCI, Gr.*

Dis. YSN

F **yosun** 'manner, custom', and the like; a Mong. l.-w. first noted in late Uyğ. Civ. documents (*USp.* 12, 15 etc.) and also noted in Çağ. XV ff. *San.* 243r. 16.

Dis. YSZ

D **yassız** Hap. leg.?; Priv. N./A. fr. **ya:s**; 'harmless; without loss'. **Xak.** XI *KB* 106 (**asığ**).

Mon. YŞ

ya:ş (?**ñ-**) basically 'fresh, moist'; from this extended meanings developed: (1) 'fresh' to 'green vegetables'; (2) 'moist' to 'running with moisture; tears'; and perhaps also (3) 'fresh every year' to 'a year of one's life', but this might be a different word. There is no reasonable doubt that in the last sense it became an early l.-w. in Mong. as *nasu* 'a year of one's life'; the phr. *harban niken nasutu* 'eleven years old' (*Haenisch* 114) is exactly parallel to **bir yégirmi: yaşlığ**, same meaning; but the theory that Mong. *nilbusu(n)* 'tears' (actually a Dev. N. fr. *nilbu-* (*Haenisch* 117) 'to spit', etc.) is also connected is untenable. S.i.a.m.l.g. w. the usual phonetic changes in one or more of these meanings, in SW Tkm. **ya:ş** (all meanings). **Türkü** VIII **yaş** 'tears' *I N* 11—**yaş** 'year of one's life' is common, usually in such phr. as **yeti: yegirmi: yaşıma:** 'in my 17th year' *II E* 24; **altı: yegirmi: yaşınta:** 'in his 16th year' *I E* 31: VIII ff. **yaş** 'fresh' *IrkB* 17, 53 (**2 ot**): Yen. **yaş** 'year of one's life' *Mal.* 32, 16 (**aḍır-**): **Uyğ.** VIII **altı: otuz yaşıma:** 'in my 26th year' *Şu. N* 4: VIII ff. Chr. **iki yaşda altın oğul kızlar** 'boys and girls below the age of two' *U I* 10, 1–2: Bud. **yaş sünükleri** 'moist bones' *Suv.* 625, 10; o.o. *TT V* 28, 124 (**2 ot**); *VI* 14 (**ekin**)—**yaş** 'tears' *USp.* 106, 46–7 (**ığla:-**)—**yértinçüdeki özüg yaşığ** 'life in this world' *TM IV* 252, 4; a.o. *U II* 49, 20–1 (**1 ö:z**): Civ. **yaş tanarı** 'fresh sesame seed' *H I* 126; o.o. *do.* 168 (**yuldurğa:**); *TT I* 56 (**kurı:-**)—**yaş** 'tears' *H I* 65 (**ak-**)—**yaş** 'mild' *TT VII* 17, 22 (**kılık**)—**kırk yaşta** 'at the age of forty' *do.* 17, 24; o.o. *do.* 28, 31–2 (**ulğa:ḍ-**); 33, 6 (**kısıl-**): **O. Kır.** IX ff. **yaş**, usually in the form **yaşımda:**, is common, e.g. **altmış yaşımda:** 'in my sixtieth year' *Mal.* 1,

tables'; **yaş ot** *'alaf ṭarī* 'fresh forage'; and one says **yaş yoş** as a jingle (*'alā ṭarīqi'l--itbā'*) *Kaş. III* 4; **ya:ş** *al-'abra* 'tears'; hence one says **kö:züm ya:şı: akdı:** 'my tears streamed'; **ya:ş** *al-baql*; hence one says **ya:ş yé:dim** 'I ate green vegetables'; **ya:ş** *al-ṭarī* of anything; hence one says **ya:ş et** 'fresh meat' *III* 159; one says **ya:ş yo:ş** as a jingle for *al-baql wa'l-xuḍar* ('greens') *III* 143—**ya:ş** 'life' *I* 316 (**ortu:la:-**); a.o.o. in the first three meanings: *KB* **közi yaş saçar** 'his eyes stream with tears' 80; a.o. 1500—**uzatıldı yaş** 'your life has been lengthened' 176; o.o. 261, 293, 348: XIII(?) *Tef.* **yaş** 'fresh' (vegetables, etc.)—**yaş** 'year of life' 148: *Muh. al-raṭb* 'fresh' (opposite to 'dry' **kuru:**) **ya:ş** *wa* **öl** *Muh.* 54, 13 (*Rif.* 151 corrupt); (under 'plants') *al-raṭb* **ya:ş** 78, 7; 182 (*al--ḥaşīşu'l-raṭb* 'fresh herbage')—*al-dam'* 'tear' **ya:ş** 46, 15; 140—(under 'ages of man') *al--ṣağīr wa'l-farx* 'small, young' **ya:ş oğla:n** 143 (only): **Çağ.** XV ff. **yaş** *ṭifl* 'a child' *Vel.* 397 (quotn.); **yaş** (1) 'a young child'; (2) *aşk-i çaşm* 'tear' (quotns.); (3) *'umur wa sinn wa zindagānī* 'life, years, age' (quotns.); (4) metaph. *farzand wa awlād* 'son' (quotn.); (5) *tar* 'fresh', opposite to *xuşk* 'dry' *San.* 332v. 13: **Xwar.** XIV **yaş** (1) 'young, fresh'; (2) 'tears'; (3) 'year of age' *Qutb* 74; *MN* 46, etc. ((2) and (3)); *Nahc.* 21, 8, etc. (2); 4, 15 (3)—**takı teri içine yış** (*sic*?) **katğıl** 'stuff grass into the skin' *Nahc.* 421, 11 (error, or Sec. f.?; cf. **yaşuk**); a.o. *do.* 17: **Kom.** XIV **yaş** 'fresh, young' (*CCI* only)—**yaş yaşından** 'from childhood' (*CCG* only)—'tear'—'life, age' *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-dam'* **ya:ş** *wa huwa'l-'umur wa huwa kull şay' raṭb Hou.* 21, 12; reverse entry 26, 21: XIV **ya:ş** *al-'umur* . . . **ya:ş** *al-axḍar* 'green' . . . **yaş** *al-dam'* *ayḍa(n) Id.* 94 (and see **ya:şıl**); *al--cubnu'l-ṭarī* 'fresh cheese' **ya:ş peynir** *Bul.* 8, 1; *al-'umur* **ya:ş** *do.* 12, 13: XV *al-dam'* **ya:ş** *Kav.* 61, 16; *Tuh.* 15a. 12 (*wa'l-'umur*); *raṭb* **yaş** *do.* 16b. 11; *'umur* **yaş** *do.* 25a. 3; *layyin* 'soft, tender' **yaş** (/**boş**) *do.* 31b. 7.

yı:ş 'mountain forest', the upper parts of a mountain covered with forest, but also containing treeless grassy valleys (see K. Czeglédy, 'Čoγay-quzī, Qara-qum, Kök-öng', *Acta Orient. Hung.* XV 1–3, p. 55). Survives in the same sense in NE Alt., Leb., Tub. *R III* 497; Khak. **çıs**. **Türkü** VIII mainly occurs in geographical names, **Altu:n yış** *T* 20, etc.; **Ötüken yış** *I S* 3, etc., and others; (eastwards to the sunrise, westwards to the sunset, southwards to China) **yırya: yış[ka: teği:]** 'northwards to the mountain forests' *Ongin* 2: VIII ff. *IrkB* 17 (**kör-**): **Xak.** XI *al-ṣa'ūd* 'high ground' is called **yış**; one says **art yış** *ṣa'--ūd wa habūṭ* 'high ground and descending ground'; **é:n** (*sic*) *al-habūṭ*; **art** *al-'aqaba* 'a steep mountain road, a pass' *Kaş. III* 4 (clearly corrupt); **yı:ş** *al-habuṭ*; hence one says **art yı:ş** *ṣa'ūd wa habṭa* (*sic*) *III* 143 (both entries are confused; *Kaş.*, who had prob. **art** meant 'high barren areas' and **yı:ş** 'the more fertile valleys' between rocky ridges): **Kom.** XIV **yış** 'open uncultivated ground' *CCG*; *Gr.*

VU **1 yoş** Hap. leg in *Kaş.*'s meaning; **yoş** is noted in SW XX Anat. as meaning (1) 'twilight'; (2) 'wild, rough' (perhaps a Sec. f. of **yoz**, not an old word, but very common in this dialect) *SDD* 1541; there is no obvious semantic connection. In *Kaş.* the word is entered between **yaş** and **yış** and vocalized both *yoş* and *yış*. **Oğuz** XI **yoş** *al-zaḥma* 'pressure, discomfort'; one says **bodu:n yoş boldı:** 'the people were crowded together' (*izdaḥama*) *Kaş. III* 4: **Osm.** XIV to XVI **yoş** (of the eyes) 'dazzled' (by the sun); 'dimmed' (by weeping) in several texts; in Pe. dicts. translates *xīra*, same meaning (and several others) *TTS I* 842; *II* 1068; *III* 821; *IV* 898: XVIII **yoş** in *Rūmī, xīra wa lacūc* ('stubborn, obstinate') *San.* 343r. 22.

2 yo:ş See **ya:ş** (Xak.).

Mon. V. YŞ-

yaş- 'to hide (oneself, Intrans.)'; n.o.a.b., in modern languages displaced by the Refl. f. of **yaşur-**. **Uyğ.** VIII ff. Man.-A **ol ıda yaşdı:** 'hid in that bush' *Man.-uig. Frag.* 400, 6: Bud. (the evil spirits) **alku yaşarlar yokaḍurlar** 'all hide and disappear' *TT VI* 97–8: **Xak.** XI **ol meni: körüp yaşdı:** 'he hid (*inkamā*) when he saw me' *Kaş. III* 60 (**yaşa:r, yaşma:k**; in prov. **yaşma:s** 'cannot hide himself' (*yaktum nafsahu*)); o.o. *I* 425, 19; *III* 208, 25: *KB* (after a life of pleasure) **kara yér katında yaşıp yatğu tüz** 'he will lie down flat, hiding in the black earth' 1427: XIV *Muh. ixtaba'a* 'to hide' **ya:ş-** (*Rif.* 102, in margin **ya:şu:n-**; *Mel.* 22, 3 **ya:şur-** in error): **Kıp.** XIV **yaş-** *taxabba'a wa xafiya* 'to hide' *Id.* 94: **Osm.** XIV **néçesi . . . gözüm yaşam** 'why should I hide my eyes?' (*sic*) *TTS II* 1012.

***yış-** (or **ış-**?) See **yışığ, ışıl-, yışım**.

VU(?D) **yuş-** Hap. leg., but see **yuşul-**; perhaps Co-op. f. of **yu:-**; if so, survives in NE Alt., Tel. **yus-** (*sic*) 'to wash away' *R III* 566; but the semantic connection is not close. **Xak.** XI **ol beğni: yuşdı:** 'he poured out (*aṣāla*) the beer from a tap in the cask' (*min ṣanbūri'l-dann*); it (beer) is a drink made of wheat, barley, and millet *Kaş. III* 60 (**yuşa:r, yuşma:k**; corrected from *-me:k*).

Dis. V. YŞA-

D **yaşa:-** Den. V. fr. **ya:ş**; 'to live (for so many years, or an unstated period, usually long)'; contrast **tiril-**. S.i.a.m.l.g. w. the usual phonetic changes. **Türkü** VIII (Küli Çor) **sekiz on yaşap yok bol[tı:]** 'died at the age of eighty' *Ix.* 3; a.o. *I N* 2 (**otuz**): **Uyğ.** VIII ff. Bud. **uzun yaşayur tınlığlar az** 'people who live long are scarce' *TT VI* 021; o.o. *PP* 24, 4 (**1 karı:**); *TT VII* 40, 129 (**aḍasız**); *Hüen-ts.*

51, 1956; *USp.* 97, 16: Civ. **üç yaşar kara uḏ** 'a three-year-old black ox' *H I* 46: **Xak.** XI **er uzu:n yaşa:dı:** 'the man had a long life' (*'ummira . . . ṭawīla(n)*) *Kaş. III* 89 (**yaşa:r, yaşa:ma:k**); one says **bu: er uzu:n yaşa:ğu:** 'this man is destined (*mimmā ḥaqquhu*) to have a long life'; and (**yaşa:ğu:**) is also a N./A. of time and space (*ismu'l-zamān wa'l-makān*) *III* 36: *KB* **yaşasunı Luqmān yılı** 'may he live as long as Luqmān' 123; a.o. 2302: **Çağ.** XV ff. **yaşa-** (spelt) *zīstan wa zindagānī darāz kardan* 'to live, have a long life' *San.* 332r. 9 (quotns.): **Xwar.** XIII ditto *'Alī* 29: XIV ditto *MN* 96, etc.; *Nahc.* 101, 8: **Kıp.** XIV **yaşa-** *ta'ammara* 'to live long' *İd.* 94: XV *ḥayāt* 'to live' **yaşamak (/tirilmek)** *Tuh.* 12b. 7; 'and from **yaşal(?), yaşa-**' *do.* 84b. 5–6.

(?D) **yaşu:-** 'to flash, shine', and the like; cognate to ***ya:-** and perhaps Den. V. in **-u:-** fr. a Dev. N. ***yaş**, cf. **yaru:-**. Although sometimes used in Hend. w. **yaru:-**, it can also, contrary to *Kaş.*'s statement, be used in other contexts. N.o.a.b.; the medieval sound-change **-a-** > **-ı-** is puzzling, but cf. **ya:ş, 1 yaşuk**, etc. **Uyğ.** VIII ff. Bud. *U II* 37, 56 (**yaltrı:-**); *TT V* 4, 3 etc. (**yaru:-**): **Xak.** XI (under **Ş**) **er yaru:dı: yaşu:dı:** 'the man was delighted and joyful' (*irtāḥa wa surra min faraḥ*); **yaşu:dı:** is not used by itself (*yufrad*) but (only) in the Hend. (*yuzdawac*) **yaru:dı: yaşu:dı:** *Kaş. III* 89 (**yaru:r yaşu:r, yaru:-ma:k yaşu:ma:k**): XIV *Muh.* (?) *lāha wa lama'a* 'to gleam, glisten' **y.şı:-** *Rif.* 114 (only): **Xwar.** XIV **yüzleri yaruk yıldız tég yışığay** (*sic*) 'their faces will shine like bright stars' *Nahc.* 241, 6: **Kıp.** XIV **yışı-** *lama'a İd.* 94.

Dis. YŞD

D **yaşut** Dev. N./A. fr. **yaş-**; lit. 'hiding oneself'; pec. to Xak.? **Xak.** XI **yaşut ne:ŋ** 'a hidden (*maxbū'*) thing'; and one says as a Hend. (*fi'l-itbā'*) **yaşut beküt** *Kaş. III* 8; a.o. *II* 228 (**bilsik-**): *KB* **ana oğrılık suv alınsa yaşut** 'if a (man's) mother secretly takes in the water (i.e. semen) of thievery' (and a child is born, it is disastrous for the realm) 5768.

Dis. V. YŞD-

D **yaşut-** Caus. f. of **yaşu:-**; n.o.a.b. in Hend. w. **yarut-**. **Uyğ.** VIII ff. Man.-A *M I* 21, 4 (ii) (**yarut-**): Bud. *TT VI* 387 (ditto).

Tris. YŞD

D **yaşutluğ** Hap. leg.?; P.N./A. fr. **yaşut.** **Xak.** XI *KB* (do not judge people by their exteriors) **kişiniŋ için kör yaşutluğ ışığ** 'look at a man's inner (thoughts) and his secret affairs' 5109.

Dis. YŞĞ

D **1 yaşuk** Dev. N./A. fr. **yaşu:-**; 'bright, gleaming; brightness, gleam', and the like. There was a medieval sound-change **-a-** > **-ı-** similar to that in **yaşu:-**. Survives only(?) in SW Az. **ışığ**; Osm., Tkm. **ışık** 'bright, light; a light, lamp'. **Uyğ.** VIII ff. Bud. fairly common, but only in the Hend. **yaruk yaşuk** *TT V* 4, 6 etc. (**2 yaruk**): **Xak.** XI *KB* **yaşık** is a commoner word for 'sun' than **1 kün**, e.g. **yaşık boldı törtinç** 'the sun became the fourth (planet)' 134; o.o. 66, 4893, 6211: (XIV *Rbġ.* **yaşık** 'sun' occurs only(?) in the passage taken fr. *KP*): **Çağ.** XV ff. **yaşık** (*lāġar wa ḍa'īf* 'lean, weak', and) *Firāġī* translated it *āftāb* 'sun' *San.* 332v. 26 (**yaşık** 'lean' also occurs in Kom. XIV *CCG*; *Gr.* and survives in some NC, SC, and NW languages; it may be a l.-w.); **ışığ/ışık** *rawşan wa munawwar* 'shining, bright' 106v. 20: **Kıp.** XIV **ışık** *al-ḍaw' wa'l-şu'ā'* 'light, brightness; rays of light' *İd.* 14; *al-durrī wa'l-mawdi'u'l-durrī* 'bright; a bright place' **ışık** (MS. *şık*) *Bul.* 3, 2.

S **2 yaşuk** See **yoşuk**.

PUD **yışığ** (?ışığ) apparently Dev. N. fr. ***yış-** (?ış-); 'cord, rope', or the like, perhaps some particular kind of rope; n.o.a.b.; it is not certain whether the **y-** is prosthetic or original. Cf. **1 uruk, örgen, yıp. Uyğ.** VIII ff. Bud. **ışığ baŋ** 'tie a cord' (to each bell hung on the fruit-trees in the orchard) *PP* 80, 1 (Pelliot transcribed *ısığ*); (on the seventh day he loosened the iron chain (**so:**) which held the ship to the shore) **temir ışığ yorıdı** 'the iron cable moved' (and the ship went off) *do.* 33, 4; a.o. *USp.* 88, 46–7 (**tirgük**): **Xak.** XI **yışığ** *al-nis'* 'a strap, thong', and more specifically 'the thong of a camel's girth, or one fastening its load' *Kaş. III* 13; o.o. *I* 126 (**esri:**), 165 (**2 es-**), etc., all translated *al-ḥabl* 'rope'.

VU **yoşuk** 'a helmet'; the vocalization is quite uncertain; the only modern trace is in *Red.* 125 **aşık** 'an iron helmet', a word not mentioned in other Osm. authorities; otherwise l.-w.s are used, sometimes Mong. *duğulğa* (see **tuğlığ**); it is unlikely that this is a Sec. f. of **yaşuk** w. the connotation of 'a shining object'. **Türkü** VIII ff. in the *Miran* document (*ETY II* 64) relating to the issue of equipment to individuals, usually **yarık** 'body armour' or **kılıç** 'sword', **yoşu:k** is mentioned twice in contexts in which 'helmet' seems appropriate (and the suggestion that it is a Sec. f. of **yasık** 'bow-case' unconvincing); **Beçe: Apa: içreki:ke: bir yarık yoşu:k birle: [yarlığ boltı:]** 'one breastplate, with a helmet, was issued to Beçe: Apa: the Chamberlain' A 21–2; **Kü:lü:g Saŋu:nka: yoşu:k yarlığ boltı:** B r. 7–8: **Xak.** XI (VU) **oşuk** *bayḍatu'l-ḥadīd* 'an iron helmet'; the *alif* is changed fr. *yā'*, as one says *alma'ī* and *yalma'ī* ('quick-witted') *Kaş. I* 67 (the *alif* is unvocalized, but it follows **uşak** so could not be *aşuk*): XIV *Muh. al-xūḏa* 'helmet' **yaşı:k** *Mel.* 71, 10; **yışı:k** *Rif.* 173: **Xwar.** XIV **yarık yaşık üze** 'in breastplate and helmet' *Nahc.* 45, 8: **Kıp.** XIII *al-xūḏa* (VU) **ışık** *Hou.* 13, 16 (*alif* unvocalized): XIV **yışık** *al-xūḏa İd.* 94 (followed by VU **yoşuk** *al-mācin* 'impudent', Hap. leg.): XV *xūḏa* **yaşık** (in margin **aşık**) *Tuh.* 14b. 5: **Osm.** XVIII **ışığ/ışık** in *Rūmī, kulāh-i xūd* 'helmet' *San.* 106v. 20.

D **yaşık-** Hap. leg.; Emphatic f. of **yaşu:-**. **Xak.** XI **kö:z yaşıktı:** 'the eye was dazzled (*ḫārat*) by the sun and its rays' *Kaş. III* 76 (**yaşıka:r, yaşıkma:k**).

Tris. YŞĞ

D **yaşa:ğu:** See **yaşa:-** (Xak.).

D **yaşukluğ** Hap. leg.?; P.N./A. fr. **1 yaşuk. Uyğ.** VIII ff. Man. *M II* 9, 7–8 (**yarukluğ**).

D **yışığlığ** Hap. leg.; P.N./A. fr. **yışığ. Xak.** XI **yışığlığ er** 'a man who owns a rope' (*ḥabl*) *Kaş. III* 49.

VUD **yoşuklığ** Hap. leg.; P.N./A. fr. **yoşuk**; vocalized *yışıklığ*, clearly by a later hand; originally there was a sign, prob. a *ḍamma*, above the *yā'* and no sign on the *şīn*. **Xak.** XI **yoşuklığ er** 'a man protected (lit. veiled, *al-muqanna'*) by an iron helmet' *Kaş. III* 50.

Dis. YŞL

D **yaşıl** (?**ya:şıl**) der. fr. **ya:ş**; prob. crasis of ***yaşısıl** w. the Den. Suff. **-sıl**; properly 'of the colour of fresh vegetation', i.e. 'green', but like **4 kö:k** not very precise and sometimes used for 'light blue'; this lack of precision still survives, in SE Türki **yéşil** is 'green', but 'green grass' is **kök ot**. S.i.a.m.l.g. w. the usual phonetic changes, generally w. back vowels, but SE Türki **yeşil/yésil/yışıl**; SW Az. **yaşıl**; Osm. **yeşil**; Tkm. **ya:şıl. Türkü** VIII ff. (if the precious stone's colour is) **yaşıl** 'green' (or light blue?; prob. turquoise) *Toy.* 26–7 (*ETY II* 59); a.o. *IrkB* 51 (**yayla:ğ**): **Uyğ.** VIII ff. Civ. **yaşıl burçak** 'green beans' *TT VII* 14, 69; a.o.o.: **Xak.** XI **yaşıl** 'green' (*al-axḍar*) of anything, and 'bright green' (*al-axḍaru'l-nāḍir*) is called **yap yaşıl** and, in a jingle (*fi'l-itbā'*) **yaşıl yoşul** *Kaş. III* 19; *III* 162 (**çüwit**), and five o.o., twice as **ya:şıl**; for *III* 20 see **yipgil**: *KB* (the brown earth and) **yaşıl kök** 'the blue sky' 3, 22, 127, 1002; (the dry trees) **tonandı yaşıl** 'have clothed themselves in green' 67; o.o. 68, 120, etc.: XIII(?) *Tef.* **yaşıl** 'green' 148: XIV *Muh. al-axḍar* **ya:şı:l**; *ṣadīdu'l-xuḍra* **yam ya:şıl** *Mel.* 68, 2–6; *Rif.* 168; (under 'places', etc.) *xaḍir naḍir* 'grassland' **ya:şı:l** 76, 9; 180: **Çağ.** XV ff. **yaşıl** *rang-i sabza* 'green'; **yaşıl baş** 'the name of a kind of duck' *San.* 332v. 27: **Xwar.** XIV **yaşıl** 'green' *Qutb* 74; *Nahc.* 37, 16: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *al-axḍar* **ya:şıl**; intensified form **ya:m ya:şıl** *Hou.* 31, 3–8: XIV **ya:şıl** *al-axḍar mina'l-alwān* and **ya:ş** is used of 'green plants' *Id.* 94: XV 'bright green' **yam yaşıl**, more correctly **yap yaşıl** *Kav.* 5, 8; *al-axḍar* **yaşıl** *do.* 64, 15; *Tuh.* 4a. 2; 83b. 7: **Osm.** XIV to XVI **yaşıl** (in spellings indicating back vowels) 'green'; in several texts *TTS I* 793; *II* 1011; *III* 779; *IV* 853.

D **ya:şlığ** P.N./A. fr. **ya:ş** in all its meanings; s.i.s.m.l., often for 'filled with tears'; in SE Türki **yaşlık** means both 'age, aged' and Bud. **uzun özlüg yaşlığ** 'long-lived' *Suv.* 474, 21; **kısğa özlüg yaşlığ** 'short-lived' *U II* 42, 27–8—**yaşlığ közin** 'with eyes filled with tears' *U III* 23, 2 (i); 35, 34; *TT X* 297 (**ığla:-**), etc.: Civ. (a slave girl) **iki yegirmi yaşlığ** 'aged twelve' *USp.* 110, 2–3: **Xak.** XI **yaşlığ kö:z** 'a tearful (*al-'abri*) eye'; **yaşlığ er** 'an aged (*al-musinn*) man'; also 'aged' of any animal; originally **ya:şlığ** *Kaş. III* 42; a.o. *III* 157 (**ma:n**): *KB* **kısğa yaşlığ** 964; a.o. 348 (**ökünçsüz**): **Çağ.** XV ff. **yaşlığ** *ṭufūliyat* 'childhood, youth' (quotns., for A.N. **yaşlık**); and they say **kiçik yaşlığ** *xurd sāl* 'young', and **büyük** (so read) **yaşlığ** *kuhan sāl* 'aged' *San.* 332v. 21: **Xwar.** XIV **uluğ yaşlığ** 'elderly' *Qutb* 74; *Nahc.* 56, 7; other phr. *do.* 65, 12; 340, 8: **Kom.** XIV 'a tearful eye' **yaşlı köz** *CCG*; *Gr.*

Dis. V. YŞL-

S **yışıl-** See **ışıl-**.

VUD **yuşul-** Pass. f. of **yuş-**; pec. to *Kaş.* but the entry in XIV *Muh.*(?) *insakaba'l-mā'* 'of water, to be poured out' **yu:sla:-** (*sic*), *Rif.* 105 (only) may be a muddled reminiscence of it. The text of *Kaş.* is in some confusion and this has led to multiple entries in Atalay's Index. **Xak.** XI **ka:n yuşuldı:** 'the blood gushed (*na'ara*) from the wound' (etc.) (**yuşulu:r, yuşulma:k**; **yışıl-** follows here); and also when vinegar and beer (*al-mizr*, MS. *al-murī*) have been poured (*suyyila*) out of the tap of a large jar one says **yuşuldı:** *Kaş. III* 79; **bu: ba:ş ol ka:nı: yuşulğa:n** 'blood is constantly streaming (*yasīl*) from this wound' *III* 53; o.o. *II* 128, 4; *III* 102, 20.

D **ya:şla:-** Den. V. fr. **ya:ş**; s.i.s.m.l., but meaning 'to be moist, to pour with tears', etc. **Xak.** XI **at yaşla:dı:** 'the horse (etc.) grazed on fresh vegetation (*ibtaqala*) in the spring'; originally **ya:şla:dı:** but with a shortened vowel like other V.s of similar form (*axawātihi*) *Kaş. III* 308 (**yaşla:r, yaşla:ma:k**).

Dis. YŞM

D **yışım** prob. N.S.A. fr. ***yış-** (?***ış-**), cf. **yışığ**, which seems to have a cognate meaning; lit. perhaps 'a single act of twisting or winding'; the semantic connection w. **yışıl-** (**ışıl-**) is less obvious. Survives only(?) in NE Bar. **yişim** 'stockings' *R III* 529, but a l.-w. in Pe. as *işim* 'the leather breeches worn by wrestlers' and in other languages, see *Doerfer* II 647. **Xak.** XI **yışım** 'the gaiters (*al-rānāt*) worn on the lower part of the legs in cold weather' *Kaş. III* 19: XIV *Muh. al-rānay* **yışım** *Mel.* 67, 9 (MSS. *yaşım*); *Rif.* 167: **Kıp.** XIII *al-rānāt* **ı:şı:m** *ya'nī rafiqu'l-* (MS. *raqīqu'l-*) *-sirāwīl* that is 'a sort of trousers' *Hou.* 18, 13: XIV **ışım** *al-rānāt Id.* 14; **yışım** ditto 94.

Tris. V. YŞM-

D **yışımlan-** Hap. leg.; Refl. Den. V. fr. **yışım. Xak.** XI **er yışımlandı:** 'the man wore

gaiters' (*al-ranān*); they are *al-farāhiċān* (Pe. l.-w. der. fr. *farāhixtan* 'to suspend') *Kaş. III* 115 (**yışımlanu:r, yışımlanma:k**, corrected fr. *-me:k*).

Dis. YŞN

D **yaşın** Dev. N. fr. **yaşu:-**; 'lightning'. S.i.s.m.l. in NE, SC, NW. **Uyğ.** VIII ff. Man.-A **yaşın teŋriçe** 'like the god of lightning' *M I* 25, 34: Man. **yaşın teŋri** *M II* 10, 3: Bud. (Sanskrit lost) **ne:ŋ yaşın yaşna:-ma:z** 'the lightning does not flash' *TT VIII A*.8 (mistranslated): **Xak.** XI **yaşın** *al-barq* 'lightning' *Kaş. III* 22 (prov., see **1 ka:ş**); o.o. *I* 236, 1 (**at-**); *II* 356 (**yaşnat-**); *III* 310 (**yaşna:-**): *KB* 86 (**tu:ğ**): **Çağ.** XV ff. **ışın** *barq San.* 106v. 24 (quotns.); **yaşın** *barq* 332v. 27 (quotn.): **Xwar.** XIV ditto *MN* 227: **Kıp.** XIII *al-barq* **ya:şın** (; **Tkm. yuldırım**) *Hou.* 5, 10: XIV **yaşın** *al-ṣā'iqa* 'thunderbolt' *Id.* 94; *Bul.* 3, 2.

S **yüşeŋ** See **üşeŋ**.

Dis. V. YŞN-

D **yaşna:-** Den. V. fr. **yaşın**; (of lightning) 'to flash'; s.i.s.m.l. **Uyğ.** VIII ff. Bud. *TT VIII A*.8 (**yaşın**): **Xak.** XI **yaşın yaşna:dı:** 'the lightning flashed' (*bariqa*); also used of a polished brass basin, mirror, and the like when they shone (*lama'a*) *Kaş. III* 310 (**yaşna:r, yaşna:ma:k**); o.o. *I* 236, 1 (**at-**); *III* 319, 14: *KB* 86 (**tu:ğ**): XIII(?) *Tef.* **yaşna-** 'to shine' 149: **Çağ.** XV ff. **işne-** (*sic*) *duruxşīdan* 'to shine' *San.* 105v. 9 (quotns.): **Xwar.** XIV (VU) **işne-** 'to shine' *MN* 141.

D **yaşnat-** Caus. f. of **yaşna:-**; s.i.s.m.l. **Xak.** XI **teŋri: yaşın yaşnattı:** 'God made the lightning flash' (*alma'a'l-barq*); also used of a man when he polished (*alma'a*) a sword or anything that has a bright surface or high polish (*bariq wa talā'lu'*) *Kaş. II* 356 (verse; no Aor. or Infin.): **Çağ.** XV ff. **işnet-** (*sic*) *duruxşān kardan* 'to polish' *San.* 105v. 28.

Tris. YŞN

D **yaşınlığ** Hap. leg.?; P.N./A. fr. **yaşın**. **Xak.** XI **yaşınlığ bulıt** *saḥāba ḍāt barq* 'a thunder-cloud' *Kaş. III* 50.

Tris. V. YŞN-

D **yaşa:ŋur-** Hap. leg.; presumably crasis of ***yaşa:nğur-**, an Inchoative f., but it cannot, as *Kaş.*'s translation suggests, be connected both w. **ya:ş** and w. **yaşu:-**. **Xak.** XI **anıŋ kö:zi: yaşa:ŋurdı:** 'his eyes were dazzled by the brightness of the sun (*ismadarra . . . min ṣu'ā'i'l-ṣams*) and tears (*al-'abra*) streamed from them' *Kaş. III* 407 (**yaşa:ŋurur, yaşa:ŋurma:k**).

Dis. YŞR

D **yaşru: (yaşuru:)** Ger. of **yaşur-** used as an Adj./Adv.; 'secret(ly), furtive(ly)'. As such n.o.a.b., but cognate forms w. the same meaning survive in NC Kır. **jaşırın**; Kzx. **jasırın**: SC Uzb. **yaşirin**: NW Kk. **jaşırın**; Kaz. **yaşeren**; Kumyk **yaşırtğın**: SW Tkm. **yaşırı:n. Uyğ.** VIII ff. Bud. **yaşuru** 'secretly' *U II* 23, 13; *III* 85, 18 (**tançu:la:-**): **Xak.** XI one says **ol yaşru: keldi:** 'he came secretly' (*muxtafiya(n)*); and **yaşru: ı:ş** 'a secret (*alladī yusarr fihi*) matter' *Kaş. III* 31: *KB* **élígke baka kördi yaşru közin** 'he looked furtively at the king' 770: XIII(?) *At.* **kamuğ yaşru işiŋ bolup āşkārā** 'when all your private affairs become public' 171: *Tef.* **yaşru** 'secretly; a secret' 149: (**Çağ.** XV ff. **yaşurun** *maxfī* 'hidden, secret' *Vel.* 403 (quotn.); **yaşurun** (spelt) *maxfī wa pinhān* ('secret') *San.* 332v. 25 (quotn.)): **Xwar.** XIV **yaşru/yaşrun** 'secretly, privately' *Qutb* 74: **Kom.** XIV ditto **yaşırı** *CCI*; *Gr.*

Dis. V. YŞR-

D **yaşar-** (**yaşa:r-**) Intrans. Den. V. fr. **ya:ş**; s.i.s.m.l. w. the usual phonetic changes, and several meanings of which 'to be, or become, green' and 'to be, or become, moist' are the commonest. **Türkü** VIII ff. Man. **evin** (so read) **yaşarur yaḍılur** 'the crops become green and spread' *M III* 20, 10–11 (i): **Uyğ.** VIII ff. Civ. **yağız yér yüzi yaşardı** 'the surface of the brown earth became green' *TT I* 4; **bu söğüt yaşarıp amtı kurımış** 'this tree was once green but has now become dry' *VII* 28, 8: **Xak.** XI **ot yaşardı:** 'the vegetation was, or became, green' (*ixḍarra*) *Kaş. III* 68 (**yaşardı:, yaşa:rur, yaşarma:k**, *sic*); a.o. *II* 79, 18: *KB* (wherever Mars looks) **yaşarmış kurır** 133: XIII(?) *Tef.* **yaşar-** 'to become green' 148: **Çağ.** XV ff. **yaşar-** of the eye, 'to shed tears' (*aşk rixtan*) and 'to be tear-stained' (*aşk-ālūd şudan*); in this meaning the word 'eye' must be mentioned; also *namnāk şudan* 'to be moist' *San.* 332r. 19 (quotns.): **Xwar.** XIV **yaşar-** 'to become green' *Qutb* 74: **Kıp.** XIV **ya:şar-** *ixḍarra* . . . **közi: yaşardı:** 'his eyes shed tears' (*dami'at*) *Id.* 94: XV *dami'a* **yaşar-** *Tuh.* 16a. 2; from **yaşıl, yaşar-** 83b. 7; from **yaş, yaşar-** 84a. 4.

D **yaşur-** Caus. f. of **yaş-**; 'to hide (something *Acc.*)' and the like. S.i.a.m.l.g. w. the usual phonetic changes; in SW only Tkm. **yaşır-**. See **yaşru:** and cf. **kizle:-**. **Uyğ.** VIII ff. Bud. *Suv.* 138, 1–2 (**örk-**): **Xak.** XI **ol ne:ŋ yaşurdı:** 'he hid (*katama*) the thing' *Kaş. III* 68 (**yaşurur, yaşurma:k**); **ol er ol neŋin yaşurğa:n** 'that man is in the habit of hiding (*kitmān*) his property' *III* 53; a.o. *II* 79, 19 (*ğamara* 'to cover over'): XIV *Muh. xaba'a* 'to conceal' **ya:şur-** *Mel.* 25, 11; *Rif.* 108; (*al-ixtifā* 'to hide' (Intrans.) **ya:şurmak** 37, 8; **yaşunmak** (correctly) 123): **Çağ.** XV ff. **yaşur-** (**-ay**, etc.) *gizle-* 'to hide' *Vel.* 404; **yaşur-** (spelt) *pinhān kardan* 'to hide' *San.* 332v. 1 (quotns.): **Xwar.** XIV ditto *Qutb* 74: **Kom.** XIV 'to hide' **yaşır-** *CCI, CCG*; *Gr.* 118 (quotns.): **Kıp.** XIV **yaşur-** *katama*, originally **yaşdur-** *Id.* 94: XV *Kav.* 74, 12 (**sakla:-**); *Tuh.* 14b. 9 (**kizle:-**): **Osm.** XIV to XVI (only) **yaşur-** 'to conceal'; fairly common *TTS I* 794; *II* 1012; *IV* 854.

yaşartı: 'the rain made the vegetation green' (*xaḍḍara*) *Kaş. III* 436 (**yaşartur, yaşartma:k**): (XIII(?) *Tef.* **yaşartdır-** same meaning 148): **Çağ.** XV ff. **yaşart-** (spelt) Caus. f.; *aşk-ālūd kardan çaşm wa namnāk sāxtan* 'to make the eyes tear-stained; to moisten' *San.* 332r. 29.

D **yaşruş-** Hap. leg.?; Co-op. f. of **yaşur-**. **Xak.** XI **ola:r ⟨ikki:⟩ sö:züg yaşruşdı:** 'those two agreed to conceal (*tawāṭa'ā katmān*) the statement' *Kaş. III* 101 (**yaşruşu:r, yaşruşma:k**).

Tris. YŞR

D **yaşuru:** See **yaşru:**.

D **yaşurukı:** Hap. leg.?; N./A.S. fr. **yaşuru:**; 'secret, private'. **Uyğ.** VIII ff. Civ. *TT I* 217–218 (**üŋür-**).

Dis. V. YŞS-

D **yaşsa:-** Hap. leg.; Desid. f. of **yaş-**. **Xak.** XI **ol mendin yaşsa:dı:** 'he wished to hide (*yaxtafī*) from me' *Kaş. III* 305 (**yaşsa:r, yaşsa:ma:k**; later misvocalized *yaşısa:-*).

Mon. YY

ya:y there is utter confusion in the Turkish languages about the words for 'spring' and 'summer'. Since **ya:z**, q.v., must originally have meant 'summer', **ya:y** must originally have meant 'spring', which is *Kaş.*'s translation in the main entry and is confirmed by its use in antithesis to **kü:z** 'autumn' in one passage. But **yayla:-**, q.v., always meant 'to spend the summer (somewhere)', and already in *Kaş.* **ya:y** is used for 'summer', in antithesis to **kış** 'winter,' in some verses. In modern languages the position is even more confusing; **ya:z** s.i.a.m.l., but **ya:y** has disappeared fr. some, and in others the meanings of the two words have become inverted. The following is a representative selection of the words for 'spring' and 'summer', in that order, in modern languages:—NE Khak. **casxı, çayxı**; Tuv. **ças, çay**: SE Türki **erte yaz, yaz**: NC Kır. **jaz, jay**; Kzx. **jazğıtırı, jaz**: SC Uzb. **bahor** (Pe.)/**küklam, yoz**: NW Kk. **bahar/köklem, jaz**; Kaz. **yaz, cey**; Kumyk **yazbaş, yaz**; Nog. **yazlık, yaz**: SW Az. **bahar/yaz, yay**; Osm. **ilk bahar** (**yay** being a Sec. f. of **ya:** 'a bow'), **yaz**; Tkm. **bahar/ya:z, tomus**. See **yaykı:**. **Türkü** VIII **yayın süledim** 'I made an expedition (against him) in the spring' *II E* 39; **yay bolsar** 'when spring comes' *II W* 3: **Uyğ.** VIII **yay anta: yayladım** 'I spent the spring (or summer?) there' *Şu. W* 8 (the next sentence refers to autumn): VIII ff. Bud. **ötrü yaylı kışlı tört öḍ bolur** 'thereupon the four seasons come into existence, (beginning with) spring and (ending with) winter' (or 'summer and winter'?) *TT VI* 324–5; (in a list of the four seasons of three months each) **yazkı öḍ . . . yay öḍ . . . küz öḍ . . . kışkı öḍ** *Suv.* 589, 9 ff.: XIV *Chin.–Uyğ. Dict.* 'summer' **yay** **ya:y** *al-rabī' I* 96, 8; but in *I* 13, 3; 82, 13; etc., most of which are quotns. fr. the *munāẓara* between summer and winter, it is translated *al-ṣayf* 'summer' and stands in antithesis to **kış**: *KB* 367 (**kış**), 1052: XIII(?) *Tef.* **yay kış** 135: XIV *Muh. al-rabī'* **ya:z**; *al-ṣayf* **ya:y** *Mel.* 79, 17; *Rif.* 184: **Çağ.** XV ff. **yay** ((1) 'bow' (**ya:**)); (2) *faṣl-i tābistān* 'summer'; (3) *'ilm-i yada* 'the science of using rainstones' (see **2 ya:t**) because the principal need for this science is in the summer *San.* 340v. 26: **Xwar.** XIV **kış yay . . . küz yaz** *Qutb* 64: **Kom.** XIV 'summer' **yay** *CCI, CCG*; *Gr.*: **Kıp.** XIV **ya:y** *faṣlu'l-ṣayf İd.* 94; *al-qayẓ* 'the hot season' (summer) **ya:y** *Bul.* 13, 16: XV *al-rabī'* **ya:y** *Kav.* 36, 15; *ṣayf* **yay/yaz** *Tuh.* 22b. 3: **Osm.** XIV ff. **yay** is the standard word for 'summer' till XVI and survived till XVIII *TTS I* 893; *II* 1021; *III* 787; *IV* 861.

Mon. V. YY-

?S **1 yay-** 'to shake' and the like; it is very possible that this is merely a Sec. f. of **yañ-**, q.v.; in Türkü it certainly is. N.o.a.b.?; all modern forms of **yay-** seem to be Sec. f.s of **ya:ḍ-**. **Türkü** VIII ff. Man. **yaruk kelip tünerigig yayduk üçün** 'because the light has come and routed the darkness' *M III* 6, 2–4 (v): **Xak.** XI **ol su:vda: to:nuğ yaydı:** 'he rinsed (*ḥarraka*) the garment in the water'; and one says **ol menin̆ kön̆ül yaydı:** *mayyala qalbī* 'he moved my heart (etc.) to sympathy'; and **yé:l yığa:çığ yaydı:** 'the wind shook (*ḥarrakat*) the tree' *Kaş. III* 246 (**yaya:r, yayma:k**); a.o. *III* 245, 17: **Çağ.** XV ff. **yay-** (spelt) ((1) see **ya:ḍ-**); (2) *māst barham zadan* 'to beat up curdled milk' *San.* 340v. 1 (cf. **yayığ**): **Kıp.** XIV **yay-** *ḥarraḍa 'alā'l-ṣay'* 'to incite (someone) to do something' *İd.* 100: **Osm.** XIV ff. **yay-** (1) 'to stir' (the heart and mind) in one XIV text; (2) translating 'to churn' in three Pe. dicts. *TTS II* 1023; *III* 791; *IV* 863.

S **2 yay-** See **ya:ḍ-**.

S **yoy-** See **yo:ḍ-**.

Dis. YYA

VU **yaya:** pec. to *Kaş.*; perhaps a quasi-onomatopoeic. Osm., etc. **yaya** is a Sec. f. of **yaḍa:ğ**. **Xak.** XI **yaya:** *alyatu'l-insān xāṣṣata(n)* 'the buttocks', especially of a man *Kaş. III* 26; 170 (both main entries).

Dis. V. YYD-

?E **yayıt-** See **yayıl-** Uyğ.

D **yaytur-** Hap. leg.; Caus. f. of **1 yay-**. **Xak.** XI **ol to:nın suvda: yayturdı:** 'he ordered that his garment should be rinsed (*bi-xaḍxaḍa*) in the water'; also used for anything that is rinsed or shaken (*yuḥarrak*) *Kaş. III* 100 (**yayturur, yayturma:k**).

D **yayığ** Dev. N./A. fr. **1 yay-**; lit. 'shaking' or the like, used metaph. for 'unstable, fickle'. In the MS. of *Kaş.* the second syllable of both the words quoted was originally unvocalized; the second was later vocalized *yayık*, but there is no reasonable doubt that it was actually **yayuk**, Pass. Dev. N./A. lit. 'shaken'; this is no doubt the word quoted, w. the usual vocalic change, in Çağ. The vocalization of the parallel quoted was no doubt the same. The latter word survives in SW Osm., Tkm. **yayık** 'a churn'; **yayık** 'spread out; flood water' in NE Alt. *R III* 75 is a Sec. f. of ***yaḍuk**; *Yayık*, a name for the Ural River, is a local, pre-Turkish name, see *Studies*, p. 124. **Xak.** XI **yayığ** (MS. *ya/ıy.ğ*) **kişi:** *al-raculu'l-muḍṭaribu'l-xuluq tārata(n) yamīl ilā hāḍā wa ṭawra(n) ilā ḍālika* 'a man of unstable character who inclines sometimes in this direction and sometimes in that'; **yayuk** (MS. *yayık*) **kişi:** alternative form for **yayığ**; this is like the phr. **bışığ et** 'cooked (*al-maṭbūx*) meat', **bışuk** (MS. *bışık*) alternative form *Kaş. III* 23: *KB* **yayığ** 'fickle' (often corrupted to *yatığ*, *tayığ*, etc. in the Vienna MS.) is the stock epithet of **kut** and **dawlat** 'luck, fortune' 91, 690, 695, 716, etc., and **dunyā** and **ajun** 'this world' 398 (**uktur-**), 399 (**érsel**), 1073, etc.; (do not believe in the luck of this world . . .) **kılınçı yayığ** 'its behaviour is fickle' 5175; similar phr. of a man 3542: **Çağ.** XV ff. **yayık** (spelt) 'a vessel (*ẓarf*) into which they pour milk, which they then beat up and fresh butter emerges'; Pe. *nahra*, Ar. *mimxaḍa* 'churn' *San.* 341r. 11.

D **yayık (yayuk)** See **yayığ**.

D **yaykı:** N./A.S. fr. **ya:y**. Survives in NE Tuv. **cayğı** 'summer' (season, etc.). **Uyğ.** VIII ff. Civ. (in an enumeration of the four seasons, each of three months; **yazkı** 'spring') **yaykı** 'summer' (**küzki, kışkı**) *TT VII* 38, 1 ff.: **Xak.** XI *KB* (of the signs of the zodiac, three are spring (**yazkı**) constellations) **üçi yaykı** 'three summer ones' (three **küzki** and three **kışkı**) 142: XIII(?) (*At.* (luck is) **yayınkı bulıt teğ yā tüş teğ xālī** 'as unsubstantial as a summer cloud or a dream' 223); *Tef.* **yaykı yémiş** 'summer fruit' (does not come in the cold of winter) 136.

S **yayğuk** See **yaḍğuk**.

· Dis. V. YYĞ-

D **yayık-** Intrans. Den. V. fr. **ya:y**; s.i.s.m. NE l. **yayık-** 'to become hot, turn to summer' *R III* 76. **Xak.** XI **ö:ḍ yayıktı:** *ṣāra'l-zamān rabī'* 'the season of spring arrived' *Kaş. III* 191 (**yayıka:r, yayıkma:k**).

D **yayka:-** Den. V. fr. **yayuk**; not noted before the medieval period, but see **yaykal-, yaykan-**. Survives, usually meaning 'to shake', esp. 'to shake the head' in NE **yayka-/ yaykka-** *R III* 6–8: NC Kır., Kzx. (here 'to butt') **jayka-**: SW Tkm. **yayka-**; in Osm. **yıka-** (*sic*) originally 'to rinse' (cf. **1 yay-**) now means, more generally, 'to wash'. **Kıp.** 'to shake, set in motion' **yayka-** *Tuh.* 14b. 13: **Osm.** XVI ff. **yayka-** 'to wash', in several texts, mainly dicts. *TTS I* 804; *II* 1022; *III* 789.

D **yaykal-** Pass. f. of **yayka:-**; s.i.s.m.l., usually for 'to be shaken, to sway'. **Uyğ.** VIII ff. Man. [gap] **öğüz bolup yaykalu**[gap] ?meaning *TT IX* 68: **Xak.** XI **su:v yaykaldı:** 'the water was disturbed' (*iḍṭaraba*); also used of any liquid when it was disturbed; and one says metaph.! (*bihi yuṣabbah*) of a man who is inclined towards (*al-mayyāl*) anything **er köŋli: yayıldı:**; **yaykaldı:**, *luğa ḍa'īfa fihi* 'a weaker expression for this' *Kaş. III* 108 (**yaykalu:r, yaykalma:k**): **Çağ.** XV ff. **yaykal-** *pahn pahn raftan wa ba-nāz xirāmidan* 'to walk haughtily, strut proudly' *San.* 340v. 17 (quotn.): (**Kıp.** see **yaykan-**).

D **yaykan-** Refl. f. of **yayka:-**; s.i.s.m.l. **Uyğ.** VIII ff. Man.-A *M III* 10, 5–6 (i) (**bulğa:-**): Bud. (the bright light of the Buddha . . .) **yaykanu yaltırıyu kararığ alku kéterdi** 'shimmering(?) and shining, has driven away all the darkness' *TT VI* 422 (v.l.): **Kıp.** XIV **yaykan-** (one MS. **yaykal-**) *iḍṭaraba'l-makān bi'l-mā'i'l-muğarriq* 'of a place, to be flooded' *Id.* 100: **Osm.** XIV, XV **yaykan-** (of the sea) 'to be rough'; (of a ship) 'to be tossed about'; (of a man) 'to be disturbed'; in three texts *TTS I* 804; XVIII **yaykan-** (spelt) in *Rūmī, tan şustan wa iğtisāl* 'to wash oneself' *San.* 340v. 23.

Tris. YYĞ

D **yayığlık** Hap. leg.?; A.N. fr. **yayığ**. **Xak.** XI *KB* **yayığlık yok erse bu érsellikiŋ** 'if this lethargy of yours is not (mere) instability' (i.e. a passing phase; what was the point of your coming?) 715.

Dis. YYL

D **yayla:ğ** Dev. N. (Conc. N.) fr. **yayla:-**; 'a place where one spends the summer', in antithesis to **kışla:ğ**. S.i.a.m.l.g. w. the usual phonetic changes. A cognate word **yaylık**, A.N. (Conc. N.) fr. **ya:y** w. much the same meaning, is n.o.a.b. **Türkü** VIII ff. (I am an eagle) **yaşıl kaya: yaylağım** 'my summer station is a green rock' *IrkB* 51; o.o. *do.* 56 (**yağa:k**); 62 (**1 a:ğ-**): **Uyğ.** VIII ff. Bud. (when building a house, you must build) **ikidin teŋ yaylık** 'an identical summer rooms on both sides' (north and south) *TT VI* 84; a.o. *Hüen-ts.* 1967 (**ağtur-**): **Xak.** XI **yayla:ğ** *al-muṣṭāf* 'a summer residence' *Kaş. III* 47; o.o. *I* 13, 3; *II* 355 (**yazlat-**); *III* 265 (**küze:-**): XIV *Muh. al-maṣīf* 'summer residence' **ya:yla:k** *Mel.* 76, 1; **ya:yla:ğ** *Rif.* 179: **Çağ.** XV ff. **yaylak** ditto *San.* 17r. 23: **Kıp.** XIV **yaylak** *al-maṣīf Id.* 100.

D **yaylık** See **yayla:ğ** Uyğ.

Dis. V. YYL-

D **1 yayıl-** Pass. f. of **1 yay-**; n.o.a.b. **Uyğ.** VIII ff. Bud. (may the task which I ought to

formance) *TT VIII E.*42; (in the following line, where the same Sanskrit words are used in the sentence 'may the task which I ought not to perform not miscarry (*sic*) at the time of performance' the MS. has **yayıtmağay**; this is prob. a scribal error, but a Caus. instead of a Pass. form at this point is not impossible); (the brown earth shakes like this) **öğüzler köller yayılıp** 'the (waters of the) rivers and lakes are disturbed' *Suv.* 621, 5: Civ. (your illnesses have become more severe) **eḍiŋ tavarıŋ yayıldı** 'your property (Hend.) has been upset' *TT I* 50 (this might be a Sec. f. of **yaḍıldı** 'has been dissipated'): **Xak.** XI **yığa:ç yayıldı:** 'the tree swayed' (*'āfat*) in the wind, etc.; also used of anything which rocked or shook on itself with a swaying motion (*ihtazza wa taḥarraka 'alā nafsihi bi-tamāyul*; followed by an example of **2 yayıl-**) *Kaş. III* 191 (**yayılu:r, yayılma:k**); **yayılğa:n kişi:** 'an irresolute man who does not persist in a consistent line of conduct' (*muḍṭaribu'l-'azm lā yaṭbut 'alā amr wāḥid*) *III* 55; o.o. *I* 412, 22; *III* 108 (**yaykal-**): **Kıp.** XIV **yayıl-** *taḥarraḍa huwa wa'nba'aṭa* 'to be incited or roused' *Id.* 100.

S **2 yayıl-** See **yaḍıl-**.

D **yayla:-** Den. V. fr. **ya:y**; 'to settle (somewhere) for the summer; to spend the summer (somewhere)'. S.i.m.m.l.g. w. the usual phonetic changes. **Türkü** VIII ff. **yaylayu:r turu:rmen** 'I stay there for the summer' *IrkB* 62; a.o. *do.* 64 (**yağaklığ**): **Uyğ.** VIII **yayladım** 'I spent the summer (there)' *Şu. E* 9; *S* 2; *W* 3(?); a.o. *W* 8 (**ya:y**): **Xak.** XI **er ta:ğda: yayla:dı:** 'the man spent the summer (*taṣayyafa*) in the mountains' *Kaş. III* 311 (**yayla:r, yayla:ma:k**): XIV *Muh.*(?) *qaḍḍa'l--sayf* 'to spend the whole summer' **ya:yla:-** *Rif.* 114: **Çağ.** XV ff. **yayla-** 'to go to a *yaylak* (l.-w. in Pe.)', that is 'to spend the summer in cool places' *San.* 340v. 25: **Kom.** XIV 'to spend the summer' **yay yayla-** *CCG*; *Gr.*: **Kıp.** XIV *ṣayyafa* **ya:yla-** *Bul.* 53v.: **Osm.** XIV ff. **yayla-** 'to spend the summer', also metaph. 'to live in an agreeable place'; common *TTS I* 805; *II* 1023; *III* 789; *IV* 862.

D **yaylat-** Hap. leg.?; Caus. f. of **yayla:-**. **Xak.** XI **ol anı: ta:ğda: yaylattı:** 'he settled him for the summer (*aqāmahu wa ṣayyafahu*) in the mountains' *Kaş. II* 357 (**yaylatu:r, yaylatma:k**).

Dis. YYM

VUD yayım Hap. leg.; the second consonant is undotted, but must be **-y-** as it is in the same section as **yayığ** and **yayuk**; completely unvocalized. Presumably N.S.A. fr. **1 yay-**, although the semantic connection is obscure. **Xak.** XI **yayım** 'cotton seed' (*bazru'l-kattān*); it is a seed like sesame-seed except that it is red; its oil is burnt in lamps (*yusrac bi--duhnihi*) *Kaş. III* 24.

XI **ol suvda: to:n yayındı:** 'he made it his business to rinse (*ḥaḍḥaḍa*) his garment in water' *Kaş. III* 86 (**yayınu:r, yayınma:k**).

Mon. YZ

ya:z (**ñ-**) originally 'summer', later sometimes 'spring'; see **ya:y** for its history and modern forms and meanings. A very early l.-w. in Hungarian as *nyár*. **Türkü** VIII (after spending the winter (**kışlap**) at Amğa: korığı:) **yazı:ŋa:** 'in the summer' (we attacked the Oğuz) *I N* 8 (and *II E* 31); **kışın . . . yazın** 'in the winter . . . in the summer' *II S* 2: **Uyğ.** VIII ff. Civ. (I will pay the outstanding debt) **yaz küz** 'in the summer or autumn' *USp.* 12, 7: XIV *Chin.–Uyğ. Dict.* 'spring' **yaz** *Ligeti* 282: **Xak.** XI **ya:z** *al-ṣayf* 'summer' *Kaş. III* 159 (prov.); o.o. *II* 172, 4 (**kelig**); *III* 16 (**1 yazuk**): *KB* **yaruk yaz** 'the bright spring' (*sic*, has strung its bow) 65: XIII(?) *At.* **kelür küz keçer yaz** 'autumn comes and summer passes' 471: XIV *Muh. al-rabi'* 'spring' **ya:z** *Mel.* 79, 15; *Rif.* 184: **Çağ.** XV ff. **yaz** 'the first six months of the year' (i.e. one starting at the vernal equinox); also 'the three months of spring' (*bahār*) *San.* 330v. 19 (quotns.): **Xwar.** XIV **yaz** *Qutb* 76; *MN* 83, etc. (the contexts suggest 'spring', not 'summer'): **Kom.** XIV 'spring' **yaz** *CCG*; *Gr.* 119 (quotns.): **Kıp.** XIV **ya:z** *faṣlu'l-rabi'* *Id.* 93; *Bul.* 13, 15: XV *al-ṣayf* **ya:z** *Kav.* 36, 15; *ṣayf* (**yay/**) **yaz** *Tuh.* 22b. 3: **Osm.** XIV **ff. yaz**, normally 'summer', is noted in several texts, mainly dicts., down to XVII as meaning 'spring' *TTS II* 1023; *III* 790; *IV* 863.

1 yé:z a kind of plant; the contexts suggest that this word rather than **2 yez** (Arat's choice) should be read in the Uyğ. texts below. N.o.a.b. in Turkish but perhaps a l.-w. in the Pe. word *yaz* 'a thorny plant set round tents as a fence; the plant *ṭumām*' *Steingass* 1530 (*Red.* translates *ṭumām* 'the grass *Panicum dichotomum*'). **Uyğ.** VIII ff. Civ. **yéz** occurs in two almost identical lists of things to be offered to demons, several of them unidentified Chinese l.-w.s, bracketed words being peculiar to one list only, 'seven *kısuŋ*, seven handfuls of barley flour, seven pieces of raw and cooked meat, (three fowls), green beans, (one reed, two flowers, one vessel of (?) water, one handful(?) of) *minşiŋ* (?flour), one **yéz**, a torch (or lamp, **yula**), paper, copper (**bakır**, or 'liver' **bağır**), *luklan*, wheatmeal, flowers, fruit, milk, wine, beer' *TT VII* 24, 9 ff.; 25, 9 ff.; *Kaş.*'s translation would suit well here: **Xak.** XI **yé:z** *al-qayṣūm* 'southernwood, *Artemisia abrotonon*', a plant thinner (*adaqq*) and more delicate than a reed (*al-qasab*); curtains and screens (*al-qirām wa'l-sutra*) are made from it by the nomads *Kaş. III* 143.

?F **2 yez** some kind of copper alloy, perhaps 'brass'; as this is not recorded before XIV it is prima facie a l.-w., but it occurs in Mong. as *ces* the standard word for 'copper', which is

and, according to Dr. Róna-Tas, in (Finno-Ugrian) Mordvin as *śerä*, which would show that it existed at a very early period. It survives in NE Alt., Koib., Küer., Leb., Tel. **yes/yés**; Khak. **çís**; Tuv. **çes** 'copper'. Cf. **bakır, tu:ç.** **Kom.** XIV **yez** 'pinchbeck' *CCI*; 'brass' *CCG*; *Gr.*: **Kıp.** XIV *al-nuḥāsu'l-aṣfar* 'brass' **yez** *Bul.* 4, 9; (**yüz** 'a hundred'; **yüz** 'a face') **yüz** *al-nuḥāṣu'l-aṣfar ayḍa(n) Id.* 93; the *ayḍa(n)* should follow the second entry and the third be corrected to **yez.**

1 yü:z 'a hundred', sometimes used less precisely for 'a great many'. C.i.a.p.a.l. w. the usual phonetic changes; *in* Çuv. *çĕr* (i.e. **syĕr**), *Ash. XIII* 105. **Türkü** VIII **yüz artuk oku:n** 'with more than a hundred arrows' *I E* 33; **yüzçe eren** 'about a hundred men' *II E* 37: VIII ff. (one spiraea) **yüz boltı:** 'became a hundred' *IrkB* 32; **yüz altu:n** 'a hundred gold coins' *Toy. IV* r. 3–4 (*ETY II* 180): Man. **yüz artukı kırk tümen** '1,400,000' *Chuas. I* 12: **Uyğ.** VIII **yüz yıl** 'a hundred years' *Şu. N* 3: VIII ff. Man.-A **béş yüz artukı eki otuzunç lağzın yılka** 'in the 522nd, a Swine, year' *M I* 12, 15–16: Bud. **béş yüz** 'five hundred' *PP* 22, 8; a.o.o.: Civ. **yüz törlüğin** 'in a hundred (i.e. very many) ways' *TT I* 165; a.o.o.: **O. Kır.** IX ff. **yüz** 'a hundred' *Mal.* 9, 3(?); 10, 2: **Xak.** XI *Kaş. I* 80 (**1[a:ğ**); n.m.e.: *KB* **asğı yüz ol** 'it has very many advantages' 270: XIV *Muh. mi'a* '100' **yü:z** *Mel.* 81, 15; *Rif.* 187: **Çağ.** XV ff. **yüz . . .** (2) *'adad ṣad* '100' *San.* 343r. 5 (quotn.): **Xwar.** XIV ditto *Qutb* facsimile 59v. 9; *MN* 78, etc.: **Kıp.** XIII *mi'a* **yüz** *Hou.* 22, 17: XIV *Id.* 93; *Bul.* 12, 14: XV *Kav.* 38, 19; 65, 10; *Tuh.* 60b. 11.

2 yü:z (ñ-) 'the face'. C.i.a.p.a.l. w. the usual phonetic changes; in Çuv. **nĕr**, 'appearance, beauty', *Ash. IX* 59; a First Period l.-w. in Mong. as *ni'ur* (*Haenisch* 117)/*niğur* (*Kow.* 649, *Haltod* 139); in some modern languages w. extended meanings like 'surface' and in Osm. 'effrontery; cause', etc. Exceptionally in NE Tuv. **çüs** is 'a joint', and 'face' **şıray** (Mong. l.-w.). Cf. **bét, yüzegü:. Türkü** VIII (of the arrows) **yüziŋe:** (so read) **başıŋa: bir te[g-medi:]** 'not one reached his face or head' *I E* 33: VIII ff. (it is better to know one man by his name) **miŋ kişi: yüzi:n biligi:nçe:** 'than a thousand men by sight' *Tun. I IIa.* 4–5 (*ETY II* 94): Man. (sufferings) **yüzümüz utruluğ** 'which confront us' *TT II* 6, 6: **Uyğ.** VIII ff. Man.-A (I wish to see your lovely, shining, warm) **yüzüŋüzen** 'face' *M I* 10, 9: Man. **kög** (*sic*) **kalığ yüzinte** 'facing the firmament' *TT III* 129: Bud. **munuŋ yüzin** 'this man's face' *PP* 63, 1; o.o. *U III* 14, 12 (**külçir-**), etc.: Civ. **yağız yér yüzi** 'the surface of the brown earth' *TT I* 4; o.o. *VII* 23, 1 etc.: **Xak.** XI **yü:z** *al-wach* 'the face' *Kaş. III* 143 (prov.); over 50 o.o., same translation: *KB* **eviŋe yüz urdı** 'he faced homewards' 951; **evrer yüzin** 'he turns away his face' 403; a.o.o.: XIII(?) *At.* **rasūllar ürüŋ yüz** 'the prophets (have) white (i.e. pure) faces' 25; o.o. 159 (**at-**), etc.; *Tef.* **yüz** 'face' 165: XIV *Muh.* **Çağ.** XV ff. **yüz** (1) *'ıż* 'face' *San.* 343r. 5 (quotn.): **Xwar.** XIII ditto *'Ali* 14, etc.: XIV ditto *Qutb* 89; *MN* 41, etc.; *Nahc.* 9, 8 etc.: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *mac-mū'u'l-wach* 'the face as a whole' **yüz** *Hou.* 20, 8: XIV **yüz** *al-wach Id.* 93: XV *Kav.* 60, 13; *Tuh.* 38a. 10 a.o.o.: **Osm.** XIV ff. **yüz** common in phr. and idioms *TTS I* 856 ff.; *II* 1085 ff.; *III* 835 ff.; *IV* 917 ff.

Mon. V. YZ-

1 yaz- the general connotation is 'to reduce (something *Acc.*) to a simpler form', with such particular applications as 'to untie; to unfold; to dissolve', and the like. Its extended meanings tend to converge w. those of **ya:ḍ-** and **yas-**; in the SC Uzb. dict. **yoz-** (**1 yaz-**) and **yoy-** (**ya:ḍ-**) have several common meanings; but this V. prob. s.i.a.m.l.g. w. the usual phonetic changes. **Uyğ.** VIII ff. Civ. **isig suvka yazıp** 'dissolving it in hot water' *H I* 113; **suvta yazıp** *do.* 118: **Xak.** XI **ol tügü:n yazdı:** 'he untied (*ḥalla*) the knot' *Kaş. III* 59 (**3, 2 yaz-** follow); **tılın tügmiş tı:şın yazma:s** 'what has been tied by the tongue you cannot untie with the teeth' *II* 20, 19; a.o. *III* 111 (**yazlın-**): *KB* **çéçek yazdı yüz** 'the flowers unfolded their faces' 80; **yaz** 'untie' (with a single word a knot of countless words) 172; o.o. 283 (**berk**), 561, 791, 1809, etc.: XIII(?) *At.* 222 (**kuç-**); *Tef.* **yaz-** 'to untie, loosen' 133: **Çağ.** XV ff. **yaz- . . .** (3) *kuşūdan* 'to open'; (4) *şurū' kardan* 'to begin' *San.* 329v. 26 (quotns.): **Kom.** XIV **yaz-** 'to disentangle' *CCG*; *Gr.*: **Kıp.** XIV **yaz-** *ḥabaqa* 'to break wind' *Id.* 93; *arxā* 'to loosen' **yaz-** *Bul.* 27v.: **Osm.** XIV to XVI **yaz-** 'to loosen; to dissipate', etc.; in a few texts *TTS I* 808; *II* 1026.

2 yaz- (**ya:z-**) basically Intrans., 'to make an error or omission', hence more precisely 'to lose one's way; to offend; to sin', etc.; in a limited range of phr. e.g. **yo:l yaz-** 'to lose one's way' a quasi-Trans. V.; in this meaning only, syn. w. **a:z-**. As an Aux. V. w. preceding Ger., usually in **-u:**, it originally meant 'just to fail to (do something)' but later it sometimes came to mean rather 'to be on the point of (doing something)'. In the sense 'to sin', etc. more or less syn., and often used in Hend., w. **yañıl-**, q.v.; the Hend. **jaz- jañıl-** survives in NC Kzx. S.i.a.m.l.g. except SE(?) w. the usual phonetic changes as a main V., but as an Aux. V. only in a few languages including NW Nog., SW Osm.; in Tkm., unlike **1, 3 yaz-**, it is **ya:z-**. **Uyğ.** VIII **sözüŋe: yazmayı:n tedi: y[aŋıl]m[ayı:n?] tedi:** 'he said "I will not offend against or transgress(?) your commands" ' *Şu. W* 5: VIII ff. Bud. (if you meditate thus every night) **öd yazmatın(?)** 'without missing the (right) time' *TT V* 10, 108; **ögke kaŋka baxşılarka yazdım yañıltım . . . erser** 'if I have sinned (Hend.) against my mother, father, and teachers' *U II* 77, 16–17; a.o. (**evinlig**): Civ. **yazmış yazukka** 'the sin which he has committed' *USp.* 98, 30; (my

(damaged). **Xak.** XI (after **3 yaz-**) **ol sözinde: yazdı:** 'he made a mistake (*axṭa'a*) in his statement'; and one says **ol anı: uru: yazdı:** *kāda an yaḍrubahu* 'he just failed to hit him'; and **ol keyikni: yazdı:** 'he missed his shot (*axṭa'a . . . fī ramyihi*) at the wild animal'; prov. **yazma:s atım bolma:s yaŋılma:s bilge: bolma:s** 'there is no such thing as a marksman who never misses or a sage who never makes a mistake' *Kaş. III* 59 (**yaza:r, yazma:k**); a.o. *I* 92, 8: *KB* **sözüg sözleğüçi azar ham yazar** 'a speaker goes astray and makes mistakes' 205; (may God) **köḍezsü saŋar öz tapuğ yazğuka** 'keep you from failing in your duty' 600; **bilig yazmadıŋ** 'you did not lack wisdom' 2175; o.o. 2514–15 (**uvşat-**): XIII(?) *At.* **ne yazdı ajunka bu şāḥib hunar** 'how did this master of skill offend against the world?' 445; *Tef.* **yaz-** 'to offend, sin against; just to fail to', etc. 134: XIV *Muh. axṭa'a* **ya:z-** *Mel.* 22, 3; *Rif.* 102: **Çağ.** XV ff. **yaz- . . .** (2) *xaṭā' kardan* 'to make a mistake' *San.* 329v. 26 (quotns.): **Xwar.** XIV **yaz-** 'to offend, be wanting; just to fail to' *Qutb* 76: **Kom.** XIV **yaz-** 'to miss (a target)' *CCG*; *Gr.* 119 (quotn.): **Kıp.** XIII *axṭa'a mina'l-xaṭā'* **ya:z-** *Hou.* 38, 5: XIV *axṭa'a* **yaz-** *Bul.* 27v.: XV *al-muqāriba* 'almost to do (something)' is expressed by **yaz-** following a Ger. in **-a:/-e:**, e.g. 'he almost fell' **yıkıla: yazdı:**; 'he was on the point of death' **öle: yazdı:**, etc.; an alternative idiom is **az kaldı:** w. the Dat. of the Infin.; **yaz-** is also used for *axṭa'a* 'to miss' esp. of a shooter, but not for *axṭa'a* in other senses, and in this sense only in a limited number of phr. *Kav.* 29, 11 ff.; *wa li'l-muqāriba* **yaz-** *ay kāda Tuh.* 67b. 8; *qāraba wa kāda* **yaz-**, e.g. **tüşe yazdı** 'he almost fell' 69a. 4; a.o. 89a. 3: **Osm.** XIV **yaz-** 'to sin; to miss'; in one text *TTS II* 1026: XVI **yaz-yaŋıl-** *I* 807.

3 yaz- 'to write'; basically Oğuz, but a very old word; a Second Period l.-w. in Mong. *ciru-* 'to draw, paint' ('to write' is *biçi-*) and an early Turkish l.-w. in Hungarian (?through Proto-Bulgar) as *ír-* 'to write'; s.i.a.m.l.g. except NE, Çuv. *çır-* (**syır-**) 'to write' *Ash. XII* 111. Cf. **biti:-**. **Oğuz** XI (after **1 yaz-**) **ol bitiğ yazdı:** 'he wrote a document' (or letter; *kataba'l-kitāb*) *Kaş. III* 59 (**2 yaz-** follows): XIII(?) *Tef.* **yaz-** 'to write'; **yazduk** ('we wrote') **ya'nī bitilmiş turur** 133: **Çağ.** XV ff. **yaz-** (1) *niwištan* 'to write' *San.* 329v. 26 (quotns.): **Xwar.** XIII ditto *'Ali* 34: XIV *Qutb* 76: **Kom.** XIV ditto *CCI*; *Gr.*: **Tkm.** XIII *kataba* **ya:z-** (**Kıp. çız-**) *Hou.* 33, 12; *xaṭṭa mina'l-xaṭṭ* 'to write' ditto 39, 20: XIV **yaz-** *kataba Id.* 93 (after **yazu:** < ***yazığ** *al-kitāba*); ditto *Bul.* 27v.; 76r.: XV *Kav.* 10, 4; *Tuh.* 31a. 11; *xaṭṭa* **yaz-** 13b. 10: **Osm.** XIV ff. **yaz-** 'to write', hence 'to ornament, decorate' (e.g. a wall); common *TTS I* 808; *II* 1026; *III* 791; *IV* 864.

1 yüz- 'to swim'; s.i.a.m.l.g. w. the usual phonetic changes, but SE Türki: SW Az. VIII ff. Man.-A *M I* 17, 14 (**1 balık**): **Xak.** XI **er suvda: yüzdi:** 'the man swam (*'āma*) in the water'; and one says **irip yüzdi:** 'the matter and pus swelled up (*nafaṣat*) in the body or wound' *Kaş. III* 59 (**2 yüz-** follows); **ka:nı: yüzüp turuktı:** 'the blood in his wound congealed and hardened' (*aqrana . . . wa ṭaqula*) *I* 192, 4: XIV *Muh. al-sabaḥa* 'to swim' **yüzmek** (MSS. *-mak*) *Mel.* 34, 14; *Rif.* 120: **Xwar.** XIV **yüz-** 'to swim' *Qutb* 89; *MN* 287: **Kom.** XIV ditto *CCI*; *Gr.*: **Kıp.** XIII *sabaḥa* **yü:z-** *Hou.* 35, 18; *'āma mina'l-'awm* **yüz-** 42, 10: XIV **yüz-** *'āma wa sabaḥa Id.* 93: XV *'āma mina'l-'awm fī'l-mā'* **yüz-** *Kav.* 78, 9; *Tuh.* 25b. 12.

2 yüz- 'to flay (a beast *Acc.*)'; survives only(?) in SW Az. **üz-**; Osm., Tkm. **yüz-**. Cf. **soy-**. **Xak.** XI **er tokum** (MS. *toğum*) **yüzdi:** 'the man slaughtered the beast and flayed it' (*cazara . . . wa kaşaṭahu*—MS. *kaşafahu*) *Kaş. III* 59 (**yüze:r, yüzme:k**); **tokum yüzüp kudrukta: biçek sı:ma:** 'when you flay (*kaşaṭta*) a beast, do not break your knife on its tail' *I* 472, 26: (XIII(?) *Tef.* **yüz-** 'to disobey (one's father's directions)' is prob. an error for **2 yaz-** 165).

Dis. YZA

D yazı: Dev. N. fr. **1 yaz-**; 'a broad open plain'. S.i.m.m.l.g. w. the usual phonetic changes. Semantically close to **yası:**. **Türkü** VIII usually in geographical names; **Şantuŋ yazı:** 'the Shantung plain' *I S* 3; *I E* 17, *II E* 15; *T* 19: (VU) **Yarış yazı:** *T* 33, 36; a.o. *I S* 7; *II N* 5: **Uyğ.** VIII (I routed them) **yazı: kıltım** 'and scattered them'(?) *Ṣu. E* 4: VIII ff. Bud. (you must imagine that the place where you are sitting is) **körkle yazı** 'a beautiful plain' *TT V* 12, 123: Civ. (PU) **Sıkap öğenteki yazılar** 'the open ground on the banks of the Sıkap(?) brook' *USp.* 55, 18; a.o. *TT VII* 42, 8 (**bé:l**): **Xak.** XI **yazı:** *al-faḍā'* 'a large plain' *Kaş. III* 24; o.o. *I* 94, 3 (**kerük**); *I* 135 (**alaŋ**); *al-faḍā'* is **yazı:** and when you wish to say 'a very extensive plain' (*faḍā' afyaḥ*) you say **yap yazı:** *I* 329, 8; **yazın** *fī'l-barr* 'in the open country' *III* 11, 4; **yazı:da:** *fī'l-falāt* 'in the waterless plain' 255, 23: *KB* 21 (**opru:**), 69, 96, 5370 (**yunt**): XIII(?) *Tef.* **yazı** 'open plain' 134: XIV *Muh. arḍ waṭi'a* 'level ground' **ya:zı:** *Mel.* 74, 11; *Rif.* 177: **Çağ.** XV ff. **yazı** *daşt-i xalā az sabz* 'a plain devoid of vegetation' *San.* 331r. 1 (quotn.): **Xwar.** XIII(?) **tarlağusuz bir yazı yér érdi** 'it was an uncultivated plain' *Oğ.* 261 (or read **yası**?): XIV **yazı** 'a plain' *Qutb* 76: **Kom.** XIV 'meadow' **yaz** (*sic*) *CCI*, *CCG*; *Gr.*: **Kıp.** XIII *al-ṣaḥrā'* 'a broad plain' **ya:zı:** *Hou.* 5, 19; XIV ditto *Id.* 93; *al-falāt* **yazı:** *Bul.* 3, 8; XV ditto **yazı yer** *Tuh.* 27a. 3; *ṣaḥrā'* (**kaya**, which should translate *ṣaxr/*) **yazı yer** *do.* 22a. 1: **Osm.** XIV ff. **yazı** 'large plain, desert', etc.; common *TTS I* 806; *II* 1024; *III* 790; *IV* 863.

D **yaza:-** Den. V. fr. **ya:z**; survives only(?) in NE Tuv. **caza-**, same meaning. **Xak.** XI **er kışla:ğda: yaza:dı:** 'the man spent the spring (*aqāma'l-rabī'*) in his winter quarters' (or somewhere else) *Kaş. III* 88 (**yaza:r, yaza:ma:k**).

yéze:- Hap. leg., but see **yéze:k**; follows **yoza:-**, which suggests that the text always had **yéze:-**. **Xak.** XI **yeze:k kamuğ yé:rig yéze:dі:** 'the advance guard (*al-ṭalī'a*) patrolled (*ṭāfat*) the whole area to see whether there were any enemy in it' *Kaş. III* 88 (**yéze:r, yéze:me:k**; MS. here *yeze:-*).

VU?D **yoza:-** Hap. leg.; perhaps Den. V. fr. ***yo:z** Dev. N. fr. ***yo:-**, q.v. **Xak.** XI **ko:y yoza:dı:** 'the ewe was barren' (*ḥālat*) and did not lamb; also used of any animal when it is covered by the male and does not conceive, except the mare, of which one says **bé: kısır boldı:** when it was barren *Kaş. III* 88 (**yoza:r, yoza:ma:k**).

Dis. YZC

E **yüzçi:** See **borçı:**.

Dis. V. YZD-

D **1 yaztur-** Caus. f. of **1 yaz-**; survives in SE Türki **yazdur-**: SC Uzb. **yozdur-**: NW Kk. **jazdır-** but in most modern languages such forms are Caus. f.s of **3 yaz-**. **Xak.** XI **ol apar tügü:n yazturdı:** 'he ordered him to untie (*aḥallahu*) the knot' *Kaş. III* 95 (followed by **2 yaztur-**).

D **2 yaztur-** Caus. f. of **2 yaz-**; survives in NW Kk. **jazdır-**; in Çağ. the Caus. f. was **yazğur-** (*San.* 330v. 7) and this survives as **jazğır-** in NC Kır., Kzx. **Xak.** XI **ol anı: okta: yazturdı:** 'he made him miss (*awqa'ahu fī'l-xaṭā'*) his arrow shot'; *kaḍālika fī'l-kalām*, also 'to make (someone) make an erroneous statement' *Kaş. III* 95 (**yazturur, yazturma:k**).

S **1 yüztür-** Caus. f. of **1 yüz-**; s.i.s.m.l. **Xak.** XI **ol anı: suvda: yüztürdі:** 'he made him swim (*a'āmahu*) in the water' *Kaş. III* 95 (**yüztürür, yüztürme:k**).

D **2 yüztür-** Caus. f. of **2 yüz-**; survives in SW Osm., Tkm. **yüzdür-**. **Xak.** XI **ol apar ko:y yüztürdі:** 'he made him flay (*aslaxuhu*) the sheep' (etc.) *Kaş. III* 95 (**1 yüztür-** follows).

Dis. YZĞ

D **yazak** Hap. leg.; Conc. N. fr. **1 yaz-**; presumably w. the same general connotation as **yazı:**. **Yağma:, Tuxşı:** XI **yazak** *al-marta'* 'grazing land, pasture' *Kaş. III* 16.

1 yazığ describes the colour of a horse's coat, perhaps 'dark brown'; no obvious etymology unless it is a metathesis of **yağız**, which is practically syn. N.o.a.b. **Türkü** VIII ff. in *IrkB* 11 there is an antithesis between **sarığ** and **yazığ atlığ yalavaç** 'an envoy on a dark brown(?) horse' and in *do.* 50 between **tığ at** 'a bay horse' and **yazığ** ⟨**at**⟩, in both cases w. marked alliteration: XIV *Muh.*(?) (under 'horses' coats') *al-kamīt* 'dark brown' **yo:zağ** (*sic*) *Rif.* 171 (only).

D **2 *yazığ** See **yazığlığ, yazığsa:-**.

D **1 yazuk** Pass. N./A.S. fr. **1 yaz-**; lit. 'reduced to a simpler form, loosened', etc.; in its second meaning the connotation seems to be one of a lump of meat reduced to a simpler form by slicing it; *Kaş.*'s etymology is nonsense. Modern forms **yazık/jazık**, etc. in some NE, NC, SC, NW languages generally mean 'flat, level,' and the like which would be more appropriate for ***yasuk** but may have been influenced by **yazı:**. **Xak.** XI **yazuk at** 'a horse freed from its halter' (*maḥlūl min waṭāqihi*); also used of anything freed from its fastenings (*qaydihi*) or halter; **yazuk et** 'meat cut into slices (*muqaddad*) in the autumn (and preserved) with herbs' (*bi-afāwīh*), which is left and eaten in the spring; derived fr. the phr. **ya:z ok yé:** 'eat it only in the spring'; because the cattle are lean in this season, but he eats fat meat *Kaş. III* 16.

D **2 yazuk** Intrans. Dev. N. fr. **2 yaz-**; a standard word for 'sin' in the early period, but with some wider meanings 'failing, defect', etc. S.i.a.m.l.g. w. these meanings, but in SW Osm. **yazık** means 'a pity; deplorable', i.e. more 'sinned against' than sinning. **Türkü** VIII ff. Man. **yazuk kılsar** 'if he commits a sin' *TT II* 10, 94; a.o. *Chuas. I* 35 (**boşunçsuz**): **Uyğ.** VIII ff. Man.-A **suy yazuk bolmazun** 'may there be no sin (Hend.)' *M I* 30, 26; **yazukda boşunmak** 'liberation from sin' *do.* 28, 23: Bud. **yazukka tüşe** 'being exposed to censure' *PP* 8, 1: **tsuy yazuklarında oztı** 'they were freed from (the consequences of) their sins (Hend.)' *TT IV* 4, 14; a.o.: Civ. **yazukka tegip** 'committing an offence' *USp.* 55, 33: **Xak.** XI **yazuk** *al-ḏanb* 'sin, offence' *Kaş. III* 16 (prov.); o.o., same translation, *I* 203 (**ökün-**); 220 (**ertür-**); 521 (**keçür-**), etc.: *KB* **keçürgil yazukın kamuğ** 'pardon all his sins' 28; a.o. 638: XIII(?) *At.* 337 (**keçür-**); *Tef.* **yazuk** 'sin' 135: **Çağ.** XV ff. **yazuk** *gunāh wa ma'ṣiya* 'sin, offence', etc. *San.* 330v. 27 (quotns.): **Xwar.** XIV ditto *Qutb* 76; *Nahc.* 83, 17; 86, 11 etc.: **Kom.** XIV 'sin' **yazık/yazuk**, etc.; common *CCI, CCG*; *Gr.* 119 (quotns.): **Kıp.** XIII (after **2 ya:z-**) hence *al-ḏanb wa'l-xaṭī'a* ('mistake') **yazuk** *Hou.* 38, 5: XIV **yazuk** *al-ḏanb wa'l-carīma* ('crime') *Id.* 93; ditto *Bul.* 5, 12: XV *xaṭī'a* **yazık** *Tuh.* 14a. 8: **Osm.** XIV ff. **yazuk** meaning 'sin' common to XVII, sporadic to XIX *TTS I* 807; *II* 1027; *III* 791; *IV* 864.

D **yazkı:** N./A.S. fr. **ya:z**; survives in NC Kır., Kzx. **jazğı** 'spring' (Adj.): SC Uzb. **yozğı** 'summer' (Adj.): NW **yazğı/jazğı** ditto. **Uyğ.** VIII ff. Bud. *Suv.* 589, 9 ff. (**ya:y**): Civ. *TT VII* 38, 1 ff. (**yayk:ı:**): **Xak.**

sign of the zodiac' 139; o.o. 65 (**ay inçig**), 142, 5639 (**orut**).

S **yazğuk** See **yağğuk**

Dis. V. YZĞ-

D **yazık-** Intrans. Den. V. fr. *ya:z*; survives in NE Alt. 'to spend the spring' (somewhere) *R III* 230; cf. **yaza:-**, **yazla:-**. **Xak.** XI **yı:l yazıktı:** *şāra'l zamān rabi'* 'the year (i.e. season) turned to spring' *Kaş. III* 76 (**yazıka:r**, **yazıkma:k**).

Tris. YZĞ

E **yazığçı:** See **yorığçı:**.

D **yazığlığ** P.N./A. fr. 2 ***yazığ**, Dev. N. fr. 1 **yaz-** which would mean 'freeing, release', and the like, a rather different connotation fr. 1 **yazuk**, which is Pass. N.o.a.b. **Xak.** XI **yazığlığ at** 'a horse (or something else) released from its tether' (*al-munşaṭ min 'iqālihi*) *Kaş. III* 49; a.o. 50, 19.

D **yazukluğ** P.N./A. fr. 2 **yazuk**; 'sinful, sinner', etc. S.i.s.m.l. **Türkü** VIII ff. Man. *Chuas.* 308 (**egsüklüg**): **Uyğ.** VIII **yazuklığ atlığ[ığ]** 'the men of distinction who were to blame' (in antithesis to 'the common people') *Şu. E* 2: VIII ff. Man.-A *M III* 12, 19 (i) (**buka:ğu:**): Bud. **yazukluğ bolmalım** 'may we not be held guilty' (for our sins) *TT IV* 14, 65; (if anyone) **beglerde ağır yazukluğ bolup** 'is convicted of serious offences before the *begs*' *Kuan.* 26; **yazukluğun yazuksuzun** 'whether guilty or innocent' *do.* 36: **Xak.** XI **yazukluğ** *al-muḏnib* 'a sinner' *Kaş. III* 50: *KB* **yazukluğ bolur işte buşsa kişi** 'if a man is irritable at his work he is blameworthy' 324: XIII(?) *At.* 337 *Tef.* **yazukluk** (*sic*) *al-mucrim* 'a criminal'; also 'blameworthy' 135: XIV *Muh. al-muḏnib* **ya:zukluğ** *Mel.* 52, 9; *Rif.* 149: **Xwar.** XIV **yazukluğ** 'sinful; sinner' *Qutb* 76; *Nahc.* 38, 15 etc.; **yazuklı** ditto *Qutb* 76: **Kom.** XIV ditto **yazuklu/yazuklı** *CCI*, *CCG*; *Gr.* 120 (quotns.): **Osm.** XIV, XV **yazuklu** ditto; common *TTS I* 808; *II* 1027; *III* 791; *IV* 865.

D **yazuksuz** Priv. N./A. fr. 2 **yazuk**; 'innocent, guiltless'. S.i.s.m.l. **Türkü** VIII ff. Man. *Chuas.* 103 (**kovla:-**): **Uyğ.** VIII ff. Bud. **yazuksuz kişiler** 'innocent people' *U II* 78, 32; o.o. *do.* 87, 49; *TT IV* 10, 14; *Kuan.* 36 (**yazukluğ**): **Xak.** XI **yigit ya:zuksuz** (*sic*) **bolma:s** 'there is no such thing as a young man who is free from sin' (*illā bi-ḏanb*) *Kaş. III* 16, 18; a.o. *I* 400, 20; n.m.e.: **Xwar.** XIV ditto *Nahc.* 86, 11: **Kom.** XIV 'innocent' **yazuksuz/yazıksız** *CCG*; *Gr.*

Tris. V. YZĞ-

D **yazukla:-** Den. V. fr. 2 **yazuk**; n.o.a.b. (**Türkü** VIII [gap] **yazuklat**[gap] *II E* 36, if correctly read, must be the Caus. f. otherwise not noted): **Xak.** XI **beg anı: yazukla:dı:** 'the *bi-ānāya*) *Kaş. III* 342 (**yazukla:r**, **yazukla:ma:k**): **Xwar.** XIV **yazukla-** 'to accuse (someone) of an offence' *Qutb* 76: **Kom.** XIV 'to be guilty' **yazukla-** *CCI*; *Gr.*: **Kıp.** XIV **yazukla-** *aḏnaba* 'to commit an offence' *Id.* 93.

D **yazığsa:-** Hap. leg.; Desid. Den. V. fr. 2 ***yazığ**. **Xak.** XI (the enemy wished to sell his home and household goods) **yuluğ bé:rip yazığsa:dı:** (MS. *yarığsa:dı:*) *li-yufādiya bihā nafsahu* 'in order to (lit. and wished to) pay a ransom and free himself' *Kaş. III* 333, 10; n.m.e.

Dis. YZG

D **yéze:k** Conc. N. fr. **yéze:-**; 'advance guard'. Pec. to Xak.; cf. **yelme:**. **Xak.** XI **yéze:k** *ṭalī'atu'l-cund* 'the advance guard of an army' *Kaş. III* 18; a.o. *III* 88 (**yéze:-**): *KB* (of these stars, some are ornaments, some guides) **bir ança yezek** 'and some advance guards' 128; (when he gets near the enemy) **yezekin alu tüşürse toyuğ** 'he should pick his advance guard and pitch camp' 2349; a.o. 2342 (**tutğak**).

yüzük (?**d-**) 'finger-ring'; s.i.a.m.l.g. w. some unusual forms, e.g. NE **yüstük**, **cüstük**: SE Türki; SW Az. **üzük**; Cuv. *çĕrĕ* (**syĕrĕ**); an early l.-w. in Hungarian *gyürű* (pronounced *dyü:rü:*), which perhaps points to an original **düzük**; and a later l.-w. in Pe. and other languages, see *Doerfer* II 596. **Xak.** XI **yüzük** *al-xātim* 'a signet ring' *Kaş. III* 18: XIII(?) *Tef.* **yü:zük/yü:zu:k** ditto 166: XIV *Muh. al-xātim* **yü:zü:k** *Mel.* 53,8: *Rif.* 150: **Çağ.** XV ff. **üzük** . . . *wa xātim Vel.* 106; **üzük** (I) *anguştar* 'finger-ring' *San.* 74r. 8: **Xwar.** XIV **yüzük** ditto *Qutb* 89; *Nahc.* 77, 16: **Kom.** XIV ditto *CCG*; *Gr.*: **Kıp.** XIII *al-xātim* **yü:zü:k** *Hou.* 17, 20: XIV **yüzük** ditto *Id.* 93: XV ditto *Tuh.* 14b. 5; *Kav.* 64, 11 (a.o. 2 **ka:ş** *do.*)

Dis. V. YZG-

PUD **yüzkeş-** (?or **yüzgeş-**) Hap. leg.; the MS. has *yürükeş-* but this is clearly an error (*ḏamma* for *cazm*); there is an obvious antithesis between 'to turn their backs on one another' in the first line and 'to turn their faces to one another' in the second, so this can be taken as the Recip. f. of a Den. V. fr. 2 **yü:z**; but it might be a scribal error for **yüzleş-**, see **yüzlen-**. The translation, which says that the verse describes spring and relates to flowers, is defective, the translation of this word having fallen out. **Xak.** XI **kızıl sarığ arkaşıp yipgin yaşıl yüzkeşip bir birine: yörgeşip yalıuk anı: taşlaşu:r** 'the red and yellow (flowers) turn their backs on one another; the purple and green face one another; they intertwine with one another, and a man is amazed by them' *Kaş. I* 395, 3 ff.; n.m.e.

Tris. YZG

D **yüze:gü:** Den. N. fr. 2 **yü:z** w. the Collective Suff. **-e:gü:**, used only in the phr. **yüz**

yüzegü, which (as pointed out by L. Ligeti in *Sur un passage du Rājāvavādaka Sūtra Ouigour*, Németh Armağanı, Ankara, 1962, pp. 319 ff.) means 'the face and other external organs' in antithesis to **iç içe:gü:** 'the inside and internal organs'. **Uyğ.** VIII ff. Man. **yükünürbiz sizinge yüz yüzegütin berü kértgünçin** 'we worship you with a faith (which extends) from our external organs (inwards)' *TT III* 5: Bud. (in a description of a dying man) **yüz yüzegüsinte marımlarınta barça ölüm yaḍılıp anta ok ög içğinur** 'as death spreads all through his face, external organs, and limbs he thereupon loses consciousness' *TT III*, p. 26, note 5, 11; o.o. *U III* 64, 21; Radloff, *Kuan-ši-im Pusar*, St.-Pétersbourg, 1911, 70, 7–11 (quoted by Ligeti).

Dis. YZL

D **yazlığ** P.N./A. fr. **ya:z**; 'belonging to the summer' (or spring). S.i.s.m.l. **Uyğ.** VIII ff. Civ. **yazlığ küzlügi** [gap] 'belonging to the spring and autumn' *USp.* 66, 4 (fragmentary).

D **yüzlüg** P.N./A. fr. **2 yü:z**; lit. 'having a face'; in the early period usually 'a person of distinction' (prob. based on the Chinese concept of 'face'), later usually, w. a preceding Attributive, e.g. 'two-faced'. S.i.s.m.l. **Türkü** VIII ff. **yüzlü:g** 'a person of distinction' *Tun. IV* 8 (*ETY II* 96, **1 a:tlığ**): Man. *M III* 10, 3 (i) (**1 a:tlığ**)—**yaruk [yaşuk?] yüzlüg nomka** 'to the bright (Hend.)-faced doctrine' *do.* 7, 15 (i): Man. [gap] **yüzlügüm** 'my (beautiful?) faced one' *M II* 8, 2: Bud. *PP* 12, 5 etc. (**1 a:tlığ**); *TT VII* 40, 75–6 (**eren**)—*U III* 17, 17 etc. (**tumlığ**): **Xak.** XI **iki: yüzlüg er** *al-raculu'l-mudāhin* 'a dis-sembler, hypocrite'; **iki yüzlüg közgü:** *al-manāwīya* 'a two-sided mirror'(?) *Kaş. III* 45; a.o. *I* 426 (**kamğı:**): XIII(?) *Tef.* **körklüg yüzlüg** 'beautiful' 166: **Xwar.** XIV **parī yüzlüg** 'fairy-faced'; **yığlağ yüzli** 'with a tearful face' *Qutb* 89; **körklüg yüzlüg** *Nahc.* 22, 15; 439, 10.

Dis. V. YZL-

D **yazıl-** Pass. f. of **1 yaz-**; 'to be untied, loosened', etc. S.i.m.m.l. **Xak.** XI **tügü:n yazıldı:** 'the knot (etc.) became loose' (*inḥallat*) *Kaş. III* 78 (no Aor. or Infin.); o.o. *I* 195, 27 (**alkın-**); *III* 6 (**yarp**); 112, 6: *KB* **tümen tü çeçekler yazıldı küle** 'countless flowers have opened and smile' 70; o.o. 118, 150 (**tügün**), 813 (**sevinçlig**): XIII(?) *Tef.* **yazıl-** (of flood waters) 'to break loose'; (of a man after eating) 'to relax' 135 (also 'to be written'): **Çağ.** XV ff. **yazıl-** ((1) 'to be written'; (2) 'to be missed'); (3) *kuşūda şudan* 'to be opened'; (4) *şurū' şudan* 'to be begun' *San.* 330r. 22 (quotns.): **Kom.** XIV **yazıl-** 'to be disentangled' *CCG*; *Gr.*: **Osm.** XIV to XVI **yazıl-** 'to be relaxed, spread out'; in three texts *TTS II* 1024; *IV* 864.

D **yazla:-** Den. V. fr. **ya:z**; not noted before XIV, but see **yazlat-**. Survives in SW Osm. 'to spend the summer (somewhere)'. Cf. **yaza:-**, **yazık-**. (**Xak.**) XIV *Muh. irtaba'a mina'l-rabī'* 'to spend the spring' **ya:zla:-** *Mel.* 22, 7; *Rif.* 103: **Osm.** XV **ki yaz bir çeçek ile yazlamaz hiç** 'for spring does not come with one flower' *TTS II* 1025; a.o. XVI *IV* 862.

D **yazlat-** Hap. leg.; Caus. f. of **yazla:-**. **Xak.** XI **ol ko:yın yayla:ğda: yazlattı:** 'he put his sheep for the spring (*arba'a ğanamahu*) on the summer pasture' *Kaş. II* 355 (**yazlatu:r, yazlatma:k**).

D **yazlın-** Refl. f. of **yazıl-**; pec. to *Kaş.* **Xak.** XI **tügü:n yazlındı:** 'the knot (etc.) became loose' (*inḥallat*) *Kaş. III* 110 (**yazlınu:r, yazlınma:k**); (after a note on the formation of the Intrans. (*lāzim*) from the Trans. (*muta'addī*) in Ar.) thus in this language (Turkish) you say **er tügü:n yazdı:** 'the man loosened (*ḥalla*) the knot', then **-ın-** is attached and one says **tügü:n yazındı:** (*sic*, later altered in the MS. to *yazlındı:*) 'the knot became loose' (*inḥallat*) and the V. becomes Intrans. (*lāzim*) by the attachment of **-ın-**; and one says, with **-ıl-**, **tügü:n yazıldı:** 'the knot was loosened' (*ḥullat*) and also when it has become loose one adds **-ın-** to **-(ı)l-** and says **tügü:n yazlındı:** 'the knot became loose of its own accord' (*bi-ṭab'ihi*); (another example using **1 yuv-** follows) *III* 112, 2 ff.; a.o. 228, 15 (**yalğıl**).

D **yüzlen-** Refl. Den. V. fr. **2 yü:z**; the basic V. **yüzle:-** occurs in several modern languages, SE Türki 'to bring about a meeting'; SW Osm. 'to accuse (someone) to his face'; this Refl. f. meaning 'to face one another' survives in SC Uzb. and one or two other languages; the Recip. f. **yüzleş-** 'to face one another' also s.i.s.m.l.; see **yüzkeş-**. **Uyğ.** VIII ff. Bud. **küngerü yüzlenip** 'facing south' *TT V* 8, 71; a.o. *do.* 10, 89 (**ortu:**), etc.: **Xak.** XI **ol maŋa: yüzlendi:** (MS. *yezlindi:*) 'he came towards me' (or 'faced me'?; *tawaccaha ilayya*); and one says **er yüzlendi:** 'the man enjoyed respect (*wacuha*, altered (?) to *wuciha*) among the people'; also used when he demanded their respect (*ṭalaba minhumu'l-cāh*) *Kaş. III* 110 (**yüzlenü:r, yüzlenme:k**, corrected fr. *-ma:k*): XIII(?) *Tef.* **yüzlen-** 'to face towards (something *Dat.*)' 165: (XIV *Muh.*(?) *rā'ā wa nafaqa* 'to be a hypocrite' **yü:zle:-** *Rif.* 109): **Çağ.** XV ff. **yüzlen- (-di)** *yüz tut- . . . tawaccuh ma'nāsına* 'to turn towards' *Vel.* 419; **yüzlenrü kardan wa mutawaccih şudan** 'to turn, or go, towards' *San.* 342v. 20 (quotns.): (**Kıp.** XIV **yüzle-** 'to blame or criticize' (*'ataba wa lāma*) as if this was conveyed (*manqūl*) by a slap in the face *Id.* 93).

D **yazlış-** Hap. leg.; Co-op. f. of **yazıl-**. **Xak.** XI **tügü:nle:r yazlışdı:** 'the knots (all) came loose (*inḥallat*) together' *Kaş. III* 105 (**yazlışu:r, yazlışma:k**).

Dis. YZM

S **yüzüm** See **üzüm**.

yezne: 'the husband of one's elder sister, or of one's father's younger sister'. Survives in NE Khak. çíste; Tuv. çeste: NC **jezde**: NW Kk. **jezde**; Kaz. **cizni**; Nog. **yezde**: SW Az. **yézne**. Cf. **kiçe:gü**. **Xak.** XI **yezne:** the word for 'the husband of an elder sister' *Kaş. III* 35: Çağ. XV ff. **yézne** (spelt) 'one's sister's or daughter's husband' *San.* 349v. 10: **Kom.** XIV 'brother-in-law' **yezne/yizne** *CCI, CCG*; *Gr.*: **Kıp.** XIII *al-ṣihr wa'l-'aris* 'son-in-law; bridegroom' (**kü:ye:gü:/)yézne:** *Hou.* 32, 3.

D **yazınç** Dev. N. fr. **yazın-**; 'sin'; only one (?) occurrence and that uncertain, but cf. **yazınçsız**. **Uyğ.** VIII ff. Bud. **üküş yazınç** (*-ınç* uncertain) **ért(t)iler** 'they have persisted in committing many sins' *TT IV* 4, 11–12.

Dis. V. YZN-

D **1 yazın-** Refl. f. of **1 yaz-**; s.i.s.m.l. **Xak.** XI **er ku:rın yazındı:** 'the man set himself to loosen (*ḥall*) his belt' (etc.) *Kaş. III* 84 (**yazınu:r, yazınma:k**); a.o. 'to become loose' *III* 112, 2 ff. (**yazın-**).

D **2 yazın-** Refl. f. of **2 yaz-**; n.o.a.b. **Türkü** VIII pec. to *II*; **yaŋlukın** (? for **yaŋıltukı:n**) **üçü:n** in *I E* 19 replaced by **yaŋıltukı:n yazıntukı:n üçü:n** 'because he misbehaved (Hend.)'; and **özi: yaŋıltı:** in *I E* 20 by **özi: yazıntı:** *II E* 17: VIII ff. Man. *Chuas. I* 23, etc. (**yaŋıl-**); *I* 35 (**boşunçsız**) and several occurrences of **yazın-** w. *Dat.* 'to sin against': **Uyğ.** VIII ff. Bud. **ev yutuzıŋa yazıntımız erser** 'if we have sinned against (i.e. violated) a housewife' *U II* 76, 5; 85, 22; *TT IV* 8, 70; (then because King Brahmadatta) **tişi bars birle yazınmışda** 'had sexual intercourse with the tigress' *U III* 63, 12–13.

Tris. YZN

D **yazınçsız** Priv. N./A. fr. **yazınç**; 'innocent, free from sin'; n.o.a.b. Cf. **yazuksı:z**. **Uyğ.** VIII ff. Man. *TT III* 134 (**çaxşa:pat**): Bud. *Suv.* 205, 15–16 (ditto).

Dis. YZR

D **yüzer** Distributive f. of **1 yü:z**; 'a hundred each'. N.o.a.b., but perhaps still in use. **Uyğ.** IX **marıma: yüzer toruğ bertim** 'I gave my VIII ff. Bud. (the old pilot) **kaç kata talıyka kirip beşer yüzerin barıp** 'had often been to sea, going some five hundred times' (and had come back safe) *PP* 23, 8 ff.: Çağ. XV ff. **yüzer** '*adad-i şad* 'the number 100' *San.* 343r. 8 (quotn., **xalqdın yüzer yüzer kişi ayırıp** 'dividing the people into groups of a hundred each'): **Xwar.** XIV **yüzer yüzer téveler bérdi** 'he gave (the notables of Mecca) a hundred camels each' *Nahc.* 75, 12.

Tris. YZR

D **yü:ze:rlik** 'the plant rue, *Peganon harmala*'; Den. N. (Conc. N.) fr. **yü:ze:r**, but there is no obvious semantic connection w. **yüzer** or **1** or **2 yüz-**. Survives only(?) in SW Az. **üzerlik**; Osm. **yüzerlik/üzerlik**. Cf. **ildrük**. **Oğuz** XI *Kaş. III* 12 (**yıdığ**): **Kıp.** XIV *al-ḥarmal* 'rue' **yüzerlük** *Bul.* 7, 3: **Osm.** XIV to XVI **yüzerlik** occurs in several texts, mostly dicts. translating Ar. *ḥarmal* or Pe. *sipand* (and the like) 'wild rue' *TTS I* 851; *II* 1086; *III* 831; *IV* 917.

Dis. V. YZS-

D **yazsa:-** Hap. leg.; Desid. f. of **1 yaz-**. **Xak.** XI **ol ku:rın yazsa:dı:** 'he wished to loosen (*yaḥull*) his belt' (etc.) *Kaş. III* 305 (**yazsa:r, yazsa:ma:k**).

Tris. YZS

D **yüzsüzlük** A.N. fr. a Priv. N./A. fr. **2 yü:z**; n.o.a.b. **Xak.** XI *KB* (this frown and ugly look of mine) **küçemçi kelirke bu yüzsüzlüküm** 'and my unfriendly mien are for the man who comes as an oppressor' 816: **Çağ.** XV ff. **yüzsizlik** *bī-rūyī* 'shamelessness' *San.* 343r. 11 (quotn.)

Dis. V. YZŞ-

D **yazış-** Hap. leg.?; Co-op. f. of **1 yaz-**; all modern forms of **yazış-** seem to be Co-op. f.s of **3 yaz-**. **Xak.** XI **ol aŋar tüğü:n yazışdı:** 'he helped him to loosen (or untie, *fi ḥall*) the knot'; also used for competing (**yazışu:r, yazışma:k**); and one says ‹ol› **maŋa: ya: yazışdı:** 'he helped me to unstring (*fi naz'i'l-watar*) the bow' (etc.) *Kaş. III* 73 (**yazışu:r, yazışma:k**).

Z

Preliminary note. *No genuine Turkish words, except one or two onomatopoeics, begin with* **z-**. *A few Sogdian or Middle Iranian words, none of which survived long in Turkish, occur in Uyğ., e.g.* **zahag** '*emanation*' U II 95, 2; **zmuxtuğ** '*the 28th day of the month*' TT VII 9, 29; **zmuran** '*myrrh*' U I 5, 14. *Later a few Ar. and Pe. l.-w.s found their way into late Uyğ., Pe.* **zīra** '*aniseed*' *in* H II 22, 123 *and Ar.* zakāt '*alms*' *in some texts in* USp., *as well as all the similar words which were adopted by Moslem Turks.* Kaş. *lists the words set out below as current in Xak.*

Mon. ZB

VU **zep zep** an onomatopoeic of a common kind; the closest analogy is SW Osm. **zıp zıp** 'suddenly, unexpectedly'. Cf. **şep**. **Xak.** XI **zep zep** onomatopoeic (*ḥarf ḥikāya*) connoting speed in walking or running; hence one says **zep zep barğıl** 'hurry up!' (*asrī*) *Kaş. I* 319.

Mon. ZĞ

zak zak onomatopoeic. **Xak.** XI **zak zak** an inciting Interjection (*ḥarf iğrā'*), used to incite rams to copulate *Kaş. I* 333.

Dis. ZNB

VUF **za:nbı:** (or **ze:nbi:**?) Hap. leg.; ?a Chinese l.-w.; the first syllable might be *ching* (*Giles* 2,136; Middle Chinese, *Pulleyblank tsyeŋ*) in certain combinations 'cricket'. **Xak.** XI **za:nbı:** *şarrāru'l-layl* 'the field cricket, *Gryllus campestris*'; **Za:nbı: art** the name of a pass between Koçna:r Ba:şı: and Bala:sa:ğ:un *Kaş. III* 441.

Dis. ZNG

PUF **züngüm** (MS. *züng.m*) Hap. leg.; no doubt a Chinese l.-w. Cf. **barçın**. **Xak.** XI **züngüm** 'a kind of Chinese brocade' (*dībāc*) *Kaş. I* 485.

Tris. ZRĞ

CF **zarğunçmu:d** pec. to *Kaş.*; a Sogdian l.-w. *zrywnč* 'vegetable', and prob. *mwrd* 'myrtle', see J. Benveniste in *Journal asiatique*, CCXXXVI 2, p. 184. **Xak.** XI **zarğunçmu:d** *al-sincilāṭ*, called in Pe. *balang muşk* 'the wild tamarisk' (*Steingass*) or 'a kind of basil, *Basilicum glabratum* (?)' (*Red.*) *Kaş. I* 530; a.o. *I* 17, 8 (mentioned as one of very few words containing seven consonants).

Tris. ZRN

PUF **zaranza:** (MS. *zar.nza:*) Hap. leg.; no doubt a l.-w., ?Sogdian. **Xak.** XI **zaranza:** *al-'uşfur* 'safflower *Carthamus tinctorius*'; and *al-qirṭim* 'safflower seed', is called **zaranza: uruğı:** *Kaş. I* 449.